

Sri lakshmi sahasram
yatna stabakam

(stabakam 6)

(Source: maNipravALam articles in Sri ranganAthA pAduka by
VaikuNTha vAsi Koil, Sabdam, Vangeepuram, VeerApuram
Sri SaThakOpAcchAr)



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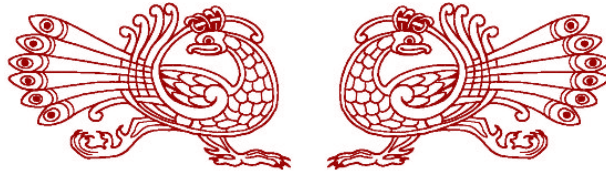
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॥ श्रीः ॥

श्री पद्मावति समेत श्रीनिवास परब्रह्मणे नमः ॥

श्रीमते रामानुजाय नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः ॥

श्री वेङ्कटाध्वरि स्वामिने नमः ॥

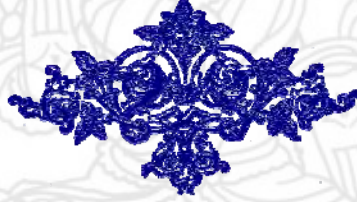
लक्ष्मीसहस्रम्

(श्रीवेङ्कटाध्वरिकृतम्)

lakshmi sahasram

स्तबकः ६ प्रयत्न (यत्न) स्तबकः

stabakam 6 prayatna (yatna) stabakam



INTRODUCTION BY SRI. V. SADAGOPAN:

This stabakam is entitled **Yatna (Prayatna)** stabakam. **Yatnam** means an effort, an endeavour to accomplish some thing. We have to strive, if we have some desired goals. Things won't fall in one's lap without any **Yatnam/Prayatnam**. If the desired fruit is not achieved, there is no dosham (blemish): "**yatna krte na sidhyati ko atra dosha:?**". One has to persevere however with diligence on what one has deliberately chosen. **Yatnam** also means effort like the word **yatanam**. Both words are derived from the root "**yat**" meaning to attempt or to endeavour.

The words of wisdom taught to us are: All with a big family should strive to assemble wealth, when they are at an age enjoying perfect health (**sarva: kalye vayasi yatate labdum arthAn kuDumbhI**). This reminds us of VarAha carama Slokam, when the Lord advises us to think of Him, when one's body is strong and mind is clear instead of waiting for the time, when one is unconscious like a log or

stone during the last moments of one's life. VarAha PerumAn assures that He will give the soul a hand during those last moments and lead Him to Sri VaikuNTham because of the jIvan's earlier yatnam to meditate on Him. One is reminded of the Tamil adage in this context: "muyaRcci tiruvinaiyAkkum". Efforts taken like Prapatti yogam or Bhakti yogam would result in realizing the great phalan of Moksha sampat.

The other name for this stabakam is Prayatna stabakam. When the prefix "pra" is added to a noun (whether derived from verbs or not) such as yatnam, it means commencement of an effort (yatnam). As a prefix to the verbs, it means onward (with yatnam); As a prefix to the adjectives, it means intensity of the effort (yatnam).

The MahA Kavi VenkaTAdhvari cites the many arduous (atimAnusha) yatnams undertaken by the Lord in many of His avatArams to bring joy to His divya mahishi. Some of these yatnams were well nigh impossible (bhUyAmsam yatnam) to undertake and the Lord undertook them and concluded them for PirATTi's mukhollAsam. Using his poetic fancy, the great kavi advances reason for the Lord to engage in the exercise of carrying Mandara mountain on His back during His KUrmAvatAram. The Kavi states that carrying the heavy mountain on His back was a training exercise to carry later MahA Lakshmi with heavy breasts on His chest always. tAyAr has been saluted by other poets as: "stana bhara namitAngi" (One who is slightly bent forward from the weight of Her own stanams). Our Lord's intent was to get used to the weight of His PirATTi (guru stana Saila bharam sadA voDhumAna:). This yatnam was "uru bhaara udvahana abhyAsam". Our Lord carried that weight almost without effort and enjoyed the presence of the PeNNamudu, who declared that She will not leave the Lord's chest even for a fraction of a second (akalahillEn enRu alarmEl mangai uRaiyum mArban).

From the 4th Slokam onwards to the very end of this stabakam (38th Slokam), the Kavi cites many instances of Lord Raamacandran's yatna/prayatnams to gladden the heart of SitA PirATTi and win Her hand in marriage and enjoy subha dAmpatyam with her. The incidents from bAla, KishkindhA, Sundara and Yuddha

KANDams are cited as illustrations of "the super-human" efforts (yatnams) undertaken by the RaghuvIran, the Jagadeka vIran.

Swamy Desikan was the AdarSa (exemplary) AcAryan for Sri VenkaTAdhvari. The Slokams of Yatna stabakam echo the prayatnams of the MahA vIran saluted by Swamy Desikan in His Raghu vIra gadyam.







Slokams and Commentaries





WWW.SVDD.COM

Consort of SrI SrInivasan - SrI PadmAvati tAyAr, Mylapore

SLOKAM 1

श्रीनिवासस्य महिषीं श्रेयसे तामुपास्महे ।

यदर्थमेव विदधे यत्नं भूयांसमच्युतः ॥

SrInivAsasya mahishIm Sreyase tAm upAsmahe |

yadarthameva vidadhe yatnam bhUyAmsamacyuta: ||

Meaning:

I contemplate on the consort of SrInivAsan, for whose happiness He undertakes the most impossible activities in all His incarnations (bhUyAmsam yatnam yadarthameva vidadhe). I meditate on Her to bless me with moksha sukham (Sreyas). Sri VenkaTAdhvani addresses the Lord as acyutan and SrInivAsan. acyuta tattvam dwells on the Lord's vow not to abandon any one, who seek the protective shade of His sacred feet. AcArya RaamAnujA alluded to this acyuta tattvam, when He said: "Hold on to the Lord's feet firmly. He will not shake You off" (unnai nazhuva viDa mATTAn). The doctrine of acyutan, who never abandons the SaraNagatara has been celebrated by Swamy Desikan in the hundred Slokas of His acyuta Satakam: <http://www.ahobilavalli.org> 18th e-book in five parts).





CHURNING OF THE OCEAN
by Harish Johari
www.sanatansociety.com

The churning of the ocean (Thanks: www.sanatansociety.com)

SLOKAM 2

कमले कमलेक्षणस्त्वदर्थे कठिनं कर्म करोत्यसौ न किं वा ।

कलशोदधिमन्थनप्रयासादपरं किं श्रमदायि कर्म लोके ॥

kamale kamalekshaNa: tvadarthe kaThinam karma karoti asau na kim vA |

kalaSodadhimanthana prayAsAt aparam kim SramadAyi karma loke ||

Meaning:

Kamale! Has PuNDarikaKshan given up anything as difficult to do when He attempted to please You? Can there be any task more difficult than churning the TirupArkkaDal (Milky Ocean)?

Comments:

During the churning of the TirupArkkaDal, emperumAn incarnated as the kUrma or a giant tortoise and supported the Mandara Mountain (the churning rod) from sinking into the ocean. By being the antaryAmi of the snake vAsuki that served as the rope, He made it strong and capable of withstanding the immense force that was exerted on it. He stood in the line of asurAs as if He was one among them and churned the ocean to make the task easier. Thus, the poet rightly calls the churning of the TirupArkkaDal as the most difficult task that emperumAn performed.

Kavi asks a rhetoric question (kamale! tvadarthe kaThinam kim karma vA na karoti?) and answers it in the affirmative: Yes, He wont stop at performing any difficult task as long as that act makes You happy.



SLOKAM 3

तव गुरुस्तनशैलभरं सदा

जननि वोढुमना जगतां पिता ।

उरुभरोद्धहनाभ्यसनाय किं

तमपि मन्दरमम्बुनिधौ दधौ ॥

tava guru stanaSaila bharam sadA

janani voDhumanA jagatAm pitA |

urubhara udvahanAbhyasanAya kim

tam api mandaram ambunidhau dadhau ||

Meaning:

Oh Mother (Janani)! Did nArAyaNA support the Mandara Mountain during KURma avatAra with an intent beyond the obvious (as a churning rod)? Yes, He had an ulterior motive. The whole exercise was to enjoy the feminine nectar, MahA Lakshmi, Who arose from those churning efforts. He gave the ordinary nectar to the DevAs and reserved for Himself the "PeNNamudu" of MahA Lakshmi. She chose Him as Her Lord in the svayamvaram by the shores of the Milky Ocean. Once, She placed the garland in Her hands around the neck of her Lord, He lifted Her up and placed Her on His broad chest (**Vakshassthalam**) and She became His **Vakshassthala Lakshmi**. The poet suggests that the Lord became an expert in carrying the heavy burden of His Devi on His chest through the earlier training exercises of carrying the mighty Mandara mountain on His back during His KURmAvatAram.



