

**Sri lakshmi sahasra
prArambha stabakam**



Smt. Geetha Anand

With

“ Sri nrusimha sEvA rasikan ”

Oppiliappan Koil Sri VaradhAchAri SaThakopan

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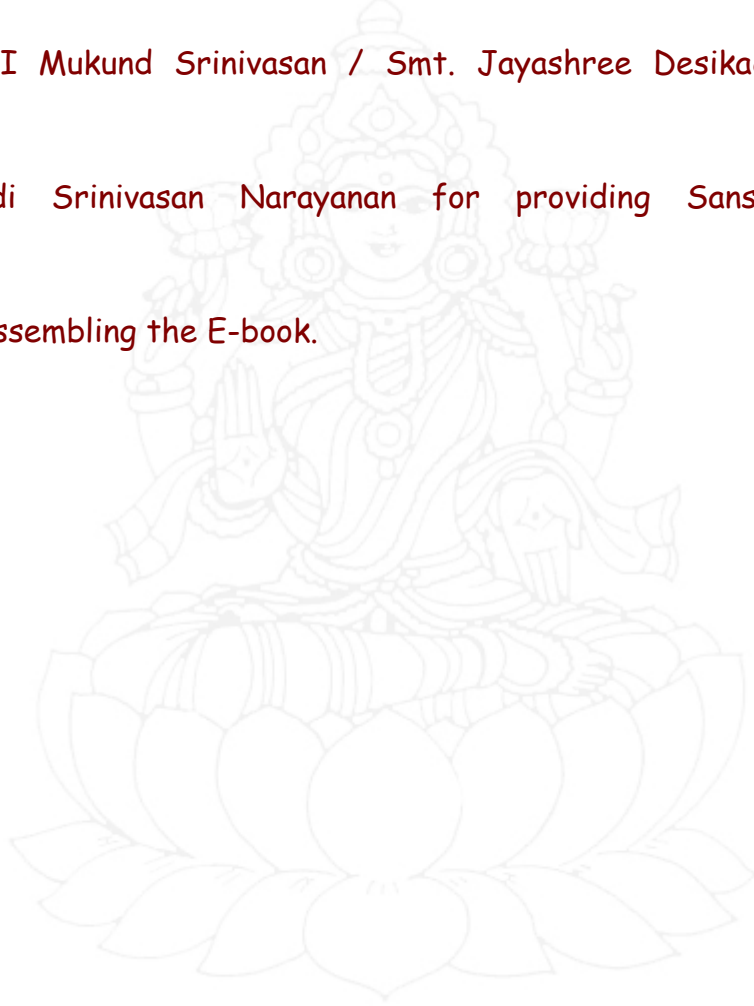


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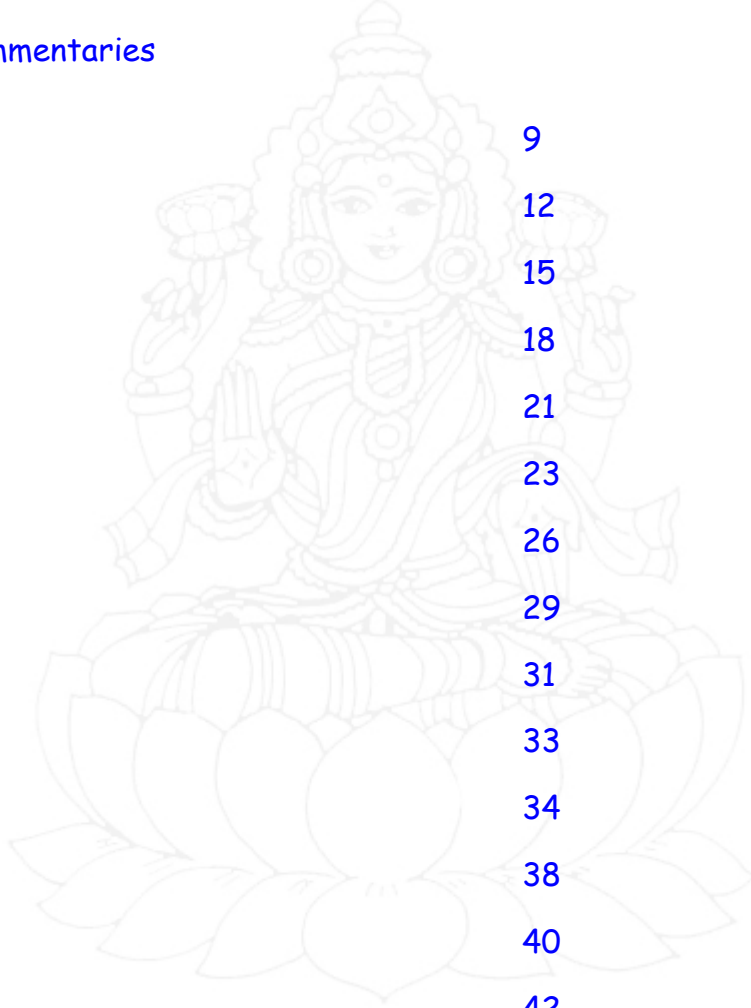


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श्रीः

लक्ष्मीसहस्रम्

lakshmi sahasram

स्तवकः १ stabakam 1

प्रारम्भस्तवकः prArambha stabakam

Introductory note by Sri V. Sadagopan

SrimAn PaatrachAr Swamy of Sri KrishNa SabhA, Mumbai, introduces the First chapter of Sri Lakshmi Sahasram this way: "PrArambha Stabakam commences with the invocation of PadmAvati ThAyAr at ThirucchAnUr and salutations to GuruparamparA. Though he does not state his immediate AcArya, it is clear from his other works that he learnt all the SaastrAs from his father and grandfather. He reverentially speaks of Sri ParAsara for giving Sri VishNu PurANam and portraying Sri Lakshmi's various attributes and speaks highly of Swami Desikan and his works. He is humility personified for him being chosen to write the sahasram on JaganmAta. He has a unique way of praising the AcAryAs".

In this First stabakam, VenkatAdhvari Kavi refers to this Kaavyam being a celebration of the Vaibhavam of ThirucchAnUr PadmAvati ThAyAr by offering his salutations to Her Lord, Thiruvengadamudaiyan. In the second sLOkam, he uses double entendre (sIE dai) to salute both ThAyAr and PerumAL. GuruparamparA Vandanam, praNAMams to Adi Kavi VaalmeeKi, ParAsara Brahma Rishi, and Swamy NigamAnta MahA Desikan follow. He states that he seeks the purification of his tongue by singing about the Vaibhavam of ThAyAr after having polluted it by praising insignificant entities like mountain, cities, oceans and clouds.

In the eleventh sLOkam of this stabakam, the poet states that it is fitting to be quiet in the company of most learned ones--- AdiSeshan, VyAKarNa grantha karthA, Garudan, the embodiment of VedAs, Chandran the birth place of all kalais, Brahma , the husband of Sarasvati (the goddess of speech) ---engaged in

eulogizing PirAtti with their unique skills. He compares his attempt to join these great ones in praising PirAtti would be like selling KunthumaNi in a bazaar, where

the precious gems are being sold. In the thirteenth sLOkam, the poet points out that his laudatory sLOkams would make great connoisseurs like Indran, Sivan et al and make them nod their heads in approval and therefore he does not regret the inability of the deaf ones to enjoy this gandharva ghAnam.

In the twentieth sLOkam, the poet acknowledges that the fruits of his alpa stuti is insignificant compared to the achievements of great ones like Brahma's stOtram of PirAtti. He compares his efforts to the success of Kucela, who realized Kubera sampath (immense wealth) by offering a fist full of pounded rice (aval), where as Kuberan was blessed to gain his legendary aisvaryam by rigorous penance over thousands of years meditating on the divya dampatis.

He concludes in sLOkam 20 that PirAtti will accept and enjoy his salutary sLOkams even if there are greater poets in the world. In this context, he points out that there are many rivers and oceans and yet Lord SivA carries on His head the river GangA of lofty status because of its association with Lord Thiruvikramn's sacred feet (Thiruvadi sambandham).

Translation of the slokams is based on Koil, Sabdam, Vangeepuram, VeerApuram Sri Satagopacharyar's Rathnaprabha





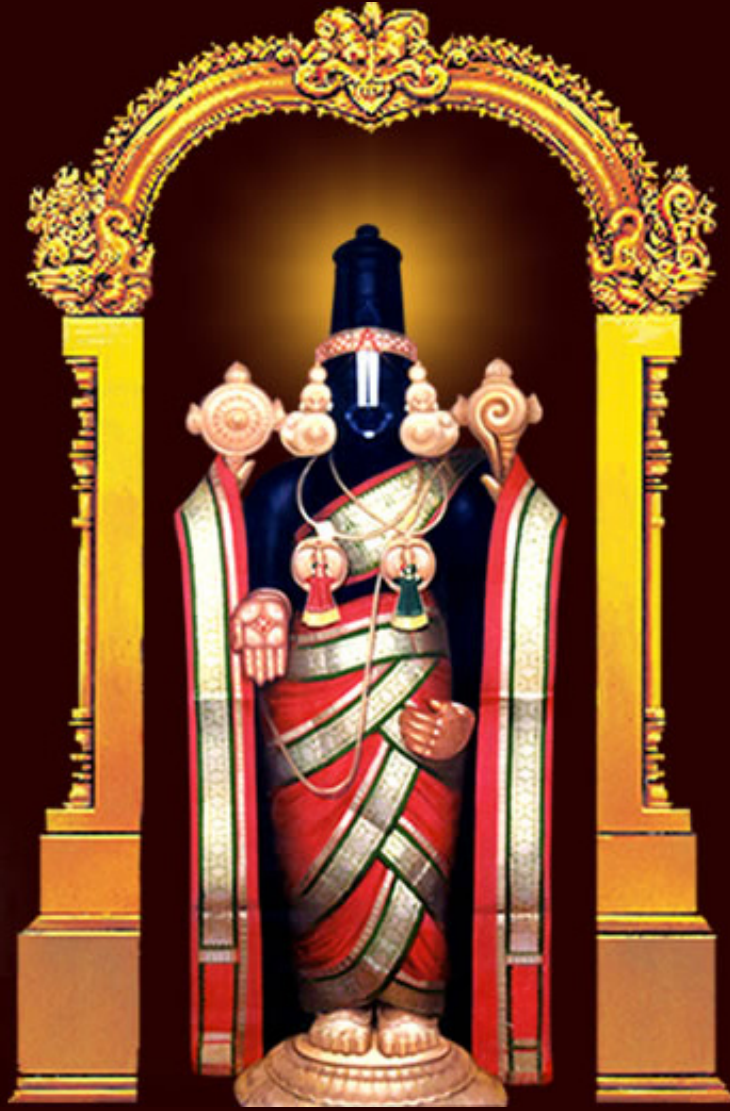
SrI Panchami Theertham at TiruchanUr Where SrI Padhmavathi ThAyar took Avatharam in a Lotus

Slokams and Commentaries

॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्री वेङ्कटाध्वरिँ स्वामिने नमः ॥



Lord SrI Venkateshwara Swamy
Divine Consort of SrI Padhmavathi ThAyAr, ThiruchanUr

Slokam 1

लक्ष्मी चरणराजीवलाक्षालक्षित वक्षसे ।
विश्वसर्गादिलीलाय वेङ्कटब्रह्मणे नमः ॥

lakshmi caraNa rAjIva lAkshA lakshita vakshase |
viSva sargAdi lIlaya venkaTa brahmaNe nama: ||

Word by Word Meaning:

venkaTa brahmaNe nama: - Obeisance to the parambrahmam, Who has His abode in ThiruvEnkaTam hill.

lakshmi caraNa rAjIva lAkshA lakshita vakshase - Whose chest is adorned by the red coloured foot decorations of Lakshmi

viSva sargAdi lIAya - Who creates, sustains and dissolves everything as a play.

