

Sri lakshmi sahasra
abhIti (abhayapradAna) stabakam



Smt. Geetha Anand

With

“ Sri nrusimha sEvA rasikan ”

Oppiliappan Koil Sri VaradhAchAri SaThakopan

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॥ श्रीः ॥

लक्ष्मीसहस्रम्

lakshmi sahasram

स्तवकः १९ stabakam 19

अभीतिस्तवकः abhIti stbakam

Introductory Note to abhIti stabakam by Sri. V. Sadagopan:

Translation based on the explanations of Sri U.Ve. Navalpakkam Yaj~na VarAhAchAriar (Sri. Navalpakkam Kannan Swamy)

This stabakam also known as abhayapradAna stabakam has thirty slokams that tell us that it is Sri MahA Lakshmi who removes our fears. The poet lists thirty types of fears that are banished by Her. They are fear of:

Disease

Accident

Torture by evil elements

Emperuman's anger

Our helplessness

Having to face the results of our pApam

Lack of good company

Impermanent social status

Not being able to go to SrI VaikuNTham

This body which binds us like a jail

Problems due to lack of courage

Obstacles

Birth and death

Torturous hell
Bad habits
Lack of bhakti
Opposing PirAtti and hence fear of everything
SamsAram as the stipulated rules are not followed
DevAdidevan
Cycle of birth
Death
Yama's servants
Hell and the tortures there
Committing sins due to change of place and time
Being allured by basal instincts
Misery seeing the suffering of even good souls
Parabrahmam
Loads of sins and their hold on us
TurushkAs
Evil people

In this stabakam the Kavi explains how PirAtti removes all these fears.

She

Accepts our services and rewards us
Commands the devAs
Prevents those who trouble us
Talks sweetly to EmperumAn
Dispels sadness with her mere glance
Talks on our behalf
Grants us the company of good people

Grants devotees boons

Grants good status

Grants us immense benefits in this world and the next

Stays as the saviour of the downtrodden

Removes all the obstacles when one seeks Her kaTaaaksham

Supports Her devotees through all hardships

Showers mercy

Provides recourse

Acts as a grantor of boons beyond comparison

Changes the nature of evil people

Imparts right knowledge being our AcArya

Makes us perform prapatti

Removes our fear and encourages us to approach EmperumAn

Grants great benefits in return for a small act

Glow with a bright divya mangala vigraham

Blesses as our Mother with unlimited love

Commands devAs by mere glance

Looks at us with mercy laden eyes

Accepts our SaraNaagati

Has a heart suffused with love and affection towards us

Is inseparably associated with EmperumAn so She can mediate on our behalf
always

Considers us as Her children

Has shown mercy even to KAKAsura

Sri VenkatAdhvani has explained all these facts through the slokams in this stabakam.

Slokams and Commentaries

॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥



SrI Padhmavathi ThAyAr, ThiruchanUr

Slokam 1

अभयं भयमित्येतदुभयं सर्वदेहिनाम् ।

यत्सेवातदभावाभ्यां तामहं श्रियमाश्रये ॥

abhayam bhayam iti etat ubhayam sarvadehinAm |

yat sevAtadabhAvAbhyAm tAm aham Sriyam ASraye ||

Meaning:

When one worships Lakshmi his fear is removed and when one does not worship Her, he is overcome by fear. I worship Sri MahAlakshmi as my refuge.



Seetha mAthA Blesses Sri Hanuman in Ashoka vanam

Slokam 2

भजामि तां त्वां भवरोगभीतिं
पयोधिकन्ये परिहर्तुकामः ।
वह्नेर्भयं वायुभुवो ययैव
न्यवारि तस्माच्च निशाचरीणाम् ॥

bhajAmi tAm tvAm bhavaroga bhItim
payodhi kanye parihartukAma: |
vahne: bhayam vAyubhuvo yayaiva
nyavAri tasmAcca niSAcarINAm ||

Meaning:

PayodhikanyE! Daughter of the Ocean, I am worshipping You to get rid of my fear of the disease called samsArA. You are the One who protected HanumAn from the fire and the rAkshasis of Lanka from HanumAn's fiery anger.

Comments:

In this slokam the Kavi calls samsArA a disease. It could also mean that he wishes to get rid of the diseases he faces in this samsArA. When one is burnt by fire he develops burns and other skin infections. The poet may be referring to this too. It is PirAtti who protected HanumAn from such a mishap. Anger is like a fire. An angry person loses all his senses when he tries to hurt the one who has angered him. This not only hurts the receiver but also the person who inflicts the punishment. HanumAn who was greatly angered by the tortures the rAkshasis of Lanka meted out to SitA PirAtti wanted to hurt the rakshASis in return. PirAtti saved both HanumAn and the rAkshasis in this situation. One may wonder if PirAtti will protect only those who are good as good as HanumAn. By describing that She protected even the evil rAkshasis the poet convinces us that Her mercy flows towards one and all without any reservations.





SrI Lakshmi nrUsimhAn

Slokam 3

प्रह्लादस्य भयं विनेतुमचिरादेकस्य शोकस्पृशो
लोकस्यैव भयङ्करं तव पतिर्जग्राह सैहं वपुः ।
त्रैलोक्याम्ब तदीयकोपदहन ज्वालास्तु वेलातिगाः
चाटूक्तैरमृतैर्निवार्य भवती चक्रे जगन्निर्भयम् ॥

prahlAdasya bhayam vinetum acirAt ekasya SokaspruSo
lokasya eva bhayankaram tava pati: jagrAha saimham vapu: |
trailokyAmba tadIya kopa dahana jvAlAstu velAtigA:
cATUktai: amrtai: nivArya bhavatI cakre jagat nirbhayam ||

Meaning:

TrailokyAmba! Mother of the three worlds, Your consort quickly incarnated as a Human Lion to remove the fear of PrahlAda. His form was very fearsome, glowing with the fire of His anger. You with Your words as sweet as the amrut extinguished the fire of His anger and thus removed our fear of Him.

Comments:

It is the mother who removes her child's fear and provides security. When EmperumAn incarnated as the JvAlA Narasimhar, His anger was scorching the three worlds. Poet Kambar in his Kamba RamAyaNam describes how EmperumAn's form grew and covered all the worlds and went beyond them and how His hair and breath looked like the Agni during pralaya. EmperumAn incarnated in that form to remove PrahlAdA's fear of his father HiraNyakaSipu. At this situation no one had the courage or capacity to calm down Sri NarasimhA except PirAtti with Her nectar-like words. Thus PirAtti removed the fear of all the living beings in the three worlds. The poet very wisely brings to our attention the point that EmperumAn removed the fear of only one person, PrahlAdA while PirAtti removed the fear of countless beings by describing this avatAr.