SLOKAM 4

नादत्तमध्यवनि सिध्यति किञ्चनेति

निश्चिन्वता भगवतापि विवित्सता त्वाम् ।

वैदेहि कामपि शिलामबलां विधाय

कन्याप्रदानविधिरक्षपदाय चक्रे ॥

na adattam adhyavani sidhyati kincana iti
niScinvatA bhagavatApi vivitsatA tvAm |
vaidehi kAmapi SilAm abalAm vidhAya
kanyApradAnavidhi: akshapadAya cakre ||

From this Slokam onwards, Sri VenkaTAdhvani lists the attempts Sri Rama made to attain Sita.

Meaning and Comments:

To get something precious, one has to offer something valuable to the right person first as dAnam. Sri Rama knew this sAstram very well. He knew that if He wishes to obtain Sita as His bride, He has to first offer an esteemed KanyA as dAnam to the right groom. How can he find such a KanyA in the forest? He saw the stone in Sage Gautama's Asramam and quickly turned it into a woman, AhalyA. When he looked around for the right person to receive her as the dAnam, he found none other than sage Gautama as the suitable person to receive her as dAnam. Sage Gautama had earlier cursed his wife AhalyA to become a stone on the road side for her lapse in chastity. Sage Gautama's other name is **aksha pAdA**, one who has eyes on his feet. The poet wryly observes that for the one who was transformed by Lord Raamacandran into a woman from the stone, the suitable bridegroom is the one with the eyes in His foot. Thus the rules of KanyA dAnam was observed by the Lord.



Swayamvaram of Sita (Thanks: Sow R Chitralkha)

SLOKAM 5

विद्यां बलां रघुपतिः पथि गाधिपुत्रात्

संप्राप्य निहृतसमस्त तनुक्लमोऽपि ।

अम्बातनुक्लम हरामबलामिह त्वां

स्वस्य ध्रुवं घटयितुं तमुपास्त भूयः ॥

vidyAm balAm raghupati: pathi gAdhiputrAt
samprApy nihnuta samasta tanu klamopi |
amba atanuklama harAm abalAm iha tvAm
svasya dhruvam ghaTayitum tam upAsta bhUya: ||

Meaning:

When SrI Rama was proceeding towards SiddhAsramam, ViSvAmitrA taught Him the balA mantram to get rid of any bodily discomfort (**tanu**) during the journey. Thus with the help of balA, Rama got rid of tanu. Through shrewd usage of words the poet has introduced an apparent contradiction here. **balA** also means strength and **tanu** can also be interpreted as something insignificant. The apparent contradiction (virodhAbAsam) we see here is that Rama used great strength to get rid of something insignificant. This contradiction is resolved when balA is taken to mean the mantra and tanu to mean tiredness in body.

Comments:

This Slokam can be interpreted in another way also. It seems Manmatha, **atanu** - one without a body - troubled Rama greatly. To get rid of this intense agony, Rama needed the help of Sita, '**abalA**' one who is meek. Rama knew very well that it is only through ViSvAmitra's grace He can get 'abalA' (the mantra and Sita). So He sincerely followed ViSvAmitra in the forest to gain SitA and protected his yAgam.

SLOKAM 6

शंसन्ति पङ्क्तिरथयागविधेः फलं यं

सोऽयं मघावनिभवां जनकात्मजे त्वाम् ।

प्राप्तुं व्यधात् कुशिकनन्दनयज्ञरक्षां

रक्षांसि हन्त दमयन् युधि रामचन्द्रः ॥

Samsanti panktiratha yAgavidhe: phalam yam
sa: ayam maghAvanibhavAm janakAtmaje tvAm |
prAptum vyadhAt kuSikanandana yaj~narakshAm
rakshAmsi hanta damayan yudhi rAmacandra: ||

Meaning:

JanakAtmaje! Daughter of JanakA, Rama who was born after King DaSaratha's Putra kAmeshTi yAgam protected the yAgam of sage ViShAmitra so that He could attain You, who was found at the yAga BhUmi of King Janaka. The poet indicates that it is amazing that the seeker (Rama) the goal (Sita) and the means to achieve the goal (protecting ViSvAmitra's yAgam) are all related to yAgam. Kavi expresses his wonder over these convergences .



SLOKAM 7

भगवति क्षितिपुत्रि भवत्कृते

भवहरोऽपि भवन् रघुनन्दनः ।

समभवद्भवचापलतान्तधीः

स इति विस्मयवन्त इहास्महे ॥

bhagavati kshitiputri bhavatkrte

bhavaharopi bhavan raghunandana: |

samabhavat bhavacApatAntadhI:

sa iti vismayavanta ihAsmahe ||



Meaning and Comments:

Kshitiputri! Daughter of the earth, I am amazed that SrI Rama who is also called as **bhava hara**: one who removes bhava (samsAric tApam), attempted to break the bow of Siva, the bhava in order to win You. The Slokam also suggests that SrI Rama who removes the cycle of samsAric sufferings of His devotees attempted to entrench Himself in a householder's (samsAric) life because of You. We are wonder struck over these contradictions .

The two contradictions are:

1. sa raghunandana: bhava haroapi bhavannapi, bhavat krte bhava capalata anta dhI: samabhavat
2. bhavatkrte bhavahara: bhavannapi bhava-cApatAnta dhI: samabhavat

The first statement is:

That Raghu Raaman even when He has the name like bhava haran, He broke the bow of bhavan for your sake.

The second statement is that Raghu Raaman known for His power to destroy the ills of bhavam (samsAram) became interested to enter into samsAric life for Your sake. These contradictions (virodhAbhAsams) are causing wonders for us. All these apparent contradictions disappear, when we understand that Your Lord enacted all these deeds for gaining Your hand in marriage.

Comments:

The Upanishad says that nArAyANa is the indweller and the supporter of everything. Just as how the name of the person refers to the jIvatma that is supported by his body, the name 'bhava hara:' refers to the nArAyANa who is the indweller of Hara or Siva. Just as the Upanishadic statement 'yato va imAni bhUtAni jayante' - everything is created from Brahman, everything reaches Brahman during dissolution and that Brahman is nArAyANa- Rama performs Siva's job of being the dissolver during the mahA praLayam. Is it justifiable then for Rama to break his own bow 'Sivadhanus'? It seems to be an apparent contradiction. This could be resolved as follows: Rama who is the remover of 'bhava' or samsArA (bhava hara:) seems to be greatly interested in samsArA himself as proven by His laments over SitA's disappearance to the trees, birds and rivers in the forest.



SLOKAM 8

त्वद्भ्रुवत्स्य धनुषा विजितः सुमेषो

रामस्तमेव नितरामभिराद्भुकामः ।

तत्प्रीतये जनकनन्दिनि तद्विपक्ष-

कोदण्डभङ्गमुपहारमिवाजहार ॥

tvat bhrUvhaTasya dhanushA vijita: sumesho

rAma: tameva nitarAm abhirAddhukAma: |

tatprItaye janakanandini tadvipaksha-

kodaNDabhangam upahAram ivAjahAra ||

Meaning:

Janaka nandini! Raama had to perform many prayatnams to gain you. Rama who responds to your commands and does what is pleasurable to You by discerning the movements of Your eye brows, broke the bow of Siva, Who burnt Manmatha to ashes earlier. Raama's breaking of the Siva dhanus appears like an attempt to get Manmathan on His side and stop him (Manmathan) from tormenting Him (Raaman) with his famous flower arrows.





SrI mahAlakshmi tAyAr - Chembur SrI Ahobila mutt (Thanks: SrI V Ramaswamy)

SLOKAM 9

कर्तव्ये जनकेन मैथिलि तवोद्वाहक्रमालोचने

सोऽयं वागुपकारमारचयितेत्यालोच्य भाविस्थितिम् ।

तद्वंशैकपुरोहितस्य हि शतानन्दस्य हर्षाय त-

न्मातुर्ग्रावदशां हरन् रघुपतिस्तस्योपकारं व्यधात् ॥

kartavye janakena maithili tava udvAhakrama Alocane

sa: ayam vAgupakAram Aracayiteti Alocya bhAvisthitim |

tat vamSa eka purohitasya hi SatAnandasya harshAya tat

mAtu: grAvadaSAm haran raghupati: tasya upakAram vyadhAt ||

Meaning:

Maithili! Did Rama bring to life AhalyA who was the mother of JanakA's purohita SatAnanda so that latter will talk favorably to JanakA on His behalf when the talks about Your marriage came up? Did Rama revive ahalyA as an attempt to win SatAnanda to His side so that the purohitar can help Him in future?

This Slokam is an example of the Kavi's wit. He gives a new interpretation for Rama's ahalyA SAPa vimocanam.



