

**Sri lakshmi sahasra
kAruNya stabakam**



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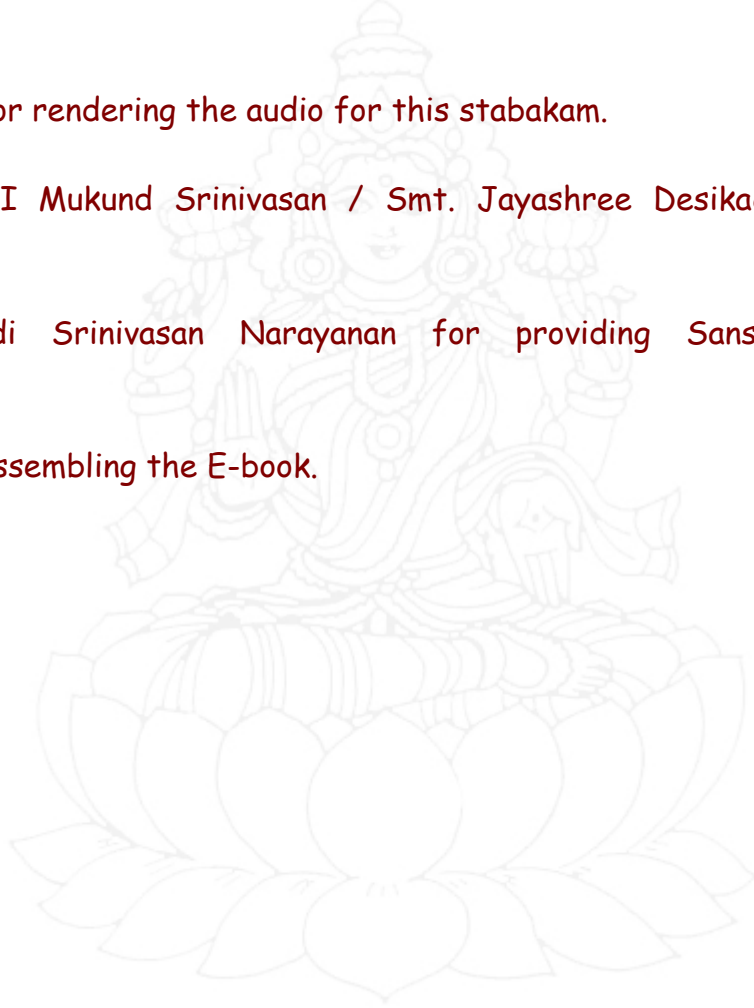


IMAGE CREDITS

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by Sri. V. Sadagopan

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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

स्तबकः ४ stabakam 4

कारुण्यस्तबकः

kAruNya stabakam

Introductory Note by Sri. V. Sadagopan:

This stabakam is about the Vaibhavam of KaruNaa, SrI Devi. Let us follow the commentaries of U.Ve. ChEtIUr SrivatsAngAcchAr Swamy now. It is agreed that the embodiment of the Lord's Compassion/DayA (KaruNaa) is Periya PirAtti. In our sampradAyam, Sri Devi is considered as the avatAram of KaruNaa and BhU Devi is the avatAram of KshamA (Forbearance). SrI Paaduka sahasra SrI sUkti provides the support for this view: "anukampA kshamayorivAvatAra:". Sage ParAsarA saluted SrI Devi as "karuNAM vedamAtaram". Swamy Desikan observed elsewhere in this context: "karuNAMiva rUpiNam". She is indeed the Lord's DayA Devi. The importance of DayA has been underscored by Swamy Desikan in DayA Satakam: "doshA bhavayureta yadi nAma daye! tvayA vinAbhUtA:". Our Lord has the six guNams (jn~Anam, Sakti, balam, aiSvaryam, vIryam and tejas). If He did not however have the DayA GuNam (Periya PirAtti), then all of these six guNams will prove to be defects only. This DayA Devi has jagat kArANatvam (Being the cause

of the Universe and its beings) and Moksha Pradatvam (Power to grant Moksha anugraham). These are the duties of Brahman, Her Lord. Therefore, She belongs to the Brahma koTi and not jIva koTi as erroneously stated by some sampradAyams.

The lakshaNam of Her KaruNA (anukampA = anu+kampa meaning shivering after seeing the sufferings of the samsAris) is feeling sad on seeing the sorrow of others ("vyasaneshu manushyANAm bhrSam bhavati dukkhita:"). DayA is also defined as "para: dukkha dukkhitatvam" feeling sad on seeing some one suffering. That compassion makes them take action to remove the sorrows of the suffering jIvan ("para dukkha nirAcikIrshA dayA" according to the commentary of SruthaprakASikAchArya on one SrI BhAshya adhikAram). That desire to chase away the sorrow of the suffering has been saluted by Sri ParAsara Bhattar as: "para vyasana nirAKrtISca" in Bhagavat GuNa DarpaNam. All these fine points about the KaruNaa of SrI Devi are brought out by SrI VenkadAdhvani Kavi in this stabakam.

As discussed, this stabakam describes PirAti's compassion or kAruNyam. It is Her kAruNyam that protected kAKAsura from Rama's wrath and the rAkshasis of Lanka from HanuMan's anger (Srimad RaamAyaNam).

PirAtti is nityavAsa Rasikai of the Lord's hridayam. In Her heart is housed the limitless dayA for us all. Sri VenkatAdhvani Kavi states that he seeks therefore that heart of Devi as his protection in the 14th slokam of this stabakam.

