

Sri lakshmi sahasram vadAnyA stabakam

(stabakam 13)



By
Dr. (Smt). Geetha Anand,
VaikuNTha vAsi Koil, Sabdam, Vangeepuram, VeerApuram
Sri SaThakOpAcchAr
and
"Sri nrusimha sEVA rasikan"
Oppiliappan Koil Sri VaradAchAri SaThakopan

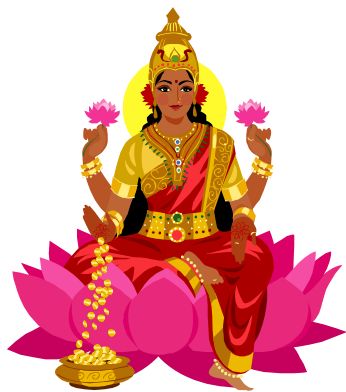
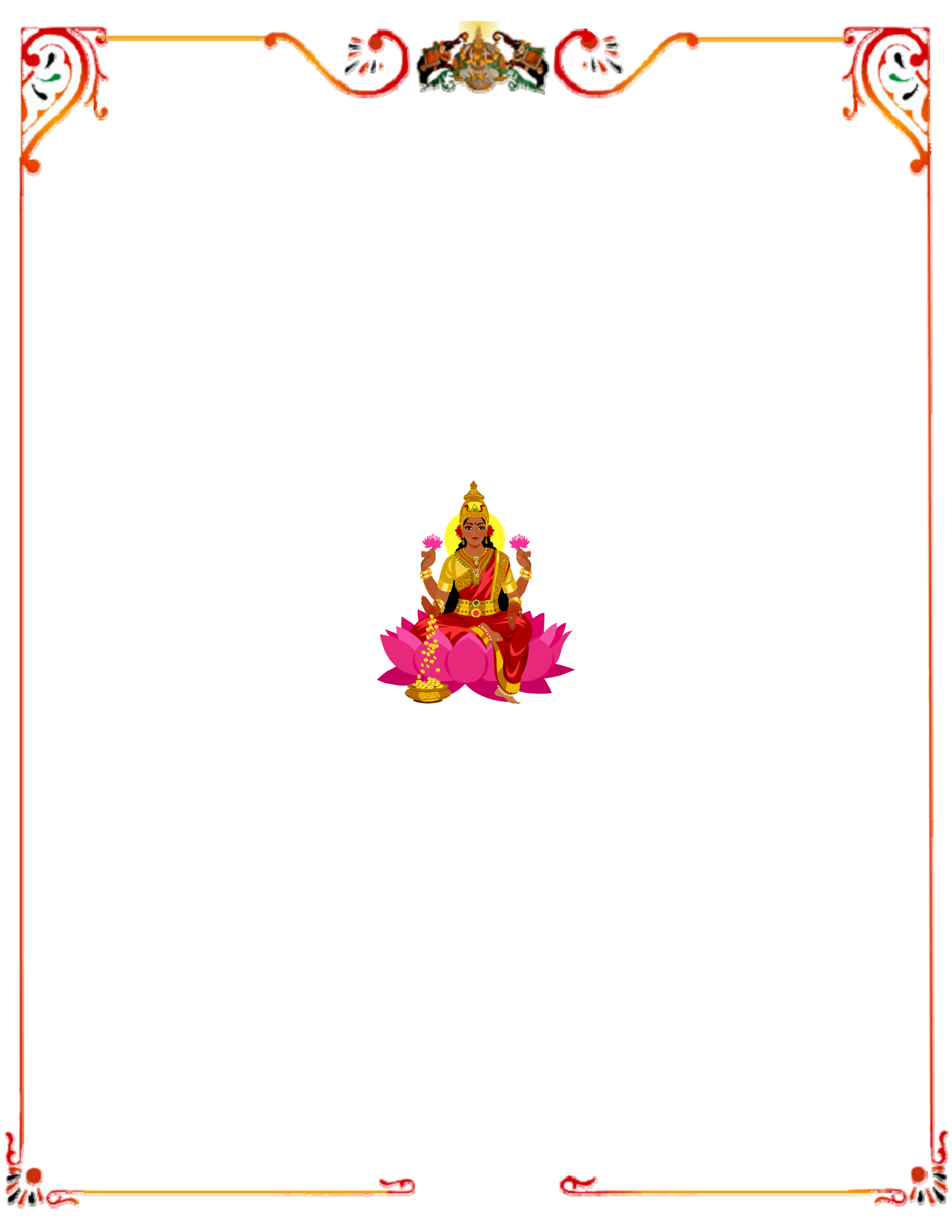
Sincere Thanks To:

1. SrI Srinivasan Narayanan swami for providing Sanskrit text and proof reading the document
2. Chi N Santhanakrishnan, SrI Shreekrishna Akilesh, SrI Vallabhan, SrI SaThakopa Tatachar, SrI B Senthil and SrI V Ramaswamy for Images
3. Smt Jayashree Muralidharan for eBook assembly

CONTENTS

Introductory Note to vadAnyā stabakam	1
by Sri. V. Sadagopan	
Slokams and Commentaries	5
Slokam 1-5	7-13
Slokam 6-10	14-21
Slokam 11-15	23-31
Slokam 16-20	33-41





॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

वदानयस्तबकः vadAnyA stabakam

स्तबकः १३ stabakam 13



INTRODUCTION BY SRI. V. SADAGOPAN:

There are twenty Slokams in this stabakam. Out of Her vatsalyam and compassion for us, the suffering samsAris, MahA Lakshmi grants what all we, Her children, ask for and gives more. "vadAnyan" has been defined as One who blesses a shy seeker of boons and encourages him/her to ask for additional things they wish, makes them feel at ease and then gives away joyously much more than they asked originally: "vada anyat iti ya: ASrita sakASE prshTvA dadAti sa: vadAnyA:" In Tamil, they are recognized as vAri vAri vazhankum vaLLalkaL". PirATTi's "Parivu" (compassion) is such that She reacts most generously to all of our requests. She is abhIshTa varadai (abhIshTa phala pradai). There is no one to match or exceed Her generosity. It is only the fools go begging at the doors of hard hearted rich men and get spurned and chased away.

Speaking about the misers at whose doors, the poets and scholars stand seeking handouts, Swamy Desikan describes these tight fisted "vadAnyA-s" very well in the Slokams of SrI vairAgya pancakam: "bhajanti vibudhA mudhA hyahaha kukshita: kukshita:". Alas! The great scholars stand at the doors of the kings and

praise them without gaining any thing for filling their stomachs. Their efforts are in vain. What a pity? As a Parama vairAgysAli, Swamy Desikan says "vayam vAcA mahISvarAn trNamapi na yAcAmahe". He says: even if the fire in my stomach (jATharAgni) makes me suffer with pangs of unbearable hunger, we will not use our speech to ask even for a blade of grass from these kings. Swamy Desikan points out that he has the immense wealth of the Lord, who sat in front of the chariot of ArjunA and therefore he will not stand at the house front of haughty and insignificant kings (durISvarA-s) with anjali mudrA seeking favours from them. Swamy Desikan performs upadesam for us about what is the true wealth that one should seek and from whom in the fifth Slokam of SrI vairAgya pancakam:

धनञ्जय विवर्धनं धनमुदूढ गोवर्धनं

सुसाधनमबाधनं सुमनसां समाराधनम् ॥

ghananjaya vivardhanam dhanamudUDha govardhanam

susAdhanam abAdhanam sumanasAm samArAdhanam ||

That true and imperishable wealth to be sought according to nigamAnta MahA Desikan is the One, who showed the true path for ujjIvanam, who lifted the Govardhana Giri, pleases the minds of bhAgavatAs and is useful as a sAdhnam for gaining all kinds of fruits.

Speaking of the flood of generosity that runs over the banks of the river Cauvery at Srirangam, Swamy Desikan salutes the apAra audAryam of SrI RanganAthan in his SrI nyAsa tilakam Slokam 29:

त्वयि सति रङ्गधुर्य शरणागत कामदुघे

निरुपधिक प्रवाह करुणा परिणाहवति ।

परिमित देशकालफलदान् फलदाकृतिकान्

कथमधिकुर्महे विधिशिव प्रमुखान् अमुकान् ॥

tvayi sati rangadhurya SaraNAgata kAmadughe

nirupadhika pravAha karuNA pariNAhavati |

parimita deSa-kAla-phaladAn phaladAkrtikAn

kathamadhikurmahe vidhi-Siva-pramukhAn amukAn ||

Oh RanganAtha! While You are there with limitless flow of audAryam blessing all SaraNAgatAs what ever they ask for with great compassion, why would we seek others like Brahma devan, Sivan and others, who act like they can grant us all kinds of boons. Their boons are of limited use and are insignificant (alpam).

SrI VenkaTAdhvari Kavi was inspired by all these upadesams of Swamy Desikan and went one step further and stated that Periya PirATTi's audhAryam far exceeds that of Her Lord. She does not wait for the devotees to come to Her like Her Lord but blesses them from far.

The futility of the effort to knock on the wrong doors for boons is covered by SrI VenkaTAdhvari Kavi with a beautiful example in the 16th Slokam of this stabakam:

When one has in his garden a Mango tree holding delicious fruits, why would anyone approach a SAkoTaka tree without any fruits and covered with fierce thorns?

Srimat Azhagiya Singar tiruvDigaLE SaraNam

dAsan,

Oppiliappan Koil Varadachari Sadagopan







Slokams and Commentaries



'audAryam"
SrI perundevi tAyAr - kanchipuram
Thanks: SrI SaThakOpa tAtAchAr

SLOKAM 1

वाराशी दुहितुस्तस्या वरिवस्यां विदध्महे ।

अनन्यजनसामान्यां आहुर्यस्या वदान्यताम् ॥

vArASi duhitu: tasyA varivasyAm vidadhmahe |

ananyajana sAmAnyAm Ahu: yasyA vadAnyatAm ||

anvaya kramam (Prose Order):

yasyA: vadAnyatAm ananyajana sAmAnyAm Ahu: tasyA: vArASi duhitu:
varivasyAm vidadhmahe.

Meaning:

We perform kaimkaryams to that daughter of the Ocean, whose generosity accompanied by Her sweet speech has been described as one that is not met with anywhere else.

