

Sri lakshmi sahasram
sankrNa stabakam

(stabakam 23)

(Source: maNipravALa articles in Sri ranganAtha pAduka by
Prof. KaNNan svAmy)



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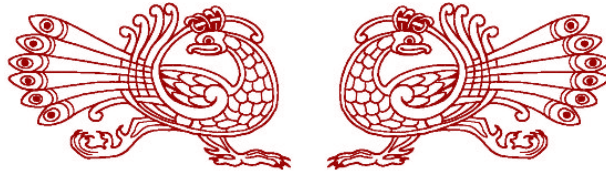
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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

सङ्कीर्णस्तवकः sankIrNa stabakam

स्तवकः २३ stabakam 23



INTRODUCTION BY SRI. V. SADAGOPAN:

This is the 23rd stabakam of the 25 stabakams of SrI Lakshmi sahasram by SrI VenkatAdhvani Kavi. It has 30 Slokams. SrI VenkaTAdhvani Kavi has named it sankIrNa stabakam after the big prakIrNa paddhati of SrI RanganAtha pAduka sahasram (SRPS) with 80 Slokams. Swamy Desikan used prakIrNa paddhati to house many sangatis (nuances and elaborations) instead of being limited to one central theme. This stabakam is thus a ranging coverage of the guNa Vaibhavam of PirATTi. Instead of focusing on one guNam like kAruNyam, kshAnti (Forbearance), vadAnyam (Generosity), the poet celebrates in general all the guNams of PirATTi (stuti of the samasta guNams of MahA Lakshmi). We will follow the essays of U.Ve. Dr. V. KaNNan Swamy of NaavalpAkkam on coverage of this stabakam.

1. Lakshmi is the embodiment of all auspicious guNams:

In the very first Slokam of sankIrNa stabakam, the poet recognizes Her as Para devatai (the supreme Goddess) and offers his vandanams:



*SrI Lakshmi is the repository of all auspicious guNams
SrI Perundevi ThAyAr- Kanchi
Thanks SrI Shreekrishna Akilesh*

समस्तगुणविस्तार समावेशनिवेशनम् ।

वन्देऽरविन्दनिलयं वरदं परदैवतम् ॥

samasta guNa vistAra samAveSa niveSanam |

vande aravinda nilayam varadam paradaivatam ||

SrI VenkaTAdhvari kavi created thus far 961 Slokams (this number may be slightly different in different versions) and housed them in twenty two stabakams. He has now only sixty Slokams left for completing this stabakam (sankIrNa stabakam) as well as two other stabakams (nirveda and phala/SaraNagati stabakams) to stay under the chosen limit of 25 stabakams and maintaining the "sahasram" count. The poet decides hence to pay tribute to the many guNams of PirATTi in a collective/compressed manner instead of elaborating on a single guNam like he did when he devoted individual stabakams on guNams like kAruNyam, KshAnti et al. We get alerted here to the Kavi's plans to cover the many guNams of PirATTi, who resides in the lotus forest. She is recognized as the boon granting One (varadai). She is eulogized as the abode of countless auspicious guNams (samasta guNa vistAra). We may see one or other of these auspicious guNams in different people. It is rare however to see all of these kalyANa guNams residing in the same person (samAveSam). PirATTi is that supreme devatai, who is the abode of all these ananta kalyANa guNams. For most of the people, these noble guNams might have been acquired gradually or they stay with the person temporarily. In the case of PirATTi, She is the abode of all these kalyANa guNams (niveSanam) and it is through Her grace some blessed people acquire such coveted guNams.

An example of such grand and sweeping celebration of many guNams can be experienced in the 18th Slokam of this stabakam:

सौन्दर्यस्य निधिर्मुदामुदयभूः संपत्तिमञ्जुषिका

कान्तीनां निलयः कलाजलनिधिः क्षान्तेर्निशान्तस्थली ।

दाक्षिण्यस्य शरण्यसद्म कमले दातृत्वविश्रान्तिभूः

आस्थानी यशसां प्रपाऽसि सतृषामाद्यस्य पुंसो धनम् ॥

saundaryasya nidhi: mudAm udayabhU: sampatti manjUshika

kAntInAm nilaya: kalAJalanidhi: kshAnte: niSAntasthalI |

dAkshiNyasya SaraNya sadma kamale! dAtrtva viSrAntibhU:

AsthAnI yaSasAm, prapA asi satrshAm Adyasya pumsa: dhanam || - Slokam 1

Meaning:

You are the treasure house of beauty. You are the abode of bliss. You are the (jewelry) box for all types of wealth. You are the mansion for all lustre (kAnti). You are the wide ocean for the residence of all kalais (branches of learning). Forbearance seeks its home in You. You display vAtsalyam towards all and are staying in the state of readiness for receiving PurushAKAra Prapatti. You are the leader in generosity. You are the abode of all fame. You are the water shed (taNNIr pandal) for those thirsty ones to seek relief from the scorching heat of tApa trayam. Oh MahA Lakshmi, with all these wide ranging auspicious attributes, You are the greatest source of wealth for Your Lord !

The poet takes up all the 18 VidyA sthAnams and with slEDai/Slesham (double entendre) describes uniquely the guNams of PirATTi and connects them to each of the VidyA sthAnams. The nAmam of VidyA for MahA Lakshmi is connected to Her avatAram along with SrI HayagrIvan, when He Himself incarnated to perform upadesam for catur mukha Brahma and Yaaj~nyavalkya and other sages from the sUrya maNDalam (moksha dharma parva). SrIman SrivatsAngAcchAr Swamy reminds us of the passage from Her stotram that identifies Her with VidyA in

general and Atma VidyA in particular: "Atma vidyA ca devi tvam vimukti phaladAyini".

2. MahA Lakshmi is of the form of Vaidarbhi SailI of alankAra SAstram:

The first of the VidyA sthAnam taken up for comparison with MahA Lakshmi is from alankAra SAstram dealing with kAVya SailI-s (styles of composing kAVyams). One such style is Vaidarbhi.

The literal and the sLEDai meanings are housed in this second Slokam.

औदार्यशेवधिरनिन्दित कान्तिसिन्धुः

ओजः प्रसादनिधिरुज्ज्वलसौकुमार्या ।

वैदर्भीतिरिव वारिधिराजकन्ये

श्लाघापदं भवसि सारविदां कवीनाम् ॥

audArya Sevadhi: anindita kAnti sindhu:

oja: prasAdanidhi: ujjvala saukumAryA |

vaidarbharIti: iva vAridhi rAjakanye

SlAghApadam bhavasi sAraVidAm kavInAm ||

--- Slokam 2

Meaning:

Oh Daughter of the King of the Oceans! You are the treasure for the guNam celebrated as audAryam (generosity). You remain as the deep ocean for the blemishless guNam known as kAnti (lustre, radiance). You are the permanent abode for j~nAnam and internal bliss (ojas and prasAdam). You are the shining symbol of matchless beauty and softness. You are like the vaidarbha style (naDai) of poetry known for abundant audAryam, ojas, prasAdam and saukumAryam. Therefore You have become the object of adoration for the connoisseur poets

who appreciate the essence of written words (sAravidAm kavInAm SlAgApadam bhavasi) and choose vaidarbhi style of poetry.

Oh MahA Lakshmi! The inspired poets select the Vaidarbha rIti and not the harder gauDa rIti for their poetry. Such great poets inspired by their devotion to You are Sage SanatkumArar who blessed us with Lakshmi sahasra nAmam, Sage ParASarar, the author of Indra krta Lakshmi stotram, Adi Sankarar, the author of Kanaka dhArA stotram, Swamy ALavanthAr, who blessed us with CatussloKI, AcAryA RaamAnujA who presented us with the gadya cUrNikai eulogizing You, SrI KUrattAzhvAn of SrIstavam fame, His precocious son, ParASara BhaTTar who enriched our lives with SrI guNaratna koSam, Swamy Desikan who mesmerized us with SrI stuti and the current author, SrI VenkaTAdhvari Kavi of ArasANippAlai Veda agrahAram. These are the kavis who carry lightly the Birudu (title) as sAravit Kavis. They know clearly that samsAram is asAram (trivial and without substance) and Your Supreme Abode of SrI VaikuNTham is sAram, the quintessence of all purushArthams.