Slokam 4

अशरण जनक्लेशालोक क्षणोपनतोद्गतेः

स तव हृदयग्लानेर्भीतो जगत्पतिरिन्दरे ।

अहह विहिते क्षाम्यन्नागः सहस्रमजस्रमपि

अभयमुभयोरार्तेभ्यः नः प्रयच्छति लोकयोः ॥

aSaraNa janakleSa Aloka kshaNa upanata udgate:

sa tava hridayaglAne: bhIto jagatpati: indire |

ahaha vihite kshAmyannAga: sahasram ajasram api

abhayam ubhayo: ArArtebhya: na: prayaccati lokayo: ||

Meaning:

IndirE! JagannAthan, fearing Your grief, pardons all our sins and removes our fear in this world and the next.

Comments:

EmperumAn who is DanDa dharan and karma pUrva phalapradan sanctions good and bad in our lives based on our previous karma. However, PirAtti who is the lokamAtA feels sad when She sees our hardships even though we deserve them. So in order to remove Her grief, EmperumAn pardons our sins and removes our fear of repercussions in this world and the next. He does so not because of His mercy towards us but only to please Her.

Sloka 5

मुक्तस्त्वया मुह्यति साध्वसं गतः

सर्वाम्ब युक्तं खलु साध्वसङ्गतः ।

यस्त्वामुपासीत भयातिचञ्चलां

चित्रं स धन्यो न भयाति चञ्चलः ॥

muktastvayA muhyati sAdhvasam gata:

sarvAmba yuktam khalu sAdhvasangata: |

ya: tvAm upAsIta bhayAti cancalAm

citram sa dhanyo na bhayAti cancala: ||

Meaning:

Sarvamba! If You abandon anyone then he is denied the company of good people, he becomes nervous and confused. When You decide to grace one then he is the luckiest of all. He becomes fearless.

Comments:

In this slokam the padams **sAdhvasangata:** and **bhayAticancala:** have two meanings each. **sAdhvasangata:** means nervous and **sAdhu asangata:** means one who does not have sat sangam. Lack of good company makes one anxious. Good people do not mingle with one who is nervous.

bhaya aticancala: means one who is brighter than lightning. According to the VedAs, PirAtti is "vidyulekheva bhAsvarI." **bhaya aticancala:** means one who shivers due to fear.

The poet says it is correct (**yuktam**) that one who does not have the grace of PirAtti is scared and lacks good company. He says it is wonderful that She who is **bhayAticancala** makes sure that Her devotees are not **bhayAticancala**.



Sri VaikuTha nAthAn

SlokaM 6

वन्देन मन्देतरनित्यबोधा-
नन्दे मुकुन्देष्टपुरन्धि यस्त्वाम् ।
अत्रासमत्रासनमेति सैहं
चित्राममुत्रापि स याति ऋद्धिम् ॥

vandena manda itara nityabodha
Anande mukundeshTapurandhri ya: tvAm |
atrAsamatrAsanam eti saimham
citrAm amutrApi sa yAti rddhim ||

Meaning:

MukundeshTapurandhri! Mukunda's consort! One with limitless and ever-present jn~AnA and bliss, if one who worships You he will get a stable throne in this world and wonderful riches in the next.

Comments:

Among the three devis, Sri MahAlakshmi is EmperumAn's most favorite consort. By worshipping Her one gets honorable positions that are permanent till his lifetime in this world. There will be no one who could be a threat to his position (**atrAsanam**).

When he reaches SrI VaikuNTham, he will get wonderful riches that are aprAkrtam in nature. To explain how Piratti could make this happen the Kavi says - She is the Isvari who has unlimited jn~Anam and Anandam and not a jIva. She is also the "priya sakhi" of EmperumAn who can make anything happen.



Slokam 7

कारागारादपि किल भृशं तापदे पापदेहे
हन्ताहन्तामतिमति विपन्मिश्रितामाश्रितानाम् ।
पारावराधिपतितनये मादृशामीदृशानां
हित्वा हि त्वा त्रिजगति गतिर्नेतरा कातराणाम् ॥

kArAgArAt api kila bhrSam tApade pApadehe
hantAhantA matim ati vipanmiSritAm ASritAnAm |
pArAvarAdhipatitanaye mAdrSAm IdrSAnAm
hitvA hi tvA trijagati gati: na itarA kAtarANAm ||

Meaning:

Daughter of the Ocean! People like me, who are cowards misguided by their ego and confined in this body that is fraught with problems and worse than a jail have no one else but You as the refuge.

This slokam tells us that

Our body is worse than any jail where there is at least a possibility of release.
With the body, When one body falls, another takes place quickly.

This pApa deham means it was earned due to accumulated pApam, it leads to accumulation of more pApam and it is pApam by itself as one suffers many diseases that affect it.

The poet calls this body as pApa deham. We are born with sthAvara, jangama, manushya or deva sareeram depending on the punya pApam that we have

accumulated so far. All the actions we perform with this body lead to accumulation of more punya pApam. The body itself if afflicted with sickness that causes a lot of misery to us that we feel it is a pApam by itself that is making us suffer.

We cannot escape with the help of other devatAs as they are also bound in their own bodies due to their karma.



Slokam 8

भावी यस्मिन् भगवति भवद् दृष्टिलेशः कृतार्थे
त्रासोन्यासोपहत विपदस्तस्य न स्यात् कुतोऽपि ।
अस्मिन्नर्थे जननि सुरसासिंहिकादेरभीतो
लङ्कयामप्यविहतगती रामदासः प्रमाणम् ॥

bhAvI yasmin bhagavati bhavad drshTileSa: krtArthe
trAso nyAsa upahata vipada: tasya na syAt kutopi |
asmin arthe janani surasA simhikAde: abhIto
lankAyAm api avihata gatI rAmadAsa: pramANam ||

Meaning:

Bhagavati! Janani (mother)! When a speck of Your kaTaaksham falls on one of Your children he will be free from any fear. The Rama dAsan, HanumAn is a proof for this statement. He never feared the rAkshasis Surasai and Simhikai and never faced any obstacles in Lanka.

Comments:

PirAtti's kaTaaksham can benefit one even before he receives it. Even before HanumAn met Sita PirAtti he was fearless of the gruesome rAkshasis Surasai and Shimhikai. Nothing hindered his movement in the heavily guarded city of Lanka.



