

Sri lakshmi sahasram  
kaTaaksha stabakam



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## CONTENTS

|   |        |
|---|--------|
| Introductory Note to KaTaaksha stabakam | 1      |
| by Sri. V. Sadagopan                    |        |
| Slokams and Commentaries                | 5      |
| Slokam 1–10                             | 7-19   |
| Slokam 11-20                            | 20-32  |
| Slokam 21-30                            | 34-47  |
| Slokam 31-40                            | 49-64  |
| Slokam 41-50                            | 66-79  |
| Slokam 51-60                            | 80-90  |
| Slokam 61-64                            | 92-102 |







## IMAGE DETAILS

|  |                     |
|--|---------------------|
| SrI perundevi tAyAr, Kancipuram        | Facing page, 50, 98 |
| SrIranganAcciyAr, SrIrangam            | 59, 69, 91, 101     |
| SrI yadugirinAcciyAr, Melkote          | 6                   |
| SrIranganAyaki tAyAr, gopurapaTTi      | 12                  |
| SrI tirumAmakaL tAyAr, tirukkoshTiyUr  | 17                  |
| SrI nilamangai tAyAr, tirukkaDalmallai | 28                  |
| SrI varadaraja perumal, Kancipuram     | 39                  |
| SrI perundevi tAyAr, tirukkaDigai      | 42                  |
| tiruvaheendrapuram serthi              | 54                  |
| SrI mahalakshmi tAyAr, Pomona, NewYork | 62                  |
| SrI sudhAvalli tAyAr, tiruninRavUr     | 86                  |
| SrI amrtavalli tAyAr, ahObilam         | 95                  |



॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

# लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

**LAKSHMI SAHASRAM**

स्तवकः ५ - कटाक्षस्तवकः

**STABAKAM 5 - KATAAKASHA STABAKAM**

## INTRODUCTORY NOTE BY SRI. V. SADAGOPAN:

There are 64 slokams in this stabakam saluting the power of PirAtti's KaTaaksham. With many pramANams, the poet establishes that all kinds of auspiciousness (Sreyas) come the way of those, who are blessed to receive PirAtti's kaTaakshams.

KaTaaksham refers to the glances of PirAtti. Swamy ParASara Bhattar in his SrI GuNa Ratna KoSam states that EmperumAn became Para Brahman due to the glances of PirAtti falling on Him frequently. He also states that Indran, Brahma and Sivan got their lofty positions because of the falling of one or two glances on them.

अपाङ्गा भूयांसो यदुपरि परं ब्रह्म तदभूत्

अमी यत्र द्वित्रास्स च शतमखादिस्तदधरात्।

apAngA bhUyAmso yadupari param brahama tadabhUt

amI yatra dvitrA: sa ca SatamakhAdistadadharAt |

For complete meaning of GuNa ratna koSam, please see 38<sup>th</sup> e-book in the Sundara Simham series: <http://www.sundarasimham.org>

SrI VenkatAdhvari Kavi follows the thought process of Swami ParASara Bhattar in the 29<sup>th</sup> slokam of this stabakam, wherein he equates the miniscule of PirAtti's KaTaaksham to EmperumAn's full glance. He says that Brahma with eight eyes, SivA with three eyes, ShaNmukhan with twelve eyes and Indran with thousand eyes await that auspicious glance of MahA Lakshmi to fall on them. The poet also follows the thought process of Swami Desikan expressed in the 66<sup>th</sup> slokam of Sri DayA Satakam about the gaining of their great sthAnams by Brahma, Sivan and Indran as a direct result of Sri Devi's (DayA Devi's) glances falling on them.

U.Ve. ChEtlur SrivatsAngAcchAr Swamy cites the VaagambhruNI sUktam of Rg Vedam, which indicates that a position (sthAnam), pUjA and consecration (PratishThA) for the itara devatAs result from the power of PirAtti's occasional glances on them.

Sri VenkatAdhvari Kavi points out that the seven kinds of auspiciousness result from PirAtti's KaTaaksham (Sloka 8):

1. birth in a good vamsam
2. Blessings of the right kind of Buddhi to follow the Veda Maargam
3. possession of enduring limitless wealth
4. gaining distinct poetic skills recognized by all
5. the bhAgyam of performing SaraNAgati for gaining Moksha phalan
6. blessings of good santati/children and



## 7. auspicious fame and recognition.

In the 44<sup>th</sup> slokam, Sri VenkatAdhvani Kavi points out that PirAtti's MangaLa drushTi would annul the bad Brahma lipi (writings on the skull at the time of birth by Brahma devan) and chase away the ill effects of anKArakan (SevvAi) and Sani Graham.

The KaTaaksham of SrinivAsa anukampa does many miracles. Her KaTaaksham intoxicates the Lord as it were and He forgets to see the defects in the jIvans that have transgressed His sAstrAs. Normally, He will be very angry at them and will be ready to punish them. When Her kaTaaksham falls on Him, He becomes totally under Her control and forgets His anger.

Her KaaruNyam celebrated in the previous stabakam manifests through the power of Her KaTaaksham. Her auspicious glances become the primary PrAyscchittam for the sinners ("krta aparAdhasya AdyAm nishkriyA" -DayA Satakam: Slokam 14). Her KaTaaksham chases away the dark night of ajn~Anam of the people (prajAnAm tama: Samayasi). When one is blessed with Her KaTaaksham, that person gains Moksham effortlessly ("drshTa: tvayaiva janimAn apavargam akrshTapacyam anubhavati" - SrI DayA Satakam: Slokam 20). In the 50<sup>th</sup> slokam of DayA Satakam, Swamy Desikan equates Sri Devi's (DayA Devi's) KaTaaksham to that of the noble AcAryAs and leads to MokshAnugraham: "divyApAngam diSasi KaruNe yeshu saddeSikAtmA, kshipram prAptA vrshagiripatim kshatrabandhvAdayaste". Those immersed in Her auspicious glances even once are freed from all tApams (SamsAric afflictions) and are separated from their sins ("sakrt avagAhamAnam apa tApam apApam api Atanute" - DayA Satakam: Slokam 54). Those glances have the firm Vaibhavam established by the Vedams (Srutimita sampadi). Her glances are the abode of all MangaLams and aiSvaryaMs: " bhavuka nidhi".



## **Slokams and Comments**





## SLOKAM 1

लक्ष्मीवदन लावण्यसुधोदधि कृतोदयः ।

कल्पवृक्षः कटाक्षात्मा काङ्क्षितानि करोतु नः ॥

lakshmiVadana lAvaNya sudhodadhi krtodaya: |

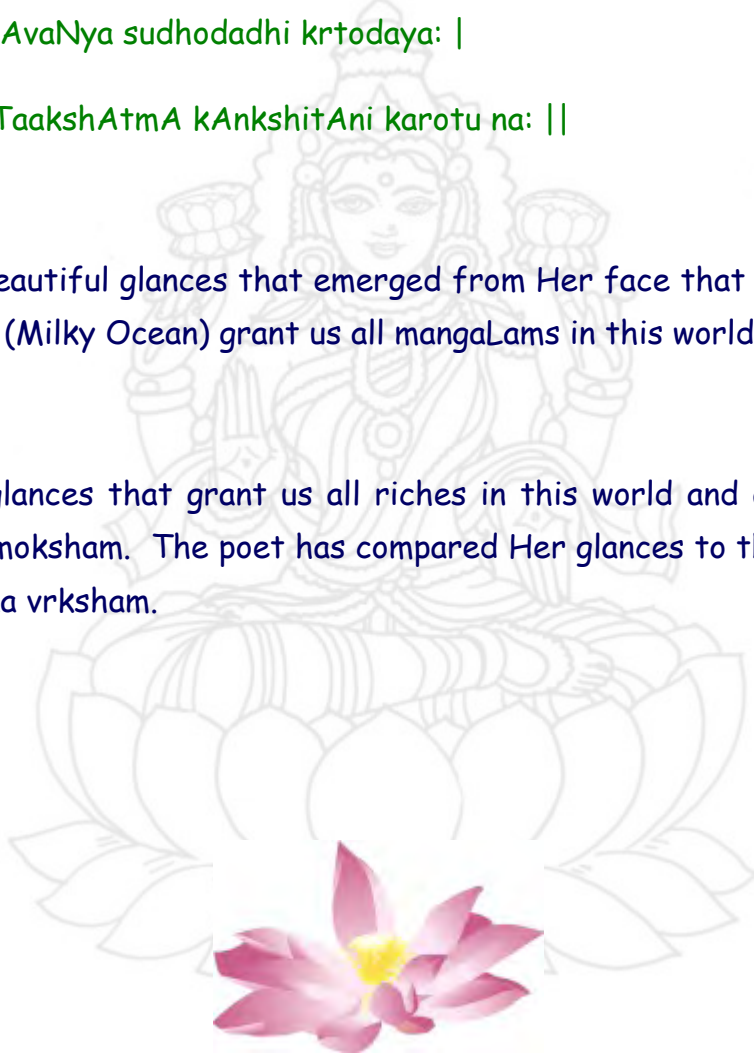
kalpavrKsha: kaTAAkshAtmA kAnkshitAni karotu na: ||

### MEANING:

Let Lakshmi's beautiful glances that emerged from Her face that is as cool as the ThirupArkkadal (Milky Ocean) grant us all mangalams in this world and the next.

### COMMENTS:

It is PirAtti's glances that grant us all riches in this world and also the Parama PurushArtham-moksham. The poet has compared Her glances to the wish granting tree, the kalpaka vrksham.





## SLOKAM 2

क्षमाकुमारि क्षणनमीक्षणं त्वं

यदृच्छया न्यस्यसि यस्य जन्तौ ।

स ईक्षणानां त्रयमष्टकं वा

सहस्रकं वा सहसा दधाति ॥

kshamAkumAri kshaNam IkshaNam tvam

yadrcchayA nyasyasi yasya jantau |

sa IkshaNANam trayam ashTakam vA

sahasrakam vA sahasA dadhAti ||

### MEANING:

KshamA KumAri! Daughter of BhUmi devi, any living being on which Your glances fall even casually will get three, eight or thousand eyes.

### COMMENTS:

It is PirAtti's glance that grants all mangaLam to Siva (three eyes), Brahma (eight eyes) and Indra (thousand eyes). Thus one gets elevated to a very high position when one receives PirAtti's glances.



### SLOKAM 3

अम्ब स्तोकालोकसुधाशीकरलेशैः

अङ्गं जन्तोरार्द्रयसे यस्य स एषः ।

हस्तात् स्वीयाद्वारणमस्ताच्च गळद्भिः

दानाम्भोभिः पङ्किलगेहाङ्कणभूस्स्यात् ॥

amba stoka Aloka sudhASIkara leSai:

angam janto: Ardayase yasya sa esha:|

hastAt svIyAt vAraNamastAt ca gaLadbhi:

dAnAmbhobhi: pankila gehAnkaNabhU: syAt ||

#### MEANING:

Amba! He who receives the smallest droplet of Your grace will have so much wealth that his house will be constantly muddied by the arghya water with which he offers some of his wealth to others and by the water emerging from the kapAlam of the herd of elephants in his house.

PirAtti's grace will not only give one the riches but also give him the generosity to share it with others.



## SLOKAM 4

त्वद्वीक्षणामृतकणोऽपि न येषु तेषां

सद्मानि जीर्णाशितिलच्छदिराप्तिरक्तैः ।

अभ्रच्युतैः उदकविन्दुभिरश्रुमिश्रैः

जम्बालितानि जगदम्ब चिरं भवन्ति ॥

tvadvIkshaNa amrtakaNopi na yeshu teshAm

sadmAni jIrNa SithilacchadirApti raktai: |

abhracyutai: udakabindubhi: aSrumiSrai:

jambAlitAni jagadamba ciram bhavanti ||

### MEANING:

Jagadamba! If one does not receive Your grace, his house will be muddied by the rain waters leaking from the holes in his roof and by his tears.

In the above two slokams, both the houses mentioned are muddied. The only difference between them is that one received PirAtti's kaTaaksham while the other one did not.



## SLOKAM 5

कनकशिबिकारूढाः प्रौढाधिराज्यपदे स्थिताः

कतिचिदतुलमन्या धन्याश्चरन्ति यदिन्दिरे ।

यदपि च वहन्त्येनान् दीनाः परे फलमम्ब तत्

द्वयमपि तव स्तोकालोकान्वयव्यतिरेकयोः ॥

kanakaSibikaRUdha: prauDhAdhiraAjyapade sthita:

katicit atulamanya dhanya: caranti yad indire |

yadapi ca vahantyenAn dInA: pare phalamamba tat

dvayamapi tava stoka Aloka anvaya vyatirekayo: ||

### MEANING/COMMENTS:

Amba Indire! Some people have all the riches in the world. They travel in palanquins that are carried by others not so wealthy. The only difference between those who are sitting on the palanquin and those who carry them is that the first group received Your grace while the second group was not so fortunate. If Your mere glances can confer such a fortune on them I wonder all the benefits they would receive if You look at them fully!









## SLOKAM 6

जडं मामप्यार्तं जननि शिशिरापाङ्गविसरैः

कृपापूरस्मरैः क्षणमिह कृतार्थी कुरु मुदा ।

ततः को वा दोषस्तव भवति दैत्यारिदयिते

मरौ वा मेरौ वा भगवति समं वर्षति घनः ॥

jaDam mAmapi Artam janani SiSirApAnga visarai:

krpApUrasmerai: kshaNam iha krtArthI kuru mudA |

tata: ko vA dosha: tava bhavati daityAridayite

marau vA merau vA bhagavati samam varshati ghana: ||

### MEANING:

Janani! Please grace me, the poorest of the poor, with Your kaTaaksham suffused with dayA instantly. How can such an act bring You disgrace? The clouds shower their waters at both the dry desert and the supreme Meru Mountain without differentiating between them.

### COMMENTS:

Meru Mountain is the dwelling place of great rishis and the DevAs. The desert on the other hand is dry and does not support any life in it. The rain cloud does not differentiate between both these locations. Similarly PirAtti does not differentiate between those who deserve Her grace and those who have done nothing to earn it.