Now we can see how the double meanings apply to each of the words used by SrI VenkaTAdhvari Kavi:

audAryam - When the assembly of the words used by the poet move joyously in a dancing lilt, then it is recognized that the poetry has audAryam. This word also means one possessing the abundant power to give any one of the PurushArthams to a seeker. In this Vaidarbha rIti, MahA Lakshmi has the noble guNam of audAryam. Human beings can give wealth alone but MahA Lakshmi's audAryam is such that She can bless one with Moksham as well.

kAnti - In the case of Vaidarbha grammar of poetry, a passage is said to have kAnti, when it is crystal clear in meaning. In the case of MahA Lakshmi, Vaidarbha sAmyam arises from the lustre of Her aprAkrtA, Suddha sattva divya tirumEni.

ojas - When it comes to Vaidarbha grammar of poetry, ojas refers to passages with complex sandhi-s that roll majestically like thunder when recited. In the case of MahA Lakshmi, ojas means j~nAnam. She possesses sat j~nAnam in abundance

and becomes ojasvati.

prasAdam - In the case of Vaidarbha rIti poetry, prasAdam refers to passages moving with felicity without any stumbling. tAyAr's prasAdam is to have vAtsalyam for Her children and being always in a state of readiness to bless Her children with what they seek.

saukumAryam - The avoidance of the prayogam (usage) of harsh sounding alphabets in favor of soft alphabets and words made of latter is saukumAryam in the case of Vaidarbha style poetry. When it comes to MahA Lakshmi, saukumAryam refers to Her gentle nature (**mrdu svabhAvam**) and divine beauty.

3. MahA Lakshmi is of the form of nATya SAstram:

The third Slokam of this stabakam highlights the similarities between MahA Lakshmi and the fine points from the field of nATakam (dramaturgy):

आरम्भमेत्य महनीय ममोघयत्ना

प्राप्त्याशया श्रितपदा परमेप्सितस्य ।

नित्यं फलं कलयसे नियताप्तिभाजा

नाथेन नाटककलापरिपाटिकेव ॥

Arambham etya mahanIyam amogha yatnA

prApti ASayA SritapadaA paramepsitasya |

nityam phalam kalayase niyatApti bhAjA

nAthena nATaka kala paripATika iva ||

--- Slokam 3

SrI VenkaTAdhvani compares the attributes of MahA Lakshmi with the paribhAshA (specific terms) used in nATaka kalai. In the case of nATya SAstram, there are steps like Arambham, yatnam, padam, paramepsitam, niyatApti and

nAthan. There are literal meanings for these words as well.

When one looks at the meanings this way:

Oh MahA Lakshmi, You fit well with the grammar of nATaka SAstra vidhi-s. Your devotees approach Your sacred feet with an intensity of desire to get their highest wishes (parama PurushArtham) realized. You commence (Arambham) Your special acts (yatnam) to come to their rescue. Your efforts never fail. Your Lord stands by as a dear friend and Your efforts lead to the realization of the desired phalans.

Arambham - In the loka rIti, Arambham refers to the commencement of an effort. In the case of nATakam, the first step (Arambham) is the great passion that the nAyakan has for the nAyaki; his inability to brook any delays is also known as Arambham. It is like Dushyantam's love for Sakuntalai.

yatnam - In the loka rIti, yatnam is the effort undertaken to complete a task. In nATaka SAstram, yatnam refers to speedy execution of steps to accomplish what a nAthan desires.

prAptyASayA (prApti ASayA) - According to grammar of nATaka SAstram, it means the desire to gain something. One reflects on the means to gain one's desired wish and to overcome the impediments on the way and having faith in realization of the goal without a tinge of doubt.

niyata Apti is another paribhAshai word from nATaka SAstram, where one concludes that there are no dangers/impediments and the desired wish will be fulfilled.

nAthan, padam - In nATya SAstram, nAthan refers to the hero (KathA nAyakan) of the drama. The word **padam** is connected to the steps made on the stage consonant with the differing emotions (manobhAvams).

Both in the case of nATakam and MahA Lakshmi - Arambham will be glorious; the yatnam will be channeled in a plentiful manner (**amogham**).

In the case of the nATaka ParibhAshai, pada nyAsam will be tightly integrated with prAptyASA. This will be true in the case of MahA Lakshmi.

In the case of a nATakam, the nAthan (hero) will have enduring friendship. For MahA Lakshmi, Her Lord (nAthan) is niyata Apti bhAjan (Forever friendly and united).

In the case of nATakam, phalan will always result (nityam phalan). She makes sure that Her dear Lord would grant the desired phalan always (nityam phalam nAthena kalayase). She has Her Lord's support always.

The poet says MahA Lakshmi is synchronous with the vidyA sthAnam of nATaka SAstram.

4. MahA Lakshmi is of the form of nyAya SAstram:

After taking on poetry and drama, the Kavi now instructs on how MahA Lakshmi's attributes are very much synchronous with the sat-hetus associated with the nyAya SAstram. He points out four areas of overlap between sat hetu of nyAya SAstram and MahA Lakshmi in the fourth Slokam.

व्याप्त्या प्रसिद्धा श्रितपक्षपादा

बाधानभिज्ञा प्रतिपक्षशून्या ।

समीहितं साधयसि ध्रुवं नः

सद्धेतुवत् दुग्धपयोधिकन्ये ॥

vyAptyA prasiddhA ASrita pakshapAdA

bAdha anabhij~nA pratipaksha SUnyA |

samIhitam sAdhayasi dhruvam na:

sat hetuvat dugdhapayodhikanye ||

--- Slokam 4



*vyApta prasiddhA— SrI Mahalakshmi
SrImad ANDavan ASramam- Dombivili Mumbai
Thanks SrI V Ramaswamy*



Meaning:

Oh Daughter of the Milky Ocean (dugdha payodhi kanye)! You are famous for being present in a pervasive manner everywhere (vyAptyA prasiddhA) like VishNu, Your Lord. You are well known for Your leaning towards everyone who seeks Your protection (ASrita pakshapAdA). You display special affection for those who are Your ASritALs. You have neither obstructions in what You want to accomplish nor enemies. You bless us with what we seek. When we try to understand these auspicious attributes of Yours using the doctrines of nyAya SAstram, it becomes clear that You shine as a sat-hetu.

tarka sangraham defines that an object to be declared as sat-hetu, it should be free of five kinds of doshams: "savyapicAra vrddha satpratipaksha asiddha bAtitA: panca hetvAbhAsA:".

It should have

1. vyApti,
2. Srita pakshapAdam,
3. no impediments (bAdakam)/pratipaksha SUnyatvam,
4. absence of pratipaksham/ prasiddhA (opponents) and
5. ability to grant what one desires/ bAdhanabhij~nA.

If it passes all these requirements, then it becomes sat-hetu. MahA Lakshmi has all these five attributes and therefore She fits the definition of nIti SAstram.

5. MahA Lakshmi representing the vidyA sthAnam of VyAkaraNa SAstram:

प्रकृतिरुचिरमूर्तिः प्रत्ययानां विधात्रि

समधिकगुणवृद्धिः साधुतामादधाना ।

सृजसि पदमजाद्यैरीप्सितां द्रागनन्त-

स्थिरफणितिविधेया शब्दविद्येव पद्मे ॥

prakrti rucira mUrti: pratyayAnAm vidhAtri

samadhika guNa vrddhi: sAdhutAm AdadhAnA |

srjasi padam ajAdyai: IpsitAm drAk ananta

sthira phaNiti vidheyA Sabda vidyA iva padme ||

--- Slokam 5

Oh Lakshmi! You are beneficial as VyAkaraNa SAstram. There are five reasons to describe Your grace this way:

1. Your name is prakrti (it is the first nAmam in Your ashTottaram). It also suggests that Your saundaryam is a natural one and does not need anything extraneous like jewelry or flowers. In VyAkaraNam, the fundamental word (mUla-col) gives the unique beauty of the words just like Your natural beauty. According to VyAkaraNam, the word कृति krti contains "कृ kr" as prakrti and "ति ti" is pratyayam (Vihuti). The prakrti "kr" joins with different pratyayams to various padams like "krtvA, kartum and karoti". Oh Mother! You with the name of prakrti create many thoughts for meditation (pratyayam-s). In Your case, pratyayam refers to j~nAnam. You bless us with that j~nAnam. pratyayam also means hope and faith. As prakrti, You bless us with Faith in You. Therefore, You have close connection to VyAkaraNam or Sabda VidyA.
2. Oh Mother, You have limitless auspicious guNams. In VyAkaraNam, there are guNam and vrtti, which are elaborations of letters (samadhika guNa vrtti:).
3. Just like VyAkaraNam rules remove errors in sentence construction, You free us from errors and increase our sAtvIka guNam.
4. Just like VyAkaraNam is tied down neatly by the MahA bhAshyam of anantan

(AdiSeshan), You are obedient to the commands of anantan (the Limitless consort of Yours).

5. Just as VyAkaraNam uses ajAti-s (specific letters) to create needed padams, You generate various sthAnams for us using ajAtis (BrahmA and others).

Oh MahA Lakshmi! You are thus very beneficial to us just as VyAkaraNa VidyA.

