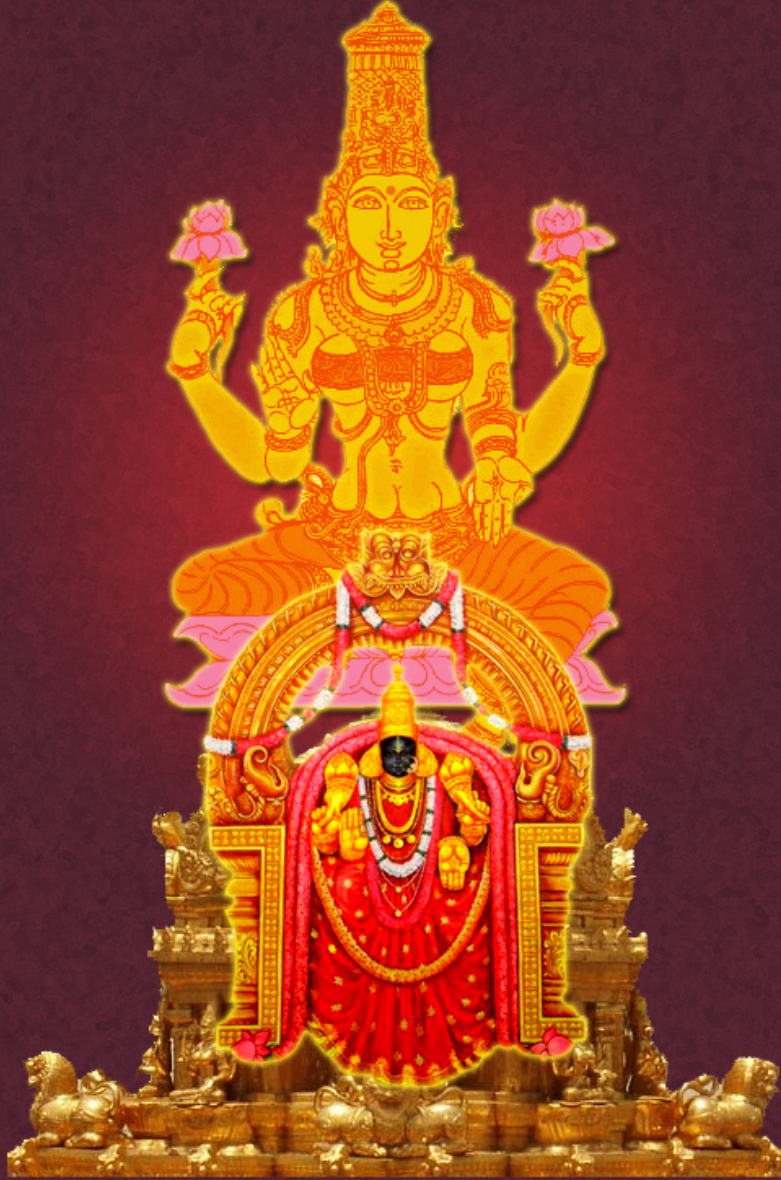


# Lakshmi sahasram phala (SaraNAgati) stabakam (stabakam 25)



Meanings and Commentaries by  
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The phala (also known as SaraNAgati) stabakam is the final stabakam (25<sup>th</sup> stabakam) of SrI Lakshmi sahasram. It has 18 Slokams.

In this stabakam, Sri VenkaTAdhvari Kavi states that the fruits of composition of the 1000 Slokams on PirATTi for him are the obtainment of Her blessings and consequent redemption through the performance of SaraNAgati at Her sacred feet. It is a type of phala sruti where the poet compares the boon granting attributes of SrI Lakshmi sahasram to the celestial Karpaga tree.

With this stabakam, this kaimkaryam now has been blessed by SrI PadmAvati tAyAr to achieve nirvigna poorthi! On this day, when She celebrates the fourth day of Her Karthika Maasa BrahmOtsavam, SrI Lakshmi Sahasra Likitha kaimkarya ghO-shti now places this humble offering at HER Sacred Feet and requests HER continued blessings for loka kShemam and mangalam!

Subhamastu! SarvAbhishTa phala siddhirastu! Sarva mangalAni santu !

SrI VenkatAdhvari Kavi virachita SrI Lakshmi sahasram sampoorNam !

dAsan , Oppiliappan Koil VaradAchAri Sadagopan

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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

फलस्तवकः phala stabakam

Introduction by SrI. V. Sadagopan:

phala (also known as SaraNAgati) stabakam is the final stabakam (25<sup>th</sup> stabakam) of SrI Lakshmi sahasram. It has 18 Slokams. In this stabakam, Sri VenkaTAdhvari Kavi states that the fruits of composition of the 1000 Slokams on PirATTi for him are the attainment of Her blessings and consequent redemption through the performance of SaraNAgati at Her sacred feet. It is a type of phala sruti where the poet compares the boon granting attributes of SrI Lakshmi sahasram to the celestial Karpaga tree.

Among the 32 paddhatis of the Stotra kAvyam of SrI RanganAtha pAduka sahasram, the final paddhati is also named phala paddhati. It has 38 Slokams. This inspired VenkaTAdhvari Kavi to name the last stabakam on SrI Lakshmi sahasram as "phala stabakam". The uniqueness of this Karpaga tree (MahA Lakshmi) over the Karpaga tree in Indra's nandavanam is saluted and the "benevolent" and munificent grace of MahA Lakshmi is identified as the bestower of every kind of wealth desired by Her devotees.

As the Lakshmi sahasram races towards its close, the Kavi is moved by Her grace in blessing him to perform this kaimkaryam and salutes Her by delectable names such as:



dugdhAmbude: putri (Daughter of the Milky Ocean),  
acyutasya mahishi (Divine consort of acyutan, who will never abandon any one who seeks the protection of His holy feet),  
viSvasya dhAtri (Mother and the Protector of the Universe ),  
nArAyaNa praNayinI (The One dear to nArAyaNa),  
gItopadeSa gurupatnI (the wife of GeetAcAryan),  
murAntaka vilAsini (One who gladdens the mind of the Lord, the destroyer of the MurAsuran),  
yadunAtha yoshe (RukmiNI),  
bhAsvarAnanda mUrte,  
SaurAvaSIkaradindire,  
viSvasya amba (Mother of the Universe),  
praSasta vibudha-stutas-triyuga nAyike and other endearing names.

Regarding Her compassion and rakshakatvam, the Kavi states in Slokam 3 that She is like a Mother, who vigilantly watches over the welfare of Her child all the time and lifts the child up from danger spots like the open well on ground as the child crawls towards it unaware of the dangers (kUpasya tIre nivasan apAyam). In this Slokam, the kavi identifies himself as one who does not have the awareness of what is hitam (comforting and safe) and what is ahitam (destructive and dangerous) and as a dullard (matAr-hitAhita-vivekahInam enam mandam). He begs Her to protect him by pulling him away from places like the pAzhum KiNaRu and place him in a safe place close to Her:

मातर्हिताहितविवेक विहीनमेनं

मन्दं मुकुन्दवरवर्णिनि मां अनार्यात् ।

मार्गान्निवर्तयितुमर्हसि मङ्क्षु माता

कूपे निपित्सुमपि डिम्भमुपेक्षते किम् ॥



mAtarhitAhitavivekavihInam enam  
 mandam mukundavaravarNini! mAm anAryAt |  
 mArgAnnivartayitum arhasi mankshu mAtA  
 kUpe nipitsumapi Dimbham upekshate kim? ||

---Sloka 3

In the 6<sup>th</sup> Sloka, he addresses as the AcArya patnI (gItopadeSa guru patnI) and declares his MahA viSvAsam to Her as his Rakshaki and refers to his distaste in seeking any other gods (his practice of paramaikAntyam). He has devoted a whole stabakam with 30 Slokams earlier on the futility of worshipping other devatais (devatAntara parisangkhyA stabakam: 20<sup>th</sup> stabakam, [www.alamelumanga.org](http://www.alamelumanga.org)). He follows that dharmam, which sums up the incapability of the devatAntarams to come to the rescue of others or to grant Moksham to others this way: "svarakshaNoapyaSaktasya ko hetu: pararakshaNe?" How can these devatAntarams, who do not possess the power to protect themselves, offer protection for others? In this context, SrI VenkaTAdhvari declares in Sloka 6 that MahAlakshmi alone is the protector (tvameva goptrI). "AtmAvane api akuSalai: aparai: surai: kim?" What is the use of the unskilled others (devatAntarams), who cannot even protect themselves?

