Thanks are due solely to Srimathi Vishalakshi Ramani, Sri Durgadasanji and Sri N.R.Ranganathanji, who are members of the www.tamilbrahmins.com website, for their intelligent, careful and untiring contributions of the text and commentaries. The Tamil text and commentary is by Srimathi Vishalakshi Ramani, while the English commentaries are by Sri Durgadasanji, Sri N.R.Ranganathanji and another person from another website. The introduction in English is by Sri P.R. Ramachanderji. It may be noted that Sri P.R.Ramachanderji has done yeoman service by translating many Sanskrit Verses into English, to make it easy for those, who are not familiar with Sanskrit language, to enjoy the beauty and significance of the meanings of these verses in English.

I have made some minor changes and added relevant comments, where the English comments were not available/sufficient, as I felt necessary. I have also added some relevant teachings of Sri Ramana Maharishi for the purpose of comparison and better appreciation of this very great and nice devotional composition. If there is any mistake in the corrections, or in the Tamil and English text and commentaries, the blame is entirely mine - Ramesh Ramanan.

There are many references to Lalitha Sahasranamam in this Aanthaadhi. For instance:
Verse 2; Veda Janani in Lalitha Sahasranama
Verse 4: Thaapasaaradhya in Lalitha Sahasranama
Verse 5: Thakaraasa Roopini in Lalitha Sahasranama
Verse 13: Shristi Karthri; Gopthri Govinda Roopini; Samhaarini; Rudra Roopa in Lalitha Sahasranama
Verse 20: Chandra Mandala Madhyagaa in Lalitha Sahasranama
Verse 24: Sarva Vyaadhi Prashamani in Lalitha Sahasranama

Only some references have been given, reflecting the meaning of some of the verses of Abhirami Andhathi. There are many more layers of meanings for each of these verses. Some references are also found in Sri Devi bhagavatham, which have not been mentioned by the late Sri Ki Va Jagannathan.
தி அம்மன் பல்லு தோற்று தோண்டு, கட்டு தெற்களைத் பின்புறுப்பில், அரசியல் கல்வி பின்னணி. கிளைத்தகவே நாத்தும். மும்பை நாராயா, ஏ போன்று புனேப்படுத்தலாம், நன்று இல்லையென, நூற்று பத்தியின் காலம் திருமுனைந்தன. தங்களுக்கு நோய்வந ஆர்வாகி அம்மனில் அவன்கு பக்தி வாழ்க்கை. அவன் அதிசயம் புனிதமாகக் கேத்து.

தனியுரியதன் சக்தியால் தேவ பிரித்தை பாதுகாப்பு போல விளையும் புனேப்படுத்தலாம். குறுக்கு சாதனை கூறுக்கு அவன்கு திதிகளுக்கு செஞ்சி விட்டார்கள்.

சோமசனாகுரங்காலத்தான் குடிட அருங்காட்சியாக, பல்லும் ஆர்வத்தான நிதி காலத்து கலந்து. அவளேனில் அதன் கீழில் வருங்கள் வல்லு தனிகள் வேண்டும்படி, தன்னிகள் ஆர்வேட்டில் வருங்களே கோரினார்கள். ஆர்வத்துக்கு வருகையில் தன் கூறாக மலரே அவன்கு கட்டு முக்கியமாக நான்கால் ஆர்வாகியுள்ளனர் பல்லு.

ஏனெனில் நூற்றை ஆற்றாக்கிய ஆகத் தோன்ற புறநூற்றாண்டுக்கு கிளைத்தகவே எளிதம் ஆகிறது. இல்லையும் ஆர்வத்தான நிதி அம்மனில் பல்லுக்கு பலாசர். குண்டு சாண்டு பலரும் விளையும் உள்ளிட்டு முக்கியம் கூறி வேண்டும்.

சாத்தியமான பலரும் விளையும் உள்ளிட்டு முக்கியம் கூறி வேண்டும்.
Abhirami is the Goddess of Thirukadayur near MayiladuThurai town of Tamil Nadu. The Lord Shiva who presides over the temple is called Amritha Gateswarar. It is believed that while transporting the Nectar (Amritha) which they got by churning the ocean of milk, the Devas kept a pot of Amritha in Thirukadayur. This pot became one with the land and became the siva linga. It is also believed that it is at this temple that the Sage Markandeya prayed Lord Shiva and could avoid death forever.

Abhirami means “She who is attractive every moment of time”. This goddess is believed to be extremely powerful and fulfills the wishes of all her devotees. One of her great devotees of the past was Abhirama Bhattar. He was so much her devotee that he never used to think of any other thing except her. This made him look like a mad man. People even suspected him of practicing evil rites. One day Raja Serfoji, the Mahratta king who was ruling over Tanjore visited the temple. The Archakas told him about Abhirama Bhattar.

The king while returning to the palace, casually asked Abhirama Bhattar the Thithi. Abhirama Bhattar, who was at the time seeing the Goddess in his reverie, answered that it was Pournami (Full moon). Raja went his way.
But actually, the day was Amavasya (New moon). Bhattar realized his mistake soon after the King had left and felt extremely sorry. He then set up a huge fire-pit with a swing supported by 100 rope hangings and standing on the swing, He began to compose this glorious Abhiramai Anthadhi, in praise of Mother Abhirami, beseeching the Mother Goddess to prove that he was only an humble instrument in her divine hands and that whatever he had uttered must come to pass by Her divine Grace. As soon as one stanza was completed, he cut one of the 100 ropes supporting the swing.

He composed the stanzas in such a way that the first word of a stanza was the last word of previous stanza (this style of poem is called Anthadhi meaning end-start). When he completed the 79th stanza, the Goddess appeared before him, took her Thatanka (a diamond ear-ring) from one of her ears and threw it in the sky, where it stood. This was so sparkling that it appeared like a full moon. The Goddess also ordered Abhirama Bhattar to complete his verses. He continued and ended with 100 stanzas. Raja Serfoji realized how great Abhirama Bhattar was and honoured him.

Each stanza of the poem Abhirami Andhathi is a gem of poetry in itself. The language is not the spoken Tamil and this was further complicated by the fact that the first word of the next stanza should be the last word of the previous stanza, making the thought process of the stanzas entwined.

Now, let us see the Text beginning with the invocatory prayer to Sri Ganeshji.

தாது அமது கணபதி நி'கு காலமாணை கட்டும மின்னை சீதை அபினம் அபிதாதி எடுப்பு என்ன சிற்பம் என்ன திருத்திய விளையாட்டு
காது அமது பாச்சா கையேற்று கையேற்று கனது பகுதியில் நி'கு காலமாணை காலமாணை நி'கு காலமாணை
காலத்தில் புதுவை, சமவெளி பராமரிப்பு சுற்றுச்சூழல், கிளையை வளர்வு பாதுகாப்பு விவாதங்கள் படையிடப்பட்டன! கி மிகுதிநிறுவன தொழிலியல் துறந்த விளக்கம்! ஒவ்வொரு நாட்டின் காலத்திலும் பதில் ஏற்பட்ட அறிவுகள் அன்றுவிலையில் குறி பதில் பல்வேறு ஆராய்ச்சிகள் செய்யப்படுகின்றன. தொழிலாட்சிகள் சார்ந்து கிளை பற்றிய விளக்கங்களை அறிவுகள் வழங்கவும் பின்னர் தொழிலாட்சிகளை செயல்படுத்துவதற்கு பல்வேறு விளக்கங்களை கையாளியல்படுத்தப்படுகின்றன. கி மிகுதிநிறுவன நிறுவன வல்லுனர் தொழிலாட்சிகளிடமில்லை கிளையை வளர்வு பாதுகாப்பு விவாதங்களின் படைப்படையில் பதில் ஏற்பட்ட அறிவுகள் அன்றுவிலையில் குறி பதில் பல்வேறு ஆராய்ச்சிகள் செய்யப்படுகின்றன. தொழிலாட்சிகள் சார்ந்து கி மிகுதிநிறுவன வல்லுனர் தொழிலாட்சிகளிடமில்லை கிளையை வளர்வு பாதுகாப்பு விவாதங்களின் படைப்படையில் பதில் ஏற்பட்ட அறிவுகள் அன்றுச் செயல்படுத்தப்படுகின்றன.
In Sanskrit Literature, with which Sri Bhattar was obviously familiar, the ancient poets and scholars used to compose a invocatory verse, addressed mainly to Sri Ganesha, who is the Prathama Poojya among all deities, or their chosen deity, to ward off any and all troubles which could impede the successful completion of their literary work. Sri Bhattar devoutly follows this tradition here by invoking the Grace of Sri Ganesha of Thillai.

The black-bodied Sri Ganapathi, the son of Uma, who has occupied the left side of the Lord Shiva of Chidambaram/Thillai, who is wearing the Konrai and Shanbaka flowers, may you always bless me so that my composition of Abhirami Anthaadhi in praise of the very well-famed Protectress of the seven worlds, Mother Abhirami.

**Note:** There is an image of Sri Ganesha at the Sri Abhirami temple in Tirukkadaiyur itself, where the composition is being sung for the very first time, when Sri Bhattar is standing on a
swing above the fire-pit dug by himself. Yet, Sri Bhattar is not invoking His Grace for the success of his composition of Sri Abhirami Anthaadhi. He has invoked the blessings of Sri Ganesha at Chidambaram Shiva Temple. Why so?

The image of Ganesha in Tirukkadaiyur was unsculpted and Swamyambhootha Vinayakar. It is also called Pollaadha or Pollaap Pillaiyaar in Tamil (the word ‘Polla,’ has two very different meanings, one of them being ‘unsculpted’ and the other meaning being ‘notorious/mischievous.’

Sri Abhirami Bhattar is facing a very critical test of his spiritual genuineness, while composing Sri Abhirami Anthaadhi and he does not want the Ganesha of Tirukkadaiyur to play spoilsport, by assuming the mischievous (Pollaadha Pillaiyaar) role. So, he plays safe, by invoking the divine Grace of the Sri Ganesha of the Chidambaram Shiva Temple, also known as Thillai.

The above interpretation was given by Sollin Selvar Sri Kalyanaraman, a disciple of Sri Kirupananda Vaariyaar Swamigal during a discourse. It is interesting to note that Sri Abhayambikai Bhattar, who appeared later around 1770 AD and composed Abhayambikai Shathakam in praise of Mother Goddess Abhyambikai of Mayiladuthurai in Tamil Nadu, also invokes the Grace, not of the Sri Ganesha in Mayiladuthurai itself, but of the Sri Ganesha of Chidambaram or Thillai. This may mean that the Divine Presence (Saannidhya Balam) of Sri Ganesha in Chidambaram is much more powerful than the Divine Presence of Sri Ganesha in either Thirukkadiyur, or Mayilaaduthurai. It is worth pointing out here that for Saivite Brahmins of Tamil Nadu, the word ‘Koil,’ or ‘Kovil’ directly and mainly refers to the Lord Shiva Temple in Chidambaram
first and foremost, though the term is used to refer to any Hindu temple in general.

To gain Sadvidya and True Knowledge
In the very first sloka itself, we can find similarities with Lalitha Sahasranama. The word starting with ‘Sinduraruna vigraham’ and here as ‘Udhikindra Sengadhir’. Also in this verse itself, battar refers that Devi has been worshipped by both Goddess Lakshmi and Saraswathi (Unarvudoyor Madhikkindra manickkam refers to Goddess Saraswathi), (Malar kamalai thudikindra refers to Goddess Lakshmi). Similarly, the word ‘Maadhulampodhu’ refers to the petal of ‘Madhulam flower,’ but it also gives a meaning that ‘Maadhu+ulam’ (heart of a lady) (The heart of a lady will be filled with lakhs and lakhs of colours, which change always and are bright and colourful). If we take the second meaning, it shows us that the colour of Devi is also like that, which cannot be defined, like that of a lady's heart.

In the yogic ways, Ambal (Mother Goddess) has the the colour of the rising sun in the Mooladhara Chakra. When the yogis raise her upwards [through Kundalini Yoga, or other Yogic methods] (Unarvudailyor madhikkindra), she turns into the colour of manickkam and enters into the next chakra. When she enters into the hrudhaya kamala [heart-lotus], she takes the colour of lightning. In this same colour, she passes from the manipooraka Chakra to Anahatha Chakra (In Manipooraka Chakra, the name itself of Ambal is ‘Minnal Mohini.’ When she enters the Vishuddhi Chakra, she mingles with Swami (Lord Shiva) and hence, assumes the colour of Kunkuma.
Shiva will be pure white and Ambal will be pure red. In the combined thejas, all the other colours get merged. In this same way, she stands in the Ajna Chakra, as the mingled form, where we should think of her as fully light in the combination of soorya, chandra and agni. Hence, in this Verse, Bhattar refers to all these colours.

We should also note that all the things mentioned here as ‘mangala vasthus’ (Things of highly auspicious quality and status), which means that the thejas (spiritual radiance) of Devi remains in all the auspicious things (indirectly, in the minds of highly auspicious people).

The word ‘Vizhutthunai’ used in the last line of the first verse above needs to be clearly understood. This word means that Mother Abhirami is the only, the best, unfailing and ever-sustaining support of Sri Bhattar and all devotees.

What do we do when we want to get something done by a person? We will first analyse whether that person is capable of achieving that job. Only then, we will approach that person and convey our wish to him/her. Hence, in the introductory Verse itself, Bhattar conveys all the highly auspicious characteristics of Ambal and also her prestigious position that she is worshipped even by both Lakshmi and Saraswathi.