6. MahA Lakshmi staying as mImAmsa SAstram to destroy our samsAra mohams:

अधिकरण विचारारम्भसीदद्विपक्षं

किमपि विशदयन्त्या कृत्स्नवेदार्थतत्त्वम् ।

गळति गहनकर्माळम्बनं मोहजालं

कमलमुखि भवत्या कर्ममीमांसयेव ॥

adhikaraNa vicAra Arambha sIdadvipaksham

kimapi viSadayantyA krtsna vedArtha tattvam |

gaLati gahana karma Alambanam moha jAlam

kamalamukhi! bhavatyA karma mImAmsayA iva ||

---Slokam 6

Meaning:

Here Kavi states that MahA Lakshmi is like mImAmsa VidyA. Every adhikaraNam of mImAmsam has two points of view (dvi paksham-s) at the start. They will analyze tersely the meanings of Veda mantrams. The true meaning will become clear through the discussions and the confusions (vipaksham) about the ways to perform yAgams will be removed (sIdat vipaksham). We recognize You as being equal to mImAmsa SAstram since You are the true and full meaning of the Veda Mantrams and reveal the inner meaning of Veda mantrams (Viz.), Your Lord. Like

mImAmsam, You bless us with anugrahams that destroy karma moham and free us from the net of ignorance.

In this Slokam, there are words which have double meanings: **adhikaraNam**, **vicAram**, **Arambham**, **sIdat**, **artham** and **karmam**. Each of these with one meaning, when it is used in the context of mImAmsam and another meaning, when used in the case of MahA Lakshmi. Using these double meanings, SrI VenkaTadhvari Kavi states that MahA Lakshmi is in the form of mImAmsa vidyA.

7. MahA Lakshmi has the form of SARIraka SAstram:

चतुराकृतिलक्षणाभिरामा

परदेवस्य गुणान् प्रकाशयन्ती (प्रदर्शयन्ती) ।

उपदर्शयसेऽपवर्गमार्गं

मम शारीरकभारतीव मातः ॥

caturAkrti lakshaNa abhirAmA

paradevasya guNAn prakASayantI (pradarSayantI) |

upadarSayase apavarga mArgam

mama SARIraka bhAratI iva mAta: ||

---Slokam 7

Here the poet states that MahA Lakshmi is the goddess of SARIraka SAstram (SARIraka SAstra vANi) in three ways.

He says: "You have breathtaking beauty with all sAmudrika lakshaNams (caturAkrti lakshaNa) and are omniscient (samartai). You reveal the auspicious attributes (KalyANa guNams) of the Lord such as satyatvam, j~nAnatvam and anantatvam for the benefit of my upAsanam. You enhance the guNams of Your Lord (forbearance, kARuNyam et al). You show us the moksha mArgam and the path to travel by it.

The group of words like **caturAkrti lakshaNa**, **apavarga mArgam** have two meanings, when used in the context of Maha Lakshmi or SAIraka SAstram. **caturAkrti lakshaNA** for Lakshmi means Omniscient and beautiful. Regarding SAIraka SAstram, this term means a SAstram with four adhyAyams: **kAraNAdhyAyam**, **avirodhAdhyAyam**, **sAdhAnadhyAyam** and **phalAdhyAyam**.

The words "**apavarga mArgam**" means the two mArgams of upAyam and sAdhana. It also means the path to reach one place from another. Lakshmi shows us the upAyam (means) for Moksham. The 4th adhyAyam of SAIraka SAstram also teaches about the way to Moksham.

8. MahA Lakshmi is Veda svarUpi:

सुवर्णश्रीरम्यं शुभकरपदचं श्रुतिकुलं

भवद्रूपं चेदं भवति महितं ब्राह्मणगणैः ।

तयोरित्थं भेदः स्फुरति तटिनीजानितनये

बुधेन्द्रैरध्येयं प्रथममितरद्वयेयमिति च ॥

suvarNa SrIramyam Subhakara padarcam Srutikulam

bhavadrUpam cedam bhavati mahitam brAhmaNagaNai: |

tayo: ittham bheda: sphurati taTinI jAni tanaye

budha indrai: adhyeyam prathamam itarat dhyeyam iti ca ||

---Slokam 8

Meaning:

Oh Daughter of the Ocean (**taTinI jAni tanaye**)! The assembly of Veda mantrAs and Your auspicious body have a lot in common and both are celebrated by Brhamins. Both Your rUpam and the assembly of VedAs have **suvarNa-SrI-ramyam** in common. Vedam has the union of auspicious words and is beautiful (**su-varNa-ramyam**) that way. You have the beauty from the wealth of assembly of golden

AbharaNams. Both of You are "Subha-kara-arcam". In the case of Vedam, it has auspicious pada prayogams and Rks. In Your case, it is Your the sacred feet, which are worshipped by all. There is however one difference between Yourself and the assembly of VedAs. You are dhyeyam (object of dhyAnam). Vedams on the other hand are adhyeyam (fit for recital). In spite of this one difference, it is correct to recognize and salute You as One having the form of VedAs.

From the second to the seventh Slokam, the poet used sLEDai to compare MahA Lakshmi's kalyANa guNams with six vidyAsthaNA-s:

1. vidarbha rIti
2. nATaka kala paripATika
3. sat-hetava
4. Sabda vidyA
5. karma mImamsA and
6. SARiraka bhArati

From the 8th Slokam onwards, the poet enjoys paying tribute to many other guNams that he did not have a chance to eulogize so far.

9. MahA Lakshmi as the river of amrtam

व्याकोचवारिजधरां द्विजराजसेव्यां

अव्याहताममृतशैवलिनीमिव त्वाम् ।

निस्सीमसंसृतिनिदाघविदाहतप्ताः

केचित् सुधाब्धितनये कृतिनो भजन्ते ॥

vyAkoca vArijadharAm dvijarAja sevyAm

avyAhatAm amrta SaivalinIm iva tvAm |

nissIma samsrti nidAgha vidAha taptA:

kecit sudhAbdhi tanaye krtina: bhajante ||

--- Slokam 9

Meaning:

Oh Daughter of the ocean of nectar (sudhAbdhi tanaye)! There are many comparisons between You and the river of nectar. Just as the lotus blossom is seen on this river, Your hands are holding aloft the lotuses. Both You and the Nectar river are approached and worshipped by the Brahmins, Kings and noble birds like Hamsam (dvijarAja sevyAm). You are not stopped by any one (avyAhata:) and the river of nectar was churned by the rod of Mandara mountain (avyAhata:). You are thus like the nectar river (amrta SaivalinI) and some fortunate ones (kecit krtina:) reach You although they were burnt earlier by the limitless scorching heat of samsAric jvAlais (nissIma samsrti nidAgha vidAha taptA:). They quench their tApams by immersion in You, the river of nectar. The poet says that One should be fortunate to display bhakti towards MahA Lakshmi.

10. MahA Lakshmi, the avyAja KaruNA mUruti:

Our Mother showers Her blessings even without any reason (avyAja karuNai). That is Her nature. SrI VenkaTadhvari celebrates this adhiSaya guNam in the tenth Slokam:

वात्सल्यं तव राघवप्रणयिनि व्याचष्ट काकासुरः

शक्तिं दुर्घटसाधनीं हनुमतः शीतः स वालानलः ।

औदार्यं त्वदपाङ्गलब्ध विभवोल्लासा महेन्द्रादयः

कारुण्यं कृपणा वयं तु विगुणा निर्हेतुकं रक्षिताः ॥

vAtsalyam tava rAghavapraNayini vyAcashTa kAkAsura:

Saktim durghaTa sAdhanIm hanumata: SIta: sa vAla anala: |

audAryam tvat apAnga labdha vibhava ullAsA: mahendra Adaya:

kAruNyam krpaNA vayam tu vighNA nirhetukam rakshitA: || -- Slokam 10

Meaning:

Oh SeetE! Your affection for the offender was revealed in the case of KaakAsuran. Your ability to make the impossible happen (aghaTitaghaTanA sAmarthyam) was revealed, when You prayed that the hot fire on HanumAn's tail behave like a cool breeze. Your boon-granting power was revealed, when your glances (apAngam-s) fell on Indran and his wealth grew as a result of those glances falling on him. We are here to reveal Your avyAja kAruNyam. We do not deserve to receive Your compassion as aparAdis and by protecting us, who are unfit, Your avyAja KaruNai is revealed to the world. If You choose only to protect those, who deserve to be protected, Your kAruNyam without reason will not become known. We are here to reveal Your vAtsalyam (KaakAsuran), power to unite the opposites (heat and cold as in the case of HanumAn) and Your audAryam (generosity) as in the case of Indran.