## SLOKAM 7

द्वारि द्वारि दुरीशकिङ्करकृतैः आतङ्कदैः हुङ्कृतैः

अप्युच्चैरतिमात्रवेत्रपरुषाघातैरनुच्चाटितः ।

दुर्दारिद्र्यदशापिशाचनिचयो दूरात्समुत्सायते

देवि त्वत्करुणाकटाक्षतटिनी स्नानाजविनाधुना ॥

dvAri dvAri durISakinkara krtai: Atankadai: hunkrtai:

api uccai: atimAtra vetraparushAghAtai: anuccATita: |

durdAridryadaSA piSAnicaya: dUrAt samutsAryate

devi tvat karuNA kaTAKshataTinI snAnArjavena adhuna ||

### MEANING:

Devil! Poverty is like being possessed by demons that cannot be driven away by beating it with a stick. It will not go away by shouting loudly at it. When one tried to get rid of it by begging at the gates of kings it earns him a lot of abuse from the guards at the gates. If one immerses himself in the pond of Your grace such a poverty is driven far away by good fortune.

### COMMENTS:

When one is possessed by a demon, the magicians try to chase it away by throwing sacred ashes at him and beating him with a stick. However such a bad time can be overcome by bathing in sacred waters such as Setu snAnam and GangA snAnam.

Similarly when one is possessed by poverty he begs at the doors of deplorable kings whose guards chase him away by yelling at him and beating him with a stick. If such a poor person receives the glances of PirAtti and immerses himself in Her mercy his poverty is chased away easily.

## SLOKAM 8

शुचौ वंशे जन्म श्रुतिनयमतिर्मातरतुला

विकम्पा संपत्तिः विशदमविगीता च कविता ।

प्रपत्तिर्दैत्यारौ हितपरमपत्यं शुभयशः

विवर्ताः सप्तमी ध्रुवमसदृशां तावकदृशाम् ॥

Sucau vamSe janma Srutinayamati: mAtaratulA

vikampA sampatti: viSadam avigItA ca kavita |

prapatti: daityArau hitaparam apatyam SubhayaSa:

vivartA: sapta amI dhruvam asadrSAm tAvakadrSAm ||

### MEANING:

MA+A! Oh Mother! I have seen Your kaTaaksham granting good knowledge, good conduct and birth in good family. Because of these, one develops interest in understanding VedAs and sAstrAs. He gets eternal wealth, capacity to compose great poems, develops interest in performing prapatti to Sriman NaarAyaNa. He also gets good offspring and great honour. It is irrefutably true (satyam) that it is Your kaTaaksham that grants all these wealth.



## SLOKAM 9

अलमलमनुसृत्य स्वामिनि ज्ञानहीनान्

अकलितबहुमानानन्वहं किंपचानान् ।

शरणमुपगतं मां चारु कारुण्यतुङ्गैः

स्नपय जननि संपन्नत्तरङ्गैः अपाङ्गैः ॥

alamalam anusrtya svAmini j~nAnahInAn

akalita bahumAnan anvaham kimpacAnan |

SaraNamupagatam mAm cAru kAruNyatungai:

snapaya janani sampatnrta rangai apAngai: ||

### MEANING:

SvAmini! I have gone behind those who do not have Jn~Anam and those who do not respect the wise so far. I want to stop it now. I have surrendered to You as my saviour. Please bathe me with Your glances which is the playground of the actress, wealth.

### COMMENTS:

The poet uses the words **anvaham** to show how he has followed lowly people daily, **kimpacAnan** to show how his effort was useless, **anusrtya** to show how he was poverty-stricken, **snapaya** to compare to a holy river and express the purity of PirAtti's glances and **kAruNya tungai** means PirAtti's kaTaaksham with Her DayA, the river is superior and the kavi requests Her to bathe him in its waters.



SLOKAM 10



कृती वसुमतीपतीन् कृतचटुस्तवः सेवतां

दिशः स्फुटमटाट्यतां दिशतु धातुवादे दृशम् ।

जपत्वपि मनून् बहून् जलनिधेः सुते यस्तु ते

दृशामिह दयास्पृशामविषयो दरिद्राति सः ॥



krtI vasumatIpatIn krtacaTustava: sevataM

diSa: sphuTam aTATyatAm diSatu dhAtuvAde drSam |

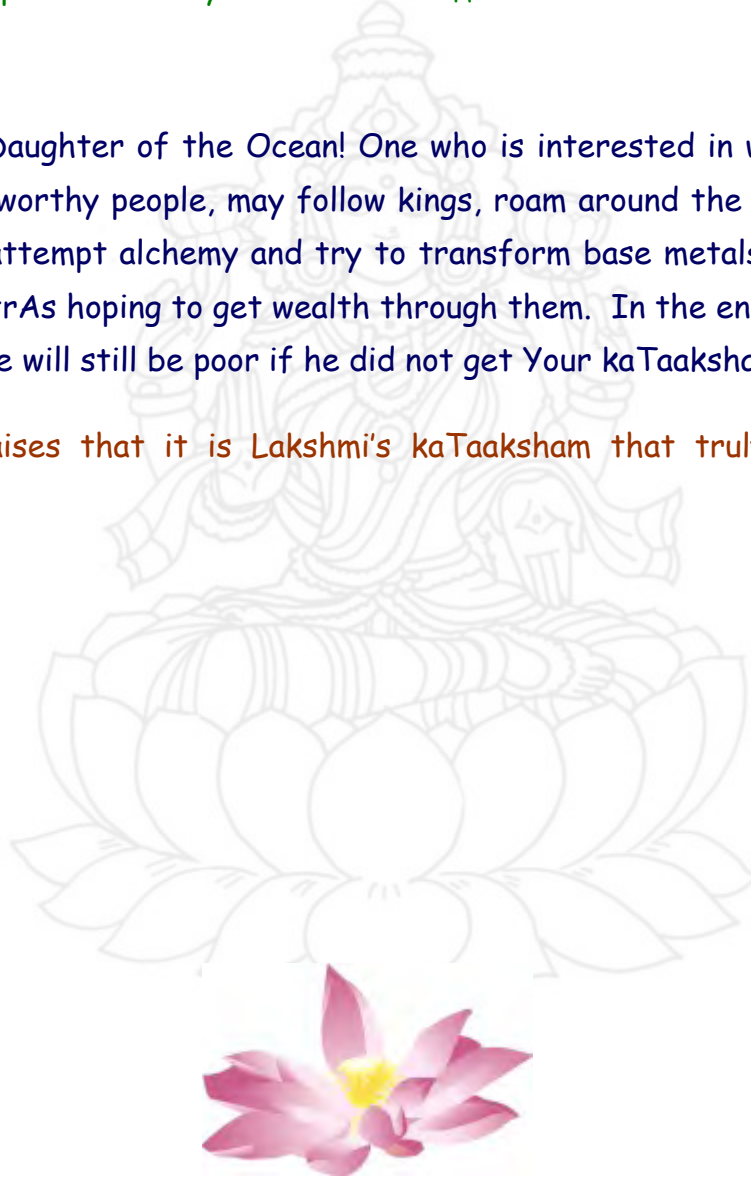
japatvapi manUn bahUn jalanidhe: sute yastu te

drSAmiha dayAsprSAm avishayo daridrAti sa: ||

**MEANING:**

Jalanidhi sute, Daughter of the Ocean! One who is interested in wealth may sing the praise of unworthy people, may follow kings, roam around the world in search of wealth, may attempt alchemy and try to transform base metals into gold, may chant many mantras hoping to get wealth through them. In the end, in spite of all these efforts, he will still be poor if he did not get Your kaTaaksham.

This slokam praises that it is Lakshmi's kaTaaksham that truly gives all the wealth.



## SLOKAM 11

कृपणदशापिशाचगणमोचनवेत्रलताः

मधुरिपुभक्तिवल्लि परिवृद्धिसुधाम्बुधराः ।

हृदयतमोविमोक्षहिमधामकराः कमले

भगवति नः पुनन्तु भवदीयकटाक्षलवाः ॥

krpaNadaSA piSAcagaNa mocana vetralatA:

madhuripu bhakti valli parivrddhi sudhAmbudharA: |

hrdaya tamo vimoksha himadhAma karA: kamale

bhagavati na: punantu bhavadIya kaTAKshalavA: ||

### MEANING:

KamalE Bhagavati! Your kaTaaksham is like a stick that will drive away the demons of poverty, it is like a cloud that showers nectar that helps to grow the plant that is NaarAyaNa bhakti. It is like the moon that chases away the darkness of ignorance. Let such an esteemed kaTaaksham of Yours purify us.

### COMMENTS:

The name **kamala** can be split as **ka+ma+la**. **ka** represents EmperumAn, **ma** represents the jIvAtma and **la** is PirAtti who offers EmperumAn to the jIva and the jIva to EmperumAn. Thus she is the link between EmperumAn and us. The poet has invoked the name Bhagavati. She is the repository of Bhagam- the six qualities of jn~Anam, balam, aiSvaryam, vIryam, Sakti and tejas. It is due to Her jn~Anam that She knows what grants us true jn~Ana. Both the nitya vibhUti and leela vibhUti are Her aiSvaryams. So She can grant one the boons of sAmIpyam, SAyujyam, sArUpyam and sALokyam. She can grant one all the aiSvarya in this world and the next.

## SLOKAM 12

उदीता दुग्धाब्धेः कुवलयपरीतापशमनी

पदे विष्णोर्भान्ती रजनिचरचक्रव्यसनदा ।

दिशन्ती सार्वज्ञं भजति शिरसा क्वापि कमले

शुभालोकैः शोकं हरतु शशिलेखेव भवती ॥

udItA dugdhAbdhe: kuvalaya parItApa SamanI

pade vishNo: bhAntI rajanicaracakra vyasanadA |

diSantI sArvaj~nam bhajati SirasA kvApi kamale

SubhAlokai: Sokam haratu SaSilekheva bhavatI ||

In this slokam PirAtti is compared to Chandra who also emerged from ThirupArkkadal.

### MEANING:

Chandra removes the suffering of the Ambal flowers (a kind of lotus) that were scorched by the Sun. He lives in the sky that is also called VishNupadam. He causes agony to CakravAka birds. The CakravAka birds live as a pair. They never leave each other's company. In the night the birds cannot see so well, they dwell a little apart. This saddens the birds and they cry through out the night. The Chandrakala serves as an identity for SivA and brings him glory.

### COMMENTS:

Similarly PirAtti relieves the sufferings of those who live in this world. The word **kuvalayam** in its whole means the Ambal flower. It could be split as **ku+valayam** to mean those who live in this world. PirAtti is always with EmperumAn and

accompanies Him wherever He incarnates. She brings fear/ agony to the rAkshasAs who roam around in the night. Lakshmi turns those who worship Her into experts in anything they do. VishNu PurANam says "sa kulIna: sa bhuddhimAn, ya: tvayA devi nirIkshase". Lakshmi not only confers wealth, but also grants one glory, good characteristics, valor and Buddhi.

The kavi prays that PirAtti with Her kaTaaksham as cool as the moon's rays should relieve his agony of poverty. Poverty does not mean only worldly wealth. It is also means the lack of kainkarya prApti.





### SLOKAM 13

दूराजावसथाभिधान निरयद्वाराग्रजाग्रन्नर-

कूरालापशराहतिव्यतिकरं दूरान्निराकुर्वतीः ।

पारावारसुते तरङ्गय मयि स्मेराम्बुजस्पर्धिनीः

घोरापारसमस्तदुष्कृत परीहाराय धीरा दृशः ॥

dUrAja AvasathAbhidhAna niraya dvAra agra jAgrat nara

krUrAlApa SarAhati vyatikaram dUrAt nirAkurvati: |

pArAvArasute tarangaya mayi smerAmbuja spardhini:

ghora apAra samasta dushkrta pariHaraya dhira drSa: ||

#### MEANING:

PArAvAra-sute, Daughter of the Ocean! Please drive away the pain from the harsh words of guards who stand at the gates of evil Kings' palaces that are as pernicious as Hell. A beautifully blossomed lotus flower will be jealous of the beauty of Your kaTaaksham and consider it as its enemy. Your kaTaaksham can reach everywhere and remove my sins that make me suffer.

As PirAtti is Vibhu, Her kaTaaksham also has vibhutvam. That is how She graces those who live anywhere.





SLOKAM 14



अघटितघटनापटीयसी ते

हरिगृहिणि प्रकटा कटाक्षरेखा ।

स्थिरवसुमवनीपकं विधत्ते

जननि वनीपकमेव हन्त जन्तुम् ॥

aghaTitaghaTanA paTIyasI te  
harigrhiNi prakaTA kaTAKsharekhA |  
sthiravasum avanIpa kam vidhatte  
janani vanIpakam eva hanta jantum ||

**MEANING:**

HarigrhiNi! Consort of Hari, Your kaTaaksham has the capacity to join two things that can never be joined (aghaTita ghaTanA). It can make the most impossible happen. Your kaTaaksham can makes a beggar (vanIpakam) the wealthiest of the wealthy Kings (avanipakan)

**COMMENTS:**

This slokam displays virodhAbhAsam. On the surface it may look as if there is contradiction in the meaning. However when one could understand the meaning, there appears to be no contradiction. The term "vanIpakam avanIpakam" seems to have virodhAbhAsam. But actually there is no such difference in the meaning.

A line of letters is called rekha. Both the letters we write and the letters that Brahma writes as our future are called rekha. Lakshmi's kaTaaksham is better than any rekha. It has the capacity to join any two things together. The kaTaaksham is said to make vanIpakam different from himself (avanIpakam) i.e. it makes a bikshatipati into lokAtipati.





