

# Sri lakshmi sahasram kshAnti stabakam

(stabakam 11)



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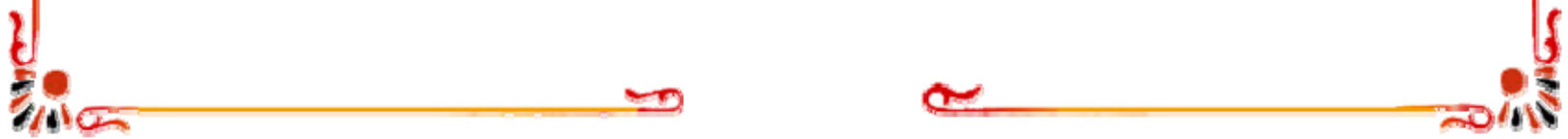
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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

## लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

### lakshmi sahasram

क्षान्तिस्तवकः kshAnti stabakam

स्तवकः ११ stabakam 11



#### INTRODUCTION BY SRI. V. SADAGOPAN:

KshAnti means Patience, Forbearance, Forgiveness. This is very close in meaning for kshamA, one of the nAmAs of BhUmi Devi because of Her Forbearance. This guNam is also known as an AbharaNam for yatISvarALs, who tolerate and forgive their enemies as well as their well wishers with equanimity and forbearance. The 8<sup>th</sup> nAmA and the 83<sup>rd</sup> nAmA in SrI Lakshmi ashTottaram are:

kshamAyai nama: and kshAntyai nama:

Not only is She revered as KshAnti but She has powerful influence over Her Lord and grows His KshAnti (tat kshAnti samvardhinIm). SrI VenkaTAdhvari kavi chose to celebrate the KshAnti guNam of Periya PirATTi in this stabakam.

SrimAn PaaTrachAr of Sri KrshNa sabhA makes these observations about this stabakam: "We commit sins almost every moment and that redemption from even a single sin may take many births. The poet says that only Her mercy will expatiate all the sins. Veda VyAsA's son, SrI VedAcAriar writes about this attribute in KshamA shoDaSi (anubandham) and Swamy Desikan has written extensively about

this in SrI pAduKA sahasram".

Sri U. Ve. SrivatsaankAcAryar Swamy states that this stabakam focuses on the guNam of KshAnti of Periya PirATTi.

KUreSar points out that it will take many crores of Brahma Devan's Kalpams even to get rid of the sins accumulated in half a second by a jIvan. All of these bundles of sins can not be destroyed by various PrAyaScittams either recommended by the various mantrams of the atharva Vedam. They keep accumulating. The only prAyaScittam that is effective to chase away these pApams is the prayer to Periya PirATTi ("prAyaScittam kshamasveti prArthanaikeva kevalam"). Periya PirATTi is the KshAnti mUrthi and She alone can forgive us out of Her compassion for us engaged tirelessly in accumulating huge bundles of sins.

The Veda Mantrams deal with the sins that we accumulate and classifies them in to four categories:

1. pApa,
2. amhas,
3. enas and
4. agha.

pApa is defined as the sin of the mind. Vedam itself points out that the sins shall not be extricated away from us until He comes to our rescue (as a result of PirATTi's intercession). He alone is our atonement for the manushya krta pApams arising from the transgression of His SAstrAs. His reaction to such flouting of His SAstrams is the display of His mighty anger and His inclination to punish the sinner (seeRRam). Our prayers to Periya PirATTi, who is the embodiment of KshAnti, results in Her successful intervention with Her Lord to overlook these sins and grant the suffering jIvan the highest of PurushArthams, viz., Moksha sukham.

In the fourth Slokam, the Kavi states with firmness that PirATTi is the embodiment of KshamA (KshAnti): "bhavati mUrtymati kshAmaiva nUnam".

At many places in this stabakam, the Kavi uses "kshamA" interchangeably with "kshAnti". In Slokam 7, the kavi uses with great cAturyam, the word "kshamA" three times.

In Slokam 13, the Kavi praises the power of persuasion of PirATTi and Her vAllabhyam over Her Lord ad how She succeeds in transforming Her wrathful Lord into a merciful One. Her Lord was very angry over the trespasses of His SAstrams and was going to punish the offending jIvan. The embodiment of Forbearance, PirATTi had compassion for the frightened jIvan and used clever arguments to persuade Her Lord to desist from punishment and show compassion (kalayasi vacanena kshAntimantam prabhum tam).

In Slokam 15, the poet declares his anyagatitvam in an unambiguous manner: "kshAntimatya bhavatyA: SaraNavaraNatoanyat kevalam nAvalamba:".

In Slokam 17, Sri VenkaTAdhvai begs PirATTi to tell loudly in the ears of Her Lord that He should forgive the aprAdhi jIvan (him) since there is no one free from making mistakes (nanu ka iha vimarSe nAparAdhIti Saure: karNayor-varNayoccai:).

In Slokam 19, Sri VenkaTAdhvai states that nothing is beyond the capabilities of PirATTi and refers the happenings after Lord Narasimha incarnated and tore the offending HiraNyan apart. Our Lord was frightening every one with His ugra aspect and no one dared to approach the Lord. PirATTi was the only One, who could calm Him down and transform Him into a SAnta mUrti:

देवाद्यैरपि दुष्करप्रसदनं देवं नृसिंहं रमे

क्षान्तिं नीतवती क्षणेन भवती किं ते परं दुष्करम्

devAdyairapi dushkaraprasadanam devam nrsimham rame

kshAntim nItavatI kshaNena bhavatI kim te param dushkaram?

Every devan including Brahma was afraid of JvAlA NarasimhAn seething with uncontrollable anger after the destruction of HiraNyan. It was an impossible act (dushkaram) for them to calm Him down. PirATTi, the KshAntimati approached Her Lord and calmed Him in a second. The poet asks now in wonder as to what is impossible for Her.