11. MahA Lakshmi who transforms deficiencies in to auspicious guNams through Her sacred limbs:

दोषौघशरणं जगाम गुणतामादित्सुरङ्गानि ते

कौटिल्यं किमपि भ्रुवौ कटिनता कल्याणि वक्षोरुहौ ।

दारिद्र्यं बत मध्यभागमधरं रागस्तमः कुन्तळान्

चाञ्चल्यं दृशमम्ब मन्दगतिता पादौ च मौग्ध्यं मुखम् ॥

doshau ogha: SaraNam jagAma guNatAm Aditsu: angAni te

kauTilyam kimapi bhruvau kaTinAtA kalyANi vakshoruhau |

dAridryam bata madhyabhAgam adharam rAga: tama: kuntaLAn

cAcanlyam drSam amba! mandagatitA pAdau ca maugdhyam mukham || -Sloka 11

Meaning:

Oh Auspicious One! Oh Mother! The assembly of doshams wished to attain auspiciousness and entered different limbs of Your SarIram as refuge. The deficiency of vakra bhAvam/crookedness (kONal tanmai) reached Your twin eye brows. The deficiency of hardness reached both of Your breasts that are firm. Poverty took its home in Your waist, which is almost non existent (slender). Desire/rAgam/kAMam took refuge in Your red lips and the tamo guNam found its place in Your dark/black hair. The constantly mobile unsteadiness/cAncalyam/capalatvam found its home in Your rapidly moving eyes. The leisureliness/slow gait took refuge in Your feet (slow steps) and the lack of kapaTam stayed with Your face. All these inauspicious guNams reached out to Your limbs as refuge to get rid of their amangaLams and to transform themselves in to auspicious entities through association.

12. MahA Laskhmi's power of making one a poet (Sloka krt) and a singer/ gAyakan thereafter:

कृतस्त्वया देवि कृपाकटाक्ष-

लेशैरहं श्लोककृदर्भकोऽपि ।

परं त्वहं श्लोककृदित्यभीक्षणं

कदा नु गायेयमिति प्रतीक्षे ॥

krta: tvayA devi! krpA kaTAKsha

leSai: aham Sloka krt arbhaka: api |

param tu aham Slokakrt iti abhIkshNam

kadA nu gAyeyam iti pratIkshe ||

---Slokam 12

Meaning:

Oh Devi! Through the slightest of Your krpA kaTAKsham, I have been blessed to create these Lakshmi sahasra Slokams and thereby have become a Sloka krt (one who creates verses). As Upanishad states, I might be blessed to sing sAma gANam in SrI VaikuNTham thereafter in the goshThI of MukTAs and nitya sUri-s. aDiyEn is longing for that day to recite.

Oh Mother! I have been blessed to become the creator of the verses about Your Vaibhavam through Your grace (tvayA krta:). I am an arbhakan (innocent, dullard, child). With Your kaTaksha leSam (slightest of glances), You have made this arbhakan transform in to a poet here and a Vandi/VaidALikan in Your court at SrI VaikuNTham. I am waiting for the day to sing before You and the Mukta goshTi at Your Supreme Abode.

13. The Lady who makes our transgressions disappear in a magical way to present us to Her Lord:

आगस्ततिं मे किमदृश्यविद्यां

अध्यापयस्यब्धिसुते तथा त्वम् ।

स विश्वतश्चक्षुरधोक्षजोऽपि

न पश्यति व्यक्ततमां यथैनाम् ॥

Aga: tatim me kim adrSya vidyAm

adhyApayasi abdhisute! tathA tvam |

sa: viSvata: cakshu: adhokshaja: api

na paSyati vyakta tamAm yathA enAm ||

---Slokam 13



*SrI Lakshmi destroys our sins—SrI Yadugirir nAcchiyaAr—Melkote
Thanks pbase.com*

Meaning:

abdhi sute (Oh Daughter of the Ocean)! Are You teaching successfully the mysterious mahA mantram for the pile of my sins? The net effect is that Your Lord who has eyes to see in all directions as well as the power to gaze down (*adhokshajan*) fails to recognize those assembly of sins because of the mAyam that You performed! Your mAyam is an *adrSya vidyA* (knowledge of making things in front of one to become invisible). Upanishads say that Your Lord is *viSvataScakshu* or One who has eyes everywhere. Nothing therefore escapes His eyes and yet the mighty bundle of my sins are not visible to Him. He is also saluted by SrI VishNu sahasra nAmam as *adhokshajan* or as one who has won over His indriyams and as One who never diminishes in His divine stature. We have to give a new meaning for the name of *adhokshajan* here (viz.), One with a lowered gaze. You make it impossible for Your Lord to see our sins (*na paSyati*) and to get angry at us as a result. He either does not see our sins due to Your intervention or they are not seen clearly by Him (*vyakta-tamAm na paSyati*).

From the 14th to the 30th Slokam of this stabakam, the poet praises the Sakti and the outreach power of MahA Lakshmi's sankalpam and vAtsalyam to be the upAyam (means) and upeyam (goal) for our Prapatti, while being seated next to Her Lord.

In the 18th Slokam, the poet makes a superb attempt to salute as many KalyAna guNams as possible in one Slokam.

In the 19th Slokam, the poet describes Her as "*ceta: Suddhi vidhAna siddha guLiKA*", the creator of the medicinal formula for attaining clarity of mind.

In the 20th Slokam, the poet praises Her kARuNyAmrta glances falling on one like waves of the ocean.

In the 21st Slokam, the poet addresses MahA Lakshmi as the Mother of the Universe (*prapanca mAtas-tvam*). He salutes Her as the ultimate and supreme hope for the meek and helpless (*akincanAnAm prANa pratishThA paramA asi*

kAshThA).

The 22nd Slokam starting with "asmAdrSAmabhyudayAnkuro vA" has the echo of the 5th Slokam of SrI godA stuti (asmAdrsAm apakrtau cira dIkshItAnAm).

In the 23rd Slokam, the poet addresses Her as "jagannAyaka nAyika" and salutes Her as "dAridrya vidrAvaNa mUla vidyA", the fundamental vidyA for driving away poverty of all sorts.

In the 24th Slokam, the poet recognizes Her as "Sakunta dhvaja sundari", one who has GaruDan in Her flag and as the object of meditation of SaraNAgatAs (parAyaNam na: SaraNAgatAnAm). She is described as adorning the lotus forests with Her kAnti and saundaryam (parishkrtim pankaja kAnanAnAm) and the quintessence of all Agamams (sakala AgamAnAm sarvasvam).

In the 25th Slokam, She is recognized as the object of adoration of MurAri (parikarma vinirmalam murAre:) and the pratiyatnam for pratibuddha SemushI-s.

In the 26th Slokam, She is seen as the rAja hamsam that resides in the minds of Sages (muni mAnasa rAja hamsika), the SAriKA bird inside the cage of Vedams (Sruti panjara SAriKA) and the box for Her gems of GuNams (guNa ratna peTika).

In the 27th Slokam, the poet reveals that MahA Lakshmi's golden face reflects in His heart lotus.

In the 28th Slokam, the poet describes the rUpam of MahA Lakshmi as the introduction of the drama on ruling the world (prastAvanA bhuvanapAlana nATakasya) and as the axe that fells the tree of doshams (dosha drumasya paraSus-tava rUpam).

In the 29th Slokam, the poet compares MahA Lakshmi to the post to which the mind of the Yogi (elephant) is tied (AlAna yashTi: asi yogi manogajAnAm) and the Yantra VidyA for driving away the demons of desire about vishaya sukham. He visualizes MahA Lakshmi as residing on banks of pond of the lotus forest named

kAruNya puNyam.

In the last 30th Slokam of the sankIrNa stabakam, SrI VenkaTAdhvari is rapturous about describing the glories of MahA Lakshmi:

शरदं तमोघनानां

शाश्वस्वतसुखसम्पदामुपोद्घातम्

शरणं ब्रजामि कमले

शौरिवशीकार मूलिकां भवतीम् ॥

Saradam tamo ghanAnAm

SASvata sukha sampadAm upodghAtam |

SaraNam vrajAmi kamale!

Sauri vaSIkAra mUlikAm bhavatIm ||

Meaning:

Oh MahA Lakshmi! You are the clear autumnal Moon banishing the dense darkness of aj~nAnam. You are the preface for the eternal wealth of Moksha sukham. KamalE! aDiyEn seeks Your protection. Thou art the medicinal plant (mUliKA) for attracting Your Lord (Sauri vaSIkAra mUlikAm bhavatIm vrajAmi).

Thus ends the introduction to sankIrNa stabkam with SrI VenkaTAdhvari's declaration of Prapatti to MahA Lakshmi.

tirucchAnUr SrI PadmAvati tAyAr tiruvaDigaLE SaraNam

dAsan, Oppiliappan Koil VaradAchAri Sadagopan



Slokams and Commentaries





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*Beloved of Krishna—SrI Madhavapriya tAyAr—Madhur
Thanks SrI R Giridharan*

॥ श्रीः ॥

SLOKAMS 1 TO 13

Note: For Meaning/elaborate comments for Slokam 1 to 13, please see Introduction section.

SLOKAM 14

रक्षेति नाथसविधे तव गाढमुक्तिः

यद्युद्धता मम भवेत्त एव मुक्तिः ।

एतावति श्रितमनोरथ पूरणेऽस्मिन्

कृष्णप्रिये ननु तथापि कियान् विचारः ॥

raksha iti nAthasavidhe tava gADham ukti:

yadi udgatA mama bhavet tata: eva mukti: |

etAvati Srita manoratha pUraNe asmin

krshNapriye! nanu tathApi kiyAn vicAra: ||

Meaning:

Beloved of KrshNa! It is sufficient if You go near Your consort and tell firmly, "protect"; I will immediately get mukti. When it is so easy to fulfill Your devotee's wishes, why are You so hesitant?