Sri Hanuman



The sLOkam conveys the following meanings:

bhAvI means that even before PirAtti's kaTaaksham reaches the devotee he starts benefiting from it.

leSa: means a speck or a very small amount of kaTaaksham can confer a lot of benefits.

The word **nyAsa** has many connotations. It means SaraNagati. When one performs SaraNagati to PirAtti his obstacles are removed by Her kaTaaksham. She goads him to perform SaraNagati and removes all the obstacles. nyAsa also means "holding" or in his possession. HanumAn, had Sri Rama's ring. Being a Rama dAsan the ring protected him due to PirAtti's kaTaaksham.

By the term **krtArthe** the poet says only the deserving will receive Her kaTaaksham.

By the term **kutopi** means that one who has received PirAtti's kaTaaksham cannot be stopped by anyone or scared by anyone.

By referring to **Surasai** and **Simhikai** the poet tells us that even if devotee faces obstacles he will find a way to overcome them successfully just like how HanumAn overcame these two rAkshasis.



Slokam 9

जनिमृतिजराभीष्मात् ग्रीष्मातपोग्रतराद्भवात्

जननि न वयं वित्रस्यामः त्वदङ्घ्रिं उपाश्रिताः ।

सति बलवदालम्बे स्याद्दुर्बलोऽप्यकुतोभयः

त्रसति मृगयोः किं वा पद्मे मृगो विधुमाश्रितः ॥

jani mrti jarA bhIshmat grIshmatapogratarAt bhavAt

janani na vayam vitrasyAma: tvat anghrim upASrita: |

sati balavat Alambe syAt durbalo api akutobhaya:

trasati mrgayo: kim vA padme mrgo vidhum ASrita: ||

Meaning:

Janani! We do not fear birth, death and aging as we have surrendered at Your lotus feet. A weakling who is associated with a strong person fears nothing. Padme! The deer that has reached the moon does not fear a hunter.

The shadow we see in the moon is said to be the deer that reached it.



YaSoda matha and SrI KrishNa

Slokam 10

अनाघ्राताः श्रौताः स्मृतिभिरुपदिष्टाश्च कमले
समीचामाचारैरपि च विदिता धर्मनिचयाः ।
कथङ्कारं घोरं निरयमतियायामिति भयं
जहामि स्मृत्वा ते जगदवनि वात्सल्यजलधेः ॥

anAghrAtA: SrautA: smrtibhi: upadishTA: ca kamale
samIcAm AcArAi: api ca viditA dharma nicayA: |
kathankAram ghoram nirayam atiyAyAm iti bhayam
jahAmi smrtvA tE jagadavani vAtsalyajaladhe: ||

Meaning:

Kamale! I have not even smelt the Vedas, smrtis or the SrI sUktis that explain dharma to me. Nor followed what the wise souls uphold. How am I going to escape from hell? I leave the fear thinking about Your motherly love.

Comments:

The term **dharmanicayA** refers to sAdhAraNa dharmam such as AhAra niyamanam, StrI dharmam, japAs and homAs and special dharmams such as constructing ponds, temples etc.

There are three sources of knowledge about dharma. Vedas tell us dharmAs such as SandhyAvandanam, agnihotram etc., that are "Srouta dharmam". Smrtis such as Manusmrti, ParASara smrti etc., preach smArtha dharmam that talk about aupAsanam, pitru srArdham and PancakAla prakriyai. The third source is Acarya SrI sUktis that are called SishTAcAram. This includes taninan, iyal goshti and anusandhAnam. All the three sources are considered to be pramANams.

Even if we adhere to some dharma we cannot deceive ourselves that we are dharmanishTa as the number that we omitted is far greater than those that we followed.

When we do not follow sAstras we have to face very harsh punishment. We cannot escape from these by our own effort.

Sri MahAlakshmi's devotees are free from this fear. PirAtti's kaTaaksham will protect them from any retribution.

PirAtti's vAtsalyam is as enormous as the ocean. Just like the water of the ocean PirAtti's kaTaaksham never dwindles. One can never measure it or describe it completely.

PirAtti has given us Srutis and smrtis to live a dharmic life. For those of us who have not followed it, the only refuge is Her vAtsalyam.

Slokam 11

विवित्सामात्सर्यस्फुरण दुरहङ्कार कुहना-
पिशाचीभ्यो बिभ्यज्जगदभयदानैकनिरताम् ।
नतां भूतेशाद्यैरपगमित रक्षोगणमदां
प्रपद्ये दासस्त्वां परमपुरुषप्राणदयिते ॥

vivitsAmAtsarya sphuraNa durahankAra kuhanA-
piSACIbhyo bibhyat jagat abhaya dAna eka niratAm |
natAm bhUteSAdyai: apagamita raksho gaNa madAm
prapadye dAsastvAm paramapurusha prANa dayite ||

Meaning:

Parama purusha prAna dayite! The demons (bhUtas)- greed, hostility, anger, ego and hatred control me. They frighten me. You are my only shelter. BhUteSar worships You. In many of Your incarnations You have controlled demons. It is only You who can protect me from these evil qualities.

Comments:

From this slokam we understand the following:

The evil qualities listed hold on to us like demons. They hurt us. It is possible to escape from their grip only with PirAtti's kaTaaksham.

When we seek anyone's help to solve a problem the helper should be interested in helping us, should have the capacity to help us and should have helped others in solving the problem previously. PirAtti fulfills all these three qualifications. She in our Mother ready to remove our fear. She controls

everyone including the head of bhUtAs. She has previously controlled rAkshasis who are as fearsome as these qualities.

This slokam addresses PirAtti as "prapadye dAsastvAm" similar to Sri Alavandar's expression "tAm tvAm dAsa iti prapanna iti ca" and as "paramapurusha prANadayite" in the place of "loka nAtha dayite".

PirAtti made EmperumAn kill the rAkshasis in many of Her incarnations, as She is His prANadayitE.

Everyone prays to Sri MahAlakshmi asking for wealth. The poet prays to Her to remove his wish for material wealth.

Slokam 12

जन्तोर्हन्त त्रिलोकीजननि तव समाराधने साधनेषु
व्यापारेष्वाभिमुख्यत्यजन भजनयोर्भीत्यभीती भवेताम् ।
सुग्रीवं वालिभङ्गे त्वदहितदमनानुन्मुखं रामकोपात्
भीतं पश्चात्तदास्थावहनगतभयं तत्र दृष्टान्तयामः ॥

jantor-hanta trilokIjanani! tava samArAdhane sAdhaneshu
vyApAreshu Abhimukhya tyajana bhajanayo: bhItya bhItI -
bhavetAm |
sugrIvam vAlibhange tvat ahita damana anunmukham rAmakopAt
bhItam paScAt tadAstha vahana gata bhayam tatra -
drshTAntayAma: ||

Meaning:

Triloka janani! Mother of the three worlds! When any living being involves itself in an act that pleases You it will be free from fear. When it is not involved in such an act due to carelessness then it is engulfed by fright. SugrIva stands as an example for this.