To celebrate Her KaaruNyam, we have to recall Swamy Desikan's salutations to Her as the DayA Devi: She is the ocean of the Lord's karuNai (SrinivAsa dayAmbhodhi). Our fortunate AzhwArs are having as their supporting staff SrInivAsa's KaruNaa (KaruNya ekAntina: krtina:). He in turn is leaning on His PirAtti's (DayA devi's) KaruNaa guNam. She is the most merciful, cool GangA of the Lord (kamala kAnta: kAruNya gangA). The Mother of the Universe (samasta janani) is recognized as the embodiment of the Lord's KaruNaa (SrInivAsasya karuNAMiva rUpiNim). That Ocean of KaruNai (karuNA varuNalayam) is DayA Devi/Periya PirAtti. Lord SrinivAsan is under Her control (sva adhInam) and because of this KaaruNya GuNam, She is accepted as the intrinsically Superior queen of the Lord (svAdhIna vrushagirISAm svayam prabhUtAm dayAm pramANayAmi).

She is addressed as "bhagavati daye" because of the KaaruNya GuNam that distinguishes Her even over Her Lord. During PraLaya kAlam, She looks at the jIvans staying motionless like insentient (acit aviSishTAn jantUn avalokya jAtanirvedA)

with karuNaa and gives them their union with limbs and bodies (karaNa KaLebara yogam vitarasi). When Her KaruNA KaTAKsham falls on any one, that fortunate one enjoys moksha sukham effortlessly (tvayA eva drushTa: janimAn apavargam akrshTapacyam anubhavati).

We constantly transgress His Saastrams and our Lord gets mighty angry over that (atilangita sAsaneshu vijrmpita vrshaSaila adhipati) and You, my Mother, You advance the right kind of arguments to gain pardon over our sins (mamakAnAm pApmanam yathArham prativAdasi). He forgives and He becomes dayALu because of You (kamala nilaya: tvayA dayALu:). You have that superior guNam of KaaruNai (tvam guNeshu sArvabhaumi). With Your intercession, You make the Lord Happy and He does a cool dance (prasatti lAsyam) and becomes overcome by Your clever arguments and He becomes under Your control (caturai: te vibhramai: svIkrtavat SrInivAsa:). You become the safe boat for jIvans to ferry across the ocean of Samsaara (bhava jaladhi gatAnAm potapAtri bhavitri). Your Lord bestows great honor on You in recognition of Your KaruNaa, which always propels You to seek hitam for others (parahitam bhAvayantyAm SrinivAsa: bahumAnam prathayati).

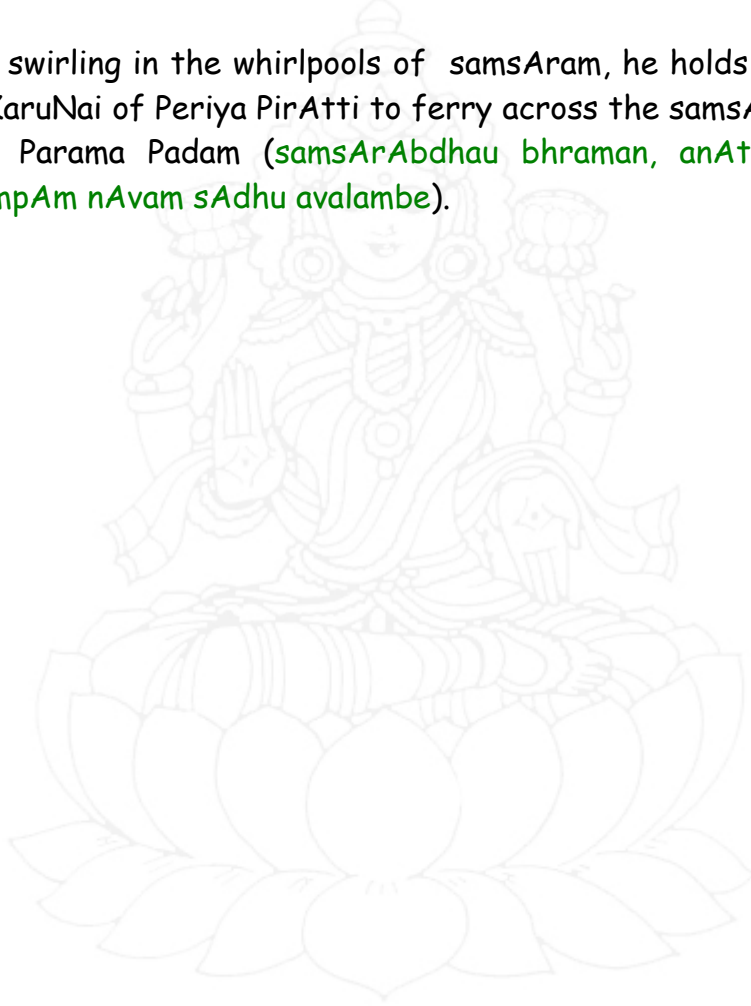
Swami Desikan points out in one of the DayA Sataka slokams that KaaruNyamayi, DayA devi serves as the dam (setu) to cross over the limitless waters of samsAram quickly to reach the sacred feet of the Lord of seven hills to enjoy limitless BrahmAnandam there (aSithila setu padavIm bhavatIm adhigamya, amita mahA Urmi jAlam bhava ambunidhim acirAt atilanghya vrshAcala Isa pada pattana nitya dhanI bhavati).