Meaning:

Obeisance to Lord Venkateswara whose chest is adorned with the red color from the decorations on Sri MahA Lakshmi's lotus feet. He is the Parabrahman who creates, sustains and dissolves everything as a divine play. He carries all these tasks with the help of Sri MahA Lakshmi.

Comments :

This sLOkam is a MangaLa sLOkam about ThiruvengadamudaiyAn. The poet constructed this sLOkam to indicate that Lakshmi sahasram is about ThirucchAnUr ThAyAr, the queen (Pattamahishi) of the Lord of Seven Hills.

Satyam (Truth), Rtam (righteousness), jn~Anam (consciousness), anantam (being eternal), amatvam (being blemishless) and Anandatvam (being blissful) are the six qualities of EmperumAn that are referred to as his "svarUpa nirUpaka dharmam" or His identity. TaittrIyOpanishad mantram defines Brahman as "**satyam jn~Anam anantam brahama**" (Brahman is True, Conscious and Infinite). Satyam denotes that Brahman possesses totally non-conditioned existence unlike the Jeevan and Prakrti, which do not have non-conditioned existence. The term "Jn~Anam" signifies the characteristic of consciousness, which is even without any contraction. anantam denotes Brahman and its nature of being without any limitation of place, time or substance.

In addition to the above three dharmams, one of the most important identity of EmperumAn is His Sriya:patitvam, the fact that He has Sri Devi or Piratti as His consort. It is only because of this identity He is called SrinivAsa Parabrahmam.

Swamy NammazhvAr refers to this in his pAsuram "agalagilEn iraiyum enRu alarmEl mangai uRai mArbhA" in ThiruvAimozhi. Sri Alavandar in his StotraRatnam starts with "ka Sri: Sriya:" while establishing whom Paratvam denotes. Thirumangai AzhvAr addresses the Lord as "Thiruvukkum ThiruvAkiya Selvan". EmperumAn is the Sri of Sridevi nAchiyAr. It is described in MaarkaNDeya PurANam that when MaarkaNDeya rishi saw the Lord floating on a pupul (banyan) leaf, he wondered who the baby was. To answer his query , the Lord pointed to His chest where Piratti was residing thereby indicating to sage MaarkaNDeyA that He is Sriya:pati, the Parabrahmam. The Lord's Sriya: patitvam is referred to in the first line of the First sLOkam.

EmperumAn is the creator (Jagat kAraNan), sustainer (Jagat rakshaNan) and the one who dissolves the Universe during praLaya. He created us, the jIvas, and gave us limited freedom to act. However, due to our ignorance , we do not realize His greatness and think we are the doers and enjoyers of our action and thus mire ourselves in the web of samsAra. We neither realize our sad state nor do we try to extricate ourselves from it. As we were not present to witness His incarnations (vibhava avatArams as Raama and KrishNa), the Lord took pity on us and appeared in His arca form as ThiruveNkatamudaiyAn to attract us to Him through His beauty and ananta KalyANa guNams. Once we go near Him , He impresses us with His virtues and creates the desire in our hearts to be with Him forever (vadivazhagAlum seelatAlum vaseegarittu- Swami Desikan, UpakAra Sangraham).

The poet praises Lord SrinivAsa in his first verse and prays that his effort of trying to compose Sri Lakshmi sahasram should become fruitful. Sustenance or "jagat rakshaNam" means removing the obstacles (anishTa nivrti) and granting the wishes (ishTa prApti). The poet prays to Lord Venkatesvara to remove all the obstacles during the creation of this stOtram.



Slokam 2

असदृशमरुणाब्जदृशं प्रस्विन्नपयोधर स्फुरन्मूर्त्तिम् ।
मनसि दधीमहि सततं मातारं मातरं च लोकानाम् ॥

asadrSam aruNAbja drSam prasvinna payodhara sphuran mUrttim |
manasi dadhImahi satatam mAtAram mAtaram ca lokAnAm ||

Word by Word Meaning:

lOkAnAm mAtAram - nArAyaNA, Who measured the three worlds as Thrivikrama.

asadrSam - (is) incomparable

aruNAbja drSam - has the sun and the moon as His eyes

prasvinna payodhara sphuranmUrttim - has His divine body like the hue of a water-laden rain cloud,

Word by Word Meaning (for Lakshmi):

sadrSam - One who is equal to

a (अ) - nArAyaNA

aruNAbja drSam - One who has eyes of the colour of the pink lotus

prasvinna payodara spurat mUrttim - One, Who has breasts laden with milk,

lOkAnAm mAtaram - Mother of the three worlds

satatam manasi dadhImahi - let us meditate on Her eternally.



Meaning :

(for EmperumAn) - Let us meditate on EmperumAn who is incomparable, with the sun and the moon as His eyes and a divine body with the hue of a water-leaden rain cloud. He measured the three worlds when He incarnated as Trivikrama.

(for Piratti) - Let us meditate eternally on Sri MahA Lakshmi who is equal to Sri nArAyaNa in glory. Her eyes are beautiful like the just-blossomed lotus flower. She is the mother of the three worlds with Her breasts laden with nourishing milk for Her children .

Comments:

In this sLOkam the poet has used a special technique where the words could be split differently to give different meanings (sLEdai in Tamil).

When the words are split as below:

"asadrSam aruNa abhja drSam prasvinna payodhara sphurat mUrttim", it refers to EmperumAn. He is unique (ottArum mikkArum ilAn, tanitirumAl). The Sun and the

Moon are his eyes (*candra sUryau ca netre*). His body has the hue of water-laden rain cloud. He is the one who measured the three worlds with His feet when He incarnated as TrivikrAmA.

When the words are split as:

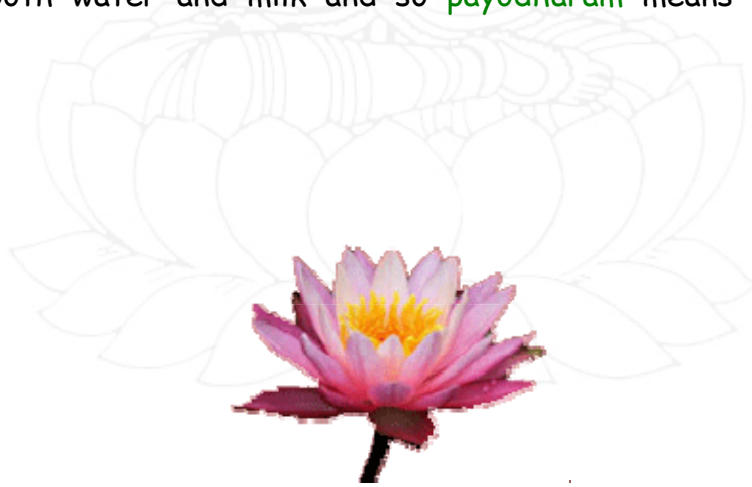
"*a SadrSam aruNa abhja drSam prasvinna payodharam sphurat mUrttim IOkAnAm mAtaram satatam manasi dadhImahi*" it refers to Piratti.

It means: Let us meditate on Sri MahAlakshmi who is equal to Sriman nArAyaNa in glory, has eyes like the beautiful red lotus, a body with breasts that secrete milk that nourish us ; She is the Mother of the three worlds.

"*asadrSam*" means incomparable while "*a sadrSam*" means One who is equal to nArAyaNa, Who is represented by the letter (aksharam) "अ a".

"*abhjam*" means that which appears in water. Lotus appears in water while the moon is said to appear from ThirupArkkadal.

"*paya:*" means both water and milk and so *payodharam* means both clouds and breasts.





SrI Padhmavathi ThAyAr, ThiruchanUr

Slokam 3

प्रातरम्बुजविडम्बिलोचनां मातरं त्रिजगतामुपास्महे ।
शीतरम्यकरुणावलोकनैर्या तरङ्गयति मङ्गलानि न ॥

prAtarambuja viDambilocanAm mAtaram trijagatAm upAsmahe |
SIItaramya karuNAvalokanairyA tarangayati mangaLAni na: ||

Word by Word Meaning:

trijagatAm mAtaram upAsmahe- Let us meditate on the Mother of the three worlds

prAta: ambuja viDambi IOcanAm - Who has eyes like the lotus that bloomed at dawn

yA - Lakshmi, Who

sIta - removes the heat (anxieties)

ramya - gladdens our heart,

karuNA avalokanai: - glances soaked with mercy

na: mangaLAni tarangayati - makes all that is good for us, Her children, occur to us like the waves.

Meaning:

Let us meditate on Lakshmi whose eyes are like just-blossomed lotus flower. She is the mother of the three worlds who removes the anxieties and gladdens the hearts of Her worshipers. Her compassionate glances towards us, Her children, will bathe us in ceaseless waves of mangalam.

Comments:

This verse praises PirAtti exclusively. The lotus that had just bloomed will have its beautiful color and freshness that could be compared to Piratti's eyes (ambuja locani). The waves in the Ocean never cease to exist. Just like that the waves the mercy that PirAtti directs towards us will never end and will confer all that is auspicious to us.

The power of PirAtti's compassionate glances have been saluted by SwAmi Desikan through the 15th sOkam of SrI stuti.

आर्तत्राणव्रतिभिरमृतासारनीलाम्बुवाहैः

अम्भोजानामुषसि मिषतामन्तरङ्गैरपाङ्गैः ।

यस्यां यस्यां दिशि विहरते देवि दृष्टिस्त्वदीया
तस्यां तस्यामहमहमिकां तन्वते संपदोघाः ॥

Arta-trANa-vratibhi: amrta AsAra nIIAmbhuvAhai:
ambhOjAnAm ushasi mishatAm antarangai: apAngai: |
yasyAm yasyAm diSi viharate devi drushTi: tvadIyA
tasyAm tasyAm ahamahamikAm tanvate sampadhoghA: ||

Meaning:

Oh Periya PirAtti! Your glances have taken up the vow of protecting the sorrow stricken samsAris. When they fall on any one, they feel that a shower of nectar has fallen on them. Your kaTAKshams with the black hue makes one wonder whether they are the dark rainy clouds showering amrutam. They are beautiful like the lotus flowers blossoming at the sight of the first rays of the Sun. The KaTAKshams of such magnificence have no match. Wherever they fall, there the assembly of wealth fall chasing each other wanting to be the First.



