

Sri lakshmi sahasram aiSwarya stabakam

(stabakam 10)



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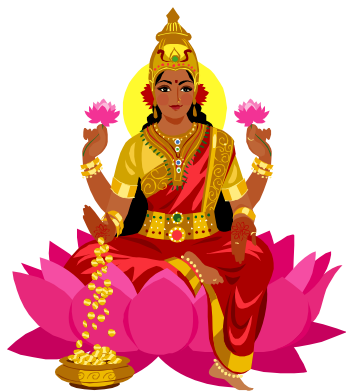
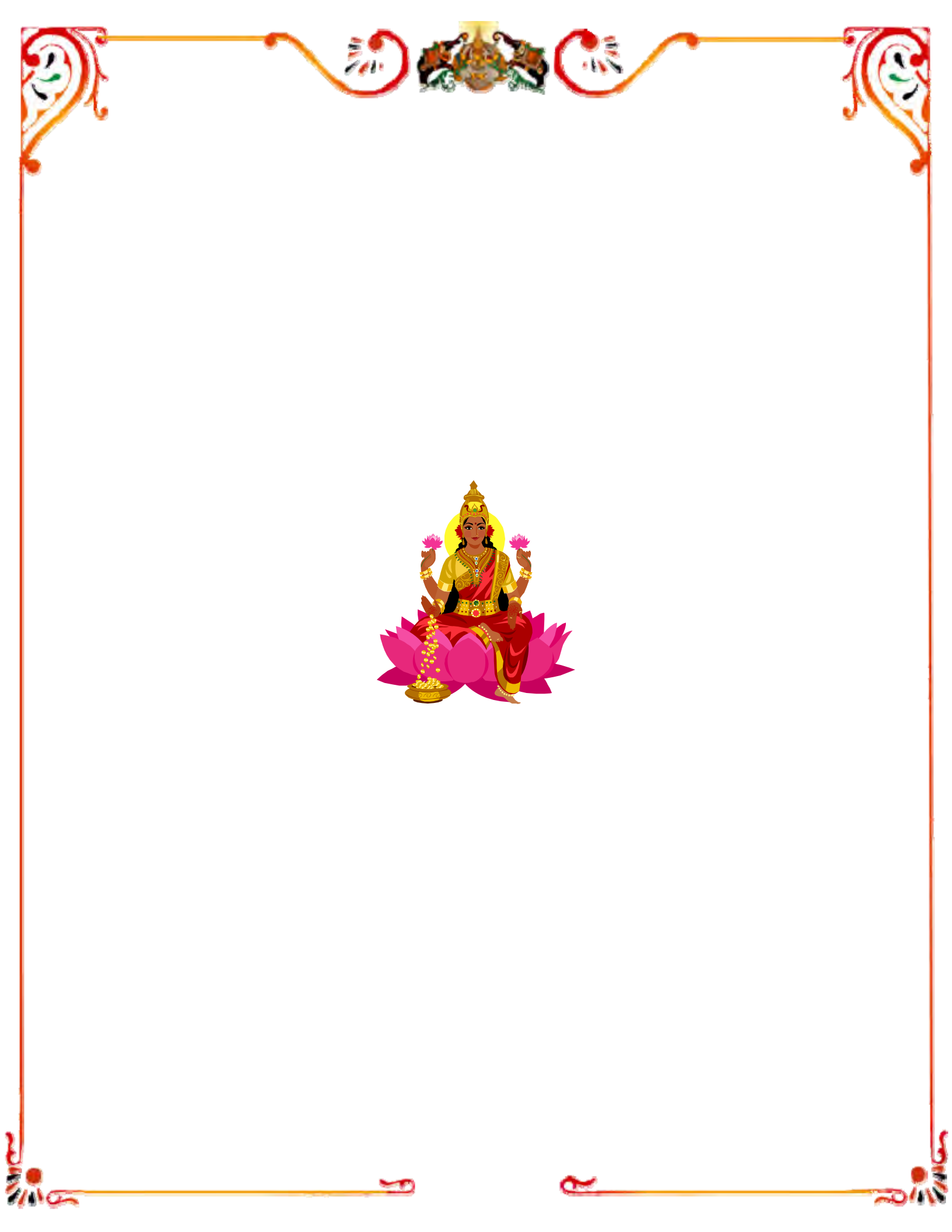
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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

