

# *Sri KshamaAshaDaSi Stotram*



Translation into English from the Tamil mUlam of Ahobila dAsan, Srirangam K. Sridharan SvAmi  
by

Sri Oppiliappan Kovil Varadachari SaThakopan &  
Sri Oppiliappan Kovil Srikanthan Veeraraghavan







॥ श्रीः ॥

# Sri KshamaAshoDaSi Stotram



Translation into English from the Tamil mUlam of  
Ahobila dAsan, Srirangam K. Sridharan SvAmi  
by  
SrI Oppiliappan Kovil Varadachari SaThakopan  
&  
SrI Oppiliappan Kovil Srikanthan Veeraraghavan

Sincere Thanks to:

- 1) SrIman Srinivasan Narayanan for proof reading, formatting and addition of Sanskrit/Tamil and Transliteration texts
- 2) SrI Murali Desikachari for eBook assembly and Cover design.

**Cover Picture:** SvAmi NammAzhvAr Moksham - SrIRangam

# CONTENTS

Introduction	1
taniyan	5
Slokams and Commentaries	7 - 34
Observation by SrI. V. Sadagopan	34





॥ श्रीः ॥

# ॥ श्री क्षमाषोडशिस्तोत्रम् ॥

## SrI KshamAshoDaSi Stotram

Translation by SrI. V. Sadagopan



### Introduction

#### **SrI KshamAshoDaSi stotram in celebration of the KshamA guNam of SrI RanganAtha**

Dear BhaktAs of SrIrangapura VihAran:

Please enjoy the delectable recitation of this sixteen Slokams and a nigamana Slokam composed by SrI VedAcArya BhaTTar, a descendant of the vamSam of KUResar. Actually, KUResar was the grandfather of the creator of this stotram.

SrImAn Sundar Kidambi SvAmi, the creator of the precious prapatti.com web site has provided the text of this stotram and transliterated the original Sanskrit mULam in to many other languages of India.

SrImAn Ahobila dAsan, Srirangam K. Sridharan has included this elegant and exclusive tribute to the KshamA guNam of the Lord of Srirangam and the unique role of KshamA guNam among the many auspicious guNams of SrI Ranganathan. SrImAn Sridharan has also provided the meanings and commentaries in Tamil on the individual Slokams of this stotram for our benefit. aDiyEn thanks SrImAn Sridharan for his permission to translate his essay in Tamil on SrI KshamAshoDaSi to English.

aDiyEn SrI Oppiliappan Koil Varadachari Sadagopan and my nephew, SrI Oppliappan Kovil Srikanthan Veeraraghavan seek the blessings of our AcAryAs and the divya dampatis of Srirangam to provide the meanings of the Slokams of SrI KshamAshoDaSi stotram. We will



follow closely SrImAn Sridharan's commentaries depicting the dialog between the Lord of Srirangam, who is the embodiment of the KshamA guNam and the repentant jIvan, who is eager to have his sins destroyed. The Lord has infinite patience, matchless forbearance, apAra kAruNyam and deep dayA. He listens to the sad appeals of the frightened jIvan and comes to his rescue. The Lord is moved by these woeful appeals of the suffering jIvan and chases away the sins and transgressions of the jIvan with great compassion.

Before delving deeply in to the sixteen Slokams of SrI KshamAshoDaSi stotram, let us inquire as why there is only sixteen (16) Slokams in this tribute of the VedAcArya BhaTTar, the grandson of KUReSar on one guNam (KshamA) of the Lord of Srirangam. It is well known that SvAmi DeSikan presented 108 Slokams in his dayA Satakam to eulogize the dayA guNam of Lord VenkaTeSa. SrI VedAcArya BhaTTar used only 16 Slokams on the single guNam of KshamA. This happened perhaps from Lord Ranganatha's conviction that His bhaktAs can be blessed with the clear comprehension of the single guNam of KshamA (Patience/PoRumai) in smaller number of Slokams compared to the other kalyANa guNams. The Lord of Srirangam felt there is no need therefore for a large number of Slokams to understand the power of His guNam named kshamA.

SrI Ranganathan's Vaibhavam as revealed by His guNams is huge. He is the nAyakan (YajamAnar) of Sriranga nAcchiyAr. He has the immeasurable aiSvarya as the Lord of Srirangam. He adorns the sceptre (செங்கோல் cenkOl) as the unquestioned possessor of the limitless wealth of Srirangam known otherwise as BhUloka VaikuNTham. His citadel has long and huge walls (நீள் மதில் அரங்கன் nIL matiL arangan). His boon granting power to those, who come to reside at His rAjadhAni is recognized as "வந்தாரை வாழ வைக்கும் தென்னரங்கன் vantArai vAzha vaikkum tennarangan". He also believes in His conviction that He will seek those who are dear to Him through His own efforts (நமக்கு ஆவாரை நாமே தேடிக்கொள்வோம் namaku AvArai nAmE tEDikkoLvOm). "namaku AvAr" refers to those AcAryAs (AptALs) whose company He cherishes. He has the skills to attract the great AcAryAs trained in ThoNDai MaNDalam such as Ramanuja, KureSar, SvAmi DeSikan to His rAjadhAni at the right time. He attracted ANDAL to Srirangam from Srivilliputthur, which made the father of ANDAL lament about his loss, PeriyAzhvAr laments (ஒரு மகளைச் செங்கண்மால்தான் கொண்டு போனான் oru makaLai cengkaNmaltAn koNDu pOnAn) and pulled away my only daughter to His power to steal the hearts of those long for Him as the overpowering, enchanting Lord, who took away



everything that belonged to them (கைப்பொருள்கள் முன்னமே கைக்கொண்டான் kaipporuLkaL munnamE kaikkoNDAn). Thus the Lord of Srirangam has innumerable and powerful guNAdisayams. That makes one wonder, whether any guNam was left out in His vast array of kalyANa guNams. It appears that there is one guNam seems to be "KshamA" that has not been widely celebrated in the form of stutis. In this context, kshamAshoDaSi stotram is the one and only stotram to celebrate the KshamA guNam of the Lord.