Slokam 4

आचक्रायुधमा च मामकगुरोराचार्यवर्गं भजे
मध्यस्थैरिह नाथयामुनमुखैर्मान्यैः सनाथीकृतम् ।
क्षीराम्भोधिसुतापयोधरपयः पूरा इवोदित्वराः
यद्वाचां विसरा जगन्ति नितरामुज्जीवयन्ति स्वयम् ॥

AcakrAyudhamA ca mAmaka guror-Acarya vargam bhaje
madhyasthairiha nAthayAmuna mukhair-mAnyai: sanAthIkrtam |
kshIrAmbodhi sutApayodharapaya: pUrA ivoditvarA:
yat vAcAm visarA jaganti nitarAm ujjIvayanti svayam ||

Word by Word Meaning:

uditvarA: yadvAcAm visarA: - the deluge of words that have appeared as works of AcaryAs

kshIrAmbodhi sutApayodhara paya: pUrA iva - like the flow of milk from the breasts of Lakshmi, Who is the daughter of thirupArkkadal

jaganti svayam nitarAm ujjIvayanti- on Their own accord make the people of the world live well

madhyasthai: - those are in the middle of the lineage of Acaryas,

mAnyai: - those who should be worshipped by the people

nAthayAmuna mukhai: - such as nAthamuni, AlavandhAr, SriBhashyakArar and Swami Desikan

sanAthIkrtam - who add glory to the lineage

AcakrAyudham ca AcamAmakagura: - starting from Sriman nArAyanA and ending with adiyEn's Acarya

iha bhaje - I worship at this juncture when I am embarking on this effort of composing this Kaavyam.

Meaning:

I salute the lineage of Acaryas (AcArya paramparai) starting from Sriman nArAyaNan, which includes Sri nAthamuni, Sri AlavandhAr, Sri BhAshyakArar and Swami Desikan and ends with adiyEn's own Acarya. The flood of their literary works save us naturally like the mighty river Sarasvati and the milk flowing from the breasts of Sri MahAlakshmi.

Comments:

The Lord created us and gave us the Vedas and sAstras to guide us. However, these PramANams (that which teach us about what should be known) could be interpreted correctly only with the help of a SadAcarya. The Acarya explains tattvA (knowledge on what is to be known), hitA (what is good and bad for us) and purushArthA (the goal of life). Thus the role of an Acarya is of utmost importance to us. All our PoorvacAryas (preceptors) have sung extensively about the role and the greatness of a Guru, who dispels the darkness of ignorance. Swami Desikan in his Guru Parampara sAram says that the Lord himself incarnated as Krishna, the Geethacaryan, to enjoy being an Acarya. Even one lifetime is not sufficient to describe the greatness of an Acarya. Sri Madhurakavi Azhvar has succinctly explained it in his "KaNNinuN sirutAmbu" by saying that the only God he knows is his Acarya, Sri NammAzhvAr (**devumaRRaRiyEn**).

In this work the poet salutes the lineage of Acaryas before embarking on the mighty task of composing his work. The Acarya Sri sUktis are equated to the mother's milk, the mother being PirAtti. A baby sustains its life only because of its mother's milk. The milk is the only source of food for the baby for its survival and nourishment. Its white color represents sattva guNa. The sweetness of the milk gladdens the one who drinks it. Both young and old could consume it. It never harms anyone who drinks it. Similarly EmperumAn and PirAtti are our parents. We are all infants with our limited knowledge and capacity. It is only PirAtti who

knows what we need and when we need it. Her priyam or love for us comes to us through the Acarya Sri sUktis (milk of Jn~Anam) that are appropriate for us. It comes to us at the right time and at the right amount suitable for each one of us. The poet says that we were all like orphans not knowing who would protect us till the Acarya lineage with the PirAtti's grace made us realize that we are the children of EmperumAn and PirAtti (sanAthI krtam).

It is interesting to remember that Swamy Desikan devoted ten of the 74 sLOkams of SrI YatirAja Sapatati to AcArya Vandanam starting from SrIman nArAyaNan to Sri BhAshyakArar before going on to celebrate the Vaibhavam of YatirAjar. The first two of these ten sLOkams on AcArya Vandanam are addressed to the Prathama Guru (PerumAL) and the next AcAryan in our sampradAyam (PirAtti):

कमप्याद्यं गुरुं वन्दे कमलाग्रहमेधिनम् ।

प्रवक्ता च्छन्दसां वक्ता पञ्चरात्रस्य यः स्वयम् ॥

kamapyAdyam gurum vande kamalAgrhamedhinam |

pravaktAc-chandasAm vaktA pancarAtrasya ya: svayam ||

--- SrI yatirAja saptati, Slokam 1

सहधर्मचरीं शौरेः संमन्त्रितजगद्धिताम् ।

अनुग्रहमयीं वन्दे नित्यमज्ञातनिग्रहाम् ॥

sahadharmacarIm Saure: sammantrita jagat hitAm |

anugraha mayIm vande nityam ajn~Ata nigrAhAm ||

--- SrI yatirAja saptati, Slokam 2



Slokam 5

भुवनजननीं तुष्टुषन्ती पुरो रसनाऽधुना
रचयति नमो वाचे प्राचेतसाननजन्मने ।
जनक तनयादिव्योदन्तामृत द्रव वर्षिणीं
जगति कवयः श्राव्यं काव्यं गृणन्त्यवलम्ब्य याम् ॥

bhuvana jananIm tushTUshantI puro rasanA adunA
racayati namo vAce prAcetasAnana janmane |
janaka tanayA divyodantAmrta drava varshinIm
jagati kavaya: SrAvyam kAvyam grNanti avalambya yAm ||

Word by Word Meaning:

jagati kavaya: - the poets of this world

janaka tanayA - Janaka's daughter's (SIIta)

divya udantAmrta drava - history that is the wonderful nectar

varshiNIm - are pouring

yAm avalambya - following the path of VaalmIki

SrAvyam kAvyam grNanti - are creating great kAvyam that are sweet to hear

adunA - now

bhuvana jananIm - Mother of the world

tushTUshantI rasanA - that tongue that wanted to worship

pura: - first

prAcetasa - from VaalmIki's,

Anana - from his face

janmane - that occurred

tasyaivAce - to Srimad RaamAyaNam

nama: racayati- utters nama:

Meaning:

My tongue salutes Sage VaalmIki, the son of PrAcetas Muni. His Srimad RaamayaNam was composed mainly to sing the glory of the mother of the Universe, Sri MahAlakshmi. His songs praise Sita PirAtti with words that are as sweet as the nectar. Great poets like KaalidAsa followed Sage VaalmIki's style when they composed their poems.

Comments:

As the poet is starting the effort of singing the praise of PirAtti he is bringing to our notice the story of Sita PirAtti and Srimad RaamayaNam. RaamayaNa is one of the greatest epics of the world. It is called AdikAvyam as it was composed before any other work of its kind. It is said that Brahma made sage VaalmIki compose it by letting words flow from his mouth. Sage VaalmIki himself says that the major part of RaamayaNa is in praise of Sita PirAtti, "SIItAyaha caritam mahat". Other poets have followed Srimad RaamayaNa's style when they composed their works. King Bhoja says this through his words "madumaya phaNitInAm mArga darSI maharshi". Thus sage VaalmIki paved the way for the later poets who created kAvyams in praise of PirAtti.



Slokam 6

पराशरमुनीशितुः प्रणतिकर्म कुर्मस्तराम्
अहीन गुण शोभितैरमृतसाधनोत्कण्ठिभिः ।
यदीयकृतिसिन्धुना विमथितेन यत्नाद्बुधैः
प्रकाशमिह नीयते परम पूरुष प्रेयसी ॥

parASara munIshitu: praNatikarma kurmasterAm
ahIna guNa Sobhitai: amrta sAdhana utkanThibhi: |
yadIya krti sindhunA vimathitena yatnAd budhai:
prakASamiha nIyate parama pUrusha preyasI ||

In this sloka the poet has used words that are applicable to both Ocean and VishNu PurANam.

Word by Word Meaning (for the Ocean):

ahIna guNa - with Vaasuki as the rope

Sobitai: - those who looked beautiful

amrta sAdhana utkanThibhi: - interested in obtaining the amrut

budhai: avi vimathitena - churned by the devas using Mandara mountain,

Word by Word Meaning (for Sri VishNupurANam):

ahIna guNa Sobitai: - One that has the qualities of a superb work

amrta sAdhana utkaThibhi: - for those interested in obtaining moksham

budhai: vimathitena - that examined well by great rishis

Word by Word Meaning (General):

yadIya krti sindhunA - the ocean that is Sri ParASara's VishNupurANam

paramapUrusha preyasI - Lakshmi, Who is loved by VishNu

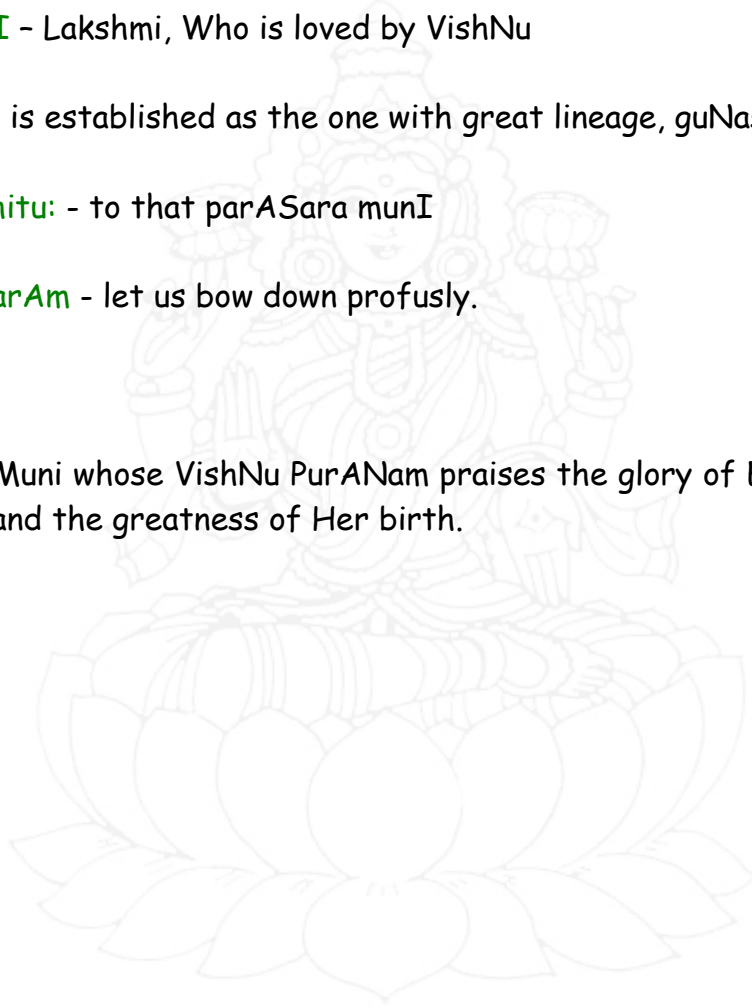
iha yatnAd prakASam - is established as the one with great lineage, guNas and wealth

tasya parASara munIshitu: - to that parASara munI

praNatikarma kurmastarAm - let us bow down profusly.