In all of our fights against these sins, She is the sustainer of our determined efforts to overcome them and help us reach Her Lord, who is the vratapati, the sustainer of the purposeful struggles to overcome the sins committed by mind, body and speech consciously or unconsciously.

In the 28<sup>th</sup> Slokam of this stabakam, the Kavi makes a reference to "amhas" and its destruction and affirms that such a destruction is impossible without Periya PirATTi's intervention:

निगमविहितं प्रायश्चित्तं मदीयमहांहसां

निरसनकृते नालं मातस्त्व क्षमया विना

nigamavihitam prAyaScchittam madIyamahAmhasAm

nirasanakrte nAlam mAtastava kshamayA vinA

In thirty Slokams, the Kavi pays wonderful tribute to the KshAnti GuNam of Periya PirATTi.

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan







# *Slokams and Commentaries*





*tAyAr possesses auspicious beautiful eyes!*

## SLOKAM 1

त्रायतामायताक्षं तद्धाम तामरसालयम् ।

मदागसां प्रतिकारो महतामपि यत्क्षमा ॥

trAyatAm AyatAksham taddhAma tAmarasAlayam |

madAgasAm pratikAro mahatAmapi yatkshama ||

*Meaning:*

Let the light, Lakshmi, whose eyes extend up to Her ears and who resides on the lotus flower protect me. Her forgiveness will excuse my greatest sins and prevent them from causing me misery.

*Comments:*

PirATTi's eyes are described to be long and wide as they have cool, forgiving glances that pardon all the worst misdemeanors of everyone in all the three worlds. This is similar to TiruppANalwar's AmalanAdipirAn pAsuram passage "kariavAgi puDai parantu sevvari ODiya nINDavAya kaNgaL"



## SLOKAM 2

अपराधपरम्परामपारां

अहमेवं यदि नाम नारचेयम् ।

कमलायतने क्षमागुणस्ते

कथमात्मानमसौ लभेत मातः ॥

aparAdha paramparAm apArAm

aham evam yadi nAma nAraceyam |

kamalAyatane kshamAGuNa: te

katham AtmAnam asau labheta mAta: ||

*Meaning:*

Mother who resides on the lotus! If I refrain from committing sins how will Your quality of kshamA, exercise its nature of pardoning countless sins?

*Comments:*

SrI VenkaTAdhvari Kavi very humorously explains why he is committing innumerable sins. He says that if he did not commit sins then how will PirATTi's kshamA utilize its natural tendency of pardoning sins! This argument is similar to that of a truant child when his mother reprimands him for his bad acts.



### SLOKAM 3

महतां मम घोरकिल्बिषाणां

इह निःशेषगवेषणाऽपि दूरे ।

पततामवलम्बनाय मातः

भवपङ्के बत नस्तव क्षमातः ॥

mahatAm mama ghora kilbishANAm

iha ni:SeshagaveshaNA api dUre |

patatAm avalambanAya mAta:

bhavapanke bata na: tava kshamAta: ||

*Meaning:*

mAtA! We are unable to get rid of our pernicious sins by enduring their effects. Hence we are eternally milling around in samsAram. Your kshamA that will pardon even worst sins is our only refuge.

*Comments:*

Our pUrvAcAryAs have well documented the acts of expiation, parihAram, for various sins that we commit. However we have committed such worst sins that even these amends cannot save us. It is only PirATTi with Her infinite mercy who can pardon our sins and relieve us from their effects.





*Mercy incarnate - Sri Sita - VaduvUr*

## SLOKAM 4

फणिशेखरशैलनाथकान्ते

भवति मूर्तिमति क्षमैव नूनम् ।

अभवत् कथमन्यथा न पाप-

स्तव कोपप्रभवाय वायसोऽपि ॥

phaNiSekharaSailanAthakAnte

bhavati mUrtimati kshamaiva nUnam |

abhavat katham anyathA na pApa:

tava kopa prabhavAya vAyasa: api ||

*Meaning:*

The consort of SeshAdrinAthar! There is no doubt that You are mercy incarnate. It is only because of this that the worst sinner, kAkAsura, the crow did not anger You.

*Comments:*

KakAsurA wounded PirATTi's chest out of anger. Even such a deplorable act did not make PirATTi abandon him. She helped him win Rama's pardon and thus escape the impending destruction. Hence She is mercy incarnate.

When an object is said to be white in colour other colours are not present in it. Similarly when PirATTi is said to be mercy incarnate other qualities such as anger etc are absent in Her.



## SLOKAM 5

भवतीं प्रति विश्वमातरं

भवसिन्धोस्तरणार्थमातरम् ।

स्वमहं प्रदिशामि रक्ष मां

अपराधेषु समाचर क्षमाम् ॥

bhavatIm prati viSvamAtaram

bhavasindho: taraNArthamAtaram |

svam aham pradiSAmi raksha mAm

aparAdheshu samAcara kshamAm ||

*Meaning:*

Mother of the Universe! I am offering my Atma as Your wages to help me cross the ocean of samsArAm. Please save me from committing any more sins. Please be patient with me.

*Comments:*

The poet is performing Atma samarpaNam to PirATTi in this Slokam. He is submitting the responsibility of his upkeep (bhara samarpaNam) to PirATTi and requests Her to protect him from committing any more sins. He is also offering the fruits of his action (phala samarpaNam) to PirATTi and requests Her to be patient with him and excuse his transgression.





