

Sri lakshmi sahasra
devatAntara parisankhyaA stabakam



Smt. Geetha Anand

With

“ Sri nrusimha sEvA rasikan ”

Oppiliappan Koil Sri VaradhAchAri SaThakopan

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श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

स्तवकः २० stabakam 20

देवतान्तरपरिसङ्ख्यास्तवकः

devatAntara parisankhyaA stbakam

Introductory Note by Sri. V. Sadagopan:

Translation based on the explanations of Sri U.Ve. Navalpakkam Yaj~na
VarAhAchAriar (Sri. Navalpakkam Kannan Swamy)

This stabakam has 30 slokams. Sri VenkatAdhvari Kavi follows closely the upadesams of Swamy Desikan in Paradevata pArAmArthyAdhikAram of Srimad Rahasya traya sAram and mImAmsa as well as alankAra and nyAya Saastrams to establish that it is a futile effort to seek other devatais for ascertaining who is the para devatai.

In this stabakam, The poet points out the anitarasAdhAraNa Vaibhavam of PirAtti (eka Seshitvam) as the divya Mahishi of the Lord as convincing reason for his unshakable faith in Her anugraham to secure Moksha sukham that cannot be

delivered by any other devatAs like Indran (Sloka 3 and 7), Vaayu (Sloka 4), VaruNan (Sloka 5), Sooryan (Sloka 6), Kuberan (Sloka 8), Chandran (Sloka 9),

Nava GrahangaL (Sloka 10), ViSAkan (Sloka 11), GaNapati (Sloka 12), Durgai (Sloka 13), Sivan (Sloka 14) and Brahma Devan (Sloka 15).

The Kavi states that the praising of the itara devatais (devatAntarams) will yield only insignificant phalans and boons with blemishes (doshams). The Kavi declares that he does not seek such boons from them because of the seven blemishes associated with the boons granted by them:

alpatvam/ insignificance,

asthistvam/impermanence,

DukkhamUlatvam/ cause for sorrow or rooted in sorrow,

Dukkha miSratvam/ mingled with sorrow,

dukkhOrdarkatvam / enhancing sorrow,

svAbhAvika Ananda Viruddhatvam/contradiction to inherent blissful state of mind,

viparItAbhimAna mUlatvam / root cause for attachment to wrong things leading to one's destruction.

All these seven blemishes are not associated with the boons granted by Periya PirAtti.

Her boons are always auspicious and are totally free from even a trace of sorrow. They produce Anandam and elevate the receiver to enjoy immense wealth here and in Sri VaikuNTham. They last long and are not trivial. They bless one with the company of the BhAgavathAs and yields ultimately the Parama PurushArtham of Moksham that no other devata can give except PirAtti and Her Lord. PirAtti and Her Lord created Brahma, Sivan, Sooryan and all other devatAs, who in turn are influenced by KarmAs (karmavasyALs) unlike the dhivya dampatis. They got their

special status (adhikAram) by worshipping the divya dampatis. They are subject to the mAyA of the divine couple. They get their Jn~Anam from the divya dampatis and serve Them. Sriman NaarAyaNan and His divine consort rule them. They are

viSeshaNams to them and are not fit to be worshipped by those who desire Moksham (Mumukshus). They are all the Sareeram for the divine couple, who are yEka Seshi for them. The divya dampatis are the goal for Moksham (PrApyars) and the Ones to be resorted for Moksham (SaraNyars).

In the 100th pAsuram of the third ThiruvandhAti, Pey AzhwAr celebrates the Vaibhavam of Periya PirAtti as SaraNyai in the spirit of acknowledging Her as the Para Devatai:

சார்வு நமக்கென்றும் சக்கரத்தான், தண்டுழாய்த்
தார்வாழ் வரைமார்பன் தான் முயங்கும் - காரார்ந்த
வானமரு மின்னிமைக்கும் வண்டா மரைநெடுங்கண்,
தேனமரும் பூமேல் திரு.

sArvu namakku enRum cakkarattAn, taN tuzhai
tArvAazh varai mArbahn tAn muyankum- kArArnta
vAnamaru minnimaikkum vaN tAmarai nedumkaN
tenamarum Poo mEl tiru.

Meaning:

Periya PirAttiAr stays as the object of intense adoration by her Lord with Sudarsana chakram in hand and has the broad chest adorned by cool TuLasiI garland. He is enchanted by Her, who shines like the bright lightning in the sky and has long eyes that remind one of the beautiful lotus. We seek refuge in Her who lives in the honey rich Lotus flower. She is our SaraNyai and we are ananya SaraNaas.

In slokam after slokam, VenkatAdhvani kavi points out the safety and superiority of seeking PirAtti as Paradevatai to perform SaraNagati instead of others, who

have no power to offer us refuge. In the 24th slokam, the Kavi asks: How can one think of a blade of grass as support to cross the ocean (other devatais), while there is a mighty ship (PirAtti as Para Devatai) ready to transport us safely across the SamsArin ocean? In slokam 19, the Kavi poses another question: How can a farmer wishing to cultivate fertile land abandon the verdant ChoLa nAdu (PirAtti) and seek the Vindhya forest full of tigers, lions and unfriendly land.

The Kavi with great display of MahA VisvAsam states in slokam 17 that he will not go near any devatai, while the Para Devatai, PirAtti is there to provide secure refuge. In the next slokam, he compares PirAtti's anugraham to Suryodayam and

the lustre of other devatais to a hand lit lamp and then asks whether there will be anyone lighting a lamp (seeking other devatais) after Suryodayam to recognize objects.

This is a stabakam to understand the Paradevata tattvams relating to Periya PirAtti.



Slokams and Comments



SrI Padhmavathi ThAyAr, ThiruchanUr

SlokaM 1

वन्दारुरक्षणे दक्षां वन्दे गोविन्दसुन्दरीम् ।

यत्प्रसादादृते देवाः सर्वे रक्षितुमक्षमाः ॥

vandArurakshaNe dakshAm vande govindasundarIm |

yatprasAdAdrte devA: sarve rakshitumakshamA: ||

Meaning:

I worship Lakshmi who is the consort of Govinda. Without Her kaTAKsham devAs become incapable of protecting those who worship them.

Comments:

One may wonder who needs Sri MahA Lakshmi's kaTAKsham more, the devAs or those protected by the devAs? Without Her kaTAKsham devAs lose their capacity to protect anyone. When one lacks PirAttI's kaTAKsham even the devAs cannot protect him.

Slokam 2

अम्ब त्वया हन्त शरीरभाजां
अरक्षितानामपि रक्षितानाम् ।
देवा मुदे वा पुनरापदे वा
भवन्ति किं ते (तैः) बलिवैरिकान्ते ॥

amba tvayA hanta SarIrabhAjAm
arakshitAnAmapi rakshitAnAm |
devA mude vA punarApade vA
bhvanti kim (tai:) balivairikAnte ||

Meaning:

The devAs cannot be responsible for the happiness of those not protected by You or for the misery of those protected by You.

Comments:

In this slokam also the poet says that the devAs cannot go against the wish of Sri MahAlakshmi. Whether they can grant happiness or misery depends on Her sankalpA.