The similarities between Lalitha Sahasranaamam, Soundarya Lahari and Abhirami Anthaathi evoke great wonder. However, the authors Sri Hayagriva, Adi Sankara Bhagavathpadha and Abhirami Bhattar all individually being great Devi Upaasakaas in their own way, have given us these great religious treasures for Paaraayanam.

Many thanks to Srimathi Visalakshi Ramani, Sri Durgadasanji and Sri N.R.Ranganathanji for presenting Abhirami Anthaaadhhi with meaning in Tamil and English.
Mother Abhirami alone is Everything/To reunite the separated

2. In the first Verse, Bhattar has just introduced us the name only as ‘Abhirami.’ In the second Verse, he gives some more intro about her to us. In this Verse, the order goes like this ‘Thunai, Deivam, Petra thaai.’ God is superior to friends. We can think the order of ‘Maatha, Pitha, guru and God’ and also think that the order in this Verse is of a wrong kind. But why it has been said Thus? A friend is just a friend. A God is also like that only. But the mother (that too specifically ‘Petra thaai’) is a good friend and also God for the child and she turns like that according to the scenario, which she finds just by looking the face of her child. She is the one, who should be worshipped by the child under all circumstances. Only she should be all for the child.

That is why, Bhattar gave importance to the mother and also introduces Abirami as our mother.

She herself is the vedas. She is the branches and roots of vedas. Why is this information mixed here, when describing Her as the Mother? This is actually to explain to us that the Vedas are also our Mother. ‘Veda Maatha,’ who protects us from adharma. She is no other than our Ambal, who is all filled with compassion towards all.

How do we introduce someone to others? We will praise his talents, his capabilities, his wealth, etc. If Bhattar introduces Ambal as ‘Bhairavi, panchami, Vanjar uyravi unnum uyar chandi kali’ like this, will we accept it? So, he introduces us Ambal, as if she is standing in front of us. She has been mentioned as ‘Thiripura Sundari’ holding a sugarcane and 5 flower arrows.

See again, the wordings of Bhattar. When we introduce a person, we should not be overawed by him. If Bhattar simply states that she is holding a bow and arrows, our human minds will not accept her as the mother. So, he refers to the bow and arrows as ‘Poonganai’
(Floral arrows’). Even that is also not enough. Again, he states that ‘Pani malar poonganai’ (Floral arrows dipped in ice).

Where is Mother Abhirami? She is actually in Kailasha. A mountain filled with icy glaciers. In ice, the flowers will not fade. But we should also know that in ice, flowers will not blossom (Even in our house, we can watch during the season of December-January, the size of flowers will be small. They all remain as ‘buds-Mokku’). But here, Bhattar states that she has five flowers dipped with ice. This shows the Grace of Ambal. He also refers to even the paashaankusham as ‘Men paasangusam’ (soft). This description is intended to make us aware that they are not actually weapons to destroy.

Five arrows- Our 5 indriyas  
Sugarcane bow- Our mind  
Paasham- Raagam  
Ankusham- reins in the form of Krodha, dvesham

She has conquered all these silly things and holds them under her control in her hands just to protect us.

3. அறி|த¢ ெசறி|த¢/சசாரப|த ந”uக  
அறி|ெசறி|ெவ¯ அறியா மைறைய;  
அறி|¢ ெகாzž ெசறி|ேத}  
தி¯ேவெவ¯வŽ~ |ேத}  
நி} அ}பƫகள} ெப¯ைமைய மதிtகாத த”வŽைனயாள puddik koi|ேத}  
3. To get rid of Worldly Bondages
After the formal introduction, Bhattar says that he has realized the total knowledge of all the shrutis (vedas). A word, which he uses here must be noted (Evarum ariyaa maraiyai), it means no one has known the scriptures in their proper terms. In fact, the Vedas are perfectly called as ‘Marai’ in Tamil (meaning not directly visible, detectable,
understandable, etc.). But Bhattar here says that he has found that knowledge too. How did he obtain the knowledge of that?

In the next line of the verse, he has also says that after he has placed his head at the holy feet of Devi, he obtained the divine knowledge of all the scriptures and has also distanced himself from the people, who are not blessed enough to understand, rejoice and revel in the glories of the devotees of the Divine Mother, who is filled with divine Grace. In this Verse, he called Devi as ‘Thiruve.’ It means that her feet are Lakshmi and Saraswathi (he got the complete knowledge and also he referred to Ambal as Thiruve’). He also concludes that he was even afraid of the people, who not being the devotees of the Divine Mother, would definitely fall into the most condemned hell (He was afraid of associating with them, as that very association with them would surely lead him to hell).

What is the message conveyed in this Verse? You may get the ocean of knowledge and wealth. But without the friendship of true devotees (sathsang), you cannot reach divinely higher positions. In fact if you act against this, then, only what Bhattar mentioned in this Verse will happen.

One more thing to note is that Bhattar has clearly said that he has obtained all the knowledge. But after that, what he is telling. (Cherinidhen—which means he just get clarified/cherished). What he gets clarified? That his the Divine Mother, is the only Goddess and she is the Mother of the Vedas also. She is the knowledge and wealth. She has to be worshipped. One should mingle only with true devotees. All these details, he gets clarified after obtaining the clear knowledge.


4. May you always inspire and be present in my intellect at all times/Tao gain High Positions

In this Verse, Bhattar enumerates the order of creation as follows: human beings, Devas and sages. Why do the sages come after the Devas? This is mainly the order of knowledge. Human beings have the least knowledge compared to that of the Devas, while the sages have more knowledge than the Devas. Sometimes, sages are equated with God. Whenever, we think of Devi, we should think of some sages too (Hayagreeva, Agastya, Lopamudra Devi, Maarkandeya, etc.).

The sages are considered to be superior to the Devas and human beings. All of them worship the Lotus feet of Devi. Here, Bhattar teaches us ‘how to worship the God (Kuni tharum), you have to bend so that your head, touches the feet of God (Do Shashtanga Pranaama). Even great people like sages are worshipping the feet of Amba in that manner. The word ‘komalam’ means, ‘soft,’ ‘lotus’ and ‘gold.’ Here, all these meanings are applicable. In this Verse, the line ‘komalame kondrai vaar sadai mel’ gives us different meanings.

‘kunitharum sevadi komalame kondrai vaar sadai mel’
When this sentence is considered, without any breaks, it means that even Lord Shiva is holding the holy Lotus Feet of Ambal, which is always worshipped by the sages, Devas and human beings. 2. If we break that into, Kunitharum sevadi komalame, and then, kondrai vaar sadai mel, the usual meaning is derived.

This is an important Verse, because, in this Verse, the Saulabhya of Swami has been stated very clearly. Bhattar has not clearly said: ‘You come with your husband.’ He has stressed some more points about Lord Shiva. When describing the Mother Goddess, he has praised the Lotus Feet of Devi (Thiruvadi-Lotus Feet). When describing Lord Shiva, he has praised his head (Thiru Mudi).
Generally, when one praises or describes a Female Goddess, the order followed is as ‘Kesaadhi Paadhandha Varnana’ (starting from the Head to the Feet) and vice-versa for male deities. We can see that in Soundarya Lahari where, Sri Shankara describes the Mother Goddess from the Head to the Feet (Kesaadhi Paadhandha Varnana) and Siva Paadhaadadi Keshaantha Varnana Sthothram and Vishnu Paadhaadadi Keshaantha Sthothram, where Sri Shankara describes the Deity (Lord Shiva and Lord Vishnu from the Feet to the Head). But here in Abhirami Anthaadhi, Bhattar does a Padahadhi Keshaantha Varnana of the Deity, in the opposite manner. It only means that Bhattar has clearly established that there is no difference at all between Swami and Ambal. We should never consider them as two separate Deities. Wherever he finds it appropriate, he emphatically declares that he is absolutely in need of the Grace of both Lord Shiva and Ambal.

One important point to note here is that Sri Bhattar ranks the Grace of the Swami (Lord Shiva) even a step above that of the Grace of Ambal ‘Everyone is worshipping the Lotus Feet of Ambal.’ But, Moon, Ganges, Kondrai flower and Snake are all there residing in the head of Sri Parameswara. It means all their legs are on the head of Swami.

This shows how Simple (Saulabhya-Easily available and obtainable, the Aashuthoshi-Easily satisfied Swami (Lord Shiva) is and how much Grace he bestows on his devotees. He is even ready to take them on his head and show a step higher than himself. Also, the word ‘pani tharum.’ Shiva-shakthi are residing in kailash only. (Ice mountain). The question is whether the moon got the ice from there, or, because of the presence of moon, the place got the ice?

It is mainly because of the Grace of Swami, the moon is providing ice. Observe the apparent contradictions shown in this Verse and the capability of Lord Shiva, the Swami to hold mutually contradictory things in one place easily.

The Moon is is showering ice and, in its presence, everything will be converted into ice. But, the Ganges is also there in the same place. She is flowing from there. In the presence of cold weather, water will be frozen into ice and will stagnate and will not flow. But, here both are performing their respective tasks, irrespective of the
environment. How is this possible? It is because of the Grace of Swami. Also note that the snake is the enemy of the moon. (Snake Kethu will swallow, or engulf the Moon during Lunar eclipse (Chandra Grahana according to Hindu Mythology). But here, the Moon is also free and the snake is also quiet on the Divine Head of the Lord Shiva.

Lord Shiva is controlling all these bedhabedhams (differences). The usage of words by Bhattar is like nectar. Analyze the word ‘padaitha’. It means ‘having,’ or ‘created’. Here also, both these meanings are applicable. Only God has created Ganges and the moon and they are residing on his head itself. Bhattar is requesting Devi that she should come along with her such nice and divine husband and reside in his heart, mind and intellect forever.

5. போருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை
பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை, பெருண்டியச் செய்து மூழுக்கும் வலித கீர்த்தனை.

To get rid of Worries and Tensions
In this Verse, the choice of words by Bhattar is really fantastic. The first word gives straight and perfect meaning. The word ‘porundhia’ means perfect. The Grace and presence of Ambal is perfectly present in all the three worlds and also, all the three worlds are present within Ambal. Here, we should take other meaning of ‘muppurai’ as the three bents in her hip. Because of the heavy weight of her breasts, the hip has been bent into three-folds.

Lalitha Sahasranama Verse ‘sthana bhaara dhalan madhya patta bandha vali thraya’ should be remembered here. Again, the word ‘Varundia vanji’. Vanji means creeper, girl, and hip in tamil. The creeper-like hip is worried, because of the heavy-weighted breasts.
But will that be true? She is the one, who is beyond joys and sorrows, worries and happies. Then, how is it possible? Here, we can consider another meaning, seeing the richness of her breasts and small hips with three-folds, the girls, who see her will become worried, when they compare themselves with Ambal.

See the word ‘Manonmani’ in this verse. Why is Bhattar so specific with this name? Many readers may not know about this particular form of Ambal and, hence, a brief description is given about her here. Amabal is continuously performing poojas to Shiva. In many temples, within the shrine of Shiva, this Manonmani Devi will be seated on his side. But she will be invisible to the view of devotees, as she is constantly performing pooja and she should not be disturbed by devotees. (You can see this Ambal in Madurai Meenakshi Amman Temple-In the shrine of Soma Sundareswara, if you request the pujaris, they will help you to see this Ambal). The priests will do poojas only during the prescribe time. But this Ambal will do continous pooja and she never gets separated from Swami. During procession, this Ambal came out as ‘Piriyaaavidai nayagi (inseparable consort of Lord Shiva).’ In this Verse, Bhattar call this Devi, since he earnestly seeks the Grace of Ambal along with that of Lord Shiva, as in the previous Verses.

**Vaar sadaiyon arundhiya nanju amudhaakkia ambikai**
She prevented the most dangerous Haalahala poison from impacting her Lord, by placing her divine hand on his neck, because of which he earned the nickname ‘Neelakanta (the blue-throated one). She has that much power. This event of drinking poison by Shiva and Devi securing him has been conveyed in many instances in this. According to the situations, an effort will be made to to explain them. Where is she? She has been perfectly seated on a lotus. Thirundhia means reformed/perfect. Like ‘porundhia,’ here, the word ‘thirundhia’ also means the same, but in a different context. Lotus is very delicate flower. Can anyone be seated on that? It is not at all possible for ordinary beings. Then sitting on this flower is a very hard task.

But Devi has been perfectly seated on this. Here, the lotus depicted by Bhattar is nothing but our ‘Heart’ (Hrudhaya kamalam). Since we have lot of sorrows and sins throughout our heart, it is really a tough task for Devi to be present here. But, out of her gracious motherhood,
she does not even consider those sins and she seats herself perfectly within our hearts, provided we are willing to surrender ourselves entirely at her Lotus Feet (The detailed explanation of this will be discussed in the ‘Sundari endhai thunaivi’ verse. Bhattar pleads with the Mother Goddess that Her divine Lotus Feet should always be firmly embedded on his head.

6. செக்கவனும் சுமா, சம்பந்தும் சுமுக்கும் அக்கன் போன்று.
சும்பந்தில்லா இது பயரம் கிருட்டுக் கூறலாம், தொன்றுப்பரிசை மலரப்பு இது கிலோமீட்டர், கிளையா மாசணம் பொழுங்கல்
சும்பந்தில்லா தில்லியப்பு கிலோ மீட்டர் பெறல்
மலரப்பு செல்லும் நீக்க பொழுங்கா பெறுவதாய்.