SrI VenkaTAdhvari Kavi distills the essence of SrI VaishNava siddhantam in Sloka 8, when he identifies himself as one who constantly engages in transgressing bhagavat SAstrams, which results in anger on the part of BhagavAn. Oh Mother, please intercede on my behalf (PurushakAram) and be the means for SaraNAgati (upAyam) and calm Your Lord's anger towards me:

पापोत्थकोप कलुषीकृतनाथचेतः

पाथः प्रसादनविधौ कतकायितोक्तिम् ।

योऽहं भवामि स भवन् यदुनाथयोषे

तां त्वामनन्यशरणः शरणं प्रपद्ये ॥



pApotthakopa kalushIkrita nAthaceta:  
 pAtha: prasAdanavidhau katakAyitoktim |  
 yoham bhavAmi sa bhavan yadunAthayoshe  
 tAm tvAm ananya SaraNa: SaraNam prapadye ||

---Slokam 8

The SaraNAgati follows the route shown by AcArya RaamAnuja in His SaraNAgati gadyam (First cUrNikai, <http://www.srihayagrivan.org>, e-book #30).

In this stotram about tAyAr of tirucchAnUr, heard by Her along with Her Lord, the poet imagines a conversation between the divya dampatis:

अम्ब त्वद्गुणलेशपेशलमिदं डिम्भस्य मे जल्पितं  
 साकं लोकपतिस्त्वया निशमयन् नाकं विधातुः पदम् ।  
 मोक्षं चाननुरूपमेव गणयन् मोदान्महोदार्यवान्  
 मन्ये सम्प्रति पारितोषिकम् अहो अन्वेषतेऽयं हरिः ॥

amba! tvadguNaleSapeSalam idam Dimbhasya me jalpitam  
 sAkam lokapatistvayA niSamayan nAkam vidhAtu: padam |  
 moksham cAnanurUpameva gaNayan modAt mahodAryavAn  
 manye samprati pAritoshikam aho! anveshate ayam hari: ||

---Slokam 15.

When the Lord heard this sahasram with His dear consort, He consulted His devi about what boon They can give for the poet. The Lord felt that the boon of the Parama PurushArtham of Moksham may not be sufficient for the kaimkaryam and consults His devi on what else they can confer as additional boons on the deserving poet. The commentators state that this is not an exaggeration and that the divya dampatis were extremely pleased with the Lakshmi KumAran, SrI VenkaTAdhvani kavi and searched for the best boon they can grant.



In the 17<sup>th</sup> Slokam, the poet says that this stotram arose from the dayA of TiruvenkaTamudayAn and whosoever recites this stuti with Anandam will experience the destruction of all sorrows and struggles in their homes. The kshemams will continue to pour in. AlarmElmangai tAyAr will reside permanently in their homes:

सानन्दं ये सरसमनसः स्वादु लक्ष्मीसहस्रं  
जेगीयन्ते जगति जनितश्रीनिवासप्रसादम् ।  
शान्तत्रासां विततिममितां शर्मणां निर्मिमाणा  
तेषामेषा विहरतितरामिन्दिरा मन्दिरेषु ॥

sAnandam ye sarasamanasa: svAdu lakshmi sahasram  
jegIyante jagati janita SrInivAsa prasAdam |  
sAntatrAsAm vitatim amitAm SarmaNAm nirmimANA  
teshAmeshA viharatitarAmindirA mandireshu ||

---Sloka 17.

In the final Slokam (Sloka 18), the poet offers his salutations to his ancestors and pUrvAcAryAs like Swamy Desikan and AcArya RaamAnujA and concludes this delectable sahasram on MahA Lakshmi (ramyam lakshmi sahasram) and instructs us to study it with a firm mind to achieve the phalan of nitya KalyANam (enduring auspiciousness) in their houses. The poet belonging to the celebrated Atreya VvamSam identifies himself as "vedAntAcArya pAdAmbuja nihita hrda venkaDAryaNa".

SrI VenkaTAdhvani's deep bhakti for Swamy Desikan is revealed here. The echoes of Swamy Desikan's last Slokam of the last paddhati of SrI RanganAtha pAduka sahasram is heard here. Swamy Desikan celebrated in that Slokam, the glorious SrI sUktis of AcArya RaamAnujA and the pAdukais of Lord RanganAtha:



जयति यतिराजसूक्तिर्जयति मुकुन्दस्य पादुकायुगली ।  
तदुभयधनास्त्रिवेदीमवन्ध्ययन्तो जयन्ति भुवि सन्तः ॥

jayati yatirAja sUkti: jayati mukundasya pAdukAyugalI |

tadubhaya dhanAstrivedIm avandhyayanto jayanti bhuvi santa: ||

---1008<sup>th</sup> Slokam of SrI RanganAtha pAduKA sahasram, 25<sup>th</sup> e-book,  
Sundarasimham series - (<http://www.sundarasimham.org>).

namo SrI VenkateSAya,

Sriyai namo nama:

dAsan, Oppiliappan Koil VaradAchAri Sadagopan





# Slokams and Commentaries

॥ श्रीः ॥



SrI Padhmavathi ThAyAr in the backdrop of Her Divya Vimanam

Sloka 1

दुग्धां दुग्धाम्बुधेः पुत्री दुरितापहरा मम ।  
शार्ङ्गिणश्चरणाम्भोज शरणागति संपदम् ॥

dugdhAm dugdhAmbudhe: putrI duritApaharA mama |  
SArngiNa: caraNAmbhoja SaraNAgati sampadam ||



Meaning by Smt. GeethA Anand (Smt. GA):

dugdhAmbudhe: putri (Daughter of the Milky Ocean)! Please snatch away my sins quickly. Please grant me the lotus feet, caraNAravindam of EmperumAn, SARngan. Please grant me the wealth of SaraNAgati, SaraNAgati sampat that flows continually like the flow of milk from a cow that is milked (dugdham).

Comments by Smt. GA:

In this Slokam, the poet reminds us that PirATTi is the Daughter of Ocean. The ocean offers infinite wealth or sampat such as gems and jewel stones to the seekers. Just like the ocean, PirATTi has the supreme wealth, SaraNAgati sampat that She offers to Her devotees. The poet wants PirATTi to give him the SaraNAgati sampat as an incessant flow like the milk flowing out of the cow's udder. The milk flows only upon the effort of the person who is milking the cow. PirATTi is the One who gets the SaraNAgati sampat to flow from EmperumAn. It does not come to us without PirATTi's purushAkAram (intercession) . Just as how the milk is the life saver of an infant, SaraNAgati sampat is essential for a prapanna. The verb is missing in this Slokam (kriyA lobham).

Our avidyA and karma prevent us from realizing that SaraNAgati is a sampat. It is only PirATTi who gives us the knowledge to understand that SaraNAgati is the supreme wealth.

EmperumAn is referred to here as SARngan. He removes all enemies by shooting His arrows at them. Similarly, He will decimate our sins also and grant us the wealth of SaraNAgati.