The poet has mentioned the episode of MahA Bali. Even during the vAmanA avataram, PirAtti accompanied EmperumAn though hidden by the deerskin on His chest as He wanted to pretend to be a brahmacAri. Even there it was Her wish to bring happiness to the devAs that made EmperumAn beg for the three steps of land from MahAbali.

One may wonder why devAs are needed as PirAtti seems to be deciding who is to be rewarded and who should not. A genuine SriVaishNava does not seek meager benefits from devAs. He will only serve Sriya:pati and seek kainkaryA prApti from them. DevAs are sought by others for insignificant benefits. Another reason may be that the devAs serve as examples to reaffirm that it is only Sriya:pati who has the capacity to grant any wish as the devAs themselves pray to them for fulfilling any of their wishes.



Slokam 3

शीतस्वभावां भवतीं श्रितेभ्यो
दिव्यां समृद्धिं ददतीमतीत्य ।
उपाश्रितध्वंसकमुष्णमग्निं
उपासते के जगदम्ब लोके ॥

SItasvabhAvAm bhavatIm Sritebhyo
divyAm samrddhim dadatImatItya |
upASrita dhvamsakamushNamagnim
upAsate ke jagadamba loka ||



Agni devan

Meaning:

Lakshmi, You are cool while Agni devan is hot. You make Your devotees flourish by making their riches grow while Agni scorches and destroys any growth near it. Why would anyone leave You and worship Agni devan?

Comments:

When one approaches a kind-hearted person he has a fair chance to get his wishes fulfilled. Agni devan is hot and not kind-hearted. He does not protect those who approach him. He burns them down. It is not wise to leave PirAtti who is cool to approach, protects us and makes us prosper. The first mantra in rg veda talks about the

greatness of Agni. Can we worship Agni without going over PirAtti? Yes, we can. If we do all the Agni anushtAnam with the firm idea that they all lead to PirAtti then it is all right to worship Agni.

Agni is said to be the lowest in the rung of the devatAs while EmperumAn is at the top of the hierarchy. During any yaj~nam or yAgam, it is Agni who carries the havis to other devatAs.



Slokam 4

अज्ञातदृष्टिममि ते विभवेऽपि दीन-
बन्धुं विहाय भवतीं भवतोऽप्यवन्तीम् ।
सख्युः शुचेरपि समाप्तिदमम्ब काश्ये
कस्तं प्रभञ्जनमिहार्चतु गन्धवाहम् ॥

ajn~Atadrptim amite vibhave api dIna-
bandhum vihAya bhavatIm bhavato api avantIm |
sakhyu: Sucerapi samAptidam amba kArSye
kastam prabhanjanmihArcatu gandhavAham ||

Meaning:

Mother! Leaving You who will worship Vaayu who is the friend of fire. He spreads fragrance and is called gandha vAhan that also means one who is vain. You help the weak while he ends the life of even his friend the fire. You protect us from samsAram, while he brings down even huge trees and is hence called prapanjanan.

Comments:

There are three main differences between Vaayu devan and PirAtti. PirAtti who has immense wealth is not vain due to it. Vaayu



Vaayu devan

devan spreads fragrance and is called gandha vAhanan that also means one who is vain. PirAtti helps those who are weak. Vaayu on the other hand does not help even his friend Agni and puts him out when Agni is weak. PirAtti rescues us from samsAra and raises us above it while Vaayu brings down even mighty trees.

It is said "ajñ~atadrptim amite vipave api" one should never be vain more so when one is wealthy.

We should help one and all without differentiating them based on their position in society or wealth.

A good person will protect all while a bad person will put an end to all. The kavi refers to this by the two words "avantIm" and "samAptitam."

When one's friend becomes a bad person then we should shun his friendship but one should never hurt a friend. This is referred by the word "Sucerapi"

Anyone will offer to help a person who has a good status in society. A real friend would help him even when his position leaves him. (kArSyē) We should only worship one who has good character and is willing to help others not the one who is proud, vain and is waiting to cause the downfall of others (kastam arcātu).

Beauty of some of the words in this slokam:

The words vibhave, bhavatIm and bhavata: contain the word bhava that has different meanings.

Suci means fire and one who is pure

gandham means fragrance and vanity

prapan~jan means tornado and one who breaks things



Slokam 5

यमविषयगतिः स्याद्यद्गृहीतस्य जन्तोः

अमतिरमुमुपास्तामप्रभुं पाशहस्तम् ।

जननि परिगृहीतत्राणजातादरां त्वां

अहमखिलनियन्त्रीं अब्जहस्तां प्रपद्ये ॥

yamavishayagati: syAt yat grhItasya janto:

amati: amum upAstAm aprabhum pASahastam |

janani parigrhIta trANa jAtAdarAm tvAm

aham akhilaniyantrIm abjahastAm prapadye ||

Meaning:

Janani, Mother! When VaruNan takes over a living being, that jIvan is sure to go to Yama lokAm. VaruNan is the AdidevatA for water but he is not Prabhu. He has a rope in his hand. Let the ignorant worship him. I surrender to You, the one with lotus on Her hands. When You accept a living being, You will certainly protect him. You are the Iswari who commands everyone.



VaruNan

Comments:

When one falls into the water he is sure to die. Such a death is untimely and hence will lead one to narakam. VaruNan instead of protecting one who has reached him immerses him in the water and finally causes his death. VaruNan has the rope "pAsAyudham" for tying up and torturing people. Only the ignorant will worship him. AzhvAr says "avaravar tamatamdu aRivaRi vakai vakai avaravar iRayavar enavaDi aDaiyavar" It is not our job to prevent them from going after lesser gods.

Only the wise will know who should be worshipped. Instead of going after these lesser gods they will firmly surrender to the divya dampati. It is PirAtti's svarU

pam to protect those who surrender to Her. Her kArUNyam is seen by the soft lotus in Her hand compared to the rope in VaruNa's hand. She is the "Iswari" for all (sarva bhUtANAm). It is foolish to leave Her and go after VaruNa.

The word "aprabhum" could be split as ap-prabhum meaning the Adidevata for water and as a-prabhum means not a prabhu.

The poet has used the word "niyantrIm" to indicate PirAtti. Even though VaruNa has the rope to tie the jIvan, it is She who binds people with Her command. The term yama also means restrain and the term "grhIta" means caught or tied up adding more beauty to this usage.

The lotus is called "abjam" Though VaruNa is the "ap- prabhu" the abjam- that which occurred from water is for PirAtti's enjoyment.

There are many words in this slokam that can be traced to Vedic mantrams.

Vedam says "varuNo vA aSva:" followed by "yamalokamevaim gamayati". The poet says "yama vishaya gati: syAt yat gruhItasya janto:". Here the jantu can be the aSvam.

Veda says VaruNa captures others through "varuNagruhItA vai stAvarA:", "varuNastvenam gruhNIyAt" and "varuNam vA etam gruhNAti". The kavi also says "yat gruhItasya".

It is hard to escape from the clutches of VaruNa is represented by "imam vishyAmi varuNasya pAsamityAha, varuNapAsAdevainAm muncati". The poet says VaruNa has the pAsA rope that binds people.

Vedam says "asyeSAnA jagato vishNu patnI" to emphasize that PirAtti is the Iswari. The poet says "akhila niyantrIm".