சிறந்தது கிலோமீட்டர் என்ற சுருங்கு, இது பயரம்பொழுது கிளையாட்டல் கிலோ மீட்டர் பெறல் அலிப் பொழுங்கல்லாக் கிளையாட்டல். இது பயர்
சும்பந்தில்லா மாசணம் பொழுங்கக் கூறல் கிலோ மீட்டர்
பொழுங்கால்கள்.

6. All my Thoughts and Actions are You only/To gain Mantra Siddhi
In this Verse, Bhattar is explaining the significance of holy association with devotees (Sathsangham). As usual, Chenniyadhu, has two meanings and both are appropriate. Bhattar submitts himself at the Golden Lotus Feet of Ambal, so that his head lies prostrate at her Golden Lotus Feet. But the actual meaning of the word ‘Chenni’ is ‘Head/Chief.’ Bhattar claims that the one superior thing is the Golden Lotus Feet of Devi/Ambal alone. Neither the other Gods, nor demi-Gods are superior. Just the feet of Ambal itself is the superior/chief to all the Gods.

Even the word ‘Chennai,’ which is the present capital of Tamil Nadu State, has been derived from the Goddess ‘Chenniamman,’ who is now called ‘Shri Kalikambal’ in Paryys, Chennai, Tamil Nadu. So, here, we have to take both the meanings of head and chief for ‘Chenni.’

The head of the devotee has found rest only at the Lotus Feet of the Holy Mother Abhirami. What next? The body has been submitted (Initial stage), the next stage is to control and surrender the mind and
ego at the Golden Lotus Feet of the Holy Mother. ‘Sindhai ulle manniadhu.’

Genuine devotees can simply wonder at Bhattar’s choice of words and it is really a wonder how a poet can compose lyrics like this even under such a drastic situation, when he was standing above a fire, invoking the Grace of Mother Goddess to make his statement to the King Serfoji that that particular Day was a Full Moon Day, when, in reality, it was a Amavasya Day.

Even in normal times, the human mind will think of one crore things within a minute. Controlling that is a tough task. Bhattar is also saying that. But what he is telling, Sindhai ‘ulle’, it means he has trained his inner heart (Inner mind) (In psychology, they will say we have three types of minds (Conscious, subconscious, unconscious) (Jagrath, Swapna, Sushupthi).

Bhattar has trained his mind in such a way that it always remembers only the mantras of Devi, though outwardly, it may be seen to perform some actions. (Nindrum, irundhum, kidandhum nadandhum ninaipathu unnai). The word ‘manniadhu’ means ‘submerging forcefully.’ Training the mind is not a simple task, but we have to do that, even by force with full swing.

Munnia nin adiyarudan-I have been in contact with all the devotees of Devi and also will do the poojas as prescribe in the ‘Agamas.’ Here also, Bhattar says that he wants the contact of good devotees. With their help and by discussing with all those eminent devotees, he will do poojas as prescribed in agamas. This seems to be the only verse, where Bhattar has directly useed the word ‘Agama.’

Why ‘murai muraie?’ It might seems to be a redundancy. At first glance, it might look as if Bhattar has used same words to fill the gaps and all. But if you go deep, it is certainly not so. The first time ‘Murai’ means the ‘turn’, when there are lot and lots of devotees there performing poojas, there should not be hurry in completing that. Also performing the pooja in turn and in the order as prescribed in the agamas.

Some procedures have been prescribed by the Agamas since the
ancient times. Following them, as such, is really a tough task. So, by performing the rituals in accordance with the advice of and, as formulated by the spiritually wise contemporary devotees shall also be applicable. They have transformed and moulded those hard and fast rules (Murai) into soft and easy-to-follow rules (Murai), without compromising in any way on the basic principles which have been laid down in the Agamas.

In colloquial Tamil terminology, we use words like ‘Vechadhu vechapadi’ ‘ulladhu ullapadi’ are these words redundant? Similarly, in this verse, to stress the word ‘Murai (in order)’ Bhattar has used it twice. Similarly, we can get many meanings for this ‘Murai muraiye.’ Bhattar concludes the verse by stating that he always performs poojas in the order (Padhathith/tradition). In Radha-Krishna marriage, some devotees may have heard of this word ‘Padhathi.’ It means the order/tradition to follow: Ganesha vandhanam, Guru Vandhanam, initial Mangal Shloka to ensure that the ceremony goes off without any obstacle, Jaanavasam, Oonjal, Kalyanam, Nalaungu, Shobanam, etc.. everything goes follows a tradition from the ancient days. Here, Bhattar says that he performs pooja in the prescribed order as they do in the temples (Temples only follow agama rules).

7. **You are the Sole Refuge of my Spirit/To get rid of all Types of Distress**

In this Verse, Bhattar depicts how entrapped we are in this illusory world. Like the curd getting churned, we are also taking so many births, we see so many parents, brothers, friends, enemies,... Who is deciding all this? It is, She, the Holy Mother of all of us.. Now Bhattar declares with divine assurance that Devi has decided to relieve him
from these worldly problems. To make this emphatically clear, he adds that she has been worshipped by Brahma, Vishnu and Shiva. Why is it so? When she decides to do something, none can stop her, even the Trimurthis are only Her devotees. She possesses that much power. She alone has the power to confer ‘Moksha,’ or salvation to her devout worshippers, who do not stray from the path of Dharma under any circumstances.

When Cupid, (Kama Deva, the God of Love) was reduced to ashes by Shiva, she restored him back to life with the stipulation that only his wife Rathi would be able to see him with a form. When Lord Shiva punished Yama to save his devotee Markandeya, Devi rescued Yama. (Since, he was hit by Shiva's left leg (which is actually Devi's foot), it was filled with compassion and, because of that he did not die). That much is her Grace and power.

The usage of word ‘Thalarvu iladhor’ is the emphatic assurance of the Mother’s Grace for us, who are humble Devotees of the Lotus Feet of the Holy Mother. When we worship her with whole-hearted, she will decide and gives us freedom from this illusory world.

**See the order: Kamalalayan, madhi uru veni maghizhnan, mal**

Whether the order should be creator, protector, destructor or destructor, creator, protector. But here, Bhattar goes in a different order, of creator, destructor and protector.

This is mainly to tell us that because of the willingness of Devi, the Creator has created us. When we worship her, she will destroy all our sins and free us from this bondage and protect us under her hallowed Lotus Feet. There is no difference between the protector and Devi at all (You can see that even in this Verse; Brahma and Shiva have been referred to by some indirect terms, whereas vishnu has been directly identified as ‘Maal’- ‘Ariyalaal Devi illai Aiyan iyaaranarukke’-Thirunavukarasar)

A sentence to be noted here is ‘Endrum thudhi uru sevadi’. It means the Devas are always busy worshipping her at all times and because of their worship, with a lot of Kumkum and reddish flowers, Devi’s feet has become red. If it this is so, who is performing the jobs assigned to them? Sri Ramana Maharishi says that a Jnani does not perform
actions, though to the viewers, his body may be seen to be performing them, simply because the sense of doership is dead in the Jnani. His body merely becomes a very effective instrument in the Divine hands for going through the motions as deemed fit by the Supreme Power, which is God.

Similarly, the Devas, who have surrendered their egos completely at the Lotus Feet of the Holy Mother, may be seen to be performing the tasks assigned to them, in fact, they are merely acting as Her representatives and as humble instruments in her divine hands. Thus, here, we should think of the Verse ‘Nindrum irundhum...’ whatever works they do, these Devas think of Devi and discharge their duties, as ordained and permitted by the Devi.

8. To always envision Mother Abhirami’s Divine Lotus Feet

In this Verse, Bhattar is describing Devi as his friend and father. Usually, in all Verses, he regards her only as His Divine Mother but here in this verse, he describes Her as his friendly father.

The Mother is always filled with compassion. But a father is strict and takes care to ensure that his son performs his duties correctly in the prescribed manner at the right time. He will always be keen to correct the errant son so that he does not stray from the path of Dharma. He will temper his compassion with reason and strict discipline so that the son does not take too many liberties and fall astray. Therefore, in this Verse Bhattar calls the Holy Mother as his Disciplinarian Father.

Next, Bhattar says that ‘En paasa thodarai ellam vandu ari’. Check Bhattar’s perfect usage of words. He has not said ‘Aruthudu (cut
away).’ ‘Paasham’ is like a chain and it is a continous one. It cannot be cut at once. Hence, he is using the words ‘Paasha thodar.’ The word ‘thodar’ means ‘series,’ or chain.’

The perfect meaning of ‘Ari’ in tamil is ‘to cut in the right way’ (This word is totally different from ‘vettu’). ‘Karigai arindhen- I have cut the vegetables. It means I have done the job in the way that it was a smooth activity. Here also, Bhattar uses the same terminology. Ambal should cut them in a nice manner so that it should not harm the devotee, but rid him of all his worldly bondages.

Hereafter, the Verse proceeds ‘magiidan thalai mel’-- If we simply take the straight meanings, it will be discontinous. But, when we analyse the sentence, we can get the perfect continuation of thought. Magidan here itself depicts the ‘Paasam’ (the deeds and their effects). Since it will be a great deed for her to come there and cut often, she herself stands unceasingly over the head of the mahishan. So, it cannot rise its heads in presence of Devi. Thus, when we have the presence of the Divine Lotus Feet of the Holy Mother firmly implanted on our heads, our ego, arrogance, vanity and all superiority complexes cannot raise their ugly heads and harass us. But to achieve this glorious reward of enjoying the divine presence of the Holy Mother’s Lotus Feet on our heads, we must be willing to offer ourselves completely at the Lotus Feet of the Holy Mother.

After this, Bhattar says that ‘Aaranathon kandhhari kaithalathaal’- Why does Bhattar speak of this particular incident? Why have the heads of Brahma been reduced from five to four? It is because of his ‘Aham’ Bhavam (Ego/arrogance/vanity). To remind the devotees of this danger only, Ambal is holding that fifth head of Brahma is always in her hands. Similarly, the Holy Mother will cut off even the deadliest sins of those devotees, who surrender themselves completely at Her Lotus Feet.

**Malarththaal** - A foot, which is like a flower. This is the direct and simple. But if we take it as the ‘holy feet above the flower, we will get some more interesting meanings. If one carefully sees the images of Sri Durga Devi, she will not be standing directly over the head of Mahishasura. She will be in the lotus above the head of the, Mahishasura.
A). Lotus symbolizes ‘Jnana.’ Mahisha is the symbol of ‘Ajnana and ahamkara.’ If you roll down the ahamkara, then jnana itself will blossom forth in all its glory.. In that glowing jnana, the Holy Mother Goddess will Herself be seated.

B). Both the Buffalo and the lotus can be found in the mud. Similarly, both Jnana and ajnana spring from one and the same human mind, Bhagavan Sri Ramana Maharishi says that there is nothing apart from the Self. Hence, Ignorance and Knowledge also spring from one and the same Self and the task of a genuine spiritual aspirant is to transcend both and abide in his natural state, that is Sahaja Sthithi at all times.

C). Another meaning is lotus is like a benchmark. We usually say the leaf of lotus to denote the life of a pure sage. Similarly, though this Sundari Devi stands over the head of mahisha, she will not be impacted by that arrogant head, since Her Feet has been separated by this lotus from the head of the Mahisasura.

Like this, there are so many layers of meanings for each of the verses in Abhirami Anthaadhi.

We can see similarly a Verse in Kandhar Anubhoothi:
‘paazh vaazhvu enum ippadu maayaiile veezhvaai ena ennai vidhithanaiye thaazhvaanavai seidhanadhaam uladho vaazhavai ini nee mayil vaaganane’

You have made me to live in this human birth and made me to bind with these maayas and vasanas. You have done all the things, like lower people. Anyway, may you, the one, who has Peacock as his vahana, live long. (This verse is addressed to Lord Muruga).

9. காயசி இவற்றிடையே செலுத்தும் பொழுது
கைதீர்த்த நூற்று குறுக்குப் பானை, வசதிக்கு பக்தக் ஸ்கானை வாகுத்தை, பால் அப்பு பிள்ளியாகத்து பானை, பட்டான் காத்து
சிதுத்து பாவை, அப்பு, பூநாகத்து பிள்ளாம்பு, அப்பு,
சுருந்து பாவை, குள்ளி, அப்பு வாய்க் கள் மல் மேகங்கல்.
9. To get Vision of God
The mind and eyes of Sri Shiva are filled with you. Your holy breasts are like the Meru mountain and you gave milk to the Dravida Sishu (This could be a reference to Sri Jnana Sambandha being given divine milk by Mother Paravathi). You should come in front of me holding the bow and flower arrows with a smiling face.

In this Verse, the direct meaning is that Shiva's full attention is on the holy breasts of Devi. Here, the choice of words used by Bhattar is very worthy of appreciation. ‘Thiru Thana.’ Usually, the feet and head will be specified with the prefix ‘thiru’ as ‘thiruvadi and thirumudi.’ But here, the same prefix has been attached to the divine breasts. They are the sign of her motherliness and compassion. Hence, Shiva’s mind and eyes are filled with them.