Slokam 2:

धावन्तमुच्चतरदुर्विषयाटवीषु  
सारङ्गशाबमिव शश्वदपाङ्गजालैः ।  
मामच्युतस्य महिषि प्रसभं गृहीत्वा  
नित्यं विधेहि युवयोरनुकूलवृत्तिम् ॥

dhAvantamuccataradurviSayATavIshu  
sArangaSAbamiva SaSvat apAngajAlai: |  
mAm acyutasya mahishi prasabham grhItvA  
nityam vidhehi yuvayo: anukUla vrittim ||



### Meaning by Smt. GA:

acyutasya mahishi (The consort of acyuta)! I have been roaming like a fawn in the forest seeking highly bad sensory pleasures of samsAram . Please catch me forcibly and permanently in the net of Your kaTAKsham just as a hunter would catch a fawn. Please make me perform actions that are pleasing to You and Your consort daily, actions that You and Your consort approve of.

### Comments by Smt. GA:

Prapatti has the five components

AnukUlya sankalpam,  
prAtikUlya varjanam,  
mahAviSvAsam,  
kArpaNyam and  
goptrutva varaNam.

A prapanna makes the resolution to perform actions that are pleasing to EmpeurmAn, avoid actions that He forbids, have unwavering faith in EmperumAn and accept everything as His prasAdam, realize his sorry state and beseech EmperumAn to accept him.

In this Slokam, the poet is referring to AnukUlya sankalpam. He says even for performing acceptable actions he needs PirATTi's help. The two primary characteristics of a jIvA are His 'aNutvam' being atomic in dimension and 'Seshatvam' being an eternal liege of divya dampati . All the actions of the Jivan happen only due to Their will as they are the 'niyantA' or commanders.

The poet requests PirATTi to catch him in Her net like a fawn. A fawn does not differentiate danger from safety and gets into the hunter's net easily. The jIvA is not wise enough to realize that sensory pleasures are ephemeral and will land him into danger. While the hunter's net causes misery to the fawn, PirATTi's kaTAKsham serves as the protective net for the jIvA from the miseries of samsAram and directs him towards the correct path of approved actions. Just as



KrshNa says in Bhagavat Gita, the mind should be forcefully pulled away from indriya "sukhams" . Only PirATTi's kaTAKsham is able to perform such a feat.

In this Slokam, PirATTi is addressed as **acyutasya mahishi** (Divine consort of acyuta). EmperumAn's name acyuta means, He will never abandon any one seeking the protection of His sacred feet. He will hold them tightly and keep them with Him. PirATTi is called as acyutan's Mahishi since the kavi wants Her to hold him tightly in Her net of kaTAKsham and never let him slip away and revert to lowly pursuits.





### Slokam 3

मातर्हिताहितविवेक विहीनमेनं  
मन्दं मुकुन्दवरवर्णिनि मां अनार्यात् ।  
मार्गान्निवर्तयितुमर्हसि मङ्क्षु माता  
कूपे निपित्सुमपि डिम्भमुपेक्षते किम् ॥

mAtarhitAhitavivekavihInam enam  
mandam mukundavaravarNini! mAm anAryAt |  
mArgAnnivartayitum arhasi mankshu mA+A  
kUpe nipitsumapi Dimbham upekshate kim? ||



### Meaning by Smt. GA:

Mukunda vara varNini (The consort of Mukunda) who is the Mokshapradan, one who offers moksham! I am a person without any cognition, (**mandam** is dull-knowingly indulging in prohibited acts ), whereas **jaDam** is inert-does not know what is happening around . I can not differentiate between good and bad. Please carefully and quickly remove me from evil actions. Will a mother ignore her child who has fallen into a well?

### Comments by Smt. GA:

In this Slokam, the poet is praying for PirATTi's help in prAtikUlya varjanam, or his attempt to avoid forbidden actions. He calls himself a child who has fallen into a well and asks PirATTi whether a mother will ignore the child or jump in quickly to rescue it from the well. He is praying for vivekam or the quality of discrimination so that he can avoid evil acts. Swami Desikan in his SrI stuti remarks '**mAtA devi tvamasi bhagavAn vAsudeva: pitA me**'. PirATTi is the mother for everyone. Just like a mother who is always concerned with the welfare of her child, PirATTi thinks about ways to protect us and ultimately liberate us from the pangs of samsAram .

This Slokam is similar to SrI MaNavALa mAmunigaL's prayer to SrI RaamAnuja in his 'Artti prabandham' (pASurams 8 and 9). SrI mAmunigaL says 'just like how a mother who sees her child fallen into the well would jump and rescue it, SrI RaamAnuja came into this world to rescue me' and 'will a mother not earn defame if she ignores her child who goes near a well?'

### Additional Notes by Dr. R. TirunArAyaNan (Dr. R.T):

Compare here SrI yAmunacArya's stotra-ratna's Slokam 26

निरासकस्यापि न तावदुत्सहे

महेश हातुं तव पादपङ्कजम् ।

रुषा निरस्तोऽपि शिशुः स्तनन्धयः

न जातु मातुश्चरणौ जिहासति ॥



nirAsakasyApi na tAvat utsahe  
maheSa hAtum tava pAdapankajam |  
rushA nirasta api SiSu: stanandhya:  
na jAtu mAtu: caraNau jihAsati||

**Meaning:**

Oh Supreme Being! Even if You drive me away, I cannot relinquish Your Lotus-feet; a suckling does not at all desire to leave its mother's feet at any time, even if it has been set aside by her in anger.





#### Slokam 4

विश्वस्य धात्रि भवती परिपास्यतीति  
 विश्वस्य सम्यगभयं तु वयं चरामः ।  
 निःश्रेयसं गमय वा निरयं नयेर्वा  
 कीर्तिं लभस्व यदि वा महतीमकीर्तिम् ॥

viSvasya dhAtri bhavatI paripAsyatIti  
 viSvasya samyagabhayam tu vayam carAma: |  
 ni:Sreyasam gamaya vA nirayam naye: vA  
 kIrtim labhasva yadi vA mahatImakIrtim ||

Meaning by Smt. GA:

viSvasya dhAtri (Mother and Protector of the Universe)! we have no fear as we are confident that You will save us. So we go ahead with our activities. You can take us to either mokSa (heaven) or hell and You may earn high fame or great dishonor respectively in that process.

Comments by Smt. GA:

This Slokam depicts the poet's unfaltering faith in PirATTi. His mahAviSvAsam is displayed when he says he will gladly accept heaven or hell if PirATTi offers it to him as Her prasAdam.

Here PirATTi is addressed as viSvasya dhAtri- dhAtri is a mother who nourishes and protects her child like a nurse. Sometimes a nurse may give bitter medicine to cure the child. Similarly, PirATTi may give small punishments or great benefits - whatever is right for the devotee. The poet is confident that whatever PirATTi gives him is for his own good. Hence, he is not bothered about it. This Slokam



displays the poet offering his svarUpam (svarUpa samarpaNam), the responsibility of his upkeep (bhara samarpaNam) and the fruit of this action (phala samarpaNam) to PirATTi. This Slokam is similar to the first Slokam in Swamy Desikan's 'nyAsa daSakam'. Swamy Desikan says 'aham madrakshaNa bharo, madrakshaNa phalam tathA, na mama Sripatereva ...'





Slokam 5

उच्चैरकृत्रिमगिरो यदि नाब्धिद्वेषाः  
उन्मादिनां फणितयः स्मृतयश्च नो चेत् ।  
नारायणप्रणयिनीं नमतो मम त्वां  
नैःश्रेयसी न भविता कथमम्ब संपत् ॥

uccairakrtrimagiro yadi nAbdhighoshA:  
unmAdinAm phaNitaya: smrtaya: ca na: cet |  
nArAyaNapraNayinIm namata: mama tvAm  
nai:SreyasI na bhavitA katham amba sampat ||



### Meaning by Smt. GA:

nArAyaNa praNayinI (The beloved of nArAyaNa)! If the loud sound created by the ocean is only an empty noise, if all that the Sastram says is unwise utterances, will my worship of You not grant me the praiseworthy wealth?