SLOKAM 10

सुन्दरस्त्रीतनुभूसुबाहु कुहनोपज्ञं तु यज्ञक्रिया-

प्रत्यूहं शमयन् प्रहृष्य घटकं शुश्रूषया कौशिकम् ॥

दुर्दर्शं शशिखण्डमण्डन महादोर्दण्डकोदण्डमपि

उर्वीनन्दिनि खण्डयन्नुदवहत् त्वामम्ब रामः श्रमात् ॥

sundarastrI tanu bhU subAhu kuhanA upaj~nam tu yaj~nakriyA
pratyUham Samayan prahrshya ghaTakam SuSrUshayA kauSikam ||
durdarSam SaSikhaNDamaNDana mahAdordaNDa kodaNDamapi
urvInandini khaNDayan udavahat tvAm amba rAma: SramAt ||

Meaning:

urvI nandini! Daughter of the earth, amba! Rama served ViSvAmitra by protecting his yAgam that was hampered by tATakA's son subhAhu. He did this as a service to ViSvAmitra who would help Him gain You. Rama broke the mighty and heavy Siva dhanus to win Your hand. The bow was so heavy that other kings could not even lift it. Thus Rama went through such hardships (*prayatnams*) to win You in the svayamvaram .

Comments:

The struggles (*yatnams*) that RaamA went through and the heroic acts He performed to win Your hand in marriage are many. He killed the rAkshasan SubhAu, who interfered with the yAgam of ViSvAmitrA, served the Sage in many ways and broke the Siva dhanus. These are some of Your Lord's many acts to realize You as His wife.

The incidents from the bAla kANDam have been described until this Slokam. In Ayodhya kANDam , there are not many acts that Raaman performed for SitA and therefore the Kavi skips next to happenings in AraNaya kANDam.

SLOKAM 11

त्वां मार्गमाणस्त्वदुदन्तशंसिने

वृद्धाय गृध्राय रमे रघूद्वहः ।

योग्येकयोग्यानि पदान्यदादहो

सन्तोऽपि वेलामतियन्ति रागतः ॥

tvAm mArgamANa: tvadudanta Samsine

vrddhAya grdhrAya rame raghUdvaha: |

yogi eka योग्यानि padAni adAt aho

santopi velAm atiyanti rAgata: ||

Meaning:

ramE (Lakshmi)! Due to His love for You, Sri Rama did an act that was not fit for His status. He performed the last rites for a bird, JaTAyu, who is much below a human in status just because JaTAyu gave him the information that RaavaNa had taken You to Lanka. See what great people do when they are blinded by love for their women!

Comments:

Here the poet very wisely brings out the saulabhyam of Rama and the greatness of JaTAyu by wittingly saying that Rama who did not perform the last rites even for his own father DaSaratha, performed the last rites for JaTAyu. The only act of JaTAyu that earned him this honour that even great yogis strive for was that he gave the information about RaavaNa taking Sita to Lanka.

If even such a small sambandham with PirATTi can win one such a great honour, imagine the benefits one would get if he were a true devotee of PirATTi.

SLOKAM 12

अपि सकलशरण्यो मानिनामग्रगण्यो

भगवति भवदर्थे भानुवंशाधिनाथः ।

कपिमपि शरणोत्कः कञ्चिदानञ्च कष्टं

गणयति न फलार्थी गौरवं लाघवं वा ॥

api sakalaSaraNyo mAninAm agragaNyo

bhagavati bhavadarthe bhAnuvamSa adhinAtha: |

kapimapi SaraNotka: kancit Ananca kashTam

gaNayati na phalArthI gauravam lAghavam vA ||

This Slokam is about incidents covered in kishkindhA KANDAm



*SrI rAma and lakshmana with sugrIva - tirukkuDantai SrI rAmar temple
(Thanks: SrI Lakshminarasimhan Sridhar)*

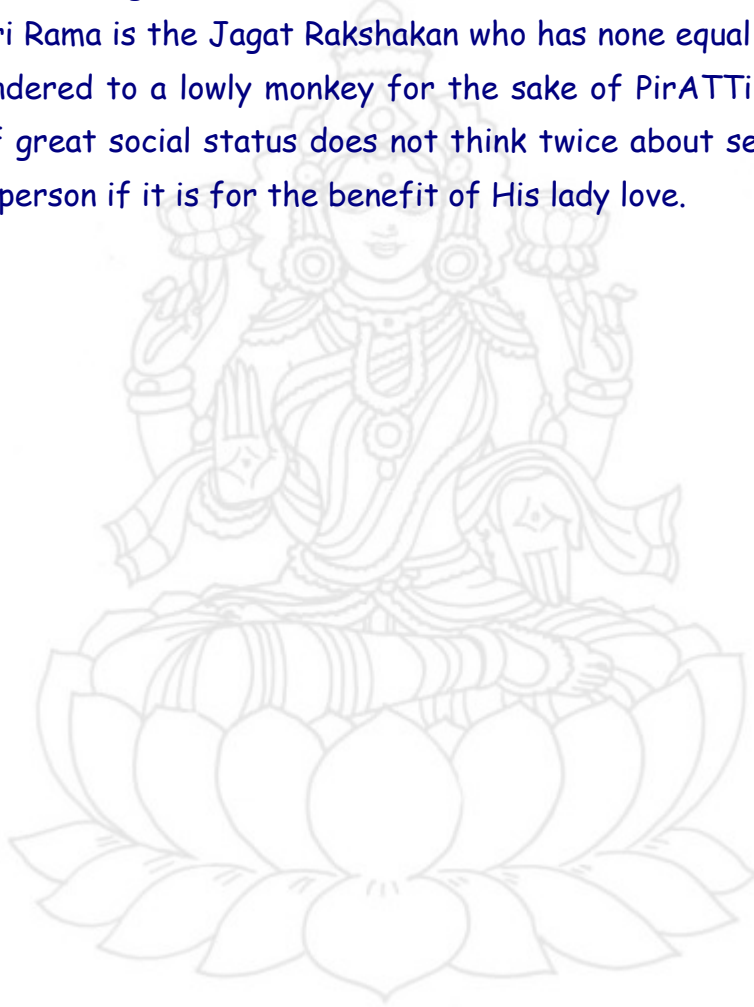
Meaning:

Bhagavati! The star of the sUrya dynasty, Sri Rama surrendered to SugrIva, a monkey only for Your sake. Rama is the One who protects all the three worlds. He will never tolerate anyone insulting Him. It is heart rending to hear that such a mighty ParamapurushA sought the help of a mere monkey to find You. This proves that one who earnestly seeks something will not worry about his greatness

(gauravam) or the lowly nature (lAghavam) of the one from whom he is seeking help (phalArthI gauravam lAghavam vA na gaNayati).

Comments:

"strI heto: tasya putroyam rAma: tvAm Saranam gata:" - These are Lakshmana's words to SugrIva telling him that Rama surrenders to him seeking his help in finding Sita. Sri Rama is the Jagat Rakshakan who has none equal or greater than Him. He surrendered to a lowly monkey for the sake of PirATTi. This shows us how a person of great social status does not think twice about seeking help from an insignificant person if it is for the benefit of His lady love.



SLOKAM 13

त्वद्दाने जनकेन मैथिलि पुरा शुल्कीकृतं स्वामिनः

पाण्यङ्गुष्ठकिणं व्यधात् पशुपतेश्चापे गुणारोपणम् ।

त्वत्संप्राप्ति सहायवानरपतेः प्रत्यायनार्थं त्वभूत्

पादाङ्गुष्ठकिणाय दुन्दुभितनोस्तदूरत क्षेपणम् ॥

tvat dAne janakena maithili purA SulIkrtam svAmina:

pANi angushThakiNam vyadhAt paSupate: cApe guNARopaNam |

tvat samprApti sahAya vAnarapate: pratyAyanArtham tva abhUt

pAdAngushTha kiNaya dundubhitano: tat dUrata: kshepaNam ||

Meaning:

Maithili! When Rama strung the Siva dhanus to win You in the svayamvaram, it hurt His thumb. When He flung dundubhi's body far away to prove to SugrIva that He is stronger than Vaali, that act hurt His big toe.

This Slokam is an example of Sri VenkaTAdhvani's imagination. It is not mentioned anywhere in rAmAyaNa that the above said acts caused Rama any injury. Kavi hints that Raama got welts in His hand and foot for the sake of the yatnams He took on SitA's behalf.



SLOKAM 14

निशिचरपतिमन्तं नेष्यता तद्गृहीतां

पुनरवनिसुते त्वां प्राप्स्यता राघवेण ।

तरणिजमभिराद्धुं तत्र कार्ये सहायं

सपदि निरपराधः सादितो हन्त वाली ॥

niSicarapatim antam neshyatA tat grhItAm
punaravanisute tvAm prApsyatA rAghaveNa |
taraNijam abhirAddhum tatra kArye sahAyam
sapadi niraparAdha: sAdito hanta vAlI ||

Meaning:

avani sute! Daughter of bhUmi! Rama was excited when SugrIva said that He would help Rama in finding You. In His hurry to help SugrIva in a big way, Rama quickly killed vAli, who did not harm Rama or his citizens, with a single arrow. Thus Rama earned dishonor due to His love for You.