"tAm padmanemIm Saranamaham prapadye" is represented by "aham abjahastAm prapadye".

When we say "imam me varuNa" during the SandhyA vandanam, it is uttered to tell VaruNa not to take our life. We follow it with meditation upon Sriya:pati.





sUrya

Slokam 6

कुर्वाणं परुषैः करैः कुवलयक्लेशं भृशं सद्गुण-
श्रीहार्यभ्युदयं तमम्ब तपनं केचिन्नमस्कुर्वताम् ।
विश्वानन्दकरीं वयं तु विदुषां विश्वाधिकां संपदं
तन्वानां प्रणमेम तत्रभवतीं तापत्रयध्वंसिनीम् ॥

kurvANam parushai: karai: kuvalayakleSam bhrSam sadguNa-
SrIhAryabhyudayam tamamba tapanam kecit namaskurvataAm |
viSvAnandakarIm vayam tu vidushAm viSvAdhikAm sampadam
tanvAnAm praNamema tatrabhavatIm tApatrayadhvamsinIm ||

Meaning:

Amba (Mother)! Let some people worship sUrya who makes the black neydhal flowers wilt with his hot rays and saddens people. When he rises, he diminishes the glory of the stars/ group of learned men. We worship only You who brings happiness to everyone. You amplify the glory of the learned and grant them all the riches. You remove the despair of those in all the three worlds.

Comments:

The terms **karam** means rays and taxes. **Kuvalayam** means world and the blue flower. **Sat** represents both the stars and good people. **ViSvam** means EmperumAn and also the Universe. **tApam** means misery and heat. **abhyudayam** means occurrence and growth.

Surya is like a king who imposes taxes on his people and makes them suffer. The taxes here are the sun's rays and the world suffers by it as seen in the case of the flower.

one's growth should not bring down another. When the sun rises in the sky the stars lose their luster

sUrya is called "**tapanan**" one who scorches.

PirAtti on the other hand makes the universe (**viSvam**) happy. She also makes EmperumAn (**viSvam**) happy.

She does not diminish the glory of good people. Instead, She makes them more famous and grants them all the riches and ultimately moksha prApti. Lakshmi removes our three types of tApams. SrI stuti says "**karmE tApatraya viracite**".

Thus one should worship only PirAtti and not Surya as paradaivam. Even though we do Sandhya Vandanam, it is with the clear idea that it is only to please Sriya:path by following His command that we should do our nitya karma without fail.



Indra

Slokam 7

हरिसखि शतमन्युं वायसस्य स्वसूनोः
अपि विपदपनीतावक्षमं नो यजेयम् ।
अहमविदितमन्युं हन्त तस्य स्वशत्रोः
अपि परिहृतभीतिं त्वां शुभामाश्रयेयम् ॥

harisakhi Satamanyum vAyasasya svasUno:
api vipadapanItAvakshamam no yajeyam |
ahamaviditamanyum hanta tasya svaSatro:
api parihrtabhItim tvAm SubhAmASrayeyam ||

Meaning:

Hari sakhi - the Friend of Hari! I will not worship Indra who was incapable of removing the predicament of his own son. We will only worship You who removed the fear of the crow who attacked you, who knows not what it is to get angry. You are auspiciousness incarnate.

Comments:

Indra is called Satamanyu. He got his position after performing hundred yAgams and getting the name Satakratu. The term manyu also means one who is angry. Indra was incapable of protecting his own son Kaakaasura who hurt PirAtti with hatred. Kaakaasura roamed all over the three worlds seeking refuge as he was chased by Rama's astra. It was PirAtti who ultimately protected him from Rama's wrath by making him surrender to Sri Rama.

While Indra is Satamanyu, PirAtti, does not know what anger is. It was PirAtti who protected Indra's son in the end from destruction. Indra earned the curse of Gautama, got brahmahatya dosham and hence became inauspicious. PirAtti is man

gaLam incarnate. She is addressed as "SubhAm hiraNyaprAkArAm", "namAmi mangaLAnAm devIm", "karuNAm lokamAtaram" and "sarvopadrava vAriNIm". Thus PirAtti has kArunyam, capability and auspiciousness while Indra lacks all of them. Indra himself has said "sakala vibhUti yavApti hetu" and so the poet says he has decided to worship only Lakshmi.



Slokam 8

प्रौढैश्वर्यजुषोऽपि यस्य सुहृदा भिक्षाकता नोज्झिता
यत्र श्रीदपदं वदन्ति विबुधा रूढ्याऽश्वकर्णादिवत् ।
यक्षं तं यजतामधीर्वयममी त्वामिष्टदात्रिं स्तुमो
मातर्लक्ष्मि महाविभूतिकमठो यस्याः सखा ते हरिः ॥

prauDha aiSvaryajusho api yasya suhrdA bhikshAkata na ujjhitA
yatra SrIdapadam vadanti vibudhA rUDhyA aSvakarNAdivat |
yaksham tam yajatAmadhI: vayamamI tvAm ishTadAtrim stumo
mAta: lakshmi mahAvibhUtikamaTho yasyA: sakha te hari: ||

Meaning:

Lakshmi! Let the ignorant worship the Yaksha, Kubera. Even though he is said to possess wealth even his friend Siva could not get rid of his poverty with his help. Kubera is called "danatan" only as a decorative title. We will worship only You who grants our wishes. Your consort Hari who incarnated as the giant turtle possesses a wealthy organization due to His association with You.

Comments:

Even though Kubera is said to be rich, he does not even help his friend Siva out of his poverty. He is called danatan, which is only figurative, similar to the term aSvakarNam that is not related to the horse's ear. PirAtti does not allow those associated with Her to be poor. She makes them very rich. Her friend Hari has an organization that is wealthy. The term to explain such an organization is "mahA vibhUti maTham". This term could be split as "mahA-vibhUtika-maTham". It could also be split as "mahA vibhUti-kamaTha which means a KUrma that is has a great mahimA. It represents EmperumAn's KUrmaAvatAram. PirAtti is truly called "danadAnyakarI". Kubera is called "danatan" similar to a goat being called "aja"

which also represents Brahma, Hari means frog and VishNu, gardhaba means both a donkey and Siva (according to Swami Desikan in SubhAshita nIvI).

When Sriya:pati is worshipped everyone should join in. To indicate this, the poet uses plural when he says "vayamamI stuma:"

Swami Desikan calls those bhAgyasAlis, who worship Her (PirAtti) as "sakala kuSala sImA: sArvabhauma bhavanti".



SrI Ranganayaki ThAyAr



Chandra

Slokam 9

प्रौढिर्यस्य हि पूर्वपक्षविदिता यो लुब्धचूडामणिः
यश्चाहीनमुखेन दूषितकलस्तं कः कलङ्काश्रयम् ।
अर्चेत्सोममपामरः श्रुतिशिरः सिद्धान्तसिद्धोन्नतिं
पद्मे काङ्क्षितदां बुधस्तुतकलां त्वां निष्कलङ्कां विना ॥

prauDhi: yasya hi pUrvapaksha viditA yo lubda cUDAmaNi:
ya: ca ahIna mukhena dUshitakalastam ka: kalankASryam |
arcetsomamapAmara: SrutiSira: siddhAnta siddhonnatim
padme kAnkshitadAm budhastutakalAm tvAm nishkalankAm vinA ||

Meaning:

Padme! Who with the right knowledge will worship Chandra in Your place? His glory grows only in pUrvapaksham. He serves as a cUDaamaNi of a hunter/ a miser. He is slighted by the learned for his blemishes and is swallowed by Rahu. You on the other hand are praised by the Upanishad SiddAntam, grant all our wishes, is amala, and is praised by the learned for Your glory.