### Comments by Smt. GA:

In this Slokam, the kavi has used double negative to imply the positive. He says if the sounds of the ocean are empty sounds, the words of the Veda, smrti and Sastra are empty words, then his prayer to PirATTi will not win him the wealth of serving Her.

PirATTi is addressed as nArAyaNa praNayinI (The beloved of nArAyaNa). The term nArAyaNa means one who resides in the nara or water- TirupArkkaDal. The poet aptly says 'if the sounds of the ocean is empty noise' to imply that the ocean where nArAyaNa is in resting on AdiSesha, will never make empty sounds. The VedAs are considered as Sriman nArAyaNa's breath. It is the VedAs that shows the way to reach EmperumAn and moksha sAmrAjam. They teach the way to perform prapatti and the benefit it grants. They are as eternal as EmperumAn himself. The poet says the entirely impossible event that the VedAs becoming empty words. The word nArAyaNa can be split as nArA + ayana - the refuge for the living beings. He is also the indweller or the one who has all the nAram as his ayanam. The poet says that only if all of these are empty sounds will his prayer to PirATTi not earn him the wealth of serving Her. In other words, he says his prayer will surely earn him kaimkarya prApti. Through this Slokam, the poet tells us that the way he prays to PirATTi for moksham or the prapatti that he performs for moksham is according to what the VedAs, smrtis and SastraS prescribe. That is why he is confident that his prapatti will be fructified and will definitely earn him the sampat of serving PirATTi.





### Slokam 6

गीतोपदेशगुरुपत्नि कृतागसो मे  
गोप्त्री त्वमेव भवताद्भवतापभाजः ।  
आत्मावनेऽप्यकुशलैरपरैस्सुरैः किं  
बद्धः स्वयं किमु विमोचयिता बतान्यम् ॥

gItopadeSagurupatni krtAgasa: me  
goptrI tvameva bhavatAt bhavatApabhAja: |  
AtmAvane api akuSalai: aparai: surai: kim  
baddha: svayam kimu vimocayitA batAnyam ||



### Meaning by Smt. GA:

The wife of gitAcAryan who performed GitopadeSam (Lord KrshNa's consort)! I have sinned immensely in all my births and as a result I have the bhava tApam, I am burning due to the miseries of the samsAram. Only You can be my guardian and relieve me from the tApam. What is the use of other (so called) gods who are not adept in saving even themselves? Can those already in bondage relieve another from it?

### Comments by Smt. GA:

In this Slokam, goptrutva varaNam, ananyArhaSeshatvam and ananya gatitvam are highlighted. Goptrutva varaNam is beseeching the divya dampati that they should rescue us from the miserable cycle of samsAram. This is an explicit request, telling them how deplorable our state is and that they are the only refuge we have. SrI VenkaTAdhvani kavi tells PirATTi that he is burning in the fire of tApatrayam - AdhyAtmikam, Adhibhautikam and Adhidaivikam. It is only PirATTi who could save him from his sad state.

PirATTi is addressed as the 'Patni of the Guru who gave scriptural instructions in the form of Gita'. MahA bhAratam is called 'pancama Veda' as it houses EmperumAn's words, the Bhagavad Gita that is the essence of all the VedAs. In the previous Slokam, the poet tells PirATTi that he has full faith in the VedAs, smrti and Sastra. Here he is talking about another 'pramANa', the Bhagavad Gita. The Gita gives the essence of prapatti when EmperumAn says '**sarva dharmAn parityajya mAm ekam Saranam vraja**'. EmperumAn tells us that leaving all other means for liberation one should hold on to His lotus feet alone as the ultimate upAyam. He as the siddhopAyam will remove all his obstacles, sins and grant us moksham. The poet implies that even though EmperumAn has given us these specific instructions on how to save ourselves from tApatrayam in the form of upadEams in Bhagavad GitA, we still do not have the capacity to save ourselves from our attachments.

A guru's wife is revered just as much as a guru. The theoretical knowledge that the guru imparts is shown in practice by his wife. She feeds the students for the time they stay in the gurukulam and imparts knowledge in her own special way with a lot of mercy and kindness unlike the guru who is quite strict. Hence, the poet addresses PirATTi as guru patni as She knows how to present the philosophies



that Her husband gave us in a more easy-to follow fashion and thus save us in a merciful and compassionate manner from samsAram.

A general saying goes like this:

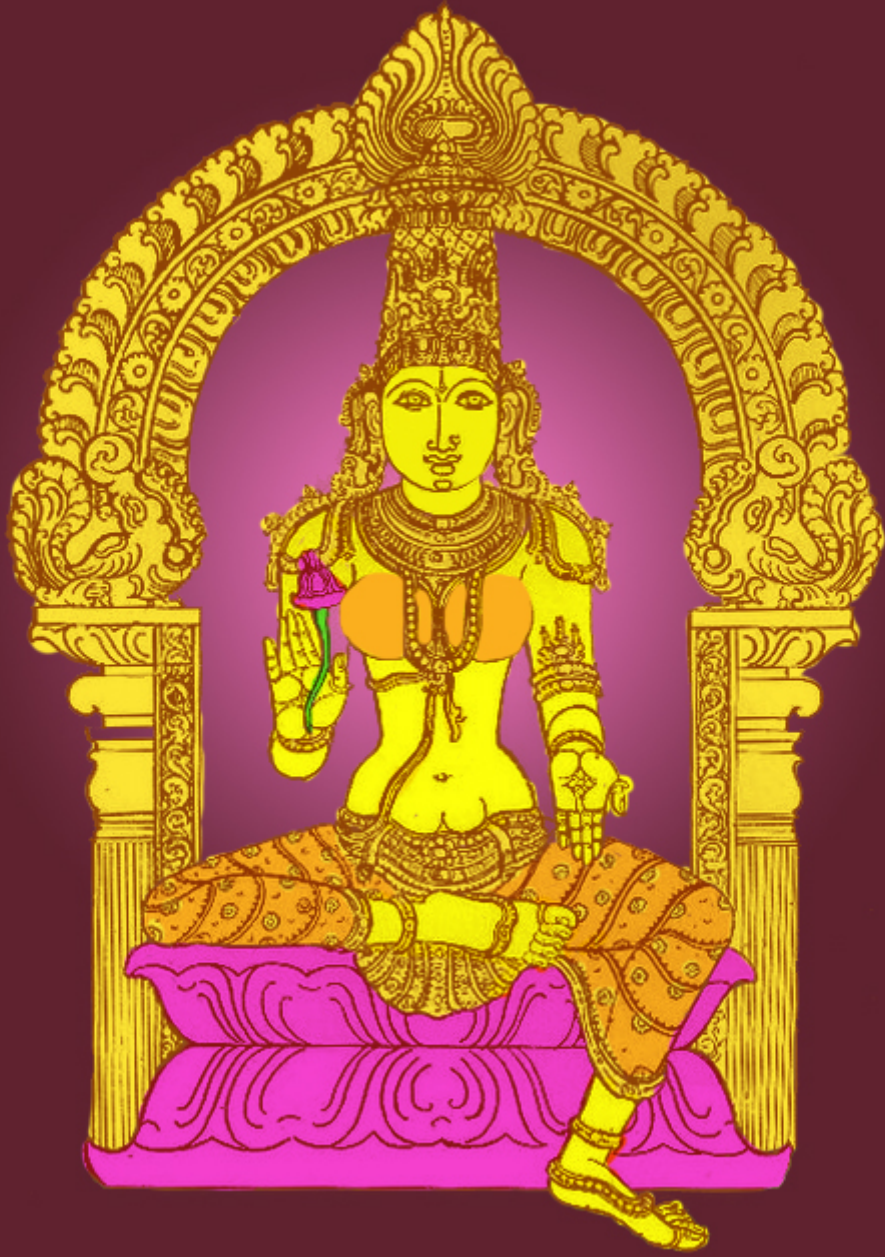
guru-patnI rAja-patnI jyestha-patnI tathaiva ca |  
patnI-mAtA sva-mAtA ca pancaite mAtaras smrtA: ||

**Meaning:**

Five ladies must be treated with high respect like a mother. The preceptor's wife, the king's spouse, the eldest brother's better-half, the mother-in-law and (of course) one's (own) mother!