## SLOKAM 15

नयने फणीन्द्रशयनेष्टनायिके

यदि नादधासि सुदिनाब्जशोभने ।

बलभेदनोऽपि न लभेत संपदं

मरुतामयेत मरुतामपि स्थली ॥

nayane phaNIIndraSayana ishTanAyike

yadi nAdadhAsi sudinAbja Sobhane |

balabhedanopi na labheta sampadam

marutAmayeta marutAmapi sthalI ||

### MEANING:

Consort of NaarAyaNa who reclines of AdiSeshA, Your kaTaaksham is like the lotus that has bloomed on a cloudless day. If You do not grant Your kaTaaksham then Indra would not have got his wealth. The heaven where the DevAs live would have become a desert.

### COMMENTS:

Sri VishNu PurANam says that Indra lost all his wealth following sage DurvAsA's curse. The heavens became deserts. Indra prayed to Lakshmi to regain his wealth. This slokam is based on this episode. The day the Sun is hidden by the clouds is called "durdinam". The opposite of this is "sudinam". So this term is interpreted as the day devoid of clouds that cover the Sun.

## SLOKAM 16

करुणारसेन वरुणालयात्मजे

अतिमानमेत्य यदि मामवेक्षसे ।

मलिनात्मनापि कलिना क्रियेत किं

मम किं करोतु यमकिङ्करोऽपि वा ॥

karuNArasena varuNAlaya Atmaje

mratiAnam etya yadi mAmavekshase |

malinAtmana api kalinaA kriyeta kim

mama kim karotu yamakinkaropi vA ||

### MEANING:

VaruNAlaya AtmajE, Daughter of the Ocean! If You grace me with Your kaTaaksham that has the capacity to destroy sins, then how can kaliyugam that can turn people evil will direct me in the wrong path and how can Yama's servants punish me?

Swami Desikan says in his upakAra sangraham that when one receives the grace of mAdhavan then "kaliyin kolahalam" the bad effect of kaliyugam will not affect him.





## SLOKAM 17

मामपाङ्गलहरी गरीयसी

तावकी स्पृशतु देवकीसुषे ।

अन्तकस्य तु रुषा कषायिता

मा पतन्तु मयि दृष्टिवृष्टयः ॥

mAm apAngalaharI garIyasI

tAvakI sprSatu devakIsnushe |

antakasya tu rushA kashAyitA

mA patantu mayi drshTivrshTaya: ||

### MEANING:

Devaki's daughter in law (Rukmini)! Let the shower of Your gentle kaTaaksham fall on me and thus protect me from the landing of Yama's angry cruel sight on me.

### COMMENTS:

The kavi uses the words "sparsatu" and "patantu" to bring out the differences in the effects of the glances by MahA Lakshmi and Yama. In the case of MahA Lakshmi, Her side glances gently fall on one. In contrast, the angry glances of Yaman fall on one like a ton of bricks and crush the victim.



SLOKAM 18



बन्धुरगुणे कृपणबन्धुमनपायं

सिन्धुतनये तव कटाक्षमकरन्दम् ।

इन्दुकरवृन्दजडचन्दनमहीभृत्

कन्दरमरुच्छिशिरसुन्दरमुपासे ॥

bandhuraguNe krpaNabandhum anapAyam

sindhutanaye tava kaTaaksha makarandam |

indukaravrnda jaDa candana mahIbhrt

kandara marut SiSira sundaram upAse ||

**MEANING:**

Sindhu tanayE, the Daughter of the Ocean! (Who is as cool as the ocean), Your kaTaaksham saves those who do not have any other recourse. It removes their troubles. It is as cool as the breeze that blows from the caves of Podhigai hill that were cooled by moon's cooling rays. I worship that kaTaaksham of Yours which is as sweet as honey.

**COMMENTS:**

Podigai hill has many sandalwood trees. The cool breeze that blows from its direction will carry the sweet smell of sandalwood besides that of flowers that are filled with honey and pollen. Such a breeze will cool one who is suffering from heat. Here the heat referred to is the samsAra tApam (afflictions). Sri MahA Lakshmi's glances can remove the miseries of any one and provide solace to him like the gentle and cool breezes from the Podigai hills.

PirAtti's kaTaaksham is equated to honey. Honey is not only sweet to taste but also serves as food for the bees, and as medicine for various ailments. Thus PirAtti's glances not only give happiness but also remove any inauspiciousness.





## SLOKAM 19

आर्ति लुम्पत्वम्ब तवापाङ्गसुधात्मा

गङ्गा सैषा चित्रगतिर्वर्जितभङ्गा ।

नेत्री शोषं प्रत्युत पद्मे भवमेव

प्राज्ञानां या भासितरूपं च विधत्ते ॥

Artim lumpatu amba tavApAngasudhAtmA

gangA saishA citragati: varjita bhangA |

netrI Sosham pratyuta padme bhavameva

prAj~nAnAm yA bhAsitarUpam ca vidhatte ||

### INTRODUCTION:

In this slokam the kavi compares the holiness of GangA and PirAtti's kaTaaksham and establishes that Her kaTaaksham is far superior to that of GangA. The Kavi uses the double meaning of Bhavam (Sivan and samsAram) to make this point. The Kavi's prayer is for the wondrously spreading nectarine glances of MahA Lakshmi banish his samsAric sufferings (tava apAnga sudhAtmA citragati: saishA gangA Artim lumpatu).

### MEANING/COMMENTS:

When one bathes in GangA, his sins are removed immediately. This is PurANa prasiddham. Similarly when one receives PirAtti's kaTaaksham all his sufferings are removed. Here the poet very interestingly points out the shortcomings of river GangA compared to KaTaaksha GangA of MahA Lakshmi.

GangA does not have any waves. The reason is as follows: When GangA fell on



Siva's (Bhavan's) matted hair, His dense matted hair covered her up and thus removed her from sight. Thus bhavan-Sivan, was able to remove GangA from our sight. When we consider PirAtti's glance, it is as holy as the GangA in removing the beneficiary's sins. However it is superior to GangA because Her kaTaaksham removes Bhavam (samsAram) itself. Bhavan made River GangA invisible to us. MahA Lakshmi's karuNaa KaTaaksham has the power to make Bhavan(m) itself banished. The double meanings of Bhavan (Sivan and samsAra tApam) is invoked here .

GangA pravAham revived the sons of King Sagara, who were reduced to ashes by the angry Kapila Maharishi for disturbing his penance. Once GangA Waters made contact with the ashes, the king's sons were benefited and they sprang back to life. They were rejuvenated and reentered their samsAric lives. PirAtti's KaTaaksham is like amrutam and when they fall on one, it benefits one in this world and removes the samsAric tApams of the beneficiary in this world itself .

The subtlety of this comparison using the twin meanings of Bhavan can be appreciated further from the comments in Tamil by VeerApuram Sri SaThakOpAcchAr Swamy:

குறையும் நிறையும்: கங்கை பங்கத்தை - அலையை வர்ஜித்து-விட்டது. கடாசுஷ கங்கை வர்ஜித - போக்கப்பட்ட, பங்கத்தை - அடிபணிந்தோர் குறைகளை உடையது. அசேதனத்தின் பங்கத்தை போக்குவதில் சிறப்பான சிவன் தலையில் விழுந்தபின் அவனால் சடையில் மறைக்கப்பட்டு இல்லையாக்கப் பட்டது கங்கை. கடாசுஷ கங்கை பவத்தையே - சிவனையே இல்லையாக்குவது. பவம் என்பதற்கு சிவன் என்றும் ஸம்ஸாரம் என்றும் இரு பொருள்கள் உண்டு. பவன் - சிவன் -கங்கையை இல்லையாக்கினான். ஆனால் உமது கடாசுஷ கங்கை பவனையே இல்லையாக்கிவிட்டது என நேர் எதிரிடையான பொருளைச் சொல்வது போல் சொல்வடிவமிருந்தாலும் பொருள் பவம் என்பதற்கு ஸம்ஸாரம் எனக்கொள்ள வேண்டும்.

## SLOKAM 20

उच्चकोरकनवाभ्युदयं ते

वीक्षितं मनुमहे मकरन्दम् ।

यत्र तल्लगति षट्पदमन्त्रः

तत्र भाति शतपत्रगृहे यत् ॥

uccakoraka navAbhyudayam te

vIkshitam manumahe makarandam |

yatra tat lagati shaTpada mantra:

tatra bhAti Satapatragrhe yat ||

In this slokam Sri vEnkatadhvari kavi is expanding on his analogy of PirAttī's kaTaaksham from the samsAra tApam removing amrtam to the delectable honey.

### MEANING:

Satapatra grhe! One who resides in the lotus, we consider Your kaTaaksham to be sweet and fresh as the honey from just-blossomed flowers. It occurs from Your eyes that are as black as the cakora birds. Your kaTaaksham easily encompasses EmperumAn. Just as how one knows the presence of honey from the swarming of the bees that are six-legged we know Your presence by the dvaya mantram that has six syllables.

### COMMENTS:

Sri ParASara Bhattar in his Sri GuNa ratna koSam says "abhAngA bhUyAmso yadupari param brahma tadabhUt" which means "Mother any object over which Your kaTaaksham falls will become Parabrahmam". Needless to say EmperumAn is

Parabrahmam because He is "kAntaste purushottama:".



For complete meanings of the sLOkams of GuNa ratna koSam, please see 38<sup>th</sup> e-book in the Sundara Simham series: <http://www.sundarasimham.org>



## SLOKAM 21

यक्षश्रीजननचणैस्तवावलोकैः

लक्ष्मि श्रीक्षयपिशुना निरस्यमाना ।

नाळीकासनलिपिरप्यळीकलीना

नाळीका भवति नृणां प्रतिपगत्या ॥

yaksha SrIjananacaNai: tavAvalokai:

lakshmi SrIkshayapiSunA nirasyamAnA |

naLIkAsanalipi: api aLIkalinA

nALIkA bhavati nrNAM pratipagatyA ||

### MEANING:

hE Lakshmi! Due to Your kaTaaksham what Brahma has written on one's forehead as SrI kshaya: syAt - let his wealth get ruined, the letters that are hidden by his hair will transform into yaksha SrI syAt- let him get all the wealth of Kuberan, the king of YakshAs. Brahma's writing is not falsified but is turned around by PirAtti's compassion-laden glances .

### COMMENTS:

When PirAtti's kaTaaksham falls on a pauper he will be transformed into the richest of the rich even if he was not destined to become so. The term "aLIkaInA" means what was falsified will turn out to be proven true. Thus even though what Brahma wrote was made unviable, it is made to exist in another form.



## SLOKAM 22

दुग्धाब्धिकन्ये त्वदपाङ्गभृत्याः

वित्ताधिपत्यादिपदाभिषिक्ताः ।

हृत्तापयुक्तास्तव देव्यभक्ता

मर्त्या जगत्यां विलपन्ति रिक्ताः ॥

dugdhAbdhikanye tvadapAnga bhrtyA:

vittAdhipatyAdi pada abhishiktA: |

hrttApayuktA: tava devyabhaktA

martyA jagatyAm vilapanti rikta: ||

### MEANING:

dugdhAbdhi kanyE! Daughter of the Ocean, those who perform the tasks that You bid them to do will be blessed by Your glances to attain the status of Kubera, and Indra. Those who do not have bhakti towards You, will suffer innumerable agony in this world and leave the world as paupers.

### COMMENTS:

Swamy Desikan says that a jIva should seek service that would please Sriya:pati (Seshi uganda kainkaryam). This is ParamapurushArtham. Here the kavi reflects that idea by saying that Lakshmi's true devotees will do all Her bidding happily. Such a nishkAma karma will bring them great honors.



## SLOKAM 23

वीक्षितानि तव वारिधिकन्ये

यत्र पालितजगन्ति लगन्ति ।

चित्रमत्र स परत्र च देहि

देहिशब्दमपहाय चकास्ति ॥

vIkshItAni tava vAridhikanye

yatra pAlitajaganti laganti |

citramatra sa paratra ca dehi

dehiSabdamapahAya cakAsti ||

### MEANING/COMMENTS:

VAridhi kanyE, Daughter of the Ocean! It is wonderful (citram) to see that the embodied one (dehi) on receiving Your kaTaaksham, he will not use the word dehi (atra dehI dehiSabdam apahAya) any more in this world. He will not beg anyone for anything and will lead a fulfilled life here. In the other world, He will be known as one who has abandoned the body that enjoys the fruits of good and bad karma (paratra dehi sabda apahAya). Her KaTaaksham blesses the embodied jIvan enjoy all wealth in this world and in the other world confers the boon of freedom from the cycles of births and deaths. The jIvan becomes a Mukta jIvan.



## SLOKAM 24

तव देवि पटुर्नटः कटाक्षः

गुणवत्तालसदुच्छ्रयः स नूनम् ।

ननु नर्तयते सरस्वतीं यः

सततं संश्रितमञ्जुलास्यरङ्गे ॥

tava devi paTu: naTa: kaTAKsha:

guNavattAlasaducchraya: sa nUnam |

nanu nartayate sarasvatIm ya:

satatam samSrita manjulAsyarange ||

Sri vEnkatAdhvani has composed this slokam to indicate that Lakshmi's kaTaaksham will give one wealth and knowledge (selvam and kalvi).

### MEANING:

Lakshmi! Your kaTaaksham can walk to all the places. It lets the fourteen types of art forms dance on the face of Your worshippers. This means by Lakshmi's kaTaaksham one becomes an expert in all the art forms. These lines could also be interpreted to mean, "Lakshmi, Your kaTaaksham is a good actor that can display music and dancing on the arena of Your worshippers' faces. The same words can mean that the art forms dance on their face or that Her kaTaaksham displays the art forms.

### COMMENTS:

Sri ALavandhAr in his Catussloki says that SivA and Brahma along with their consorts Parvati and Sarasvati respectively worship Sri MahA Lakshmi

(brahmeSAdisuravraja: sadayita: tvat dAsadAsIgaNa:). Thus when one gets the grace of Lakshmi he will automatically get what Sarasvati can offer him also. The poet has been inspired by the famous VishNu PurANa slokam that celebrates the Supremacy of Lakshmi KaTaaksham over every thing in conferring all saubhAgyams -

स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान् ।

स शूरः स च विक्रान्तो यस्त्वया देवि निरीक्ष्यसे ॥

sa SlAghya: sa guNI dhanya: sa kulIna: sa bhuddhimAn |

sa SUra: sa ca vikrAnto ya: tvayA devi nirIkshyase ||

--VishNu PurANAm: 1-9-131

The one who is blessed to receive Lakshmi KaTaaksham becomes famous, possessor of auspicious attributes, all desirable things, intelligence and heroism. It makes one achieve the status of an actor on whose face (stage for dance/rangam) the fourteen arts dance. Sabda slEshai is used here effectively by the poet.