Meaning:

I salute Sri ParASara Muni whose VishNu PurANam praises the glory of EmperumAn's Consort, Her guNa, Her wealth and the greatness of Her birth.





Comments:

The Devas churned the ThirupArkkadal to get the life preserving elixir, amruth. They churned the ocean with the serpent vAsuki as the rope and the Mandara Mountain as the axis. "ahInaguNa Sobitai: sAdana utkaNThibhi: budai: vimathitena" describes this episode.

When split as:

"ahIna guNa Sobitai: amrta sAdhana utkaNThibhi:i budai: vimathitena" -

it refers to VishNu PurANam. Sri VishNu PurANam is considered as the PurANA Ratnam, a crown jewel among the puraNAs. It is the most important sAtvika purANA that is considered to be a pramANam in its entirety. Those who are interested in understanding the greatness of Lakshmi will churn the VishNu PurANam and learn about Her emergence, auspicious attributes and Her wealth.

While ThirupArkkadal brought out MahAlakshmi, VishNu PurANam brings out Her greatness. One has to reach the depths of VishNu PuraNam to understand the greatness of PirAtti just like the diver who dives deep into the ocean to collect its riches.

The Devas in their ignorance sought amrtam to prolong their lives while the realized souls seek PirAtti who grants everlasting bliss (sAyujyam- being with the divya dampati eternally).

Slokam 7

दद्यादद्य कुदृष्टिसर्पगुरुडस्त्रय्यन्तविद्यागुरुः

श्रीमान् वेङ्कटनाथदेशिकमणिः श्रेयांसि भूयांसि नः ।

दत्से दृष्टिलवेन देवि भजतां या त्वं विभुत्वं रमे

तस्या हन्त तवापि येन विभुता सुष्ठु प्रतिष्ठापिता ॥

datyAdatyA kudrshTi sarpa garuDa: trayyanta vidyA guru:

SrImAn venkaTanAtha deSikamaNi: SreyAmsi bhUyamsi na: |

datse drshTilavena devi bhajatAm yA tvam vibhutvam rame

tasyA hanta tavApi yena vibhuta sushThu pratishThApita ||

Word by Word Meaning:

kudrshTi sarpa garuDa: - One who is like the GaruDa for the serpents of wrong knowledge

trayyanta vidyA guru: - the AcAryA for the vedAnta vidya

SrImAn venkaTanAtha deSikamaNi: - One who is the incarnation of Thiruvekatamudaiyan's sannidhi bell, possesses the wealth of j~nAnA, bakti and vairAgya and is called venkaTanAthan

na: bhUyAmsi SreyAmsi datyAt - let him grant us all that is good

ramE - Lakshmi

yA tvam - Who, You is glorious

bhajatAm - to those who worship You

drshTilavena - by the power of a small portion of Your glances

vibhutvam datse - You grant the capacity to be an emperor

tasyA tavApi vibhuta - for You with such a great power, the capacity to be all pervading both by svarUpam and guNam

sushThu pratishThApitA - was unwaveringly established

hanta - wonderful



Swami Desikan

Meaning:

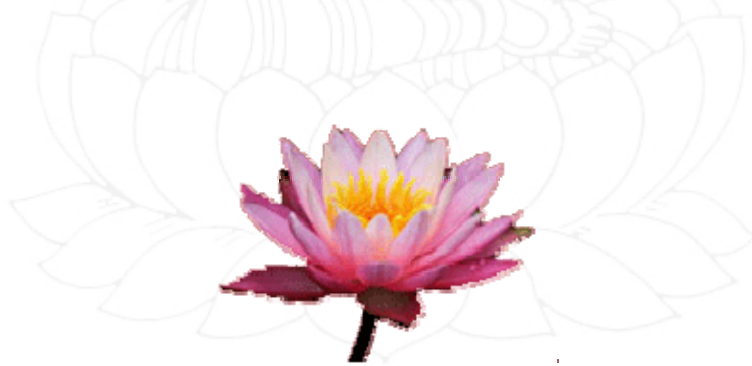
This is a mangala slokam for Swami Desikan. Here the poet says that Swami Desikan who is the SrimAn, one who has the grace of Sri, has established the vibhutvam of PirAtti categorically through his works. His Sri sUktis destroyed many misconceptions (paramatha vAdam) about the vibhutvam of PirAtti and Her equal status with the Lord as the means as well as the goal.

Comments:

Not knowing something is better than misunderstanding it. This is called "kudrshTi" or wrong vision. The kudrshTi referred to here is the misconception that PirAtti is

a jIva, without omnipresence (**vibhutvam**), She is the goal to be reached and the upAya or the means as well . Swami Desikan through many of his works has firmly established that PirAtti is Vibhu with Her glory and capacity matching EmperumAn in every way. Swamy Desikan vanquished all the wrong notions about Her greatness through his works. He is the SrimAn who has the wealth of jn~Ana, bhakti and resolution or vairAgya. He is the incarnation of Thirumalai appan's bell (**venkaTanAtha deSikamaNi**). When one worships him, he grants the worshipper Sreyas or what is good for him. With his divine glances he grants one all the wealth (omnipotent). His guNa and fame match that of EmperumAn and PirAtti.

KudrshTi is also called vakra buddhi (one that is not straight). The poet has compared such a buddhi to a snake. Swami Desikan's works are referred to as Garuda, who is vedAtma or an embodiment of VedAs. Thus we understand that all of Swami Desikan's works are in line with what is found in the VedAs.



Slokam 8

शीतज्योतिः शिखरिनगरीसागराम्भोधरादेः

जल्पं जल्पं जलधितनये हन्त मिथ्यासमृद्धिम् ।

निर्विण्णा मे ननु भगवती भारतीयं त्वदीयं

स्तोत्रं चित्रं स्फुरति जननि स्वैरमारब्धुकामा ॥

SIIta jyoti: Sikhari nagarI sAgarAmbhodharAde:

jalpam jalpam jaladhi tanaye hanta mithyA samrddhim |

nirviNNA me nanu bhagavatI bhAratIyam tvadIyam

stotram citram sphurati janani svairamArabdhukAmA ||

Word by Word Meaning:

Sita joyti: - Moon

Sikhari - Hills

nagarI - Towns

sAgara - Ocean

ambhodharAde: - Clouds etc

jalpam jalpam - praising them excessively

mithyA samrddhim - for qualities that they do not possess

nirviNNA bhagavatI iyam bhArati - my tongue (vAkdevi) decided its presence has become useless

tvadIyam - Your

citram - One that causes wonderment due to its word usage and meaning

stotram - this work of worship

ArabdhukAmA - wishing to start

svairam sphurati - is glowing by itself

Meaning:

So far my tongue has sung the praise of the moon, mountain, towns, oceans and the clouds exaggerating their glory. However, now my BhAratI or speech has decided to sing a fantastic poem praising your glory and it has already started glowing.

Comments:

A great work is called kAVyam. kAVyam can be of two types the short kaNDa kAVyam or the more elaborate mahA kAVyam. In the mahA kAVyam, the poet describes everything in great detail while in the short siru kAVyam only a few items are described in detail. With the poet's literary liberty he exaggerates the details (mithyA samrddhim). The poet says that his tongue has so far engaged in such elaborations that are not true. Only when his speech started to praise PirAtti, his vAk lost its falsehood and started uttering glorious words that made PirAtti glow.



Slokam 9

मदान्ध क्षोणीपत्यपसदमनः प्रीणनकृते
नमस्कारान् ब्रूमो भगवति चमत्कारवचसे ।
विधात्रीमानन्दं विपुलमिह चामुत्र च तव
स्तुतिं प्रस्तौत्वंहोभरनिरसनायाद्य रसना ॥

madAndha kshoNIpatyapasadamana: prINanakrte
namaskArAn brUmo bhagavati camatkAra vacase |
vidhAtrIm Anandam vipulamiha cAmutra ca tava
stutim prastautvamhobhara nirasanAyAdya rasanA ||

Word by Word Meaning:

bhagavati - Bhagavati!

mada - false pride due to their wealth

andha apasada kshoNIpati - lowly kings

mana: prINankrte - to gladden their hearts

camatkAra vacase namskArAn brUma: - we are bowing to those smart words and telling them goodbye

adya rasanA - the tongue that has by good grace has started praising You

iha ca amutra ca - here in this world and the next

vipulam Anandam vidhArtIm - that gives immense happiness

tava stutim - Your praise

amhobhara nirasanAya prastautu - let it start to get rid of the load of sin.

Meaning:

My words have so far been used to bring happiness to kings who pride themselves of their wealth. Only now my tongue has started to let go of the burden of singing their praise (bhara nirasanAyAdya) and started singing Your glory. You are Bhagavati. By praising You, my tongue has started redeeming itself from its previous sins.

Comments:

In this poem the poet says sarcastically namaskAram to his previous evil deeds of praising the kings. One needs a lot of courage to give up actions that bring in a lot of material comfort even though the action itself may not be good. The poet says that now his good karma has started acting and that is why he got the courage to leave his old ways. PirAtti who is Bhagavati, One who possesses jn~Ana, bala, aiSvarya, vIrya, Sakti and tejas, is capable granting all the worldly comforts and eternal bliss that he does not have to resort to his past deplorable activities.



Slokam 10

तत्तादृग्रचनाविदग्धरसनाकण्डूतिनिर्धूतये

केचिन्नीचविचारगोचरगिरो ग्रध्नन्ति मिथ्याकृतिम् ।

स्वं वाग्ब्रह्म पुराणजिह्मगशिरः कम्पावहं पावनी

कर्तुं देवि वयं पुनस्तव कथारम्भाय जृम्भामहे ॥

tat tAdrk racanA vidagdha rasanA kaNDUti nirdhUtaye

kecit nIca vicAra gocara giro gradhnanti mithyAkrtim |

svam vAgbrahma purANa jihmagaSira: kampAvaham pAvanI

kartum devi vayam puna: tava kathArambhAya jrmbhAmahe ||

Word by Word Meaning:

he devi - Lakshmi!

kecit - those who are not even worthy to called poets

tat tAdrk - worthless

racanA rasanA kaNDUti nirdhUtaye - to remove the itch of their tongues that can compose songs

nIca vicAra gocara gira: - have engaged in describing lowly things

mithyAkrtIm gradhnanti - are creating works of falsehood

(but), vayam puna: - For our work however

purANa jihmaga: - One who is ever present and is an expert in Sanskrit grammar namely AdiSeshan

Sira kampAvaham - will approve it by shaking his thousand heads

svam vAgbrahma pAvanI kartum - to cleanse my words

tava kathArambhAya jrumbhAmahe - have started to describe about You.

Meaning:

Some poets satisfy the creative urge of their tongue by creating works praising things that should be shunned. With Your grace I am now proceeding with great fervor to create Lakshmi sahasram that describes Your glory so that even AdiSesha who is an expert in Sanskrit will wave his thousand heads and accept it to be good. This will help me cleanse my tongue of all the evil that it created before.

Comments:

The poet describes his words as "vAk brahman". Our siddhantam says that sabdam or sound is anantam or everlasting. All our pramaNAs say that Brahman is also anantam, one without a beginning or end. Praising PirAtti who is anantam by vAk that is also anantam is thus justified.