Swami Desikan prays to KaruNaamayai DayA devi to intercede on his behalf and to change the disposition of Her Lord to punish him for his sins (dIne mayi vibho: dhaNDadharatva lIAm tvam Samaya).

This stabakam eulogizes the KaaruNya guNam of Periya PirAtti, who is the alankAram and AbharaNam for Her Lord's Vakshasthalam (bhujanga Sailesa bhujAntara parishkriya) and is the embodiment of His DayA (krtodayAm

dayAmiva). Like Swamy Desikan, this apara Desikan acknowledges that there is no other ship to ferry us across the fierce ocean of samsAram with its whirlpools of mental and physical illness, repeated births and deaths (tava karuNAtmanA guruNaa plavena vinA janana, Adhi, roga maraNAdi vedanA varuNAlayasya taraNaya kA gati:?). The stabakam concludes with a declarative statement from the aparadesikan that as a

suffering jIvan swirling in the whirlpools of samsAram, he holds on firmly to the eternal ship of KaruNai of Periya PirAtti to ferry across the samsAric ocean to the safe shores of Parama Padam (samsArAbdhau bhraman, anAtha: aham tava akampAm anukampAm nAvam sAdhu avalambe).



SLOKAMS AND COMMENTS



SrI Padhmavathi ThAyAr, ThiruchanUr

Slokam 1

भजे भुजङ्गशैलेश भुजान्तरपरिष्क्रियाम् ।

तनयां दुग्धजलधेः दयामिव कृतोदयाम् ॥

bhaje bhujangaSaileSa bhujAntara parishkriyAm |

tanayAm dugdhajaladhe: dayAmiva krtodayAm ||

Meaning:

I salute Thee, the Daughter of the Ocean. Looking at You, I wonder if Lord SrinivAsan's dayA (mercy) incarnated as a lady.

Slokam 2

जननि जीवयितुं जगदर्दितं
दशमुखप्रमुखैः त्रिदशारिभिः ।
जनकयज्ञमहीजठरे जनिं
कृतवती भवती कृपया रमे ॥

janani jIvayitum jagat arditam
daSamukha pramukhai: tridaSAribhi: |
janakayaj~namahI jaThare janim
krtavatI bhavatI krpayA rame ||

Meaning:

RamE! You incarnated as a baby in the yAga sAlai of King Janaka to save the people from the evil deeds of rAVaNa and his demons. You underwent many hardships such as staying in the forest and residing in the midst of the demons of Lanka to rescue us from our troubles. It is due to Your immense mercy that you incarnated as the daughter of BhUmidevi. She is mercy incarnate (kshamA) Herself.



Slokam 3

अकरुणा करुणा ध्रुवमम्ब ते
क्षितितले भवतीमवतार्य या ।
अहह यातुपुरस्थितिवेदनां
अगमयज्जगदार्तिनिवृत्तये ॥

akarUNA karUNA dhruvam amba te
kshititale bhavatIm avatArya yA |
ahaha yAtupurasthiti vedanAm
agamayat jagadArti nivrttayE ||

Meaning:

Amba! Compassion is a quality that makes one pity the sufferer and helps him out of his misery. However, Your compassion is actually not so. Instead of relieving You from hardships it made You more miserable. I wonder if that quality can be really called compassion!

Comments:

In this slokam, the poet is giving a new twist to PirAtti's compassion. It is Her compassion that made Her leave Sri VaikuNTham and be born in this world and undergo countless miseries in Lanka. Though Her compassion is good for the world it was not so for Her. The poet jokingly wonders if Her compassion was really compassionate towards Her.





SrI Perundevi ThAyAr

Slokam 4

अविरतविविधापराधकारिणि
अपि मयि देवि दयां करिष्यसीति ।
जननि मम भयातुरस्य धैर्यं
जनयति वायसदानवापदानम् ॥

avirata vividha aparAdhakAriNi
api mayi devi dayAm karishyasIti |
janani mama bhayAturasya dhairyam
janayati vAyasadAnava apadAnam ||

Meaning:

Devi Janani! I was very worried as I had done many evil deeds. However, when I think of the kAkAsura episode, I find immense relief that You will show me compassion too.

Comments:

KaakAsura or Jayanta was the son of Indra. He became jealous of Sri Rama. One day when Rama was relaxing on Sita PirAtti's lap, he took the form of a crow and plucked at Her breast. Droplets of blood emerged from Sita's chest and She had to stir so that they will not fall on Sri Rama. When Rama realized what happened He bid a blade of grass to kill kAkAsura. kAkAsura flew all over the three worlds looking for a shelter but no one would offer it to him as they feared Sri Rama's wrath. After flying for a long time and getting exhausted in the effort, kAkAsura fell at Rama's feet. Though his fall was not an act of surrender, PirAtti turned his head in such a way that it would touch the feet of Rama as if he is seeking Rama's mercy. This won him pardon from Rama. Even though kAkAsura hurt Her, PirAtti

showed great compassion towards him and avoided Rama punishing him. The PramANam is "vadhArhamapi kAkutstha: krpaya paryapAlayat". Since Periya PirAtti, the embodiment of Bhagavat KrpA was nearby, KaakAsuran was saved from definite destruction.

The poet feels that though he had done countless evil deeds, PirAtti will excuse him and mediate on his behalf and avoid EmperumAn punishing him too.