Devi's KaTaaksham is described as guNavattA (having the beneficent attributes of wealth and kshemam) and lasducchraya: (superior vaibhavam). That Devi KaTaaksham has the power to walk from place to place (tava KaTAKshA: paTu naTa:), where those who sought Her protection (AsrtitALs) reside and shines on their beautiful faces serving as dance stage (manjuLa Asyorange) and performs always the fourteen kinds of dances (sarasvatIm satatam nartayate).

This slokam has double meaning. The other implied meaning (dhvani) here is: Oh Devi of the Lord! Your divine KaTaaksham becomes a great actress/director) on the dancing stage (nrutta rangam), where the dancer Saraswati is directed to perform dances accompanied by mangaLa vAdyams and appropriate tALams.



SLOKAM 25



भावत्कैर्भगवति कज्जळानुविद्धैः

कृष्णो यैर्भवति विधुः कटाक्षपूरैः ।

तल्लेशैरधिकतमश्रियां निदानैः

मालिन्यं हरसि विचित्रमान्तरं नः ॥

bhAvatkai: bhagavati kajjaLa anuviddhai:

krshNo yai: bhavati vidhu: kaTAKsha pUrai: |

talleSai: adhikatamaSriyAm nidAnai:

mAlinyam harasi vicitram Antaram na: ||

**MEANING:**

Bhagavati, the body of EmperumAn who is embodiment of sattva guNam should have been white in colour due to the body being of Suddha sattvam instead of its blue hue. It is so because of your kaTaaksham that arises from Your collyrium (kAjal - anjanam) lined black eyes fall on His ThirumEni. Please let Your kaTaaksham fall on us too and remove our dark hue that is due to our tamo guNam which leads us to perform sinful acts that stand in the way of our moksha prApti.

**COMMENTS:**

The dhvani here is: Your KaTaakshams makes the Suddha sattvamaya ThirumEni of the Lord (white hue) into blue color. You also remove the dark hue of ours from our rajo and tamo guNams with Your KaTaaksha vIkshaNyam.

Swami Desikan affirms in VaradarAja pancASat (sloka 50) "kApi lakshmiKaTAKshai: bhUya: SyAmA" - EmperumAn tirumEni has the natural hue like a dark blue color. PirAtti's blue cool glances (kaTaaksham) make EmperumAn to appear more dark blue.

## SLOKAM 26

विकस्वरामोदभरं वितन्वती

पुरोवसन्तं प्रथितागमाञ्चिता ।

कटाक्षवल्ली तव माधवप्रिये

प्रसौत्यनन्तं सुमिताप्यसौ फलम् ॥

vikasvarAmodabharam vitanvatI

purovasantam prathitAgamAncitA |

kaTAKshavallI tava mAdhavapriye

prasautyanantam sumitApyasau phalam ||

### MEANING/COMMENTS:

Here Lakshmi's kaTaaksham is equated to a creeper. During spring, in the months of Chitirai and VaikAsi, creepers shed their old leaves and get new ones. They bloom and spread the sweet smell of their flowers in all directions. Similarly Lakshmi grants many mangalams to those who come before Her and makes them happy. A creeper spreads clinging to a tree. Lakshmi's glory spreads by the words of experts of Agamas. Her kaTaaksham grants the fruit that is moksham similar to the creeper.

PirAtti explains Her glory in Lakshmi Tantram which is a part of PaancarAtra Agamam. This slokam aptly says Her glory spreads by those who are experts in Agamas and yields the fruits of Moksham: "prathita Agama ancitA tava kaTAKshavalli anantam phalam prasauti". Speaking about the joy that She causes in the SaraNAgatan in front of Her, the Kavi evokes a beautiful image: "purovasantam vikasvarAmodabharam vitanvatIi" and blesses one with limitless



phalans (anantam phalamapi prasauti) similar to the spreading fragrance of flowers all around and the delectable fruits of Vasanta kAlam (vasantam vikasvara Amodabharam pura: vitanvatI tava KaTAKshavallI anantam phalam prasauti).





## SLOKAM 27

न विप्रयोगिव्यसनाय कल्पते

न मार्गणानां सहते च पञ्चताम् ।

भवं जवात् प्रत्युत दन्दहीत्ययं

जयत्यपाङ्गस्तव चित्रमिन्दिरे ॥

na viprayogi vyasanAya kalpate

na mArgaNAnAm sahate ca pancatAm |

bhavam javAt pratyuta dandahItyayam

jayatyapAnga: tava citramindire ||

### MEANING/COMMENTS:

This slokam brings out the beauty of Lakshmi's kaTaaksham by comparing it with ManmathA, the god of Love. Manmatha causes grief to couples who are not with each other (**viyogi**, no meaning for the intermediate letters **pra**) while Lakshmi's kaTaaksham does not cause grief to j~nAnis and yogis (**viprayogi**).

**mArgaNAnAm** (arrows) - Manmatha is said to have the five arrows made of lotus, aSoka, mango, jasmine and black neythal flowers. He is thus called panca BhANan.

PirAtti's kaTaaksham will not tolerate excess of paupers (**mArgaNAnAm**) and makes them all wealthy.

SivA who is also called Bhavan, who burned Manmatha. PirAtti's kaTaaksham burns bhavam (samsAram). Thus PirAtti's kaTaaksham is more beautiful than ManmathA and produces different effects than his activities, which produce grief to those affected by him .

## SLOKAM 28

विकचकमलशोभाविभ्रमोद्भूतिसीमा

विधुमिह सदुपास्यं तन्वती सुप्रसन्नम् ।

शरदिव तव वीक्षा शार्ङ्गिणः प्राणकान्ते

शमयतु किल मेघाटोपमुज्जृम्भितापम् ॥

vikaca kamala SobhA vibhramodbhUti sImA

vidhumih sadupAsyam tanvatI suprasannam |

Saradiva tava vIkshA SARngiNa: prANakAnte

Samayatu kila meghATopam ujjrmbhi tApam ||

In this slokam, PirAtti's kaTaaksham is described as Sarad rtu, the months of aippasi and kaarthigai. Aippasi brings copious rains and the skies are always dark with rain clouds. Kaarthigai brings relief to this season when the sky clears. The moon and the stars shine during that month.

### MEANING/COMMENTS:

SARngiNa: prANakAnte! Consort of nArAyanA! Your demure glances make Sri vEnkatanAtham fit to be worshipped by yogis and for them to receive His anugrahams. Your kaTaaksham makes Him remain pleasant to them always (vidhumih sadupAsyam suprasannam tanvatI). Your kaTaaksham banishes the tApatrayam that arises in me like the thunder associated with the water-laden clouds of the rainy season (ujjrumbhita Apam me agha ATopam samayati).

SLOKAM 29



नित्यामेव विभूतिमम्ब ददतो निर्व्याजबन्धोर्भवत्

दिव्यापाङ्गलवस्य वर्णनविधौ को लब्धवर्णो भुवि ।

जुष्टो दृष्टिभिरष्टभिश्च तिसृभिः प्रायः सहस्रेण वा

देवि द्वादशभिश्च दैवतगणो यस्मै चिरं तिष्ठते ॥



nityAmeva vibhUtIm amba dadata: nirvyAja bandho: bhavat  
divya apAnga lavasya varNanavidhau ko labdhavarNo bhuvI |  
jushTo drshTibhi: ashTabhi: ca tisrbhi: prAya: sahasreNa vA  
devi dvAdaSabhi: ca daivatagaNa: yasmai ciram tishThate ||

**MEANING:**

Devil! Who in this world has the capacity to describe adequately the power of even a miniscule of Your kaTaaksham and that leads to nArAyaNA granting us the greatest prApyam, a place in Sri VaikuNTham without expecting anything in return? Even the devAs who have eight eyes (Brahma), three eyes (Siva), thousand eyes (Indra) and twelve eyes (ShaNmukha) wait anxiously therefore for that kaTaaksham of Yours.

**COMMENTS:**

From this slokam, one can understand the greatness of PirAtti's kaTaaksham that is superior to that of even EmperumAn. The poet equates a miniscule of PirAtti's kaTaaksham to EmperumAn's full grace. This is similar to what Sri ALavandhAr says in his first slokam of Catussloki "kAntaste purushottama: ..... bhrUma: kadham svAm vayam" how can I hope to describe Your glory fully?





## SLOKAM 30

तत्तादृक्षकटाक्षकङ्कटधरः श्रीवेन्कटाद्रीशितुः

प्राणप्रेयसि भूयसीं प्रभजते शौर्याभिमुख्यश्रुतिम् ।

सत्कीर्त्या सहसामरोत्तमजयं प्राप्तः तवोपाश्रितः

वाग्बाणैर्न विहन्यते क्षितिभुजां निर्जित्य नित्यद्विषः ॥

tattAdrksha kaTAKshakankaTadhara: SrIvenkaTAdrISitu:

prANapreyasi bhUyasIm prabhajate SauryAbhimukhya Srutim |

satKIrttyA sahasAmarottamajayam prApta: tavopASrita:

vAgbANai: na vihanyate kshitibhujAm nirjitya nityadvisha: ||

### MEANING:

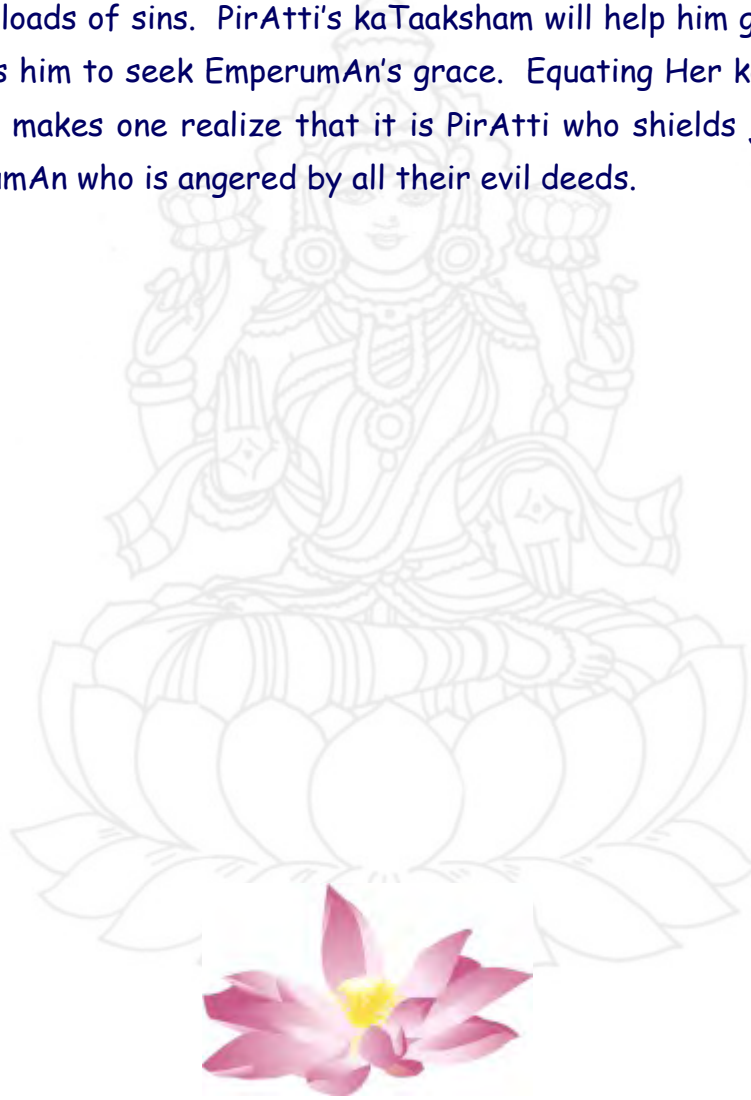
SrI VenkaTadrI Situ: prAna-preyasi! One who is the life force or prANA of SrI VenkaTesa, Your kaTaaksham is like an armor to Your devotees. One who has Your kaTaaksham wins his longtime enemies very easily. He is praised by everyone for his valor and thus becomes very famous. He wins enemies such as kama and kroda. He is praised as "satpurushA" and is not hurt by the harsh words that lowly Kings wield at him as weapons. Even Indra and Sanaka who know the nature of Brahman are not equal to him in fame.

### COMMENTS:

tattAdruksha is derived from "sa cAsau tAttrukshaSca". sa stands for the rUpam of the kaTaaksham (armor) and tAdruksha for the nature of the kaTaaksham. Upanishad says "asti brahma iti cedveda, santamenam tato vidu:" One who realizes the presence of brahman and understands its nature becomes "brahmavit". This person is called "sat". He wins over kama, kroda, lobha, moham, madam and

mAtsaryam, the six enemies and thus need not seek the patronage of Kings and listen to their harsh words. Thus Lakshmi's kaTaaksham can grant aihika (blessings in this world like wealth, progeny et al) and Amushmika benefits (other worldly sukham like Moksha siddhi).

What stands in the way of one who wishes to approach EmperumAn and enjoy His company are his loads of sins. PirAtti's kaTaaksham will help him get rid of all his sins and qualifies him to seek EmperumAn's grace. Equating Her kaTaaksham to a kavacam (shield) makes one realize that it is PirAtti who shields jIvAs from the wrath of EmperumAn who is angered by all their evil deeds.