The poet also poses the question 'Can anyone in bondage himself relieve another from it'. This displays the poet's attitude towards 'anya devatA'. All the devatAs such Rudran and Brahma have sought and obtained their positions from EmperumAn. Their positions are only temporary. They are bound by karma themselves. How can anyone wishing moksham request it from these devatAs who themselves are in the clutches of samsAram? One cannot ask a beggar for alms! The poet tells PirATTi that no one else can relieve him from tApa trayam except Her as all the others are suffering from it themselves. Not seeking any benefit from other devatAs is 'devatAntara varjanam' and 'ananyArha Seshatvam' is not being the liege of anyone else but the divya dampatis.





### Slokam 7

कर्माहृतिर्मतिरुपास्तिरिति प्रतीतैः

मुक्तो मुरान्तक विलासिनि मुक्त्युपायैः ।

अस्मादृशस्तव जगत्यनुकम्पनीयः

नानापराधनिधिरम्ब न लभ्यतेऽन्यः ॥

karmAhrti: mati: upAsti: iti pratItai:

mukta: murAntaka vilAsini mukti upAyai: |

asmAt drSa: tava jagati anukampanIya:

nAnAparAdha nidhi: amba na labhyate anya: ||



### Meaning by Smt. GA:

MurAntaka vilAsini (The beloved of the one who killed the asura Mura)! I am unable to perform any of the celebrated ways of worship for mukti namely karma, j~nAna and bhakti yogAs. I only know that I am the fitting candidate for your grace. You should take pity, **anukampa**, on me. I am a repository of various kinds of errors. I have committed all types of sins possible. I do not have any other refuge available. Oh Mother! A better sinner is not available for saving other than me.

### Comments by Smt. GA:

Having mentioned the Bhagavat Gita and its teachings in the previous Slokam, the poet is reminded of the various means of liberation that Bhagavat Gita lists. He realizes that he is incapable of practicing the long and arduous karma, j~nAna and bhakti yogams. He understands that the only means suitable for him is prapatti. He is frightened by the countless sins he has committed- bhagavat, bhAgavata, asahyApacaram and many other types of sins (nAnAvidha apacArams). He tells PirATTi that She cannot find a better candidate than him to shower Her mercy on. He is the best among worst. No one can be better than him in committing all the sins that he has committed so far. He begs PirATTi to show mercy on him so that with Her effort, Her Lord will cut his sins asunder just as how He killed the asura Mura.

All the evil habits we possess are like the asurAs. They cloud our discrimination and make us choose the wrong path. EmperumAn removes the negativities in us so that our true nature shines through. The wise equate this to the situation where a gem stone (ratnam) covered by dirt is cleaned so that its true radiance is revealed. By removing out the '**malam**' our true nature of being the divya dampati's SeshabhUtan is revealed. This reminds us of SwAmi Desika's dayA Satakam's Slokam:

**"ahamasmi aparAdha-cakravartI tvam guNeshu sArvabhaumI"**

This Slokam highlights the 'kArpaNyam' or Akincanyam - realization of one's inability to pursue any means for liberation.



### Sloka 8

पापोत्थकोप कलुषीकृतनाथचेतः  
पाथः प्रसादनविधौ कतकायितोक्तिम् ।  
योऽहं भवामि स भवन् यदुनाथयोषे  
तां त्वामनन्यशरणः शरणं प्रपद्ये ॥

pApothakopa kalushIkrita nAthaceta:  
pAtha: prasAdanavidhau katakAyitoktim |  
ya: aham bhavAmi sa bhavan yadunAthayoshe  
†Am tvAm ananya SaraNa: SaraNam prapadye ||



### Meaning by Smt. GA:

You calmed the mind of your Lord agitated by His anger arising from my sins with your sweet utterances that act like the cleansing effect of the soap nut seeds on turbid water. You have successfully interceded on my behalf (displayed the power of purushakAratvam) in the process of pleasing Him (appeasing His anger). Oh beloved of YadunAthana! I with no other refuge am surrendering at the lotus feet of you both.

### Comments by Smt. GA:

This Slokam represents the 'angi prapatti'. Some say that SaranAgati comprises of five parts while others say that it has six parts. The five parts are:

AnukUlya sankalpam,  
prAtikUlya varjanam,  
maha viSvAsam,  
kArpaNyam and  
goptrtva varaNam.

These five parts are 'angam' and together with the 'angi' is said to constitute the six parts of prapatti. The poet is reiterating all he has said in the previous Slokams and performs 'angi prapatti' in this Slokam.

Here PirATTi is requested to serve as the 'kataKA' seeds (tEttAn koTTai in Tamil). This seed, like the alum, is added to muddy water so that the water clears and dirt sediments settle at the bottom. All the sins and the ensuing anger have clouded the poet's mind. He is requesting PirATTi's intervention so that his mind will become clear. Only with a clear mind can he surrender to the lotus feet of the divya dampati with complete faith. A part of the 'dvaya mantram' appears in this Slokam when the poet says 'ananya-SaraNa: SaraNam prapadye'.

It is interesting to note in this Slokam that the poet is surrendering to the lotus feet of the divya dampati and not to PirATTi alone. All along, the poet has praised the greatness of PirATTi and in some Slokams, he has shown that She is superior even to Emperuman in Her mercy. However, in this Slokam he is showing us the



correct way to perform prapatti, that is, to surrender to the lotus feet of Sriya:pati and not either to PirATTi alone or to EmperumAn alone. The divya dampatis are the upeyam. The role of PirATTi as both the upAyam and upeyam in liberation is established in this Slokam.

EmperumAn is referred to as 'nAtha'- 'na + atha' having no one superior to Him.





Slokam 9

निरतिशय विभूतेः देवि निष्किञ्चनोऽहं  
भवदवपरितप्तो भास्वरानन्दमूर्ते ।  
त्वदुपजनितबोधस्त्वज्जुषः कैटभारेः  
चरणनलिनयोर्मां तत्स्वमेवार्पयामि ॥

niratiSaya vibhUte: devi nishkincana: aham  
bhavadavaparitapta: bhAsvarAnandamUrte |  
tvat upajanita bodhastvajjusha: kaiTabhAre:  
caraNa naLinayo: mAm tat svamevArayAmi ||



### Meaning by Dr. RT:

niratiSaya vibhUte: devi (The Swamini of the unsurpassed wealth)! I am feeble; I am burning in the fire of the samsAram. With the knowledge that emerged due to Your grace I am offering this object (me) to the lotus feet. Of the Lord, the enemy of kaiTabha (asura—madhu).

### Comments by Dr. RT:

In the previous Slokam, the poet requested PirATTi to purify his mind so that his true nature will shine through. In this Slokam, he says that he has realized who he is, who EmperumAn is and His nature because of PirATTi's grace (tvadupajanita bodham). He now realizes his true nature, that he is EmperumAn's SeshabhUtan. Now he offers himself, the vastu that is the property of the divya dampathis at their lotus feet. PirATTi is the devi of incomparable wealth. The wealth mentioned here is SrI KrshNa who was victorious over the asura KaiTabha.





### Sloka 10

महति भवती मामार्याणां कुले समजीजनत्  
 भवपथपरिश्रान्तः छायातरूननयद गुरून् ।  
 शरणवरणं साङ्गं शौरावशीकरदिन्दिरे  
 किमिह बहुना संपूर्णो मे चिरेण मनोरथः ॥

mahati bhavatI mAmAryANAm kule samajIjanat  
 bhavapatha pariSrAnta: chAyAtarUnanayad gurUn |  
 SaraNa varaNam sAngam SaurAvaSIkaradindire  
 kim iha bahunA sampUrNo me cireNa manoratha: ||

#### Meaning by Dr. RT:

Oh Respectable IndirA! You made blessed me to be born in a great race of well-regarded ancestors. You led me, who was emaciated by the path of worldly life, to the preceptors who became shadow-yielding trees to me (they removed my suffering). You made it possible my choice of Lord Sauri rajan (goptrutva-varaNam) for the total surrender (prapatti) with all its limbs (angAs). Why should I elaborate further so much? (let me stop my bragging!) In no time my desire is fulfilled completely.