In the next line, Bhattar mentions the incident of ‘mulaipaal’ given to Thiru Jnana Sambandhar. There is a debate with this same for the great guru Sri Shankaracharya also. (In his Soundarya Lahari too, a similar incident has been explained). Anyhow, it is totally unnecessary for us, since both of them are greater personalities and no doubt that both of them got the Grace of Devi. The word, which I wish to emphasize here in this Verse is, ‘Paal azhum pillaiku’. She has not come directly and gave milk to the child. Since she heard the crying sound of the child, she came and feed the child. What it means? Every one has to do sadhana. At least, should think of her (Karuthana), or else just go and see her in the temple (kanna). Only then, they will get the Grace of Ambal.

She is like the bonfire. Only the persons suffering from cold and shivering should go near the fire. The fire will never come near, by itself to the shivering person. Even for a child, only if it cries, the mother will feed it. So, we should also put in our best to attain and experience Her Grace at all times.
In this Verse, Devi is considered as Tripura Sundari (the Most beautiful lady in all the three worlds—Jagrat, Swapna, Sushupthi states, Swarga, Bhooloka, and Paraloka) and Bhattar appeals to her her to appear before him, holding the sugarcane bow and flower arrows (but he has not mentioned them, he has simply said bow and arrows; because, already, the total concentration has been turned towards the holy breasts and in this Verse, they are the heroes. So, these bow and arrows have simply been mentioned.

Finally, he is telling that Devi should appear before him with a smiling face. The reason is no need to explain this, as everyone knows very well that things will fructify only when the person, who is solving our problem, is in a good mood. Here also, the word ‘Neeyum’ should be noted keenly. Bhattar has said ‘Neeyum’ instead of ‘Nee.’ Why is this so? Then, who is the other person? It is none other than Sri Shiva. He has been already invited indirectly. Shiva has concentrated fully on Devi’s breasts. It means that he is watching them always. So, if Devi comes in front of Bhattar, Shiva will also follow her. That is why, Bhattar says ‘neeyum’ (You also) appear before me.

10. என்றும் வணும் வணும் வணும் வணும்

To always worship God—To attain Salvation

This is a Verse which has very delightful layers of meanings. When you simply go through the verse, it states that Bhattar always thinks of Devi, while standing, sitting, lying down, or walking. But the verse has many layers of meanings.

1. There are no actions done by human being beyond this. Apart from sitting, standing, laying and walking, there are no other postures at all. So, in all the states, Bhattar thinks of Devi.

2. Nindrum: denotes ‘Shiva,’ ‘Irundum’ denotes ‘Brahma’ and
‘Kidandum’ denotes ‘Vishnu’ (Nindrum - Nataraja; Irundum- always seated in lotus; Kidandum - always lying down in snake-bed). So, where comes the nadandum? All these three actions do not require any energy. Only this ‘nadandum’ requires energy. That is, ‘Nadandum’ denotes ‘Devi’ (the form of Shakthi). Also, ‘nadandum’ takes the meaning of ‘happened’. All these three actions of Shiva, Brahma and Vishnu, happen only because of the Grace of Devi.

3. Also the action of ‘nindrum’ denotes ‘Rajasa guna’, ‘Irundhum’ denotes ‘Sathvika guna’ and ‘kidandum’ denotes ‘thamasa guna’. All those who have these gunas are worshiping Devi. Which simply means that everyone worships Sri Abhirami, as there are no gunas other than these three and anyone who has any one of these three gunas is taken by Bhattar to be a worshipper of Sri Abhirami Devi.

The next line, is ‘endrum vanagu vadhu un malarthaal ezhutha maraiyin’

Here also, there are several meanings:
1. Her Lotus Feet have been fixed on the Vedas (which are referred to as Ezhudhaa Marai (not written manuscripts).

2. Her Lotus Feet have been fixed in raised lotus (Ezhu + thamarai) (here, she can be considered as Lakshmi and Saraswathi, who are the Devis in charge of wealth and knowledge respectively and Devi, in their forms, blesses her devotees, who always meditate on her).

3. Her Lotus Feet are like that of a deer, which jumps (ezhu + Tha + marai), which means rising and jumping deer. It means that she will come in such speed to protect her devotees, who always meditate on her, while walking, sleeping, lying down, or standing.

Of all the namas of Devi, the nama ‘Uma’ has its own speciality. It is the combination of ‘a’ + ‘u’ + ‘m’ (which is the omkara). It also means ‘don't leave me’. Such is the power of this nama. Bhattar has aptly used this here.

In all these 100 verses, Bhattar has nowhere mentioned about the ‘Mena’ (wife of Himavan). Here also, he says that ‘Imayathu andrum pirandhavalae’. Because, Devi herself took the form of a child and got
directly in the hands of Himavan. So, it is only Himavan, who is her father and mother here. Because, only he performed intense penance like that (always thinking of Devi).

When we think of this Verse, it looks like bits and pieces. But while meditating on it deeply, we can see the continuation. If we worship Devi as mentioned by Bhattar, she will come and help us as she did for Himavan and she will also gives us the bliss of ‘Mukthi.’ Bhattar also refers to this mukthi as ‘Azhiaadha mukthi’, which is imperishable (permanent mukthi) will be attained by worshipping Devi.

11. கோவை பெல்லையோறுது திருவன்குனியை அருணார்த்தமாய் சந்த அனியையார், நிறையார் அம்மையும் மாய்கள் அனியையார் குளிர்குளிர் காணிக்கவள்ளில் தோன்றகிறார். அந்த கோவைநார் தம்பிர்த் கரனும் கோவைநார் உடன். காலத்திலிருந்து மாயையாள் தம்பிர்த்து புனிதகிரி மாயை அல்லவர்; அவன் இயலும் தம்பிர்து அம்மையும் ஆகும். அம்மையும் அம்மையும் நிறையார் அம்மையும் வேதாகோனம் ஹாண்டன். காலத்தில் தம் குழந்தை வழியாகவும் காணக்கூடியவளிற்கு விளையாட்டு. அவன் தம்பிர்த் கரனும் கிளைகிரியும் கோவை உடன் குழந்தை வழியாகவும் விளையாட்டு.

Glory of the Lotus Feet of the Holy Mother
When we consider this Verse, it looks like she has been the extreme joy and elixir to the mind, she has taken the form of the huge sky, her Holy Lotus Feet is the end of the holy Vedas, and they are residing on the head of Sri Shiva.

Now we will think of the explanation. 1) I wish to take the the first word itself with ‘bigger NA’ (3 suzhi ‘na’ in Tamil, instead of smaller 2 suzhi ‘na’). Now the meaning itself changes totally. I wish to take the meaning of Aaan + Andham = which means that the Shakti got herself completed with the male (Shiva). He is the only male in the whole creation, who has no contact with female. (Some can claim why not Murugan, but Shiva has only 5 faces, as Sadashiva (eternally auspicious), then how has Murugan got one extra face? That is because of the ‘adhomukha’ of Devi Shakti. Further, Shakti got half of the body space of Shiva as Ardha Nareeshwara. So, here, the
actual meaning is like this. She got herself completed with an male and filled the mind like elixir.

2. Vaan andhamana vadivu udaiyaal- We all know that Vishnu measured the sky with one of his feet. So, now to get that also under her control, she has been standing, occupying the sky also.

3. ‘Marai naanginukkum than andhamana’- Brahma is the deity, who is in-charge of all these four Vedas. But, Devi's feet are the meanings of these vedas.

Through these verses, Bhattar clarifies to us that Devi is superior to all these Trimurthhis. To conquer Shiva, she bonds with him. By taking the form of the sky, she conquered Vishnu and renders Brahma unequal to her Holy Lotus Feet. Again, what does it mean? For the function of samhara, she unites with Shiva and performs the act of destruction. For the protection of lives, she is like the sky (which is spread everywhere and is common and visible to all and, which cannot be really measured) and, for creating the world, she will do that merely as a divine sport with her Holy Lotus Feet themselves.

Bhattar has used a special term in this Verse. The feet of Devi are residing on the head of Shiva. Where is he? He is dancing in the forest? How does a forest look? Normally, a forest might be darker due to density of trees, or greener due to sparse growth of trees and shrubs. But here, he says that the forest is white in colour. Is there any forest like that? Yes. It is the forest of Cremation. Shiva dances in that Rudrabhumi.
To achieve Concentration in Meditation

In this Verse, Bhattar stresses the importance of Sathsang and he himself highlights the benefits of that.

He praised Devi day and night and her praises themselves have become converted into a garland. In this Verse, almost all the actions are mentioned in past tense, except the word ‘Karpadhu un naamam’ alone is in the present continuos tense. It might be easier to say ‘Katradu un naamam.’ But no one can learn completely the names of Sri Matha. Even if the 1000-tongued Adhisesha started to say her namas also, he cannot complete it. So, it is a never-ending and continuous process.

The next action itself, kasindhu bhakthi panniadhu. It is a lesson for people, who are showing their devotion just for pomp. Devotion should be from the innermost reaches of the heart and not mere external shows.

Bhattar has said that all these happened, because of some good deeds, which he had performed and also mainly because of the sathsang, which he has been privileged to have with Devi’s devotees. Here also, a word, ‘Puvi ezhaiyum poothavale’ has many meanings.

Instead of saying, ‘puvi ezhilum poothavale’ (who is present in all the seven worlds), he has said ‘Puvi ezhaiyum poothavale.’ Because, it is Devi, who has created all the worlds just by her wish. Through the use of the phrase ‘Puvi ezhaiyum poothavale,’ Bhattar declares that everything happens only by the divine Will of Devi. So, only with her Grace, can we get a sathsang, continuous chanting of her nama and perform all holy acts.

See the humbleness of Bhattar here, even after singing ten Verses and worshipping Devi daily, he asks Devi what are the good deeds (Punniyam), which he has performed to worship her, the holy mother. He does not become ego-stricken that he has sung ten glorious verses in her praise, because he is intuitively aware that it is Her Grace, which alone has made him sing her praise and nothing of his own merit. We ordinary people tend to get arrogant, even if we can
compose half-a-word in praise of the divinity. This is a very strong lesson to learn from Sri Bhattar that one should never ever get arrogant and think that we possess something of merit on our own.

Every sadhaka should imbibe the following aspects from Bhattar.
1. Sathsang is important
2. Devotion should come from the innermost reaches of the heart
3. Utter humility without any hypocrisy whatsoever at all times
4. respecting elders, who are really worthy of worship and respect. Not merely the physically elderly, but the spiritually wise.
5. Strict abidance in continuous chanting of Devi’s nama

In many other slokas also, he teaches us the qualities of sadhaka like this, which we will discuss in the respective verses.
Here also, a word takes two different meanings. ‘KAnniyadhe’

The lotus feet of Devi are there in the head of Shiva, which looks like a garland in his head (Kanni means garland).

Because of having such holy feet in his head, the head of Shiva has been turned into a heavy weighed thing (Kanni also means ‘reddened due to injury or blood clotting’) and makes him forget the surrounding and makes him dance in extreme joy.

13. I will not worship any other God—o attain a resolute Mind/To gain
Resoluteness of Mind
13. In this Verse, Bhattar considers Devi as the Goddess who performs all the five major works (Creation, Protection, Destruction, Hiding and Sustaining), for which Brahma, Vishnu, Shiva, Maheswara and Sadhasiva are the deities in-charge. She is the one, who is
present at all times, and it is, by her mere wish that she has created all the fourteen worlds. Similarly, just as she created the 14 worlds, she protects the 14 worlds also. Now, after stating all this, Bhattar asks whether he would worship any other God apart from Her.

In this Verse, we have to analyse the first word itself. ‘Poo + Thavale’ Already in many verses, Dhavale has been used as a noun to denote Devi. She is the one, who did her penance over the flower. Also, she is present everywhere. What does it mean actually? There is nothing, which is apart from the Devi. She only created everything. As some subordinates/representatives, she created other Gods, semi- and demi- Gods and Goddesses. Even they are also the part of Devi only.

She protects this whole universe as a mere divine sport, and it is not a tedious job for her. It is just a divine play for her. Then, one fine day, she will finish off this divine play, by destructing her whole creation and perform another divine play by bringing into place a new creation in place of the one which she has just destroyed, the old order changeth, yielding place to new.

‘Karai kantanuku moothavale’ - Many people say that how is it possible? Is there any possibility of wife being older than the husband in divine couple marriage system? Here, we should not take direct meaning. She knows very well that the poison will not affect Sri Parameswara. Anyhow, because of her motherly nature, she holds her hand in his neck and stopped the poison there itself. At that time, she considered even Parameswara as her child. So, she has been transformed into his mother. So, she is older to Sri Shiva. Also, there is no separation between Shiva and Shakti. Whenever Shakti is not in visible form, (Dakshayani, Parvathi, Meenakshi, etc.), it means that it has merged within Shiva.

To avoid the confusion of considering Devi as a very old lady, immediately Bhattar says, ‘Endrum moova mukundharku ilayavale.’ See the usage of words. The Vishnu Moorthy will always be young and he will never get aged at all and he remins youthful all the time. And Devi is younger to him. It means that she will also be the youngest one in looks and age.
Maathavale- She who did extreme penance of very high nature and qualities.

She is having all these higher qualities. She is always eager and ready to rescue people, who surrender at her Lotus Feet. She is the Mother. She is stands tall above all the other Gods. Then, where is the need to worship other Gods? I will never never do that.