### SLOKAM 31

यावद्भावत्कवीक्षा विशति तनुभृतामिन्दिरे मन्दिरेषु

व्यक्तं नृत्तं विधत्ते धनपतिविभवादुत्तरा वित्तराजिः ।

द्वारे तारेशगौरास्तुरगपरिबृढा बन्धुराः सिन्धुरा वा

गर्वात् घृष्यन्त्यखर्वाभ्युदयमधिमुखं राजते राजतेजः ॥

yavad bhAvatkavIkshA viSati tanubhrtAm indire mandireshu

vyaktam nrttam vidhatte dhanapati vibhavAt uttarA vittarAji: |

dvAre tAreSa gaurA: turagaparibrDhA bandhurA: sindhurA vA

garvAt ghushyanti akharvAbhyudayam adhimukham rAjate rAjateja: ||

#### MEANING:

IndirE! When Your kaTaaksham falls on the houses of people they become wealthier than KuberA. All the riches dance in their houses. Horses that are whiter than the moon dance near the entrance of their house. The mighty and beautiful Sinduram elephants (high class type) trumpet at their doorsteps. The animals have a glow on their faces similar to a King.

#### COMMENTS:

One is reminded of the tale of Kucela. When he received RukmiNi PirAtti's grace, his house became a palace with all the wealth he could ever dream of.





SLOKAM 32



धन्यः कश्चिज्जगति विषयस्तावकालोकितानां

अत्रामुत्राप्यखिलजननि प्राप्य गोत्राधिकृत्वम् ।

सत्सन्तानप्रभवसुमनः सेवयाऽऽमोदशाली

जैत्रस्थानं किमपि भजति श्रीमदुच्चारं च ॥

dhanya: kaScit jagati vishaya: tAvaka AlokitaAnAm



atra amutrApi akhila janani prApya gotra Adhikrttvam |

satsantAna prabhava sumana: sevayA AmodaSAII

jaitra sthAnam kimapi bhajati SrImaduccAmaram ca ||

**MEANING:**

akhila Janani! Even a simpleton who has the puNya to receive Your kaTaaksham will become a Ruler of this world. He will be born in a good family, will be praised by learned men, and will rule the world with all the insignia of a King (parasol and fan). When he reaches Sri VaikuNTham, he becomes more victorious than Indra who punished the mountains (**gotrAdhikrttvam**), VaruNA and Kubera.

**COMMENTS**

When one receives PirAtti's kaTaaksham he gets Paramapada prApti which is greater than Indra padavi or any other wealth. Thus such a person is superior to all the kings of this world and devAs, Indra, VaruNa and Kubera.

Indra is considered to be an enemy of mountains as he is said to have cut their wings off and prevented them from moving around.

**gotrAdhikrttvam** means, one who punished (troubled) the mountains, i.e. Indra. The relevance here is that once upon a time, mountains were said to have wings and flying all over, landing on villages and were destroying them. Indra cutoff their wings to prevent them from flying. So Indra is considered to be an enemy of mountains.



### SLOKAM 33

शय्योत्थायं जननि धनिनां वासमासायमित्थं

गत्वा गत्वाऽप्यनुदिनमनुच्छिन्नतृष्णोद्गमोऽहम् ।

हृद्यापाङ्गामिव भवदवप्लोषशान्त्यै रमे त्वां

हृद्यापाङ्गां मधुरिपुवशीकारविद्ये प्रपद्ये ॥

SayyotthAyam janani dhaninAm vAsam AsAyam ittham

gatvA gatvApi anudinam anucchinna trshNodgama: aham |

hrdyApAngAmiva bhavadavaplosaSAntyai rame tvAm

hrdya apAngAm madhuripuvaSIkAra vidye prapadye ||

#### MEANING:

Madhuripu vaSIkAra vidyE! One who shows the way to attract nArAyaNaa's mercy! So far I have all my waking time running from one rich man's house to the next seeking wealth. I was never satisfied with what I received from them. The fire of samsArA is burning me. I seek Your pleasant grace that is as cool as the land that has a lake filled with water.

#### COMMENTS

Swami Desikan says in Rahasya traya sAram, "प्रपन्नादन्येषां न दिशति मुकुन्दो निजपदं prapannAdanyeshAm na diSati mukunda: nijapadam". Mukundan does not favour one who has not performed prapatti. One can never approach EmperumAn without performing PurushakAra prapatti as his accumulated sins will only anger EmperumAn. Thus one needs the mediation of PirAtti on his behalf and thus She is the one who sets the path for receiving PerumAL's grace.

The kavi compares his unfortunate status arising from the relentless chasing after ephemeral things like worldly wealth and vishaya sukham to that of a traveler in scorching summer heat. He surrenders at the sacred feet of MahA Lakshmi to seek relief from the sufferings from the wild fire of samsAram and wishes to gain relief from the scorching summer like a tired traveler dipping into the deep and cool waters of a pond.





SLOKAM 34



वितन्वन्त्यामिष्टं विविधमचिरादीक्षणलवैः

भवत्यां जाग्रत्यां भगवति नरान् सेवितुमनाः ।

क्षरन्तीमभ्यर्णे कमलसुरभिस्वादुसलिलां

स्रवन्तीमुल्लङ्घ्य श्रयति मृगतृष्णामतितृषा ॥

vitanvantyAmishTam vividham acirAdIkshaNalavai:

bhavatyAm jAgratyAm bhagavati narAn sevitumanA: |

ksharantIm abhyarNe kamalasurebhi svAdusalilAm



sravantIm ullanghya Srayati mrgatrshNA m atitrshA ||

**MEANING:**

Bhagavati! When one does not seek Your grace that can grant the aihika) and Amushmika phalans and goes instead after lowly men to seek favours from them, it can only be understood as a futile effort such as giving up the opportunity to quench their thirst from the cool and pure water from a river instead of chasing mirages. When You are waiting earnestly for a devotee who would seek Your grace it is a worthless and foolish effort on their part to ignore it and chase ephemeral and evanescent things.

**COMMENTS:**

Sriya:pati is said to be "avasara pradIkshan" waiting to grant us the ultimate benefit. It is only the presence of PirAtti and Her mediation that makes Him so.

If one rejects the idea of seeking Her kaTaaksham and goes after lowly people, the effort is as ridiculous as a thirsty person giving up water from a big source and going after one that does not even exist. Giving up a big source of water and going after a smaller one is itself absurd but going after that does not even exist is preposterous.



## SLOKAM 35

अजीर्यदघनाशनं दृढगदाकरं देवि यत्

पुराणमपि पूरुषं पुनरलङ्घनं पुष्यति ।

तदेतदिह पातु नस्तव कटाक्षदिव्यौषधं

फणीन्द्रशयजीविके भवविपन्मयादामयात् ॥

ajIryadaghanASanam drDhagadAkaram devi yat

purANam api pUrusham punaralanganam pushyati |

tadetadiha pAtu na: tava kaTAksha divyaushadham

phaNIIndraSayajIvIkE bhavavipanmayAdAmayAt ||

### MEANING:

PhaNeendraSaya jIvIkE! One who saves nArAyaNa from the poisonous breath of AdiSeshA, Your grace is like a medicine that relieves even an old man from his disease without any food restrictions (AhAra niyamam) or change in lifestyle. We can see this quality of Your kaTaaksham when we see that the oldest Atma, ParamAtma, nArAyaNA is saved from the potential harmful effects of AdiSeshA's poisonous breaths.

### COMMENTS:

In this slokam the kavi says PirAtti's grace is like a medicine for our disease, samsAram. He very jokingly says that She protects nArAyaNa from AdiSeshA's poisonous breath. Medicines do not work very effectively when the patient is very old. One has to follow strict diet and follow rigorous lifestyle for the medicine to work. The poet says Her kaTaaksham has worked as a medicine for nArAyaNA who is ancient, as He does not have a beginning or end. The nature of

jIvAtma is also nitya like ParamAtma. The poet finds solace looking at nArAyaNa that even if he, the jIva, is very old, PirAtti's kaTaaksham should be an effective medicine for his disease, samsArAm.





## SLOKAM 36

दुर्लङ्घ संसृतिदुरणवकर्णधाराः

सम्पद्वधूसतत नर्तनसूत्रधाराः ।

अज्ञानकाननविदारकुठारधाराः

पद्मे जयन्ति भवतीयकटाक्षधाराः ॥

durlangha samsrti durarNava karNadhArA:

sampadvadhU satata nartana sUtradhArA: |

aj~nAna kAnana vidAra kuThAradhArA:

padme jayanti bhavatIya kaTAKshadhArA: ||

### MEANING:

PadmE! Your kaTaaksham serves as a boat for sailors who want to cross the ocean of samsArA. It is like a play writer who directs the dance of the lady who is wealth. It is like the sharp edge of an axe that destroys the forest of ajn~Anam.

### COMMENTS:

The boat is essential for a sailor to cross the ocean. A play will not even exist if there is no writer. Similarly the sharp edge of an axe is essential for it to function as a woodcutter. Thus one can realize that PirAtti's kaTaaksham is absolutely essential nay indispensable.



SLOKAM 37



स्वादुशीतळदयारसपूर्णं

सेवितं द्विजवरैरमृतोत्कैः ।

देवि तावककटाक्षतटाकं

विश्वतापविगमाय विगाहे ॥

svAduSItaLa dayArasa pUrNam

sevitam dvijavarai: amrta utkai: |

devi tAvaka kaTAKsha taTAKam

viSvatApa vigamAya vigAhe ||

**MEANING:**

I enter the lake of Your kaTaaksham. Those who are interested in realizing the nature of Brahman (BrahmanAs) seek its sweet waters of dayA. I take refuge in such a lake to quench my outer and inner thirst.

**COMMENTS:**

PirAtti's kaTaaksham will quench the heat generated by tApatrayam. The lake that represents PirAtti's kaTaaksham (kaTAKsha taTAKam) will be filled up to the brim with Her dayA (dayA rasa pUrNam). The waters of this lake are delectable (svAdu) and cool (SItaLam) to remove the heat of samsAram. If there is a lake in a town all the people in the town benefit from it. Similarly PirAtti's dayA embraces everyone who comes near Her. A dip into these dayA rasa KaTAKsha taTAKam removes the internal and external tApams (viSva tApam-s).

It is interesting that PirAtti's kaTaaksham is equated here to a lake and not to the ocean. Though the ocean is big, its salty waters will not quench anyone's thirst. People do not fear to go to a lake while they approach the ocean with trepidation.





## SLOKAM 38

करुणया कलशोदधिकन्यके

जडतमेष्ववा लोकमघापहम् ।

वितनुषे सकृदेष पुनस्तनोति

अनवलोकमधन्यदुरासदम् ॥

karuNayA kalaSodadhi kanyake

jaDatameshu avAlokam aghApaham |

vitanushe sakrt esha puna: tanoti

anavalokam adhanya durAsadam ||

### MEANING:

KalaSodadhi KanyakE! Daughter of the ocean, You direct Your kaTaaksham towards the ignorant only once (sakrt avalokam vitanushe). The kaTaaksham is so powerful that it does all the needful for him to reach SriVaikuNTham.

### COMMENTS:

As PirAtti is the upAyam and upeyam for the jIvas, Her kaTaaksham will do all that is needed for him to reach moksham. This is in line with the Carama slokam "sarva pApebheyo mokshayishyAmi"



SLOKAM 39



देवि कटाक्षलवस्तव रिक्ते

संपदमाधिपदेऽपि निधत्ते ।

सिन्धुकुमारि तथाप्यतमस्के

सिध्यति तत्र समाधिरदृष्टे ॥

devi kaTAKshalava: tava rikte  
sampadam Adhipade api nidhatte |  
sindhukumAri tathApi atamaske  
sidhyati tatra samAdhi: adrupte ||

**MEANING:**

Devi! SindukanyE! When a pauper fraught with mental tension, receives Your kaTaaksham he gets wealth that can relieve his mental affliction. However it seems, the gaining of wealth instead of removing his sickness makes the sickness exist more firmly. This is not true when one who is devoid of tAmasa guNam and ahamkArAm while receiving Your grace, it leads him to meditate on EmperumAn and grants him ParipUrNa BrahmAnubhavam (SamAdhi).

**COMMENTS:**

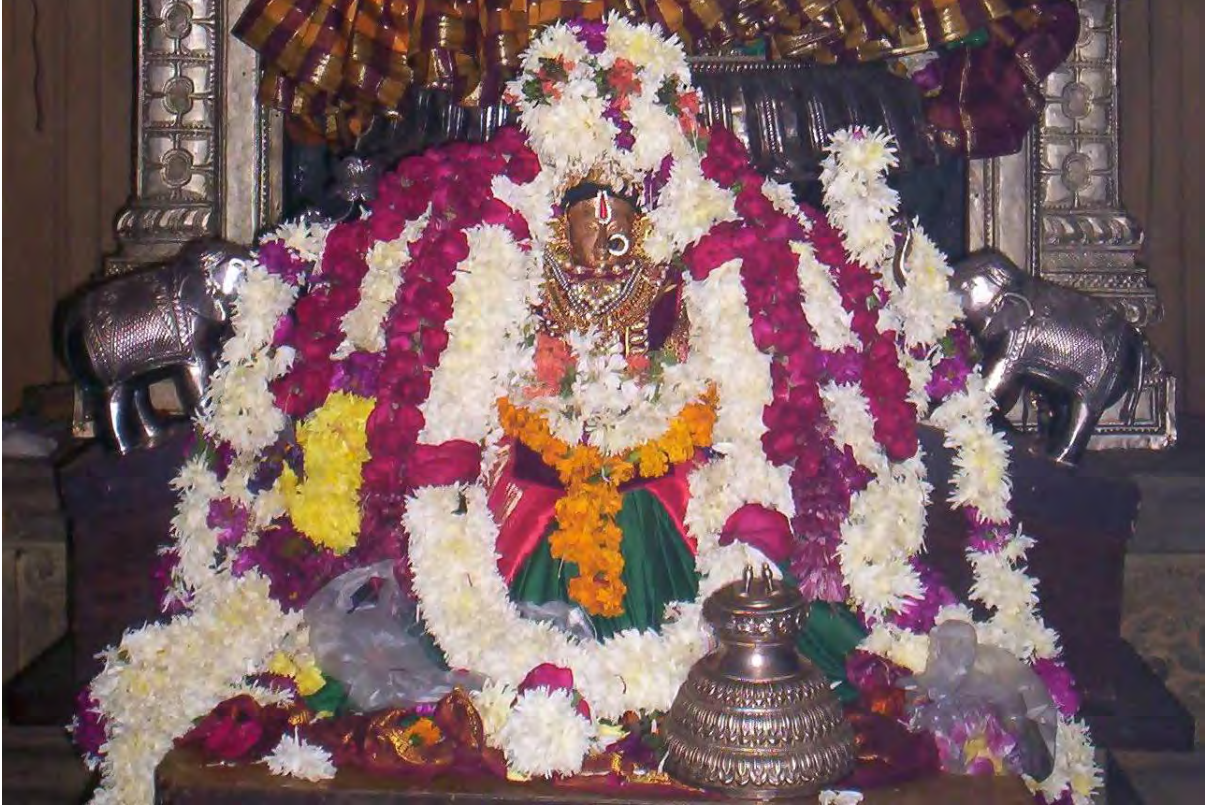
The expression "samAdhi sidhyati" could be split as "sam Adhi: sidhyati" which means that the sickness exists more potently. When split as "samAdhi: sidhyati" it means his samAdhi yogam becomes fruitful.