Slokam 5

राघवस्य हृदयं स्थिराघवत्
वायसं प्रति न वायसक्रमम् ।
देवि जानकि दयारसात्त्वया
पादयोजनकृता द्रवीकृतम् ॥

rAghavasya hrdayam sthira aghavat
vAyasam prati na vAyasakramam |
devi jAnaki dayArasAt tvayA
pAdayojana krtA dravIkrtam ||

Meaning/Comments:

In this slokam the poet explains what he said in the previous verse. The crow did an unpardonable sin that angered Sri Rama so much that He sent a blade of grass with BrahmAstra mantram to kill it when it could be killed very easily. The poet is confident that the crimes he committed are not as bad as that of the crow. So he is hopeful that it will not be a demanding task for PirAtti to excuse him.

nava+Ayasa+kramam when split as na+vAyasa+kramam means that Sri Rama sent a BrahmAstram behind a crow that could be killed with a stone.

"rasAt pAdayojanakrtA dravIkrtam" means even a hard iron could be melted by adding one fourth part Mercury. Hence if it easy to melt iron with Mercury, EmperumAn's hard stance could be melted by PirAtti's compassion.



Slokam 6

अब्धेः कन्ये जननि महतामागसां जन्मगेहेषु

अस्मादृक्षेष्वपि च करुणामादधासि ध्रुवं त्वम् ।

साक्षी तस्मिन् युधि दशमुखे सारसाक्षि व्यपेते

यातुस्त्रीनां कबळनविधिं याचमानो हनूमान् ॥

abdhe: kanye janani mahatAm AgasAm janma geheshu
asmAdrKsheshu api ca karuNAm AdadhAsi dhruvam tvam |
sAkshI tasmin yudhi daSamukhe sArasAkshi vyapete
yAtustrInAm kabaLanavidhim yAcamAno hanUmAn ||

Meaning/Comments:

The Daughter of the Ocean! I firmly believe that You will show mercy on us even though we have committed unpardonable sins. HanumAn was a witness of the extent of your dayA. In Lanka when rAvaNA's army was decimated and when all his relatives perished in the war, Hanuman sought your permission to eradicate the rAkshasis who had tortured You before. At that time You, with immense mercy, had told him that they were only following the orders of their employers and so should be spared from punishment. If You can show mercy even to the rAkshasis I am sure You will show it to us too.



Slokam 7

रामस्तिष्ठतु नाम यो न विदयो जिहेति निर्हेतुकं
सुग्रीवैकविरोधिनं क्षितिसुते संहृत्य तं वालिनम् ।
कारुण्याम्बुनिधिस्त्वमेव नियतं क्लृप्तात्मपीडं यतः
रक्षःस्त्रीनिकरं ररक्षिथ तमप्याद्रागसं वायसम् ॥

rAma: tishThatu nAma yo na vidayo jihreti nirhetukam
sugrIvaika virodhinam kshitisute samhrtya tam vAlinam |
kARuNyAmbunidhi: tvameva niyatam klptAtma pIDam yata:
raksha:strI nikaram rarakshitha tam api ArdrAgasam vAYasam ||

Meaning/Comments

Kshiti sutE! Daughter of BhUmi Devi! Your consort Sri Rama killed SugrIvA's brother Vaali even though Vaali had not harmed Him directly. He hid behind a tree and shot arrows at him, which is not becoming of a true warrior. Not only that, He defended that it was a just act also. You on the other hand protected the rAkshasis who tortured You day and night from HanumAn's anger. You also saved kAKAsuran who hurt you physically from Rama's wrath. You are thus the ocean of compassion. Even though Sri Rama is called karuNAkaran, You are really the most compassionate among the two.

Sri ParAsara Bhattar has referred to this in the verse "mAtar maithili rAkshasI:" in Sri Guna Ratna koSam(38th ebook in the Sundara Simham series : <http://www.sundarasimham.org>).



Slokam 8

गुरुणा प्लवेन करुणात्मना विना

हरिणाङ्गसोदरि गुणाम्बुधे तव ।

जननाधिरोगमरणादिवेदना-

वरुणालयस्य तरणाय का गतिः ॥

guruNA plavena karuNAtmanA vinA

hariNAnka sodari guNAmbudhe tava |

janana Adhi roga maraNAdi vedanA

varuNAlayasya taraNaya kA gati: ||

Meaning:

HariNAnka sodari, sister of Candra! GunAmbudhe, ocean of auspicious attributes! We cannot cross the ocean of birth, death, mental and physical diseases without the help of Your compassion. Your mercy transports us like a big ship. If "guruNA" is considered as AcAryan then it means that PirAtti plays the role of an AcAryan also and helps us get rid of the cycle of births and deaths.



Slokam 9

त्वय्येवायतते कृपा रघुपतेर्देवस्य सत्यं यतः

वैदेहि त्वदसन्निधौ भगवता वाली निरागा हतः ।

निन्ये कापि वधं वधूः तव तु सान्निध्ये त्वदङ्गव्यथां

कुर्वाणोऽप्यवितः पतन्नशरणः काको विवेकोज्झितः ॥

tvayyeva Ayatate krpA raghupate: devasya satyam yata:

vaidehi tvada sannidhau bhagavatA vAIrI nirAgA hata: |

ninye kApi vadham vadhU: tava tu sAnnidhye tvadangavyathAm

kurvANopi avita: patan aSaraNa: kAKo vivekojjhita: ||

Meaning:

Vaidehi, Daughter of the kingdom of Videha! Sri Rama's mercy is really under Your control. I can prove this by the following two incidences. Before He married You, Rama killed a woman, tATaKa. Even after marrying You, He killed Vaali when You had left Your Lord's company. However, when You were with Him, even kAKAsura who did not surrender to Him intentionally was saved from His wrath. Thus Rama's mercy is really under your control.