## SLOKAM 6

नित्यं त्वकृत्यमवशादपि न त्यजामि

कृत्यं घुणाक्षरनयादपि नाचरामि ।

अत्यन्तमित्थमपराधमहोदधेर्मे

सत्यं शपे शरणमम्ब तव क्षमैव ॥

nityam tvakrtyam avaSAdapi na tyajAmi

krtyam ghuNAkshara nayAdapi nAcarAmi |

atyantam ittham aparAdhamahodadhe: me

satyam Sape SaraNam amba tava kshamaiva ||

*Meaning:*

Mother! I differ from others in that I have never refrained from committing actions that are banned for me. I have never performed actions stipulated for me even like the worm "ghuNA".

*Comments:*

This Slokam is similar to Swami Desikan's nyAsa daSkam where he says he has not refrained from actions that he should not perform nor performed actions that are specific for his VarNAsramam. SrI VenkaTAdhvani Kavi goes one step further and says that he has not performed his dharma not even unintentionally like the worm ghuNA. When the ghuNA worm moves through the soil its trail looks like a letter even though it did not intend to write any letter by its action. This is called GhuNAksharam in Sanskrit. The poet refers to it here to say that he did not do His Aj~nA and anuj~nA karmAs even accidentally.

## SLOKAM 7

मातः क्षमा तव सखि मधुवैरिकान्ते

ख्यातः क्षमाधरतया निलयः स शेषः ।

त्वं तु क्षमानिधिरतः शतमागसां मे

क्षन्तुं तवोचितमशेषत एव तावत् ॥

mAta: kshamA tava sakhi madhuvairi kAnte

khyAta: kshamAdharatayA nilaya: sa Sesa: |

tvam tu kshamAnidhirata: SatamAgasAm me

kshantum tava ucitam aSeshata eva tAvat ||

*Meaning:*

Mother who is always with EmperumAn like His tejas! The quality of mercy is Your friend. AdiSeshan who is Your residence is famous for being patient. To top them all, You are a mine of mercy. Hence You should not have any problem in excusing my sins.

*Comments:*

BhUmi PirATTi is called KshamA. Here the poet says KshamA is PirATTi's friend. It could mean that BhUmi Devi is PirATTi's friend or the quality of mercy is PirATTi's friend. AdiSeshan is said to be patient. He serves as EmperumAn's footwear (maravaDi), his parasol (kuDai) and as his seat. PirATTi is superior to the above two in being a mine of mercy Herself. A mine is never exhausted of its riches. Similarly PirATTi's kshamA is also everlasting.



## SLOKAM 8

अस्मत्कृतामतितरामपराधपङ्क्तिं

यन्मृष्यसे जननि तत्र न विस्मयो नः ।

एवंविधोऽपि विलिलङ्घयिषे भवं यत्

तत्र क्षमा हि तव कस्य न विस्मयाय ॥

asmat krtAm atitarAm aparAdhapanktim

yat mrshyase janani tatra na vismayo na: |

evAm vidhopi vililanghayishe bhavam yat

tatra kshama hi tava kasya na vismayAya ||

*Meaning:*

Janani! It is not a surprise that You pardon our sinful acts that we do intentionally. However the fact that You pardon our attempt to cross the ocean of samsArA along with our loads of sins and without atoning for them is the greatest surprise.

*Comments:*

PirATTi excuses our sins realizing that we are performing those actions due to our karma. What we should really do is to atone for our actions and only then wish to go to Paramapadam. Instead, without taking any action to lessen our load of sins we wish and try to cross the samsArA. She pardons even this intention. The poet says this is the greatest surprise of all.





*pirATTi's purushAkAram helps the devotees!*

*SrI Anandavalli tAyAr- uttiramemerur*

## SLOKAM 9

तत्तद्विचित्रदुरितानुगुणानि तीक्ष्णे

दातुं फलानि दयिते तव बद्धदीक्षे ।

कस्येह जीवितकथा कलशाब्धिकन्ये

क्षान्तिं न चेन्नयसि तं विविधैरुपायैः ॥

tat tat vicitra durita anuguNani tIkshNe

dAtum phalAni dayite tava baddha dIKshe |

kasyeha jIvita kathA kalaSAbdhikanye

kshAntim na cet nayasi tam vividhai: upAyai: ||

*Meaning:*

KalaSAbdi kanye! Daughter of TirupArkkaDal! When Your consort tries to mete out punishments to match our sins if You are not there to intervene and through Your various ways mitigate His anger and make Him pardon our sins, is there any other recourse for those who live in this leela vibhUti to escape such a predicament.

*Comments:*

EmpernmAn is angered by our sinful behaviour. His punishments match the severity of our sins. PirATTi who is mercy incarnate and who is our mother feels sorry for us. She influences EmperumAn with Her wise arguments; Her beauty and Her love for Him are such that He decides to pardon our sins and grant us moksham. It is only PirATTi's purushAkAram that makes this possible.



## SLOKAM 10

अक्षान्तकारिणि दशास्यवधोक्तिदृष्टे

भक्षाय राक्षसवधूरभियाचमाने ।

हन्त क्षमोदयजुषोऽप्यनुकम्पयैव

नक्षत्रनाथसहजे तव न क्षमाऽभूत् ॥

akshAntakAriNi daSAsyavadhokti drpte

bhakshAya rAKshasavadhU: abhiyAcamAne |

hanta kshamA udayajusha: api anukampayaiva

nakshatranAtha sahaje tava na kshamA abhUt ||

*Meaning:*

nakshatra-nAtha sahaje! One who is the sibling of the moon-nakshatra nAthan !  
When HanumAn told You proudly about the RavaNa vadam and requested You to permit him to swallow the rAKshasis who were guarding You, You, who incarnated on this earth due to Your mercy, could not even tolerate this short tempered request of HanumAn.

*Comments:*

PirATTi is addressed as Candra sahodari to indicate that She is cool with mercy like the moon. When Rama commissioned HanumAn to tell Sita about the death of RavaNa, HanumAn asked PirATTi's permission to punish the rAKshasis who tortured Sita. The rAKshasis had requested through TrijaDai Sita's protection and so Sita could not even stand to hear HanumAn's words against them.