LAKSHMI SAHASRAM

स्तवकः १० - ऐश्वर्यस्तवकः

STABAKAM 10 - AISWARYA STABAKAM



INTRODUCTION BY SRI. V. SADAGOPAN:

The aiSvarya and the Vaibhavam of PirATTi has been celebrated by SrI sUktam (Rg Veda khila Rk), Lakshmi tantram of pAncarAtra Agamam, catussloki of Swamy ALavantAr, SrI stavam of KureSar, SrI guNaratna koSam of ParASara BhaTTar, and SrI stuti of Swamy Desikan. All of these SrI sUktis have been covered in one of the e-book series (Sundarasimham.org, Ahobilavalli.org, Srihayagrivan.org). Echoes from many of the above SrI sUktis are heard in this aiSvarya stabakam consisting of 19 Slokams. The poet makes a convincing case for PirATTi to be revered as ISvari. Following the fine lines of SAstram, the poet states that She is equal to the Lord in every respect, while being subservient to Him as Her Lord. Following "veda-loka maryAdai", She is recognized as Sesha bhUtai to Her Lord alone and as the unique divya Mithunam, Who is Seshi to all others. She is Seshi-

bhUtai to all cetanams at all times (abhyAdishThAnam ca ekam Seshitvam) according to SomayAji ANDAn.

Each of the Slokams of aiSvarya stabakam are distillation of the meanings of siddhAntam that are quintessential to our Sri VaishNava sampradAyam. She is identified here as ISvari (ISvaryavati), Vibhu (pervasive presence every where) and antataryAmini (indweller of all cetana-acetanams). In the first Slokam itself, Kavi states what students of Veda-VedAntam say (brahma vAdina: vadanti) about Her: She is the Mother of the Universe (viSvasya janani) with wealth equal to Her Lord (viSvambhaara sama aiSvaryAm) in every aspect.

In the second Slokam, Kavi says: "Oh Mother of the Universe! Both You and Your Lord display eka Seshitvam as a natural thing (anupAdhikam Isitrivam murAre: te ca sAdhAraNam). Both of You as the divine couple (divya mithunam) demonstrate Lordship over the Universe (cetanams and acetanams) naturally. In accepting this common dharmam by both of You, the vedic concept of the mitra vAruNA or indrAgni dyads are revealed.

The nine verses of Rg Veda (V.62) pay tribute to this VaruNa-mitra dyad. Here VaruNa (rAjA varuNa) is saluted as infinity and purity, while Mitra is recognized as dear as life (prANavat suhrd) and harmonious. Together, they form the dyad and bless the world (Rg Vedam.V.62.2): "That is the utter vastness of You, Oh Mitra and VaruNa, there the Lord of the movement milks the herds of his stable radiance by the days. Lo, Your twain (dyad) swell all the streams of the blissful one and Your one wheel moves in their path". The two Vedic Gods, Agni and Indra form another dyad named "indrAgni" just like "mithrAvaruNa". They become one devatA for receiving havis in yAgam and they are invoked together. There are five Rg Veda Mantrams shaped in the form of a dialog between Indra and Agastya, where the indrAgni dyad is saluted (hymn I.170). IndrA explains to Agastya here: "..... Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to immortality. Let us two (indrAgni) extend for thee thy effective sacrifice". Agastya here is not the Vedic sage Agastya, but the infinitesimal soul (jIvan) inside each of us and

indrAgni is the supreme Lord. The divine dampatis are referred to in the second Slokam of aiSvarya stabakam that They are demonstrating explicitly eka devatAtvam (mitravaruNAdi devatAtvam sphuTam nidarSanam pratIma:). As Lakshmi-nArAyaNars, they are one God such as indrAgni and Mitra-VaruNAs.

In the third Slokam, Kavi points out that they are sarva Seshis for all cetanams (aSesha-Seshi bhAvam) while they observe between themselves Sesha-Seshi bhAvam (PirATTi as Sesham and the Lord as Her Seshi): "asyA mamaca Sesham hi vibhUti: upayAtmika".