Sloka 10

द्विपञ्चग्रीवाज्ञाचकित समुदञ्चन्निशिचर-

प्रपञ्चप्रक्षिप्तः पवनसुतवाले हुतवहः ।

यतो जातः शीतस्तमिह भवसन्तापविवशे

कृपापूरं स्वैरं किरतु मयि लोकाम्ब भवती ॥

dvipanca grIva Aj~nA cakita samudancat niSicara-

prapanca prakshipta: pavanasutavAle hutavaha: |

yato jAta: SIIta: tamiha bhavasantApa vivaSe

krpApUram svairam kiratu mayi lokAmba bhavatI ||

Meaning:

LokAmba, mother of the world! When HanumAn's tail was lit up by rAvANa's demons, it is Your compassion that made it seem cool to HanumAn. The fire did not burn his tail nor made him feel hot. Just like HanumAn, I am now suffering from the heat of samsArA. I sincerely request Your ocean of mercy to flow towards me without any obstacles.

Comments:

The poet addressed PirAtti as LokAmba to mean that like HanumAn he is also PirAtti's son thus fit to receive Her grace. The padam "dvipancagrIva" means that RavaNa screamed with ten heads, it was a very loud scream out his fear. "casita mascara" means that the demons in RavaNa's court lit HanumAn's tail only out of fear of RavaNa but they had no desire to burn HanumAn. "pavanasute" means son of Vaayu. Wind and agni are friends and that means agni will not do any harm to his friend, Vaayu's son, HanumAn.

Slokam 11

विष्णावुष्णांशुवंशं गतवति विबुधद्वेषिशोषाय रोषात्
एष्यत्तद्योषिदागः शतमपि कृपया क्षन्तुकामेव नूनम् ।
धत्ते कन्या जनन्या गुणमिति निपुणं किंवदन्तीं विदन्ती
पूर्वं सर्वसहायामुदयमकुरुथा भोगिशैलेन्द्रकान्ते ॥

vishNau ushNAmSu vamSam gataVati vibudhadveshi SoshAya roshAt
eshyatAt tadyoshid Aga:Satamapi krpayA kshantukAmeva nUnam |
dhatte kanyA jananyA guNamiti nipuNam kimvadantIm vidantI
pUrvam sarvamsahAyAm udayam akuruthA bhogiSailendra kAnte ||

Meaning:

BhogiSailendra kAnte! The Consort of SeshAdri nAthAn, when SrIman NaarAyaNa was angered by the evil acts of RavaNa and other demons, He decided to be born in the sUrya dynasty to destroy them. His anger was as harsh as the rays of the Sun. As You never leave Him ever, You decided to incarnate as well. You were found in the yAga sAlai of King Janaka. It is seen in this world that a daughter inherits the qualities of her mother. To justify this observation You incarnated as the daughter of BhUmi Devi, Who is mercy-incarnate, *sarvam-sahA*.





SrI Ranganayaki ThAyAr

Slokam 12

अवितुमिह दया ते देवि मार्गत्यशक्तान्
अहमपि शरणार्थी हन्त मज्जन् भवाब्धौ ।
घटनमुचितमासीदावयोर्देव योगात्
कलशजलधिकन्ये हातुमेतन्नयुक्तम् ॥

avitum iha dayA te devi mArgati aSaktAn
aham api SaraNArthI hanta majjan bhavAbdhau |
ghaTanam ucitam AsIt Avayo: daiva yogAt
kalaSajaladhi kanye hAtum etat na yuktam ||

Meaning:

Devi KalaSa jalati kanyE! It is Your nature to remove the troubles of others and You are always on the look out for those who seek only to You for a solution. I am going through repeated births and deaths and is eternally looking for Your compassion. Our association has happened now due to EmperumAn's sankalpam. Let us not lose this rare opportunity but make use of it.



Slokam 13

कार्येषु कारणगुणाः नियतं भवन्तीति
उक्तिं सतामवितथामवधारयामः ।
चान्द्री कला च भवती च पयोधिमध्यात्
जाते यदम्ब सुधया दयया च शीते ॥

kAryeshu kArANaguNA: niyatam bhavanti iti
uktim satAm avitathAm avadhArayAma: |
cAndrI kalA ca bhavatI ca payodhi madhyAt
jAte yadamba sudhayA dayayA ca SIte ||

Meaning:

Amba! As the learned say, the end products will definitely have the same qualities of their raw materials. We see that both You and Chandra, the products of the cool ocean are yourselves cool, You due to your dayA that is as sweet as the amrta and Chandra due to his cooling rays.





SrI Woraiyur Kamalavalli ThAyAr

Slokam 14

आसादितोन्नतपदेषु गिरीशमुख्येषु
आरोढुमब्जनिलये शिथिलाभिलाषा ।
नीचे तु मादृशि दयारसनिमग्नगा ते ।
प्राप्तादरा प्रवहतीत्यनुरूपमेतत् ॥

AsAdita unnata padeshu girISa mukhyeshu
AroDhum abjanilaye SithilAbhilAshA |
nIce tu mAdrSi dayArasa nimnagA te |
prAptAdarA pravahati iti anurUpam etat ||

Meaning:

abja nilayE, One who resides on the lotus flower! Your dayA does not easily flow towards Rudra and Indra who are like high grounds. It flows very easily towards us who are like low lying areas.