Sloka 11

शय्याशब्द गुणानुशासन चणा छन्दोमयं वाहनं

सोदर्यस्तु कलानिधिस्तव रमे सूनुश्च वाणीपतिः ।

तस्यास्ते पुरतः स्तवं मितमतिः प्राज्जोचितं श्रावयन्

गुञ्जाविक्रयिणः श्रयामि पदवीं माणिक्यपुञ्जापणे ॥ ११

SayyA Sabda guNAnuSAsana caNA chandomayam vAhanam

sodaryastu kalAnidhi: tava rame sUnu: ca vANIpati: |

tasyAste purata: stavam mitamati: prAjn~ocitam SrAvayan

gunjAvikrayiNa: SrayAmi padavIm mANikya punjApaNe ||

Word by Word Meaning:

rame! - Lakshmi!

tava SayyA - Your bed is AdiSeshan

anuSAna caNA - (who) composed vyAkaraNa sutrams

Sabda guNA - explaining the nature of the words,

vAhanam - Your vAhanam Garuda

chandomayam - is incarnation of chandas, he is vedasvarUpi,

sodaryastu - Your brother chandran

kalAnidhi: - has the wealth of arts,

sUnuca - Your son Brahma

vANIPati - is the consort, Sarasvati the devata for vAk,

mitamati: aham - I with my limited knowledge

tasyAste purata: prAjn~ocitam - in front of these learned company

stavam SrAvayan - to make You and these leaned men listen to my work.

(is like someone) mANikya punjApaNe - in a jewel market

gunjAvikrayiNa: padavIm SnayAmi - (like a merchant) selling worthless beads.



SrI Yadugiri Nacchiyar, Melkote

Meaning:

Lakshmi! Your bed is AdiSeshan who is an expert on vyAkaraNa sUtrams, Your vAhanam Garuda is the incarnation of chandas, he is vedasvarUpi, Your brother chandra has the wealth of arts, Your son Brahma is the consort of Sarasvati who is the devata for vAk. When You are in such an esteemed company I with my limited knowledge should remain quiet. Instead I have embarked on composing this work. This situation seems comparable to a merchant selling worthless beads in a jewel market that deals only with the precious gems .

Comments:

It is appropriate for the ignorant to remain quiet in the midst of the learned (viSeshata: sarvavidAm samAje vibhUshaNam maunam apaNDitAnAm). The poet says it is appropriate for him, the ignorant, to remain silent in front of PirAtti who is surrounded by the learned (paNDita:). He explains who the paNDitAs are. Lakshmi's bed or SayyAsanam is AdiSeshan. He incarnated as PaaNini and created the Sanskrit vyAkaraNa sUtrams or grammar. Grammar defines how words should be used and how they should be pronounced. This is called "anuSAsanam".

Prose and poetry are two types of creative literature. Of these, the poetry or padyam is based on how words are arranged in a line or in a paragraph. This is called "chandas" or meter. Chandas also means Veda. Lakshmi's vehicle is GarutmAn. Vedas say that his two wings are GaayatrI and JagatI chandAs. His head represents trivrt chandas. Thus GarutmAn is veda incarnate or Veda svarUpi.

Next the poet praises Chandra or the Moon god who emerged along with Lakshmi from thirupArkkadal. He is called KalAnidhi. The waxing and waning of the moon are recognized as his Kalais. He loses them during waning and regains them during waxing.

Lakshmi's son BrahmA is the god of words who has Sarasvati as his consort-vaanIpati.

Thus Sri MahA Lakshmi is surrounded by so many paNDitAs. The poet says that his presence in such an august gathering is like a merchant who sells worthless beads without any shame in the midst of those who sell expensive gemstones.



Slokam 12

कवीनां प्रत्नानां कबळित सुधास्वादिममदैः

अनूचीनैः स्तोत्रैः श्रुतिजडिमभाजो जननि ते ।

अजामित्वायैव स्तवमिममकूपारतनये

वियाता ग्रथ्नीमो विहसनपदैः कैरपि पदैः ॥

kavInAm pratnAnAm kabaLita sudhAsvAdimamadai:

anUcInai: stotrai: SrutiJaDimabhAjo janani te |

ajAmitvAyaiva stavam imam akUpAra tanaye

viyAtA grathnImo vihasana padai: kairapi padai: ||

Word by Word Meaning:

janani - Mother!

akUpAra tanaye - Daughter of thirupArkkadal

viyAtA: - Not worrying about ridicule and talking like a buffoon

vAyA - We (are standing before)

pratnAnAm - very ancient

kavInAm - poets like VaalmIki and ParASara

kabaLita sudhA AsvAdima madai: - One that is proud of possessing the sweetness of nectar

anUcInai: - occurs repeatedly

stotrai: - works such as RaamAyaNam etc. that praise You

SrutijaDimabhAja: - (Your) ears that are tired or not enthusiastic

ajAmitvAyaiva - to remove that exhaustion

vihasana padai: - (we are presenting our eulogy) that which will be ridiculed by experts

kairapi padai: - (with) angry unpleasant words

imam stava grathnIm - we are composing this stotram (as Your stuti)

Meaning :

Mother, without worrying about ridicule I am standing in front of You and singing this eulogy. I am presenting my work to You with the hope that it will provide a comical relief for Your ears that are accustomed to hearing great words of praise from expert poets such as VaalmIki and ParASara. It will be just like a jester who provides comical relief in a King's court where serious matter is discussed always.

Comments:

A jester is an important character in any play. His comical act relieves the monotony in the play. The poet compares himself to a jester in this sloka. He says that his songs will provide a comical relief to Sri MahAlakshmi Whose ears must be hearing the sweet praises of great sages like VaalmIki, ParASara and Sukha all the time. This song is an example of the poet's humility (vinayam).



Slokam 13

विद्वद्भ्यः स्वदमानयाः यदनया विश्वाम्ब नाधीयते
स्तुत्या ते सुखमज्ञचेतसि दृषत्प्राये न दूये ततः ।
गान्धर्वी हि पुरन्दरादिशिरसामान्दोळयित्री चिरं
गीतिः सा बधिरान्न नन्दयति चेत्किं छिन्नमेतावता ॥

vidvadbhya: svadamAnaya: yadanayA viSvAmba na adhIyate
stutyA te sukhamañ~a cetasi drshatprAye na dUye tata: |
gAndharvI hi purandarAdi SirasAm AndoLayitrI ciram
gIti: sA badhirAnna nandayati cetkim chinnameTAvatA ||

Word by Word Meaning:

viSvAmba - Mother of the Universe!

vidvadbhya - knowledgeable poets

anayA te stutyA - this stotram that praises You

svadamAnayA - that which contains esoteric words, meanings and embellishments.

drshatprAye añ~a cetasi - in the minds of the ignorant who cannot comprehend,

sukham na dUyate tata: - that fact that it does not gladden

aham na dUye - (this) does not make me sad

gAndharvI gIti: - (since) the music sung by gandarvAs, celestial beings in Indra's court

purandarAdi SirasAm AndoLayitrI: ciram - will make the enjoyers shake their head in appreciation for a long time

sA gIti: - the same songs

bhadirAn na nandayati - do not make the deaf in the court happy

etAvatA - by this action

kim chinnam - is there any (intrinsic) disgrace to the songs.

Meaning:

Mother of the Universe! Knowledgeable poets will find esoteric words, meaning and embellishments in this work. However, if the ignorant cannot comprehend the meanings then it does not sadden me. Deaf ears will not appreciate the beautiful music sung by celestial maidens in the court of Indra. It is not the fault of the music but that of the receiver.

Comments:

In this sloka the poet says that his sloka has some esoteric parts that are difficult to understand. He cites an example to explain that it is not the fault of his slokas. When apsaras (celestial maidens), sing melodiously in Indra's court, Indra would enjoy it while a deaf person will not appreciate it. It is not the fault of the singer or his song but the one who receives it.



Slokam 14

वक्तुं नैव चतुर्विधा श्रुतिरसावीष्टे न चाष्टश्रुतिः

नो चक्षुः श्रुतिरप्यहो तव गुणान् नारायणप्रेयसि ।

स्तोतुं त्वामपि तामहं व्यवसितो दूरं हनूमन्मुखैः

दुर्लङ्घं जलधिं तरीतुमनसः पङ्गोर्दधे चापलम् ॥

vaktum naiva caturvidhA Srutirasau IshTe na cAshTa Sruti:

no cakshu: Srutirapyaho tava guNAn nArAyaNa preyasi |

stotum tvAmapi tAmaham vyavasito dUram hanUman mukhai:

durlangham jaladhim tarItu manasa: pangordadhe cApalam ||

Word by Word Meaning:

nArAyaNa preyasi - Sriman nArAyaNa's dearer Consort, Lakshmi!

caturvidhA asau Sruti: - the four types of Vedas that are recited now

vaktum naiveshTe - are not capable of describing fully

tava guNAn - Your qualities

ashTa Sruti: - not even by eight eared Brahma

cakshu:Sriti - not even by AdiSesha who has his eyes as his ears

aho? - Isn't this surprising?

dUram jaladhim - the expansive ocean

durlangham - could not be crossed

hanUman mukhai: - even by Hanuman, Jambavan and Angadan
stotum vyavasita: aham - I who has started to praise

tAm tvAmapI - You with such greatness,

tarItu manasa: pango: cApalam dadhe - my temptation is like a person without legs
who is trying to cross the Ocean.

Meaning:

The consort of nArayaNA! Even the four Vedas, the eight eared Brahma or
AdiSesha cannot describe Your glory fully. My attempt towards explaining Your
guNaas is like a person without legs trying to cross the mighty ocean that even the
most capable HanumAn could not do on his own.

Comments:

Among the innumerable kalyaNa guNams of PirAtti, the Upanishads tried to explain
Her blissfulness or Anandatvam. They finally gave up saying "yato vAco
nivartante". The poet says that while even the four headed Brahma and
thousand-headed AdiSeshA could not describe Her glory completely he with his
limited mental capacity, forgetfulness and easily tiring nature cannot even attempt
to describe it. It is as impossible a task as a man with no legs trying to cross the
ocean. Even the mighty HanumAn crossed the ocean only between Mahendra and
Trikuta Mountains. He did not cross the entire ocean. Similarly no one can explain
Her magnificence completely.



Slokam 15

गर्वदुर्वसुधापतिस्तुतिपरव्याहारकूपान्धता

निर्विण्णाशय एष वेङ्कटकविः पङ्केरुहावासिनि ।

अद्य त्वद्गुणवर्णनामृतरसैरानन्दितुं जृम्भते

चिञ्चापर्णरसावसन्नरसनः पुण्ड्रेक्षुसारैरिव ॥

garvat durvasudhApati stutipara vyAhAra kUpAndhatA

nirviNNASaya esha venkaTakavi: pankeruhAvAsini ||

adya tvat guNa varNanAmrtarasai: Ananditum jrumbhate

cincAparNa rasAvasanna rasana: puNDrekshusArai: iva ||

Word by Word Meaning:

pankeruhAvAsini - One, Who resides on the cool lotus

garvat durvasudhApati - the lowly and vain kings

stutipara vyAhAra - the words that praise them

kUha - due to the great fog

andhatA - ignorant

nirviNNASaya - one who considers his life so far as waste

esha venkaTakavi - I, this VenkaTakavi

tvat guNa varNana - description of Your qualities

amrtarasai: - the sweet nectar drops

cincAparNa rasa - having tasted the sour tamarind leaves
avasanna - saddened

rasana: - one with such a tongue

puNDrekshu sArairiva - as if tasted the sweet sugarcane juice

adhya Ananditum jrumbhate - is starting to be joyful.