This Slokam reminds us of vAli's words: "hatvA bANena kAKutstha mAmiha anaparAdhinam"



SLOKAM 15

परोरजसि धामनि श्रुतिशिरोभुवि च्छान्दसे

महामहसि योगिनां दहरमन्दिरे च स्थितः ।

धरादुहितरादरात् तव कृते कपीन्द्रागतिं

प्रतीक्ष्य दिवसान् बहूनवसदृश्यमुके प्रभुः ॥

parorajasi dhAmani SrutiSirobhuvi cchAndase

mahAmahasi yoginAm daharamandire ca sthita: |

dharAduhita: AdarAt tava krte kapIndra Agatim

pratIkshya divasAn bahUn avasat rSyamuke prabhu: ||

This Slokam tells us about another incident from the KishkindhA kANDam. It describes the greatness of Rama and His matchless love for Sita.

Meaning:

dharA duhite:! Daughter of bhUmi! Sri Rama, Who resides in Anandamaya mANTapam in SrI VaikuNTham that is beyond rajas and tamas, who is represented in Upanishad bhAgam of the Vedas, in the sUrya maNDalam and in the hrdaya puNDarikam (heart) of the yogis stayed patiently in the Rshyamuka parvatam during the four months of the rainy season waiting for SugrIva's arrival to fulfill his promise.



SLOKAM 16

रघुकुलपतिना ते लोकनायैव सीते

कृतरविसुतसेवः कोऽपि दत्तानुभावः ।

वनशिखरिविहारी वानरब्रह्मचारी

जलधिमपि ललङ्घेऽजात खेदं ललन् खे ॥

raghukulapatinA te lokanAya eva sItE

krtaravisutaseva: kopi dattAnubhAva: |

vanaSikhari vihArI vAnarabrahmacArI

jaladhim api lalanghe ajAta khedam lalan khe ||

This Slokam refers to many incidents described in the Sundara kANDam.

Meaning:

sItE! HanumAn who is a monkey without any mentionable lineage, who roams in the forest serving SugrIva performed many rare feats in the sky and crossed the mighty ocean to see You. He did this wonderful act due to valour, and bravery that SrI Rama bestowed upon him in His desire to see You.

Comments:

Rama sought the help of HanumAn. He was a servant of SugrIva. He did not know any other place except the forest they lived in and the peak of the hill 'MalayavAn'. He was also a celibate who did not know the value of a wife. Also a bhrahmacAri is said to have a wavering mind. He has no great lineage worthy of mention. He was able to perform amazing feats such as flying in the sky, entering the mouth of Surasai and exiting it, powdering the peak of MainAka hill and splitting the body of Simhikai as if it were child's play only due to the strength and power that Rama bestowed upon him because of His (RaamA's) intense longing to find Sita.

SLOKAM 17

द्रष्टुं त्वां ननु हनुमन्तमग्निदाहादि-

आतङ्गं बहुमधिलङ्कमाप्तवन्तम् ।

सर्वस्वायितपरिरम्भसौख्यदानात्

काकुत्स्थो जननि चकार निर्व्रणं तम् ॥

drashTum tvAm nanu hanumantam agnidAhAdi

Atangam bahumadhilankam Aptavantam |

sarvasvAyita parirambha saukhya dAnAt

kAkutstho janani cakAra nirvraNam tam ||

Meaning:

Janani! Rama embraced HanumAn and cured the sores that were acquired by HanumAn, when he went to Lanka to find You. HanumAn's tail was set on fire by the rAkshasAs of Lanka and it was Rama's embrace that comforted and healed him.

Comments:

The rAkshasAs of Lanka insulted HanumAn who was an envoy (of RaamA) by trying to burn his tail and tying him with the BrahmAstram. Rama embraced HanumAn when He learnt that HanumAn had found Sita. That embrace cured HanumAn of every discomfort.

The embrace that was usually exchanged between PirATTi and EmperumAn was offered to a monkey (HanumAn) only because he got PirATTi's sambandham. Rama showered the love that He shows PirATTi to the monkey HanumAn just because he brought back information about PirATTi. This proves that one who is a devotee of PirATTi will get honors beyond imagination.



SLOKAM 18

दरादुपनतं रमे दशशिरोऽनुजं त्वत्कृते

समस्तनयकोविदः सपदि संग्रहीतुं प्रभुः ।

असाधितरिपुस्थलोऽप्यभिषिषेच तं तत्पदे

नरः कुशलमश्नुते न खलु साहसिक्यादृते ॥

darAt upanatham rame daSaSiroanujam tvat krte
samasta naya kovida: sapadi samgrahItum prabhu: |
asAdhita ripusthalopi abhishisheca tam tatpade
nara: kuSalam aSnute na khalu sAhasikyAdrte ||

Meaning:

ramE! Rama who is a dharmavAn accepted VibhIshaNa who surrendered to Him. VibhIshaNa approached Rama fearing rAvaNA's wrath. Rama not only accepted him as a friend but also crowned him as the Emperor of Lanka. This is an atimAnushA act, one that is beyond the capacity of normal people. He did this for Your sake.

Comments:

Even though SugrIva discouraged Him, Rama accepted VibhIshaNa when he performed SaranAgati. Without even seeing the strength of rAvaNA or his army, Rama was sure of His success and so He crowned VibhIshaNa as Lanka's new Emperor. That was definitely a superhuman act.

SrI kUreSar questions Rama thus:

अब्धिं न तेरिथ जिगेथ न राक्षसेन्द्रं

नैवास्य जज्ञिथ यद् च बलाबलं त्वम् ।

निस्संशयः सपदि तस्य पदेऽप्यषिञ्चः

तस्यानुजं कथमिदं हि विभीषणं च ॥

abdhim na teritha jigetha na rAkshasendram

naivAsya jaja~nitha yada ca balAbalam tvam|

nissamSaya: sapadi tasya padeapyashinca:

tasyAnujam katham idam hi vibhIshaNam ca ||

-- atimAnusha stavam, Slokam 25

Rama performed the superhuman act of accepting VibhIshaNa and crowning him only because he spoke on behalf of Sita PirATTi and left Lanka as his brother would not do the right thing of returning Her to Rama. It is only due to his association with PirATTi that VibhIshaNa received the great honor of Rama accepting him and crowning him.



SLOKAM 19

स्त्रीहेतोः प्रथमं निजेन गुरुणा व्युत्पादितं ज्यायसः

साम्राज्यानुभवे भवेदनुज इत्येतत् विगीतक्रमम् ।

सुग्रीवे च विभीषणे च भगवानाम्रेडयामास तं

भूमेः पुत्रि भवत्कृते पितृगुणः पुत्रे हि धत्ते पदम् ॥

strIheto: prathamam nijena guruNA vyutpAditam jyAyasa:

sAmrAjyAnubhave bhavet anuja iti etat vigItakramam |

sugrIve ca vibhIshaNe ca bhagavAn AmreDayAmAsa tam

bhUme: putri bhavatkRte pitrguNa: putre hi dhatte padam ||

Meaning:

bhUme putri! Daughter of the Earth, Rama's father DaSarathA started a tradition of entrusting the kingdom to the younger brother while the older sibling was around just to please his wife Kaikeyi. Rama also followed this practice of pleasing His wife by crowning the younger brother of Vali and the younger brother of RaavaNa as kings.

The son displays some of the characteristics of the father. The only difference between Rama's act and DaSaratha's is that Rama did twice what DaSaratha did once.



SLOKAM 20

देवि त्वदर्थे दयितं नदीनां

सतां शरण्यः शरणं स गच्छन् ।

कुशेशयाक्षोऽपि कुशेशयत्वं

प्राप त्वदावासपदाशयेव ॥

devi tvadarthe dayitam nadInAm
satAm SaraNya: SaraNam sa gacchan |
kuSeSaya akshopi kuSeSayatvam
prApa tvadAvAsapada ASayeva ||

Meaning:

Devi! Rama, the protector of those who pray to Him, also called as KuSeSaya akshan (lotus eyed), was not satisfied with that name. He wanted to be called instead KuSeSayan, a name associated with the place of Your birth, the ocean. So He surrendered to the Samudra rAjan and slept on darbha grass bed. Raaman of great Vaibhavam as loka rakshakan sought Samudra rAjan as His rakshakan and performed SaraNAgati. He laid on the bed of darbha grass as part of the SaraNAgati for three days. For Your sake, Your Lord who should be reclining on the softest of the beds rested on the rough and hot sand.

The Upanishad salutes EmperumAn's eyes as: "tasya yathA kapyAsam puNDarIkam evam akshiNI", One who has eyes like the lotus. EmperumAn has eyes as beautiful and red like the just bloomed lotus. He was not satisfied with this name. He wished to be associated with the name that means the residence of Lakshmi as She resides on His chest. Hence, he attained 'kuSeSayatvam' or the quality of lotus- being PirATTi's residence.