In the 5th Slokam, Kavi dwells on the saha-dharmiNi aspect of the Lord's dAmpatyam with MahA Lakshmi. The indispensability of the Lord being with His consort as one performing an yaj~nam of SaraNAGata rakshaNam is emphasized here. Only a grhastan is qualified to perform a yAgam. Hence, Sriman nArAyaNan cannot ever be without His PirATTi even for a second. One never knows when a jIvan is going to perform SaraNAGati and offer his Atman as Havis and the Yaj~na Purushan and His consort have to be there together for the successful performance of the Yaj~nam.

In the 7th Slokam, Kavi takes on those, who out of their ignorance classify MahA Lakshmi in the assembly of jIvAs (jIva koTi). On the authority of SrI VishNu PurANa vAkyams, the Kavi establishes that She is a Vibhu and not an aNu and there is no difference between Lakshmi and Her Lord by svarUpam or svabhAvam.

In the 8th Slokam, the Kavi cites the Veda PramANam (SrI sUktam) to establish the eka Seshitva vaibhavam of PirATTi.

In the 13th Slokam, the Kavi points out the sins one accumulates in denying the ISvaratvam of the Lord and His Devi. He has SaivAs in mind here, who declare that SivA is superior to VishNu. The sins of those who deny the ISvaratvam of PirATTi according to the Kavi are thousand fold higher than the SaivAs.

In the final two Slokams of this stabakam, the kavi cites the proof offered by dvaya mantram used in the anushThAnam of our SaraNAGati to settle the

argument about both Lakshmi and her divine consort being the goal of Prapatti Yaj~nam and the Atma havis offered there. That Atma havis is offered with the invocation of "SrImate nArAyaNAya", which underlines the fact that both Lakshmi and nArAyaNan are the uddheSyALs for the Atma havis.

In the final Slokam of this stabakam, SrI VenkaTAdhvari Kavi concludes by stating that Lakshmi has aiSvarya equal to that of Her Lord and can bless one with Moksham like Her Lord through Her krpA kaTAKsham. The Kavi recognizes Lakshmi as the ISvari of all and states that he will eulogize Her always.





Slokams and Commentaries





Jeevan serves EmperumAn and pirATTi in paramapadaam

SLOKAM 1

विश्वस्य जननीमेव विश्वस्य शरणं वृणे ।

विश्वम्भरसमैश्वर्या विदुर्या ब्रह्मवादिनः ॥

viSvasya jananImeva viSvasya SaraNam vrNe |

viSvambharasam aiSvaryAm vidu: yAm brahmavAdina: ||

Meaning and Comments:

I worship the Lakshmi, the JaganmA TA whom experts of Vedanta consider as the possessor of all the aiSvarya. I pray to Her to grant me Parama prApti of serving EmperumAn.

PirATTi plays the three roles upAyam (means), upeyam (goal) and purushAkAram (mediator). She has the resources, aiSvaryam to fulfill these roles. This world, the leelA VibhUti and Paramapadam, the nitya VibhUti are Her aiSvaryam. She is able to do anything to achieve Her goal of bringing the jIivAs to EmperumAn as She is the possessor of all the means. She is the means by which one reaches EmperumAn. She mitigates EmperumAn's anger that arises when He sees our loads of pApam. She amplifies any small good deed we might have done consciously or unconsciously. Thus She plays the role of a good mediatrix. She is also the goal to be reached. She never leaves EmperumAn's company. So when the jIivAs reach EmperumAn who is Sriya:pati and serve Him, the jIvan is serving PirATTi also. This Slokam brings out all these meanings clearly.





perumAl and pirATTi function as one ISwara - namperumal in mohini alankaram

SLOKAM 2

अनुपाधिकमम्ब ते मुरारेः

अपि साधारणमाहुरीशितृत्वम् ।

स्फुटमत्र निदर्शनं प्रतीमो

ननु मित्रावरुणादि देवतात्वम् ॥

anupAdhikam amba te murAre:

api sAdhAraNam Ahu: ISitritvam |

sphuTamatra nidarSanam pratImo

nanu mitrAvaruNAdi devatAtvam ||

Meaning and Comments:

amba! Both You and EmperumAn are ISvara for the universe. We have seen that Mitra and Varuna are considered as one devata MitraAvaruna. Similarly Indra and Agni are considered as indrAgni, one devata. So there is no problem in accepting a dharma that is common to both of You.