Comments:

All the ArAdhanam and karma we do are for pleasing Sri MahAlakshmi. This act removes all our fears include the fear of samsAra.

SugrIva got rid of his fear of Vaali because Your Lord promised to help in the cause of rescuing PirAtti. He had to fear Sri Rama's anger because he forgot to honour his promise.

One does not even have to perform acts that would please PirAtti. His wish to do so itself will remove all his trepidations.

PirAtti does not need any thing from us. She only looks for our desire to serve Her and upon any little effort on our part, She removes all the road blocks in our path.



Sloka 13

रक्षःस्तोमोऽप्यखिलभयकृद् राघवप्राणकान्ते
त्रासोत्पत्त्यै न खलु भवति त्वत्पदाब्जानुकूले ।
कष्टं मातस्तृणमपि भिये कल्पते त्वत्प्रतीपे
प्राच्ये साक्षी पवनतनयः पश्चिमे काक एकः ॥

raksha:stomo api akhila bhayakrd rAghavaprANa kAnte
trAsot pattyai na khalu bhavati tvat padAbja anukUle |
kashTam mAta: trNam api bhiye kalpate tvat pratIpe
prAcye sAKshI pavanatanaya: paScime kAka eka: ||

Meaning:

Raghava prANa kAnte! For those who have surrendered to You even the fearsome rAKshasis will not be a threat. For those who oppose You even an insignificant thing like a blade of grass can be dreadful. HanumAn is the proof for the former while KakASura is a proof for the latter.

Comments:

HanumAn prayed to Sita PirAtti saying "namostu devyai janakAtmajAyai". Even the most powerful weapons could not hurt him during the war. On the other hand when KakASura hurt PirAtti due to evil intentions he was hunted by the dharba grass that Sri Rama sent towards him. Only PirAtti's interference spared his life.

Slokam 14

कान्तारे महतीव संसृतिपथे हन्त भ्रमन्तश्चिरं
विष्णोः प्रेयसि वानरा इव नरा वेलातिगग्लानयः ।
सम्पातेरिव सन्मतेरथ गुरोर्बुद्ध्वा स्थितिं तावकीं
आञ्जालङ्घन भीतिमम्ब जहति प्राज्ञा हरेः स्वामिनः ॥

kAntAre mahati iva samsrti pathe hanta bhramantaSciram
vishNo: preyasi vAnarA iva narA vela atiga gAnaya: |
sampAte: iva sanmate: atha guro: buddhvA sthitim tAvakIm
Aj~Alanghana bhItim amba jahati prAj~nA hare: svAmina: ||

Meaning:

VishNo preyasi! SgrIva's army of monkeys was lost in the forest searching for You till they found the eagle SampAdi. He told them Your location and relieved them of their fear of reprimand from SgrIva. Similarly we are lost in the forest of samsAram. Only a SadAcaryan can tell us about You and remove our despair.

Comments:

The monkeys were scared of SgrIva as they did not obey his command. We are also scared of EmperumAn as we have not followed His command. Just like SampAdi who could see very far, a SadAcaryan has a long term vision. It is due to AcAryan's help and PirAttI's kaTaaksham that we are able to divert EmperumAn's anger away from us.

SamsAram is likened to a forest that is full of treacherous turns and unexpected occurrences. Sukhar has explained its nature in the JaDabarada upAkyAnam.

We roam like monkeys in it (**bhramantaSciram**) feeling lost most of the times and copying what others do.

By the term **velAtigaglAnaya** we realize that it contains nothing but infinite sorrow. An AcArya with "san mati" who is knowledgeable in matters beyond what could be comprehended by the indriyas can show us what is good for us in the long run.

VaalmIki says that SampAdi had infinite knowledge, comprehension on God, dayA, far vision, and the capacity to correct mistakes five essential qualities for a guru. Thus the poet has fittingly compared SampAdi to guru.

SampAdi showed Sita's stithi (location/position). An AcArya shows us SrI MahAlakshmi's svarUpam as nitya yogam with EmperumAn, aikarasyam, ekaSeshitvam, upAyatvam, purushAKAratvam, upeyatvam, mokshapradatvam and audharyam that are Her sVarUpa, sthiti and pravrttis.

The term "**Hari**" is used aptly to represent SugiVa and SrI Rama (VishNu).

The poet has used **prAjn~nA** and **buddhvA** that differ subtly to represent knowledge. One learns about PirAtti and then becomes knowledgeable.

Slokam 15

पादाब्जं भजनादिकर्मणि सुरैर्यस्यैव कर्मिकृतं
यो धत्तेऽर्कयमेन्द्रवह्निमरुतां भीतावपादानताम् ।
तस्याप्यम्ब सकृत्कृत प्रपदनस्तेऽस्मीति याचन् जनोपि
अत्रासार्पणसंप्रदानमभवत् देवि प्रसादेन ते ॥

pAdAbjam bhajanAdi karmaNi surai: yasya eva karmIkrtam
yo dhatte: arka yama indra vahni marutAm bhItAvapAdAnatAm |
tasyApi amba sakrt krta prapadana: te asmi iti yAcan janopi
atrAsA arpaNa sampradAnam abhavat devi prasAdena te ||

Meaning:

Amba! DevAs such as sUrya, indra, agni and Yama worship EmperumAn's lotus feet. They are nervous if they fail to do so. We are lowly mortals who are neither upAsakAs nor upAsyAs. We have performed prapatti to EmperumAn's lotus feet only once. We have disobeyed all His commands after that. However EmperumAn grants us His grace and accepts us only because of Your purushAKAram.

Comments:

sUrya and other devAs worship EmperumAn. Many of us pray to the devAs for paltry benefits. The devAs perform bhakti yogam while we perform prapatti. They are anxious to please EmperumAn and so follow His bidding. We on the other hand disobey most of His commands. However we get moksham before the DevAs. This is only due to PirAtti's purushAKAram. Why is She presenting our case to EmperumAn? She does so only because She is our mother. EmperumAn is not accepting us due to our qualifications. He does so only to please PirAtti.