'kuSe- on darbha grass, Sayatvam- (quality of) lying on it'. The actual meaning is

that Rama slept on the darbha grass while waiting for a response from the Samudra rAjan. The poet twists the sound of the word to mean that Rama attained kuSeSayam or the quality of lotus of being the residence of PirATTi.



kapyAsam puNDarIkam - tiruvendipuram divya dampatis
(Thanks: SrI Vallbhan - <http://picasaweb.google.com/srivallabhan1991>)



SLOKAM 21

प्रत्यानेतुमुपागताय भवतीमासन्नलङ्कोषितां

वात्सल्यादिव ते विभागचकितो वारां निधिस्त्वद्गुरु ।

काकुत्स्थाय चिराय मार्गमदिशत् कालाग्निनेवामुना

शोणाक्षेण रुषा शुशोषयिषितः सीते शितैः सायकैः ॥

pratyAnetum upAgatAya bhavatIm AsannalankoshitAm
vAtsalyAt iva te vibhAga cakito vArAm nidhi: tvat guru: |
kAkutsthAya cirAya mArgam adiSat kAlAgninevA amunA
SoNa aksheNa rushA SuSoshayishita: sItE Sitai: sAyakai: ||

Meaning:

Lanka is surrounded by the salty ocean. It belongs to the kulam of Oceans. sItE! You were born in the Milky Ocean. Your father, the Samudra rAjan reasoned that the salty ocean around Lanka is also a member of the family of oceans. He considered therefore, Lanka inside the salty ocean as His house and Sita as His daughter, Who was living there temporarily. He felt that if He parted to let Raama sainyam reach Lanka, He will lose His daughter (You) to Raama and hence the king of Oceans declined Raama's request to build a dam over the salty ocean to reach Lanka. The king of ocean did not want to suffer the pangs of separation from You. So he did not give way to Rama when Rama first approached his shores. He let Rama across only when Rama challenged him saying that He would dry the ocean with His AgneyAstram. Thus for Your sake, Rama was ready to even evaporate the ocean (Samudhram), that was created by His ancestors (King Saagaran), even if it was the abode of Your father (SrI Rama's father-in-law).



SLOKAM 22

प्रपात्य महतो गिरीन् प्रसभमन्तरिन्द्रेण योऽपि

अधायि वसुधासुते तदनुजस्त्वदर्थं प्रभुः ।

अमुं बहिरिलाधरैरपिदधन्निधिं पाथसां

कपिव्रजकरापितैः किमिह शेषपूर्तिं व्यधात् ॥

prapAtya mahata: girIn prasabham anta: indreNa ya: api
adhAyi vasudhAsute tadanuja: tvadartham prabhu: |
amum bahi: ilAdhararai: apidadhat nidhim pAthasAm
kapivraja karArpitai: kim iha SeshapUrtim vyadhAt ||

Meaning:

VasudhA sute! Daughter of the earth, Indra the older brother of VishNu (Rama), once cut the wings of mountains and made them immobile. Some mountains like the MainAKA escaped by hiding themselves in the ocean and also reduced their sizes to avoid detection. Now the younger brother of Indra (Rama) followed what His older sibling started, by submerging mountains and rocks in the ocean (while building a bridge to LANKA). What Indra did in stealth, Rama did it boldly in front of everyone.





Setu bandanam (Thanks: Sow R Chitralkha)

SLOKAM 23

अङ्घ्रयोरक्षणोरपि किल फलं वानराणां नराणाम्

आराद्राशिं तरितुमनसामम्भसामंहसां च ॥

मानार्हस्त्वामहित भवनात् मानिनीमानिनीषुः

काकुत्स्थोसौ जननि विदधे कौतुकात् सेतुकार्यम् ॥

anghryo: akshNorapi kila phalam vAnarANAm narANAm

ArAdt rASim taritumanasAm ambhasAm amhasAm ca ||

mAnArha: tvAm ahita bhavanAt mAninIm AninIshu:

kAkutstha: asau janani vidadhe kautukAt setukAryam ||

Meaning:

Janani! Rama desired to rescue You from his enemy's house. So He built the setu (the bridge) for the benefit of the monkeys' feet that were trying to cross the ocean and for quickly removing the loads of pApam of people.

Comments:

Sita was very depressed as Rama let Her languish in Lanka for a while. She even thought that Rama must be planning to marry another woman. However, as soon as He knew where Sita was, Rama set out with the army of monkeys towards Lanka. The monkeys wanted to destroy Lanka immediately. To aid them, Rama made them build the Setu bridge to cross over to Lanka.

Rama says "etat pavitram paramam mahApAdaka nASanam" about the setu bridge.



SLOKAM 24

अन्तर्यः स्फुटमनलेन वारितोऽभूत्

विश्वेषां जननि विधातुमेष सेतुम् ।

त्वल्लिप्साकुलरघुनाथचोदनात्

पाथोधिर्बहिरपि वारितो नलेन ॥

antarya: sphuTam analena vArita: abhUt

viSveshAm janani vidhAtum esha setum |

tvat lipsA Akula raghunAtha codanAta:

pAthodhi: bahi: api vArito nalena ||

Meaning:

viSveshAm janani, Mother of the Universe! The ocean is already suffering the heat of PaTapAgni that keeps its water level under control. This agni is under the ocean hidden from others. With Rama's fiery glances the ocean suffered even more heat that was visible to others. The ocean went through this hardship only because He did not want to lose Your company.



SLOKAM 25

सेतुं देवि भवत्कृते रघुपतिः सृष्ट्वा जनांश्चापुनात्

एतेषां सगरान्ववायजनुषामेष स्वभावो ध्रुवम् ।

स्वगादेव भगीरथः पितृकुते भर्गाच्च रोषाविलात्

आनीतैरपुनीत लोकमखिलं गाङ्गैस्तरङ्गैः कृती ॥

setum devi bhavatkrte raghupati: srshTvA janAm ca apunAt
eteshAm sagarAnvavAya janushAm esha: svabhAva: dhruvam |
svargAt eva bhagIratha: pitrkute bhargAt ca roshAvilAt
AnItai: apunIta lokam akhilam gAngai: tarangai: krtI ||

Meaning:

Devi! Rama created the Setu bridge for Your sake. However it benefited all the people. This is due to the qualities He inherited from His ancestors like BhagIratha, who brought the Ganga through His tapas form the deva lokam and afterwards out of the matted locks of SivA, where Ganga waters were locked up. Although BhagIrathan with great prayatnam brought the river to revive his ancestors who were burnt to ashes by Sage Kapila's curse, those sacred waters destroy the sins of those, who take bath in it. Thus the emperors of Raghu Kulam do not focus on personal gains alone.



SLOKAM 26

प्रभोरलङ्कोपनिरोधमम्ब कृतेऽपराधेऽपि करिष्यसीति ।

लङ्कोपरोधं रघुवीरदासा हन्त त्वदर्थं हरयो वितेनुः ॥

prabhoralamkopanirodham amba krte aparAdhe api karishyasIti |

lankoparodham raghuvIradAsA: hanta tvadartham haraya: vitenu: ||

Meaning:

Amba! The army of monkeys was worried that You would dispel Rama's anger towards RaavaNa who took You forcibly to Lanka. So they attacked Lanka even before Rama arrived there.

Comments:

This Slokam could also be interpreted to mean that the monkeys arrived at Lanka before Rama as they were sure that Sita would mitigate any anger that Rama might have towards them due to any mistakes they might have committed.



SLOKAM 27

प्रीतिं निनीषुः प्रियदेवतां त्वां समुद्रतीरेऽभिचरन् स रामः ।

महाहवं मैथिलि वर्धयिष्यन् अयोमुखेन व्यलुनात् पलाशान् ॥

prItim ninIshu: priyadevatAm tvAm samudratIre abhicharan sa rAma: |

mahAhavam maithili vardhayishyan ayomukhena vyalunAt palASAn ||

This slokam could be interpreted in two ways.

Meaning:

Maithili! Rama wanted to please You and so at the ocean side He waged a great war and killed many rAkshasAs with his arrows.

Another Meaning:

Rama did a great Syena yAgam at the oceanfront. He split the wood chips of palASa tree for the yAgam.

Comments:

The devAs were very unhappy as the rAkshasAs from Lanka gave them a lot of misery. PirATTi wanted to please the devAs by destroying the asurAs. So Rama waged the war to fulfill PirATTi's wish.

Syena yAgam is called an AbhicAra homam, one that will destroy one's enemy. One who is married can do it. The poet says that Rama performed such a homam at the sea shore to destroy His enemies, the rAkshasAs.



SLOKAM 28

त्वल्लिप्सयैव धर्मेष्वासक्तो विप्रयोगिवद्व्यसनी ।

काञ्चन दानसमृद्धिं भुवि वरदेविप्रहस्तमनयदिनः ॥

tvat lipsayaiva dharmeshu Asakta: viprayogivat vyasanI |

kAncana dAna samrddhim bhuvi varadevi prahastam anayat ina: ||

Meaning and Comments:

Rama achieved the objective of splitting the asurA, Prahastan into innumerable pieces by the monkey, Neelan. This act of Rama was like a yogi who has tattva j~nAna and who wanted to reach You performing a yAgam and offering a lot of gold to a brahmaNa. Raama was desirous of uniting with You and was engaged in warfare with RaavaNan and His army. He commanded Neelan to kill the commander in chief of RaavaNA's army, Prahastan. Thus Raaman performed a Yaj~nam as it were in the battle field and destroyed Prahastan, an important warrior on RaavaNan's side to gain You.