Note: Slokam 17, a kshamApaNa Slokam by Sri Vedacharyra BhaTTar was added from other sources. This Slokam was not in the Tamil mUlam with meanings by SrI Sridharan Swami.









॥ श्रीः ॥

॥ श्री क्षमाषोडशिस्तोत्रम् ॥

# Sri KshamAshoDaSi Stotram

Translation by SrI. V. Sadagopan



taniyan

यश्चक्रे रङ्गिणस्तोत्रं क्षमाषोडशिनामकम्।

वेदव्यासस्य तनयं वेदाचार्यं तमाश्रये ॥

yat cakre rangiNasstotram kshamAshoDaSi nAmakam |  
veda vyAsasya tanayam vedAcAryam tamASraye ||

**Meaning:** aDiyEn prostrates before SrI VedAcArya BhaTTar, who is the son of VedavyAsa BhaTTar. He is the One who blessed us all with the stotram of KshamAshoDaSi, which is about the KshAmA guNam of Lord Ranganatha.







# SLOKAMS AND COMMENTARIES







## SLOKAM 1

श्रीरङ्गेश ! यया करोषि जगतां सृष्टिप्रतिष्ठाक्षयान्  
अत्रामुत्र च भोगमक्षयसुखं मोक्षं च तत्तत्तृषाम्।  
त्वत्स्वातन्त्र्यमपास्य कल्पितजत्क्षेमाऽतिहृद्या स्वतः  
क्षान्तिस्ते करुणासखी विजयतां क्षेमाय सर्वात्मनाम्॥

SrIrangeAa! yayA karoshi jagatAm srshTi pratishThAkshayAn  
atrAmutra ca bhogamakshayasukham moksham ca tattat trshAm |  
tvat svAtantryamapAsya kalpitajagat kshemAti hradyA svataH  
kshAntiste karuNAsakhI vijayatAm kshemAya sarvAtmanAm ||

**avatArikai/Introduction:** BhaTTar praises here the KshamA guNam of SrI Ranganatha. One wonders whether it is appropriate to praise the KshamA guNam, which is subservient to the Lord instead of the Master of that guNam itself. Here, one recalls the portion of a Slokam from SrIrangeSa Purohitar, SrI ParASara BhaTTar.

In his SrIrangarAja stava Slokam, **bhagavataH tvarAyai namaH** (2.57), BhaTTar salutes the tvarai (speedy and agitated response/avasaram) of the Lord to rush to help. BhaTTar salutes there the guNam of the speedy response of the Lord to His bhakta, the moment He heard the painful cry of Gajendran appealing for help from the powerful jaws of the crocodile. The Lord dropped everything and rushed helter skelter to the Lotus pond without waiting for Garudan to take Him to the lotus pond, where the majestic Gajendran was battling the crocodile's steely grip of his foot. BhaTTar saluted the guNam (**tvarai**/speed of the Lord) instead of the Lord Himself, who is the owner/controller of that guNam. VedAcarya BhaTTar, the descendant of ParASara BhaTTar's vamSam followed his uncle's example of praising the Lord's guNam instead of the Master of that guNam. VedAcArya BhaTTar praised the KshamA guNam of Lord Ranganathan. The Lord has limitless auspicious guNams to praise. BhaTTar chose the KshamA guNam alone among the vast array of guNams. Why so is the question. The Lord sees all the sins that the jIvans accumulate. He wonders how His property, the jIvan is straying from His own upadeSams and those of the AcAryAs to travel on the righteous path and land in narakam (hell). The Lord is dismayed and agitated. Out of that anger, the Lord could ignore the option of punishing the jIvan. He has already

reminded in His gItopadeSam (16.19 – 'tAnaham') that he pushes down those who hate Him and harm His BhaktAs to be born as asurAs. One may ask how the Lord, the embodiment of patience and forbearance display the punishing guNam. How does such a KaruNA mUrti display the act of punishment? It fits because of His limitless independence (svatantram). If He chooses to punish, no one could stop Him. He could therefore mete out the punishment in case of those who deserve it. His KshamA guNam alone can stop His svAtantryam (independence). VedAcArya BhaTTar appeals to Lord Ranganatha to be in a state, where His KshamA guNam would be dominant for the benefit of all (kshemAya sarvAtmanAm). SrI BhaTTar addresses the KaruNA guNam as the friend of KshamA guNam (karuNA sakhi):

kshAntiste karuNAsakhI vijayatAm kshemAya sarvAtmanAm



**Meaning:** Oh RanganAtha! azhagiya manAvALA! - Oh Beautiful Bridegroom! You take care of the creation, protection and dissolution of this world through Your KshamA guNam. You bless the people of the world with the domestic bliss experienced by them through wife and children to the people of this world. After they leave this world, You bless them with aiSvaryaams like residence in Svarga lokam and other such enjoyable places. All of these vyApArams are made possible through Your KshamA guNam. This same guNam helps the world to enjoy the needed peace and stability and deflect the people towards You. May Your dayA guNam which serves as the friend to the KshamA guNam that makes all these possible have a long and victorious reign for the well-being of this world!