## SLOKAM 11

धनपतिपुरुहूतस्थाणुवेधो मुखानां

अपि च दधति शाम्पं सम्पदः सम्परायम् ।

इति गतितमवबुध्याप्यर्थकामाभिलाषात्

अजहदघशतं मां रक्ष मातः क्षमातः ॥

dhanapati puruhUta sthANu vedha: mukhAnAm

api ca dadhati SAmpam sampada: samparAyam |

iti gatitam avabudhyApi artha kAma abhilAshAt

ajahadagha Satam mAm raksha mAta: kshamAta: ||

*Meaning:*

Mother! Knowing fully well that even the riches of Kubera, Indra, Siva, Brahma and others DevAs is impermanent, I still wish for artham (wealth) and kAmam (alpa phalan) and commit innumerable sins to earn them. Please protect me, one who his embroiled in karma.

*Comments:*

No one is eternally rich except PirATTi. Even Kubera and Indra to whom others pray for wealth will lose all their riches when their position is lost at the end of their term. Knowing this fully well the poet laments that he is still seeking the two of the four purushArthams namely artha and kAma and is committing many sins in their pursuit. These actions are tying him up further in samsAram. He surrenders to PirATTi and seeks Her protection.



## SLOKAM 12

अनिशमुपचितानामागसां भूयसां मे

निगमविततिरिष्टे निष्कृतिः नाभिधातुम् ।

प्रभवति फलमेषां पद्मनाभो न दातुं

कलशजलधिकन्ये क्षान्तिरेवेह युक्ता ॥

aniSam upacitAnAm AgasAm bhUyasAm me

nigama vitati: ishTe nishkrti: na abhidhAtum |

prabhavati phalam eshAm padmanAbho na dAtum

kalaSajaladhikanye kshAnti: eva iha yukTA ||

*Meaning:*

kalaSajaladhi kanye (Daughter of Milky Ocean)! Even the VedAs, the great compendium of laws cannot recommend a suitable reprieve for my sins. PadmanAbhA who created this world cannot order adequate punishment for all of my sins. The only way out of this is for You to pardon me.

*Comments:*

This Slokam is another example of the poet's wit. The VedAs are the book of knowledge in all fields. They recommend actions that should be performed to negate our sins. The poet says that even the Vedas would give up such a recommendation looking at the enormity and the amount of his sins. EmperumAn, PadmanAbhan, created this world. He is sarvaj~nan and sarva saktan. He decides which sin warrants what punishment. The poet jokingly says that even EmperumAn cannot come up with enough punishment that would nullify all his sins. The only thing EmperumAn can do would be to pardon them.



## SLOKAM 13

अमितदुरितकृद्भ्यो नित्यमस्मादृशेभ्यो

हतहितचरितेभ्यो हन्त कुप्यन्तमुच्चैः ।

नियतमनुगुणेन न्याययुक्तेन पद्मे

कलयसि वचनेन क्षान्तिमन्तं प्रभुं तम् ॥

amita durita krdhbhya: nityam asmAdrSebhya:

hata hitacaritebhya: hanta kupyantam uccai: |

niyatam anuguNena nyAya uktena padme

kalayasi vacanena kshAntimantam prabhum tam ||

*Meaning:*

Padme! It is a wonder that through Your just and logical arguments You transform EmperumAn who had decided to punish people like me for not performing good deeds and performed evil acts into one who pardons us.

*Comments:*

VedAs and SAstras stipulate that we perform good actions. It is bad enough that we do not perform them. In addition to that we perform innumerable deplorable acts. All these anger EmperumAn who has taken the resolution to punish us harshly. In this situation PirATTi intervenes and speaks to Him in such a way that Her logical and just arguments convert Him from being wrathful to being merciful One.





*Surrender at Her sacred feet!*

*SrIranga nAcciyAr - SrIrangam*

*Thanks: Chi N Santhanakrishnan*

## SLOKAM 14

कलयति मनसा वा कर्मणा वा गिरा वा

मधुरिपुमहिळे यन्मादृशो नित्यमागः ।

तदिदमगणयन्ती त्रायसे संसृतेर्नः

शरणमिति गिरैव स्वामिनं क्षामयन्ती ॥

kalayati manasA vA karmaNA vA girA vA  
madhuripumahiLe yanmAdrSa: nityamAga: |  
tadidam agaNayantI trAyase samsrte: na:  
SaraNam iti giraiva svAminam kshAmayantI ||

*Meaning:*

Madhuripu mahile (Consort of nArAyaNa)! Simpletons like me commit many sins daily through their mind (manas), words (vAk) and body (kAyam). A single act on their part of saying that they have taken refuge in You is able to win them the pardon of Your Swami who reconsiders them and decides that they are not punishable sins anymore.

*Comments:*

This Slokam talks about the greatness of Prapatti. Even when one has committed unpardonable sins, a single act of surrender wipes out all our sancita karma and the prArabda karma that have not become effective as if they were burnt in fire (tIyiniL tUsAgum). This Slokam also tells us that not only evil actions but evil thoughts are also punishable. This Slokam reflects the carama Slokam where SrI KrshNa says "sarva pApebhyo:" that He will pardon all kinds of sins and sins committed at any time in the past when one surrenders to Him (mAm ekam SaraNam vraja). The poet's unshakable belief that prapatti is the only way for redemption is shown by this Slokam.

## SLOKAM 15

नवनवमपराधं साधयित्वा खलत्वात्

जननि कृतवतो मे माधवं क्रोधवन्तम् ।

वरुणनिलयकन्ये क्षान्तिमत्या भवत्याः

शरणवरणतोऽन्यत् केवलं नावलम्बः ॥

navanavam aparAdham sAdhayitvA khalatvAt

janani krtavata: me mAdhavam krodhavantam |

varuNanilayakanye kshAntimatyA bhavatyA:

SaraNavaraNata: anyat kevalam na avalamba: ||

*Meaning:*

VaruNa nilaya kanye! Daughter of the Ocean, as I do not adhere to the path of dharma, I commit a variety of sins that make Madhavan angry towards me. I do not have any other recourse but to perform purushAKara prapatti to You, who pardons all sins.