Meaning:

Lakshmi who resides on the cool lotus! So far I have praised lowly and vain kings with words that covered their bad qualities like the fog. Now my vAk has started praising Your greatness. A tongue that has tasted the sour tamarind leaves will be overjoyed to taste the sweet sugarcane juice. Similarly my tongue is enjoying the sweet nectar of words that are Your praise that confer eternal bliss.

Comments:

In this sloka, the poet says that he is not attempting to describe all the kalyaNa guNams of PirAtti. If he attempts such a fruitless effort he will become the subject of ridicule for others. The kalyaNa guNams of PirAtti are as huge and as sweet as the mighty ocean. The kavi says that he is trying to redeem his past sins by receiving the spray from the waves that the ocean produces.

The month of Thai has dew in the early mornings. The visibility is very bad if one goes out late night. The fog will even block the sunlight till late morning. Thus it is impossible to see one's surroundings clearly. The poet compares the time he spent so far, praising the Mogul kings to winter and his words of praises to the fog. He says that the fog has lifted now and he is clear about whom he should adore and how he should lead his life.

The poet also uses the simile of a person who had so far tasted only the sour tamarind water. Such a person would be thrilled to taste the sweet sugarcane juice now. The poet uses the name "puNDdrEkshu" to indicate the sweetest type of sugarcane. By using the word "jrmbhate" he makes it clear that his attempt to compose the slokas is under PirAtti's control.

Slokam 16

नाहं जाने नवरसगतीनार्थमक्षुण्णमन्यैः

नालङ्करानपि न च वचोगुम्भगम्भीरिमाणम् ।

स्तोतुं मातस्तदपि भवतीं त्यक्तलज्जो यतेऽहं

मन्तुं किं तु प्रथितकरुणा क्षन्तुमर्हस्यमुं त्वम् ॥

nAham jAne navarasagatI: na artham akshuNNamanyai:

na alankarAnapi na ca vaco gumbha gambhIrimANam |

stotum mAta: tadapi bhavatIm tyaktalajjo yate aham

mantum kim tu prathitakarUNA kshantum arhasi amum tvam ||

Word by Word Meaning:

aham navarasa gatI na jAne - I do not know the nine types of rasAs when they occur and how to express them in words

anyai akshuNNam na artham - I do not know the usages such as sakhyam lakshyam etc.

alankArAn na jAne - I do not know usages such as (sledai - double entendre)

vaco gumbha gambhIrimANam - (I do not know) the majesty of groups of words.

tadapi tyakta-lajja: - Even then shamelessly

bhavatIm stotum yate - I am attempting to create this work praising You.

kim tu - So

prathitakaruna tvam - You are well known to forgive mistakes

amum mantum kshantum arhasi - it is fit to excuse this blunder also.

Meaning:

I do not know the nine types of rasAs special usages such as sakhyam, lakshyam, double entendre. I do not know how to express an idea using majestic words. Still I am attempting to create this work praising You. You, who is well known to forgive mistakes, should excuse this blunder too.

Comments:

For a kAvyam to be good, it has to express different feelings, vibhavam, anubhAvam, words, similes, analogy etc. It should not contain faults such as repetition of the same idea or incomplete explanation. The slokas that are a group of words should have inner meaning and convey the feelings correctly. The poet should have the capacity to use these in the correct places. The poet says that he

has none of these capacities but he has shamelessly started composing this kAvyam only due to his bhakti. He is doing it only because he knows that Sri MahA Lakshmi will forgive any grave mistake he may commit in the process. He prays to Her to pardon his mistake of embarking on the process of composition and any mistakes in the composition itself.



Slokam 17

चक्षुष्मन्तश्चरणकमले चक्षुषा श्रोत्रवन्तः

श्रोत्रे भूमेः जननि जगतां जन्मवन्तोऽपि न स्मः ।

वक्राण्यासन् भगवति न षट् पञ्च चत्वारि वा नः

कस्मादस्मान्न हसतु जनः स्तोष्यतस्त्वद्गुणौघम् ॥

cakshushmanta: SaraNakamale cakshushA Srotravanta:

Srotre bhUme: janani jagatAm janmavantopi na sma: |

vaktrANyAsan bhagavati na shaT panca catvAri vA na:

kasmAdasmAn na hasatu jana: stoshyata: tvat guNaugham ||

Word by Word Meaning:

jagatAm janani - Mother of the world!

bhagavati - Bhagavati!

SaraNa-kamale cakshushmanta na sma - We will not become Gauthama who has eyes on his feet

cakshushA Srotra vanta: - We will not become Patanjali who has his eyes as ears (snake)

bhUme: Srotre janmavanta: - We will not become VaalmIki who emerged from an anthill that is the ear of the earth

na: shaT panca catvArivA vaktrANi Asan - We do not have four, five or six faces

(still) stoshyata: asmAn - I, the incapable who has started to praise

tvat guNaugham - Your assembly of good qualities.

jana: kasmAt na hastu - Why wouldn't the people laugh at me?

Meaning:

Bhagavati, MathA! I am not as aware of Your qualities as Sage Gauthama who has eyes on his feet. I have not heard Your greatness as well as Sage Patanjali who has his eyes as ears or Sage VaalmIki who emerged from the anthill that is the ear of the earth. I do not have great capacity to like Brahma who has four faces or Siva who has five faces or Muruga who has six faces. Still I am attempting to praise you. Why wouldn't people laugh at me?

Comments:

Sage Gauthama who has an eye on his legs, Sage Patanjali who is AdiSesha's incarnation and who has eyes as ears, Sage VaalmIki who emerged from an anthill that is described by the Vedas as the earth's ears, Muruga who has six heads, Siva

who has five heads, Brahma who has four heads or sages who are as powerful as those mentioned above are capable of praising your greatness. I am just the opposite of these stalwarts with very limited capacity. Still I am starting to sing your praise. I am sure everyone will ridicule me.

The poet who is an expert in tarka, vyAkaraNa, mImAmsa, VedAnta and who has created more than hundred great works shows his humility through this slokam.

SlokaM 18

अभूमिस्त्वद्भूमा जननि जरतीनामपि गिराम्
असौ कस्मादस्मादृशकृश मनीषोक्तिविषयः ।
अशक्यानां और्वाग्निभिरपि निपातुं निधिमपाम्
अपारं तं पातुं मशकशिशुकः किं प्रभवति ॥

abhUmi: tvat bhUma janani jaratInAm api girAm
asau kasmAdasmaA drsa krSa manIshokti vishaya: |
aSakyAnAm aurvAgnibhi: api nipAtum nidhim apAm
apAram tam pAtum maSakaSiSuka: kim prabhavati ||

Word by Word Meaning:

janani - Mother!

jaratInAm - ancient

girAmapi - words (of) the Vedas

abhUmi: - immeasurable

asau tvat bhUmA - greatness of your guNAs

kasmAt - how

asmAdruSa - those like me

krSa manIshA - those with very limited knowledge

ukti - speech

vishaya: - will cover it

aurvAgnibhirapi - by even the fire padapAgni

nipAtum - to drink without any leftovers

aSakyAnAm - impossible

apAm tam apAram nidhim - the ocean that is the greatest of all the water bodies

pAtum maSakaSiSuka: kim prabhavati - can a just born baby mosquito have the capacity to drink it completely?

Meaning :

Mother! Vedas the words of the ancient cannot describe Your immeasurable greatness. How can some one like me with limited knowledge do justice to it? A just born baby mosquito cannot drink the water of the ocean that cannot be dried out even by the powerful PadapAgni exhaustively.

Comments:

Just like BhagavAn, PirAtti also has countless kalyaNa guNams and every one of them is like an ocean. VedAs that are eternal and not created by anyone cannot even praise one of them completely. Given this situation how can I, who has been around only for a short time, with limited resources and capacity praise you sufficiently? All the waters in the world join the ocean. But the ocean does not swell and swallow the world as a result of the inflow. The fire padapAgni is said to evaporate the ocean's water and keeps it in check. Even the padapAgni cannot

evaporate the ocean completely. The smallest living thing we could see in this world is the offspring of a mosquito. Can such a small creature drink the water of the entire ocean? Similarly how can I, a small mosquito, try to praise, you, the one with kalyaNa guNaa like an ocean?

The similes used by the poet are very imaginative. His knowledge and creative power are evidently at display in this slokam.

Sloka 19

प्रकृष्यन्तामस्मत्परमितरकाले विधिमुखाः

वयं मातस्ते वा तव नुतिदशायां समधियः ।

निकर्षोत्कर्षौ स्तां निशि तु शशिखद्योतमहसोः

दिवा को वा भेदो दिनकरकरव्रातजटिले ॥

prakrshyantAm asmatparam itara kAle vidhimukhA:

vayam mAta: te vA tava nuti daSAyAm samadhiya: |

nikarsha utkarshau stAm niSi tu SaSikhadyota mahaso:

divA ko vA bhedo dinakara karavrAta jaTile ||

Word by Word Meaning

mAta: - Mother!

vidhimukhA: - those who are omniscient such as Brahma

itara kAle - while describing something elementary

asmat prakrshyantAm - let them be honored as they are more knowledgeable than me.

vayam vA - We with our limited knowledge,

te vA - they with unlimited knowledge,

tava nuti daSAyAm - while describing your infinite qualities

samadhiya: - are equal.

niSi - in the dark night

SaSi khadyota mahaso: - the light emitted by the moon and the fireflies

nikarsha utkarshau - greatness and ordinary

stAm - (a difference) exists

dinakara karavrAta jaTile divA - in the day when the Sun is shining brightly

ko vA bheda: - is there any difference between them?

Meaning:

Mother! I am equal to the omniscient Brahma when both of us are singing Your praise. Even though the amount of light emitted by the moon and the firefly are different in the night, in the presence of the sun both of them appear dull. Similarly both, my limited capacity and his unlimited knowledge and power are insufficient in singing Your glory completely.

Comments:

The moon is praised for its cool bright light. The light emitted by a firefly fails in comparison to it. However, this phenomenon is seen only in the night. During the day both of them appear dull in the presence of the Sun. The poet says that though his creative capacity fades to nothingness in front of Brahma's creative power both their capacities are inadequate to praise PirAtti. In this respect both their mental prowess are identical.

This poem is similar to Sri AlavandhAr's expression in Stotra Ratnam where he says the difference between four-faced Brahma and himself is as much as that between a mountain and a speck. However, when both of them are immersed in the ocean of Bhagavat anubhavam there is no difference between them. A mighty mountain and a speck submerged in the ocean will not look any different for an observer from outside.