**Comments:** We come across the word 'karuNAsakhI' here. BhaTTar states that the dayA guNam of the Lord of Srirangam is a dear friend of His other guNam, kshamA.

Traditionally, dayA guNam is associated with Periya PirATTi, Sri RanganAyaki. One comes across such references in DayA Satakam also. If we state that KshamA has DayA Devi as Her dear friend, then it indicates that SriranganAcchiyaAr is a dear friend of KshamA as well. It is customary to describe who the friend (tOzhi) of which nAyaki is. The Slokam does not come out and state directly that KshamA devi is SriranganAcchiyaAr's tozhi). It is indicated that the KshamA Devi is the tOzhi of the dayA guNam (patience/poRumai) of the Lord, who is none other than Sri RanganAyaki. This description is correct since the dayA guNam of the Lord is SriranganAyaki. We can understand that BhUmi devi is the definition of poRumai. Andal is the amSam of BhUmi devi.





SrI ANDAL – SrI Rangam

Since Andal wedded Sri Ranganatha at Srirangam, she can be accepted as the nAyaki of Srirangam and SriranganAcchiyAr as the tOzhi of KshamA.

The creator of SrI KshamAshoDaSi stuti seems to suggest that he is seeking refuge at the sacred feet of Andal (the amSa bhUtai of BhUmi PiraTTi ) as his refuge.





## SLOKAM 2

पापानां प्रथमोऽस्म्यहं भवति चेच्छास्त्रं प्रमाणं परं  
श्रीरङ्गेश ! न विद्यतेऽत्र विशयस्सन्त्येव ते साक्षिणः।  
पृष्ठा तानधुना मयोदितमिदं सत्येन गृह्येत् चेत्  
सत्यं ह्युक्तमिति क्षमस्व भगवन् सर्वं तदस्मत्कृतम् ॥

pApAnAm prathamaH asmi aham bhavaticet SAstram pramANam  
param  
SrIrangeSa! na vidyate atra viSayaH santyeva te sAkshiNaH |  
prshTvA tAn adhuna mayoditamidam satyena grhyet cet  
satyam hyuktamiti kshamasva bhagavan sarvam tadasmatkrtam ||

**Meaning:** Oh Ranganatha! NamperumALE! I am the First among those who commit different kinds of sins. If you wonder why aDiyEn ranks myself as the top most sinner, You can look at my activities with Your SAstra pramANams and recognize that every one of my activities is a sinful one. aDiyEn has no doubt that they are all sinful activities. If you do not believe me, please ask the wind created by You and which never leaves me. After that, You will accept my claim as true. After that check, You will feel comfortable to forgive aDiyEn. The reason for the requested change in your decision from punishment to forgiving would be driven by Your surprise that I stated the truth and I am an exceptional one who is truthful in this world, where telling the truth and acceptance of one's sins is a rarity. Recognizing my truthfulness, please bear with me and forgive me.



**Comments:** Lord of Srirangam sees the jIvan standing before Him after committing so many sins and asks the question: "Oh jIvan! You have not committed any sins. Why then did you perform SaraNAgati to our Kshama devi?" It is His nature to ask such a question.

PeriyAzhvAr tirumozhi (4.9.2) –

தன்னடியார் திறத்தகத்துத் தாமரையாளாகிலும் சிதகுரைக்குமேல் என்னடியார் அது  
செய்வார்

tannaDiyAr tiRattakattut tAmaraiyALAkilum citakuraikku mEl  
ennaDiyAr atu ceyyAr

explains this forgiving nature of Yours.

You are the beholder of such svabhAvam. Knowing this innate nature of Yours, aDiyEn ventures to say: "Oh Lord! If you analyze my deeds according to Your rules, You might come to the conclusion that everything I do is counter to your SAstra rules." You might challenge me and ask whether there are any witnesses to certify that all my deeds are beyond the pale of the rules You have established." I will quickly respond to your query about any witness to my statement with the strength of tiruvAimozhi pAsuram (6.9.1):

நீராய் நிலனாய்த் தீயாய் காலாய் நெடுவானாய் சீரார் சுடர்களிரண்டாய்

nIrAy nilanAyt tIyAy kAlAy neDuvAnAy cIrAr cuDarkaLiraNDay

I will point out that all which surround me are all pervaded by Yourself and all that is created by you are my witnesses. After that rigorous examination, You will conclude that I am telling the truth and protect me through your KshamA guNam.





## SLOKAM 3

त्वत्क्षान्तिः खलु रङ्गराज ! महति तस्याः पुनस्तोषणे

पर्याप्तं न समस्तचेतनकृतं पापं ततो मामकम् ।

लक्ष्यं नेति न मोक्तुमर्हसि यतः कुत्रापि तुल्यो मया

नान्यस्मिच्छति पापकृत्तदधुना लब्धं तु नोपेक्ष्यताम् ॥

tvat kshAntiH khalu rangarAja ! mahati tasyAH punastoshaNe  
paryAptam na samastacetanakrtam pApam tato mAmAkam |  
lakshyam neti na moktumarhasi yataH kutrApi tulyo mayA  
nAnyassiddhyati pApakrt tadadhunA (tadanayA) labdham  
tu nopekshyatAm ||

**Introduction:** SrI Ranganathan accepts now that the jIvan standing before Him has told the truth and therefore He will protect him. After He made that decision, the Lord sees the many pApams committed by the jIvan.