Double entendre (slEdai) is extensively used in this Slokam. For instance, **dhanu:** can mean yAgam and **dhanus** (bow). There is no explicit inclusion of the word **dhanu** here but the **ikshu** (arrow and Yuddham). Sabdam is included as the indicator for **dhanus**.

dAna Sabdam similiary has two meanings: gift and splitting. **dAna samruddhim** means split to hundred pieces.

The expression "**varadeviprahastham**" could be split to give double meanings as well:

varadevi + prahastam = varadevi (PirATTI) and the asura Prahastan

varade+ viprahastam = varade (devi) and at the hands of brAhmana.

SLOKAM 29

सदस्युदारेप्यतिकायमान महालये सत्यभितो रणाग्रे ।

जयश्रिया हन्त बलाद्धृतोऽपि त्वय्येव विन्यस्तमनाः सनाथः ॥

sadasi udAre api atikAyamAna mahAlaye satyabhito raNAgre |

jayaSriyA hanta balAt vrtopi tvayyeva vinyastamanA: sanAtha: ||

Meaning:

hE sati! Rama was once in a big hall decorated with large pillars and the mango leaves. A lady by the name of JayaSrI (auspicious Victory) came to Him and held His hand. With His heart firmly established in You, Raama rejected her.

Another meaning:

The lady, victory, reached Rama in the war field when He killed the asurA atikAyan, one of the sons of RaavaNan. In spite of this victory Rama did not rejoice but was anxious for Your company.





Blemishless daughter of the Earth - uttiramerUr (Thanks: <http://picasaweb.google.com/srisan28>)

SLOKAM 30

विष्णुस्स्वयं त्वद्विरहासहिष्णुः अपांसुले हंसकुलावतंसः ।

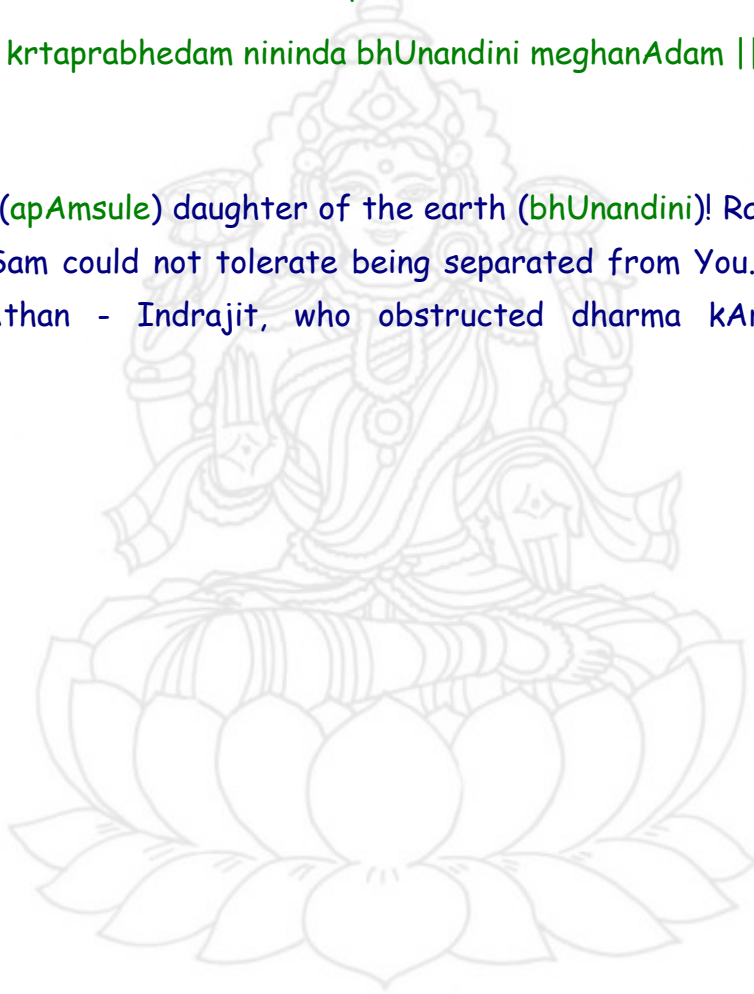
तपस्वरूपस्य कृतप्रभेदं निनिन्द भूतन्दिनि मेघनादम् ॥

vishnu: svayam tvat viraha asahishNu: apAmsule hamsakula avatamsa: |

tapasvarUpasya krtaprabhedam nininda bhUnandini meghanAdam ||

Meaning:

Oh blemishless (apAmsule) daughter of the earth (bhUnandini)! Rama the jewel of the sUrya vamSam could not tolerate being separated from You. Therefore He killed meghanAthan - Indrajit, who obstructed dharma kAryams- through LakshmaNa.



SLOKAM 31

उच्चैरावणपुष्टः कुम्भस्तव देवि कुम्भिनीतनये ।

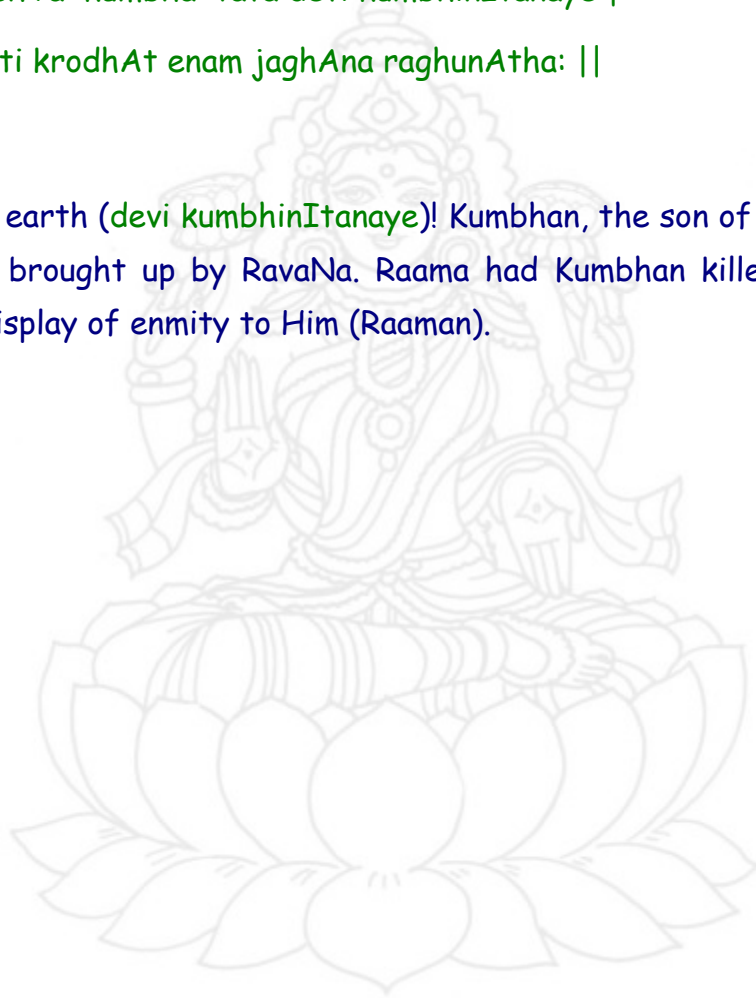
सद्यस्तनवैरीति क्रोधादेनं जघान रघुनाथः ॥

uccai: rAvaNapushTa: kumbha: tava devi kumbhinItanaye |

sadyastana vairIti krodhAt enam jaghAna raghunAtha: ||

Meaning:

Daughter of the earth (devi kumbhinItanaye)! Kumbhan, the son of KumbhakarNan was a warrior brought up by RavaNa. Raama had Kumbhan killed by SogrIvan because of his display of enmity to Him (Raaman).