*Comments:*

The poet has addressed EmperumAn as Madhavan to indicate that He is Sriya:pati. One of the five parts of Prapatti is "ananya gatitvam" realizing that Sriya:pati is the only recourse. Prapatti is possible only due to the presence of PirATTi, the purushAKara bhUtai, along with Him.



## SLOKAM 16

प्रथिततमसि सर्गेरागसां रागसान्द्रे

मयि यदि तु विधत्से नानुकम्पामकम्पाम् ।

उपचितिमतिचित्रामेनसो मे न सोढुं

प्रभवति स भवत्या नायकोऽजेयकोपः ॥

prathita tamasi sarga: AgasAm rAgasAndre  
mayi yadi tu vidhatse na anukampAm akampAm |  
upacitim aticitrAm enasa: me na soDhum  
prabhavati sa bhavatyA nAyaka: ajeya kopa: ||

*Meaning:*

I keep on committing sins that increase my ignorance and pack me with bad qualities such as kAmA and krodhA. Unless You remove His anger out of Your unshakable dayA, EmperumAn whose anger cannot be mitigated either by Himself or me or anyone else will heap a huge load of punishment on me. I do not have the power to stand it.

*Comments:*

The poet says that he commits a new sin everyday. If it is a repetition of the same sin, he knows what punishment he will receive. In this situation he is not sure of the types and extent of punishment that EmperumAn will mete out to him. The sins he is committing are clouding his brain making him angry and go after basal desires. All these will attract EmperumAn's anger towards him. Unless PirATTi interferes, there is no way that EmperumAn can get rid of His anger on His own. No one else can remove it also as they have to be either close to Him or superior to Him. PirATTi is EmperumAn's "mana: kAnta" one who is close to Him and He respects Her words. Hence the poet is requesting Her to do the needful to get rid of EmperumAn's anger.

## SLOKAM 17

रचयति यदयं ते नेतरागः सरागः

तदखिलमपि मृष्यन् त्राहि दीनं त्वमेनम् ।

ननु क इह विमर्शे नापराधीति शौरैः

कलशजलधिकन्ये कर्णयोर्वर्णयोच्चैः ॥

racayati yat ayam te netarAga: sarAga:

tat akhilaMapi mrshyan trAhi dInam tvam enam |

nanu ka iha viamarSe na aparAdhi iti Saure:

kalaSajaladhikanye karNayo: varNaya uccai: ||

*Meaning:*

KalaSa jaladhi kanye! Please tell loudly in EmperumAn's ears "when looked carefully, there is no one who is free from making mistakes. In this world which is controlled by karma and where actions that go against Your stipulations are performed very willingly please save those who have given up such actions and who have sought refuge in You".

*Comments:*

All the actions in this world are determined by the karma of those who live here. Everyone performs actions that do not comply with EmperumAn's order. So when examined carefully one can never find a soul in this world that is free from apacArams. PirATTi when performing purushAKAram on our behalf uses this argument to convince EmperumAn to pardon our sins and accept us.



## SLOKAM 18

जलजटिलतटित्वद्दीप्तिकृष्णोपलाळ्या-

कृतिरुरुकटकश्रीरुज्ज्वलन्मेखलाभा ।

वरतमवनमालालङ्कृतस्थानजुष्टा

वहसि हरिपुरन्ध्रि त्वं क्षमाभृत्त्वमर्हम् ॥

jalajaTila taTitvat dIptikrshNa upalALya

Akrti: urukaTakaSrI: ujjvalat mekhalA AbhA |

varatama vanamAlA alankrta sthAna jushTA

vahasi haripurandhri tvam kshamAbhrt tvam arham ||

This Slokam has two meanings

*Meaning:*

**For PirATTi:**

Hari Purandhri (Consort of the Lord)! Quality of kshamAbrutvam (forbearance and patience like a mountain). You are adored by EmperumAn whose dark hue resembles a water-laden cloud. The brightness of Your jewelery, KangaNam that has many precious gemstones encrusted in it spreads the vaibhavam of His kshama guNam in all directions. Your waist ornament is lustrous. You have reached the chest of EmperumAn that is decorated by Vaijayanti mAIA. You adorn the quality of patience.

**For the Mountain:**

The mountain looks dark due to the shadow of water-laden rain clouds that move over it. It has many piles of pebbles. The lower part of the mountain is spread out. The forests on the mountain have many rows of trees.



*'kshamAbrt' - SrI mahAlakshmi tAyAr  
SrIranganAtha Temple, Pomona, Newyork*

*Comments:*

The word kshamAbrt refers to a mother, a mountain and the quality of patience. The mountains protect the world and they represent patience. The poet says it is appropriate to compare a mother to a mountain. PirATTi who is Jagan mAAtA is compared to a mountain in this Slokam and is said to have kshamAbhrtvam.





## SLOKAM 19

पापारण्य हिरण्यदानववपुर्व्यापाटन प्रज्वलत्-

कोपाटोपकृपीडसम्भवनवज्वालाकराळाननम् ।

देवाद्यैरपि दुष्करप्रसदनं देवं नृसिंहं रमे

क्षान्तिं नीतवति क्षणेन भवति किं ते परं दुष्करम् ॥

pApAraNya hiraNyadAnava vapurvyApATana prajvalat

kopATopa krpIDasambhava navajvAlA karALa Ananam |

devAdyai: api dushkara prasadanam devam nrsimham rame

kshAntim nItavati kshaNena bhavati kim te param dushkaram ||

*Meaning:*

RamE! Your consort incarnated as NarasimhA when HiraNyan who was the repository of all sins angered him. He wanted to tear apart HiraNya's body. His face was glowing like agni due to anger. His form was terrifying and unapproachable to his devotees and even to the devAs. You converted such a formidable NarasimhA to one who is calm in an instant. Is there anything that is impossible for You?