When one with sattva guNam receives the material wealth that PirAtti's grants him, he will behave with equanimity. However if the person is predominantly having rajo or tamo guNam, then his wealth will give him more mental torture worrying about how to preserve it and protect it.





SLOKAM 40



प्रागेव स्यात् प्रार्थितार्थस्य सिद्धिः

पश्चादम्ब त्वत्कटाक्षोपलम्भः ।

दृष्टान्तो नस्तत्र ते दृष्टिपातात्

प्रागम्भोधिं लङ्घयन् पावमानिः ॥

prAgeva syAt prArthita arthasya siddhi:

paScAt amba tvatkaTAksha upalambha: |

drshTanto na: tatra te drshTipAtAt

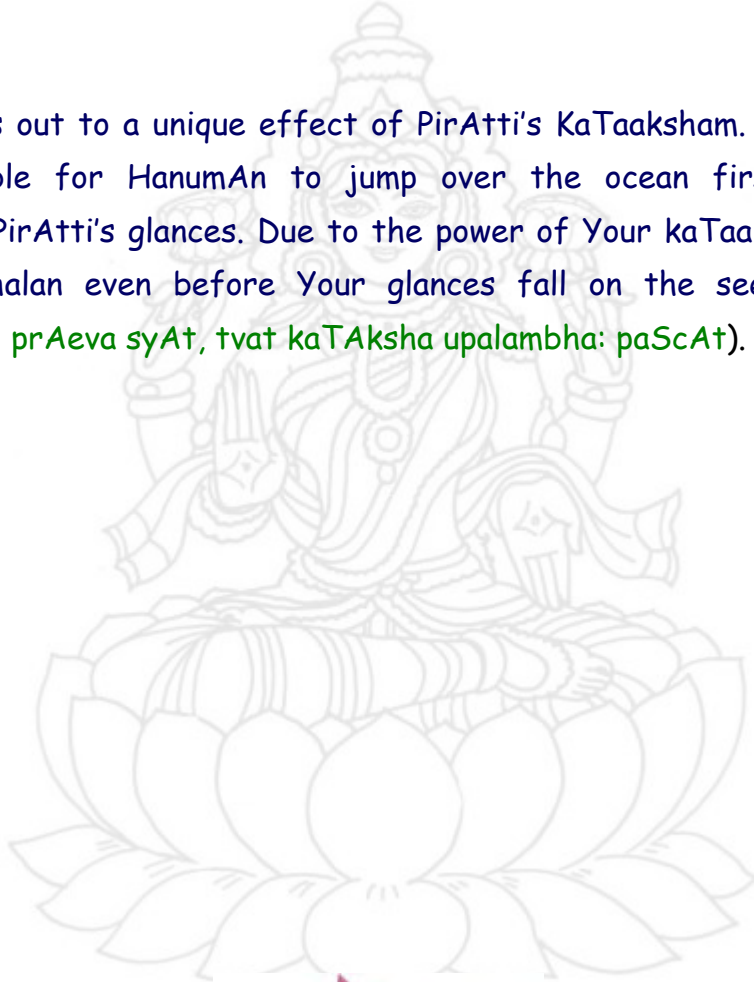
prAK ambhodhim langhayan pAvamAni: ||

**MEANING:**

Amba! Your kaTaaksham fulfills all the requests of a seeker even before it reaches him. I am not exaggerating this as we can see it from the life of Hanuman. Even before he received Your kaTaaksham he was able to cross the mighty ocean by its grace.

**COMMENTS:**

The Poet points out to a unique effect of PirAtti's KaTaaksham. This uniqueness made it possible for HanumAn to jump over the ocean first and become beneficiary of PirAtti's glances. Due to the power of Your kaTaaksham, one gets the desired phalan even before Your glances fall on the seeker (**prArthita arthasya siddhi: prAeva syAt, tvat kaTAKsha upalambha: paScAt**).





SLOKAM 41



वक्षोरक्षे शार्ङ्गिणः स्थूललक्षे

तत्तादृक्षे जाग्रति त्वत्कटाक्षे ।

सूनश्रीभिः सान्द्रगन्दे परोक्षे

कुर्यादास्थामल्पधीः कल्पवृक्षे ॥

vakshorakshe SARngiNa: sthUla lakshe

tattAdrkshe jAgrati tvatkaTakshe |



sUnaSrIbhi: sAndragande parokshe

kuryAdAstham alpadhI: kalpavrkshe ||

**MEANING:**

SArngiNa: vaksha rakshE! One who protects the chest of EmperumAn! When one has You, Who can grant any wish, it is only a person of limited intellect will seek these haughty rich known for their perishable and insignificant wealth from the karpaka tree that is not even visible.

**COMMENTS:**

Sriya:pati is said to be better than a Karpaka tree in that He gives Himself to those who seek Him while the Karpaka tree will not present itself to anyone (**paroksha kalpa vrksham**). One has to go to the karpaka tree and express one's wishes. EmperumAn and PirAtti come to the seeker Themselves and fulfill all his genuine wishes. While Your matchless auspicious glances are waiting to confer all saubhAgyams, only a person of feeble intellect will seek a Kalpaka tree for fulfilling one's desires (**sthUlalakshe tattAdrkshE jAgarati, parokshe kalpa vrkshe alpadhI: Astam kuryAt**).



## SLOKAM 42

रचयति तव वीक्षा नूनमज्ञेऽपि रक्षां

दुरितचरितभेदी देशिको मन्त्रवादी ।

तदिह गळितमोहो द्रागयं पद्मगेहे

विषयरुचिपिशाची विक्रियाभिव्यमोचि ॥

racayati tava vIkshA nUnamaj~nepi rakshAm

durita carita bhedI deSiko mantravAdI |

tadiha gaLitamoha: drAgayam padmagehe

vishayaruci piSAcI vikriyAbhi: vyamoci ||

### MEANING/COMMENTS:

There are three analogies in this slokam.

The AcAryan is equated to a magician, PirAtti's kaTaaksham is equated to a shield (rakshai) and the five senses are equated to demons.

When evil spirit possesses one, a magician is summoned to chant appropriate mantras. The magician will also give him some medicines and a rakshai with a string to be tied on his wrist as a shield. Similarly an AcAryan will teach the disciple the dvaya mantram and explain his situation to PirAtti and request Her to shower Her grace on the disciple and protect him as a shield. The disciple would then chant the dvaya mantram and relieve himself from the clutches of base attractions mediated by the sense organs that are like the evil spirits.

SLOKAM 43



जगदम्ब तवापाङ्गो

जलजातशरःप्रपुष्टमधुकालः ।

कमले कथय कथं वा

करोत्यसौ सर्वमङ्गलेनाप्तिम् ॥



jagadamba tava apAnga:

jalajAtaSara: prapushTa madhukAla: |

kamale kathaya katham vA

karoti asau sarvamangaLenAptim ||

**MEANING/COMMENTS:**

This slokam can be interpreted in two ways.

- It could be explained with respect to Manmathan the god of love and
- It could be explained by calling PirAttī's kaTaaksham as the Manmathan.

Jagadamba KamalE! Your son Manmathan causes pain to others by shooting arrows made of the five flowers: Lotus (jalajAta), aSoka, mango, jasmine and black neidhal that grow during spring. How can he befriend Rudra the consort of SarvamangaLa, Parvati, when Rudra burnt him down once before?

JagadambE! Sri nArAyaNa, Who destroyed the demon Madhu, caused misery to RavaNa and his gang (jaTajAta) due to Your kaTaaksham. Such an esteemed kaTaaksham of Yours will give one all the mangaLams (sarva mangaLam).

Per poetic usage and practice, if "ल la" or "व va" is in a word (padam) then, it could be used to reveal different meanings by replacing it with "ट Ta" or "प pa". This is known as "लटयोरभेदः laTayorabheda:", "वपयोरभेदः vapayorabheda:" So the padam "jalajAta" as well "jaTajAta" can have two different meanings through this variation.



## SLOKAM 44

तिष्ठन्त्वष्टम एव भूसुतशनिप्रष्ठाश्च दुष्टा ग्रहाः

फाले कामपि लेलिखीतु जगतः स्रष्टापि कष्टं दशाम् ।

ते किं कुर्युर्पाङ्गतो मयि सकृद्देवि त्वयाऽङ्गीकृते

नीहारो न करस्थमम्बरमणेः लीलाम्बुजं बाधते ॥

tishThantu ashTama eva bhUsuta Sani prashThA: ca dushTA grahA:

phAle kAmapi lelikhItu jagata: srashTApi kashTAm daSAm |

te kim kuryu: apAngato mayi sakrt devi tvayA angIkrtte

nIhAro na karastham ambaramaNe: IIAmbujam bAdhate ||

### MEANING:

Devi! What can the planets Saturn and Jupiter do to me even if they are in the eighth place in my horoscope? What can the fate written by Brahma on my forehead do to me when I have received a glance from You? Can the snow hurt the lotus that is in the hands of the Sun god, sUrya?

### COMMENTS:

When one has Saturn, Sun, Jupiter and Mercury in the twelfth, eighth and rasi places in his horoscope, it is said to make him experience poverty, fear and change of location. It is also said that one experiences life based on what Brahma has predestined him to face. However, if one receives a cursory glance from PirAtti none of these can cause any damage to him. PirAtti is the Isvari who commands everything and everyone. This is similar to dew (nIhAra - pani) which cannot harm the decorative lotus on the hands of sUryan (Sun) who is considered to be the enemy of dew (nIhAra ambarameNa karastham IIAmbhujam na bAdhate).

sUrya mantram says "sUryan has lotus in his hand" ("dvibhujam padma hastam ca varadam makuTAnvidam dyAyet divAkaram devam"). The term "kim kuryu:" means how can anyone harm. However if it is read as "kinkuryu:" it means all the planets and Brahma will serve the person who received PirATTi's grace.





## SLOKAM 45

विजयापजयौ रमे भवेतां

त्वदपाङ्गान्वयतद्विपर्ययाभ्याम् ।

अजयत्तव वीक्षया हनूमान्

अधिलङ्कं विकटाक्षराक्षसौघम् ॥

vijayApajayau rame bhavetaAm

tvadapAngAnvaya tadviparyayaAbhyAm |

ajayat tava vIkshaya hanUmAn

adhilankam vikaTAksha rAkshasaugham ||

### MEANING:

RamE, Lakshmi! When one received Your kaTaaksham he becomes successful and if he does not receive Your kaTaaksham, he faces defeat. HanumAn received Your kaTaaksham and with it (sa+kaTAksham) was able to defeat the rAkshasAs who did not receive Your glance (vi+kaTAksham).

### COMMENTS:

The above slokam reminds us of Sri ALavandhAr's Catussloki third slokam that begins as "Ishat tvat karuNA nirIkshaNa sudhA...." Through this slokam Sri ALavandhAr says that a few drops of PirAtti's kaTaakshamrtam brings to life all that is present in the three worlds. If one does not receive PirAtti's kaTaaksham then he can never get aisvaryam, AtmAnubhavam and moksham.

## SLOKAM 46

प्रतिघोष्णमधीशितुर्न पद्मे

भवदीक्षाविषयं प्रवेष्टुमीष्टे ।

त्वदपाङ्गसुधार्द्रितस्तुषारी-

भवदग्निहर्नुमानिह प्रमाणम् ॥

pratigha ushNam adhISitu: na padme

bhavadIkshA vishayam praveshTumIshTe |

tvadapAngasudhA Ardrita: tushArI-

bhavat agni: hanuman iha pramANam ||

### MEANING:

PadmE! Even EmperumAn's anger cannot harm anyone who has been drenched in Your amrta kaTaaksham. This was experienced by HanumAn, when his tail that was set to fire could not harm him as he was soaked in Your nectarine kaTaaksham.

### COMMENTS:

The fire god Agni has Sriya:pati as his antaryAmi. So he can never harm anyone who has surrendered to PirAtti. The fire that was lit to harm HanumAn resulted in burning Lanka down but never did any harm to him.



## SLOKAM 47

कटाक्षप्रत्यूषे तव मिषति कंसारिदयिते

तमः शाम्यत्यन्तर्गतमपि च सूर्याकलनतः ।

स्वयं दोषोन्मेषो विरमति पुनः सारसवन-

श्रियः सम्पद्यन्ते दिवि च भविता भासनमपि ॥

kaTAksha pratyUshe tava mishati kamsAridayite

tama: SAmyati antargatamapi ca sUrya Akalanata: |

svayam doshonmesho viramati puna: sArasavana-

Sriya: sampadyante divi ca bhavitA bhAsanam api ||

In this slokam PirAtti's kaTaaksham is compared to the dawn.