Here, consider this verse very deeply. Bhattar is not criticising the worship of other Gods. Even he worships, Ganesha in the first Verse. And even in this Verse, he compares Devi with Shiva and Vishnu only. So, his actual intention is to glorify Devi only. Thats all. He accepts that all others are also Gods. But his question is why to seek and worship other Gods, when there is a motherly Devi is present.

14. அன்றனை தொன்னிறை என்னை அன்றனை தொன்னிறை என்னை அன்றனை தொன்னிறை என்னை அன்றனை தொன்னிறை என்னை அன்றனை தொன்னிறை

To gain Leadership in Everything
In this Verse, Bhattar explains the various spiritual states experienced by the devotees of Devi. It is the Devas and Asuras, who are worshipping Devi. (See there is no difference in her own creation. She is the mother of all. Common to all. Everyone has the right to approach her).

Brahma and Vishnu are always meditating on her. See, the difference from first sentence. The Devas, Dhaityas are all just worshipping her. It does not mean that they are always constantly meditating on her, whereas, Brahma and Vishnu are always meditating on her (Not doing just external rituals). The first sentence explains ‘Bahir mukha aradhana’ and the next sentence explains ‘Anthar mukha sadhana,’
of which the latter is far superior to the former and hence, Brahma and Vishnu enjoy powers, which are superior to those enjoyed by the Devas and Asuras, who are merely performing external rituals. (This is because the Mother Goddess rewards her devotees based on the genuineness and intensity of devotion.

The Devas and Asuras simply perform rituals only to attain mere temporary satisfaction of wants and desires and not Self-realization or Brahma Jnana, which is the highest goal to be sought after by all. Vishnu and Brahma know this and seek this as the boon from the Mother Goddess, who is pleased with their high devotion and hence, grants them very high powers, which they do not consciously seek, unlike the Devas and Asuras, who always seek to maximize their powers in their efforts at one-upmanship against each other. The Lalita Sahasranama Stothra ‘Antharmukha samaraadhyya’ should be remembered here.

Sri Parameswara has all his thoughts entirely fixed her. It means he has united himself with Devi. So, there is no chance of missing her aradhana. Because of that, he enjoys ‘imperishable bliss’ (Azhiyaa paramanandhar). Here we can take two meanings. Azhiya + Paramanandhar; Azhiya Paramanandhar. The immortal Parameswara; or else, he is filled with endless bliss, since he is united with Devi.

Likewise, the order of worship and the Grace which one gets are enumerated in this Verse. For acheiving the Grace of Devi, Bhattar advises people of the earth to have the Darshan of Devi during the three ‘Sandhyas’ (Morning, noon and evening thrisandhyas). We can also construe the meaning that it is very easy for the people on the earth (there is no need for them to worship in the manner stated in the previous verses). Just going to the temple and having her Darshan itself is enough for the people in earth to obtain her Grace.

15. அஹையா பாமையா; அழியா பரமாண்டார் பரமேசவர பத்து கிள்ளலகிலிட் சாமை, பாலாம் பாலா யத்நா தாரம்கா என்ற்கர், மறு அழியா பரமாண்டார் பவுமாரால்? மதிசு மதிசு துறைல அழியா பாமையா அழியா புராணி வாய் அல்லான் பால் அழியா பாலின் பலிவு பாமையா பாமையா தம்மானையம்.
To gain Endless Wealth and Supreme Joy

In this Verse, Bhattar describes how the recipients of the Grace of Devi will live. The Grace of Devi will be completely gained by those, who have genuinely performed selfless austerities for many years (so many previous births are denoted here indirectly by the word ‘Munne’) (note that Mother Meenakshi, Goddess of Madurai was born to Kanchanamala, as she performed intense penance in her previous birth).

People who performed penance like this, will have this whole world under their control. They will also enjoy all the wealth of both this world and the eternal world. Finally, they will achieve ‘Mukti’ also. But all these will happen only by the Grace of Devi, because She is the one, who is the basis of the the words and also the sentences.

This Verse is dedicated to Devi Mathangi. (Similar other Verse is ‘Kann kalikkum padi kandu konden’. She is the authority for of ‘Vak Siddhi’ and one can think of the Devi only by virtue of her Grace. And if we continously meditate on the Devi, we will enjoy all the good things (health and wealth, both before and after death and will always be sheltered at her Lotus Feet).

In this Verse, the word ‘Munne’ should be discussed. What does it actually imply? We should not worry about silly things and blame Devi for not helping us. In today's busy and illusory world, on one Friday, we will may perform pooja of the Mother Goddess (While performing pooja itself, we will think of so many other things) and on the next Friday itself, we will start blaming her for not granting us our cherished objects, which we entertained while worshipping her during the previous Friday. This should be avoided. Hence, Bhattar has stressed the need for one to constantly meditate on the Lotus Feet of the Holy Mother without any selfish and ulterior motives. This is Bhakti for the sake of Bhakti.
To acquire Best Skills

In this Verse, Bhattar wonders at the the simplicity of Devi. The first term itself starts with ‘kiliye’ (parrot). Why is the Parrot considered to be equivalent to Devi? The main thing is its lovely dark green colour, parrot sweetly learns and repeats what we say (it means that parrot can be considered as a replica of our voice). Similarly, Devi is the voice of Parabrahma. Parrot (i.e., Shukha Maharishi is also regarded an eminent sage, even more than his father, Sri Veda Vyasa).

Further, the term ‘Kili’ is used when one desires to address someone who is very dear to one’s heart. The Holy Mother is definitely very dear to all devotees, more than their own lives. Hence, the choice of the word ‘Kili’ is very appropriate, as Sri Bhattar regards Abhirami Devi as the very basis of his life and so, he endearingly addresses her as ‘Kili.’ It may be noted here that the 68th Pontiff of Kanchi Sri Shankaracharya Peetham, the very revered Sri Chandrashekarendra Saraswathi Mahaswamigal was called as ‘Kili,’ in Kannada by the elders of his family, during his childhood days.

Here, there is a story regarding this parrot form of Devi. Of course, there are many temples, where Devi has assumed the form of a parrot and worshipped Lord Shiva. In a village, Agni Deva worshipped Shiva and Ambal ‘Shiva Lokanathar and Ksheerambikai’ in the form of a parrot. All the Devas took the form of parrots and worshipped Devi, entreatying her to rescue them from Bandasura.

Coming to the story, once Sri Bhaskararaya (who wrote the bhashyam
for Sri Lalitha Sahasranama and got Devi’s Grace) explained the namas to the King of Kasi and, while explaining the nama ‘Maha Chatushashti Koti Yogini Gana Sevitha,’ he explained that Devi is worshipped always by the 64 crore yoginis surrounding her. Immediately, all the envious eminent scholars who are all in the palace, laughed loudly and argued with Sri Bhaskararaya and asked whether he could explain all these yoginis. (These scholars were already jealous about Sri Bhaskararaya and waited for an opportune moment to slight him).

Immediately, Sri Bhaskararaya started mentioning the names of all the 64 crore yoginis, their respective colours, weapons in their hands, colour of their dresses, their ornaments, etc. All these scholars started taking notes of them, hoping that Sri Bhaskararaya would stop very soon and then, they would have their heart’s laughter at his discomfiture at being unable to name all the 64 crore Yoganis.. Alas, to their chagrin they found that they could not follow even the description of just 10,000 yoginis. But Sri Bhaskararaya went on continuously explaining about all the yoginis and his words came out from his mouth like a torrential downpour.

With their egos being sorely tested, all these scholars surrendered themselves at the feet of Bhaskararaya and asked him how he knew all these details about the 64 crore Yoginis. Sri Bhaskararaya smiled and said: “Do you think that I said all these things. It is Devi, who taking the form of a holy parrot, sits on my shoulder and whispers everything into my right ear, which I simply repeated.”

This is the Grace of Devi. In this world, a parrot will repeat what a man trains it to repeat. But, devotees should obey all the words of holy-parrot ‘Sri Matha.’ So, Sri Abhirami Bhattar calls Devi as a parrot, then continues that Devi is also the light of the mind of the highly evolved sadhaka. And she herself finds the place for her inside the heart of the sadhaka. She is the whole universe and has filled the space in its entirety. She herself is all the five elements. She has such qualities and manifests herself in consecrated idols and images just to bless her devotees.

What does this Verse imply? When a sadhaka continuously meditates on the Devi, who is omnipresent, omnipotent and
omniscient, she herself will come and light the lamp of knowledge and destroy the ignornace of the sadhaka and, like a parrot, she will transform the sadhaka into a light (jyoti and ‘not heavy’ and happy being.

17. **பதிசயமான திசயமான பதிசயமான பதிசயமான/காத்னிக்கிழ வைல் பொன்ன் கீட்கான்வார்கள்**

அறிந்தவுக்கு அது மறே வாள்பால், அரவினது ஸ்ரீநந்தர்

திசயமான திசயமான திசயமான திசயமான

பிரித்திருக்கும் ஆர்மாக, மல்லதிருக்கும் தம்

திசயமான திசயமான, மலும் பரந்தது மல்லிஷிகை?

திசயமான திசயமான திசயமான திசயமான அப்பிவல் அன்பு

உடலமல்லுடைய மல்லிஷிகை/பிரித்திருக்கும் பிரித்திருக்கும் வைல்

திசயமான திசயமான திசயமான திசயமான

மாறும், திசயமான பதிசயமான திசயமான அளயவை;

திசயமான திசயமான திசயமான திசயமான

மாறும், திசயமான திசயமான திசயமான திசயமான.

To get Good Husband

In this Verse, Bhattar marvels at the divine beauty of Devi. For beauty, Manmatha and Rathi are the examples. Shiva burnt Manmatha into ashes and conquered the God of Love. But the exceeding beauty of Devi has captivated the heart of even such an all-conquering Shiva, which in turn has converted defeat into victory for Manmatha. In this Verse, ‘aravindhamellam’ means all the lotuses, which means, the Gods, who are all seated in lotuses, such as Vishnu, Brahma, Lakshmi and Saraswathi are all praising Devi for this deed of captivating Lord Shiva;’s heart in love from his meditation. The word ‘thunai rathi’ has two meanings: (1) the better-half of Rathi (i.e Manmatha), (2) Devi herself accompanied by Manmatha when he aimed his flower arrows against Shiva and got defeated. Both are correct. Only because Devi was there on the opposite side, the ‘Kataaksha’ of Devi transformed Manmada into an immortal and again with her power, she gave him rebirth.

She also gave a boon to Manmatha that he would be visible only to Rathi. (Since Shiva saw Manmatha, he reduced him to ashes; whereas if he is invisible, how can he be reduced to ashes?). If she herself being the mother of Manmatha by giving him rebirth, who is the considered to be the prime example of beauty, what will be the beauty of Devi? Hence, Bhattar exclaims and simply says: ‘Athishayamana vadivu’ Bhattar goes even a step ahead, in order to indicate that the victory of Manmatha was perfect and also points out
that in order to ensure Manmatha’s victory is a permanent one, she occupied half the body of Lord Shiva.

In this Verse, there are lot of intended meanings. While doing meditation, a sadhaka should be like Shiva. He should not get into lust. But even this lust is the creation of Devi shakthi and is a good subordinate to her. (Manmatha is a very great devotee of Devi and on behalf of him, a separate Srividhya called ‘Khaadi Vidhya’ is there and also the beejam ‘Kleem’ which is a very favourite mantra of Devi is ‘Kama bheejam’ (owned by Manmatha)). So, we should not blame Manmatha also. In order to avoid lust, the sadhaka should not fall a victim of anger. The sadhaka should accept that every thing happens by the Will of Devi and he should fully surrender himself at her holy Lotus Feet and completely merge his individuality at her Feet.

18.  காத்திருக்கும் வைவிலீகம்/படம் அல்லாமல் பாறத்து கிருத்து திருத்தமல்லியும் துக்கமல்லிக்கும் ஹீலியல், என்றால் திருத்தமல்லியும் துக்கமல்லிக்கும் அமையும் திருத்து சன்னித்து துக்கமல்லியும் துக்கமல்லிக்கும் ஹீலியல்

The first word itself has two meanings. (1) Vavvia bhagathu iraivar - The Lord, who resides in half of your body. (2) Vavvia bhagathu + Iraivarum neeyum - The Lord, who resides in the half of your body. Is it possible? Shiva is the right side and Parvathi is in left side. But how can Shiva reside on the left side also? Because, the heart of Devi is there in the left side, which always meditates on Shiva and, which is the seat of Shiva. So, both are correct here.

When Shiva and Shakti unite themselves as one, their minds and
hearts will also be one and will be filled with joy alone. So, Bhattar wants this particular form of Devi to rescue him from the ‘Yama.’

The mind of Bhattar always think of Devi in her wedding form. But, he wants Devi to come as Ardha Nareeshwara. It means, for worshipping, the form of Shiva-Sakthi has higher importance; whereas, for rescuing the devotee (especially from Yama), Ardha Nareeshwara form is quite appropriate.

This is because, when Lord kicked Yama to rescue Markandeyya (in this same place of Thirukadaiyur), he alone came out of the Linga and kicked Yama. But Yama attained rebirth, like Manmatha. How is it possible? This is because the Lord kicked him with his left leg (which is actually the divine foot of Devi, who is filled with Motherhood). So, even though Shiva appeared as a single figure, the action was actually executed by Devi. Similarly, Bhattar also wants Devi to come and rescue him from the fearful clutches of Yama.