In the previous Slokam, it is said PirATTi has everything as Her aiSvaryam similar to EmperumAn. This might imply that there are two ISvarAs. In this Slokam the poet explains that it is not so. Both of them have the capacity to direct (ISvaratvam) but they should be considered as one devata as seen in some other situations. Mitra and VaruNa though two different gods are considered as one devata. Similarly Indra and Agni are considered as one devata. Thus PerumAL and PirATTi together function as one ISvara.





EmperumAn is Seshi to everything including Lakshmi - tiruveLLarai serti

SLOKAM 3

अविशेषमशेष शेषिभावं

युवयोर्यद्यपि वर्णयन्ति सन्तः ।

तनये जलधेर्मिथः प्रतीतः

तदपि स्वामिनि शेषशेषिभावः ॥

aviSesham aSesha SeshibhAvam

yuvayo: yadyapi varNayanti santa: |

tanaye jaladhermitha: pratIta:

tadapi svAmini SeshaSeshibhAva: ||

Meaning and Comments:

hE jaladhe: tanaye (Daughter of the Ocean)! All the experts explain that both EmperumAn and You are the Seshi of everything. However Svamini! Between You both it is understood by all that EmperumAn is the Seshi and You are His SeshabhUtai.

EmperumAn says "asyA: mama ca Sesham hi vibhUti: upayAtmikA:" Thus experts say that both nitya vibhUti and leela vibhUti belong to EmperumAn and PirATTi. However the problem of two ISvarAs will not occur due to the statement "tasyASca jagataSca aham ISvara: vedaviSrta:" that is seen in VedAs. Thus EmperumAn is Seshi for everything including Lakshmi.



SLOKAM 4

तुल्येऽपि ते नाथविशेषणत्वे

व्यक्तं गुणादस्ति विशेष एषः ।

प्रत्यक्तमब्धेः तनये भवत्याः

प्राज्ञा गुणानाञ्च परात्त्वमाहुः ॥

tulyepi te nAthaviSeshaNatve

vyaktam guNAdasti viSesha esha: |

pratyaktvam abdhe: tanaye bhavatyA:

prAj~nAa guNAnAm ca parAktvamAhu: ||

Meaning and Comments:

Daughter of the Ocean! Even though both Your and EmperumAn's kalyAna guNAs have the common quality of being with Him always, it is well known that You have the quality of svayam prakASam that His kalyAna guNAs lack.

Some may say that PirATTi is one of the attributes (guNams) of EmperumAn that will never exist without Him. The poet proves that it is a wrong notion. PirATTi is a cetana while EmperumAn's other guNams are acetanam. Thus She is not a quality (guNam) of EmperumAn.



SLOKAM 5

संसाराब्धौ मज्जतां सज्जनानां

रक्षायज्ञे दीक्षितो राक्षसारिः ।

अम्भोराशेः पुत्रि पत्न्यास्तवासौ

अन्वारम्भं नित्यमेत्यम्बुजाक्षः ॥

samsArAbdhau majjatAm sajjanAnAm

rakshAyaj~ne dIkshita: rAkshasAri: |

ambhorASe: putri patnyAstavAsau

anvArambham nityametyambujAksha: ||

Meaning and Comments:

Lakshmi! EmperumAn has taken the resolution of destroying the rAkshasAs and saving those who are struggling in the ocean of samsAra when they follow the right path. This is a yAgam that the Lord performs eternally. For that He needs to be a householder. Thus EmperumAn is therefore always with You and never leaves Your company.

Only a grhastan has the authority to perform yAgam and yaj~nams. If any of these karmAs are done in the absence of the wife, they are not fruitful. Thus the presence of the spouse is very essential. As EmperumAn is performing the yAgam of rescuing the jIvAs the presence of His consort, PirATTi is essential for it to be fruitful.