Slokam 20

वाग्भिः कोरकितानि ते रचयतः स्तोत्राणि वाणीपतेः

अस्माकं सुमितां स्तुतिं कलयतामप्यम्ब तुल्यं फलम् ।

कौबेरीं श्रियमानशे बहुतरैः कश्चित्तपोभिश्चिरात्

एनामाशु कुचेल एव जगृहे धानाप्रदानादपि ॥

vAgbhi: korakitAni te racayata: stotrANi vANIpate:

asmAkam sumitAm stutim kalayatAm api amba tulyam phalam |

kauberIm SriyamAnaSe bahutarai: kaScit tapobhi: cirAt

enAmASu kucela eva jagrhe dhANa pradAnAdapi ||

Word by Word Meaning

Amba - Mother!

vAgbhi: - by the words uttered by the four faces

korakitAni - infinite

te stotrANi - Your praises

racayata: vANIpate: - Brahma the husband of Sarasvati is carrying out

sumitAm stutim - (where as) very simplistic praises

kalayatAm asmAkam api - (are) done by us

(for both of us) phalam - the result

tulyam - is the same.

kaScit - a YakshA

bahutarai: - doing penance refraining from food etc.

kauberIm - KuberA's

Sriyam - wealth

cirAt AnaSe - received it after a long time

kucela: - KucelA

dhAnA pradAnAdapi - by giving a simple fist full of pounded rice

enAmeva - the same KuberA's wealth

Asu - very quickly

jagrhe - got it.

Meaning :

Mother! The great words of praise of the four faced Brahma and my work that is very elementary are identical in their capacity to give the desired result. A Yaksha who performs severe austerities to obtain wealth like the Kubera is equal to the humble SudhAma who obtained the wealth by offering a fist full of pounded rice to Sri Krishna.

Comments:

Even though both Brahma and the poet are incapable of praising the glory of Sri MahAlakshmi completely, the poet says that the way they describe Her glory are very different. When Brahma who is the husband of vAk devi Sarasvati praised Sri MahAlakshmi, His praise was superb and displayed His vast knowledge about PirAtti's inherent nature. Compared to Him the poet's description is as low as a meadow when Brahma is like the mountain. However, the fruit of both their actions remain the same. A Yaksha once performed great austerities such as standing in

neck deep water during rain, standing the midst of fire on all four sides during summer and eating only once a year and doing tapas. At the end of it he received great wealth. However Kucela got such a wealth quicker than him by offering a little beaten rice (aval) to Lord KrishNa. Thus the end result was the same in both the situations.

This sloka is an example of Sri VenkatAdhvani's faith (mahA viSvAsam) in prapatti as the moksha upAyam. The line which talks about the severe austerities the Yaksha performed to get the wealth that SudAmA got with a hand of aval tells us the difference between bhakti and prapatti as the moksha upAyam. The moksha prApti a bhakti yOGi gets after a long struggle is easily obtained (kshaNa kartavyam) by a prapannan.





SrI Perundevi ThAyAr

SlokaM 21

आसन् धन्यतमाः गुणांस्तव बहूनास्वाद्य शक्रादयो
गृह्णन्तोऽपि गुणार्णवामृतकणान्मातः कृतार्था वयम् ।
आचामन्ति सुधाझरान् सुमनसो द्वित्रांश्चकोराः कणान्
ऐणाङ्कानविशेषमार्तिशमनं तत्रोभयेषामपि ॥

Asan dhanyatamA: guNAn tava bahUnAsvAdya SakrAdayo
grhNanto api guNArNava amrtakaNAn mAta: krArthA vayam |
AcAmanti sudhAjharAn sumanasa: dvitrAmScakorA: kaNAn
aiNAnkAna viSeshamArti Samanam tatra ubhayeshAm api ||

Word by Word Meaning:

mAta:! - Mother!

SakrAdaya: - Indra and other devAs

tava bahUn guNAn AsvAdya - sing Your praise and enjoy your numerous kalyANa guNas

dhanyatamA: Asan - (and) received the benefit of their birth

vayam - We

guNArNava amrta kaNAN - the droplets of nectar that are your guNAs

grhNantopi - even when we enjoyed such a small amount

krtArthAm - received such a benefit

sumanasa: - devas

aiNAnkAt - the moon's

sudhAjharAn AcAmanti - drink the rays

cakOrA: - the cakOrA birds

dvitrAn kaNAN - only two or three rays

tatra - in the process of consuming the moon's rays

ubhayeshAmapi - between them

Arti Samanam - being relieved of hunger

aviSesham - no difference.

Meaning:

Mother! Indra and other devas sing Your praise and enjoy Your numerous kalyANa guNaas. I am eulogizing a few of Your guNaas and enjoying their sweetness. Both of us are equal in our experience of happiness. While the devas enjoy a great amount of moon's rays a cakOra bird derives the same amount of satisfaction with a few moonbeams.

Comments:

Devas enjoy the amruth from moon's rays first. "prathamAm pibate vahni" means Agni the lord of fire drinks the moon's rays first. Devas' hunger is satiated only when they take in a lot of amruth from the rays. There is a bird called "cakOram" (also called anRil in Tamil) that is also said to drink the moon's rays. Enjoying even a few of moon's rays (kalai) is sufficient for it to survive. When Sri MahA Lakshmi appeared from ThirupArkkadal, the Devas and Indra praised Her according to their capacity. With their immense capabilities they were able to praise Her greatly and enjoy the bliss. The poet says that a simpleton like him is enjoying a few drops of PirAtti's kalyaNa guNa sAgaram. He cannot take in any more and that itself confers great bliss to him. If one considers satisfaction as the criterion, both the Devas and the poet attained it. He feels that he is qualified thus to eulogize her.



Slokam 22

देवि श्रीवृषशैलदेवदयिते दाक्षिण्यपण्यक्षिते

मातः साहसतस्तव स्तवमिमं कर्तुं प्रवृत्तस्य मे ।

उन्मीलन्तु परं गिरस्तव करालङ्कारपङ्केरुह-

प्रेङ्खत्तुङ्गषडङ्घ्रिसंघ विसरज्झङ्कारशङ्काकराः ॥

devi SrI vrshaSaila deva dayite dAkshiNya paNyakshite

mAta: sAhasata: tava stavam imam kartum pravrttasya me |

unmIlantu param gira: tava kara alakankAra pankeruha

prenkhattunga shaDanghri sangha visarat jhankAra SankAKarA: ||

Word by Word Meaning:

vrshaSaila deva dayite - the Consort of SrinivAsA, who resides on VrshaSailam,

devi - the goddess of the three worlds

dAkshiNya paNyakshite - One who beautifully gains the attention of anyone,

mAta: - Mother!

SrI - possessing many guNams

sAhasata: imam tava stavam kartum pravrttasya me - for me who has started singing boldly Your praise but is incapable of doing it

tava karAlankAra - the ornament on Your hand

pankeruha - lotus

prenkhat - buzzing

tunga - supreme

shaDanghri sangha - the swarm of bees

visarat - spreading in all directions

jhankAra - the sweet sound

SankAkarA: - that makes one wonder

gira: - words

param - in abundance

unmIlantu - let them occur due to your grace.

Meaning:

The consort of SrinivAsa! I have attempted boldly to sing Your praise knowing fully well that I am incapable of it on my own. Please let wonderful words flow from me like the buzzing of bees that swarm around the lotus that decorates Your hand.

Comments:

Flowers that are fragrant usually have honey in them. Bees seek such flowers and their buzzing is praised by many poets. In this sloka, the poet seeks from PirAtti unlimited power to sing so that he could complete this work.

Sri PadmAvati, the consort of SrInivAsa resides in the seven hills; She is the Mother of the three worlds and has unlimited compassion towards us Her children; She is the possessor of many virtues. The poet says to Her: "I have attempted an impossible task that I can hope to finish only with Your help. Please grant me vAk vilAsam so that I could use words that are as beautiful as the lotus flowers in

your hand and that are as sweet as the honey in them to which the bees are attracted".

The honey is sweet and has medicinal properties. The poet wishes that his composition will be clear to the reader and will be sweet to enjoy; the poet wishes that his stuti will confer all the benefits in this world and in the next and will be praised by learned men because of its superior quality.

The bees buzz continuously. PirAtti likes the buzzing of the bees, as they are always present on the lotus on Her hand. Here the poet wishes that his words will flow continuously like the bees' buzzing and also that PirAtti will like them.

Slokam 23

पद्यानां दशभिर्यदस्तुत शतैस्त्वत्प्रेयसः पादुकां
त्रैयन्तार्यगुरुः परो हयमुखस्तत्राम्ब को विस्मयः ।
स्तोकप्रज्ञमतीव मूकमपि मां श्लोकैः सहस्रेण ते
स्तोतारं समवेक्ष्य सूक्ष्ममतिभिः कस्मान्न विस्मीयते ॥

padyAnAm daSabhi: yadastuta Satai: tvatpreyasa: pAdukAm
traiyantAryaguru: paro hayamukha: tatrAmba ko vismaya: |
stokaprajn~nam atIva mUkamapi mAm Slokai: sahasreNa te
stotAram samavekshya sUkshma matibhi: kasmAt na vismIyate ||

Word by Word Meaning:

amba - Mother!

traiyantArya guru: - AcArya vedAnta desikan

paro hayamukha: - the incarnation of HayagrIvA

astuta - composed

daSabhi: Satai: - ten hundreds

padyAnAm - sLOkAs

tvat preyasa: pAduKAm - (on) the pAduKAs of Your Consort.

te stotAram - one who is eulogizing you

sahasreNa Slokai: - through thousand sLOkams,

atIva-stokaprajn~am - (with) extremely limited knowledge

mUkamapi - (and) not even capable of uttering a word

tatra - in this respect

ka: vismaya: - is there any surprise

mAm - I

samavekshya - looking (at me)

sUkshma matibhi: - those who are sharp

kasmAt - how

na vismIyate - be without any surprise?



Sri Lakshmi HayagrIvan

Meaning:

Mother! Swami Desikan who is the incarnation of Lord HayagrIva who confers knowledge to everyone composed thousand sLOkams praising Emperuman's pAdukAs. When people see that I am attempting to eulogize You through thousand sLOkams they will be surprised by my attempt as they are aware of my limited capacity.

Comments:

Divine Mother! Swami Desikan who is the incarnation of Lord HayagrIva has composed thousand songs praising the greatness of Emperuman's padukAs (Paduka sahasram). He is "sarva tantra svatantrar", one who is an expert in many fields and who has the capacity to compose such a monumental work. I am a dullard compared to Swami Desikan. My composing capability is like that of a mute person who cannot even move his lips. It will be a great surprise for others to know that You made me worship You with thousand songs.