Comments:

Chandra grows only during the waxing phase that is called pUrvapaksham. PUVrapaksham also means past ideology. SiddhAntam usually refutes it. Hence the poet says the SiddhAntam praises PirAtti while Chandra's glory is praised only in the pUrva paksham.

The term "lubda" means hunter. Siva the hunter has Chandra as a head ornament. Lubdan also means a miser. Thus Chandra is said to top the list of misers while PirAtti is the Kalpataru the wish-granting tree.

The term "ahIna" could be split as "ahi+ina" the chief of snakes RAhu. When split "a+hIna" it means the wise. Kalai means art and the phase of the moon. During the eclipse, it is said that RAhu ruins chandra's kalai. It also means that the wise put down Chandra's glory.

The darkness we see on the moon is said to be its blemish. Chandra also has the disgrace that he misbehaved with his preceptor's wife. PirAtti is beyond any blemish.

From this slokam we realize that

One should strive to earn the praise of the wise,

One should never be a miser,

It is not enough to acquire knowledge. One should strive to protect and preserve it and use it in such a way that it will earn the praise of good,

We should live in such a way that we do not earn disgrace,

The main difference between the learned and the ignoramus is that the former will know the right path while the latter is ignorant of it.





Nava Graha

Sloka 10

पद्मे येषामुच्चभावो न नित्यो
ये सर्वेऽपि स्थानभेदेन तीक्ष्णाः ।
यष्टुस्तुष्टिर्न ग्रहांस्तानतस्त्वां
नित्यौन्नत्यां नौमि सर्वत्र मृद्धिम् ॥

padme yeshAmuccabhAvo na nityo
ye sarveapi sthAnabhedena tIkshNA: |
yashTu: tushTi: na grahAmstAnatastvAm
nityaunnatyAm naumi sarvatra mrddhim ||

Meaning:

Padme! Those who worship the nine planets will never be happy. The planets never occupy the supreme position permanently. A planet that is favorable in one position turns to be a tormentor in another. Hence I will worship only You is eternally the supreme deity, paradevatA, You treat others favorably always.

Comments:

One will occupy exalted status either permanently or temporarily. PirAtti has this status permanently while all others get it only for a fleeting moment. The planets are said to be supreme in certain positions in the horoscope while in other houses they become insignificant.

Some people behave well and help others only in certain positions or places. PirAtti has mArдавam always.

Thus it is not wise to worship the navagrahAs in the place of PirAtti.





Slokam11

शाखावृन्दप्रथितविभवां सत्युपर्णाधिरोहां
त्वामस्तुत्वा जलनिधिभुवं कल्पवल्लिमतल्लिम् ।
आकाङ्क्षन्तः फलमविकलं देव्यपर्णोद्भवं के
संसेवेरन् शरवणभवं स्थाणुजातं विशाखम् ॥

SAkAvrnda prathita vibhavAm satyuparNAdhirohAm
tvAmastutvA jalanidhibhuvam kalpavallimatallim |
AkAnkshanta: phalamavikalam devyaparNodbhavam ke
samseveran saravaNabhavam sthANujAtam viSAkham ||

Meaning - (For Kalpavalli)

Devi! One who needs great benefits will worship You who is like the Kalpavalli that has many branches, has good leaves and that gives all the riches. Instead of a kalpavalli will anyone worship a group of sticks that have no leaves, that occur in a forest of arrows and that is devoid of branches.

Meaning (For Muruga):

Devi! One who seeks all the riches will worship only You who is praised by all parts of the Veda, who has Garuda the VedaswarpUi as vehicle and who emerged from the ocean. Leaving You, will anyone worship Muruga who is Parvati's son, who was born on the star VisAkam and hence called ViSAkhan, the Siva kumAran?

Comments:

In this slokam the poet brings out the greatness of PirAtti compared to Muruga. PirAtti is compared to the karpagavalli, a creeper. The creeper has leaves (suparNam) and climbs up. Garuda is also called SuparNan. Both Karpagam and

PirAtti arose from thirupArkkadal. PirAtti and the karpaga tree grant desired boons. Compared to Karpaga tree that has many branches- "Sakha", Muruga is called "viSAkha" which means one that has no branches. Karpaga tree has many leaves (suparNa). Subramanya is the son of Parvati (aparNaa, without any leaves). He is called "sthANujAtam" that means Siva's son and also a group of sticks. Thus one should worship PirAtti alone, if one wishes all the benefits.



Slokam 12

त्वां कृतश्रुतिपथप्रवर्तनां
सज्जनादरकृदाननां विना ।
निर्मितश्रुतिविचालनं रमे
साधुवारणमुखं श्रयेत कः ॥

tvAm krtaSrutipathapravartanAm
sajjanAdarakrdAnanAm vinA |
nirmitaSrutivichAlanam rame
sAdhuvAraNamukham Srayeta ka: ||

Meaning:

Rame! You establish and spread the principles of Vedas. You help the good souls. Instead of You, who will worship VinAyakA who shakes his ears/ unsettles srutis and one who has elephant face/ one who hinders good souls.

Comments:

The word **sruti** represents ears and Vedas. **VAraNam** represents elephant and hindrance. VinAyakA is called "**sAdhu vAraNa mukhan**".

PirAtti spreads the Veda mArgam by two ways. She is at the top of the lineage of AcAryas. She commands Vishvaksenar to spread the Vedic principles through NammazhvAr and nAthamunigal. She argues and convinces us the greatness of Veda mArgam through Her Lakshmi Tantram.

Slokam 13

दुर्गा परे गाढभवानुषङ्गां
शिलोच्चयादभ्युदितां श्रयन्ताम् ।
भक्त्यैकलभ्यां भवसिन्धुनावं
सुधाब्धिजे त्वां तु वयं श्रयामः ॥