Also, Bhattar very much stresses the golden Feet (Since only the left foot of Lord Shiva, which belongs to Mother Parvathi [as Shiva is Ardha Naareeshwara, having given his left portion to Mother Parvathi] kicked Yama). O Devi come with those golden Feet for rescuing me. Note that the situation of both Markandeyya and Bhattar are very similar.

19. அவனது அதிகம்/புனிதம் வயானாக
வெளி பிரித்து விளிம்பிலியை போருந்து, வண்ண விளிம்பு முத்துக்கு
கன் பிரித்து பொருந்து கன் கருணைலகாம், காதுறுத்தி
வற்று விளிம்பு வரும் விளிம்பிலியை வண்ண விளிம்பு
கன் பிரித்து புரியலாய் வண்ண விளிம்பு
வாணை பிரித்தும் விளிம்பிலியை போருந்து
வரும் விளிம்பிலியை வண்ண விளிம்பு
வரும் விளிம்பிலியை வண்ண விளிம்பு
தேவியானை தேவியானை தேவியானை
வரும் விளிம்பிலியை போருந்து
வரும் விளிம்பிலியை வண்ண விளிம்பு
வரும் விளிம்பிலியை வண்ண விளிம்பு
வரும் விளிம்பிலியை வண்ண விளிம்பு
To enjoy Supreme Bliss
This is the first time that Bhattar talks about Shri Chakra. In this Verse, Bhattar describes the importance of both saguna and nirguna aradhana. After seeing Devi as Tripura Sundari and also as
Ardha Nareeshwara, Bhattar wants to see Devi as Shri Chakra Rajeshwari.

While seeing Devi as Tripura Sundari, who stands before him as an idol, the mind and heart of Bhattar was filled with joy, whereas the knowledge, which is present in his mind is getting enhanced, when reflecting on and worshipping Devi in the Sri Chakra form.

Here the phrase ‘karai kandadhu illai’ takes two meanings: There is no limits (small Ra for ‘karai’ in Tamil) for the joy on seeing Devi. The joy does not have any impurities (Karai – by using the bigger Ra for ‘Karai’ in Tamil), since it happened on visualizing the Mother Goddess.

Here, Bhattar says ‘oli nindra konangal onbadhum’ (the 9 triangles filled with light). In Sri Chakra, the final set will be of 9 triangles of which 4 are Shakti Konams and 5 are Shiva Konams. Shakti Konams are the triangles facing downwards (which denote the bliss of Devi pouring in on the sadhaka); Shiva Konams are the triangles facing upwards (which denotes the mind of sadhaka reaching the higher level, to receive the Grace-filled bliss of Devi). Here, all these konams (triangles) merge, which denotes the merger of Shiva and Shakti.

Bhattar says that only after completely knowing about Sri Chakra, his knowledge is glowing. Even our own body can be considered as a Sri Chakra and here also, 9 angles are there, beyond which the Mother Goddess resides in the Bindu. Knowing this, Bhattar thoroughly enjoys his comprehension of the presence of the Divine Mother Goddess within his body and is conveying his enjoyment to us as well.

This single Verse covers and concludes the whole ‘Lalitha Sahasranama,’ since the Lalita Sahasranama also starts with saguna upasana (depicting Devi as a mother, her beauty and all), finally concluding her worship as Sri Chakra Raja Nilaya and the final nama Siva-Shakthyaikya rupini denotes the same 9 Konams mentioned here in this Verse.

20.  உைறவŽட யா¢ /வ” ž மைன «தலியன கியட
To acquire House and other Immovable Properties

In this Verse, Bhattar depicts the various abodes of Devi. She resides in the half of her husband, which is her temple (it means that she is never separated from there). She also resides in the 4 Vedas and she is present at the start and end of those Vedas. She also resides in the moon with her 16 Kalas’. She resides in lotus as Devi Lakshmi. She always remains in the heart of Bhattar. She resides in the seas/oceans and she is the one who resides in the ‘Poornachala (Ever full immovable Mountain).’

In this Verse, Bhattar explains that she is the Durga, lakshmi and Saraswath. She is the ocean of knowledge and also wealth. She is always one with the ‘power,’ from which she never gets separated. In this Verse, the order goes thus: Shiva, Brahma, Moon, Lotus, Bhattar's heart and finally the sea/ocean’. Nowhere, has Vishnu been mentioned. But, actually in this Verse, Bhattar considers Devi herself as Vishnu and in order to only stress that, he finally punches it as ‘maraingindra varidhi.’ She dwells inside the sea.

Once Sage Durvasa cursed Indra, because of which all his wealth was submerged in the sea. Even today, many precious stones are available from the sea. Lord Vishnu is the one, who resides in the sea. There is no difference between Devi and Vishnu. Hence, Bhattar says that she resides in the seas. Further, by the usage of the word ‘maraingindra’ (not visible or covered/hidden/concealed), this phrase gives us many meanings. She resides in the seas, which no one knows (Here we should understand that our heart is the sea, which has so many wave like emotion and Ambal resides ther, but we are not aware of this very important and basic fact. Hence, Bhattar says this as ‘Endhan nenjagamo maraingindra vaaridhiyo’).
The word ‘maraigindra’ also denotes that none can estimate the richness of Devi. She is filled with richness, but she is very calm in her appearance and gives joy to everyone who approach near her. If we take the ordinary meaning, the final word ‘pooranachala mangalai’ denotes that she resides in the perfect and immovable mountain. But Bhattar has not used the word ‘himayachala mangalai’. So, here, the word ‘Pooranachalam’ refers only to the ‘Shri Chakra Meru’.

In this Verse, we cannot consider something to be superior, or inferior. All the places, where the Devi resides are superior. But, in between, even our heart also comes and gets a place. But it is just we do not know, or realise that, as we keep chasing the mirage of the illusory world, without having taken the pains to understand the presence of the Divine Mother within our Hearts. This is the main reason for Sri Ramana and all other Indian sages and saints to stress the importance of abiding in the Spiritual Heart as distinguished from the physical heart.

21. *In this Verse* Bhattar describes the various namas of Devi. We can see it in other instances in the Verse ‘Nayaki nanmukhi...’.

To enjoy the Bliss of the Divine Vision/To atone for the Sin of not worshipping God earlier

In this Verse, Bhattar describes the various namas of Devi. We can see it in other instances in the Verse ‘Nayaki nanmukhi...’.

In this Verse, Bhattar says that Abirami is the Lalitha Parameswari,
Parvathi, Lakshmi, and Saraswathi. She is the Mangalai (auspicious). She, who owns pot-like breasts (sthana bhara dhalan madhya pattabhandha vali thraya of Sri Lalitha Sahasranama). She resides in the Mountain (Parvathi), she resides in the Sea (Lakshmi), She is the chief of all the arts (Saraswathi), She resides in half of Shiva, She is in the colours of Pingala, Neela, Red and White. And she is the golden creeper, which clings to Sri Shiva.

In this Verse, before describing all the forms and namas and abodes, he describes Ambal as ‘Mangalai.’ That is she is the Auspicious One, who can bestow all the wealth and fortunes-sowbhagyam on her devotees. Bhattar is actually in a very critical position in terms of this materialistic world. But even then, his confidence level has not declined even one bit. He is absolutely confident that Devi is the form of all auspiciousness and that she can bestow it on her devotees. All the other namas, which follow in this sloka, are just explanations and expansions of this first nama ‘Mangalai’. She is ‘Sumangali, Suvasini Archana Preetha (Sri Lalitha Sahsaranama).’ She can restore to life anyone, whom she wishes. She can confer mukti on anyone, if she is pleased with him/her.

The very next word is a pointer to the motherliness of Devi. She has pot-like breasts to feed all her children. All the creatures (whether good or bad) are her own children. A mother may have so many children; but, for each child, there will always be only one mother and Devi is the mother for all in all the births of the Jeevas. So, naturally, her responsibility is much much greater than that of an ordinary human mother and Abhirami always has the welfare of all her children at her heart.

She resides in the mountain. Here Bhattar has not mentioned whether Poornachala, or Himayachala. This is mainly because, Bhattar has not mentioned both these mountains here. He says our hearts are hard as mountains here. Mountains are made up of rocks. Though they are strong, they are also a good place to hide so that none can find easily. Devi also resides in our hearts. But our hearts are so hardened that we feel it impossible to find her. But the whole heart itself is her own property. So, she is famely called here as ‘malaiyaal.’
‘Varuna changu alai sengai’-- she is present in the sea, which is full of sea-shells. The ‘sengai’ (red-hand) also means that she is like the sea, which is rich in its wealth and gives it to anyone without expecting anything from the others. Devi is also rich, she also gives anything to her devotees, she is also not expecting anything from her devotees (Avyaaja karuna moorthi). Because she has always been granting boons like this, her hands have become red.

She is the ‘sakala kala mayil’, the form of all the arts. Devi herself is surrounded by 16 kalas and she is the one, who developed all the 64 arts.

She resides in Lord Shiva. How? The Ganges is already flowing from his head with her wavy hands in the hair-locks of Shiva. Ganges is also a wife of Shiva. Devi is also his consort. How to differentiate? Bhattar says that Ganga resides only in his head and got locked in between his ‘jata’ (hairlocks) itself. But the Devi with her bliss and power of penance, got half of his own body and occupied totally Shiva.

She is the Durga Devi, Mahakali, Lakshmi and Saraswathi. Pingalai here refers to Durga, Neeli -- Mahakali, Seyyal -- Lakshmi (Seyyal denotes that she is red colour. Seyyaal may also mean that she won't do anything, Veliyaaal -- Saraswathi (veliyaal means white in colour).

Even if you consider the ‘seyyal’ as meaning that she would not do anything. That is also correct. She won't do anything for ‘veliyaal.’ That is for outsiders, she won't do. For people, who are not near and dear to her, not approaching her, she won't do anything.

For all her devotees, she is like mother and takes the responsibility of total care.
Please protect me from being reborn-To avoid Rebirth

In this Verse, Bhattar regards Devi as the creeper, tree, the object of his thoughts, fragrance of the Vedas, she-elephant of the Himalayas, and Mother of all the Devas, including Brahma.

Bhattar has simply mentioned ‘kodi and kombu.’ A creeper always needs a tree to link itself to But, in this instance, Devi herself is both the creeper and tree. What does this mean? She herself is the Vedic tree (which is hard and rough - not so easy to understand) and she is the Upanishads (somewhat easier to recognise and not so hard to understand). There is no difference between them. So, here, Devi herself is the Vedas and the Upanishads.

Next comes the word ‘vambu.’ This word has been used nowadays to refer to some unnecessary things. But the actual meaning is ‘reflecting repeatedly on the same thing.’ In the ordinary sense, we always think of some other worldly thing and discuss the same thing always with others. Bhattar always meditates on the Devi and discusses only her glories with all. He is fully submerged in the devout attitude (Bhakti Bhava) of Devi worship. The matter of meditation on Devi is also a ripened one.

She is also the she-elephant of the Himalayan mountain. This shows the gigantic and leadership quality of Devi. She gave birth to Devas including Brahma. Here, the word Brahma does not refer to the normal Brahma of ‘Trimurti.’ Here, the actual ‘Brahman’ (Supreme Power) itself has been derived from the Devi.

The knowledge, richness, majesty and superiority of Devi over all others have all been discussed in this single verse. Now comes the punch. Though she possess qualities like these, she is also easily approachable to Bhattar. This is her real magical power.

Here, Bhattar conveys this message for people like us only. It is not that much hard for Bhattar to recognise Devi. But for people like us,
this is really difficult. Even then, Devi is ready to help us. The only thing that matters is that we should constantly meditate on Her Divine greatness and compassionate nature at all times to be able to recognise her properly.

23. To get rid of the Wavering Mind
In this Verse, Bhattar takes three vows in the divine presence of Ambal.
1. I will always meditate on only you.
2. I will never part company from your devotees, who always sing your praise.
3. I will never leave the path of Abhirami (the dharma or religion of Abhirami)

What does this Verse mean? Bhattar teaches us how to get the Grace of Ambal through our devotion. Though we have good devotion, we sometimes get frustrated. When someone tells us about some other God, or Goddess. We will suddenly abandon our deity and follow that. Is this the correct way to proceed? We know very well that all Gods are only one and same. But we have to completely surrender 100% surrender at the Lotus Feet of our Chosen Deity without any mental wavering or vacillation. Only then, by the Grace of the Chosen Deity, will everything be possible for us. In fact, ‘saguna upasana’ is just a step to reach God. But that is a very strong foundation and one must have one hundred percent faith. If we fail here itself, we cannot progress in our spiritual path.

Firstly, the foremost thing is to cleanse our hearts of all dirt and dust.
Bhattar helps us to do this. First, devoutly and sincerely meditate on the divinely glorious form of the Devi at all times. That will cleanse all our sins.

Secondly, the important thing is to continuously keep this mind clean. A copper vessel will get impure, after being used for sometime. Our hearts are also like a copper vessel. To keep it continuously clean, Bhattar again helps us by saying that one must always be in the ‘satsang of holy men.’ Never get separated from devotees, who sing the praise and hymns of your Chosen Deity. Even here, Bhattar stresses that you should strictly follow the devotees of your Chosen Deity. Why is it so? Already, in your heart and mind, a particular divine form is present. Again, if you go and hear about some other God, it may get distracted and waver. The aim here is to concentrate and be absorbed in the divine Lotus Feet of the Chosen Deity. So, one must follow one and only God of your choice.