*Comments:*

The sarva saktitvam of PirATTi is referred to here. She was able to calm down even the fearsome NarasimhA who was angered by HiraNya's sins. The poet is confident that when EmperumAn is angered similarly by all his sins PirATTi will interfere and calm EmperumAn so that He will not punish him severely.



## SLOKAM 20

नियन्ता यः पद्मे निरवधिदुरागः शतकृता-

मपर्याप्तं जानात्यखिलनिरयव्रातमपि नः ।

स एष त्वद्वाचा सकलमपि सोढुवाऽपचरितं

फलं वेत्ति स्वल्पं तदपि शरणोक्तेर्निजपदम् ॥

niyantA ya: padme niravadhi durAga: SatakrtAm

aparyAptam jAnAti akhilaniraya vrAtamapi na: |

sa esha tvat vAcA sakalamapi soDhvA apacaritam

phalam vetti svalpam tadapi SaraNokte: nijapadam ||

*Meaning:*

PadmE! EmperumAn who is the niyantA, one Who commands, knows that all the hells in this universe will not be sufficient to hold us who have committed hundreds of sins. Such an EmperumAn after hearing Your words that request Him to pardon our sins forgives our sins and grants us residence in his place, Paramapadam, and considers it to be an insufficient reward to us.

*Comments:*

EmperumAn has created many universes that house heavens and hells. The poet says the extent of our sins is so big that even all those hells will be insufficient to hold us the pApAtmAs. However when PirATTi performs Her purushAKAram the same EmperumAn grants us the parama prAptam, SrivaikuNTha padavi and considers that it is only a svalpa phalam - a insufficient reward.



## SLOKAM 21

क्षमां मूर्तामुद्यत्करचरणयोगां च करुणां

हतावद्यां विद्यामवयववतीमम्ब भवतीम् ।

समाश्रित्यापत्याभ्युदय धनधान्यादिनिबिडः

बिडौजः सम्पत्तिं परिहसति भूमावपि जनः ॥

kshamAm mUrtaM udyat karacaraNayogAm ca karuNAm

hatAvadyAm vidyAm avayavavatIm amba bhavatIm |

samASritya apatyAbhyudaya dhanadhAnyAdi nibiDa:

biDauja: sampattim parihasati bhUmAvapi jana: ||

*Meaning:*

amba! When one surrenders to You, who is mercy incarnate, whose dayA has given him the body to work out his karmas, who does not have samsAra sambandham, and one who is the moksha vidyA or the way to obtain moksham, he will receive all the riches such as wealth, grains and good offspring in this world. His amount of his wealth will ridicule Indra's riches.

*Comments:*

People pray to Indra for riches. When one holds on to PirATTi as refuge he will not only get Paramapadam but also all the riches in this world that will put Indra's wealth to shame. Thus PirATTi has the capacity to grant all the four purushArthams: dharmam, artham, kAmam and moksham.



## SLOKAM 22

क्षान्ते मन्तौ जननि सकले क्षम्यतां शब्दमात्रात्

भूयो भुयः कमपि निचयं पाप्मनां निर्मिमाणः ।

वक्तुं लज्जे पुनरपि सहस्वेति वाराशिकन्ये

क्षान्तिं सा त्वां तदपि नयते काप्यकम्पानुकम्पा ॥

kshAnte mantau janani sakale kshamyatAm SabdamAtrAt

bhUyo bhuya: kamapi nicayam pApmanAm nirmimANa: |

vaktum lajje punarapi sahasveti vArASikanye

kshAntim sA tvAm tadapi nayate kAPi akampA anukampA ||

*Meaning:*

Janani! VARASikanye, Daughter of the Ocean! Upon requesting once to pardon my sins You have absolved me previously. I still continue to accumulate many more sins and I am ashamed to ask You to forgive me again. In spite of that please excuse me out of Your renowned and steadfast dayA that makes You be patient towards us.

*Comments:*

This Slokam is also praising the greatness of prapatti and PirATTi's mokshapradAyitvam. Prapatti has to be performed only one as a mokshopAyam. One can perform prAyaScitta prapatti to repent for the sins he has committed following the first prapatti but that is not required as a mokshopAyam. The poet brings out this aspect through this Slokam even when one does not perform prAyaScitta prapatti, PirATTi takes into account only the original prapatti and following SrI KrshNA's words "mAmekam SaraNam vraja aham tvA sarva pApebhyo mokshayishyAmi", she absolves all our sins and grants us Paramapadam. She does this out of Her immense compassion, anukampA.

## SLOKAM 23

कादाचित्कप्रपदनजुषां काङ्क्षतान् पूरुषार्थान्

अत्रामुत्राप्यखिलजननि प्राणिनामर्पयन्तीम् ।

संत्यज्य त्वामपकृतिशतैरप्यशुष्यत्कटाक्षां

भिक्षाकीं तु प्रसभमपरां देवतां सेवतां कः ॥

kAdAcitka prapadanajushAm kAnkshatAn pUrushArthAn

atrAmutra api akhilajanani prANinAm arpayantIm |

samtyajya tvAm apakrtiSatai: api aSushyat kaTAKshAm

bhikshAkIm tu prasabham aparAm devatAm sevataM ka: ||

*Meaning:*

akhila Janani! One who has performed prapatti that is a short act and which should be performed only once for benefits in this world and next will worship only You who grants all the benefits impartially and who has the kaTAKsham that cannot be opposed by even the worst sins. Leaving You, will anyone worship other lowly devatais who are beggars themselves? (seeking Your mercy).