Comments:

Even though PirATTi's nAthAn is our Swamy also, She has the advantage of His proximity (nAtha savidhe). It is impossible for us to go near Him. Only PirATTi can help us.

When we tell EmperumAn "Protect (us)" He does not even look at us. He becomes

parAmukhan. Our words carry no weight with Him. Only PirATTi's firm (gADham) words will become fruitful (kAryakaram). Only PirATTi can say something firmly to EmperumAn, who is Her beloved and that will lead to my moksham (nAtha savidhe tava ukti: gADham udgatA yadi, tata eva mama mukti:). No one else can tell Him firmly except You.

All that is needed from PirATTi is the utterance of the two letter word, "raksha" by Her. That itself is sufficient to grant great benefits. When it is so simple for You to utter this word, why are You hesitating to use Your influence (tathApi kiyAn vicAra:) over Your Lord for our benefit?



SLOKAM 15

One who is capable of inducing flawless actions: kalusha rahita kArya kAraNi

यद्युन्निनीषसि यदूद्वहवल्लभे मां

कर्माणि कारय तदा कलुषोज्झितानि ।

नैर्घृण्यमेषि यदि वा न ततोऽपि दूये

नैराश्यमेव हि सुखं निगदन्ति सन्तः ॥

yadi unninIshasi yadu udvaha vallabhe mAm

karmANi kAraya tadA kalusha ujjhitAni |

nairghrNyam eshi yadi vA na tata: api dUye

nairASyam eva hi sukham nigadanti santa: ||

Meaning:

The beloved of YadunAtha! If You want to liberate me please make me engage in actions that are blemish-free. On the other hand, even if You have no mercy towards me, I will not be worried. Haven't good souls said that being in a detached state itself is blissful?

Comments:

The poet has borrowed three expressions from the Upanishad statement "esha hi eva sAdhu karma kArayati tam yamebhyo lokebhya: unninIshati" and used their meaning also. The only difference is that what was uttered for EmperumAn is now being said for tAyAr in this Slokam. You are YadhunAthan's beloved. You follow His path, hence, please act like Him.

kAraya - there is nothing that I can do on my own. Please make me perform these actions.

kalusha - misfortune that occurs due to paucity of mantra, action, materials, earnestness etc.

karmANi - stipulated actions and ordinary activities (sAmAnyA karmAs)

tata: api - If my behavior is such that even You, One who is so merciful, turn merciless, even if You are disgusted with me, even when I know fully well that the result of Your anger/resentment will be fierce

na dUye - as there is no use feeling bad, I will not feel bad. I know that nothing will be obtainable upon Your rejection; as mentioned by good souls, any form of detachment (vairAgyam) is welcome even though this is born from disappointment.

nairASyam - this term has the two meanings "losing hope" and "being detached". If You Yourself give up on me I will lose all hope, I will be dejected. Being detached is also good.

santa: - good people who know that desire is the root cause of any misery.

nigadanti - as mentioned in tiruvAimozhi such as, "aRRatu paRRenil uRRatu vIDuyir".

api - if You grace me or not, I will not feel bad in either situation.

kalushojjhitAni - Many interpretations can be given to this.

1. mistake-free actions, as mentioned before,
2. actions that will remove mental blemishes such as yaj~nAs that purify the mind,
3. redemptive actions (prAyScittams/atonements).



SLOKAM 16

PirATTi is capable of granting one, bhakti towards Her

नैवापवर्गमति दुर्गममर्थये त्वां

न स्वर्गमम्ब न ततोऽप्यपरं च सौख्यम् ।

अभ्यर्थये हरिसखि त्वयि भक्तिमात्रं

अत्रापि चिन्तयसि चेदथ किं करोमि ॥

na eva apavargam ati durgamam arthaye tvAm

na svargam amba! na tata: api aparam ca saukhyam |

abhyarthaye harisakhi! tvayi bhaktimAtram

atrApi cintayasi cet atha kim karomi? ||

Meaning:

Mother! I am not seeking the difficult to obtain moksham (apavargam). I am not begging for heavenly or earthly pleasures. Hari sakhi! I am requesting only the boon of bhakti to You. If You are hesitating even to grant this, then what will I do?

Comments:

In this Slokam, the poet is imploring PirATTi to grant him bhakti towards Her. He is not asking for worldly pleasures such as offspring, wealth or even heaven. He knows that if he has bhakti towards PirATTi, all other benefits will be his even without asking. He is explaining his sad state by asking Her "If You hesitate even to grant this request, who can give it to me, what more can I do to get bhakti towards You except to ask You. Unless You grant it, how will I ever get it".

amba! Hari sakhi! You are my Mother! You are the PrANa sakhi of Hari, Your Lord !



*PirATTi grants bhakti to Her devotees—Thiruninravur tAyAr
Thanks SrI R Giridharan*

You are well known as Hari Vallabhai and as such You have tremendous influence over Him. aDiyEn knows that Your Lord will be pleased if we show bhakti to You. Therefore, aDiyEn seeks only bhakti bikshai from You (tvayi bhakti mAttram abhyarthaye). aDiyEn is not asking You to grant me the difficult to obtain Moksham (atidurgamam apavargam tvAm na eva arthaye). aDiyEn does not seek the sukhams of svargam (svargam na arthaye). aDiyEn does not seek the lowest of purushArthams of vishaya sukham here (mokshAt svargAt tata: api aparam saukhyam na arthaye). aDiyEn seeks from You only the boon of Bhakti for You. If You hesitate to grant even such a humble request, what can I do (cintayasi cet kim karomi)?





SrI Lakshmi is omnipotent—SrI Perundevi tAyAr—Kanchi

SLOKAM 17

One who is omnipotent in every way

मा कोपं कुरु मातरेकमधुना जल्पामि धृष्टो वचः

शक्तिः कर्तुमकर्तुमन्यथयितुं जागर्ति येयं त्वयि ।

तल्लेशो मम चेदसेत्स्यदमृतं सर्वाननेष्यं क्षणात्

विद्मो नैवमुपेक्षसे घनकृपा कस्मात्त्वमस्मानिति ॥

mA kopam kuru mAta: ekam adhuna jalpAmi dhrshTa: vaca:

Sakti: kartum akartum anyathayitum jAgarti yA iyam tvayi |

tat leSa: mama cet asetsyat amrtam sarvAn aneshyam kshaNAt

vidma: na evam upekshase ghanakrpA kasmAt tvam asmAn iti ||

Meaning:

Mother! Emboldened by the knowledge about Your infinite capacity, I am uttering a word. Please do not get angry when You hear this. If I get even a miniscule part of Your power of execution of acts, rescinding of them or transforming them, I would have taken everyone to moksham. I fail to understand why You are ignoring us when You have such a great capacity and such an abundance of mercy.

Comments:

This Slokam brings to focus the moksha pradhavam aspect of PirATTi. Just like EmperumAn, PirATTi is also capable of granting moksham to anyone. However, She does not do so. Only EmperumAn is the "moksha pradhan". PirATTi limits Her full Sakti on Her own accord and functions as PurushAkAra bhUtai first. Her infinite mercy is not only towards us but also towards EmperumAn. That is why She grants Him the honor as His SeshabhUtai following His SAstrams. At the time of anushThAnam of prapatti, She is there with Her Lord as His sahadharmacAriNi to accept jointly the havis of prapatti.

SLOKAM 18

She has infinite auspicious qualities

सौन्दर्यस्य निधिर्मुदामुदयभूः संपत्तिमञ्जूषिका

कान्तीनां निलयः कलाजलनिधिः क्षान्तेर्निशान्तस्थली ।

दाक्षिण्यस्य शरण्यसद्म कमले दातृत्वविश्रान्तिभूः

आस्थानी यशसां प्रपाऽसि सतृषामाद्यस्य पुंसो धनम् ॥

saundaryasya nidhi: mudAm udayabhU: sampatti manjUshika

kAntInAm nilaya: kalAJalanidhi: kshAnte: niSAntasthalI |

dAkshiNyasya SaraNya sadma kamale! dAtrtva viSrAntibhU:

AsthAnI yaSasAm, prapA asi satrshAm Adyasya pumsa: dhanam ||

Meaning:

You are the treasure house of beauty. You are the abode of bliss. You are the (jewelry) box for all types of wealth. You are the mansion for all lustre (kAnti). You are the wide ocean for the residence of all kalais (branches of learning). Forbearance seeks its home in You. You display vAatsalyam towards all and are staying in the state of readiness for receiving PurushAkAra Prapatti. You are the leader in generosity. You are the abode of all fame. You are the water-shed (taNNIr pandal) for those thirsty ones to seek relief from the scorching heat of tApa trayam. Oh MahA Lakshmi, with all these wide ranging auspicious attributes, You are the greatest source of wealth for Your Lord!