Comments:

It is water's natural tendency to flow easily towards low areas instead of elevated mountains. Rudra and Indra were given an elevated status by EmperumAn to do their jobs. Hence they cannot seek PirAtti's grace for moksham till their duty is over. We on the other hand have no such restrictions. PirAtti's grace will freely flow towards us and take us to moksham.

The poet has very aptly compared PirAtti's dayA to a river. A river does not select what it takes with its flow. Similarly PirAtti does not look for any pre-qualifications in us that would entail Her grace to us. The river will not stop till it reaches its destination. Similarly PirAtti will not stop till She takes us to Parama

padam. The river will freely flow through harsh and soft lands. PirAtti also will not mind going through any hardship to grant us Parama purushArtham ("gora mA tavam seidanan en kol ariyEn"- Madurakavi AzhvAr, KaNNi nuN siruttAmbu).



Slokam 15

शौरिश्चकास्ति हृदयेषु शरीरभाजां
तस्यापि देवि हृदयं त्वमनुप्रविष्टा ।
पद्मे तवापि हृदये प्रथते दयेयं
तामेव जाग्रदखिलातिशयां श्रयामः ॥

Sauri: cakAsti hridayeshu SarIrabhAjAm
tasyApi devi hridayam tvam anupravishTA |
padme tavApi hrdaye prathate dayeyam
tAm eva jAgrad akhilAtiSayAm SrayAma: ||

Meaning:

Devi PadmE! Your consort SrIman nArAyaNa is present in the daharAkASam or the hearts of all the living beings. You are present in SrIman nArAyaNA's heart. Your dayA tops it all by being present in Your heart. Thus Your dayA spreads in Your heart and then fills SrIman nArAyaNan's heart and suffuses everything in this world. I pray to that dayA Devi, Who has such a great omnipresence (vibhutvam).



Slokam 16

नित्यं विश्वं वशयति हरिः निग्रहानुग्रहाभ्यां

आद्ये शक्तिं विघटयति ते हन्त कारुण्यपूरः ।

ईषन्न्यूनम् तदिह दयितादीशितृत्वं भवत्याः

तच्छेषत्वं कथमितरथा देवि तुल्येपि भूमि ॥

nityam viSvam vaSayati hari: nigraha anugrahAbhyAm

Adye Saktim vighaTayati te hanta kArNyapUra: |

Ishat nyUnam tadiha dayitAd ISitrtvam bhavatyA:

tat Seshatvam katham itarathA devi tulyepi bhUmni ||

Meaning/Comments:

This slokam very poignantly explains why PirAtti chooses to be EmperumAn's SeshabhUtai, one who is under His control. Both EmperumAn and PirAtti are the upeyam and serving them is the Parama PurushArtham of all the jIvAs. Though both PirAtti and EmperumAn are equal in every aspect, PirAtti appears to be EmperumAn's SeshabhUtai. The poet justifies it in a very interesting fashion.

EmperumAn punishes those who sin and He rewards those who do good deeds. However, PirAtti who does not even know what punishing means will not exercise the power to punish sinners. Thus they escape from Her control in this situation. The poet says that it is only because of this shortcoming that PirAtti is EmperumAn's SeshabhUtai! We wonder if this is really a shortcoming on PirAti's part.



Slokam 17

विहितं जहतं विवेकहानात्
अहितं कर्म च नित्यमाचरन्तम् ।
अपयातगुणं हरिप्रिये मां
कृपया केवल्यैव पालयेथाः ॥

vihitam jahatam vivekahAnAt
ahitam karma ca nityam Acarantam |
apayAtaguNam haripriye mAm
krpayA kevalayaiva pAlayethA: ||

Meaning:

hE Haripriye! I have refrained from actions the sAstrAs prescribed. I performed the acts, knowing well that the sAstrAs have prohibited from doing such acts. I do not have any redeeming good qualities. Please save me only out of Your compassion, as I do not have qualifications to quest your grace.

Comments:

This slokam is similar to Swami Desikan's nyAsa daSakam slokam:

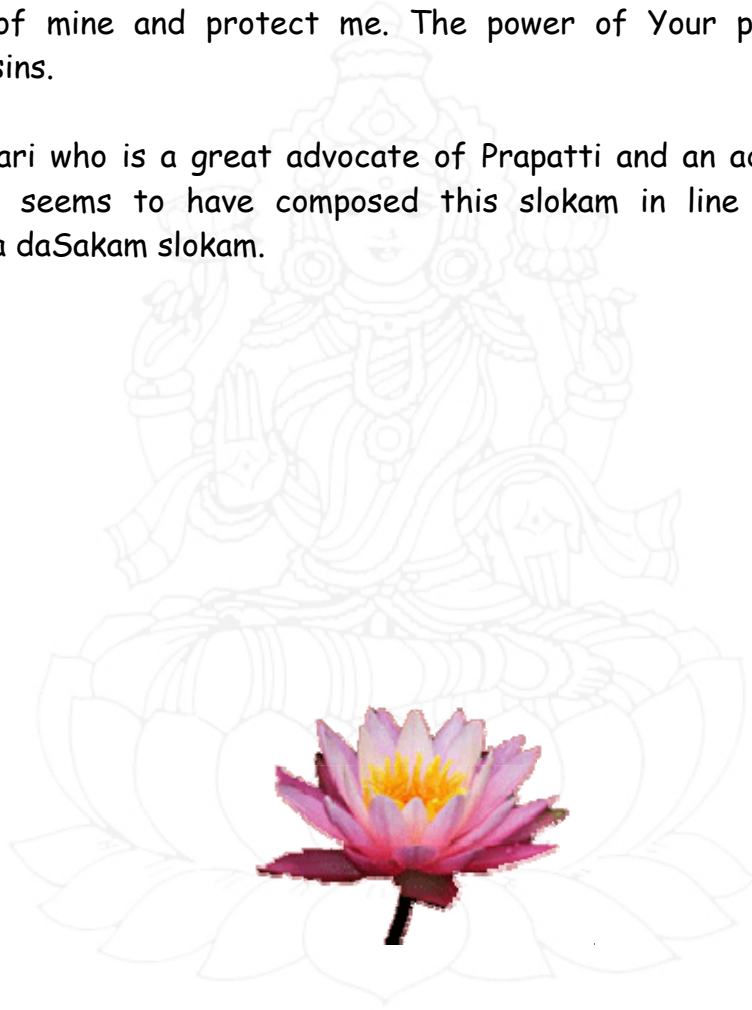
अकृत्यानां च करणं कृत्यानां वर्जनं च मे ।
क्षमस्व निखिलं देव प्रणतार्तिहर प्रभो ॥

akrtyAnAm ca karaNam krtyAnAm varjanam ca me |
kshamasva nikhilam deva praNatArtihara prabho ||

Meaning:

Oh VaradarAja known for destroying the samsAric sufferings of Your dear devotees! Your power has no limits. You are capable of executing whatever You desire. I have transgressed the injunctions of Your sAstrAs; I have abandoned the karmAs prescribed by You in those sAstrAs. Please forgive all of these trespasses of mine and protect me. The power of Your pardon alone can destroy my sins.

Sri VenkatAdhvani who is a great advocate of Prapatti and an admirer of Swami Desikan's works seems to have composed this slokam in line with the above mentioned nyAsa daSakam slokam.



Slokam 18

क्षणमप्यसहास्थितौ जनागः

कमिता न क्षमितेति सानुकम्पा ।

अवतारदशासु देवि रूपैः

अनुरूपैरनुगाहसे मुकुन्दम् ॥

kshaNamapya sahAsthitau janAga:

kamitA na kshamiteti sa anukampA |

avatAra daSAsu devi rUpai:

anurUpai: anugAhase mukundam ||

Meaning:

Devi! Sriman NaarAyaNaa, Who can not cope with any separation from You will lash at sinners in Your absence and will be mighty angry at them for even the smallest of their sins. That is a direct result of yourself not being with Him. That is why, due to your boundless mercy, You incarnate along with Him in all His incarnations and stay with Him at all times to protect us.

Comments:

PirAtti incarnates along with EmperumAn in all His avatArs. She incarnated as Sita in RaamAvatAram, RukmiNI in KrishnAvatAram and took appropriate roopams to accompany Her Lord (rAghavatve bhavat sItA rukmiNI krshNa janmani, anyeshu ca avatAreshu vishNoresha anapAyinI).

VishNu PurANam says:

राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि ।

अन्येषु चावतारेषु विष्णोरेषानपायिनी ॥

rAghavatve bhavat sItA rukmiNI krshNa janmani |

anyeshu ca avatAreshu vishNoresha anapAyinI ||

देवत्वे देवदेहेयं मनुष्यत्वे चे मानुषी ।

विष्णोर्देहानुरूपां वै करोत्येषाऽत्मनस्तनुम् ॥

devatve devadeheyam manushayteve ca mAnushI |

vishNor dehAnurUpam vai karotyeshAtmanastanum ||

"Sriman bhagavnnArAyaNAbhimatAnurUpa" is another pramANam, rUpam is responded to by anurUpam (anukUla rUpam).



Slokam 19

गळति कलितायासे श्वासे कफार्गळिते गळे
भ्रमति नयने भ्रान्ते स्वान्ते यियासुषु चासुषु ।
त्वरयति दया जन्तोरन्तोत्क्रमे भवतीं रमे
त्वमपि कृपणत्राणे प्राणेश्वरं च पराङ्मुखम् ॥

gaLati kalitAyAse SvAse kaphArgaLite gaLe
bhramati nayane bhrAnte svAnte yiyAsushu cAsushu |
tvarayati dayA janto: antotkrame bhavatIm rame
tvamapi krpaNatrANe prANeSvaram ca parAngmukham ||

Meaning:

hE rame! During the time of his death the jIvA's breath is laboured, his voice is lost due to phlegm, his eyes become clouded, his praaNa tries to leave the body with great difficulty. Looking at his sorry state, You pity him and urge Your spouse Sriman NaarAyaNa to protect him. You do not look at the jIvA's past sins and ignore him.