#### Comments by Dr. R.T:

Here the poet is convinced of the fruits of his own prayers (phala-pratIti:). He does not also seek any more advantages listed here and obtained. This is the result of his mahA-viSvasAm too. He is fully satisfied, contented, happy etc., that he had his:

1. AbhijAtyam (nobility of birth) to avoid many births
2. Good preceptors (AcAryAs) leading him to the right goal and



No flaw in the complete surrender.

SwAmi Desika's expression in nyAsa daSakam is:

aSIkarat svayam svasmin atohamiha nirbhara:

The poet feels that his burdens are no more and he is fully relieved/absolved of all his sins. This kind of statement will instill full confidence in all of us (gItA says - samSayAtmA vinaSyati! Apprehension leads us to ruin - Bhagavat gIta 4:40).





Slokam 11

हृद्यं पद्यसहस्रमेतदनघं संशृण्वतः कम्पतां  
मोदेनादिमशाब्दिकस्य फणिनो मूर्ध्ना सहस्रं मुहुः ।  
तत्कालोदित चारुमारुतधूतत्वत्केळिगाढश्रमं  
प्रत्नं संप्रति मे प्रसीदतु रमे पक्षीन्द्रवाहं महः ॥

hrdyam padya sahasram etat anagham samSrNvata: kambatAm  
modena Adima SAbdikasya phaNino mUrdhnAm sahasram muhu: |  
tatkaAlodita cAru mArutadhUta tvat keLi gADhaSramam  
pratnam samprati me prasIdatu rame pakshIndravAham maha: ||



### Meaning by Dr. R.T:

Listening attentively to this attractive and faultless verses in thousand, the thousand hoods of Adi Sesa, the serpent, often sway with joy (by way of approval). By the sweet breeze that emanated at that time (by their movements), the deep fatigue that You encountered on Your sport (with the Lord) was removed. Oh Goddess MahAlakshmi (ramA)! Let my traditional eulogy (pratnam-customary praise) now please the (great) effulgence (maha: jyoti-svarUpa) called lord SrIman nArAyaNa carried by the king of birds (GaruDa).

### Comments by Dr. R.T:

Swami Desika in his SrI pAdukAsahasram says:

niSamayati yathAsau nidrayA dUramukta: in the first chapter (prastAva paddhati, Slokam 19) comparable to 'samSrNvata:' here! Curiously enough the word Adi should refer particularly to lord vishNu (who Himself is anAdi- with no predecessor) and this epithet forms the first word of the servant (Sesha:) as AdiSesha: (Adima-SAbdikasya), as he is a nitya-sUri - permanent resident of SrIvaikuNTha (though as said in pAduka-sahasram, it is doubtful that one can write fully about the greatness of His divine sandals of the Lord even if all the thousand mouths (hoods) of ananta (AdiSesha) took part in explaining the Vaibhavam of PirAtti . The Slokam is:

"niSSeSamambaratalam ..... vaktA sahasra-vadana: purusha: svayam cet

likhyeta ranga-pati-pAdukayo: prabhAva:"

---SrI ranganAtha pAduka shasram, prabhAva paddhati - Slokam 3.2

The beauty here in this Slokam is that the poet mentions both the nitya-suris by his acumen, one as listening to his poem and the other as an epithet to the Lord.

The protocol is right here that a servant's prayer should be supported by another servant only! We know when even the great devotee hanumAn approached (in a different disguise) rAma, laksmaNa (the incarnation of AdisheSa) was asked to talk to him first and rAma did not.



The Lord should be carried away by VenkaTAdhvarin and not the garuDa.

**maha:** refers to the antar-jyoti: (inner Light) said as the very first word by SrIbhagavat dhyAna-sopAnam of swAmi Desika and as vegAsetustotram says in its first verse '**param maha:**' (one can go on adding more such references).

We can liken this idea with the Srimath nArayaNIyam of meppattur nArayaNa-bhaTTatri where every decad (ten) was approved by the nod of Lord KrshNa.

Here again the frequent (**muhu:**) approval (by a shake-'**kampa**' and not in disapproval!) is charming.





### Slokam 12

येयं नाद्रियते कृतिः कतिपयैः ईर्ष्यागृहीतैर्जनैः  
चित्रं सैव विपश्चितामकलुषे चित्ते विधत्ते पदम् ।  
विश्वस्याम्ब मनो दुनोति दयिताविश्लेषिणां या नृणां  
नो किं कोकिलकाकली भवति सा तोषाय योषाजुषाम् ॥

yeyam na Adriyate krti: katipayai: IrshyA grhItai: janai:  
citram sA eva vipaScitAm akalushe citte vidhatte padam |  
viSvasya amba mana: dunoti dayitA viSleshiNAm yA nrNAm  
no kim kokilakAkali bhavati sA toshAya yoshAjushAm ||



### Meaning by Dr. R.T:

When this (iyam) work (creation-krti:) is not cared (na Adriyate) by a few people (katipayai:) caught (grhItai:) by the (crocodile-like) jealousy (IrshyA), it is a wonder (citram) that the same (sa eva) makes an imprint (vidhatte) of its feet (padam) on the pure (akalushe) minds (citte) of the scholars (vipaScitAm). Oh Mother (amba)! The hearts (mana:) of the people (nruNAM) of the universe (viSvasya) who are separated (viSleshiNAM) from their beloveds (dayitA) suffer (dunoti), does not the sweet chirping (kAkali) of the cuckoos (kokila) make them happy though they are intent on their lady-partners (yoshA-jushAm-chivalrous).

### Comments by Dr. R.T:

This can point out to a reference to SwAmi Desika's pAduka-sahasram's words in its first paddhati, "vigatAbhyasUyA:" (envyless people) are the good (santa:) who should touch my eulogy on you (the divine sandals) with their compassionate hearts and who are the only people who can say the merits or demerits of mine. King bhartrhari the author of three centums (namely SrngAra, nIti, and vairAgya) starts by the words that the scholars are ever caught the crocodile-like-jealousy. (boddhAro matsara-grAha-grastA:).





### Slokam 13

बहुस्तबकभासुरस्तव नवस्तवस्स्वस्तरुः  
 प्रशस्त विबुधस्तुतस्त्रियुगनायिके वस्तुतः ।  
 समस्तमपि वाञ्छितं वितनुते सदानन्दन  
 स्थितिः सुरभिलै रसैरपि दिशो दशामोदयन् ॥

bahu stabakabhAsura: tava navasstavassvastaru:  
 praSasta vibudha stuta: triyuga nAyike vastuta: |  
 samastam api vAnchitam vitanute sadAnandana-  
 sthiti: surabhilai rasai: api diSa: daSAmodayan ||

#### Meaning by Dr. R.T:

The fresh (new - **nava:**) eulogy (**stava:**) on you (**tava**), shines (**bhAsuraH**) with many (**bahu**) bunches - stabaka (of flowers). It is a real (**vastuta:** -because of the divine content) divine wish-yielding tree (**svas-taru:-kalpaka-vrksha:**). Oh the Lordess (Empress) of all the three eras! (**tri-yuga-nAyike**) it is appreciated (**stuta**) by the famous (**praSasta**) stalwarts (**vibudha**) too. This very well extends (**vitanute**) the benefits of all that is aspired for (**vAnchitam**) and enhances the status (**sthiti:**) of blissfulness for ever by creating a feeling of enjoying the divine garden (**nandana**) and the children's (**nandana**) proximity and spreads the aroma (sweet smell-**Amodayan**) in all the ten (**daSa**) quarters (directions-**diSa:**) (makes every one happy- **diSA-modayan**) by the elixir of ambrosia (**surabhilai: rasai:**) (as sweet as the divine cow's **surabhi** - milk)

#### Comments by Dr. R.T:

SrI daSAvatAra-stotram of SwAmi Desika ends with the words "**daSAsu diSasu khyAti: SubhA jrm bhate**". SrI VenkaTAdhvarin's fame is also spread in all directions and SwAmi Desika's SrIstuti states that SrI is ever fragrant



(nityAmodA- 24<sup>th</sup> Slokam) enhanced by the sweet smelling words of the scriptures in the form of a flower-garland on her head.