Everything is HER aiSvaryam - Sri perundevi tAyAr

SLOKAM 6

अस्येशानेत्यागमस्तावदास्तां

ऐश्वर्येऽस्मिन्नस्मदम्ब त्वदीये ।

जागर्त्येव व्यासतातप्रणीतं

श्लाघ्यं विष्णोस्तत् पुराणं प्रमाणम् ॥

asyeSAnetyAgamastAvadAstAm

aiSvarye asmin asmat amba tvadiYe |

jAgartyeva vyAsatAtapraNItam

SlAghyam vishNostat purANam pramANam ||

Meaning:

hE amba! In addition to the statement "asyeSAnA" which considers Your aiSvaryam to be equivalent to that of EmperumAn, VishNu purANam, the best among PurANAs, also says that everything is Your aiSvaryam.



SLOKAM 7

जल्पाकास्ते जीवकोटि प्रवेशं

स्वल्पप्रज्ञा ये रमे कल्पयन्ति ।

विश्वं व्याप्तं विष्णुनाम्ब त्वया चेति

उक्तिस्तान् प्रत्युत्तरं शक्तिसूनोः ॥

jalpAkAste jIvakoTi praveSam

svalpa praj~nA ye rame kalpayanti |

viSvam vyAptam vishNunA amba tvayA ca iti

ukti: tAn prati uttaram SaktisUno: ||

Meaning and Comments:

For those small-minded people who say that You are a jIvan with jIva svarUpam, ParASara's words that both You and EmperumAn are omnipresent will be an appropriate answer.

ParASara in his VishNu purANam says "yathA sarvagato vishNustathaiveyam dvijottama:". It is very clear that both PirATTi and EmperumAn have Vibhutvam (Pervasive presence in all cetanam and acetanam) as their svarUpam and svabhavam and are sarva vyApi. Thus when one says PirATTi belongs to the jIvakOti, then it is against this prAmAnam.



SLOKAM 8

वेदोद्याने पारिजातायमानं

श्रीसूक्तं तज्जायतां श्रेयसे नः ।

पारेवाचां भासुरे त्वत्प्रभावे

चक्षुष्मन्तो देवि येनैव सन्तः ॥

vedodyAne pArijAtAyamAnam

SrIsUktam tat jAyatAm Sreyase na: |

pArevAcAm bhAsure tvat prabhAve

cakshushmanto devi yenaiva santa: ||

Meaning and Comments:

hE devi! Let the SrI sUktam that is the pArijAta tree in the garden of Karpaka trees and that which impressed sages and rshis like ParASarA and served as fuel for their works on You help us in proving that You are not a jIvan.

Sages like ParASara composed their works after realizing PirATTi's aiSvaryam, mangalam, mOksha pradhAyitvam and iSvaratvam from SrI sUktam. SrI sUktam is like the pArijAta tree that can grant any wish for those who chant it. The poet says let such a SrI sUktam grant us moksham and success when arguing with our opponents (e-book #73 in the ahobilavalli series: <http://www.ahobilavalli.org>).





hE! viSvAmbA!

SLOKAM 9

दम्पत्योरिह युवयोरधीश्वरत्वं

व्यासज्ज्य स्थितमिति सङ्गतं मतं नः ।

विश्वाम्ब श्रुतिकथितं विहाय पत्नीं

कर्तृत्वं क्रतुषु न केवलस्य पुंसः ॥

dampatyo: iha yuvayo: adhISvaratvam

vyAsajjya sthitam iti sangatam matam na: |

viSvAmba Sruti kathitam vihAya patnIm

kartrtvam kratushu na kevalasya pumsa: ||

Meaning and Comments:

he viSvAmba! Our siddhAntam is that both You and EmperumAn have ISvaratvam. It is not possible for one to do yAgam and other karmAs mentioned in VedAs without a wife.

VedAs say that EmperumAn has the capacity to create the universe and serve as its rakshakan. It does not mention that PirATTi has these capacities. So one may wonder how we could attribute these qualities to PirATTi. When the Veda says "yajeta svarga kAma:" one who should do yAgam to obtain svargam it means that a grhastan along with his wife should do the yAgam. One who does not have a wife is not qualified to do the yAgam. So even though the wife is not mentioned specifically in the instructions the VedAs imply that the wife should also be a part of the yAgam. Thus the yAgam that EmperumAn performs namely creating, sustaining and dissolving the universe cannot be done without PirATTi.