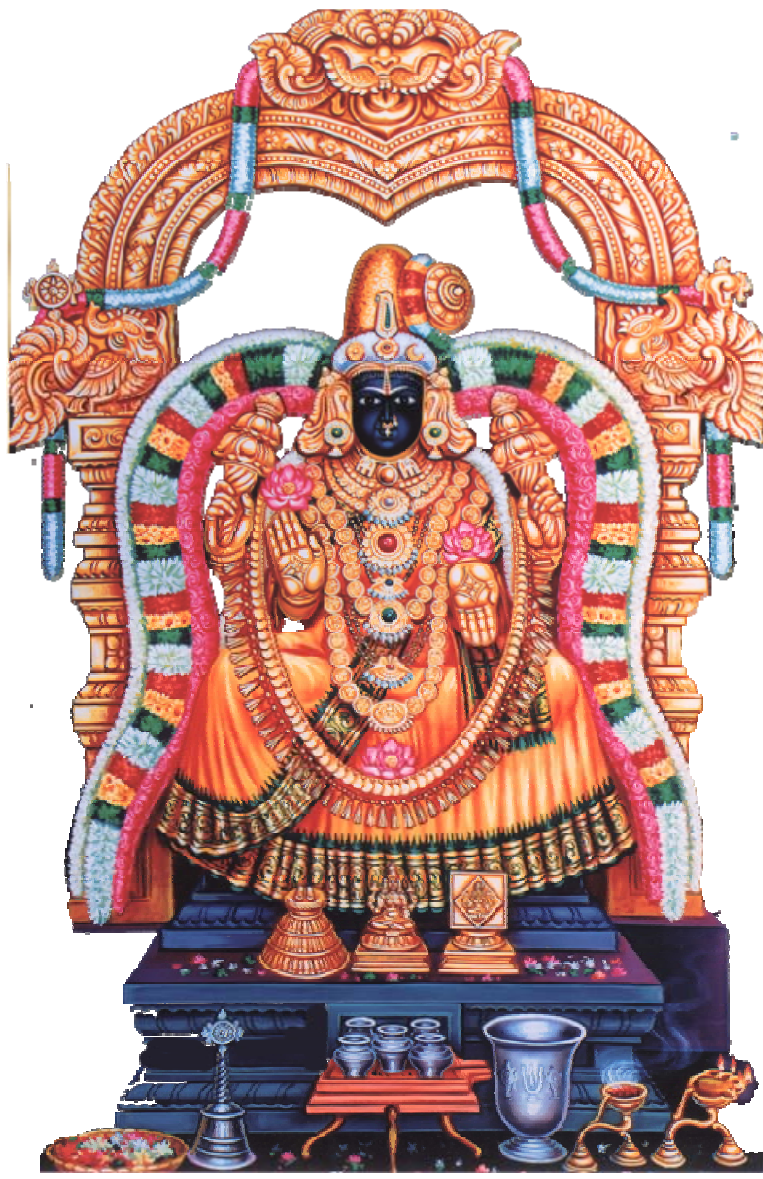
durgAm pare gADha bhavAnushangAm
SiloccayAdabhyuditAm SrayantAm |
bhaktyaikalabhyAm bhavasindhunAvam
sudhAbdhiJe tvAm tu vayam SrayAma: ||

Meaning:

Mother who emerged from the ocean of nectar, let others worship Durga who is associated with Siva and has samsAra bandham, who was born at the tall mountain, and who is hard to reach. We will worship only You who could be reached easily through bhakti and who serves as a boat and takes us across the ocean of samsAram safely.

Comments:

Bhavam means samsAra sAgaram. Siva is called Bhavan. Durga is the consort of Siva. When one wants to get rid of bhavam why would he associate with BhavAni. PirAtti occurred from the ocean of nectar and hence She is sweet. Durga was born from the mountain and hence will be hard as stones and rocks. PirAtti could be reached through bhakti. Durga means one who is difficult to reach. Thus one should worship PirAtti and not go after Durga.



Sri Nammgiri ThAyAr

Slokam 14

स्थानं यस्य श्मशानं सततमनुचरो भूतवेताळवर्गः
चेलं चर्म स्रगस्थनां ततिरहह तमप्युग्रमेके भजन्ताम् ।
पद्मे पद्मे स्थितां त्वां असकृदनुसृतां देवतायौवतेन
ध्यायेमे क्षौमभाजां वयमनुदिनमामुक्त मुक्ताकलापम् ॥

sthAnam yasya SmaSAnam satatam anucaro bhUta vetALa varga:
celam carma sragasthnAm tati: ahaha tam api ugram eke bhajantAm |
padme padme sthitAm tvAm asakrt anusrtAm devatAyauvatena
dhyAyeme kshaumabhAjAm vayamanudinamAmukta mukthAkAlApam ||

Meaning:

Padme! Let some people worship Siva who resides in the burial ground, Who is always followed by ghouls and demons, Who has elephant skin as dress, Who wears a garland of bones and Who is called "ugran". We will meditate only on You, Who resides on the lotus, surrounded by devAs, who wears white silk robe and pearl chains.

Comments:

Siva lives in an inauspicious place while PirAtti resides on the soft lotus, Siva is followed by ghouls while PirAtti is followed by celestial maidens and devAs, Siva wears a skin garment while PirAtti wears white silk, Siva has a garland made of white bones while PirAtti wears beautiful white pearl necklace.

Siva is called "ugran" one who is wrathful. PirAtti is called Padme one who is as soft as lotus.

The poet says we should not prevent others from worshipping Siva. Many purANaas say that eventually such worshipers will get VishNu bhakti. The word "ahaha" shows that the poet pities them. We meditate upon Sri MahAlakshmi on several occasions in a day. While adorning the SrIcUrNam, during GayatrI dhyAnam, ashTAKshara dhyAnam and during AdhAra sakti dhyAnam, we pray to Sri MahAlakshmi.



Slokam 15

नाभिजातमधरीकृतहंसं

जन्तवः कतिपये कलयन्ताम् ।

सेवते जगति हंसगतिं त्वां

सिन्धुनन्दिनि सुधीरभिजाताम् ॥

nAbhijAtam adharIkṛta hamsam

jantava: katipaye kalayantAm |

sevate jagati hamsagatim tvAm

sindhunandini sudhI: abhijAtAm ||

Meaning:

The daughter of the ocean! Let some lowly beings worship Brahma who emerged from a navel/ does not have a good lineage and who has the swan as the vehicle/ who insulted a good saint. The wise in this world will worship only You, Who walks gracefully like a swan/ Who accepts the good ways of saints and Who has an excellent lineage.

Comments:

Brahma is referred to as "nAbhijAtan". This word could be split as na+abhijAtan that means one not born in a good family. When split as nAbhi+jAtan it means one who was born from navel- EmperumAn's navel. Brahma has the swan as the vehicle. The word hamsam also means the highest among the saints. The expression "adharIkṛta hamsam" means he has the hamsam below him. He fails to understand the greatness of Maha Rishis and hence gets into trouble as in the case of Bhrugu Muni. Hence a wise man will not worship Brahma but will pray only to Lakshmi. She is "abhijAtai" one who is the daughter of the ocean. abhijAtA also means one who is pure. She has "hamsa gati:" the gait of a hamsa. It also means that She follows

the path of the hamsAs. One can also interpret it as She is the gati or refuge for hamsAs.

To indicate the lowly state of those who worship devatAntarams the poet calls them "jantava:" that means lowly life forms such as bugs and worms. To indicate wise souls the poet calls them "sudhI:" those who are able to differentiate good from bad and go after good.





SrI Padhmavathi ThAyAr

SlokaM 16

चित्तवृत्तिरिह कञ्जमन्दिरे
धून्वतीं दुरितपुञ्जमिन्दिरे ।
सिद्धये जननि सेवतान्तरां
त्वामनाकलित देवतान्तराम् ॥

cittavr̥tti: iha kanjamandire
dhUnvatIm duritapunjam indire |
siddhaye janani sevatAntarAm
tvAmanAKalita devatAntarAm ||

Meaning:

Indire! One who resides on the lotus! You shake off our loads of sins very easily. You make seeking the help of other devathAntarams irrelevant. Let me worship You repeatedly for purifying my mind and for fulfilling my wishes.