Comments:

The Kavi has created the huge saundarya stabakam consisting of 236 Slokams to pay his tribute to the divya saundaryam of MahA Lakshmi earlier. He recognizes Her incomparable saundaryam here with the short tribute: "saundarya nidhi:" (the

treasure house of beauty). Next he recognizes Her as sarvAnandamayI, the origin of bliss infinite (mudAm udayabhU). sarva tejasvini MahA Lakshmi is eulogized further as "kAntinAm nilaya:" (the mansion of all lustre) and as the jewel box of all kinds of wealth (sampatti manjUshika). With Her vAtsalyam for Her erring children, She moves with alacrity to plead for the dayA of Her Lord (dAkshiNyasya SaraNya sadma) to ignore our trespasses. She is the resting place of audAryam/generosity (dAtrtva viSrantibhU:). In the vadAnya stabakam, the poet has paid a lengthy tribute to the audArya guNam of MahA Lakshmi. The poet concludes this Slokam by recognizing Her as the place of residence of all fame (AsthanI yaSasAm) and as the greatest source of wealth of Her Lord (satrshAm Adyasya pumso dhanam).



SLOKAM 19

She is the creator of medicinal herbs and She is a flower garland

मोहोन्मूलनमूलिका भवजुषां मोक्षाध्व निश्रेणिका

चेतः शुद्धिविधानसिद्धगुळिका चिन्तातमश्चन्द्रिका ।

विद्याविभ्रमशालिकाऽसि कमले विष्णोरुरोमालिका

मातस्त्वं मम पारिजातलतिका मोदाम्बुधेर्वीचिका ॥

moha unmulana mulika bhavajushAm mokshAdhva niSreNika

ceta: Siddhi vidhAna siddha guLiKA cintAtama: candrika |

vidyA vibhrama SAlika asi kamale! vishNo: uromAlika

mAta:! tvam mama pArijAta latika moda: ambudhe: vIcika ||

Meaning:

Mother! Kamale! Because of You, our desires are cut asunder like the effect of a medicinal herb on diseases. Because of You, we are able to climb to moksham as if there is a ladder (sopAnam). Like the medicinal potions of SiddhA-s that grant extraordinary benefits, You purify our hearts. Like the darkness that is dispelled by the moon, our worries leave us because of You. Our learning plays in Your playground-all the knowledge we acquire is Your praise only. You remain as the garland for Vishnu's chest, as the pArijAata creeper and waves of bliss for me.



SLOKAM 20

One whose glance grants a variety of special benefits

विपाकः पुण्यानामपि च विकचाम्भोरुहरुचां

विवर्तो हर्षाणां विततिरमृतानां परिणतिः ।

विकारः कारुण्यामृत जलधिवीची परिषदां

विकल्पः कल्पद्रोर्जननि तव वीक्षा विजयते ॥

vipAKa: puNyAnAm api ca vikaca ambhoruha rucAm

vivarta: harshANAm vitati: amrtANAm pariNati: |

vikAra: kARuNyAmrta jaladhi vIcI parishadAm

vikalpa: kalapadro: janani! tava vIkshA vijayate ||

Meaning:

Mother! Fruits of good action begets Your glance which is attractive like the lotus that is radiant and in full bloom. It is an expanse of happiness. It is nectar's alternative form. It appears as if the waves of the ocean of mercy transformed into Your glances. Your glance is the ocean of grace with its waves spreading in all directions. It takes the place of the wish-granting kalpaka tree. Such a glance of Yours is victorious.

Comments:

PirATTi's glance has the eight qualities: being rare, beautiful, sweet, blissful, always in motion, philanthropic, generous and victorious.





*She grants knowledge—Sr.I MahAlakshmi—Navaratri Utsavam
SrImad ANDavan ASramam—Dombivili Mumbai*

SLOKAM 21

One who protects the meek and helpless by granting them knowledge

प्रज्ञालतानां किमुपघ्नयष्टिः

पणायतां कामगवी कवीनाम् (नवीना) ।

प्रपञ्चमातस्त्वमकिञ्चनानां

प्राणप्रतिष्ठा परमाऽसि काष्ठा ॥

praj~nA latAnAm kim upaghna yashTi:

paNAyatAm kAmagavI kavInAm (navInA) |

prapanca mAta: tvam akincanAnAm

prANapratishThA paramA asi kAshThA ||

Meaning:

Mother of the Universe! Are You the support as a holding staff (PaRRukkomp) for the creeper that is knowledge? Only when one holds onto You, he will get firm knowledge. Are You the wish granting cow, Kaamadhenu for the poets (paNAyatAm kavInAm kAmagavI kim)? You are granting them all their wishes. Are You the life source center for all, who are bereft of any means (akincanAnAm prANa pratishThA kim)? They can never exist without You. You are the Supreme frontier/ellai nilam in all respects (paramA kAshThA asi).





*She is the divine medicine—SrI MahAlakshmi
SrImad ANDavan ASramam—Dombivili Mumbai
Thanks SrI V Ramaswamy*



SLOKAM 22

She is the divine medicine against our sins and delectable feast for His eyes

अस्माद्दशामभ्युदयाङ्कुरो वा

नाथस्य पद्मे नयनोत्सवो वा ।

दिव्यौषधं वा दुरितामयानां

पारं परं वा भवति भवाब्धेः ॥

asmAdrSAm abhyudaya ankuro vA

nAthasya padme! nayana utsavo vA |

divya aushadham vA duritA mayAnAm

pAram param vA bhavati bhavAbdhe: ||

Meaning:

Mother, who resides on the lotus! You are the fresh tender shoot for us. We are honored because of You. You are the festivity for EmperumAn's eyes. You are the medicine that dispels sins and diseases. All the diseases and bad karmAs depart because of you. You are the other shore of the ocean of samsAra. We cross the ocean of samsAra only because of you.

Comments:

PirATTi is equated here to a newly emerging shoot (*abhyudaya ankuram*). A fresh shoot signifies the emergence of hope, a new beginning. She is called the medicine for EmperumAn's eye (*nAthasya nayana aushadham*). She prevents Him from seeing our sins and cures His eye so that He will only look at us with mercy. She is the panacea for samsAra. She puts an end to our disease, the cycle of births and deaths. She serves as the other shore for the ocean of births (*bhava abdhe: pAram param*). When we reach Her lotus feet we would have successfully crossed the ocean of samsAra.



*She is the dear consort of EmperumAn—Serthi Sevai
SrImad ANDavan ASramam—Dombivili Mumbai
Thanks SrI V Ramaswamy*

SLOKAM 23

She is the dear consort of EmperumAn, the Lord of the Universe

ताटङ्गरक्षां त्रिदशाङ्गनानां

तरङ्गिणीजानितपः फलं श्रीः ।

दारिद्र्यविद्रावणमूलविद्यां

जगुर्जगन्नायक नायिकां (जीविकां) त्वाम् ॥

tATangarakshAm tridaSa anganAnAm

tarangiNI jAnitapa: phalam SrI:| |

dAridrya vidrAvaNa mUla vidyAm

jagu: jagat nAyaka nayikAm (jIvikAm) tvAm ||

Meaning:

SrI Devi! You are eulogized in several ways. The wise aver that You are the protector of the mAngalya bhUshaNam, the auspicious ornament that indicates that one is married. You protect the saumAngalyam of the deva mAtAs by protecting the lives of their husbands (devAs) and save them from becoming widows. You thus become their tATanga rakshiNi. You are the glorious fruit of the Samudra Raajan's (the husband of all the rivers) strict penance by incarnating as his daughter (tarangiNi jAni tapa: phalam). You are the magnificent mantra that can banish poverty (dAridrya vidrAvaNa mUla vidyA). We are further reminded that You are the consort of the JagannAthan, the Lord of all the worlds (jagat-nAyaka-nAyika). Thou art the protective amulet, phalan, knowledge as well as the consort of the Lord of the Universe. You remain as different benefit for different people and as a composite of all auspicious things.

SLOKAM 24

She is the treasure of all the AgamAms

परिष्कृतिं पङ्कजकाननानां

परायणं नः शरणागतानाम्

सन्तः शकुन्तध्वजसुन्दरि त्वां

सर्वस्वमाहुः सकलागमानाम् ॥

parishkrtim pankaja kAnanAnAm

parAyaNam na: SaraNAgatAnAm

santa: Sakunta dhvaja sundari tvAm

sarvasvam Ahu: sakala AgamAnAm ||

Meaning:

The glorious beauty, the consort of EmperumAn with GaruDa on His flag! sAdhu-s proclaim that You are the ornament of the forest of lotuses, the refuge of the surrendered souls and the wonderful wealth of the VedAs.

Comments:

The poet recognizes Her as "Sakunta dhvaja sundari", one who has GaruDan in Her flag and as the object of meditation of SaraNAgatAs (parAyaNam na: SaraNAgatAnAm). She is described as adorning the lotus forests with Her kAnti and saundaryam (parishkrtim pankaja kAnanAnAm) and the quintessence of all Agamams (sakala AgamAnAm sarvasvam).