SLOKAM 10

दत्ताशयासु भवतीमहिमोपदेशे

तत्तादृशीषु निगमान्त सरस्वतीषु ।

नारायणाप्रियतमे निखिलाभ्युपेतं

रामायणं ननु जयत्युपबृंहणं नः ॥

dattASayAsu bhavatImahimopadeSe

tattAdrSIshu nigamAnta sarasvatIshu |

nArAyaNApriyatame nikhilAbhyupetam

rAmAyaNam nanu jayatyupabrmhANam na: ||

Meaning and Comments:

hE nArAyaNa priyatamE! VaalmIki's RaamAyaNam serves as a prAmANam to explain the parts of Upanishads that sing Your glory.

Srimad RaamAyaNam is said to be a pramANam as it explains the Sruti. Some of the purANams are not accepted as full prAmANam as sages who had rajo or tamo guNAs composed it. Some of the works have doshAs that the subject they describe does not have sattva guNam. RaamAyaNam talks about Sriya:pati and the composer is a sage who has sattva guNam and he composed it after Brahma commanded him to do so. It describes very elaborately the greatness of PirATTi. Hence the poet says RaamAyaNam alone is sufficient to explain PirATTi's glory (sitAyA: caritam mahat).



SLOKAM 11

एकग्रीवैः निगमशिखरैरिन्दरे निर्विशेषं
विश्वव्याप्तिर्जननि युवयोर्व्यक्तमुद्गुष्यमाणा ।

ज्ञानद्वारा तव मधुरिपोरात्मनैवेत्यलीका

वैषम्योक्तिः कुत उपनता हन्त केषाञ्चिदेषा ॥

eka grIvai: nigamaSikharai: indire nirviSesham

viSvavyApti: janani yuvayo: vyaktam udghushyamANA |

j~nAnadvArA tava madhuriporAtmanaivetyaLIkA

vaishamyokti: kuta upanata hanta keshAncit esha ||

Meaning and Comments:

hE indirE! It is funny to see some people say that Your j~nAnam is omnipresent just like that of muktAtma while EmperumAn is omnipresent both by His svarUpam and j~nAnam. PurANams and Upanishads say clearly that both of You have omnipresence. It is not clear where the other opinion found proof.

VishNu purANam says PirATTi is omnipresent just like VishNu (yathA sarvagata: vishNu, and per one version of Sri stuti vAkyam tvayaitat vishNunA cAmba jagatvyAptam). Hence the other opinion that PirATTi's omnipresence is like that of a muktAtma is not correct.





tAyAr has vibhutvam

SLOKAM 12

वैभवं तव मुकुन्दपत्नि यो

वेद वेदशिखरानुवर्णितम् ।

वैभवं भुवि स विन्दति स्थिरं

दुस्त्यजं त्यजति वै भवं ततः ॥

vaibhavam tava mukundapatni yo

veda vedaSikhara anuvarNitam |

vaibhavam bhuvi sa vindati sthiram

dustyajam tyajati vai bhavam tata: ||

Meaning and Comments:

hE mukunda patni! One who knows Your vibhutvam attains eternal fame. He crosses samsAra that is very difficult to cross at the time of his death.

This Slokam is similar to the Slokam in Bhagavat Gita where KrshNa says that one who knows His avatAra rahasyam will never go through samsAram again. The one who knows the vibhutvam of PirATTi also will cross the ocean of samsAram very easily.



SLOKAM 13

ऐश्वर्यमत्र मधुहन्तुरपहुते यो

यो वा तवापि जगदम्ब तयोरुदीच्यः ।

प्राच्यात् प्रदुष्यति विशिष्य पितृद्विषोऽपि

मातृद्विषस्त्रिभुवने महती हि गर्हा ॥

aiSvaryam atra madhuhantu: apahnute yo

yo vA tavApi jagadamba tayo: udIcyā: |

prAcyAt pradushyati viSishya pitrdvishopi

mAtrdvisha: tribhuvane mahatI hi garhA ||

Meaning and Comments:

hE Jagadamba! One who does not accept You as ISvari will get more pApam than one who does not accept EmperumAn as ISvaran. In all the three worlds one who hurts his mother will be reprimanded more than the one who hurts his father.