By the term **bhajanAti karmaNi** the poet jokes that the action (karmam) of bhajanam (worshipping) has BhagavAn as the action {(karmam) (karmeeekrtam)}.

Experts in vyAkaraNam will enjoy the usage of the words karma, apAdAnam and sampradAnam. These three words occur in vyabaktyArtha prakaraNam. When we look at the three sentences DevAs worship EmperumAn, sUrya is afraid of EmperumAn and EmperumAn offers refuge to saranAgatan, we see that the karma for worship is EmperumAn's lotus feet. The cause for relief from fear is EmperumAn, the sampradAnam of abhayapradAnam is saranAgatan. One who is the karmA for the karmA of worship makes the one who made him sampradAnam as sampradAnam. The term **apAdAnam** means taking out. **SampradAnam** means give completely. In the case of fear one wonders if EmperumAn removed fear or became an object of fear. He removed the fear of prapanna while He was feared by devAs.

VedAntis will enjoy the fact that sUrya, Yama, indra, agni and Vaayu are said to fear EmperumAn. The reason the Kavi has used their names instead of any others is to follow what is said in the VedAs. In the taittrIya Upanishad the four lines starting with "भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम

इति । - bhIshAsmAt vAta: pavatE | bhIshodeti sUrya: | bhIshAsmAdagni: ca indraSca, mrtyur-dhAvati pancama iti" mentions these five devAs fear EmperumAn. The foremost gods like agni et al do their assigned duties very carefully so that they do not invoke His wrath through transgressions of His divine command.

Experts of mantras will enjoy the fact that the expression "te asmi" indicates the meaning of ashTAKsharam, "devi prasAdena te" the meaning of purushAKAra prapatti mediated dvayArtham and "atrAsa arpaNam" the meaning of carama slokam.

This slokam that describes PirAtti's purushAKAratvam reaffirms that prapatti has to be performed only once as mokshopAyam and that the devAs have the authority to perform bhakti yogam.



SrI Komalavalli ThAyAr

Slokam 16

आरोढुं किल यत्सनीडममरा बिभ्यत्यहिद्विण्मुखाः
तद् ब्रह्मापि तवाश्रयेण सुलभीकर्तुं न भीतोऽस्म्यहम् ।
लेढुं दाडिमकल्परत्नखचितं राज्ञः किरीटं रमे
किं वा सर्वदुरासदस्य दयिताकेलीशुकस्त्रस्यति ॥

AroDhum kila yatsanIDam amarA bibhyati ahidviNmukhA:
tad brahmApi tava ASrayeNa sulabhIkartum na bhIto asmi aham |
leDhum dADima kalparatna khacitam rAj~na: kirITam rame!
kim vA sarvadurAsadasya dayitA kelI Suka: trasyati ||

Meaning:

Rame! I am confident that my effort of trying to get near EmperumAn who is unreachable even to devAs will be successful with Your help. The parrot that is the queen's pet is not scared of pecking the jewels on the king's crown that look like pomegranate seeds.

Comments:

EmperumAn is beyond the reach of devAs who are like Chieftains who cannot even imagine getting near the Emperor. We are like the queen's parrot that approaches Him without any fear, as we are PirAttis favorites.



Slokam 17

दातव्या स्वयमेव दाशरथये देवीति यो वीतभीः

अग्रे साग्रहमग्रजस्य कथयन्नार्तो दशास्यानुजः ।

तस्मै त्वद्वयितेन दत्तमभयं प्राज्यं च राज्यं रमे

यत्स्वलपं व्यसनं भवेत्तव कृते तद्भूयसे श्रेयसे ॥

dAtavyA svayameva dAsarathaye devi iti yo vItabhI:

agre sAgraham agrajasya kathayannArto daSAsya anuja: |

tasmai tvat dayitena dattam abhayam prAjyam ca rAjyam rame!

yatsvalpam vyasanam bhavettava krte tat bhUyase Sreyase ||

Meaning:

Rame! VibhIshaNa did not fear RavaNa and told him categorically that Sita should be returned to Sri Rama. When he surrendered to Rama and expressed his grief Rama granted him protection and crowned him as the king of Lanka. A small effort of talking in favour of You earned him such a great benefit.

Comments:

This slokam tells us the following:

One should be brave when opposing adharma (vItabhI:)

One should not hesitate to speak the truth (sAgraham)

When speaking the truth one should do it whole heartedly (Arta)

One should be ready to do any service to Lakshmi even if it is small and insignificant (*tava krte*)

The poet says Sri Rama gave VibhIshaNa "*prAjyam rAjyam*". The rAjyam that VibhIshaNa got was not only Lanka rAjyam but Kaimkarya SaamrAjyam.

By the term "*tvat dayitena*" the poet conveys the two meanings, Rama gave the rAjyam and that PirAtti made Rama give the rAjyam.

Slokam 18

तव साधु वर्ष्म नवसारसालये
भवसागरान्तरवसादमेयुषाम् ।
अभयाय भात्यशुभयातुदीप्तिहृत्
प्रभया सुवर्णनिभया मनोरमम् ॥

tava sAdhu varshma navasArasAlaye!
bhavasAgarAnta ravasAdameyushAm |
abhayAya bhAtyaSubha yAtu dIptihrt
prabhayA suvarNa nibhayA manoramam ||

Meaning:

Nava sArasa AlayE! One who resides on newly bloomed lotus; the brightness of Your tirumEni removes the fear of those submerged in the ocean of samsAram. It snatches away the light from inauspicious ghosts. Its golden hue wins our hearts.

This slokam talks about the greatness of PirAtti's divya mangala vigraham.

She is nava sArasam we are in bhava sAgaram. PirAtti's divya mangala vigraham removes "aSubhasyAt". Her beauty caused the removal of RavaNa. Her beauty removes the inauspicious (aSubham) demons. It removes the inauspiciousness that is a demon. The golden hue of PirAtti's tirumEni is referred at the start of SrI sUktam as "hiraNya varNAM hariNIm". The poet has reflected AzhvaR's expression "vEri mArAdha pUmEl iruppAl vinai tIrkumE"

Slokam 19

प्रत्यासीदति मृत्युरन्वहमहो गत्यागतिभ्यां रवेः

पापीयानहमस्मि पापिनि जने कोपी च वैवस्वतः ।

किं किं वा भवितेति वेङ्कटपतेः क्रीडासरिव त्रस्यते

मह्यं गर्ह्यतमाय मातरभयं देया दयाळो स्वयम् ॥

pratyAsIdati mrtyuranvahamaho gatyAgatibhyAm rave:

pApIyAnahamasmi pApini jane kopI ca vaivasvata: |

kim kim vA bhaviteti venkaTapate: krIDAsariva trasyate

mahyam garhyatamAya mAtarabhayam deya dayALo svayam ||

Meaning:

mAtA! The companion of Sri Venkateswara in His game of creation, sustenance and dissolution! With the Sun's movement, every day goes by and the god of death Yama is getting closer to me. He is very angry at pApis like me. I am very worried about what is going to happen. Please grant me solace.