**The Lord says:** I have been misled. This jIvan has such a big bundle of pApams. If the KshamA guNam of Mine destroys his sins, what can I do for the other sinners? This Slokam captures the dilemma of the Lord.

**Meaning:** Oh Rangaraja! Periya PerumALE!! If all the sins of the jIvans are added together and offered as food for KshamA, it would not satisfy Her as sufficient food to please Her. If that were so, what satisfaction can She get by accepting my miniscule food of sins compared to the huge bundle of sins united together? Oh Lord! Please do not consider my sins as insignificant and reject them. It is impossible for my sins to be equal to anyone else and reject them. The poet now throws a challenge to KshamA devi and says that his bundle of sins are too big as the size KshamA devi Herself. May your Lord skip evaluation of my bundle of sins thinking that it is too small. The poet fears that the Lord will not pay attention to the destruction of his sins.



## SLOKAM 4

पुण्यं पापमिति द्वयं खलु तयोः पूर्वेण यत्साध्यते  
तत्त्वद्विस्मृतिकारकं तनुभृतां रङ्गेश ! सञ्जायते।  
पाश्चात्यस्य तु यत्फलं तदिह ते दुःखच्छिदः स्मारकं  
तेनानेन कृतं तदेव शिशुनेत्यस्मत्कृतं क्षम्यताम्॥

puNyam pApam iti dvayam khalu tayoh pUrveNa yat sAdhyate  
tat tvat vismrti kArakam tanubhrtAm rangeSa ! sanjAyate |  
pAScAt yasya tu yat phalam tadiha te duHkhacchidaH smArakam  
tenAnena krtam tadeva SiSunet yasmat krtam kshamyatAm ||



**Meaning:** Oh SrI Ranganatha! In this world there are two entities (puNyam and pApam). When one's puNyam increases, one reaches the state of forgetting You. When the pApams increase, there is a lot of sorrow. It is because of the fear about the pApams and their consequences aDiyEn keeps always the thoughts about You, the remover of all sorrows. Please accept me as a sinner and bear with aDiyEn.

**Comments:** As a consequence of one's puNyams, one becomes blessed with huge wealth, big house, wife and children. The individual enjoys all these blessings. Immersed in such bliss, he does not think about the Lord. Those who are suffering from their accumulation of sins suffer in this world and keep calling the name of the Lord to get relief as a destroyer of their sins. The poet says that he thinks of the Lord all the time because of his huge sins. He observes jocularly that his constant remembrance of the Lord of Srirangam is the evidence for him to accumulate so much puNyams and that should put him in the front line of the jIvans waiting for Moksha sukham.









## SLOKAM 5

पुण्यं यत्तव पूजनं भवति चेत् तत्कर्तुरिष्टे कृते  
तत्स्याद्रङ्गपते ! कृतप्रतिकृतं सर्वेऽपि तत्कुर्वते।  
पापं चेदपराध एव भवतस्तत्कर्तृसंरक्षणे  
क्षान्तिस्ते निरुपाधिका निरुपमा लक्ष्यते तत्क्षम्यताम्॥

puNyam yat tava puJanam bhavati cet tatkarturishTe krte  
tat syAt rangapate ! krtapratikrtam sarve api tat kurvate |  
pApAm cet aparAdha eva bhavataH tatkartr-samrakshaNe  
kshAntiste nirupAdhika nirupama lakshyate tat kshamyatAm ||



**Introduction:** SrI Ranganathan heard the previous fourth Slokam and responded thus: "Oh BhaTTar! You are talking only about having committed sins. For Us to have affection for You, you should have accumulated even an iota of puNyam. Is not that so? Therefore, is it not more appropriate to protect the sinners over the puNyasAlis?"

**BhaTTar's response:**

**Meaning:** Oh SrI Ranganatha! aDiyEn does not forget Your upadeSam that the puNyams accumulated following the VarNASrama dharmams defined by You is in the form of Bhagavad ArAdhanam. If you choose to respond positively only to those fortunate ones, it will become a limited situation of Your helping those, who help You. It will be an act of "krta pratikrtam". We see it all the time in this universe of people helping those who help them. If you also persist in helping the puNyasAlis alone, where is the distinction between Yourself as sarveSvaran and the common folks? If however You protect and uplift only the ones who have accumulated pApams during the performances of kaimkaryams to You, Your Kshama guNam will then be recognized as spontaneous and not arising from any expectation of upakAram. Such a protective deed (**rakshaNa kAryam**) will not then be linked with any return help (**pratyupakAram**) from the sinner (pApi). You are then celebrated as the matchless One (**oppilA appan**) and Your noble and spontaneous Kshama guNam will not suffer any hAni (harm). It will stay as "nirupAtikam and nirupamam". Acting this way, You should bear with my accumulated sins through Your Kshama guNam.





## SLOKAM 6

न द्वित्राणि कृतान्यनेन निरयैर्नालं पुनः कल्पितैः  
पापानामिति मत्कृते तदधिकान् कर्तुं प्रवृत्ते त्वयि।  
तेभ्योऽप्यभ्यधिकानि तान्यहमपि क्षुद्रः करोमि क्षणात्  
तद्यत्नस्तव निष्फलः खलु भवेत् तत्ते क्षमैव क्षमा ॥

na dvitrANi krtAnyanena nirayaiH na alam punaH kalpitaiH  
pApAnAm iti matkrte tadadhikAn kartum pravrtte tvayi |  
tebhyaH api abhyadhikAni tAni aham api kshudraH karomi kshaNAt  
tat yatnas tava nishphalaH khalu bhavet tat te kshamA eva kshamA ||



**Introduction:** On hearing this line of argument by BhaTTar, the Lord of Srirangam, responded thus: "Oh BhaTTar! You cannot escape my punishments for your sins even if you advance many clever arguments to avoid the punishments. I cannot be cheated. BhaTTar heard this rebuttal from the Lord and came out with this sixth Slokam.