SLOKAM 25

She is the slayer of intense sorrow

परिकर्म विनिर्मलं मुरारेः

प्रतियत्नं प्रतिबुद्धशेमुषीणाम्

भवतीं भवतीक्ष्णयातनानाम्

अभिचारातिमारब्धिकन्ये ॥

parikarma vinirmalam murAre:

pratiyatnam pratibuddha SemushINAm

bhavatIm bhava tIkshNa yAtanAnAm

abhicAra Ahutim Ahu: abdhikanye ||

Meaning:

Oh Daughter of the Ocean! You are the ornament that embellishes EmperumAn's beauty. The wisdom of the experts on tattva j~nAnam is further enhanced by You. You serve as the Vedic ritual that destroys the sorrows of worldly life. Learned bhAgavatAs are saying thus.

Comments:

abdhi kanye! The relationship between MahA VishNu as BhagavAn (j~nAna , bala, aisvarya, tejas, vIrya and Sakti) with MahA Lakshmi, bhagavatI, the shATguNa sampUrNai is brought out by the first padam of this Slokam: "parikarma vinirmalam murAre:". The word "parikarma" means decoration/ornament. She is the AbharaNam for the Lord (vinirmalam murAre: parikarma). The tattva j~nAnam of the clear minded ones get refined further and shines forth in all its splendor (pratibuddha SemushINAm prati yatnam). The choice of word Semushi here reminds us of the opening prayer of AcArya RaamAnujA in SrI BhAshyam (Sruti

Sirasi vidIpte brahmaNi SrInivAse, bhavatu mama parasmin Semushi bhaktirUpA). Semushi stands for the essential knowledge of the divine taking the form of Parabrahmam standing on top of the saptagiri as SrInivAsa, and the abode of Sreyas adorning His vaksha sthalam, the divine Mother, PadmAvati tAyAr.



SLOKAM 26

She is the Swan or the beautiful creeper

मुनिमानस राजहंसिका वा

मुरभित्कल्पक मञ्जुमञ्जरी वा ।

श्रुतिपञ्जरदिव्यशारिका वा

जननि त्वं गुणरत्नपेटिका वा ॥

muni mAnasa rAjahamsika vA

murabhit kalpaka manjumanjarI vA|

Sruti panjara divya SARika vA

janani! tvam guNa ratna peTika vA ||

Meaning:

Oh Divine Mother! If the minds of the saints are equated to a lake, then You can be called the swan that adorns the same (as You swim and play there) (this should be enjoyed with the two meanings for mAnasam - the mind and a lake in the Himalayas). If Murari is called the Karpaka tree, then You can be called a vine that is entwined on it (as it embraces it and adds to its beauty). Or You can be called the bouquet of flowers on the Karpaka tree which is tirumAl (being a part of His form and as You possess fragrance, softness and beauty). The padam "manjari" has two interpretations. If the VedAs are said to be a cage, then You may be called the mynA bird inside it (as You are in them and their sounds are Yours). If good qualities are said to be gem stones, then You can be called as their receptacle (as they are in You and You protect them).

Comments:

The kavi salutes MahA Lakshmi as "guNaratna peTika" as an echo of Swamy

ParASara BhaTTar's SrI sUkti of "guNaratna koSam" (e-Book No 38 in www.sundarasimham.org).

She is the "murabhit kalpaka manju manjari". To paraphrase Swamy Desikan's BhU stuti Slokam, She is "sankalpa kalpa latika" (The kalpaka creeper that grants the desired boons the moment one thinks of them). BhUmi Devi is the amSam of SrI Devi. The analogy of SrI Devi being the kalpaka creeper entwined with the Haricandana vrksham of the Lord with the thousands of branches of Vedam and energizing Him is brought out further in another Slokam of BhU stuti, Slokam 7:

त्वत्सङ्गमात् भवति माधवि लब्धपोषः

शाखा शतैरधिगतो हरिचन्दनोऽसौ ॥

tvat sangamAt bhavati mAdhavi labdhaposha:

SAkha satairadhigato haricandanosau ||

She is visualized as Raaja Hamsam sporting in the mind of the sages (muni mAnasa rAjahamsika). She is also visualized as the beautiful and divine SARika bird sitting inside the cage of Vedam (Sruti panjara divya SARika) as well as the beautiful jewelry box (peTika) for Her precious guNams (guNa ratna peTika).



SLOKAM 27

One who has a body that is effulgent

प्रतिसृष्टिरियं तटिल्लतानां

परिणामो नु शिरीषमञ्जरीणाम् ।

प्रतिभाति हृदि त्वदीयमूर्तिः

परिवृत्तिर्हरिपत्नि काञ्चनानाम् ॥

pratisrshTi: iyam taTit latAnAm

pariNAmo nu SirIsha manjarINAm |

pratibhAti hrDi tvadIya mUrti:

parivrtti: haripatni! kAncanAnAm ||

Meaning:

Consort of Hari! We wonder whether Your body is the reincarnation of the lightning (taTillatAnAm pratisrshTi iyam), the transformation of the anicca/SirIsha flowers, one that is fit for exchange (parivrtti) with gold, all these occur in the mind. The glitter, softness and the grace of Your body make one speculate with similes like the lightning, the delicate flower bouquet and the radiant gold.

Comments:

SirIsha pushpam is known for its delicate beauty (saukumAryam). The comparison to lightning reminds one of the nArAyaNAnuvAka mantram: "nIlatoyadamadhyasthA vidyullekheva bhAsvarA, nIvAraSUKavat tanvI pIthA bhAsyAt tanUpamA". PerumAL is like the dark blue rainy cloud and in the middle is the slender lightning of golden color (PirATTi), which shoots upward. The poet prays for that rUpam of MahA Lakshmi (Hari patnI) to shine in his heart.

SLOKAM 28

She is the axe that destroys our trespasses

प्रस्तावना भुवनपालन नाटकस्य

प्राच्या दिशो धवळिमा भवकाळरात्रेः ।

दुर्गर्वं सर्वरजनीचर धूमकेतुः

दोषद्रुमस्य परशुस्तव देवि रूपम् ॥

prastAvanA bhuvanapAlana nATakasya

prAcyA diSa: dhavaLimA bhava kALarAtre: |

durgarva sarva rajanI cara dhUmaketu:

dosha drumasya paraSu: tava devi! rUpam ||

Meaning:

MahA Lakshmi! Your form is the beginning act of the drama of protection of the Universe (*loka samrakshanam*). It is the beginning of the end of the long night of *kALa rAtri*. It spells the doom for the darkness of nescience. It is the comet harbinging doom for the haughty *rAkshasAs*. It is the sharp axe for all *apacArams*. We gain protection from Your *tirumEni*. Darkness is driven away by Your divine form. Haughtiness will be pulverized. It is indescribable to account fully all the *saubhAgyams* that Your divine form confers on us.

Comments:

Devi! Your glorious form (*divya rUpam*) serves as the prologue for the play of rulership and protection of the world (*bhuvana pAlana nATakam*). This drama is enacted by the Lord. The roles of the Lord and MahA Lakshmi taking part in the *bhuvana pAlana nATakam* is saluted by Swamy Desikan in the first Slokam of *SrI daSAvatAra stotram*: "*daSadhA bhUmikAm nirvartayan range dhAmani*

adhyakshita: deva:" is how Swamy Desikan describes the role of actor in this nATakam. Regarding His devi, SrI RanganAyaki, Swamy Desikan points out that She takes appropriate roles befitting His avatAram and helps Him in the activities such as creation and protection of the jantus of the world: "nAyika prthak vidheshu yat bhAVeshu anuguNAn bhAvAn svayam bibhrati nAnA Akrti: yat dharmai: dharmiNI iha viharate".

Her divya rUpam as ushas creates the delightful dawn after the darkest of the samsArIC nights, kALarAtri (prAcyA diSo dhavaLimA bhava kALarAtre:). The ushas sUkta mantram of Rg Veda (III.61.6) comes in to mind here: "By heaven's illumining, one perceives Her a bearer of the truth and rapturous She comes with its varied light into the two firmaments. From dawn as She approaches shining out on Thee, Oh Agni, thou seekest and attainest to the substance of delight". The light and delight it brings puts an end to the dark night of samsArIC sufferings.

In another Rg Veda Mantram (I.30.21), ushas arising in the eastern sky and Her lustre is saluted this way: "Diffusive, many-tinted, brilliant (ushas/MahA Lakshmi), we know not Thy limits, whether they be nigh or remote". The Vedic dawn of mystic meaning thus chases away the samsArIC darkness.

The third pAdam of this Slokam, "durgarva sarva rajanIcara dhUmaketu:" salutes MahA Lakshmi's divya rUpam. Your rUpam is like the frightening comet traveling at night all over the sky spelling doom for all the haughty and proud beings. For Her devotees, She is "sarva jana priyai"; for Her enemies roaming with pride, She is like the "dhUma ketu" (vAl nakshatram) forecasting disaster.