Comments:

The movement of the Sun determines the passage of time. Our days are numbered by the number of times Sun rises and sets. This is similar to the term "vAtkalai nAtkal sella" where days are said to be cutting through like a knife. The poet says he is very scared of Yama as he has committed innumerable sins. Yama is dharmavAn, one who upholds dharma. He punishes sinners and rewards good souls. One does not know what kind of punishment he will mete out as a retribution for the sins committed previously. Hence the poet is extremely fearful of him. He prays to Piratti to offer him protection. He has not done any good deed that would

warant PirAtti's kaTaaksham. She has to offer it out of Her mercy, as She is the mother.

Slokam 20

परब्रह्मप्राणप्रणयिनि हरब्रह्ममघवन्
मुखानां लेखानामपि भयमभीतिश्च भवतः ।
निमेषोन्मेषाभ्यां तव जननि दृष्टयोरिति महान्
अयं घण्टाघोषः क इह विमृशेन्मानमपरम् ॥

parabrahma prANa praNayini harabrahma maghavan
mukhAnAm lekhAnAm api bhayam abhIti: ca bhavata: |
nimeshonmeshAbhyAm tava janani drshTyo: iti mahAn
ayam ghaNTA ghosha: ka iha vimrset mAnam aparam ||

Meaning:

The consort of Parabrahmam! Siva, Brahma and Indra alternate between fear and fearlessness depending on whether Your eyes are closed or open. This is a well-established concept that needs no further enquiry.

Comments:

PirAtti is the PrANa nAyaki of EmperumAn. Even devAs depend on Her watchful eyes to be fearless, confident that She will let no harm come near them. This is a well-established fact (*ghanTAghosham*).

Slokam 21

घनातौ कार्तान्तः कदननिपुणः किन्करगणः
भ्रमद्भिर्लोकाम्ब क्रुधमिव वमद्भिश्च नयनैः ।
प्रगल्भां दुर्भीतिं प्रथयति यथा मे न बहुधा
तथा शीतापाङ्गैः प्रसभमनुगृह्णातु भवती ॥

ghanArtau kArtAnta: kadana nipuNa: kinkara gaNa:
bhramadbhi: lokAmba krudham iva vambdhi: ca nayanai: |
pragalbhAm durbhItim prathayati yathA me na bahudhA
tathA SIIta apAngai: prasabham anugruhNAtu bhavatI ||

Meaning:

Jagan mAtA! When Yama's servants approach me at the time of my death please let Your cool kaTaaksham protect me from their angry and fiery sight that would weaken me.

Comments:

Yama's servants are experts in torturing jIvAs (kadana nipuNa:)

PirAtti's glances are cool while that of the Yama kinkarAs are fiery.

The poet requests PirAtti to grace him on Her own accord (prasabham) as he has no merit to demand it.

PirAtti is the mother who does not check if the child requests Her help. She protects him spontaneously.

Sloka 22

तत्तत्पापव्रजफलतया दारुणैस्तन्यमानाः

याम्याः श्रुत्वा मुनिवचनतो यातनाश्चेतनानाम् ।

कामं भीतः कमलनिलये कम्पमानाखिलाङ्गः

विश्वस्य त्वामहमशरणो विश्वघात्रीं प्रपद्ये ॥

tattat pApavraja phalatayA dAruNai: tanyamAnA:

yAmyA: SrutvA munivacanato yAtanA: cetanAnAm |

kAmam bhIta: kamalanilaye kampamAn akhila anga:

viSvasya tvAm aham aSaraNo viSvadhAtrIm prapadye ||

Meaning:

Kamala nilaye! I have heard from rishis the results that each pApam will produce. We have also heard about the tortures that we have to face in Yamalokam. I am shivering hearing all these details. I have no one but You who could rescue me. I surrender to You hoping that You, the mother of the universe will save me.

Comments:

PurANAs tell us which pApam will produce what result. They do so to prevent us from accumulating more pApam and to interest us in prapatti.

The tortures we face in YamalOkam are not in excess. We earned them by doing pApam and so we have to blame only ourselves for the tortures.

The poet has used "aSaraNa: bhIta:" to indicate kArpaNyam, "viSvasya" to indicate mahAviSvAsam and "prapadye" to indicate surrender that are three of the five requirements for performing SaraNAgati.

We have not committed one or two pApams but droves of them. This is indicated by the term "papa vraja"

ViSvasya means trusting. It also means the universe. The poet surrenders with viSvAsam to PirAtti who is viSvadhAtrI.



Slokam 23

देशे काले सततविकृतेः देवि देहस्य वृत्तेः

दृष्टे शौरैरघजुषि जने तीक्ष्णकोपे च चित्ते ।

भीतिः प्रादुर्भवति महती शक्तिमत्या भवत्याः

कारुण्याद्रै मृदुनि हृदये चिन्तिते हन्त धैर्यम् ॥

deSe kAle satata vikrte: devi dehasya vrtte:

drshTe Saure: agha jushi jane tIkshNakope ca citte |

bhIti: prAdurbhavati mahatI SaktimatYA bhavatyA:

kARuNyArdre mrduni hrdaye cintite hanta dhairyam ||

Meaning:

Devi! Man's behaviour changes with place and time. This makes EmperumAn intensely angry towards him. This makes me twinge in fear. When I think of Your kind heart wetted by dayA I become bold. What a wonder!

Comments:

Prakruti changes in its form (swarUpam) while jIvA's nature changes (svabhAvam) with place and juncture. This will drive him to commit sins than anger EmperumAn. It is PirAtti's dayA that will provide relief. It is interesting to note that Sriya:pati produces fear in us while SrI removes our fear.