Comments:

vadAnyata means giving something to others with auspicious benedictions. This quality of audAryam of MahA Lakshmi with a welcoming smile has been saluted by great sages like ParASara and other rshis; they have said that such a quality could be found only in PirATTi (ananyajana sAmAnyam). Others (sAmAnyA janam-s) will give the boons according to their capabilities grudgingly or turn people down. It is only PirATTi, who will give the desired boons with deep affection. SrI VenkaTAdhvani kavi urges us to serve PirATTi, the possessor of this extraordinary vadAnyata guNam.



SLOKAM 2

द्वित्वं चेदधिरसनं विलोचनेषु

त्रित्वं वा यदि वदनेषु वा चतुष्टयम् ।

यद्वा स्यादधिभुजमेतदम्ब वक्तुं

दातृत्वं तव कवयस्तदा क्षमेरन् ॥

dvitvam cet adhirasanam vilocaneshu

tritvam vA yadi vadaneshu vA catustvam |

yadvA syAtadhibhujam etat amba vaktum

dAtrtvam tava kavaya: tadA kshameran ||

Prose Order:

hE amba! kavaya: adhirasanam dvitvam cet, vilocaneshu tritvam vA, vadaneshu catustvam yadi vA, yadvA adhibhujam etat yadvAsyAt tadA tava dAtrtvam vaktum kshameran.

Meaning:

amba! When the poets have two tongues, three eyes, four faces or four hands then they may describe Your unique audArya guNam.

Comments:

Only AdiSeshan with two tongues, Sivan with three eyes, Brahma with four heads or sarva sakta nArAyaNan with four hands can describe PirATTi's incomparable audAryam as they possess special powers to take on this task, which is beyond the capabilities of ordinary mortals. The key words are: dvitva adhirasana, tritva vilocana, catur vadana, catur bhuja kavaya: eva tava dAtrtvam vaktum kshameran. sAmAnyA jana: tava dAtrtvam vaktum/stotum na saktavanta:

SLOKAM 3

यः पिबेज्जलधिमम्ब यस्तरेद्

यश्च तत्र नियतं शयीत वा ।

तेन वर्णयितुमर्णवात्मजे

शक्यते तव वदान्यता न वा ॥

ya: pibet jaladhim amba ya: tared

ya: ca tatra niyatam SayIta vA |

tena varNayitum arNavAtmaje

Sakyate tava vadAnyatA na vA ||

Prose Order:

amba! ya: jaladhim pibet, ya: tared, tatra niyatam Sayita, tena tava vadAnyatA vaktum Sakyate vA na vA?

Meaning:

amba! Even the one who can drink the ocean dry (Agastya), one who can jump across the ocean (HanumAn) and one who rests on the ocean always (nArAyaNa) may or may not be able to describe Your generosity (udAra guNam) adequately.

Comments:

Oh Mother! Sage Agastya, vIra HanumAn and Your Omnipotent Lord are known for their incomparable deeds of valour such as drinking the entire ocean in one sip (Agastyar's Acamanam), jumping over the ocean in one swoop (HanumAn's sAgara langhanam) and resting on the milky ocean (KshIrAbdhi nAthAn's Sayanam). It is doubtful whether such great ones known for their MahA sAhasams can succeed adequately in describing Your audArya guNam.



*Omnipresent and everlasting!
SrIranganAcciyAr - SrIrangam
Thanks: Chi N Santhanakrishnan*

SLOKAM 4

अम्ब त्वमेवाश्रितमृत्युहन्त्री

सनातनी सर्वफलप्रदाऽसि ।

स्वयं च पञ्चत्वमुपाश्रितेभ्यो

देवद्रुमेभ्यो लभतां फलं कः ॥

amba tvameva ASrita mrtyu hantrI

sanAtanI sarvaphalapradA asi |

svayam ca pancatvam upASritebhya:

devadrumebhya: labhatAm phalam ka: ||

Prose Order:

amba! ASrita mrtyu hantrI! tvameva sanAtanI, sarvaphalapradA asi! svayam ca pancatvam upASritebhya: devadrumebhya : phalam ka: labhatAm?

Meaning:

amba! You are the one who cuts asunder the cycle of samsAra for those who seek moksham. You are Omnipresent and everlasting (nityai). You grant all the purushArthams namely dharma, artha, kAma and moksha. When this is the reality, how can one hope to get all these benefits from the karpaka vrksham that lives only up to the end of one kalpa?

Comments:

MandAram, pArijAtam, candanam, karpakam and haricandanam are the five trees found in deva lokam. All these trees will yield only flowers. They do not put out fruits. The poet humorously asks how one can hope to get the fruit or phalan from a tree that does not bear any fruit at all and also limited in its lifespan.

Pancatvam is the fifth state of one's existence: birth, growth, existence, old age and death. Even the Kalpaka trees go through these stages. They exist only for the duration of a kalpam.