SLOKAM 32

लोकव्रातालम्भकं कुम्भकर्णं लुम्पन्नम्भ त्वत्कृते रामचन्द्रः ।

अथादिष त्वज्जनन्या धरण्याः भूरिं भारं देवि दूरीचकार ॥

lokavrAtAlambhakam kumbhakarNam

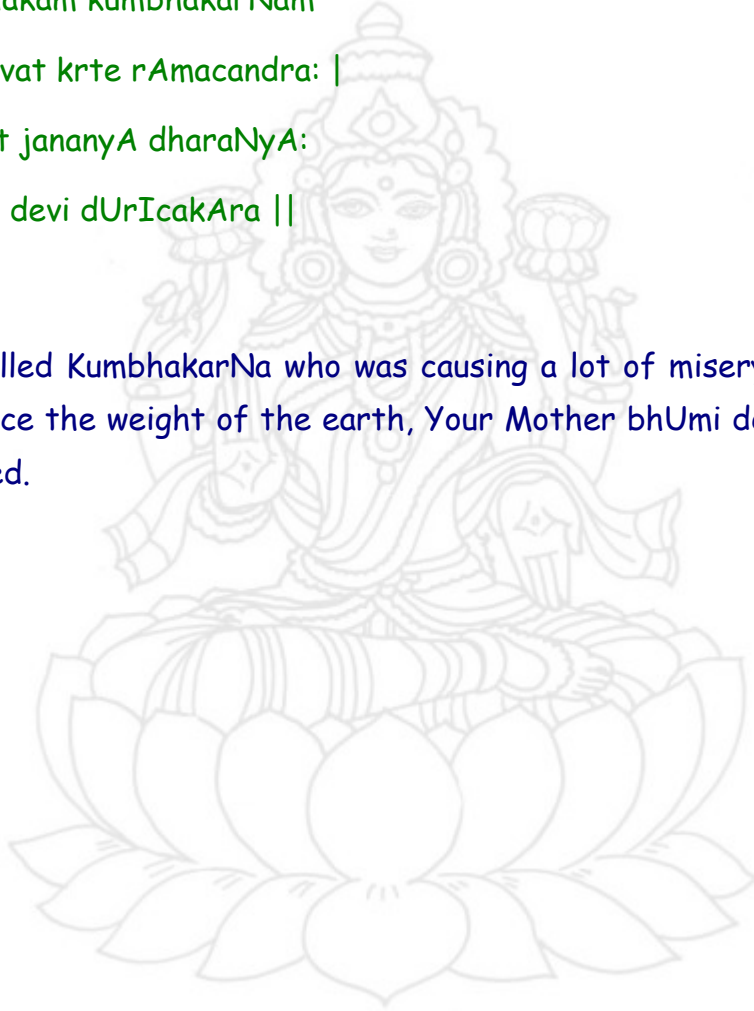
lumpannambha tvat krte rAmacandra: |

arthAdesha tvat jananyA dharaNyA:

bhUrim bhAram devi dUrIcakAra ||

Meaning:

Amba! Raama killed KumbhakarNa who was causing a lot of misery to people. He did this to reduce the weight of the earth, Your Mother bhUmi devi. Bhu bhAram was thus reduced.





kshama putri - SrI bhUmidevi tAyAr, tiruviNNagaram

SLOKAM 33

निर्णयि भूयस्तरपुण्यलभ्यं

रामः क्षमापुत्रि समागमं ते ।

नीत्वाहवं पुण्यजनाननेकान्

अकारयत् स्वर्वनिताविवाहम् ॥

nirNIya bhUyastara puNya labhyam
rAma: kshamAputri samAgamam te |
nItvAhavam puNyajanAn anekAn
akArayat svarvanitA vivAham ||

Meaning:

KshamA Putri! Daughter of BhUmidevi who is also called kshamA, Raama wanted to attain the greatest goal of being with You. For this He took actions that would be approved by the good souls. He waged war with the rAkshsAs and killed them and thus enabled them to attain svargam so that they could enjoy the company of ladies of the Devalokam (svargam).

Comments:

When one does yAgam, he gets to go to the devalokam because of the puNyam he gains and enjoy the pleasures there. Those who die in the war are also said to reach the Veera svargam. To enable the rAkshasAs to enjoy the glory of svargam, Rama killed them in the war. It was like a yAgam that He performed to reunite with Sita. The term "puNyajana:" refers to both rAkshasAs and those who did puNyA.



SLOKAM 34

धर्मं हि पूर्वमवलम्ब्य कृते जनन्याः

कालं निनाय कुतुकादधिकाननं यः ।

देवि त्वदर्थमवलम्ब्य तमेव रामः

कालं निनाय कुतुकादधिकाननं यः ॥

dharmam hi pUrvamavalambya krte jananyA:

kAlam ninAya kutukAt adhi-kAnanam ya: |

devi tvadartham avalambya tameva rAma:

kAlam ninAya kutukAt adhikAnanam ya: ||

Meaning:

hE Devi! That Raama who upheld the dharma of obeying His father's command (pitru vAkya paripAlanam) by happily going to the forest for fourteen years, protected the same dharma by killing RaavaNA.

Comments:

The word in the first pAdam "adhikaAnanam" is split as adhi+kAnanam- in the daNDakAraNyam and in the last pAdam adhika+Ananam - one with (many) ten heads, meaning RaavaNa. The padam dharma means both dharma and the bow.



SLOKAM 35

पापपञ्चकनिरासहेतुना सेतुना तव कृते महीसुते ।

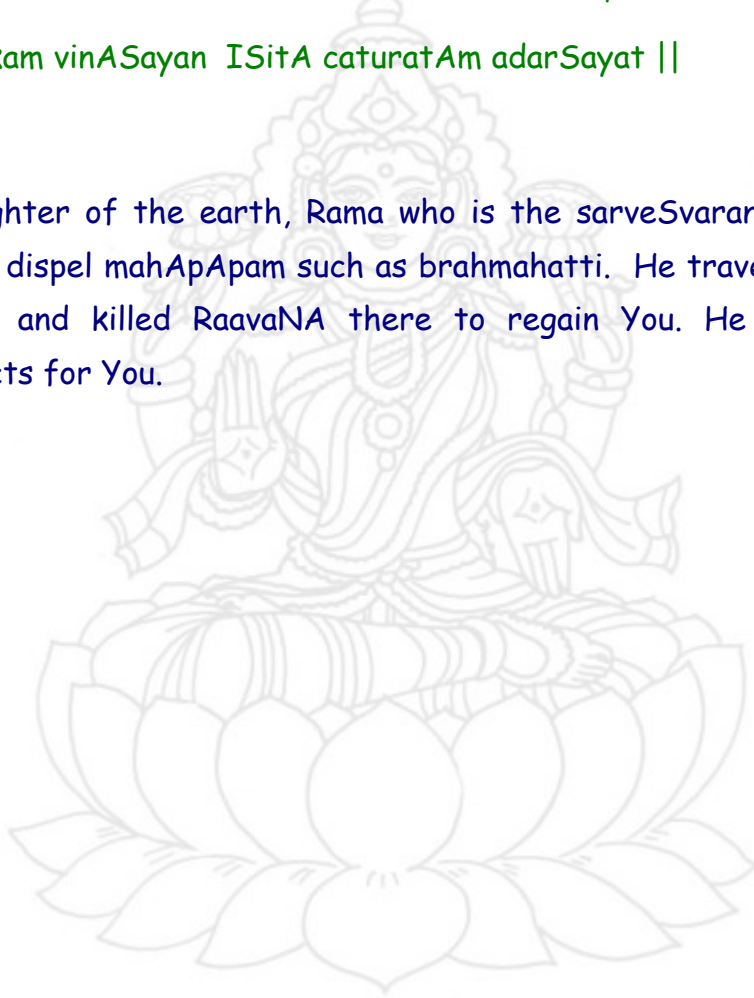
एत्य पापदशकं विनाशयन् ईशिता चतुरतामदर्शयत् ॥

pApapancaka nirAsahetuna setuna tava krte mahIsute |

etya pApadaSakam vinASayan ISitA caturatAm adarSayat ||

Meaning:

MahIsute! Daughter of the earth, Rama who is the sarveSvaran built the Setu bridge that will dispel mahApApam such as brahmahatti. He travelled over it and reached Lanka and killed Raavana there to regain You. He did these two athimAnusha acts for You.



SLOKAM 36

परमार्थयितुं हुताशनात् श्रियमिच्छेदिति साधुभाषितम् ।

भवतीं श्रियमम्ब पावका जगृहे जानकि लक्ष्मणाग्रजः ॥

paramArthayitum hutASanAt
Sriyamicchediti sAdhubhAshitam |
bhavatIm Sriyamamba pAvakAt
jagrhe jAnaki lakshmaNAgraja: ||

Meaning:

amba jAnaki! Raama obtained You from agni to follow the learned elders' advice that one should get wealth (Sriyam) from agni (fire god).

Sage VyAsA says: "Arogyam bhAskarAdicchet Sriyamicchet huthASanAt hayAsyAt j~nAnamanvicchet mokshamicchet janArdanAt".

(When one needs good health he should get it from sUryan, wealth should be got from Agni, knowledge should be obtained from HayagrIva and moksham from JanArdanA).

Raama made Sita prove Her purity of character by going through the fire. Sita came out of the fire unscathed. The poet gives the above reason for Rama's command.