### MEANING / COMMENTS:

KamsAri dayite! When the Sun rises in the sky it dispels the darkness and spreads the light. When one receives Your kaTaaksham he gets satsangam. His darkness of ignorance is dispelled by the wise words of the good company. When the sun rises the night ceases to exist. When one surrenders to PirAtti his bad karma ceases to exist. It is chased away. There is brightness all around when the Sun is high in the sky. Similarly when one surrenders to You, his jIvAtma svarUpam with its eight attributes will shine and bring joy to everyone around him.





## SLOKAM 48

सुरभिस्तनुते तवावलोकः

सुमनःसम्पदमम्ब भूमिजानाम् ।

अविपल्लवतां विधाय पुष्पाति

अपि चामोदमदीप्तिकाननानाम् ॥

surabhistanute tavAvaloka:

sumana: sampadam amba bhUmijAnAm |

avipallavatAm vidhAya pushNAti

api cAmodam adIptikAnanAnAm ||

In this slokam PirAtti's kaTaaksham is equated to the month of Chitirai, the month associated with vasanta rtu. It is during this month, the flowers blossom and spread their fragrance. This is the feature of Chaitram.

### MEANING:

Amba! Your kaTaaksham is like the month of Chitirai that will make flowers bloom. It brings lushness to the forests that had shed their leaves in autumn. It spreads the sweet smell of flowers everywhere.

### COMMENTS:

The slokam can also be interpreted as follows:

Amba! Your kaTaaksham makes people acquire the qualities of DevAs. It brings a glow to the faces of people suffering from poverty by granting them all the wealth and happiness.

## SLOKAM 49

कमले गभीरकरुणाजलधे

त्वयि मन्दरक्षणविकासिहृदि ।

कलितोदया मृदुकटाक्षसुधा

प्रथयत्यसौ सुमनसां प्रमदम् ॥

kamale gabhIra karuNAjaladhe

tvayi mandarakshaNa vikAsihrdi |

kalitodayA mrdu kaTAKshasudhA

prathayati asau sumanasAm pramadam ||

This slokam equates Devi's KaTaaksham to the nectar (kaTAKsha sudhA) that was brought out of the Milky Ocean during amrta mathanam.

### MEANING:

This slokam can be interpreted in two ways as below:

KamalE! Your kaTaaksham is as unwavering as the clear water in the middle of the ocean. Your kaTaakshamrtam gladdens the hearts of good people (sumanasAm pramadam prathayati).

KamalE! You arose from the middle of the ocean when it was churned with the Mandara Mountain as the churning rod. The amrtam that arose with you brought happiness to DevAs (sumanasAm pramadam prathayati).

### COMMENTS:

The play on the word "mandarakshaNa" is full of camatKAram to bring out the two

meanings, one for sajjanams and the other for the devAs. When "mandarakshaNam" is split as "manda+rakshaNa", it means the protection of dimwitted. When it is split as mandara+kshaNa means the agitation caused by the churning of the Milky ocean with Mandara mountain.





## SLOKAM 50

प्रतिघानलं भुजगशैलपतेः

प्रशमं नयन्त्यतितरां शिशिरा ।

कमलालये तव कटाक्षझरी

विधुनोतु मे वृजिनतापभरम् ॥

pratighAnalam bhujagaSailapate:

praSamam nayantyatitarAm SiSirA |

kamalAlaye tava kaTAKshajharI

vidhunotu me vrjinaTApabharam ||

### MEANING:

KamalAlayE! Let the floods of Your kaTaaksham put out the fire that is EmperumAn's anger towards us. Let the waterfall of Your kaTaaksham remove the effect of my tApatrayam.

### COMMENTS:

It is only due to PirAtti's purushAkaram that EmperumAn who is daNDadharan and svatantran overlooks our sins. EmperumAn's anger is like a fire that would scorch us as punishment for our evil deeds.

The prayer here is to remove the burden of the tApa trayam (me vrajina tApa bharam vidhunotu). Here the KaTaaksha pravAham of MahA Lakshmi is visualized as the quencher of the scorching heat of the tApa trayam.

SLOKAM 51



दृशो लेशं देयाः त्रियुगसखि देयं कियदिदं

महोदारायास्ते मम तु सुमहानेष विभवः ।

कणानत्र द्वित्रान् गणयति न वारां जलधरः

प्रपद्यन्ते शुक्तौ परिणतिममी मौक्तिकतया ॥

drSo leSam deyA: triyugasakhi deyam kiyat idam

mahodArAyA: te mama tu sumahAn esha vibhava: |

kaNAn atra dvitrAn gaNayati na vArAm jaladhara:

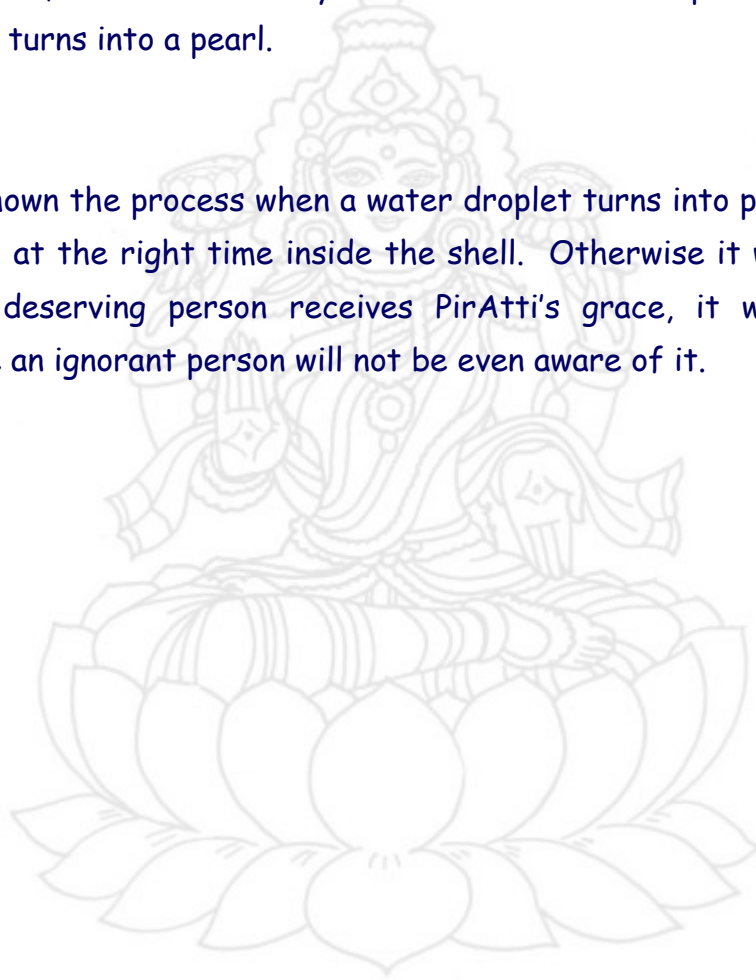
prapadyante Suktau pariNatim amI mauktikatayA ||

**MEANING:**

triryugasakhi, the Consort of EmperumAn who has the six qualities of J~nAnam, balam, aiSvaryam, vIryam, Sakti and tejas! Please grant me a droplet of Your kaTaaksham. Even though this is not a big effort for You, it is an immense wealth for me. When the clouds shower their water impartially as rain without expecting anything in return, it benefits everyone. When such a drop of rainwater falls inside a shell, it turns into a pearl.

**COMMENTS:**

The poet has shown the process when a water droplet turns into pearl. The water drop has to fall at the right time inside the shell. Otherwise it will go to waste. Similarly if a deserving person receives PirAtti's grace, it will benefit him immensely while an ignorant person will not be even aware of it.





## SLOKAM 52

बिलेशयकुलेशभूधरपतिप्रिये त्वद्दया-

तरङ्गितं अपाङ्गितं धृतवतश्चिरं दृश्यते ।

विकस्वरपिकस्वर व्यतिकरस्फुरन्निष्कुटं

नटद्युवतिनूपुर क्वणितसुन्दरं मन्दिरम् ॥

bileSaya kula ISa bhUdharapati priye tvat dayA

tarangitam apAngitam dhrtavata: ciram drSyate |

vikasvara pikasvara vyatikara sphurat nishkuTam

naTat yuvati nUpura kvaNita sundaram mandiram ||

### MEANING:

The consort of SrinivAsa, Who resides on the hill AdiSeshA, the chief of snakes!  
The one who has received Your grace will have a huge house surrounded by  
gardens where koels reside. One can hear the tinkling of the foot ornaments that  
dancers wear and dance inside that house blessed with all saubhAgyams. The  
riches found in the house of a BhAgyasAli, who has been blessed with the  
kaTaaksha anugraham by MahA Lakshmi is being alluded to here (tvat dayA  
tarangitam apAngitam dhrtavata: mandiram sundaram drSyate).



## SLOKAM 53

नारायणप्रणयिनि त्वमपाङ्गदुग्ध-

धाराभिराभिरभिषिञ्च दयाम्बुधे माम् ।

स्मेरानवद्यनिरुपाख्यसुखं यतो मे

स्वाराज्यभाग्यमपि सेत्स्यति शाश्वतं तत् ॥

nArAyaNa praNayini tvam apAnga dugdha-

dhArAbhi: Abhi: abhishinca dayAmbudhe mAm |

smera anavadya nirupAkhya sukham yato me

svArAjya bhAgyamapi setsyati SASvatam tat ||

### MEANING:

nArAyaNa praNayini! Consort of nArAyaNaa, please bathe me with Your kaTaaksham that can grant me moksham. Paramapadam is immense in size, where sorrow does not exist. It is beyond destruction and it is praised by the VedAs. In that Paramapadam even karma or its effects do not exist. Please bathe me with the milk flow of Your KaruNA KaTaaksham so that adiyEn can enjoy Moksha sukham.



## SLOKAM 54

भो भूपभुमौ भ्रम भीमपाप-

भूमेति मे मूर्ध्नि लिपिं विधातुः ।

पवर्गगर्भा परिमृज्य पद्मे

लिखस्यपाङ्गैः अपवर्गगर्भाम् ॥

bho bhUpabhumau bhrama bhIma pApa-

bhUmA iti me mUrdhni lipim vidhAtu: |

pavarga garbhAm parimrjya padme

likhasi apAngai: apavargagarbhAm ||

### MEANING:

PadmE! Brahma writes the fate of a person who has accumulated lots of sins that he should beg at the gates of Kings. He writes this using the letters belonging to the प pa vargam only, namely प फ ब भ म pa, pha, ba and bha and ma and no other vargam (bho bhUpabhumau bhrama bhImapApa). When You decide to shower Your kaTaaksham on such a person, You change these letters and write his fate with letters not belonging to the 'प pa' vargam. The changed words arising from Your intervention through Your glances falling on him assures him to moksha prApti.





## SLOKAM 55

यं त्वं देवि निरीक्षसे यदुपतेः कान्ते दृशा तादृशा

तत्र स्तोत्रगिरश्चरन्ति विदुषां तत्रैव चित्रा गुणाः ।

तेनैव व्यपदेशमृच्छति कुलं तस्मै मतिस्तिष्ठते

द्रष्टा पृष्ठमरेः स एव न पुनर्धन्यं तदन्यं विदुः ॥

yam tvam devi nirIkshase yadupate: kAnte drSA tAdruSA

tatra stotragira: caranti vidushAm tatraiva citrA guNA: |

tenaiva vyapadesam rcchati kulam tasmai mati: tishThat

drashTA prshThamare: sa eva na puna: dhanyam tadanyam vidu: ||

### MEANING:

The consort of Krishna (Yadupati)! When Your kaTaaksham falls on one, that fortunate one is praised by poets. He gets wonderful j~nAnam, memory power and control of senses. His lineage is identified by his name. He wins over all his enemies. One can never find a more fortunate person than him in this world.





## SLOKAM 56

अपारसंसारतपातपार्ति-

व्यपायदच्छायमपास्तदोषम् ।

कृपामरन्दैः शिशिरं रमे त्वत्-

अपाङ्गकल्पद्रुमुपाश्रयामः ॥

apAra samsAra tapAtapa Arti

vyapAyadacchAyam apAsta dosham |

krpAmarandai: SiSiram rame tvat-

apAnga kalpadrum upASrayAma: ||

### MEANING:

RamE! Let me rest in the shades of Your kaTaaksham, the Kalpataru that provides relief from the heat of samsAram. It removes rAga dvesham. It is as sweet as the honey.

### COMMENTS:

Here the poet describes Lakshmi KaTaaksham as a veritable Kalpaka tree, which provides comforting shade from the scorching and undiminishing heat of samsAram (tapAtapa Arti vyapAyata cAyam). The poet qualifies further the comforting and cooling glances (SiSiram) of MahA Lakshmi as delectable as honey and destroyer of the blemishes of likes and dislikes (raga dvesha dosham).



## SLOKAM 57

भावत्कमार्तिशमनं विरजातरङ्गं

पश्याम्यपाङ्गमखिलाम्ब यदाप्लुताङ्गः ।

पीताम्बराकलितदीप्ति पदं परार्ध्यं

मुक्तादिभूषितमुपेत्य मुदं दधाति ॥

bhAvatkam Arti Samanam virajAtarangam

paSyAmyapAngam akhilAmba yat AplutAnga: |

pItAmbara AkalitaDIpti padam parArdhyam

muktAdi bhUshitam upetya mudam dadhAti ||

### MEANING/COMMENTS:

In this slokam PirAtti's kaTaaksham is equated to the waves of the VirajA River flowing at the boundaries of Sri VaikuNTham.

When one bathes in VirajA river he is rid of his sarIra sambandham. He gets a suddha sattva SarIram (*aprAkrtA SarIram*). He enters SriVaikuNTham thereafter and enjoys BrahmAnubhavam there. The kavi says that PirAtti's kaTaaksham will grant one gold ornaments and his house will be decorated by precious gems in this world (immai). When he leaves this world and reaches Paramapadam (maRumai) which is resplendent with the jyOti from many precious gems at the many maNTapams and halls. The unique beauty these gem-bedecked halls and the extraordinary beauty and richness of Sri VaikuNTham is described by AcArya RaamAnuja in His SrI VaikuNTha gadyam (29<sup>th</sup> e-book in <http://www.srihayagrivan.org>).