The eternal kalpaka tree!
SrI Perundevi tAyAr- Aminjikai
Thanks:www.divyadesamonline.com



SLOKAM 5

तामत्युदारां कमले भजे त्वां

यया सुधाब्धौ सहजन्ममात्रात् ।

एकस्तरुर्लुब्धवतंसकोऽन्यः

पशुश्च कश्चित्प्रथितो वदान्यः ॥

tAm atudArAm kamale bhaje tvAm

yayA sudhAbdhau saha janmamAtrAt |

eka: taru: lubdha vatamsaka: anya:

paSu: ca kaScit prathita: vadAnyA: ||

Prose Order:

kamale! atudArAm tAm tvAm bhaje eka: taru: anya: lubdha vatamsaka: kaScit
paSu: yayA saha sudhAbdhau saha janmamAtrAt vadAnyA: prathita:

Meaning:

Kamale! I worship You, the most benevolent. The Karpaka vrkshA tree that is acetanam, Candra who is a head ornament for Siva dressed as a hunter and the animal KamAdhenu became charitable only because they emerged from TirupArkkaDal along with You.

Comments:

Oh Mother! Candra became a giver (vadAnyan) as the Cakora birds and the devAs feed on his rays. The generosity of Kalpaka tree, Candran and Kaamadhenu were blessed with the saubhAgyam of vadAnyatvam because of their good fortune of being born with You from the Milky Ocean.

SLOKAM 6

त्वमम्ब दात्रीति किमत्र चित्रं

त्वद्वासदेशेऽपि न लोभवार्ता ।

निदर्शनं तत्र भवन्निवासः

सर्वार्थदायी स वृषाद्रिनाथः ॥

tvam amba dAtri iti kim atra citram

tvat vAsadeSe api na lobhavArtA |

nidarSanam tatra bhavannivAsa:

sarvArthadAyI sa vrshAdrinAtha: ||

Prose Order:

hE amba! tvam dAtrI ityatra kim citram? yata: tvat vAsa deSebhi: lobha vArtA na bhavannivAsa: sa: vrshAdrinAtha: sarvArtha dAyI sa tatra drshTanta:

Meaning:

amba! It is no surprise that You are munificent. The word 'miserly' does not even exist in the place where You reside. VrshhAdrinAthan, SrinivAsan grants all the four purushArthAms to his devotees very generously as a result of Yourself being His gruha medhini.



SLOKAM 7

औदार्यमास्तां नृहरेर्य एष

हिरण्यदानावसरे सरोषः ।

सानन्दमिष्टं सकलं ददत्याः

स्तुत्यं वदान्यत्वमिदं भवत्याः ॥

audAryam AstAm nrhari ya esha

hiraNyadAnAvasare sarosha: |

sAnandam ishTam sakalam dadatyA:

stutyam vadAnyatvam idam bhavatyA: ||

Prose Order:

ya esha nrhari: hiraNyadAnavasare sarosha: audAryam AstAm sakalam ishTam
sAnandam dadatyA: bhavatyA: idam stutyam.

Meaning:

When SrI Narasimha grants riches, He does so with a lot of anger. Hence His charity (dAtrutvam) is not that great. When You grant riches to Your devotees You do so happily. Thus Your magnificence is superior to even EmperumAn's generosity.

Comments:

The poet plays with the word "hiraNya". It can mean gold as well as the name of the asuran, the father of Bhakta PrahlAdhan. Lord Narasimhan was in an angry state at the time of killing HiraNyan and the wealth that He blessed His bhaktAs with was tinged with unquenched anger. Therefore, the poet says that Lord

NarasimhAn's boon granting style was in contrast to that of His Devi, who blesses the devotee with the desired boons with joy and in a mood of parama SAntam.



Parama sAntam - SrI hemAbjavalli tAyAr - tiruvendipuram
Thanks: SrI Shreekrishna Akilesh



SLOKAM 8

देहि देवि दयया निरामयां

अत्र च श्रियममुत्र च स्वयम् ।

सञ्चरेम न यथा मुहुर्वयं

याचका इह पिशाचका इव ॥

dehi devi dayayA nirAmayAm

atra ca Sriyam amutra ca svayam |

sancarema na yathA muhu: vayam

yAcakA iha piSAcakA iva ||

Prose Order:

hE devi! iha vayam yAcakAm piSAcakA iva yathAmuhu: na sancarema, tathA dayayA atra ca nirAmayAm Sriyam dehi. amutra ca nirAmayAm Sriyam dehi.

Meaning:

Devi! Please grant us riches in this world that we do not have to roam around like a ghost chasing after wealth. Please be merciful and grant us boons on this earth that are free of samsAric disease. Please also grant us the wealth of moksham in our after life that is everlasting. Boons relating to iha-param are covered here and qualified.

Comments:

devi! iha dehi (Devi! Please give in this embodied life on earth)

nirAmayAm Sriyam (disease or dosham-free wealth)

amutra ca dehi (in the other world of SrI VaikuNTham as well, please give)

nirAmayam Sriyam (indestructible and eternal Moksha Sukham).



Please grant aDiyEn mOksha sukham! (SrIranganAcciyAr - SrIrangam)

Thanks: Chi N Santhanakrishnan

On this earth, please do not create us like the disembodied ghosts and ghouls, which makes us roam from street to street as beggars for vishaya sukham and lowly wealth marked by the disease of poverty.