**Meaning:** Oh Periya PerumAL! After deciding to punish me for my sins, Your thoughts will run next along these lines: These jIvans have accumulated countless sins. The current space available at the existing narakams would not be sufficient to accommodate them there. I would have to create more narakams. Thus, You will go on creating more narakams. I will continue to generate huge bundles of sins in the shortest of time. There will be a competition between yourself and myself as the most powerful one. You will have a mighty defeat in this competition to create more narakams. Therefore, please forsake this unsuccessful punishment by You to me and suggest that You better bear my pApams.



## SLOKAM 7

संभूयाखिलपातकैर्बहुविधं स्वं स्वं फलं दीयतां  
सर्वं सद्यमिदं मम त्वयि हरे ! जाग्रत्यपि त्रातरि।  
दुःखाक्रान्तमवेक्ष्य मामिह जनो दुष्टाशयस्त्वद्गुणान्  
क्षान्त्यादीन् प्रति दुर्वचं यदि वदेत् सोढुं न तच्छक्यते॥

sambhUya akhilapAtakaiH bahuvidham svam svam phalam dIyatAm  
sarvam sahyAm idam mama tvayi hare ! jAgratyapi trAtari |  
duHkhAkrAntam aveshya mAm iha jano dushTASayaH tvat guNAn  
kshAntyAdIn prati durvacam yadi vadet soDhum na tat Sakyate ||



**Introduction:** Here BhaTTar states that he can bear any number and kind of punishments from the Lord except for a few. He describes which punishments he could not handle.

**Meaning:** Oh Ranganatha! I have performed many deeds fully knowing that they are sinful and would provoke Your anger and result in punishments. I know that they will lead to punishment by the Lord. In view of the eons of committing so many sins and undergoing punishments for them, I am used to experience the results of such punishments. Oh Lord! Your punishments become tolerable to me. I get used to these punishments. There are some people who get upset over the sufferings that I experience from Your punishments. These lowly men in a spirit of sympathy over my sufferings go around and say nasty things about Your KshamA guNam not doing its duties. They say: "What is this? My friend is experiencing all kinds of sufferings while Rangan is still here. If Arangan's KshamA is true, He could have forgiven these sins.

**Additional comments by Sri VS:** They will go on pulling down the noble name of Your KshamA guNam and say ignoble things that are not rooted in truth. I can put up with any number of punishments from You but cannot bear to listen to any slandering statements by those ill willed ones about Your KshamA guNam. "kshAntyAdIn prati durvacam yadi vadet soDhum na tat Sakyate" is the unconditional statement made by BhaTTar to the foul-mouthed ones. Therefore You should forebear me.







## SLOKAM 8

क्षान्तिर्नाम वरो गुणस्तव महान् श्रीरङ्गपृथ्वीपते !

सोऽयं सन्नपि सापराधनिवहाभावे न विद्योतते।

तस्मान्नैकविधापराधकरणे निष्ठावता नित्यशः

प्राप्नोत्येष मया प्रकाशमतुलं प्राप्स्याम्यहं च प्रथाम्॥

kshAntirnAma varo guNastava mahAn SrIrangaprthvIpate !  
so'yam san api sApArAdha nivah abhAve na vidyotate |  
tasmAn naikavidha aparAdha karaNe nishThAvatA nityaSaH  
prApnotyesha mayA prakASamatulam prApsyAmi aham  
ca prathAm ||



**Introduction:** On listening this declaration by BhaTTar, the Lord of Srirangam responded: "Oh BhaTTar! I have so many more auspicious guNams (**anantha KalyANa guNams**). Their vaibhavams are sufficient for Me. Some malign My kshamA guNam. Be that as it may, I do not pay attention. Just as You do not worry about all kinds of aPams and punishments for them, I am not paying attention to the slander on my kshamA guNam. I cannot put up with Your sins."

BhaTTar answers here his response to the Lord.

**Meaning:** "Oh My Lord! RangarAja! Although you have many auspicious and noble guNams, Your kshamA guNam is the greatest among them. That guNam of patience may not be displayed often and over time be forgotten, if there are not a bundle of people committing apacArams and sins to provoke Your anger and kindle Your desire to punish those sinners. I am the one who is intent on committing serious offenses and accumulate great bundles of sins. This leads to your forgotten guNam of kshAnti getting all the exposures that it does not get. aDiyEn gains however great fame by making the under exposed kshamA guNam bask in the lime light. The most noble and beautiful guNam (varo guNam) attains wide recognition due to my fervent efforts (**prApnoti yesha mayA prakASamatulam**) and vow to keep the bright search light on it and kshAnti guNam now thrives. I gain great fame (**prApyAsmi aham ca prathAm**)."