SLOKAM 37

प्राणव्ययं कृतवतः प्लवगांस्त्वदर्थं

भूयोऽपि जानकि जिजीवयिषुः स रामः ।

वव्रे वरं त्रिजगतां वरदोऽपि देवान्

कार्यार्थिनो हि पुरुषस्य कुतोऽवलेप ॥

prANavyayam krtavata: plavagAn tvadartham

bhUyopi jAnaki jijIvayishu: sa rAma: |

vavre varam trijagatAm varadopi devAn

kAryArthina: hi purushasya kuto avalepa: ||

Meaning:

Jaanaki! Rama who is the Jagat rakshakan, One who grants all the wishes of those in the three worlds, begged and got from Indra the mantra that would revive the monkeys that were killed in the war. This will not diminish His glory as He did this to fulfill His firm resolution to attain You. For the one who is intent on fulfilling His wish and gaining the desired phalan, there is no shame associated with effort taken (kAryArthina: purushasya avalepa: kuto hi?).



SLOKAM 38

काकुत्स्थः कमनीयभूषणमणिक्षौमाग्रघहेमादिभिः

तोषं देवि निनाय वानरभटान् त्वत्कार्यधुर्यान् प्रभुः ।

एतद्युक्तमिदं तु विस्मयकरं यत्सर्वनिर्वाहिणे

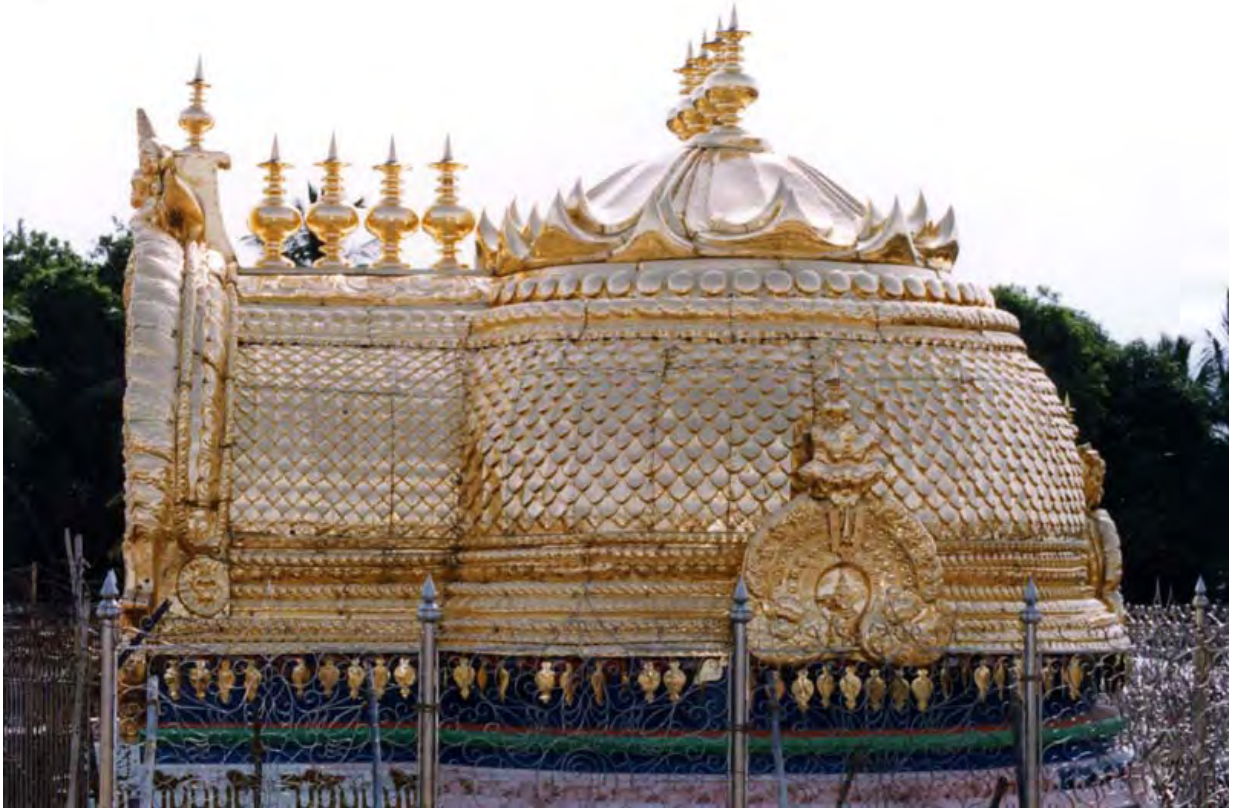
रङ्गं हन्त विभीषणाय दिदिशे रत्नादियोग्याय सः ॥

kAkutstha: kamanIya bhUshaNamaNi kshaumAgrya hemAdibhi:

tosham devi ninAya vAnarabhaTAn tvat kAryadhuryAn prabhu: |

etat uktamidam tu vismayakaram yat sarva nirvAhiNe

rangam hanta vibhIshaNAya didiSe ratnAdiyogyAya sa: ||



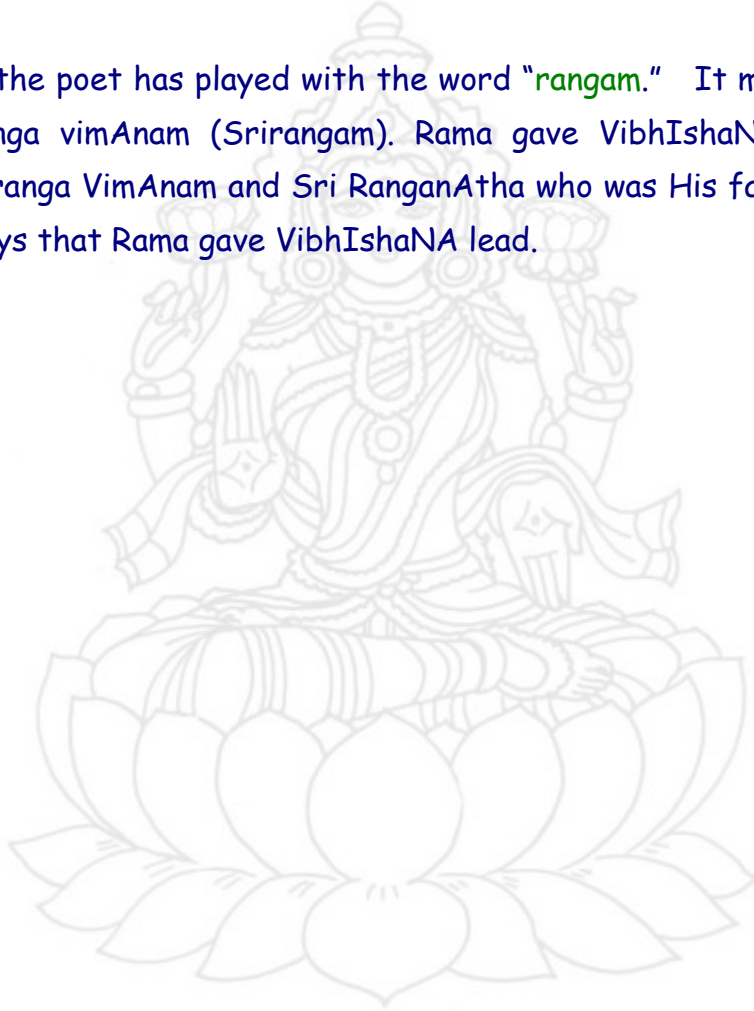
SrI ranga vimanam

Meaning:

Devi! Raama gave the monkeys who helped Him win You many riches such as gold ornaments, precious jewels and other wealth. He very surprisingly gave VibhIshaNA lead (metal).

Comments:

In this Slokam the poet has played with the word "rangam." It means lead metal and also Sriranga vimAnam (Srirangam). Rama gave VibhIshaNa the greatest wealth, the Sriranga VimAnam and Sri RanganAtha who was His family deity. The poet jokingly says that Rama gave VibhIshaNA lead.





భద్రాద్రి శ్రీ సీతారామలక్ష్మణుల దివ్యమూర్తులు

వామాంకస్థిత జానకీ పరిలసత్ కోదండ దండంకరే  జిబ్బాణం జలజాతపత్రనయనం భద్రాద్రి మూర్తి స్థితం
చక్రం చోర్థకరేణ బాహుయుగళే సంఖం శరం దక్షిణే  కేయూరాది విభూషితం రఘువతిం సామిత్రి యుక్తం భజే

bhadrAchalam divya dampatis and SrI lakshmana

SLOKAM 39

अवतारान् दश भगवानपत्यभूतं जगत् समस्तं ते ।

त्रातुं मातरकार्षीत् त्वदिष्टकरणादृते न तस्य फलम् ॥

avatArAn daSa bhagavAn apatyabhUtam jagat samastam te |

trAtum mAta: akArshIt tvadishTa karaNAdrte na tasya phalam ||

Meaning and Comments:

mAta:! EmperumAn's daSAvatArams were undertaken to protect the people who are Your children. He does not have a choice but to do what You wish.

Sri VenkaTAdhvani Kavi concludes this stobakam by stating that everything our Lord does such as daSAvatAram for sAdhu paritrANam is for His PirATTi's MukhollAsam.

SrI Sriyayai nama:

॥ इति श्रीलक्ष्मी सहस्रे प्रयत्नस्तबकः ॥

|| iti SrI lakshmi sahasre prayatna stabaka: ||