## SLOKAM 58

दुर्वर्णमर्णवसुते नमतां ललाटे

लोकाम्ब लुम्पति कटाक्षझरस्वदीयः ।

ते राजताभ्युदयिनः पुनरुल्लसन्तीति

एतत् करोति हृदि विस्मयमस्मदीये ॥

durvarNam arNavasute namatAm lalATe

lokAmba lumpati kaTAKshajhara: tvadIya: |

te rAjata abhyudayina: punarullasanti iti

etat karoti hrdis vismayam asmadIye ||

### MEANING:

lokAmba! The flood of Your kaTaaksham wipes out the words of bad destiny on anyone's forehead written by Brahma. I am amazed to see that Your glances wipe out those "durvarNam" (Brahma lipis denoting durdaSai) and creates immense wealth (rAjatam) in its place. The bhAgyams arising from immersion in the flood of PirAtti's glances is celebrated here. durvarNam is washed away and rAjatam is bestowed .

### COMMENTS:

PirAtti's kaTaaksham removes what appear as benefits and grants one the true prApyam - bhagavat anubhavam. This could also mean that people would have acquired some benefits (durvarNam) through worshipping devatAntaram. Even though they appear as benefits, they are really not so as they only lead the person to destruction. PirAtti's kaTaaksham however will give one everlasting happiness and glory ( rAjatam) .

## SLOKAM 59

देवि दुर्गतमरौ तव वीक्षा

काळिका दिशति काञ्चन वृष्टिम् ।

तस्य सिद्धयति सुकीर्तिरुदञ्जत्-

धीरसस्यविभवश्च ततः स्यात् ॥

devi durgatamarau tava vIkshA

kALiKA diSati kAncana vrshTim |

tasya siddhyati sukIrti: udanjat-

dhIra sasya vibhavaSca tata: syAt ||

### MEANING/COMMENTS:

Devi! The dayA-laden clouds of Your kaTaaksham will shower all the wealth (gold coins) on a pauper comparable to an arid piece of land. Your kaTaaksham will stay with him granting all the material wealth while he is in this world and ultimately grant him moksham. It is like the abundant rains that fall on the arid land that never experiences its former state. It becomes filled with water and permits the realization of raising abundant crops. After receiving that golden burst of rain (kAncana vrshTi), the fortunate recipient acquires visesha Jn~Anam (dhIrasa:), attains great glory (sukIrti) during the rest of his days in this world and attains Moksham (vibhava:) at the end of his earthly stay.



SLOKAM 60



वरुणालय सार्वभौमकन्ये

करुणापाङ्गमधुव्रतस्त्वदीयः ।

मधुनाशनमेत्य वृद्धिमृच्छन्

अधुना नीरजसङ्गतिं विधत्ताम् ॥

varuNAlaya sArvabhauma kanye

karuNApAnga madhuvrata: tvadIya: |

madhunASanam etya vrddhim rcchan

adhunA nIrajasangatim vidhattAm ||

**MEANING/COMMENTS:**

In this slokam PirAtti's kaTaaksham is said to be like a well nourished honeybee that had a rich diet of honey. It could also mean that PirAtti's eyes look like the black bee as it eternally feasts on the black hue of nArAyaNa.

VaruNAlaya sArvabhauma kanyE! Daughter of the ocean, Your mercy filled kaTaaksham is like a bee (madhuvratam karuNApAngam) that has satisfied itself feasting on the honey. Let it grant me the experience of tasting that honey too through association with it (tvadIya madhuvrata: adhunA nIraja sangatim vidhattAm). "nIraja sangati" refers to the sambandham with honey. When these two words are split as "nIrajasam gatim", it is the realization of a state free from rajas and tamas (Suddha sattva maya state experienced at SrI VaikuNTham).

Lakshmi! Your eyes look like a black bee as it is constantly taking in the black hue of nArAyaNa who killed the demon Madhu. Let the dayA from Your eyes make me experience the moksha sukham that is free from the blemishes of rajo and tamo guNams (tvadIya nIrajasam gatim vidhattAm) .





SLOKAM 61



निद्राजुषां भवविषादमये निशीथे

स्वापाङ्गमर्पयसि शोभनमौषधं नः ।

चित्रं ततोऽपि जगदम्ब चिरं विनिद्रं

वेत्स्यामहे विगतदुःखपदं प्रबोधम् ॥

nidrAjushAm bhavavishAdamaye niSIthe

svApAngam arpayasi Sobhanam aushadham na: |

citram tatopi jagadamba ciram vinidram

vetsyAmahe vigata du:kha padam prabodham ||

**MEANING:**

One meaning for the slokam:

Jagadamba! When we are sleeping in the dark night of samsAram, We are oblivious of auspicious Jn~Anam and our dharmabhUta Jn~Anam is in a shrunken state (Jn~Ana sankosam). We do not have svarUpa Jn~Anam. When Your KaruNA kaTaaksham falls on us at those troubled times, our attributive knowledge (dharmabhUta Jn~Anam) reaches a fully blossomed state (Jn~Ana vikasam) and wakes us from the deadening torpor of samsAric sleep. It is said that You give us a sweet medicine that will make us sleep soundly to overcome the troubles of the day. However I am surprised to find that instead of sleeping deeply, Your medicine makes us stay fully awake.

Another meaning:

Jagadamba! We, the ignorant, have limited knowledge due to our samsAra sambandham. You grant us the medicine of Your kaTaaksham (Sobhanam sva-apAngam aushadham arpayasi); that medicine results in us experiencing the fully blossomed state of Jn~Anam free from any blemishes. The real svarUpam of jIvan is Jn~Anam. However due to karma, avidya, vAsanAs and ruci, our Jn~Anam is not fully expressed. When we lose the constraints of samsAra, our dharmabhUta Jn~Anam blossoms to its full potential.





SLOKAM 62



स्वालोकं शिशिरं चिराय नयसे यं जायमानं जनं

संपश्येन्मधुकाल एव सुमनः सत्त्वावहस्तं ततः ।

पाथोजायतने रजांसि जनयन् वेधोद्वेगूष्मागमः

रौद्रालोक घनागमश्च तमसां कर्ता न तत्रास्पदी ॥

svAlokam SiSiram cirAya nayase yam jAyamAnam janam

sampaSyet madhukAla eva sumana: sattvAvahastam tata: |

pAthojAyatane rajAmsi janayan vedha drg UshmAgama:

raudrAloka ghanAgama: ca tamasAm kartA na tatrAspadI ||

**MEANING:**

pAthOjAyatanE, One who resides on the lotus! When one's good karma starts acting, he becomes a subject of Your kaTaaksham. Sri nArAyaNa blesses him then with sattva guNam and showers His abundant grace on him. He will not become an object of Brahma's sight that would result in him having only rajo guNam or the object of Rudra's glances that would end up in having tamo guNam.

**COMMENTS:**

The pramANam is:

जायमानं हि पुरुषं यं पश्येन्मधुसूदनः ।

सात्त्विकः स तु स विज्ञेयो स वै मोक्षार्थं चिन्तकः ॥

jAyamAnam hi purusham yam paSyet madhusUdana: |

sAttvika: sa tu vij~neya: sa vai mokshArtha cintaka:||

---MahA BhAratam, Saanti parvam

पश्यत्येनं जायमानं ब्रह्मा रुद्रोद वा पुनः ।

रजसा तमसा च अस्य मानसं समभिप्लुतम् ॥

paSyatyenam jAyamAnam brahmA rudroda vA puna: |

rajasA tamasa ca asya mAnasam samabhiplutam||

---MahA BhAratam, Saanti parvam

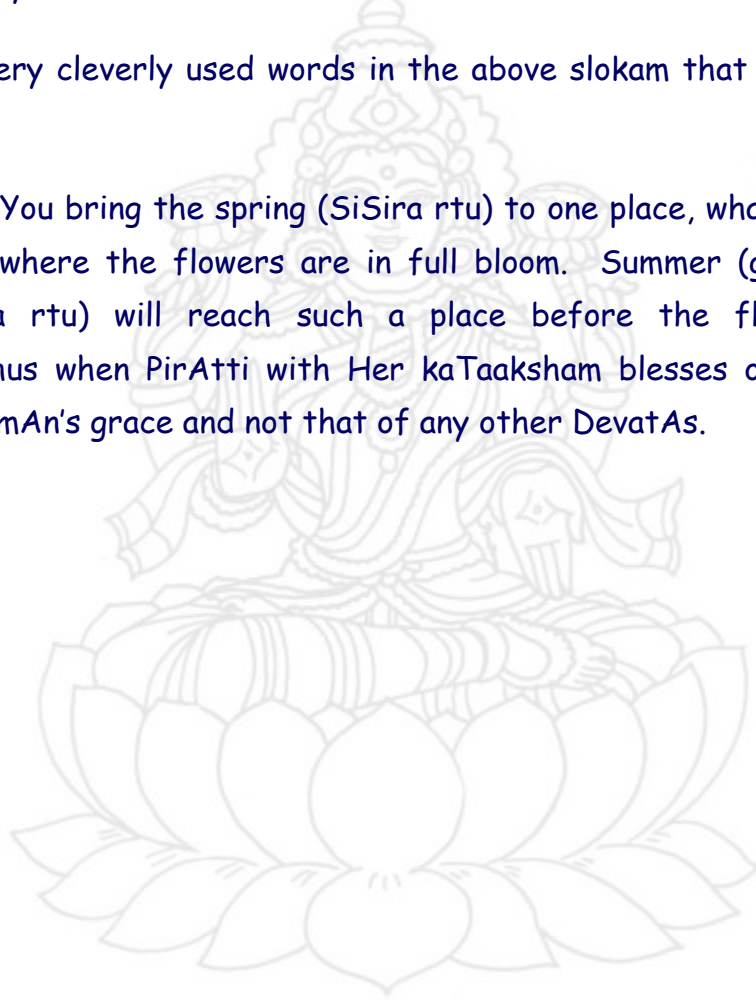
**MEANING:**

When one receives the kaTaaksham of MadhusUdanan at birth, he will acquire sattva guNam and reach moksham while the one who received Brahma's kaTaaksham will get rajo guNam and that of Rudra will get tamo guNam.

To receive nArAyanA's kaTaaksham one needs PirAtti's kaTaaksham first.

The poet has very cleverly used words in the above slokam that could also mean the following:

Lakshmi! When You bring the spring (SiSira rtu) to one place, what will follow will be the season where the flowers are in full bloom. Summer (grIshma rtu) or autumn (varsha rtu) will reach such a place before the flowering season (vasantam). Thus when PirAtti with Her kaTaaksham blesses one, he will only receive EmperumAn's grace and not that of any other DevatAs.







## SLOKAM 63

प्रायः कञ्चिददृष्टवन्तमवनौ पद्मे दृशा स्वीयया

संयोज्य प्रसभं क्षणेन तनुषे जन्तुं सहस्रेक्षणम् ।

आधित्सस्यसदृक्पदे त्रिदशनेत्राकारभाजं तमपि

एणाङ्कस्वसरीदृशं घटयितुं द्रागीशिषे दुर्घटम् ॥

prAya: kancit adrshTavantam avanau padme drSA svIyayA

samyojya prasabham kshaNena tanushe jantum sahasrekshaNam |

Adhitsasi asadrk pade tridaSa netrAKArabhAjam tam api

eNAnkasvasa: IdrSam ghaTayitum drAgISishe durghaTam ||

### MEANING:

Padme! Even when one does not seek Your kaTaaksham, You grace him due to Your greatness. When You do so, You make him Indra with thousand eyes and give him Indrapadavi, Rudra with three eyes and the five headed Brahma with ten eyes (tridaSa netrAKArabhAjam). In short You give him the best position he could ask for and in the end give him the moksha prApti also. Thus You display Your ability to make the impossible happen (unite things which could never coexist); like EmperumAn, You also have aghaTita ghaTanA sAmarthyam "durghaTam ghaTayitum dragISishe").

### COMMENTS:

This slokam is an explanation of Sri ALavandhAr's Catussloki slokam "yasyAste mahimAnam". PirAtti has the satya sankalpatvam and mokshapradhAyitvam and so is upeyam also just like EmperumAn.

daSanetra - Brahma had five heads like Sivan, who was jealous and could not bear to see Brahma with five heads. Sivan cut off one head of Brahma to make Him Caturmukha Brahma.





SLOKAM 64



मुखरुचिसरित्तरङ्गाः स्मितसितशतपत्रलोकलभृङ्गाः ।

संपन्नर्तनरङ्गाः जयन्ति जगदम्ब तावकापाङ्गाः ॥

mukharuci sarittarangA: smitasita Satapatralola kaLa bhrngA: |

sampat nartana rangA: jayanti jagadamba †Avaka apAngA: ||

**INTRODUCTORY REMARKS FOR THIS SLOKAM:**

As this KaTaaksha stabakam is coming to a close, the poet has a sweeping MangaLaaSaasana slokam eulogizing the auspicious Glances of MahA Lakshmi. He ends on a note of vijaya ghosham: "jagadhambha! †Avaka: apAngA: jayanti" (Oh Mother of the Universe! Your KaruNA KaTaakshams stay victorious) and compares Her dayA-laden glances to the gentle waves of a river, the black honey bee and ranga sthalam of Her aiSvaryam.

**MEANING:**

Jagadamba! Your kaTaaksham is slightly undulating like the gentle wavelets of a river. It is like the humming of the bees that seek white lotus of Your smiles . It is like a theatre where the lady-wealth dances. A lady's casual glance is said to resemble the shy and demure glance of a deer. PirAtti's kaTaaksham emerges from Her eyes that are both shy and bright. They are like a white lotus where black bees sit. Her kaTaaksham is the arena where Her aiSvaryam rejoices.

॥ इति श्रीमद्वेङ्कटाध्वरिविरचिते श्रीलक्ष्मीसहस्रे कटाक्षस्तवकः ॥

|| iti SrImad venkaTAdhvari viracite SrIlakshmi sahasre KaTaaksha stabaka: ||