Comments:

By the term **punjam**, the poet conveys that our load of sins is very big. PirAti shakes them off of us effortlessly as represented by the term "**dhUnvatIm**". By the term **cittavritti** the poet says one should worship PirAtti not only by vAk and kAyam but also by manas. PirAtti should be worshipped immediately and here itself (**iha**) and not wait for the right opportunity or place. As PirAtti is our mother, Janani, She has an eternal relationship with us. Hence we should seek only Her company and not that of other devathais.



Slokam 17

यद्यादधासि करुणां यदि वा न पद्मे
किं दैवतैरस्त्वदितरैः अपवर्गलिप्सोः ।
तुष्टो यदि क्षितिपतिर्यदि वा न तुष्टः
किं नाम शौरिसखि पारिषदैर्विवित्सोः ॥

yadyAdadhAsi karuNAm yadi vA na padme
kim daivatairas-tvaditarai: apavargalipso: |
tushTo yadi kshitipati: yadi vA na tushTa:
kim nAma Saurisakhi pArishadai: vivitso: ||

Meaning:

Padme! Sakhi of EmperumAn (Sauri), All that matters to us is whether You decide to grant moksham or not. The presence of other devatai is irrelevant. In a King's court the presence of others is also irrelevant. Only the king decides whether he should reward a beggar or not.

Comments:

Among the four types of purushArtams - dharmam, artham, kAmam and moksham other devatais can grant the first three to a limited extent. Only PirAtti can grant moksham or apavargam. In a king's court only the king can decide whether to reward someone or not. Other court members are only observers. Similarly even if other devatAntrams are present they can only be observers while it is PirAtti who decides whether to grant one moksham or not. The term "tvaditarai:" means Sriya:pati.

Slokam 18

दृष्टादृष्टेप्सितपुषि भवत्पादपद्मावलम्बे

दिष्ट्या लब्धे क इह भजतां देवतां भूष्णुरन्याम् ।

दृष्टे स्पष्टं ननु दिनकरे दृश्यसन्दर्शनार्थं

दीपारोपव्यसनमजडो देवि कः स्वीकरोति ॥

drshTa adrshTepsitapushi bhavatpAda padmAvalambe

dishTyA labdhe ka iha bhajatAm devatAm bhUshNu: anyAm |

drshTe spashTam nanu dinakare drSyasandarSanArtham

dIpAropa vyasanamajaDo devi ka: svIkaroti ||

Meaning:

Devi! When You are there to grant wishes that are both **drshTa** - obvious, and **adrshTa**- not so obvious, and when one has the good fortune of getting to hold Your lotus feet why would anyone go after other devatais?. In the presence of the Sun that illuminates everything, would anyone light the lamp to see what is around him?

Comments:

Some of our requests are "**drshTa**" obvious things such as wealth, offspring etc. We may also have requests that are "**adrshTa**" such as moksham and rebirth as a good living being. PirAtti grants both these types of wishes. Even though other devatAs can grant some of these wishes, there is a big difference in their capacity and the extent of their wish-granting power. Both the Sun and a lamp can illuminate the surrounding. The quality of light one gets from the Sun is incomparably greater than that of a lamp. The effort of going after other devatais is like seeking a lamp when the sun is available to us.



SrI Vedavalli ThAyAr

SlokaM 19

तव जननि जयन्त्याः शाश्वतैश्वर्यदात्र्याः
परिमितफलदात्रीर्देवताः सेवते कः ।
फलभरनतसस्यां प्रास्य चोळक्षितिं किं
प्रकटमटति विन्ध्यप्रान्तभूमीरमूढः ॥

tava janani jayantyA: SASvata aiSvarya dAtryA:
parimita phala dAtrI: devatA: sevate ka: |
phalabharanatasasyAm prAsya coLakshitim kim
prakaTam aTati vindhya prAntabhUmI: amUDha: ||

Meaning:

Janani! When You are waiting to grant us riches that stay with us permanently who would worship other devatAs who can grant only a limited set of our wishes that do not last. When there is the CoLA kingdom with its rich soil, will one seek the mountainous Vindhya land to sow the seeds?

Comments:

PirAtti gives us moksham that is a permanent wealth. Only a foolish person (mUdan) will go after earthly riches. By the term aTati the poet says while there is an easy solution who will roam around looking for a difficult way to get the same result. By the term "parimida phala dAtri" we learn that PirAtti gives us enormous amount of riches that is sure to satiate us.



Slokam 20

तव जलनिधिकन्ये दैवतैः पामरोऽन्यैः

कलयतु समतामप्यन्ततः किं ततस्ते ।

दरमपि गरिमाणं ददुरोऽकर्दमायाः

विबुधपुरतटिन्या वेत्ति किं पल्वलेभ्यः ॥

tava jalanidhikanye daivatai: pAmara: anyai:

kalayatu samatAm api antata: kim tata: te |

daram api garimANam darduro akardamAyA:

vibudhapura taTinyA vetti kim palvalebhya: ||

Meaning:

Daughter of the ocean! Let the ignorant compare You to other devatais. It does not matter to You. Can a frog understand the greatness of a river in the devaloka compared to a muddy pond?

Comments:

The Ganga in the devalokam is clear without any crud. There are many ponds in this world that are muddy. If a frog thinks both these water bodies are equal it does not matter to Ganga. An expert will not be bothered by the conclusions of an ignorant person. It is only the stupidity of the ignorant is displayed here.

For some people even great differences are not obvious like the difference between Ganga and the pond.

It does not matter if the ignorant do not respect the supreme. One should ignore their opinion as advised by the poet through the term "kalayatu kim tata:"

Slokam 21

विष्णोः पत्नि भवत्प्रासदविरह व्यावर्त्यमानश्रियां
संपत्तिष्ठति सा न दीर्घमुदिता या क्षुद्रदेवाचनैः ।
अन्नालाभत एव शुष्कवपुषां कुक्षौ पुनः पीनता
कष्टं श्वासनिरोधनैरुपनता कालं कियन्तं क्षिपेत् ॥

vishNo: patni bhavat prAsada viraha vyAvartyamAna SriyAm
sambat tishThati sA na dIrgham uditA yA kshudra devArcanai: |
annAlAbhamata eva SushkavapushAm kukshau puna: pInatA
kashTam SvAsa nirodhanai: upanataA kAlam kiyantam kshipet ||

Meaning:

VishNu Patni! When one gains a lot of wealth by worshipping other devatais, if he does not have Your kaTAKsham then the wealth will leave him very quickly. When one is hungry and his stomach is shrunk, if he tries to expand it by inhaling air, how long can he sustain it?

Comments:

For a hungry person whose stomach is shrunk with hunger there are two ways in which he can bring it back to its normal size. He could eat food and relieve its compression. He could inhale air and expand it to its original size. While the former is pleasurable and permanent the latter is temporary and painful. By inhaling air one does not get the required nutrition for sustenance. One needs a permanent solution for his hunger. PirAtti grants riches that are permanent and good.

The poet addresses PirAtti as vishNo: patni to convey that She is the Iswari and it is the divya dampatis, Who grant what is good for us. Through the term

"**kashTa-SvAsanirodha**" the poet conveys that inhaling and expanding one's stomach is a very

difficult effort. Similarly trying to gain riches by going after other devatais is a very arduous task. Just like how the air disappears in a few moments, the benefits one gets from other devatais also vanish in a short time.