## SLOKAM 9

मत्पापक्षपणाय योजयसि चेद्धोरेण दण्डेने मां  
रङ्गाधीश्वर ! केवलाघकरणाद्दुःखं मम स्यान्महत् ।  
तद्द्रष्टुर्भवतोऽपि दुःखमतुलं घोरं दयाळो ! भवेत्  
तस्मात् तेऽपि सुखाय मत्कृतमिदं सर्वं त्वया क्षम्यताम् ॥

matpApa kshapaNaya yojayasi cet ghoreNa daNDene mAm  
rangAdhISvara ! kevalAgha karaNAt duHkham mama syAn mahat |  
tat drashTuH bhavataH api duHkham atulam ghoram dayALo ! bhavet  
tasmAt te api sukhAya matkrtaM idam sarvam tvayA kshamyatAm ||



**Introduction:** On hearing this response by BhaTTar, SrI Rangarajan responded as how strict He would be in punishing those who commit such aparAdhams. He declared that He cannot stay idle when the sinners commit apacArams that call for legitimate punishments to aparAdhis (sinners). Any amount of pleading and appeals for reconciliation would not help. They must experience the pain from the punishments.

In this Slokam, BhaTTar responds to the statement by the Lord of Srirangam.

**Meaning:** Oh Lord of Srirangam! I am the performer of many sinful activities. The pApams arising from such deeds can only diminish and ultimately get wiped out by experiencing them. Therefore, I have to accept the punishments meted out to me by You. Naturally, a lot of pain and sorrow result from going through such punishments. In this context, do You know what hAni (harm) will come to Your reputation hailed as parama kAruNikan and dayALu as You witness my sufferings? You will experience a lot more sorrow than myself because of Your dayA guNam. May You have forbearance and patience over my sins at least for the reason of reducing Your own sorrow!"



## SLOKAM 10

देव ! त्वां शरणं प्रपन्नमपि मां दुःखान्यनन्याश्रयं  
बाधन्ते यदि सर्वपापनिवहात् त्वां मोक्षयिष्याम्यहम्।  
इत्युक्तं तव वाक्यमर्थविधुरं जायेत यद्वा भवान्  
तत्राशक्त इति प्रथेत हि ततो मां रक्षतु त्वत्क्षमा ॥

deva! tvAm SaraNam prapannam api mAm duHkhAni -  
ananyASrayam  
bAdhante yadi sarvapApa nivahAt tvAm mokshayishyAmi aham |  
ityuktam tava vAKyamArtha vidhuram jAYeta yadvA bhavAn  
tatra aSakta iti pratheta hi tato mAm rakshatu tvatkshamA ||



**Introduction:** Here in this Slokam, BhaTTar reminds the Lord that His indifference against him will create a bad reputation for Him as One who does not keep His words declared in the middle of the Kurukshetra battle field. He uses the words of gItA's carama Slokam as His shield (KeDayam) and declares loudly, 'mAm rakshatu tvatkshamA'. May Your kshamA guNam protect me!" BhaTTar warns the Lord with affection. He hints that irreparable damage will be done to His name and reputation.

**Meaning:** Oh Ranganatha! Oh the Lord of the devAs! aDiyEn took refuge at Your Feet without seeking the protection of anyone else as commanded by your Gita commandment/vacanam, mAmekam SaraNam vraja. You say that my sins will make me suffer even after my seeking the protection of Your lotus feet. That makes Your assurance false (aham tvA sarva pApebhyo mokhshayishyAmi mA SucaH). We can only conclude that your assurances are not from a sarveSvaran but a roadside traveler. We have to conclude that Your words do not have the power of chasing away the sins. Therefore, please bear with my sins for this reason at least.





## SLOKAM 11

न त्वं क्षाम्यसि चेदिदं मम कृतं नास्त्यत्र काचित्क्षतिः  
पूर्वं यत्समभूत्तदेव हि पुनर्जायेत तज्जायताम्।  
यद्वा स्यादधिकं च सोऽपि सुमहान् लाभोऽस्तु मे तादृशः  
स्वामिन् ! दासजनस्तवायमधिकं स्वैरेण दूरीभवेत्॥

na tvam kshAmyasi cet idam mama krtam nAsti atra kAcit kshatiH  
pUrvam yat samabhUt tadeva hi punarjAyeta tat jAyatAm |  
yadvA syAt adhikam ca saH api sumahAn lAbhaH astu me tAdrSaH  
svAmin ! dAsajanaH tavAyamadhikam svaireNa dUrIbhavet ||



**Introduction:** After hearing the thin veiled threats of BhaTTar, Lord Ranganathan responded: "Oh BhaTTar! All of My carama Sloka vAkyams are aimed at those who have abandoned everything and sought My refuge. It is not relevant to You. Therefore, I will not show any kshamA to You."

**Meaning:** Oh Ranganatha! I have declared that I have no recourse to a safe abode other than You. You do not accept that statement and insist on punishing aDiyEn. I am not going to be affected by Your dour decision. You may ask why so? My response is, until now, I have been carrying a heavy load of my sins and exposed to sufferings. The impact of the new sins will not be greater than the old sins. There is nothing new here. I will go ahead experiencing it. If more suffering happens from

the new sins, then I will continue my journey comforted by the thought that something new happened that I did not experience before. Oh Lord! Have You thought what has happened to You under these circumstances? Did the thought arise in Your mind that I might leave You because of extending punishments to me instead of bearing with my sins?

**Comments:** We have to assume that the sins will interfere with BhaTTar approaching the Lord. We should not understand the Slokam to mean that BhaTTar left in anger because the Lord did not destroy the sins. When something dear to you leaves, the loss is Yours. Therefore, You should not let this happen. Your property like aDiyEn should not leave their Master. If you accept this line of reasoning, please order Your kshamA guNam to destroy my sins.