SlokaM 20

दुःखाक्रान्तं भवजलनिधिं दुस्तरं योगिवर्यैः

पापानां नस्तरितुमधुना का कथा लोकधात्रि ।

एवं यद्यप्युदयति मतिस्तावकीमब्धिकन्ये

धन्ये दृष्ट्वा तदपि करुणां धैर्यमित्यन्तरात्मा ॥

du:khAKrAntam bhavajalanidhim dustaram yogivaryai:

pApAnAm na: taritum adhuna KA kathA lokadhAtri |

evam yadyapyudayati mati: tAvakIm abdhikanye

dhanye drshTvA tadapi karuNAm dhairyam eti antarAtmA ||

Meaning:

abdhi kanyE, Daughter of ThiruppArkadal! lokadhAtri, mother of the Universe! When we see that even great yogis cannot cross the ocean of samsArA, we are worried how we with our limited knowledge would cross it. However, when we see that Your mercy has spread to some fortunate souls and is helping them overcome samsArA we are relieved that You would save us too.

Comments:

Even great yogis like ViSvAmitra could not get rid of the samsAric cycle. The poet wonders how we can hope to carry out such an impossible task. He finds relief when he sees that PirAtti has graced some fortunate souls and feels confident that She will take care of him too as he is Her child.

The words **abdhikanye dhanye** could also be split as **abdhikanye adhanye** meaning that Her mercy flowed even towards the undeserving kAKAsura.

Slokam 21

तपोभिरिह योगिनस्तव दयामविन्दन्त यां
अकिञ्चनतयैव ताममृतसोदरि प्राप्नुमः ।
समाधिपटवः श्रमादनुभवन्ति यद्देवतं
तदेव यमुनातटीतरुगणः सुखेनान्वभूत् ॥

tapobhi: iha yogina: tava dayAm avindanta yAm
akincana tayaiva tAm amrtasodari prApnuma: |
samAdhi paTava: SramAt anubhavanti yat daivatam
tadeva yamunAtaTI tarugaNa: sukhena anvabhUt ||

Meaning/Comments:

This slokam tells us that prapatti is a very simple moksha upAyam compared to bhakti yogam. However it gives one the same result as the bhakti yogam.

amrtasodari! Those who perform bhakti yogam, which requires severe austerities, reach You by controlling their senses and doing penance. On the other hand we reach You very easily by surrendering to You. The yogis experienced KrishNa after harsh penance while the trees such as the Kadamba on the banks of YamunA got to experience Him just by their presence there.





SrI Komalavalli ThAyAr

Slokam 22

अपारपरितापकृदॐ भवतपातपान्धा वयं
प्रपामिव सुपावनीं तव कृपामुपासीमहि ।
उदञ्चितधनञ्जयः प्रभुरुदारहेतिर्यया
ययावुदधिकन्यके तपनमध्यगः शीतताम् ॥

apAra paritApa krd bhavatapAtapa andhA vayam
prapAm iva supAvanIm tava krpAm upAsImahi |
udancita dhananjaya: prabhu: udAraheti: yayA
yayau udadhikanyake tapanamadyaga: SItatAm ||

Meaning/Comments:

udadhikanyakE (Daughter of the Ocean)! Your Lord experiences many kinds of afflictions (tApams). He suffers from the heat caused by the fire emerging from His face; He suffers from the heat of the battle as KrishNa honors Arjuna for serving as his charioteer. He experiences the radiant SudarsaNam which spits agni. He lives in the middle of the sUrya maNDalam. All these different kinds of afflictions makes Him feel scorched and He longs for Your cooling presence. Only when you are together with Him, He becomes merciful. We are also longing for Your anugraham and compassion that will relieve us from the scorching miseries (tApams) such as AdhyAtmikam (mental afflictions), Adhibhaudikam (due to natural calamities) and Adhidaivikam (due to the wrath of gods such as VaruNa, Indra etc). Only Your grace can cool us like the refreshing breeze or the cool water served for the travelers in scorching summer days.

EmperumAn's tApams (afflictions) are explained by the three words: "udancita dhananjaya:, udAraheti and tapnamadhyaga:". dhananjaya could mean both agni and Arjuna. PurushasUktam says Agni or fire was born from EmperumAn's face. udA

raheti- udAra means in excess, heti means flame. It also means the weapons of the Lord. Thus it could mean the jwAlA or flame that shines from EmperumAn's body and also the weapons that He supports. Upanishad mentions that He lives in the sUrya maNDalam ("ya eshontarAditye hiraNmaya: purusha: drSyate") and is exposed to those hot rays. Hence EmperumAn seeks Your company to cool Him from all these sufferings. When He is with You and is freed of all these tApams, He does not become angry over accumulated sins.





SrI Perundevi ThAyAr

Slokam 23

कंसारातिप्रेयसि संसाराब्धौ भ्रमन्ननाथोऽहम् ।

अम्ब तव साध्वकम्पामनुकम्पां नावमवलम्बे ॥

kamsArAti preyasi samsArAbdhau bhraman anAtho aham |

amba tava sAdhu akampAm anukampAm nAvam avalambe ||

Meaning/Comments:

Mother, the consort of Lord KrishNa, I do not know how I am going to cross the samsAric ocean. I cannot even see its shores. I do not have anyone else to relieve me from repeated births and deaths. I am holding on to Your compassion with a great faith that it will take me across like a safe boat.

One of the qualifications required for prapatti is that the jIvA should realize his inability to save himself from the cycle of births and deaths. He should realize that there is no one else but Sriya:pati who could save him. He should have great faith or mahA viSvAsam that EmperumAn will protect him.

The poet shows us the way to perform prapatti by being an example himself.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे

कारुण्यस्तवकः ॥

|| iti SrImad venkaTAdhviri viracite SrIlakshmi sahasre

karuNya stabaka: ||

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