This Slokam indirectly refers to Saiva philosophy that says it is Siva who is ISvara and not Sriman nArAyaNan. Even those subscribe to this philosophy would accumulate less pApam than the one who says PirATTi is not ISvari. The term "pitu: sata guNam mAtA gauraveNa adirichyate" says that a mother is hundred times greater than the father. Hence one who does not accept the greatness of PirATTi, Jagadamba even though all the prAmAnams say so will be the lowest of the lowest.



SLOKAM 14

श्रीमद्रामावरजसरणिं श्रेयसीमाश्रिताना-

माचार्याणामपि च कुहचिद्यस्तवाणुत्ववादः

तस्याकूतं परमपुरुषापेक्षया तेऽब्धिकन्ये

शेषत्वेन स्वत उपनत न्यूनतायां प्रतीमः ॥

SrImat rAmAvaraja saraNim SreyasIm ASritAnAm

AcAryANAm api ca kuhacit ya: tava aNuttvavAda:

Tasya AkUtam paramapurushApekshayA te abdhikanye

Seshatvena svata upanata nyUnatAyAm pratIma: ||

Meaning and Comments:

hE abdhikanyE! Some of the AcAryas who follow Sri RamAnujA's siddhAntam may have mentioned in their works that SrI is like a jIva (aNu) and not Vibhu. They must have said so to indicate that You are SeshabhUtai to EmperumAn just like the jIvAs.

Sri Ramanuja is j~nAna bhakti SrimAn. His siddhAntam is free from any errors. However some followers of RamAnuja siddhAntam have said that PirATTi has aNu svarUpam, she is limited and not omnipresent. The poet gives a reason for that statement. He says both jIva and PirATTi are SeshabhUtAs of EmperumAn who is sarva Seshi and so those authors must have included PirATTi also in the jIvakoTi.





KshIrAmbudherAtmajal - Mylapore SrI Alamelumanga tAyAr

SLOKAM 15

राजन्वन्ति जगौ जगन्ति निगमो द्वाभ्यां युवाभ्यामपि

द्वैराज्यं न हि तावता प्रसजति क्षीराम्बुधेरात्मजे ।

आग्नावैष्णव शब्दभाजि यजनेऽधिष्ठानयुग्माश्रितां

एकामेव हि देवतां सुमनसः शंसन्ति मीमांसकाः ॥

rAjanvanti jagau jaganti nigama: dvAbhyAm yuvAbhyAm api

dvairAjyam na hi tAvatA prasajati kshIrAmbudherAtmaje |

AgnAvaishNava SabdabhAji yajane adhishThAnayugmASritAm

ekAmeva hi devatAm sumanasa: Samsanti mImAmsakA: ||

Meaning and Comments:

KshIrAmbudherAtmaje! Srutis say that the world is ruled well by both You and EmperumAn. If You both are independent rulers, then there will problems due to mutual disagreements. As the Srutis say that it is a good rule, then it should be free from such problems. Hence You both rule the world together and not as separate rulers. This is similar to the AgnAvaishNava yaj~nam. Here both Agni and VishNu are the devatAs for the yaj~nam. The mImAmsakAs have decided that the devata for his yaj~nam is only one and not two based on the qualification of Agni and VishNu to serve as the devata for his yaj~nam. They are not two separate entities as far as being the devata for the yaj~nam is concerned. Hence in this situation also one should conclude that when ruling the world is concerned both of You rule as one unit and not as two separate entities.





tAyAr is eternally associated with SrIman nArAyaNan! - tiruviNNagaram serti

SLOKAM 16

रामाकारे जनकतनया रुक्मिणी कृष्णरूपे

भर्तुः कृष्णाजिनमुपगता ब्रह्मचर्येऽपि पद्मे ।

अन्तर्यन्तुः सकलजगतामच्युतादच्युतां त्वं

धत्से मूर्तिं तदिह युवयोः प्रस्फुटो नित्ययोगः ॥

rAmAkAre janakatanayA rukmiNI krshNarUpe

bhartu: krshNAjinamupagata brahmacarye api padme |

antaryantu: sakalajagatAm acyutAt acyutAm tvam

dhatse mUrtim tadiha yuvayo: prasphuTo nityayoga: ||

Meaning and Comments:

hE PadmAvati!, when EmperumAn incarnated as RamA You appeared as Sita. During KrshNAvatAram You appeared as RukminI. Even when EmperumAn incarnated as a brahmacAri, You never left His chest that He had to cover You under the deer skin tied to His Yaj~nopavItam. Thus You are eternally associated with nArAyanA, who is the antaryAmi of everything. Everyone knows Your togetherness.