## SLOKAM 12

सोऽहं क्षुद्रतया जुगुप्सिततमं दुष्कर्म नित्यं स्मरन्  
कुर्वन् काममशुद्धरीतिरभवं श्रीरङ्गपृथ्वीपते ! ।  
एतत्ते महतो विशुद्धमनसा स्मर्तुं न युक्तं खलु  
क्षान्त्या विस्मर तत्ततोऽहमसुखान्मुक्तो भवेयं सुखी ॥

so'ham kshudratayA jugupsitatamam dushkarma nityam smaran  
kurvan kAmam aSuddharItiH abhavam SrIrangaprthvIpate ! |  
etat te mahato viSuddhamanasA smartum na yuktam khalu  
kshAntyA vismara tat tataH aham asukhAnmukto bhaveyam sukhI ||



**Introduction:** BhaTTar stood in front of the Lord with prayers that the Lord should not extend punishments due to his sins. Next, BhaTTar prayed that the mighty Lord does not descend down to the level of his sins.

**Meaning:** Oh Lord of Srirangam! Ranganatha! Due to my lowly status, aDiyEn has engaged in performing many sinful deeds. I keep thinking after such sinful deeds. You have such a noble disposition. If You begin to look at my sins with Your pure mind, You would be stuck with the thought about the dirt. For such an exalted person like You, the involvement with lowly things like my sins is not desirable. Therefore, please destroy my sins with Your kshamaA guNam. This act will be a one that bestows sukham to both of us.



## SLOKAM 13

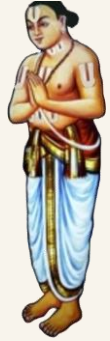
तत्तत्कर्मफलानुरूपमखिलो लोकस्त्वया सृज्यते  
तस्मात्कर्मवशंवदत्वमधिकं वक्तुं तवापि क्षमम्।  
श्रीरङ्गेश्वर ! तत्प्रशान्तिविधये क्षान्त्या निराकृत्य मे  
सर्वं पातकमाशु दर्शय भवत्स्वातन्त्र्यमत्युज्ज्वलम्॥

tat tat karma phalAnurUpam akhilaH lokaH tvayA srjyate  
tasmAt karma vaSamvadatvam adhikam vaktum tava api kshamam |  
SrIrangeSvara ! tat praSanti vidhaye kshAntya nirAkrtya me  
sarvam pAtakam ASu darSaya bhavat svAtantryam atyujjvalam ||



**Introduction:** On hearing this appeal by BhaTTar, the Lord responded thus: "Oh BhaTTar! We are at the stage of selecting the punishments for your sins. You have to receive the punishments. What can I do now?" BhaTTar makes another appeal.

**Meaning:** Oh Ranganatha! We all are under the influence of our karmAs. You are totally independent who is not under the control of the karmAs. Even when You are not under the influence of karmAs, You create devAs and human beings according to their karmAs: 'tat tat karma phalAnurUpam akhilaH lokaH tvayA srjyate'. The thought of Yourself being controlled by Your karmAs is difficult to accept. Please retain Your independence (**svAtantryam**) and bear with my pApams. Your full svAtantryam will be revealed by such acts.









Translation by SrI. Srikanthan Veeraraghavan

## SLOKAM 14

श्रीरङ्गेश ! वचो मदीयमधुना व्यक्तं त्वया श्रूयतां  
पुण्यं तत्फलसङ्गमात्रविरहाद्भूयो न मां प्राप्नुयात्।  
पापं नैव तथा फलं वितनुते शक्यं न तद्वारणं  
तत्क्षान्त्या तव शक्यमेव तदिदं सद्यस्त्वया कल्प्यताम्॥

SrIrangeSa ! vaco madIyam adhuna vyaktam tvayA SrUyatAm  
puNyam tat phalasanga mAtra virahAt bhUyaH na mAm prApnuyAt |  
pApam naiva tathA phalam vitanute Sakyam na tadvAraNam  
tat kshAntyA tava Sakyam eva tat idam sadyaH tvayA kalpyatAm ||



**Introduction:** Lord Ranganatha smiled at BhaTTar and said, "By remaining detached to those sins that would lead to the cycle of karma could be overcome. Why not you practice that?"

BhaTTar responds to this:

**Meaning:** "Oh Periya PerumALE! Azhagiya MaNavALA! Please listen to me keenly. There are always differences in the fruits of good and sinful deeds. One will be able to realise and enjoy the fruits of good deeds only if he wishes, else he will not be able to realise those fruits. Therefore remaining resolute is related only to those fruits of the good deeds whereas it is not so in the case of sinful deeds, Whether one likes it or not one has to undergo the consequences of the sinful deeds, i.e., one has to necessarily undergo the consequences of those sinful deeds and there is no escaping that. (No amount of compensatory measures would diminish the effects of those sinful deeds is the essence of the statement) Therefore, You are the One who can remove those ill effects of the sinful deeds through your kshamA, hence please offer the kshamA and bless me."





## SLOKAM 15

श्रीरङ्गेश्वर ! पुण्यपापफलयोः स्वाधीनतां कुर्वतोः  
सर्वेषां सुखदुःखयोः स्वयमहं मग्नाशयो मामपि।  
स्मर्तुं न प्रभवामि किं पुनरहं त्वामन्तरन्तः स्थितं  
तत्ते त्वं क्षमया निरस्य कुरु मे त्वद्धानयोग्यां दशाम्॥

SrIrangeSvara ! puNya pApa phalayoH svAdhInatAm kurvatoH  
sarveshAm sukha duHkhayoH svayam aham magna ASayaHo -  
mAm api |  
smartum na prabhavAmi kim punaH aham tvAm antaH -  
antaH sthitam -  
tat te tvam kshamayA nirasya kuru me tvat dhyAna yogyAm  
daSAm ||



**Introduction:** On listening to this, SrI Ranganatha responds saying, "Even if someone has committed loads of sins, it is enough if they think of Me a little bit. Therefore, why not keep thinking of Me and overcome the consequences of the cycle of Karma" .