Slokam 22

कल्याणं भवति करोति भजतामेकाऽपि लोकाम्ब यत्
संभूयापि च देवतान्तरशतं नैतद्विधातुं क्षमम् ।
राकाचन्द्रिकयैकयाऽपि सुकरं विश्वप्रजाह्लादनं
नैकाभिर्ननु तारकाभिरपि वा नो शक्यनिष्पादनम् ॥

kalyANam bhavati karoti bhajatAm ekApi lokAmba yat
sambhUyApi ca devatAntara Satam na etat vidhAtum kshamam |
rAkAcandrikayaikayApi sukaram viSvaprajAhIAdanam
na ekAbhi: nanu tArakAbhi: api vA no Sakya nishpAdanam ||

Meaning:

LokambA! The auspiciousness that You decide to confer on Your devotees cannot be granted by even hundred devatais together. The happiness that a moon causes cannot be reproduced by millions of stars, isn't it?

Comments:

PirAtti is like the moon and the devatAntarams are like the stars. She is unique while they are many in number. The moon and the stars belong to the same category of giving light to the world. Even though PirAtti and devatais belong to the same devatA class they differ in their ability to grant wishes. The stars are considered to be the wives of the moon, that obey his command. The devatais obey PirAtti's command.

From this slokam we understand that mere number is not important. What matters is the ability. PirAtti does not require anyone's help in granting wishes as represented by the word (ekA). She does not differentiate people based on their qualities but grants the wishes of all Her devotees. ViSvaprajA represents

everyone in the three worlds. She effortlessly grants wishes as represented by the word

"[sukaram](#)". PirAtti is called "[AhlAdajanani](#)" one who gladdens people with Her mere glance. She is also called "[Candraa](#)" to indicate that She is cool with mercy. It is very apt to compare the auspiciousness that She grants to that of the "[AhlAdam](#)" of the moon.



Woraiyur Kamalavalli ThAyAr



SrI Perundevi ThAyAr

Slokam 23

ननु तव पदाम्भोजद्वन्द्वे निविष्टमना मनाक
 अपि न तनुते देवेष्यन्येष्वमेदुरमादरम् ।
 ललितमृदुले लब्धाश्वासो रसालकपल्लवे
 कलयति पिकः कञ्जावासे करीरदलानि किम् ॥

nanu tava padAmbhoja dvandve nivishTamanA manAk
 api na tanute deveshyanyeshvameduramAdaram |
 lalitamrduLe labdhASvAso rasAlakapallave
 kalayati pika: kanjAvAse karIradalAni kim ||

Meaning:

Lakshmi! One resides on the lotus (**kanjAvAse**), when one develops even a little bhakti towards Your lotus feet he will not consider going after other devatai even for a moment. A koel that has tasted the sweet young leaves of a mango tree will not seek the dry bamboo leaves.

Comments:

PirAtti is like the sweet young leaves of the mango tree. Other devatais are like the dry and thorny leaves of the bamboo. When the koel has not tasted the mango leaves, it may go after the bamboo leaves but having tasted it once it will never go after them. Similarly when one experiences PirAtti's kaTAksham he will never go after anyone else seeking benefits. By the term "**nanu**" the poet says it is well known that a SrIVaishNava will not go after other devatais. They will not only refrain from performing acts of worship (**ameduram Adaram**) but will not even consider them as significant (**kalayati kim?**).



Slokam 24

मातः पद्मे मृत्युमत्येतुकामो
मुक्त्वा कस्त्वां मानयेत् क्षुद्रदेवान् ।
प्रौढां नावं प्रास्य सिन्धुं तरिष्यन्
काशस्तम्बालम्बनं कश्चिकीर्षेत् ॥

mAta: padme mrtyumatyetukAmo
muktvA kastvAm mAnayet kshudra devAn |
prauDhAm nAvam prAsya sindhum tarishyan
kASastambAlmbanam kaScikIrshet ||

Meaning:

MatA, Padme! Will anyone interested in overcoming death consider other lowly devatas and leave You? Will anyone who wishes to cross the ocean hold on to a stack of reeds when a sturdy boat is available to him?

Comments:

It is very apt to consider other devatais as reeds. They themselves are floating in the ocean of samsArA without a refuge. How can they rescue us? The poet very wisely says "mrtyum atyetukAma:" he is interested in only those wishing to cross the samsArA. There may be many others who do not wish so. He is concerned with only those who wish to cross the birth and death cycle.

When the Kavi says "prAsya" it means the ship is readily available. One may go after other means of rescue when there is no other option. However it is foolish to go after a reed when a mighty ship is waiting for him to ferry him across the samsaric ocean.

Slokam 25

संदत्ते सकृदर्चिताऽपि भवती साम्राज्यमत्यूर्जितं
त्वद्भिन्नैस्तु किमस्ति देवि बहुधाऽप्यासेवितैः देवतैः ।
संशुद्धिं सकृदीक्षितोऽपि दिशति श्रीरामसेतुर्नृणां
अर्थः कोऽस्ति तटाकसेतुशतकैः अश्रान्तदृष्टैरपि ॥

samdatte sakrda arcitA api bhavatI sAmrAjyam ati Urjitam
tvadbhinnai: tu kimasti devi bahudhA apy Asevitai: devatai: |
samSuddhim sakrt Iikshitopi diSati SrIrAma setu: nrNAma
artha: ko asti taTAKasetu Satakai: aSrAnta drshTai: api ||

Meaning:

Devi! Even if one worships You just once, You grant him moksha sAmrAjyam. Other devatAs even when worshipped many times cannot grant it. The Setu bridge that Sri Rama built, grants one purity of mind even when seen only once. Other innumerable lakes and bridges even when seen many times cannot do so.

Comments:

PirAtti grants all the riches in excess very quickly even if worshipped only once as indicated by the term "sakrt" and "samdatte". She grants a kingdom that is rich and prosperous (ati Urjitam) and makes the worshiper a SamrAt - an emperor. BahudhA means all forms of worship such as arcanam, dyAnam, nivedanam etc. Just like the Rama Setu, PirAtti removes all our sin and grants us all the mangaLams.

It is interesting to note that the poet has compared PirAtti to the bridge built by Sri Rama. PirAtti serves as a bridge between EmperumAn and us and helps us reach Him. Hence She is called "SrI". Without Her presence as a bridge, we can

not hope to cross the ocean of samsAram just like the Rama Setu that helped the army of monkeys to cross over to Lanka.



Sloka 26

देवि त्वत्पदपद्मवन्दनधना दुर्देवतोपासना-

लब्धं सुगधवधूकटाक्षतरळं नैवाद्रीयन्ते धनम् ।

वेधा विष्टपचित्रसृष्टिपटुधीरर्थक्रियादूरगं

व्यामोहावहमैन्द्रजालिकजगत्सृष्टं किमु श्लाघते ॥

devi tvat padapadma vandanadhanA durdevata upAsanA

labdham sugdhavadhU kaTAKsha taraLam naivAdriyante dhanam |

vedhA vishTapa citrasrushTipaTudhIrartha kriyAdUragam

vyAmoha AvamaindrajAlika jagatsrshTam kimu SlAghate ||

Meaning:

Devi! Those who possess the wealth of getting a chance to worship Your lotus feet will not consider wealth obtained by worshipping evil devatAs. The wealth so

obtained is impermanent as the roving eyes of a maiden. Brahma who is the creator of this universe will not praise make-believe worlds that magicians create.