Thirdly, one must always depend on the Chosen Deity. Here, religion does not mean the normal religion of Shaivam, Shaktam, or Vaishnavam. The codes and rules to follow to gain the Grace of our Chosen Deity’s depicted here by the word ‘samayam’.

Here comes the final punch. In the above explanation of this Verse, it was mentioned that one should stick unceasingly to the worship and uninterrupted meditation on one’s Chosen Deity. But why Devi should be our Chosen Deity? Why not any other God, or Goddess? Bhattar explains that. She is the one, who is there inside and outside the universe. She is the feast and she is the taste. She is even closer to us, like our eyeballs. Here we should consider it as ‘the third ‘Eye of Wisdom (Jnana Drishti/Jnana Kann’).

Devi is none other than Vishnu. So, worshipping Devi is equal to worshipping Vishnu. Devi is the heart, mind and soul of Shiva. Devi is also his better-half. So, worshipping Devi is also equivalent to worshipping Shiva. The main reason for worshipping Devi is she is ‘Mother of all.’ All the superior Gods are in masculine form. They may even get angry sometimes, like our worldly fathers. But Devi is the Mother of this whole universe. She is filled only with compassion. She may take time to rescue us from our problems, but she will surely help us all at the most opportune time. Our problems are not even
comparable to the problem being faced by Bhattar. Even in that condition, Bhattar does not lose even a millimetre of his faith in the Grace and Glory of Abhirami. Are we ever steadfast in our faith in our Chosen Deity?

24. மண்னேய மண்னேய மண்னேய மண்னேய

To get rid of All Diseases

In this Verse, Bhattar conveys the message of non-duality/advaita. Mother Abhirami is the most precious gem, the glittering light, which emerges from the gem, the ornament, which has the gem, the lady, who wears the ornament, she is the remedy for all illnesses of the people who approach her with divine devotion, she is the feast of the Devas. After worshipping her, Bhattar does not want to worship any other semi- or demi- God.

She is the gem (Jeevathma), she is the glitter of the gem (the attributes. The Gunas and Doshas of jeevathma are also decided only by Devi), she is the person, who wears the gem (she is the Paramatma).

The key word is: ‘Aniyum anikku azhage’, she becomes the beauty of the ornament which is worn, that is she bestows beauty to the ornament by wearing it. What does it mean? By considering the ordinary Jeevathma and conferring salvation, mukti, she is adorning and giving beauty to the Jeevathma, which surrenders at her holy Lotus Feet.

In this Verse, if one considers the ordinary superficial meanings, one will conclude that Devi is the source of ills and pains for those, who do not believe in her. But is it so? The actual meaning is that only those who do not worship Devi will get sorrows.’ Because, Devi
herself is all auspiciousness and the bestower of all auspiciousness, ‘Sarva Mangala Dhayini.’ She will drive away all our sins, she will remove all the obstacles and she will bestow on us eternal joy (Parama Anandham). Hence, to clarify this statement, immediately, Bhattar says that she is the curative medicine for all the physical/mental/worldly pains.

The next word ‘Amarar peru virunde’ takes two meanings. ‘Peru virundu’ means heavy/big feast, or rich feast. Again, the word ‘peru virundu’ means the feast, which they get. But the first meaning of rich or royal feast, will be more apt in this scenario. Why does Bhattar insist on this here?

She is the cure-all medicine/remedy for devotees, who worship her. All the Devas worshipped Devi, when they actually needed ‘immortal elixir (amrut).’ Devi herself took the form of ‘Mohini’ and then gave the elixir to the Devas. She herself is the actual elixir of life. So, Bhattar explains to us that she is the remedy for all the ills and pains.

When there is such a Goddess, who is filled with Divine Motherhood and compassion, what is the need for anyone to worship some other God? So, Bhattar resolutely says that he will not worship any other God hereafter.

To accomplish everything Successfully without Obstacles
This Verse has many layers of intended meanings. Some of these meanings are considered below.

The first line ‘Pinne thirindhu’ has many meanings. It is not that
merely roaming or going behind the devotees of Ambal. To blend with them is the implied meaning, which is indirectly stated here. The word ‘thirindhu,’ also should be noted. We use this to refer to persons infected with some mental illness, or loafers. Otherwise, we use the term ‘nadandhu’ (simply walking). But why Bhattar used this particular term here? We should follow the sathsang of true devotees like an immature child (without ego, superiority complex, etc.) and truly follow them. We should not enquire about their activities, or comment, or criticise them. We should also follow what they do. They are also gurus to us. We should also get ‘thirindhu’ experience. Nothing should be there in us. Everything should get precipitated and offered completely in 100% sharanagathi at the Lotus Feet of Devi. Like milk being churned (our minds and hearts should be churned/thirindhu), to get the butter and cream of devotion at the Lotus Feet of Mothe Abhirami.

Bhattar claims that to get rid of this cycle of birth and death, he has got himself absorbed into the sathsang of Sri Abhirami’s devotees. In his story, nowhere is it mentioned that he mingled with others and performed sathsang. He always remained alone and meditates on Devi. But Bhattar said that to get the Grace of Ambal, he performed the ‘punyam’ of ‘satsang’ in his previous births. That is what he says by ‘Munne thavangal muyandru konden.’ He has already, in so many births, had contacts with true devotees of Ambal. And only because of those the good deeds, in this birth, he got the Grace of Ambal. Bhatar is still has a major problem. But he sings devoutly as if the problem has already been solved. That shows the depth of his devotion and trust in Mother Abhirami’s unfailing succour at all times.

The word ‘munne’ means ‘before.’ Here we can take meanings like, (1) Bhattar performed the steady penance to Ambal even before the other devotees did. (2) He performed the same, in his previous birth or (3) previous births (the word is ‘munne’ with special ‘e’ and not just ‘mun’ to refer to the only previous birth). Even then, Bhattar is not satisfied, He simply says that he has just tried to do the penance. For just trying itself, this much sathsang is needed for a great soul like Bhattar, Think of ordinary people like us. Even we are also meditating on the Divine Mother, so, we also acquired some ‘Punyam’ due to the sathsang.
Bhattar says that he has only tried to worship Devi and not yet completed it fully. But he is confident that Ambal will save him. Why? She is the Mother of even the ‘Trimurthis’ and is the medicine to cure all sorts of sins, ills and evils. So, with the motherlihood which is the ‘Svabhava’ (nature) of Devi, she will come and save me. And I will also never forget her.

The basic rule of writing goes like this. ‘always keep the emphasis at the end.’ In this Verse also, Bhattar keeps the emphasis at the end. I will never forget you and will always worship you without fail. This is the message, which he is conveying to people like us. We worship Devi for a particular thing to happen. If that happens, we will forget her and perform our daily duties and sequentially, forget her. We remember her, only when we face the next problem. Though she is the Mother and though she will surely come and help us on all the occasions, is it fair for us to do like that? Hence, Bhattar says that worship should be uninterrupted and absolutely constant and always that should be in our minds and hearts, whether or not we face any problem.

To acquire Powerful and Influential Speech (Vaak-Chathuryam and Vaak-Saamarthyam)
In this Verse, Bhattar expresses his humility to Devi. The devotees of Devi are not some lay men. They are the creator, protector and destroyer of the 14 worlds. In spite of having such great devotees,
Devi is also accepting the words of Bhattar. How to express the bliss of Devi in words then?

The devotees, who worship Devi always, are of three types: creator (Brahma), protector (Vishnu) and destroyer (Shiva). Bhattar emphasizes each word with the suffix ‘um.’ It is not merely ‘padaithu, kaathu, azhithu thiribhavar). Why is the emphasis required there? It means that they also have some other main work. To create, protect and destroy are all just part of their works. Even in our colloquial spoken Tamil language, we add the suffix ‘um’ for addition of only extra things. So, the main work for them is to constantly and unceasingly meditate on the Lotus Feet of Devi. With this work, they can perform their assigned tasks of creation, protection and destruction. Here, the word ‘thiribhavaram’ means that these are not tough tasks for them. They can simply do these works and keep roaming.

While they meditate, Devi is there sitting with her hairlocks filled with the flowers of ‘kadhamba.’ Why does Bhattar use the word ‘Saathum’ here instead of the usual word ‘Soodum’ (even ‘Soodum’ instead of the word ‘Saatthum’ here cannot affect the chandas/poetic metre of this particular line). ‘Soodum’ means very usual term of keeping flowers just in the hairlocks. But, ‘saathum’ means covering the hairlocks with flowers. A normal woman will have hairs flowing from the head till her hip. For Devi, the hairlocks will be like a dark forest and it will not be nice to see with just some flowers being kept on some part of her head. Also the devotees of Devi are offering flowers in huge quantities and Devi is willingly and graciously accepting all of them (just to make her devotees happy). The flowers are also spreading from her hairlocks till her holy Lotus Feet (wholy covering her hair). It means that the the hairlocks of Devi spread till her holy Lotus Feet. So, the fragrance of these flowers is also found to be in her holy Lotus Feet.

Such feet are always worshipped by these Trimurthis and they are worshipping Mother Abhirami, by taking recourse to the standard Vedic hymns and other rituals. They are offering high quality of things and chanting the best of mantras. In between, she is also hearing the Verse of Bhattar. When reflecting on this, Bhattar is laughing at the insufficiency of his words to praise the Mother Goddess and
considers himself highly blessed that such a gloriously divine Mother does not reject his praise as being insignificant, when compared with the praises offered by the Trimurtis.

Note: Though this Verse tells us that Trimurtis like Devas are worshipping Devi, it also signifies the fact that Devi is ever ready to accept all sorts of worship from the lowly human devotees. Even a small word of Bhattar is also heard and accepted by Devi and she is showering her Grace on Bhattar.

Also, in this Verse, we can get the meaning that ‘only by worshipping Mother Abhirami, Brahma, Vishnu and Shiva were blessed with the capacity to handle the tasks of creation, protection and destruction.’ So, if we started worships her, Mother Abhirami will endow us also with very high status and confer on us more capacity and capabilities, like she did for the Trimurtis.

27. எனும் புதர்வார்கள்?/அம்பில்க் அண்டாட பரந்திலோ
லாத்தர்தல் வெளியர் பிப்பிரம்ப, வாசை வட்ட அண்டா
பாலுறுக்கன் புத்த புகார் துரும் பெரிய வாழ்க்கை
அழகுருதல் உடுத்தோடு அருங்கக்களைப்படுத்தும் மிக அடும பார்வு
காலுற்றன் குதிரை, மிக அடும விளையுறு போர்த்துப்பெறும்!
அபி஗ாம குதிரையும்! வாசை வட்ட அண்டா வலுறுக்கன் பாட்டு
வில்லாம். வா புத்த காப்புக்களை வெளியர் துரும் பெரிய வாழ்க்கை
வலுறுக்கன் ஜிேப்பாத்து வில்லாம். மிகுதில் வா மாத்தாக்களை
சென்றும் வா ஆல்பத்து சுதுக்கு வில்லாம். பாலை பிப்பிர
லாத்தர்தல் குதிரை கைவேத வாத்து வில்லாம். வா அடும நார்க்
லாத்தர்தல் புதர்வார்கள்?
To be the Recipient of the Grace of the Mother Goddess
In this Verse, Bhattar says that there is no limit to the Grace of Devi. Devi has broken the chain of birth and death for Bhattar. She has also bestowed on Bhattar unlimited love towards other beings. She also blessed him with the glorious vocation of always meditating on her divine and holy Lotus Feet. She has completely cleansed the heart of Bhattar. How to thank her and express her Grace in words?

Bhattar in this Verse, for the first time lists the jobs of Devi. She has broken the chain of births. That too, he says that this birth-death chain is of crookedness. By this word ‘vanjam’. what does Bhattar
mean? Devi has broken the crookedness and by this, she also breaks the chain of births. Since, the crookedness has been removed, simultaneously, the heart of Bhattar was cleansed completely and filled with love, Grace and involvement towards other beings surrounding him.

This is actually the Shuddha Lakshana of genuine Sadhaka (the real attitude of a genuine sadhaka). A sadhaka should always see Ambal in every being surrounding him. He must shower his love, care and affection on them. He should not hurt others by any means, in thought, word and deed, though they may hurt the sadhaka.

Here, the King is hurting Bhattar, by thinking that he is mad or a vagrant. But, Bhattar has not even mentioned that anywhere. Because, he has not even thought of the hurt. In fact, he is praying for the welfare of all. Bhattar directs the heart filled with love and care heart towards the holy Lotus Feet of Devi. That also happens, only by the Grace of Devi. (Remember the words ‘Avan arulale avan thaal vanangi-- in Shiva Puranam). Even in the previous Verses, Bhattar says that the holy Lotus Feet of Devi are worshipped by Trimurtis, Devas and all. But, in this Verse, he says that Bhattar alone got the chance of worshipping them (‘enakke adaithanai’). Why this contradiction? At least for them, the jobs of creation, protection and destruction are there. But, Bhattar does not have to bother about any of these jobs. The only glorious and most desired lovely job, which he has is that of constantly and unceasingly meditating on the Lotus Feet of Mother Abhirami (This has been explained in the Verse beginning with ‘Nindrum irundum’ also). Here, he is absolutely and 100% confident that the pure heart and which is compassionate towards other beings, has the qualification of worshipping Devi’s feet. Therefore, he says that he has got the job, which is most desired, sought and coveted by others.