**BhaTTar replies to this:**

**Meaning:** I am entangled in the cycle of Karma and am afflicted by the results of the noble and sinful deeds to undergo the resultant happiness or sorrowfulness. Such a situation prevents me totally from understanding and reflecting on the true nature of my AtmA. Such being the case how could I contemplate and reflect upon You who is installed in the space within my heart called 'dhahara'. Therefore, You Yourself facilitate the removal of affliction and entanglement though your kshamA and bless me with the state of mind wherein I will be reflecting and praying on You all the time.



## SLOKAM 16

अल्पं चेदनवेक्षणीयसरणावारोप्यतां मत्कृतं  
किञ्चिद्भूरि भवेदिदं यदि गुरुन् संप्रेक्ष्य मे त्यज्यताम्।  
यद्वाऽनन्तमनन्तवैभवजुषो रङ्गक्षमावल्लभ !  
त्वत्क्षान्त्याः खलु लक्ष्यतामनुगुणामानीयतां तत्त्वया ॥

alpam cet anavekshaNIya saraNau AropyatAm matkrtaM  
kincit bhUri bhavet idam yadi gurUn samprekshya me tyajyatAm |  
yadvA anantam anantavaibhava jushaH ranga kshamAvallabha !  
tvat kshAntyAH khalu lakshyatAm anuguNAm AnIyatAm tat tvayA ||



**Introduction:** BhaTTar submits to the Lord, his appeal with the intention of overcoming all those accumulated sins even if it involves passage of several of YugAs.

**Meaning:** Oh Lord Srirangaraja! If my sins are smaller in nature, You may choose to ignore them out of Your bountiful mercy. In case You feel they are slightly more, You may choose to condone the same in view of the service rendered to You by my ancestors. In case You feel that my sins are huge, You may think 'here is an opportunity for Me to show compassion' and shower Your blessing on me with your kshamA.





## SLOKAM 17

सन्यक्तसर्वविहित क्रियमर्थकाम

श्रद्धालुमन्वहमनुष्ठितनिघकृत्यम्।

अत्यन्तनास्तिकमनात्मगुणोपपन्नं

मां रङ्गराज ! परया कृपया क्षमस्व ॥

sanyakta sarva vihita kriyam artha kAma  
SraddhAlum anvaham anushThita nidya krtyam |  
Atyanta nAstikam anAtmaguNa upapannam  
mAm rangarAja! parayA krpayA kshamasva |



**Meaning:** Oh SrI Rangaraja! aDiyEn totally abandoned the anushThAnam of nimitta kAryams ordained in SAstrAs, deeply indulging in artha kAmam (wealth and pleasure) always doing bad deeds which are forbidden by SastrAs, being an atheist (nAstikan) and with full of bad inappropriate/inauspicious guNams. aDiyEn prays for forgiveness by Your parama krupA.



## SLOKAM 18

श्रीमान् कूरान्ववाये कलशजलनिधौ कौस्तुभाभोऽवतीर्णः  
श्रीवेदव्यासभट्टारकतनयवरो रङ्गराजस्य हृद्यः।  
वेदाचार्याभिदानो (वेदाचार्यग्र्यनामा) विदितगुणगणो रङ्गिणः स्तोत्रमेतत्  
चक्रे नित्याभिजप्यं सकलतनुभृतां सर्वपापापनुत्त्यै ॥

SrImAn kUrAnvavAye kalaSa jalanidhau kaustubhAbhaH avatIrNaH  
SrIvedavyAsa bhaTTAraka tanayavaraH rangarAjasya hradyaH |  
vedAcAryAbhidAno (vedAcAryagryanAmA) viditaguNagaNaH -  
rangiNaH stotram etat  
cakre nitya abhijapyam sakala tanubhrtAm sarvapApa apnuttyai ||

**Meaning:** The esteemed vamSam (lineage) of SvAmi KUratzhvAn is like tiruppArkaDal, the Milky Ocean and shining like the KaustubhamaNi, SrI VedAcArya BhaTTar, the tirukumArar of SrI VedavyAsa BhaTTar, bestowed with noble guNams. BhaTTar was very dear to SrI Ranganatha through his service which made the Lord so very joyous of BhaTTar. This VedAcAryar has presented this stotram on Sri Ranganatha for the sake of all the jIvans to offer their prayers to SrI Ranganatha to seek His blessings for get rid off the pApams accumulated by them.

**Note:** This Slokam was composed by one of the SishyAs of SrI VedAcArya BhaTTar and not by BhaTTar.

**Observation by Sri. V. Sadagopan:**

The 11th stabakam, 'kshAnti stabakam' of SrI Lakshmi sahasram composed by ArasANipAlai SrI Venkatdvari SvAmi deals with KshAnti guNam of MahAlakshmi. KshAnti and KshamA could be interchangeably used since both mean patience and forbearance. The comparisons between these two SrI sUktis on kshamA guNam of the divya dampatis is interesting.

SrI kshamAshoDasi stotram samAptam

SrIranganAyaki tAyAr sameta SrIranganAtha parabrahmaNe namaH