SLOKAM 9

त्वमेव सर्वकाङ्क्षितप्रदा पदाब्जसेविनां

वदान्यतागुणस्तु ते वदान्यतः क्व दृश्यते ।

सुधापयोधिकन्यके वृधा समुन्नतिस्पृशा

न दानवारिदारुणोत्तमेन विद्यते फलम् ॥

tvameva sarvakAnkshita pradA padAbja sevinAm

vadAnyatA guNa: tu te vada anyata: kva drSyate |

sudhApayodhikanyake vrdhA samunnati sprSA

na dAnavAri dAruNottamena vidyate phalam ||

Prose Order:

sudhApayodhikanyake! padAbja sevinAm tvameva sarva kAnkshita pradA (bhavasi).
te vadAnyatA guNa: anyata: kva druSyate? vada. vrdhA-samunnatisprSA dAna
vAri dAruNottamena uttamena dAnAvAridAruNA phalam na vidyate.

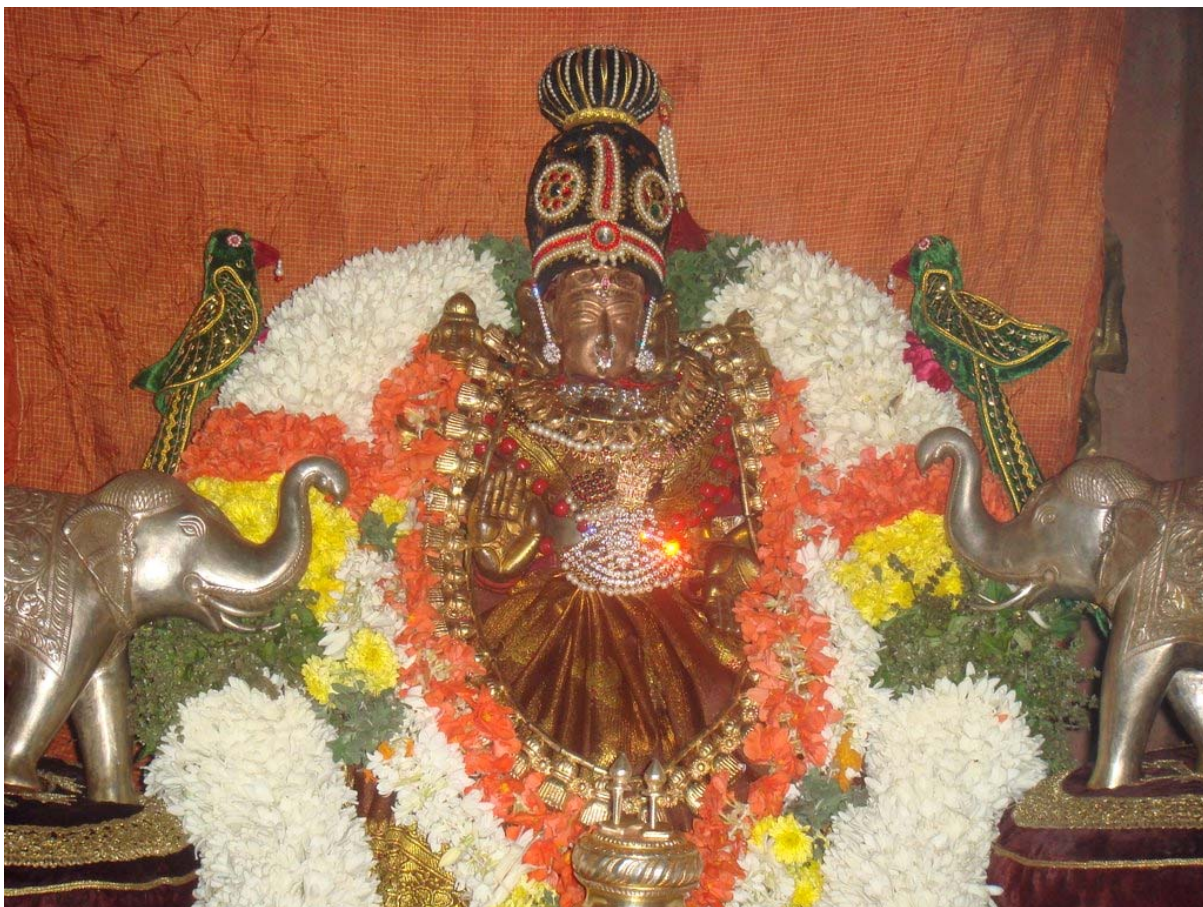
Meaning:

Daughter of TirupArkkaDal! You are the sole granter of all the riches to those who surrender at Your lotus feet. Where can we find anyone with such benevolence? Such a generosity is not possible from the trees in the deva lokam that are self possessed with the idea that they are generous while they actually commit the worst sin of preventing others from giving.

Comments:

The poet reverts to the idea that Karpaka tree can only yield flowers and not fruits (phalan-s). You are the granter of every thing Your devotees desire (tava padAbja sevinAm tvameva sarva kAnkshita pradA bhavasi). The singularly unique

udAra guNam is not met with anywhere else (te vadAnya guNa: kva druSyate?). Please tell. Is it not so that the noblest among creepers, Karpaka creeper proclaiming itself to be the great grantor of boons can not give any fruits? Not only does it grant the desired boons like You but it also prevents others from giving dAnams (dAna vAri). Therefore, it is not of much use (phalam na vidyate).