Devil! Your rUpam is the powerful axe that cuts down effortlessly all our sins that have grown into a towering tree (dosha drumasya paraSustava devi rUpam).

In summary, Your magnificent roopam offers protection, banishes gloom, removes all blemishes and destroys all the defects in us.



*She removes the demon of desire—SrI MahAlakshmi on Simha vAhanam
SrImad ANDavan ASramam—Dombivili Mumbai
Thanks SrI V Ramaswamy*

SLOKAM 29

She removes the demon of desire

आलानयष्टिरसि योगि मनोगजानां

आशापिशाच परिमोचन यन्त्रविद्या ।

कार्तान्तलोक गमन प्रतिरोधमुद्रा

कारुण्य पुण्यतटिनी कमलालये त्वम् ॥

AlAana yashTi: asi yogi manogajAnAm

ASA piSAca parimocana yantravidyA |

kArtAnta loka gamana pratirodha mudrA

kAruNya puNya taTinI kamalAlaye tvam ||

Meaning:

Oh MahA Lakshmi Your temple is the pond of lotus forests (kamalAlayam/padmAlayam). You reside there on the sacred banks of that pond as the embodiment of dayA (kAruNya puNya taTinI kamalAlaye vasasi). Residing there, You act as the firm post to which the minds of the Yogis are tied to control their minds from wandering away from Your dhyAnam. You serve thus as the AlAna yashTi (tying post and chain for the elephants) for the minds of Yogis. You also serve as the yantra vidyai for freeing oneself from the ghouls and demons of desire (Vishaya sukha PiSASukaL). You serve as the impediment/blockade for us to slide towards the terrifying naraka lokam. You play all these roles and bless us out of Your infinite compassion for us.

Comments:

Oh Mother residing on the banks of the pushkaraNi of kAruNya puNyam! Oh Compassionate One, who has Your sannidhi in the Lotus forests! (tvam yogi

manogajAnAm AlAna yashTi asi"). For the minds of Yogis acting sometimes as the restless wild elephants, You serve as the stable pillar to which the leg of the elephants are chained. There are many kinds of yashTi-s. In GopAla vimSati (18th Slokam), Swamy Desikan refers to leelA yashTi on the hands of RaajagopAlan. Here, the Lord is having a sportive staff to lean on and to drive the cattle. In this Lakshmi sahasra Slokam, the reference is to AlAna yashTi (yaanai kaTTum stambam). MahA Lakshmi plays a second role according to the Kavi: "tvam ASA PiSAca parimocana yantra vidyA asi". You become the Yantra Vidyai for driving away the malevolent beings (piSAca:). The piSAca-s here are the tempting evanescent and endless vishaya sukhams that drag us away from the ArAdhanam of MahA Lakshmi. Worship of SrI Devi can be done through three ways:

1. yantropAsanai (SrI Cakram),
2. mantropAsanai and
3. tantropAsanai (Lakshmi tantram).

Kavi refers in the second pAdam to Yantra Vidyai. Yantram is the geometric form of the Mantram.

In the third pAdam, the third role of MahA Lakshmi is saluted: "tvam kArtAntaloka gamana pratirodha mudhrA asi". kArtAnta lokam is the world of YamarAja. She is the seal on the door to Yama lokam. The impediment and blockade (pratirodhanam) to slipping into such a terrifying lokam is the Omnipotent MahA Lakshmi worshipped in Her ashTottaram as:

(प्रणवम्) ज्ञान शक्त्यै नमः

j~nAna Saktyai nama:

Each of the nAmAms to be preceded by praNavam

कर्तृ शक्त्यै नमः

kartr Saktyai nama:

पर शक्त्यै नमः

para Saktyai nama:

सर्व शक्त्यै नमः

sarva Saktyai nama:

महा शक्त्यै नमः

mahA Saktyai nama:

अतुल शक्त्यै नमः

atula Saktyai nama:

अप्रमेय शक्त्यै नमः

aprameya Saktyai nama:

अपराजित शक्त्यै नमः

aparAjita Saktyai nama:

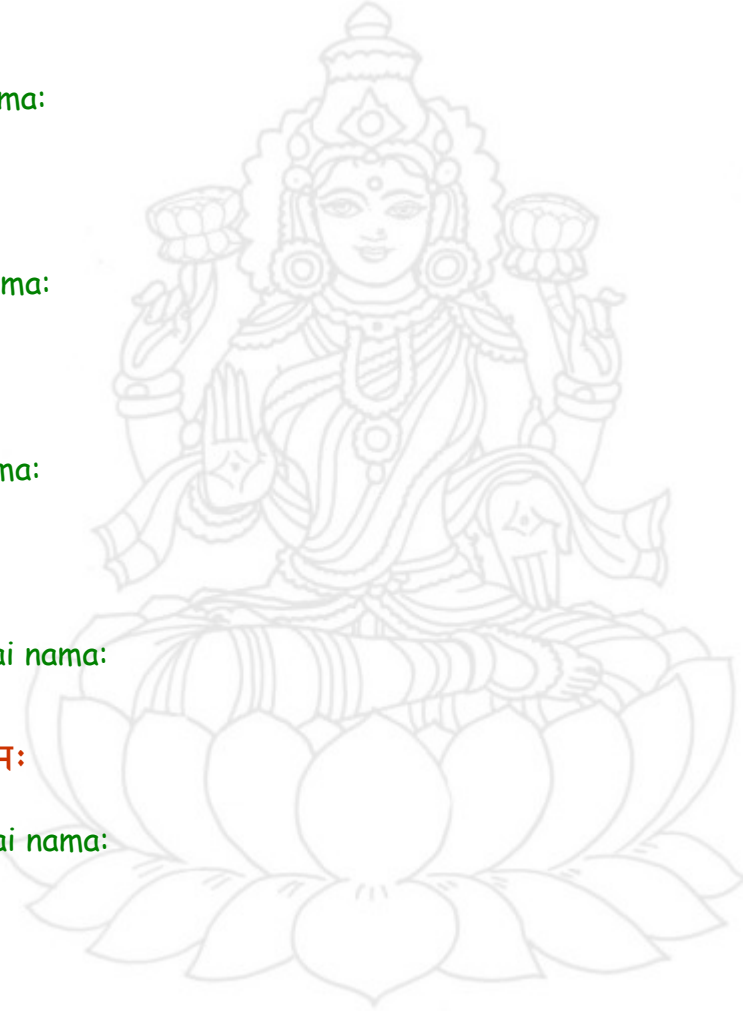
क्रिया शक्त्यै नमः

kriyA Saktyai nama:

इच्छा शक्त्यै नमः

icchA Saktyai nama:

अद्भुत शक्त्यै नमः



adbhuta Saktyai nama:

शक्ते शक्त्यै नमः

Sakte Saktyai nama:

पञ्च शक्त्यै नमः

panca Saktyai nama:



SLOKAM 30

She is the begining for eternal bliss (AnandArambham)

शरदं तमोघनानां

शाश्वस्वतसुखसम्पदामुपोद्घातम्

शरणं ब्रजामि कमले

शौरिवशीकार मूलिकां भवतीम् ॥

Saradam tamo ghanAnAm

SASvata sukha sampadAm upodghAtam |

SaraNam vrajAmi kamale!

Sauri vaSIkAra mUlikAm bhavatIm ||

Meaning:

Oh MahA Lakshmi! You are the clear autumnal Moon banishing the dense darkness of aj~nAnam. You are the preface for the eternal wealth of Moksha sukham. Kamale! aDiyEn seeks Your protection. Thou art the medicinal plant (mUliKA) for attracting Your Lord (Sauri vaSIkAra mUlikAm bhavatIm vrajAmi).

Comments:

Sarad Candran is known for His clear lustre. It is some times compared to the whiteness of freshly churned curd (Sarad candra davaLam dadhi). upodghAtam is an introduction or preface. In this case, MahA Lakshmi is the preface to the wealth of everlasting bliss (SASvata sukha sampat). Lord PaarthasArati instructs Arjuna in His Geetopadesam (mAmekam SaraNam vraja --- 18.66). The Kavi follows that path and addresses MahA Lakshmi and states his intention: "kamale! bhavatIm SaraNam vrajAmi".



*She is Eternal Bliss—SrI mAhAlakshmi on garuDa vAhanam
SrImad ANDavan ASramam—Dombivili Mumbai
Thanks SrI V Ramaswamy*

Oh Kamale! I seek You as my refuge and protection. Why do I do this? You may wonder why aDiyEn adopted this means? It is because I know, You are unfailing in Your power to bring Your Lord under Your sway and gain whatever You wish. You are in this case like a powerful medicinal plant (mUlikA) that overpowers its target. You are that vaSikAra mUlikai for Your Lord. He is powerless and will accept Your plea to ignore our bundle of sins and grant us Moksham.

॥ इति श्रीलक्ष्मीसहस्रे सङ्कीर्णस्तबकः ॥

|| iti SrI lakshmi sahasre sankIrNa stabaka: ||