*Comments:*

This Slokam highlights devatAntara varjanam, one of the qualities of a true SriVaishNava. Such a person will consider only Sriya:pati as the refuge and seek everything from Him. He will refrain from going after other devatais who are themselves begging for PirATTi's mercy and seek many benefits from Her.

The Kavi has composed a separate stabakam, devatAntra ParisankhyaA stabakam (stabakam 20) in his Lakshmi sahasra kAvyam explaining why one should never go after other (apara) devatAs and seek refuge only from PirATTi.



*kamalanilayE! - Thanks: [www.exoticindiaart.com](http://www.exoticindiaart.com)*

## SLOKAM 24

कृत्याकृत्य त्यजनकरणोत्साहिनां मादृशानां

को वा दोषः कमलनिलये त्वत्क्षमायाः स दोषः ।

येनैतस्याः क्वचिदविषयो नापराधः समस्तीति

उद्यद्द्वैर्या वयमति बहूनाचरामोऽपचारान् ॥

krtyAkrtya tyajanakaraNa utsAhinAm mAdrSAnAm

ka: vA dosha: kamalanilaye tvatkshamAyA: sa dosha: |

yena etasyA: kvacit avishaya: na aparAdha: samasti iti

udyaddhairya vayam ati bahUn AcarAma: apacArAn ||

*Meaning:*

Kamalanilaye! Foolish people like me daringly perform actions that should be shunned and do not perform actions that are stipulated for us. We boldly think that we do not get any blemish because of this. It is only because a blemish is an act that will not be pardoned by Your grace and there is no such act that can prevent Your grace flowing towards us.

*Comments:*

This Slokam highlights the poet's mahA viSvAsam in PirATTi. He says that he does countless sinful acts only because he has the confidence that there is no sin in this world great enough to hinder PirATTi's mercy towards him. Thus he strongly believes that PirATTi is his sole refuge and She will never abandon him.



## SLOKAM 25

अशेषैर्निर्वेशैरखिलनरकावळ्यनुभुवैः

अघौघानस्माकानपि भृशमशक्यापनयनान् ।

क्षमस्वेत्युत्तयैव क्षपयति मधुध्वंसिदयिते

क एषः क्षान्त्यात्मा कथय निरुपाख्यस्तव गुणः ॥

aSesha: nirveSai: akhila narakAvaLi anubhuvai:

aghaughAn asmAKAn api bhrSam aSakyApanayanAn |

kshamasva iti uktyaiva kshapayati madhudhvamsidayite

ka esha: kshAntyAtmA kathaya nirupAkhya: tava guNa: ||

*Meaning:*

Madhudhvamsidayite! The consort of the One who destroyed the asurA Madhu!  
Please explain to us Your qualities that includes the all forgiving kshamA or  
magnanimity. Please describe its greatness to us. It seems to excuse even our  
unpardonable sins that will not be nullified by worst punishments such as,  
experience of all the hells in this universe. Your kshamA excuses our sins even if  
we request Your pardon only once.

*Comments:*

Our load of sins is so huge that experiencing even the worst hell will not annul it.  
However, if we request PirATTi once to pardon us (samasta aparAdhAn  
kshamasva) they are burnt away immediately. The poet requests PirATTi to  
explain the nature of such a great quality, kshamA to us. No one else is capable of  
explaining it as it is beyond anyone's comprehension. She is the sarvaj~nai who  
can describe it to us.



## SLOKAM 26

निर्मातुं प्रभवेम कर्म न वयं नित्यं किमप्यन्ततो

यत्खल्वाचमनं तदप्यकुशलाः कर्तुं यथाचोदनम् ।

दुरे ज्ञानकथा तथापि तु तवाक्षामक्षमावेदिनः

जानीमो मनसैव देवि सुगमौ स्वर्गापवर्गावपि ॥

nirmAtum prabhavema karma na vayam nityam kim api antata:

yat khalva Acamanam tata: api akuSala: kartum yathAcodanam |

dure j~nAnakathA tathApi tu tava akshAmakshamAvedina:

jAnIma: manasaiva devi sugamau svarga apavargAvapi ||

*Meaning:*

Devi! I am incapable of doing even my nitya karmAs. I do not even know how to start them by doing Acamanam. If such is my capacity how can I even think about attempting j~nAna yogam? The only recourse I have is to perform prapatti as I know about Your kshamA that will pardon all the misdemeanors and grant benefits such svargam and moksham.

*Comments:*

Sandhya vandanam is a nitya karma that must be performed three times a day. The poet says that if we do not have the capacity to do even this small act how can we even think of attempting the difficult j~nAna yogam? If the indirect j~nAna yogam is beyond our capacity then how can we even think about the even more difficult bhakti yogam? In spite of our lack of capacity we still want benefits such as svargam and paramapadam. The only way left for us is to perform prapatti as we are aware of PirATTI's quality, kshamA, that will patiently bear all our shortcomings.



*Her kshama guNam will help Her devotees  
SrIranganAcciyAr - SrIrangam  
Thanks: Chi N Santhanakrishnan*

In this Slokam the poet highlights his akincanatvam or the lack of capacity to perform any other mokshopAyam but prapatti.



## SLOKAM 27

कथयामि सारमिह किं कथया

परमन्ययाऽर्थितभवोपरमम् ।

क्षमया त्वमेतमभिरक्ष मया

विहितानि मा गणय देवि हिता ॥

kathayAmi sAram iha kim kathayA

param anyayA arthita bhavoparamam |

kshamayA tvam etam abhiraksha mayA

vihitAni mA gaNaya devi hitA ||

*Meaning:*

Devi! You, who does what is good for us, please release me from samsAram. Please remove my sins with Your tolerance. I have voiced my most serious concern now. What is the point in asking what is not relevant now?