*Daughter of tiruppArkaDal - SrI nilamangai tAyAr- tirukkaDanmallai
Thnaks: SrI B Senthil Kumar*



SLOKAM 10

श्रीवत्सजुष्टं स्थलमाश्रिता त्वं

मनोहरा क्षीरचिताश्रितश्रीः ।

प्रवालदीधित्यवलम्बिताङ्घ्रिः

सत्यं रमे कामधुगस्युदारा ॥

SrIvatsa jushTam sthalam ASritA tvam

manoharA kshIracitASritaSrI: |

pravAla dIdhiti avalambita anghri:

satyam rame kAmadhugasi udArA ||

In this Slokam the poet compares Lakshmi to kAmadhenu. This Sloka has two meanings.

FIRST MEANING BEFITTING MAHA LAKSHMI:

The Prose Order for the first meaning is:

hE rame! SrIvatsa jushTam sthalam ASritA manoharAKshI racita ASrita SrI:
pravALa dIdhiti avalambita anghri udArA tvam kAmadhugasi. satyam!

Meaning:

RamE! You, Who reside on EmperumAn's chest that bears the mole SrIvatsam !
You have beautiful eyes (manoharAkshI) and give all the riches to Your bhaktAs;
You have the feet that are bright and colorful as the coral (anghri), and the one
Who grants everything willingly and become a veritable kAmadhenu.

SECOND MEANING BEFITTING KAAMADHENU:

Prose Order befitting second Meaning :

SrI vatsa jushTam sthalam ASritA manoharA kshIra citA ASrita SrI: pravALa

dIdhiti avalambita anghri udArA thvam kAmadhenurasi.



kAmadhEnu - SrI PadmAvati tAyAr - tiruchAnUr

Meaning:

You are the kAmadhenu who waits in the cowshed for Her calves, Which has incessant flow of milk (manohara kshIra) that brings happiness, which has the long tail and hind legs (anghri) and is graceful.

SLOKAM 11

ख्यातः कलामात्रद एष चन्द्रो

मातः शिबिश्चेत् फलमात्रदायी ।

विषप्रदो वारिधरः श्रितानां

कल्याणि काङ्क्षाधिकदा त्वमेव ॥

khyAta: kalAmAtrada esha candra:

mAta: SibiScet phalamAtradAyI |

vishaprada: vAridhara: SritAnAm

kalyANi kAnkshAdhikadA tvameva ||

Prose Order:

hE kalyANi! mAta! esha candra: kalAmAtrada: SibiScet phalamAtradAyI
vAridhara : vishaprada: tvameva SritAnAm kAnkshAdhikadA.

Meaning:

KalyANi! The waning moon gives only a kalai, Sibi Cakravarti will give only one palam, the clouds will give only water whereas You will give more than what Your devotees seek.

Comments:

The moon has sixteen kalais or phases. It offers its first kalai to Agni and subsequent kalais to other devAs. The word "mAtam" means 'only' as well 'everything'. According to purANams, Sibi Cakravarti gave a small amount, palam (a measuring unit), of his flesh to the bird. palam means small amount and also flesh. So the king really offered his entire body to the bird. The clouds give rainwater and no other thing. The term "vishaprada" means gives water. It also

means it gives poison.



She is the Only One Who gives more than asked for!

SrI Anandavalli tAyAr - uttiramerur

Oh PirATTi ! Compared to all others, You are the only One, Who gives more than what one asks and at the same time stay away from giving boons that are not desirable. Thus the poet establishes that PirATTi is the most generous among all the boon grantors.

SLOKAM 12

कल्पद्रुमः सुमित एव घनोऽप्रदाता

कर्णोऽप्यपार्थकरुणः स बलिः कुदाता ।

नाथस्तवापि कमले स हिरण्यहारी

नातोऽस्ति ते वितरणे प्रतिवस्तु किञ्चित् ॥

kalpadruma: sumita eva ghana: apradAtA

karNa: api apArthakaruNa: sa: bali: kudAtA |

nAtha: tava api kamale sa hiraNyahArI

na ata: asti te vitaraNe prativastu kincit ||

Prose Order:

hE kamale! kalpadruma sumita ghana: apradAtA karNa: apArthakaruNa: sa: bali:
kudAtA. tava nAtha: ca hiraNyahAri ata: vitaraNe te prativastu na.

Meaning:

kamale! Kalpaka tree has limited resources, the clouds are not very generous, KarNa is generous to undeserving, Bali Cakravarti gives in an unjust fashion, Your husband snatches gold and does not give it to others, only You have all the characteristics of a good donor.

Comments:

sumita: - has little wealth and also has flower all the times.

apAm+pradAtA - apradAtA which means gives water.

apArthakaruNa: - did not have mercy to Arjuna.

kudAtA - giving in an unjust fashion but its actual meaning is one who grants earth.

hiraNyahArI is used to mean one who took away HiranyAkshA.



Most generous tAyAr - SrI padmAvati tAyAr - Mylapore



SLOKAM 13

आमोदजुष्टं मधुकालयोगात्

फलं ददानं भजतामभीष्टम् ।

शाखाशतोदारसुपर्णवाहं

देहं रमे कल्पतरुं तवाः ॥

AmodajushTam madhukAla yogAt

phalam dadAnam bhajatAm abhIshTam |

SAkhASata udAra suparNa vAham

deham rame kalpatarum tava Ahu: ||

Prose Order:

hE rame! madhukAla yogAt AmodajushTam bhajatAm abhIshTam phalam dadAnam
SAkhASata udAra suparNa vAham te deham kalpatarum Ahu:

Meaning 1 befitting KaRpaka tree:

RamE! Experts of PurANAMs say that You are the Kalpa Vrksham that has the sweet smell of spring, that grants wishes and one that supports leaves on its many branches.