Sloka 24

बाधन्ते विषया बहिः सततमप्यन्तस्तु कामादयः
त्रातं हन्त विपन्नमर्णवसुते धात्रादयोऽप्यक्षमाः ।
शक्तो यद्यपि केशवः स तु दुराराधः स्वयं मद्विधैः
इत्युद्वेगवतो मम क्लमहरालोका त्वमेका गतिः ॥

bAdhante vishayA bahi: satatam api antastu kAmAdaya:
trAtum hanta vipannam arNavasute dhAtrA dayopyakshamA: |
Sakto yadyapi keSava: sa tu durArAdha: svayam madvidhai:
iti udvegavato mama klma hara AlokA tvam eka gati: ||

Meaning:

Daughter of the ocean! My indriyas are pulling me towards external distractions and my inner indriyas are tempting me with greed and other afflictions. Even BrahmA and other devAs cannot save me from their pull. EmperumAn has the capacity to rescue me but people like me cannot even approach Him directly or please Him easily. You are my only saviour who could protect me from this anguish.

Slokam 25

वाल्मीकौ तमसान्वयो बलरिपौ भूयस्तरा मन्यवः
योगस्थे यमसङ्गतिर्दृढगदावाप्तिस्तु नारायणे ।
रुग्णे क्षुद्रहितक्रमो भवकृतं दुःखं रतिप्रेयसि
त्रासः कुत्सितमौक्तिकेषु न पुनस्त्वत्संश्रितेष्विन्दिरे ॥

vAlmIkau tamasA anvayo balaripau bhUyastarA manyava:
yogasthe yamasangati: drDha gadAvApti: tu nArAyaNe |
rugNe kshut rahita kramo bhava krtam du:kham rati preyasi
trAsa: kutsita mauktikeshu na puna: tvat samSriteshu indire ||

Meaning:

IndirE! VaalmIki is associated with TamasA river. Indra is associated with anger. Yogis can go to Yama lokam. NarAyaNaaa's weapon gadA also means sickness. Manmadha suffered due to Siva. Even pearls will have quality defects. Your bhaktAs are free of all these disgraces.

Comments:

The poet has played with the meaning of some words in this slokam.

VaalmIki's slokam "mA nishAda" was conceived at the banks of tamasA river. The poet says that VaalmIki has association with tamas.

Indra has lot of 'manyu'. manyu means having performed many yAgams. It also means anger.

Yogis follow yama as a part of ashTAnga yogam. Yama also refers to the god of death.

narAyaNA's weapon the mace is called 'gada'. It also means sickness.

Siva benefits undeserving souls. The word also means lack of hunger in a sick person.

Siva burnt Manmatha. Siva is referred to as Bhavan the word also means samsAram.

Thus the poet jokingly says Sri MahAlakshmi's devotees will not have to worry about any of these problems, as She is free from them Herself.



Sloka 26

हन्त प्राकृतचक्षुराद्यविषये व्यापिन्यनिर्वाच्यतां
प्राप्ते विश्वजनिस्थितिक्षयपुषि ब्रह्मण्यनन्याश्रये ।
मातस्त्वामभयं विधातुमुषितां मन्ये प्रतिष्ठामहं
तस्मिंस्ते दरमन्तरं भवति चेत्कस्यात्र न स्याद्भयम् ॥

hanta prAkṛta cakshurAdya vishaye vyApini anirvAcyatAm
prApte viSva jani sthiti kshayapushi brahmaNi ananyASraye |
mAta: tvAm abhayam vidhAtumushitAm manye pratishThAm aham
tasminste daram antaram bhavati cet kasyAtra na syAt bhayam ||

Meaning:

mAtA! I think Your presence is to dispel our fear of ParamAtmA who is invisible to our eyes, who is vibhu, who cannot be explained and who creates, sustains, dissolves and supports the universe. If there had been even a minute of separation between You both, then who can be fearless here?

Comments:

Sri Venkata kavi seems to have composed this sloka based on the upanishadic statement:

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।
अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य
भयं भवति ।

yadA hyevaisha etasminndrSye anAtmye aniruktE anilayane abhayam pratishThAm
vindate | atha soabayam gatho bavati | yadA hyevaisha etasminnudaramantaram
kurute | ata tasya bayam bavati |

---taittirIya Upanishad

The terms **abhayam**, **pratishThA**, **daram**, **antaram**, **bhayam** and **bhavati** and their meanings are present in this slokam. Instead of **adruSye** the poet has used **prAKruta cakshurAdya vishaye**. **anAtmye** is represented by **vyApini**, **anirukte** by **anirvAcyatAm prApte**. The meaning of **anilayane** is present in **ananyASraye**.

The Upanishad says when one is incessantly established (**pratishThA**) in ParamAtma, he will be free from fear and if there is a gap in his continuity then he gets fear. The poet has offered another explanation for the term '**pratishThA**'. It means contemplating without a break like the flow of oil. The poet says it means PirAtti. He explains it as follows. The **pratishThA** should be with Brahman always. PirAtti is always present with Brahman. Only if one reaches this **pratishThA** namely PirAtti one gets refuge. The **pratishThA** should never leave Brahman. She is eternally associated with Him (akalakillEn). The poet says that it is his explanation through the term '**manye**'.



SrI Raama blesses VibhIshaNa

Slokam 27

दशमुखसहजं तं देवि नाम्नाऽर्थतो वापि
उदितमुखविकारं भीतमप्यूष्मणाप्तम् ।
अकुरुत रघुवीरस्त्वत्प्रसादप्रभावात्
अभयवितरणेन क्षिप्रमानन्दसान्द्रम् ॥

daSamukha sahajam tam devi nAmnA arthato vApi
uditamukhavikAram bhItam api UshmaNAptam |
akuruta raghuvIra: tvat prasAda prabhAvAt
abhaya vitaraNena kshipram Ananda sAndram ||

Meaning:

VibhIshaNa whose name starts with 'v'kAram (the letter v and ugliness), associated with 'bhI'tam (fear and the letter bhI), containing UshmaNAptam (letters ष sha and ण Na and one who has thApam) was offered protection by Rama only because of Your anugraham.

Comments:

The word vikAram means both the aksharm v and being ugly. RavaNa and Indrajit insulted VibhIshaNa calling him a coward and one who is defaming their kulam. Hence VibhIshaNA's face was ugly. BhItam means fear or worry. VibhIshaNa was worried that Rama may not accept him and that would leave him nowhere to go.

The letters स श ष ह sa, Sa, sha, ha are called UshmaNA padam. The poet calls him Ushman Aptan one who is irritated, one who is carrying vengence (krodham). VaalmIki calls him "jAtakrodho vibhIshaNa:".

How did Sita PirAtti play a role in VibhIshaNa saraNAgati when She was actually in Lanka at that time? Sita had already heard about VibhIshaNa and his good qualities from saramA and hence had good thoughts about him. Rama accepted VibhIshaNa only because of that and made him happy. Thus we conclude that only if one approaches EmperumAn after earning PirAtti's favour will he get any benefit. Her purushAkaram is absolutely essential for any mangalam.