*Comments:*

The most important concern for the poet is release from samsAram. What is hindering it is his load of sins. Hence he is requesting PirATTi to remove his sins and pardon him at this time. He is not interested in asking for any other benefit at this time, as they are not his top priority.



## SLOKAM 28

निगमविहितं प्रायश्चित्तं मदीयमहांहसां

निरसनकृते नालं मातस्तव क्षमया विना ।

गुरुतरमयःपिण्डं गर्वोन्निगीर्णमहो रमे

किमु जरयितुं शक्तं शुण्ठीकषायनिषेवणम् ॥

nigamavihitam prAyaScittam madIyamahAmhasAm

nirasanakrte nAlam mAta: tava kshamayA vinA |

gurutaram aya:piNDam garvat nigIrNam aho rame

kimu jarayitum Saktam SuNThIkashAya nishevaNam ||

*Meaning:*

Mother! It is only Your kshamA that can destroy my pApam. Remedies such as the severest of pariArAms are incapable of removing them. If one drinks a dried ginger concoction to aid in the digestion of an iron ball that was swallowed out of arrogance, will it be effective?

*Comments:*

The poet equates his sins to an iron ball. It suffocates the one who swallows it. The human digestive system cannot digest it. Similarly the sins we commit hold on to us. We cannot get rid of them by our own efforts. The poet exclaims how a drink made from dried ginger cannot help in digesting the iron ball. The dried ginger juice is administered when there is a digestive ailment. In this situation no such palliative will work. The remedies that are suggested in VedAs and SAstras are as incapable as the ginger juice in getting rid of our sins. It is only PirATTi's kshamA that can remove them. This Slokam highlights the poet's "ananya gatitvam" and "Maha viSvAsam".

## SLOKAM 29

भगवति वपुश्चेतोवाग्भिः प्रतिक्षणमर्जितं

नवनवमिमं पापस्तोमं क्षमस्व मम स्वयम् ।

कटकटरवक्रीडद०० दंष्ट्रायुगी विकृताननं

पुनरपि यथा नो पश्येमं भयङ्करमन्तकम् ॥

bhagavati vapu: cetovAgbhi: pratikshaNamarjitam

navanavam imam pApastomam kshamasva mama svayam |

kaTakaTarava krIDad damshTrAyugI vikrtAnanam

punarapi yathA no paSyemam bhayankaram antakam ||

*Meaning:*

Bhagavati! Please excuse the loads of sins I have accumulated through my manas, vAk and kAYam repeatedly and anew. I have seen Yama, who has an ugly face with fearsome canine teeth that rub against each other and create a terrible noise, in many of my previous births. Please shower Your grace on me so that I do not have to see him in this birth also.

*Comments:*

The five actions a prapanna should do are

- realizing that he has no other recourse but Sriya:pati for gaining moksham-ananya gatitvam,
- realizing that he is incapable of obtaining moksham by his own effort-Akincanyam,



*Please rescue aDiyEn from samsaaric ills!*

*Pankajavalli tAyAr - tiruveLLarai (Thanks: Chi N Santhanakrishnan)*

- having an unshakable faith in Sriya:pati that He will rescue him - mahA viSvAsam,
- realize his meek state- kArpaNyam and
- requesting Sriya:pati to rescue him - goptrtva varNam.

In the previous Slokams the poet has very vividly explained his ananya gatitvam, Akincanyam and mahA viSvAsam. Here he is explaining his sad state to PirATTi and requesting Her to rescue him thereby displaying kArpaNyam and goptrtva varNam.

The poet requests PirATTi to excuse his sins on Her own accord as he is incapable of judging how heavy his load of sins is as he has accumulated it by all means and in so many births. So far he has never performed prapatti and so at the time of his death had to face the fearsome Yama. Yama, upon seeing the load of sins he has accumulated so far, grits his teeth in anger and so his face is very ugly and gruesome to look at. Now the Kavi has surrendered to the lotus feet of PirATTi who with Her infinite kshamA can excuse all his sins. He does not have to face Yama anymore.





*Parama dayALO! - Sri HemAbjavalli tAyAr - tiruvendipuram - Thanks: Sri Vallabhan*



## SLOKAM 30

सहमानाऽहरहर्मे सहस्रमागांसि सागरेन्द्रसुते ।

स्थापयसि मां दयाळो शरणव्रज्याधिराज्यपीठे त्वम् ॥

sahamAnA aharaha: me sahasramAgAmsi sAgarendrasute |

sthApayasi mAm dayALo SaraNavrajya AdhirAjya pIThe tvam ||

*Meaning:*

sAgarendrasute! Daughter of the Ocean, dayALO! One who grants all desired wishes willingly, You have patiently excused my infinite sins and established me in the AdirAjyam, paramapadam that is available only to a prapanna.

*Comments:*

The poet addresses PirATTi as the daughter of the Ocean to indicate that She is an ocean of mercy- dayA sAgari, who is as cool as the waters of the ocean. She is dayALu one who very willingly grants all our wishes. Through out this stabakam the poet has indicated that his primary wish is the removal of his load of sins that hinder his entrance to Paramapadam.

In this last Slokam he says that PirATTi has done so already and has established him in the AdirAjyam. Paramapadam is indicated by the term AdirAjyam. Just as Sriya:pati who is the AdippirAn, his residence Paramapadam is also AdirAjyam that has existed always. It is the nitya vibUti that could be reached only by muktAs who have severed their karma sambandham. By PirATTi's kshamA, the poet has tried to cut his karma sambandham and reach this AdirAjyam. The path he has followed is prapatti.

॥ इति श्रीलक्ष्मीसहस्रे क्षान्तिस्तवकः ॥

|| iti SrI lakshmi sahasre kshAnti stabaka: ||