Meaning 2 befitting MahA Lakshmi:

PaurANika-s call Your body Kalpataru that is always associated with EmperumAn. You are suffused with bliss; You grant all that Your devotees wish and Your vehicle is GaruDA who has the Veda as his body.





'abdhikanyaA!' - SrI Ahobilavalli tAyAr- singaperumal koil

SLOKAM 14

मुदा वदान्याश्रितमब्धिकन्ये

यं किन्नरेशादधिकं करोषि ।

न किं नरेशादधिकः स एष

इतीममाहुर्भुवि हन्त सन्तः ॥

mudA vadAnyA ASritam abdhikanye

yam kinnareSA+ adhikam karoshi |

na kim nareSA+ adhika: sa esha

iti imam Ahu: bhuvi hanta santa: ||

Prose Order:

abdhikanye! vadAnyA tvam bhuvi yam ASritam mudA kinnareSA+adhikam karoshi.
santa: sa esha: kinnareSA+ nAdhika: iti imam vadanti. hanta!

Meaning:

abdhikanye! You give Your devotees more riches than that possessed by KuberA.
It is surprising that everyone remarks jealously that such a devotee is not
superior to KuberA.

Comments:

"nareSA+ adhika: na kim" means he is superior to all the kings.





IOka mAthA! - SrI perundevi tAyAr - kanchipuram

SLOKAM 15

विविधविभवदात्रीमिन्दिरे विश्वधात्रीं

भगवति पदवीं यः सेवते देवतेड्याम् ।

अधिकृतिलवमात्रादन्तरिक्षोन्मुखाक्षान्

अयमगणितसर्वानल्पदानोपसर्पेत् ॥

vividha vibhava dAtrIm indire viSvadhAtrIm

bhagavati padavIm ya: sevate devateDyAm |

adhikrtilava mAtrAt antarikshonmukha akshAn

ayam agaNita sarvAn alpadAt na upasarpet ||

Prose Order:

hE bhagavati! vividha vibhava dAtrIm viSvadhAtrIm devateDyAm ya: sevate ayam
adhikrtilava mAtrAt antarikshonmukha: akshAn agaNitasarvAn na upasarpet.

Meaning:

Bhagavati! The Mother of everyone and the One worshipped by devAs, any one who has received riches from You will not seek wealth from those who have limited riches but unlimited pride and so walk with their noses up in the air.

Comments:

The Mother of the universe and who is worshipped by the devAs is invoked here as the grantor of many kinds of wealth desired by Her devotees. The poet states that any one who was blessed to receive the boons from Her will not approach the arrogant petty kings, who strut about thinking that they are the greatest benefactors on earth.



*tAyAr is the only treasure to wish for!
SrIranganAcciyAr - SrIrangam
Thanks: Chi N Santhanakrishnan*

SLOKAM 16

त्वयि भगवति सत्यां सर्वमिष्टं ददत्यां

कमपि नृपपिशाचं याचते यः कुचेताः ।

फलवति सहकारे भासुरे सत्यदूरे

श्रयति दुरधिरोहं देवि शाकोटकं सः ॥

tvayi bhagavati satyAm sarvamishTam dadatyAm

kamapi nrpa piSAcam yAcate ya: kucetA: |

phalavati sahakAre bhAsure sati adUre

Srayati duradhiroham devi SAkoTakam sa: ||

Prose Order:

bhagavati devi sarvamishTam dadatyAm tvayi satyAm kamapi nrpa piSAcam yAcate sa: kucetA: phalavati sahakAre adUre bhAsure sati duradhiroham SakoTakam Srayati.

Meaning:

Bhagavati! Devi! When one approaches lowly kings for wealth instead of coming to You, it is as if one prefers to approach the SAkoTaka tree without the fruits and leaves and covered with fierce thorns while a delicious fruit-bearing mango tree is near by.

Comments:

While You are there to grant the best of boons on this earth and the other world, those who approach petty kings for support are like the one who ignores the Mango tree bent with ripe fruits in favor of the yeTTi tree covered by thorns and does not yield any fruits to enjoy.



†AyAr's sacred feet are the greatest boon grantors - SrIranganAcciyAr

SLOKAM 17

प्रपदनजुषां दृष्टादृष्टार्पणैकवदान्ययोः

तव चरणयोः सेवामेवाचराणि हरेः प्रिये ।

सकृदपि पुनस्त्रासी नासीय वित्त विवित्सया

परुषवचसां राज्ञां प्राज्ञावमानकृतां पुरः ॥

prapadanajushAm drshTAdrshTArpaNe eka vadAnyayo:

tava caraNayo: sevAmevAcarANi hare: priye |

sakrdapi puna: trAsI nAsIya vitta vivitsayaA

parusha vacasAm rAj~nAm prAj~nAvamAna krtAm pura: ||

Prose Order:

hare: priye! prapadanajushAm drushTAdrushTArpaNe ekavadAnyayo: tava caraNayo: sevAmevAcarANi parushavacasAm prAj~nAvamAnakrutAm rAj~nAm pura: puna: trAsI vitta vivitsayaA sakrdapi nAsIya.