Slokam 28

अल्पश्रुतेभ्य इव राशिमनादिवाचां
अंहस्ततिभ्य इह बिभ्यतमर्भकं ते ।
पुण्यैः पुराणवचनैरिव वीक्षणैस्त्वं
उच्चैर्नृसिंहसखि मामुपबृह्येथाः ॥

alpaSrutebhya iva rASim anAdivAcAm
amhastatibhya iha bibhyatam arbhakam te |
puNyai: purANa vacanai: iva vIkshaNai: tvam
uccai: nrsimhasakhi mAm upabrmhayethA: ||

Meaning:

nrsimha Saki! Please let me rise with Your kaTaaksham that is as auspicious as the purANic texts. I am Your child and I am afraid of my infinite pApam just like how the collection of Vedas fear scholars with limited knowledge.

Comments:

VedAs are scared of people with limited knowledge as they can distort its meanings and give erroneous interpretations. It is only the itihAsas and purANas that give us the correct meanings. The poet says that his pApams are as dangerous as misinterpreted veda vAkyams that will take one through the wrong path. The poet refers to this as 'bibhyatam' meaning plentitude, a huge group. It is only PirAtti's kaTaaksham that can save us from the bad effects of our karma. The poet calls himself the child of PirAtti. A child knows only fear and does not know how to save itself from fear. It is the mother who offers it safety and security and thus removes its fear. Once its fear is removed the child feels elated. This is what the poet refers to by the expression 'uccai: upabruhmyetA:'

PirAtti is very aptly addressed as nrsimha sake. EmpirAn incarnated as Narasimha to remove the fear of the child PrahlAda. His consort removes the fear that occurs in others when they look at His fierce form. Hence the poet prays to Her to remove his fear also.

Vedas share EmperumAn's omnipresence. We are aware of only a subset of them at this time. The Kavi indicates these by the terms 'anAdhi vAcAm' and 'rASim'



SlokaM 29

दुष्कालानुगुणक्रमैः श्रुतिपथाविष्कारनिष्कासकैः

निष्कारुण्यतमैस्तुरुष्कयवनैर्निष्कारणद्वेषिभिः ।

कञ्जावासिनि तत्समैरपि जनैः सञ्जायमानं भयं

त्वं जालेन दृशां हि तारयसि नः खञ्जानिवाम्भोनिधिम् ॥

dushkAla anuguna kramai: Srutipatha AvishkAra nishkAsakai: nishkAruNyatamai:

turushka yavanai: nishkAraNa dveshibhi: |

kanjAvAsini tat samai: api janai: sanjAyamAnam bhayam

tvam jAlena drSAm hi tArayasi na: khanjAn iva ambhonidhim ||

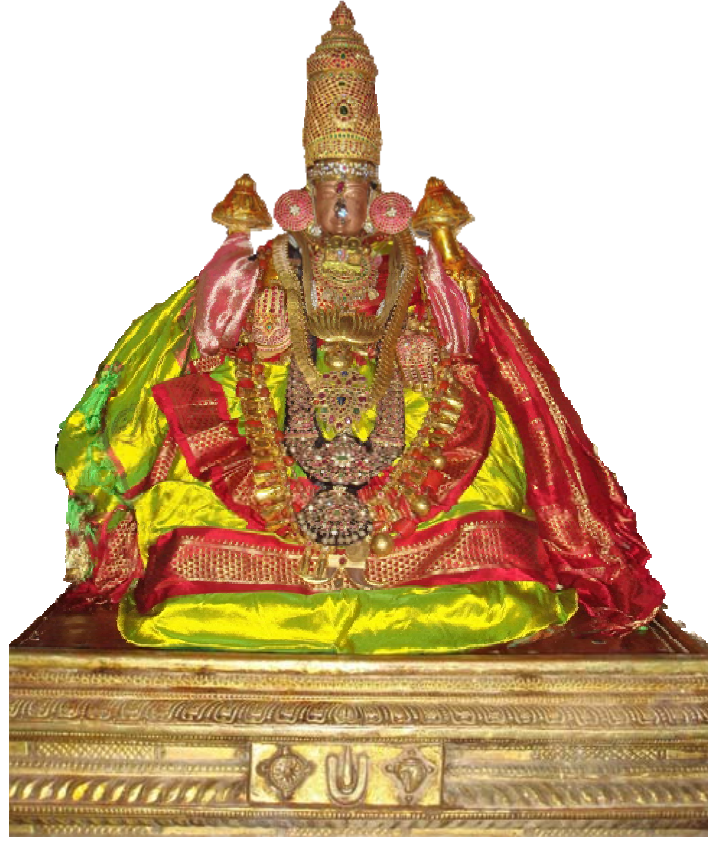
Meaning:

KanjavAsini! We are afraid of Muslim and other invaders who follow evil ways and who are against what the VedAs prescribe. You remove our fear, a task as difficult as making a person without legs to cross the ocean.

Comments:

The Muslim and English invaders did not win our country through just means. They were very wicked. They tortured Indians and made them suffer very badly. The poet describes their sinful ways as follows. Their evil ways were as bad as that of Kaliyugam. They did not let our vaidIka sampradayam flourish. They killed a lot of people without any mercy.

There were some Indians who joined these foreign forces and ill-treated Indian. They instilled fear among Indians who were not able to overcome it. The poet says overcoming their fear was as impossible a task as a legless person trying to cross the ocean.



SrI Perundevi ThAyAr

Slokam 30

का काभयप्रदेति प्रश्नो यद्वाचकः समस्तपदः ।
स्वयमुत्तरतां धत्ते रमा समस्तोत्तरा विराजति सा ॥

kA kAbhayapradeti praSno yadvAcaka: samastapada: |
svayam uttaratAm dhatte ramA samastottara virAjati sA ||

Meaning:

The question "which lady provides relief (KA KA abhayapradA)?" is answered by itself (kAkAbhayapradA). The Lakshmi who is represented by this is superior to everyone.

Comments:

The word kAkAbhayapradeti- (who will be the refuge) could be split as kAKA abhayapradeti to mean one who provided refuge to the kAKAsura. Thus the question itself became the answer indicating Sita PirAtti is the only refuge for all. She is the supreme with incomparable glory.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे

अभीतिस्तबक. ॥

|| iti SrImad venkaTAdhviri viracite SrIlakshmi sahasre
abhIti stabaka: ||



For audio of this stabakam, please click on the below link
www.alamelumanga.org/audio.html