Slokam 24

मन्ये सत्स्वपि वाङ्मयेषु विदुषामन्येषु धन्यैर्बुधैः

उक्तिर्मे भुवि देवि तावकगुणस्पर्शादुपादीयते ।

भद्रे त्वद्रमणप्रशस्तचरणद्वन्द्वैकसंसर्गतो

भर्गः स्वर्गधुनीं बिभर्ति शिरसा भूयस्तु सत्स्वम्बुषु ॥

manye satsvapi vAngmayeshu vidushAm anyeshu dhanyai: budhai:

ukti: me bhuvi devi tAvaka guNa sparSAdupAdIyate |

bhadre tvat ramaNa praSasta caraNa dvandvaika samsargata:

bharga: svargadhunIm bibharti SirasA bhUyastu satsvambushu ||

Word by Word Meaning:

devi - Devi !

vidhushAm - great composers

anyeshu vAngmayeshu satsvapi - while there are other great works, kavyam

me ukti: - my elementary work

bhuvi - in this world

tAvaka guNa sparSAd - as they explain your great qualities

dhanyai: budhai: upAdIyate - is accepted by poets who are interested in EmperumAn

manye - I think so

bhadre - one who is auspicious

bharga: - Siva

bhUyastu ambushu satsvamapi - while there are many sacred waters

svardadhunIm - only Ganga

tvat ramaNa - your consort nArAyanA's

praSasta caraNa dvandva eka samsargata: - only due its association with His lotus feet

SirasA bibharti - is supporting it on his head.

Meaning :

Devi! There are many compositions in this world that are recognized for their superior quality. The work that I am attempting now seems very elementary in its quality. I think people will accept my work overlooking that. Even though there are many sacred rivers in this world Ganga is praised to be the best. It won this honour only because of its association with EmperumAn's lotus feet.

Comments:

The greatness of any kAVyam depends on the subject it explains (vishaya vailakshaNyam). It is only because of this reason that great compositions of poets such as KaalidAsa and others are appreciated until now. The poet says that all the great works in this world are so because they sing the praise of Sri MahA Lakshmi. However, kAVyAs that are not good disappear like the short-lived insects that fly before the rain. He brings in the analogy of the holy river Ganga. Even though there are other holy rivers like Yamuna and Sarasvati, it is Ganga that Lord Siva supports on His head. Ganga is the holiest of the holy rivers as it washes the feet of EmperumAn who became holy due to His association with PirAtti who is Sri, the One who gives all the mangalams. If Ganga who has an indirect association with PirAtti gets such adoration, the poet is confident that his work, which has direct association with PirAtti by praising Her, will win accolades from everyone.

Slokam 25

तव स्तोत्रे मन्दाः कतिचिदतिचित्रेऽपि कमले
न विन्दन्त्यानन्दं यदि तदपि न म्लायति मनः ।
सृजेदेव स्रष्टा स किल विपुलेऽस्मिन् क्षितितले
चमत्कारानन्दानुभवचतुरान् द्वित्रिचतुरान् ॥

tava stotre mandA: katicit aticitre api kamale !
na vindanti Anandam yadi tadapi na mlayati mana: |
srjedeva srashTA sa kila vipule asmin kshititale
camatkAra Anandanubhava caturAn dvi tri caturAn ||

Word by Word Meaning:

Kamale! - One resides on the lotus

mandA - those without the right knowledge

katicit - those who worship other lesser gods

aticitrepi - supreme in all aspects

tava stotre - by your stotram

Anandam na vindanti yadi - if they do not derive pleasure by it

tadapi mana: na mlayati - it will not sadden my heart

srashTA sa: - that Brahma

vipule asmin kshititale - famous for creating this wide world

camatKArA Ananda dvi tri caturAn srjedeva kila - would have created two three or four such clever ones

anubhava chaturAn - capable of enjoying the great happiness of listening to my stuti.

Meaning:

KamalE ! Even if many people in this world do not enjoy this work I will not be sad. I am sure Brahma would have created at least two, three or four clever ones who are capable of enjoying the great happiness of listening to my stuti.

Comments:

Oh Lakshmi who resides in the lotus flower! It is fine if people who do not know that You are the supreme deity and other gods are Your underlings do not appreciate my work that is Your glorification. A camel enjoys the bitter neem leaves while it is the songbird koel that enjoys the sweet young leaves of the mango tree. I am sure Brahma would have created two or three people who can enjoy the greatness and sweetness of these words that sings your praise.



Slokam 26

सुचारुमधुवीचिकारसमुचो वचोदेवता
कुचामृतकचाकचिप्रथनचतुरीमेदुराः ।
नराः सततमिन्दिरागुणकथासुधादोहनीः
उपाध्वमिह वेङ्कटाध्वरिकवेरुदारा गिराः ॥

sucAru madhu vIcikaArasamuco vaco devatA
kucAmrta kacAkaci prathanacAturI medurA: |
narA: satatamindirA guNa kathA sudhA dohanI:
upAdhvamiha venkaTAdhvare kavE: udArA girA: ||

Word by Word Meaning:

narA: - Oh people!

sucAru madhu vIcika rasa muca: - this work that is as sweet as deluge of pollen and honey

vaco devatA kucamrta - the milk from the breasts of Sarasvati

kacAkaci prathana - capable of having a fight pulling each other's hair

cAturI medurA - very powerful

indirA guNa kathAsudhA dohanI - that which pours out the sweet nectar of Sri's guNams

udArA: - has many esoteric concepts

venkaTAdhvare kavE: - venkaTAdhvare kavi's

gira: - words namely Lakshmi Sahasram

satatam upAdhvam - read always with bhakti.



Sri Komalavalli ThAyAr

Meaning :

Oh people! Please read the Lakshmi Sahasram always with bhakti. It has esoteric meanings and words that are as sweet as the milk from the breast of Saraswati the devata for vAk.

Comments:

In this slokam the poet brings out the greatness of his work and convinces the readers to read this kAvyam. He says the meanings in his work are as sweet as the abundance of pollen. The words are so good in their meaning and sweetness that they can compete with Vaak Devi Sarasvati's milk. The subject they describe is the honey-sweet kalyaNa guNaas of Sri Devi , who is the Mother of the world. The poet Sri VenkatAdhvani urges us to read his kAvyam and reap benefits in this world and the next.

Slokam 27

स्वैरं प्ररोहयतु पद्यसहस्रमेतत्
दासस्य मे वदनसीम्नि तवावलोकः ।
य क्वापि हन्त सकृदञ्जलिबन्धभाजि
जन्तौ जगज्जननि सौति सहस्रमक्षणाम् ॥

svairam prohayatu padya sahasrametat
dAsasya me vadanasiMni tavAvaloka: |
ya: kvApi hanta sakrdanjali bandha bhAji
jantau jagat janani sauti sahasramakshNAM ||

Word by Word Meaning:

jagat janani - Mother of the world!

tavAvaloka - (through) Your katAksham

dAsasya me vadanasiMni - (falling) on my face who is your slave

etat padya sahasram - the thousand sLOkams that have been started now

svairam prohayatu - happen without any obstacles

ya: - your katAksham

kvApi sakrd - occurs anywhere once

anjali bandha bhAji jantau - for the living being that has folded its hands in
reverence to you

akshNAM sahasram - creates thousand eyes

hanta - wonderful.

Meaning :

Mother! Through Your kaTaaksham the thousand sLOkams have started occurring without any obstacles. It is wonderful that when Your glance falls on any living being with two eyes, he becomes as capable as the one with thousand eyes.

Comments:

Oh Jagan Mata! Let Your graceful glance make the thousand songs that have started occurring in my vAk go to completion without fail. Even if one joins his hands without meaning to show you respect (ya: kvApi sakrt krtanjali) You accept it as his prayer and without taking into consideration any of his qualifications such as good conduct and guNa You make him as powerful as Indra who has thousand eyes. This task of completing my kAVyam is a very elementary act for You.

The poet also says that if one stands before PirAtti with folded hands, Her grace will be such that he will be able to describe Her glory as if he had thousand eyes.





Slokam 28

पङ्कजनिलये स्तोत्रं वेङ्कटकविगीतमेतद्विगीतम् ।
किङ्करकृतमिति कृपया त्वं कलयितुमर्हसि प्रसीदन्ती ॥

pankajanilaye stotram venkaTakavi gItametadavigItam |
kinkara krtam iti krpayA tvam kalayitum arhasi prasIdantI ||

Word by Word Meaning:

pankaja nilaye - Oh Lakshmi having Your abode in the lotus!

venkata kavi gItam etat vigItam - This stOtram sung by VenkaTakavi

kinkara krtam iti krupayA kalayitum arhasi - You should feel comfortable to accept it gracefully as a samarpaNam from Your servant

prasIdanti - You should also be pleased and bless adiyEn.

Meaning :

Oh Lakshmi! Please accept this stOtram sung by Venkatakavi as an offering from Your servant and bless me. Let the stOtram please You.

Comments:

The poet addresses PirAtti as the one residing in the cool lotus (pankaja nilaye). I am Your servant (dAsan). You have started this kAvyam as my service (kainkaryam) to You. Please keep me also as the object of Your compassion.

Slokam 29

रसिकालिभिरास्वाद्यं रम्यं श्रीकरविलसदलङ्करणम् ।

विकसतु सूर्यालोकात् पद्यसहस्रं सहस्रपत्रमिव ॥

rasikaAlibhi: AsvAdyam ramyam SrIkara vilasat alankaraNam |

vikasatu sUryAlokAt padyasahasram sahasra patramiva ||

Word by Word Meaning:

(for lotus)

rasika - that which can absorb the honey

(for sahasram)

rasika- by those who enjoy it

alibhi: - by the bees

Alibhi:- groups

AsvAdyam - tasty

AsvAdyam- enjoyable

ramyam - beautiful

ramyam- beautiful

SrIkara:- on Lakshmi's hands

vilasat - great

alankaraNam - like an ornament

sUryAlokAt - by Sun's rays

sahasra patramiva- like the lotus

vikasatu- let it bloom

SrIkaram- will give wealth

vilasat- will be clear

alankaraNam- special arrangement of words

padya sahasram - the thousand sLO-kams

sUri - for experts

AIOkAt - by reading carefull

sahasra patramiva- like the lotus flower

vikasatu - let it bloom

Meaning :

(For lotus)

Let this work bloom like the lotus on Lakshmi's hands that has bees buzzing around it to enjoy its sweet honey.

(For sahasram)

Let this work of thousand sLOkams bloom like the lotus flower for the enjoyment of experts. Let it grant them all the riches.

Comments:

This song has words that could mean both, a lotus and this kAvyam. The poet says "Let the lotus that has honey enjoyable by bees, which belongs to Lakshmi, that exists in Her hands and serves as an ornament for Her bloom as if the Sun's rays fell on it".

It could also mean "Let my work that is beautiful to hear and read, that which would confer all the wealth and impress the reader with its beautiful usage of words and their meaning, that which would be appreciated by poets who delve deep into its thousand songs . It will be as beautiful as the lotus that has thousand petals".

"rasika alibhi:" means both the bees that can taste the sweet nectar and also the critics and listeners/readers who can appreciate good work. SrIkaram means that which is in Lakshmi's hands and that which could have special meanings. "sUryAlokaT" means both Sun's rays and by critics who examine the work (sUri+AlokaT). Just like how the Sun's rays make the lotus bloom the critics will examine the work, appreciate it and let its glory bloom.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे

प्रारम्भस्तबकः ॥

|| iti SrImad venkaTAdhviri viracite SrIlakshmi sahasre

prArambha stabaka: ||

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