Meaning:

Hari PriyE! I serve Your feet that grant benefits in this world and the next. Let me not beg money from miserly kings who say harsh words and do not respect the wise.

Comments:

The poet states that MahA Lakshmi's tiruvaDi-s are the greatest boon grantors both here in leelA VibhUti and in nitya VibhUti for those who have sought them as their refuge. It is for these reasons, the poet says that he performs kaimkaryams for those redeeming tiruvaDi-s. Oh Mother! Please bless me not to approach ever the haughty chieftains, who speak cruel words and disregard the learned because of their money.



*She blesses us with abundant wealth in the here and hereafter!
SrI mahAlakshmi tAyAr -Chembur SrI MaTham - Thanks: SrI V Ramaswamy*

SLOKAM 18

दृष्टादृष्टयार्द्रया शिशिरया दत्ताखिलार्थास्त्वया

मातर्वातविधूतवारिदचलश्रीलेशलब्धोन्नतेः ।

दर्पोद्विक्तविनर्तितभ्रु परुषं दन्दह्यमानेक्षणं

दास्योरास्यमुपास्य कस्यचिदमी न स्याम हास्या वयम् ॥

drshTA drshTadayA: drayA SiSirayA datta akhilArthA: tvayA

mAta: vAta vidhUta vArida cala SrIleSa labdha unnate: |

darpodrikta vinartita bhru parusham dandahyamAna IkshaNam

dAsyo: AsyamupAsya kasyacii amI na syAma hAsyA vayam ||

Prose Order:

hE mAta! vayam drushTAdrushTadayA: drayASiSirayA tvayA datta
akhilArthassanta: vAta vArida cala SrIleSa labdha unnate darpodrikta vinartita
bhru parusham dandahyamAna: IkshaNam kasyacit tasyo: AsyamupAsya hAsyA: na
syAma (tatA kuru).

Meaning:

mAta! We will get abundant wealth and other riches (here and the hereafter) only from You. We will not stand before haughty alpa SrImAns, whose wealth could be destroyed in an instant, and who become so vain that those who need their help fear their anger as they direct their fiery glances at those who approach them for help. They make it thus hard to approach them. We will not become objects of ridicule by begging wealth from such alpa SrImAns, who became rich by stealing another person's wealth. Mother! Please make our wishes to stay away from such petty tyrants come true by granting us adequate wealth with Your dayA-laden heart!



Let aDiyEn praise only You - SrIranganAcciyAr - SrIrangam

SLOKAM 19

कातर्येण कदर्यवर्यनृपतिप्रीतिप्रतीक्षोदितः

कष्टं कष्टमपास्तवास्तवचमत्कारो न मे रोचते ।

रामे वेङ्कटनेतुरद्भुतगुणग्रामे दयामेदुरां

त्वामेव श्रितकामधेनुमसकृत् सा मे स्तुतां भारती ॥

kAtaryeNa kadaryavarya nrpati prIti pratIkshA udita:

kashTam kashTam apAsta vAstava camatkAra: na me rocate |

rAme venkaTanetu: adbhutaguNagrAme dayAmedurAm

tvAm eva Srita kAMadhenum asakrt sA me stutAm bhAratI ||

Prose Order :

venkaTanetu: rAme adbutaguNagrAme sA me bhAratI kAtaryeNa kadaryavarya
nrpati prItipratikshA udita : apAsta vAstava camatkAra: me na rocate. kashTam
kashTam. dayA medurAm ASrita kAMadhenum tvAmeva stutAm.

Meaning:

Previously my tongue (speech) did not praise tiruvenkaTamuDaiyAn thinking that He may not grant me the desired boons. My speech developed dosham from that lapse. My tongue praised instead evil, undeserving kings anticipating rewards from them. I am now ashamed of my bad behavior. May my eulogy of Your limitless, auspicious guNams praise only You, Who is the granter of all riches to Your devotees.

Comments:

The poet develops nirvedam over his lapses of praising the lowly and egotistic kings in the hope of being rewarded with riches. He asks for the pardon of the dayA mUrti, MahA Lakshmi and seeks to delight Her with his stuti of Her.



*The matchless consort of SrIman nArAyaNan!
SrI Perundevi tAyAr - kanchipuram
Thanks: SrI B Senthil*

SLOKAM 20

भीमानहं न भीमान् राज्ञां निचयान् श्रयेय घोराज्ञान् ।

कल्पानोकहकल्पान् शौरैः दारान् भजे महोदारान् ॥

bhImAn aham na bhImAn rAj~nAm nicayAn Srayeya ghorAj~nAn |

kalpAnokaha kalpAn Saure: dArAn bhaje mahodArAn ||

Prose Order:

aham ghorAj~nAn bhImAn rAj~nAm nicayAn bhImAn na Srayeya. (kimtu)
kalpAnokaha kalpAn mahodArAn Saure: dArAn bhaje.

Meaning:

I will not approach with fear the kings with fearsome faces to seek riches. From now on, I will praise and surrender only to nArAyaNan's consort who displays matchless and abundant generosity.



॥ इति श्रीलक्ष्मीसहस्रे वदान्यस्तवकः ॥

|| iti SrI lakshmi sahasre vadAnyastabaka: ||