In the first Slokam of this stabakam the poet described the purushAkAra Prapatti. Here he describes the Prapatti described by dvaya mantram which is surrendering to EmperumAn who is SiddhopAyam. He says when one surrenders to nArAyaNA, he is surrendering to PirATTi also as She never leaves His company. SrI NammAzhvAr describes this as "agalakillEn iRaiyumenRu alarmEl mangai uRai mArbhA". Thus both PirATTi and EmperumAn are upeyam for the jIvan.

SLOKAM 17

पदव्यां भव्यायां कृतरुचिरमार्गं परिहरन्

अकम्पं विस्त्रम्भं विदधदभिरक्षेदयमिति ।

व्यवस्यन् गोप्तृत्वं व्यपसरदुपायान्तरकथः

भवत्या संश्लिष्टे भगवति निदध्यान्निजभरम् ॥

padavyAm bhavyAyAm krtaruci: amArgam pariharan

akampam visrambham vidadhat abhirakshedayam iti |

vyavasyan goptrtvam vyapasarat upAyAntarakatha:

bhavatyA samSlishte bhagavati nidadhyAt nijabharam ||

Meaning and Comments:

In this Slokam, the poet tells us how to do Prapatti. One should have firm resolve that he has no other recourse but EmperumAn, he should follow nitya and naimitya karma, he should shun kAmya karma, he should have mahA viSvAsam that EmperumAn will protect him, he should request EmperumAn to protect him and thus surrender to EmperumAn who is associated with PirATTi.

In this Slokam the kavi describes the five parts of Prapatti. AnukUlya sankalpam, prAtikUlya varjanam, mahA viSvAsam, kArpaNyam and goptrtva varaNam are the five parts of Prapatti. Prapatti requires only these five parts and nothing else to lead one to Sriya:pati, Who is the siddhopAyan.



SLOKAM 18

न्यासक्रिया करणमन्त्र पदानुरोधात्

उद्देश्यमात्महविषि स्वयमर्प्यमाणे ।

वराशिपुत्रि भवती विशिनष्टि नाथं

यागे महेन्द्रमखिलाम्ब यथा महत्त्वम् ॥

nyAsakriyA karaNamantra padAnurodhAt

uddeSyam Atmahavishi svayam arpyamANe |

varASiputri bhavatI viSinashTi nAtham

yAge mahendram akhilAmba yathA mahattvam ||

Meaning and Comments:

Daughter of the Ocean! Your consort is the uddheSyam of the Atma yAgam where AtmA is offered as food or havis. In the mahendra yAgam when Indra is referred to as Mahendran, his quality of mahatvam is invoked. Similarly in the nyAsa yAgam when the dvaya mantram is chanted the Sriya:patitvam of EmperumAn is invoked by the term "Srimate nArAyanAya." Thus You become the uniquely identifying quality of EmperumAn, His viSeshaNam.





Mokshapradayini - SrI kanakavalli tAyAr, tiruevvuL

SLOKAM 19

इच्छार्जित बहुदेहां इन्द्रादि पदप्रदावलोकलवाम् ।

ईशानां भुवनानामीडीमहि नियतमिन्दिरे भवतीम् ॥

icchArjita bahudehAm indrAdipada prada avalokalavAm |

ISAnAm bhuvanAnAm IDImahi niyatam indire bhavatIm ||

Meaning and Comments:

I worship You Lakshmi who can incarnate in any form You choose, who can grant great positions such as Indrapadavi by Her cursory glance and who is the ISvari of all worlds.

The poet finishes this stabakam by reconfirming that PirATTi has everything as Her possession. She is able to take any form She wishes by Her mere sankalpam. She is mokashpradAyai, one who can grant any wish and even the highest wish of moksha prApti. She is the ISwari of everyone. Thus the poet performs Prapatti to Lakshmi PirATTi in this stabakam.

॥ इति श्रीलक्ष्मी सहस्रे ऐश्वर्यस्तवकः ॥

|| iti SrI lakshmI sahasre aiSvarya stabaka: ||