Comments:

For some, material benefits seem as greatest wealth. For others, worshipping PirAtti will be the greatest wealth. For a SrIVaishNava, PirAtti's lotus feet are the greatest wealth- **vandana danA**:

A young lady due to her shyness and love will have unsteady glances. The poet compares this to the fleeting nature of wealth obtained by worshipping other devatais.

Brahma is said to have the capacity to cause "citra srshTi". He creates many common and unique things in this world. The objects that Brahma creates give true knowledge. On the other hand a magician creates imaginary objects that cannot be

put to any use, as they are illusory in nature. Why would Brahma praise such a magician - SlAghate kimu? Brahma has the capacity to create much better things than the magician.



Slokam 27

सत्यप्यागसि संश्रितान् करुणया संरक्षसि त्वं रमे
क्षोदिष्ठादपराधतोऽपि भजते कुप्यन्ति देवाःपरे ।
छेत्तृणामपि तापमम्ब हरते शाखी निजच्छायया
गाढस्पर्शत एव पोषकमपि घ्नन्ति क्रुधा पन्नगाः ॥

satyapyAgasi samSritAn karuNayA samrakshasi tvam rame
ksodishThAt aparAdhatopi bhajate kupyanti devA:pare |
chettrNAMapi tApamamba harate SakhI nijacchAyayA
gADhasparSata eva poshkamapi ghnanti krudhA pannagA: ||

Meaning:

Rame! Amba! Due to Your infinite mercy You protect Your devotees even though they are sinners. A tree gives shade and relieves the misery from heat of even those who cut its branches. Other devatAs get angry with their devotees even if they had committed some insignificant errors. They are like a group of snakes that kill by squeezing out one's life.

Comments:

PirAtti never gets angry with Her devotees even if they had committed unpardonable sins. She does not know what it is to get angry. A tree is very patient and forgiving. It pardons even those who cut its branches and provides them refuge from the hot sun. It gives shade to one and all impartially. PirAtti also showers Her kaTAKsham impartially without expecting any qualifications in us that would warrant her mercy. She pardons our worst sins and gives us refuge from the samsAra tApam. In fact, She is not any tree but the wish-granting

Karpaga vrksham. Other devatais are like snakes. They are many in number. They do not tolerate even a minor transgression on our part - kshodishThAt. They get angry and punish us severely.



SLOkam 28

सुभूयानायासः सुखमगुरु दुर्दैवतजुषां

प्रयासः क्षोदीयान् फलमतिमहत् त्वां तु भजताम् ।

लघिष्ठो लाभः स्याल्लवणवणिजां श्रान्तिरधिका

भवत्यल्पो यत्नः फलमलघु कर्पूरवणिजाम् ॥

subhUyAnAyAsa: sukhamaguru durdaivata jushAm

prayAsa: kshodIyAn phalamatimahat tvAm tu bhajatAm |

laghishTho lAbha: syAt lavaNavaNijAm SrAnti: adhika

bhavati alpo yatna: phalamalaghu karpUra vaNijAm ||

Meaning:

It is very hard to reach inauspicious devatAs. The benefit one gets from them is not worth considering. You on the other hand are easy to reach and the benefits You grant are immense. The profit a salt merchant makes is very small after a lot of effort. A merchant who sells camphor gets greater profits with a little effort.

Comments:

One may think that the results one gets are comparable to the efforts they put in. It is not true in all situations. Smart people reap great benefits from a little effort while the ignorant work very hard to get a little benefit. All that PirAtti expects from us is our willingness to approach Her. Other devatAs stipulate harsh efforts such as walking on the fire, fasting and sacrifices for very minor benefits. A salt merchant has to protect his ware very carefully lest it is washed away by rain. There is a lot of competition as there are many merchants who deal with salt. Camphor on the other hand is easy to transport and only a few merchants will sell

it. So a camphor seller is assured of a good profit compared to a salt merchant who may even lose all his material let alone expect a profit.



Slokam 29

स्थास्तुः श्रेयः स भजति रमे यत्पदं त्वत्कृपायाः

बाधोदकं विभवमुपयात्यन्यदेवोपसेवी ।

दृष्टान्तोऽन्त्ये गिरिशभजनप्राप्त भूतिर्दर्शास्यः

तद् भ्राताऽऽद्ये तव करुणया लब्धनिष्पङ्कसम्पत् ॥

sthAsnu: Sreya: sa bhajati rame yat padam tvat krpAyA:

bAdhodarkam vibhavam upayAt anyadeva upasevI |

drshTAntoantye giriSabhajanaprApta bhUti: darSAsya:

tad bhrAtA Adye tava karuNayA labdha nishpanka sampat ||

Meaning:

Rame! One who is the object of Your kaTAKsham will get Sreyas while the one who worships other devatAs will get impermanent benefits. RavaNa who was a devotee of Siva is an example for the latter while his brother VibhIshaNA is the example for the former.

Comments:

RavaNa worshipped Siva and gained a lot of wealth. However in the end he lost them all and even his life. VibhIshaNa on the other hand surrendered to Sri Rama and obtained the kingdom that was forever his.

One should hope to get wealth through proper means. RavaNa snatched the Pushpaka VimAnam from Kubera. He usurped the greatest wealth, Sita, from Rama. VibhIshaNa got his riches in the dharmic way by surrendering to Rama.

One should be careful of his wealth even if he had earned it through proper means. The same wealth may later lead to destruction. The poet refers to this by "bAdhodarkam".

The word "bhUti" means wealth and ash. Ravana got wealth from Siva (bhUti) and he ultimately became vibhUti or ash.

Sreyas means all that is good. It means moksham. It is only PirAtti who can grant moksham. Others can grant only "bAdhodarka vibhavam" wealth that hinders, that gives misery.





SrI Ranganayaki ThAyAr

Slokam 30

त्वां मातरुपासीना न देवतान्तरमुपासते सन्तः ।

लब्धे निधौ निरवधौ कदर्यजनसेवनं सहन्ते के ॥

tvAm mAtarupAsInA na devatAntaram upAsate santa: |
labdhe nidhau niravadhau kada: yajanasevanam sahante ke ||

Meaning:

MatA! Those who worship You will not worship devatAntaram. After obtaining infinite wealth will one still go after a miser seeking riches?

Comments:

santa: - SrIVaishNavAs, will not even dream of worshipping anya devatAs (devatAntaram upAsate). The word "labde" is used to indicate that one may have approached a miser for riches before one got wealth but upon receiving the wealth one would never seek wealth from a miser. The word "niravadhau" is used to indicate that the person worshipping Lakshmi will get infinite wealth that he does not have to continue his lowly job (ke sahante) of serving the mean. The word 'avadhi' in Sanskrit means end, limit. In Tamil it means trouble, misery.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे
देवतान्तरपरिसङ्ख्यास्तबकः ॥

|| iti SrImad venkaTAdhvari viracite SrIlakshmi sahasre
devatAntara parisankhya stabaka: ||