The beauty of the sounds (sabdAlankAra) here is the repetition (prAsa) of the syllables namely dental, labial and dento-labial (labio-dental) त थ द ध न

प फ ब भ म य र ल व श स ta tha da dha na pa pha ba bha ma ya ra la va Sa sa





Sloka 14

श्लोकाः श्लाघावसरतरलीभतवेधःपुरन्ध्री  
चूडागुच्छप्रसृमरमधुस्रोतसा जातसाम्यः ।  
विश्वाम्ब त्वद्गुणपरिचये वीततन्द्रान् सुधीन्द्रान्  
प्रीणन्त्येते मम परमनोभैरवा धीरवादाः ॥

Sloka: SlAghA avasara taralIbhUta vedha: purandhrI  
cUDA guccha prasrmara madhu srotasA jAtasAmya: |  
viSvAmba tvat guNa paricaye vItatandrAn sudhIndrAn  
prINAntyete mama paramanobhairavA dhIra vAdA: ||



Meaning by Dr. R.T:

Oh the Universal Mother! (viSvAmba), the verses (Sloka:) have become equal (jAta-sAmya:) to the floods (rivers- srotasA) of honey (madhu) from the pollen grains (prasrumara) from the bunches (guccha - stabaka here) on the top (cUDA) of the god of gods (indra-purandhrI) and the creator (vedha: - brahmA) who were moved (taralIbhUta) at the time (avasara) of praise (SlAghA). In order to get acquainted (paricaye) with Your (tvat) virtues (guNa), these bold (dhIra) arguments (vAdA:) of mine (mama) which are the hounds to the enemies' intellect, become dearer to (please) the leaders (indrAn) of the intellectuals (sudhI) who are ever industrious (who gave up their lethargy/laziness-who never procrastinate- vIta tandrAn)

Comments by SrI V. Sadagopan (SrI VS):

As the great poet SrI VenkaTAdhvari nears the finish line of his SrI Lakshmi sahasram, he makes an observation of the jealous critics of his sahasram eulogizing MahA Lakshmi. He points out that they will be busy criticizing this or that item. He reminds us of the proverb: "The thermometer of success is merely the jealousy of the malcontents" absorbed in self-love.

One is reminded of the 108<sup>th</sup> Slokam of dayA Satakam of Swami DeSikan, where He anticipates His critics by saying:

"na: padyAni mitha: karambita-guNAvadyAni kAmam santu"

(May our Slokams be mixed with guNams and doshams)!

May my critics criticize this offering to the divya dampatis as much as they wish! There is no loss over this. Why? It is because their complaints are not going to reach anybody's ears. dayA devi will make sure that they do not fall on anyone's ears. She won't bear with any criticism of this offering. How so? She and Her Lord rush down in TiruvEnkaDam like a roaring water falling with the jar jar sound. In that mighty noise (kallola kolAhalA:), the feeble noises of the critics will be drowned. Like the mighty waters of the fountain take away all that stands in its way, the voices of the critics will disappear without any trace. dayA devi's



upakAram for the minds of sAdhu janams is like the soap nut powder's effect on the muddied water ([sadambu katakam](#)).





### Sloka 15

अम्ब त्वद्गुणलेशपेशलमिदं डिम्भस्य मे जल्पितं  
साकं लोकपतिस्त्वया निशमयन् नाकं विधातुः पदम् ।  
मोक्षं चाननुरूपमेव गणयन् मोदान्महोदार्यवान्  
मन्ये सम्प्रति पारितोषिकम् अहो अन्वेषतेऽयं हरिः ॥

amba! tvat guNaleSa peSalam idam Dimbhasya me jalpitam  
sAkam lokapati: tvayA niSamayan nAkam vidhAtu: padam |  
moksham cAnanurUpameva gaNayan modAt mahodAryavAn  
manye samprati pAritoshikam aho! anveshate ayam Hari:

#### Meaning by Dr. R.T:

Oh Mother! This (idam) soft (tender - peSalam) prattle (jalpitam) of a child (Dimbhasya) namely me (me) on a few (auspicious) qualities of Yours is being heard (niSamayan) by the Lord of the worlds (loka pati:) along with (sAkam) you (tvayA). He is the good creator of the highest (nAkam) abode (padam - vaikuNTham). On second thoughts (gaNayan) (counting on my merits in the poem!), I think (manye) that out of His happiness (modAt), this (ayam) Hari, as one very highly generous, feels now (samprati) that the beatitude (moksham) is inadequately (ananurUpam) the right favor and so searches, alas! for a (better) prize (pAritoshikam) to me.

#### Comments by SrI VS:

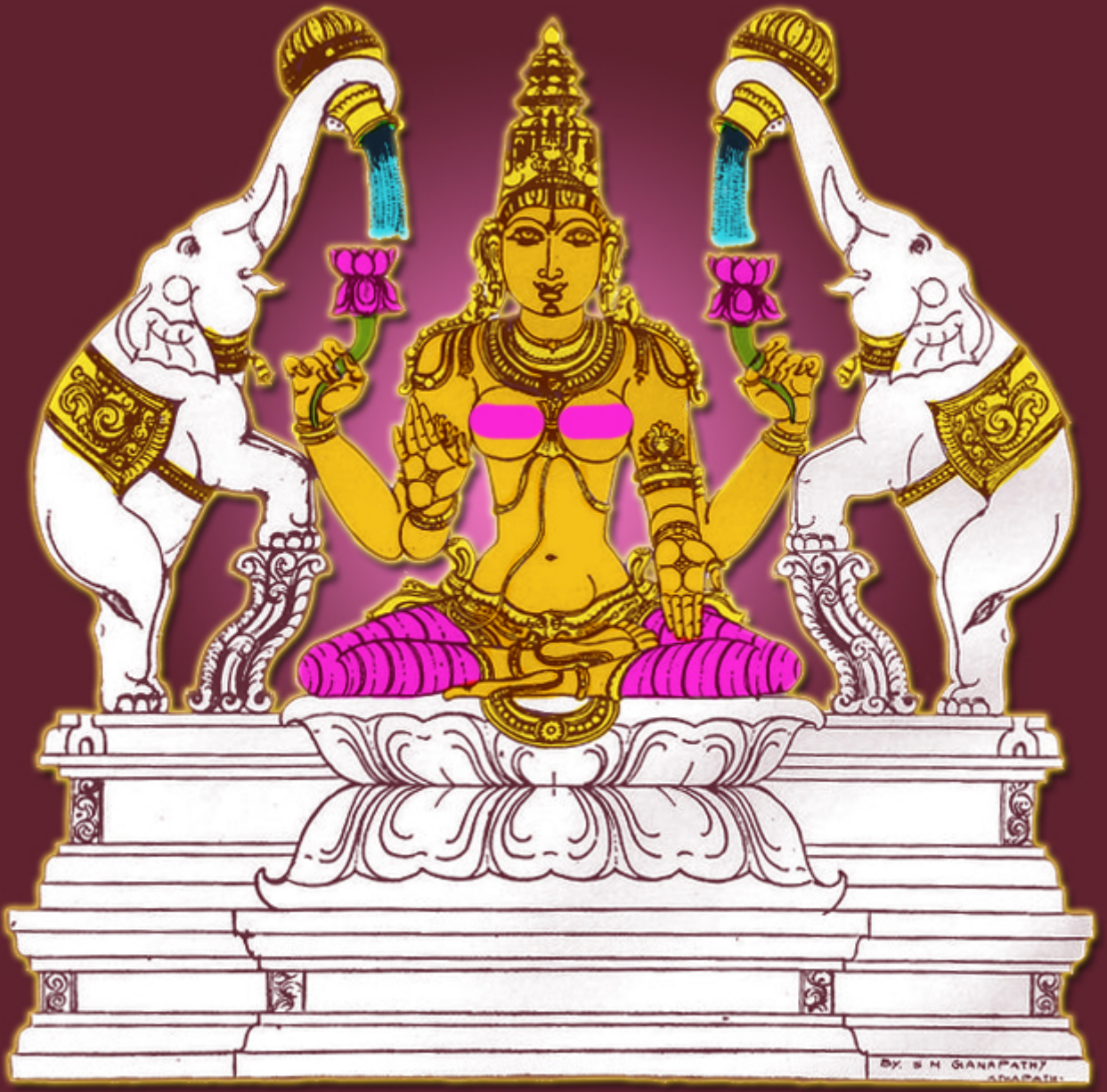
In this stotram about tAyAr of tirucchAnUr, heard by Her along with Her Lord, the poet imagines a conversation between the divya dampatis:

When the Lord heard this sahasram with His dear consort, He consulted His devi about what boon They can give for the poet. The Lord felt that the boon of the Parama PurushArtham of Moksham may not be sufficient for the kaimkaryam and



consults His devi on what else they can confer as additional boons on the deserving poet. The commentators state that this is not an exaggeration and that the divya dampatis were extremely pleased with the Lakshmi KumAran, SrI VenkaTAdhvari kavi and searched for the best boon they can grant.





Slokam 16

समस्त गुणशेवधेरमृतकल्पसूक्तेस्तव  
स्तवस्य परिशीलनात् फलमुपैति यः प्रार्थितम् ।  
लभेत यदि वेतनं सुरभिदुग्धदोहाजनः  
स काममुपमीयते जननि तेन नैवेतरः ॥

samasta guNa Sevadhe: amrtakalpa sUkte: tava  
stavasya pariSIlanAt phalam upaiti ya: prArthitam |  
labheta yadi vetanam surabhi dugdha dohAt jana:  
sa kAmamupamIyate janani tena naiva itara: ||



### Meaning by Dr. R.T:

Oh Mother (janani)! You are the repository (store-house - Sevadhe:) of all (samasta) auspicious characteristics (guNa). Your (tava) words (sUkti) are similar (kalpa) to the nectar (amrta). A person (He - sa: jana:) who (ya:) attains (upaiti) all the fruits (phalam he prayed for - prAarthitam) by the perusal (pariSIlanAt) of your eulogy (praise - stavasya), he can be comparable (parallel) truly (kAmam) to one who gets (labheta) wages (vetanam), if at all (yadi) through milking the divine cow (surabhi-dugdha-dohAt) and never (naiva) to any one else (and never -- itara:)!

### Comments by Dr. R.T:

kAmadhenu and mahAlakshmi are the co-born! Hence they are both sweet like nectar (amrtam aslo born with them!)





### Slokam 17

सानन्दं ये सरसमनसः स्वादु लक्ष्मीसहस्रं  
 जेगीयन्ते जगति जनितश्रीनिवासप्रसादम् ।  
 शान्तत्रासां विततिममितां शर्मणां निर्मिमाणा  
 तेषामेषा विहरतितरामिन्दिरा मन्दिरेषु ॥

sAnandam ye sarasamanasa: svAdu lakshmI sahasram  
 jegIyante jagati janita SrInivAsa prasAdam |  
 SAnta trAsAm vitatim amitAm SarmaNAm nirmimANA  
 teshAm eshA viharatitarAm indirA mandireshu ||

#### Meaning by Dr. R.T:

Light-hearted persons (*sarasa-manasa:* - easy going people - connoisseurs) in the world (*jagati*) who (*ye*) happily (*sAnandam*) would like to sing (*jegIyante*) the delectable (*svAdu*) thousand (*sahasram*) of LakshmI which was born (*janita*) out of the blessings (*prasAda*) of Lord SrInivAsa, will have this (*eshA*) lakshmI (*indirA*) in their (*teshAm*) homes (*mandireshu*) sporting excellently as they are established as an unlimited (*amitAm*) host (*vitatim*) of happy people with their morbid fear (*trAsa:*) subsided fully (*SAnta*).

#### Comments by SrI VS:

In the phala Sruti Slokam, the gifted poet identifies Her as "*sakala bhuvana prArthana kAmadhenu:*" (the celestial cow that grants all the boons that one desires). He points out that those happily recite the sahasram arising from the anugraham of Lord SrInivAsan will be blessed with wealth, tranquility and santati. This benediction reminds one of the last Slokam of SrI stuti of Swamy Desikan, where He says:



sarasija nilayAyA: storametata paThanta:

sakala kuSalasImA: sArvabhauma: bhavanti ||

**Meaning:**

Those who recite this stotram about Sri Devi with residence in the lotus will attain the limits of all mangalamas and will become emperors.





Slokam 18

पौत्रेणात्रेयगोत्राभरणनयचण श्रीनिवासाध्वरीन्दोः  
श्रीमद्रामाङ्गिः प्रभवितप्रमुदित रघुनाथार्ययज्वात्मजेन ।  
वेदान्ताचार्यपादाम्बुजनिहितहृदा वेङ्कटार्येण क्लृप्तं  
रम्यं लक्ष्मीसहस्रं पठत दृढतरं नित्यकल्याणकामाः ॥

pautreNa AtreyagotrAbharaNanayacaNa SrInivAsAdhvare indo:  
SrImad- rAmAnghri bhaktipramudita raghunAthAryayajvA Atmaja ena |  
vedAntAcArya pAdAmbuja nihita hrda venNkaTAryeNa klptam  
ramyam lakshmiSahasram paThata drDhataram nityakalyANakAmA: ||



### Meaning by Dr. R.T:

Let those who desire (kAmA) for permanent (nitya) auspiciousness (kalyANa) read (paThata) more devoutly (drDha-taram) the comely (ramyam) "lakshmi-sahasram" composed (klptam) by venkaTArYA (venkaTArYeNa -venkaTAdhvarI), the grandson (pautreNa) of SrInivAsAdhvarin in the noble clan of Atreya-gotra and the son (Atmaja) of raghunAthArya-yajvA, who was very elated (pra-mudita) by his own devotion (bhakti) over the feet (anghri) of SrIrAma and He (venkaTAdhvari) has fallen (nihita) head and heart (hrdA) at the lotus feet (ambuja pada) of vedAntadeSika (vedAntAcArya).

### Comments by Dr. R.T:

Both the grandfather and the father of the author are the fit (qualified-initiated) performers of sacrifices as understood by the words adhvara (by adhvarI) and yaj~na (by yajvA). The greatness of Atreya gotra is elaborated in the book by name "rshis and gotras" in Tamil by nAvalpakkam SrI U. Ve. Devanatacharya published in Kerala State, India. As it is customary, the poet concludes his magnum opus in a different and difficult metre with 21 syllables per quarter namely 'sragdharA' (a garland-bearer). Sri VenkatAdhvari Kavi can be considered as a Sragvee as per Swamy's earlier observation that those who praise ---SragviNa: sancharanti.

SrI padmAvati sameta SrI SrinivAsAya nama:

॥ इति श्रीलक्ष्मीसहस्रे फलस्तबकः ॥

|| iti SrI lakshmi sahasre phala stabaka: ||

॥ श्रीलक्ष्मीसहस्रं सम्पूर्णम् ॥

|| SrI lakshmi sahasram sampUrNam ||