She has cleansed the heart of Bhattar with her shower of Grace. The impurities of body can be cleaned by water while taking bath. But, how to cleanse the heart of impurities? It can be achieved only by the Grace of Devi. She does that to Bhattar. With her Grace-like a falls-she has cleansed the impurities in the heart of Bhattar.

Did the heart of Sri Abhirami Bhattar have any impurities? Most
assuredly not. Because, a person with such impurities would not have been able to sing such a glorious praise of Mother Abhirami Devi in such a nice manner. Only with her unlimited and bounteous blessing, this could have happened. Then why, does he say like this? For our sake only, Bhattar is teaching us. To get the first and last jobs (that is to liberate ourselves from the chain of births and deaths, through the thorough cleansing of our hearts) done, the second and third jobs (showing love towards other beings and always meditating on the holy Lotus Feet of Devi) should be done by us.

How to express the Grace of Devi in words? In our daily activities, when some petty issues are solved, what do we usually do? Ah. What a great job done. There is no other words to express my gratitude, there is no other words to express my exclamation. Like this, we praise a person for some unnecessary worldly affairs. But here the situation of extremely different. Devi has done here a very great job. How to express the deed of Devi in words? Thats what the real expression of Bhattar, which comes from the innermost core of his heart.

To gain all Comforts and the Bliss of Permanent Abidance in Shiva Loka
In this Verse, Bhattar sees Devi as ‘Ardha Nareeswara’ and confirms that the Grace of Devi will brings us both richness and mukti.

The phrase ‘Sollum porulum’ has many meanings in this Verse. Both are actually not two different things. When we say a word, there itself immediately the meaning of the word comes into our mind (If a word which we does not know the meaning, for our concern it is a useless word only). Devi and Shiva are like that. In Saiva Siddhantha, Devi
and Ambal are equalised to flower and fragrance, this term and meaning, and fire and heat. All are mingled with each other and can never be separated.

See the great poet Kalidasa’s Verse in Raghu Vamsham: ‘Vaag arthaaviva samprukthau vaagartha prathipaththaye, Jagathaha: pittharau vandhe Parvathi Parameswarau,’ which has the same meaning has ‘sollum porulum’

Here, we can also assume that, for Shiva, both word and meaning are same. In our worldly issues, sometimes we use dual play. We say one, but do the other one which is totally against that. But for Swami, both are same. Whatever he says, he does that only.

Here, we can also take the meaning that Lord Shiva and Ambal are inseparable like the words and their meanings, which we use in this world. From the Lord Shiva alone all, the Sanskrit and Tamil letters have their origin. So, Bhattar reminds us here of this fact.

The other meaning is, Lord Shiva and Ambal are the words and meanings of Vedas and Upanishads. Though the word, ‘Veda’ is not mentioned in this Verse, it has been indirectly said by the word ‘Nadamadum’ (where does Shiva reside? Lord Shiva and Ambal reside in the Vedas). So, like the Vedas, which are called hidden scriptures in Tamil (Marai), the reference to the Vedas is also hidden/indirect. Similarly, both Lord Shiva and Ambal are inseparable. Sage Bhrigu worshipped only Lord Shiva, but he couldn't get the Grace of Lord Shiva. Finally, in Thiruchengodu, he sees Lord Shiva as Ardha Nareeshwara and got his blessings. We should always meditate on and see the Lord and his consort as being one and never ever as separate at anytime even during our worship.

Devi, who is always with the Lord, is like a new slim and fragrant creeper. Why is this so? She is always filled with joy and she hugs her husband always (In another verse we can see that Devi comes with all the apsara women, it means they are always there singing in the presence of Devi. Similarly, Devi always hugs her husband and so, whenever she comes, Shiva also come with her). The literal meaning is that wife pulls her husband to places, wherever she goes.

If a person thinks of Devi’s holy Lotus Feet and Devi’s form like this,
by virtue of the power of his penance, he will gain the imperishable Kingdom of Peace and Bliss and also a place in Kailasa near Lord Shiva.

Even in this emphasis also, we have to note many things. Why such a richness and then penance and then Shivaloka? This actually denotes various stages of the Varnashrama Dharma. As in Grihastha ashrama, we have to acquire lot of wealth and perform charity, render service to the poor and needy. In vanaprastha ashrama, we have to perform penance and, in sanyasa ashrama, we have to attain mukti. All these things can be achieved, if we simply meditate on the holy Lotus Feet of Devi.

The story of Devi Mahatmyam has been narrated for the sake of two persons, one is Suradha (a King) and Samadhi (a merchant). Both Suradha and Samadhi worshipped Devi and in the presence of Devi, Suradha asked for this ‘Azhiyadha arasu’ (undestoryable kingdom’ and Samadhi asked for ‘Athma Jnana’ (sellum thavaneryum Shivalokamum). Devi fulfilled both their wishes. Suradha born as Vaivasvatha to Vivaswan and this whole Manvantharam is designated with only his name. Samadhi attained mukthi. Bhattar is recapping this story to us by these words.

Indirectly, Bhattar says that Devi is capable of bestowing these two glories on her devotees. What does it mean? By providing richness, she is Devi Lakshmi and by providing Athma Jnana, she is Devi Saraswathi. So Devi is here both Lakshmi and Saraswathi.

As Sri Ramana Maharishi points out that firm and uninterrupted Self-abidance is the highest penance and highest spiritual achievement, this may be be treated as permanent residence in Shiva Loka.
To achieve Success in all Actions

In this Verse, Bhattar considers that Devi is herself all things, which we want for our betterment in life.

Devi is the Siddhi (wishes simply as we explain in worldly manner and/or 8 higher occult powers, including Anima, Mahima, ... as explained by siddhas). She herself is the Deity, which can give all these siddhis. She is the only one, who is present all over the world. She herself takes on other forms as ‘Shiva’ to enrich the Shakthi itself. She is the ‘Mukti’ which all sages desire to attain. She is the basic intention in their minds to think thus. She is the also mind and knowledge, which makes the mind more honourable.

In this Verse, if we ponder deeply, Bhattar has explained all the 6 Devathas as divided by Shri Sankaracharya (Shan matha Sthapaka Acharya).

1. Siddhium, siddhi tharum deivam -- Ganesha (Gaanapathyam)
2. Thigazhum para sakthium -- Shakthi (Shaaktam)
3. Sakthi thazhaikum Sivamum-- Shiva (Saivam)
4. Thavam mualvar Mukthiyum -- Vishnu (vaishnavam)
5. Mukthikku Vithu-- Murugan (Kaumaaram)
6. Buddhiyin ulle purakkum puram-- Sun (Sauram)

Though the last three are not directly mentioned, we can derive those meanings from the details of the respective Deities. Lord Murugan is always considered as ‘muthikkku vithu.’ Because, whoever sees Murugan and his beauty, they all will start longing for that. Lord Murugan is always in his ‘teens,’ because he is in between Shiva and Shakthi (Somaskandha). So, whoever sees Muruga, their aspiration for attaining Mukti will get enhanced.

The light, which spreads inside our mind is the knowledge and is certainly equal to the light, which spreads all over the world in mornings. So, this reference is to the Sun God.
In this Verse, continuity is also a matter which we have to understand. Devi is in the form of all these things. But she is of the form of wishes. (Wishes are the basic things, which mind thinks always) and in the final end, with the attainment of self-knowledge, endless happiness (mukthi) is attained. That is we can start our lives as normal ones with simple wishes and all. But, in due time, we have to do penance and establish our devotion and attain mukti in the final stage.

What does this word ‘andre’ mean?? In worldly terms, what do we say about ‘Andre?’ It does not mean any time period. But here, in this verse, the meaning of ‘Andre’ is ‘long ago.’ We usually say ‘Nannikkke koduthuten (I have given that day itself)’. Similarly, here, Bhattar also says that Devi has assured him of her eternal protection long ago itself, by taking over all his cares. It may have some reference to some previous birth of Bhattar.

The next word ‘thaduthatkondu’ has several meanings. Usually, we use this only for referring to the way God protects a devotee from falling astray and rules over his heart and soul. When the devotee strays into the wrong path, it is the duty of his God to show him the right path and establish him in the right path. Similarly, here,
Mother Abhirami has protected Bhattar and established him firmly on the right path of whole-hearted devotion to her.

Whatever act Bhattar does is not really done by him. Because he has already surrenders everything into the lotus feet of Devi. So, all actions which his body and mind go through, are because of the Will of Mother Abhirami. He has become an humble instrument in the divine hands of Mother Abhirami. So, even if he does something wrong, or falls into the deep sea also, it is the duty of Devi to protect him.

When we study deeply this Verse, it is not the case of Bhattar alone. We all are the children of Devi. It is her duty to protect all of us and extend her hands to uplift us from this samsara sagara (that is what Bhattar says ‘Nadu kadalul sendre vizhinum (even if I fall deep into the middle of the sea’). The ‘Karavalambam’ of Devi is much much powerful and uncomparable with anything, which saves us from this sea. Is it possible for her to save all of her children at the same time? Bhattar clears that doubt also. She herself is the as a single form (Paramatma), she has also taken on the forms of all (Jeevathma). She is the one, who does not have any form (formless). She herself is the one, who resides in the Himalaya mountain.

None is ever separated from Devi. This is the advaitha principle. But the maya and ahankara seems to separate us from the divine Devi. When we search her deeply inside, we will found that this jeevathama is a small reflection of the light that springs from Paramatma alone. Hence, in the final analysis, Bhattar says ‘En Umayavale’ (my own Goddess Uma).

To achieve Happiness in next Birth
Goddess Uma and Uma’s better half, our Lord Shiva combined together in the form of Ardhanareeshwara has ordained me to be her devotee. I can’t even imagine any other faith (religion), Here afterwards, no mother will beget me. (No birth death cycles for me any more) I do not have any passion to bestow on women, who have broad shoulders like bamboo planks.

To get Blessings of Mother Goddess and to avoid Premature and or Unnatural Deaths
Abhirami! You wear fine ornaments. I had fallen into the sea of desire and was about to be caught in the noose manipulated by the merciless Anthaka (God of death-Yama) How I could describe your Grace, with which you place your Lotus feet voluntarily on me and you have accepted me as one of your devotees.
To contemplate on Goddess Abhirami even at the Moment of Death

Goddess Komalavalli! Your motherly divine bosoms, smeared with sandal paste, referring to materialistic knowledge (Apara Vidya) about this world and knowledge about the spiritual realm (Para Vidya) will melt the mind and body of our Lord Shiva! When the God of death, Kaala (Yama) calls me to account for my sins, you will come and say, ‘Don’t be afraid!’ Whenever I am melancholic, you will rush and save me.

34. தைத்திய பூங்காய் மலய நூறு/ நிலோசாகுகுறுக தருமை

To gain Fertile & Cultivable Lands as Properties to serve Devotees Always

Abhirami, with kindness and benevolence, bestows heaven on those, who surrender at her Lotus Feet and she is present as Saraswathi on the face of the four-faced Brahma, and as Lakshmi on the divine chest of the Vishnu, who wears the Basil garland (Tulsi) and string of gems and as Shakthi on the left side of Shiva. She is present in the red Lotus flower, which is as bright as gold and with honey in it, she is also present in the Sun, that causes the lotus to blossom and is also present in the moon.

35. தீர்த்த பாடல் விளக்கம்!
What a Blessing - I am Blessed/Fortunate to have your Lotus Feet on my Head

Supreme being Abhirami! Lord Shiva, who wears the moon as ornament on his matted locks, with fragrance has bowed down by placing his head on your beautiful feet. Because of the penance, which we had performed earlier, we have your Grace. Can even the celestials and heavenly beings gain such merit of having your Lotus Feet on their heads? (The meaning is that we, mortals have become superior to even the celestials and heavenly beings, because we have the Lotus Feet of Mother Abhirami, which is very hard to gain even for the celestials and heavenly beings. The God of Protection, Vishnu, who reclines and seemingly sleeping also praises your glory.

Abhirami, you are the beautiful green-hued parrot. You speak musical words to the listeners. Those, who have performed millions of meditations on you in their previous births, will not only be benefited with earthly, mundane gifts such as being kings etc., but also heavenly pleasures, freedom from birth, death cycles and never-ending perfection.
To get rid of Past Karmas and Sins
Abhirami! you are seated on a lion-throne above a Lotus flower. You assume the shape of all things. You are the enjoyment of all these things. You are the mirage and the illusion, which is caused by the worldly pleasures. You are the enlightenment, which arises after one goes through such illusion. I am at my wits end to realize your greatness and Grace, with which you have removed ignorance and caused spiritual enlightenment to blossom in my heart.

To get Precious Wealth and Nine Kinds of Gems
Abhiram! You are seated on the left side of my Lord Shiva, who wears the garb of all the eight directions. Oh! My holy mother! Abhirami! in your sacred hands, you hold sugarcane bow and flower arrows. On your Lotus flower-like sacred physique, you wear the necklace made of white pearls. On your sacred waist, which resembles the hood of a poisonous serpent, you wear the trinket called ‘Mekala’ and silk.
38. My holy mother Abhirami’s sacred lips are coral red in colour. Her face is cool and calm with pearl-white teeth and smile. She affectionately disturbs the mediation of Lord Shiva. Her divine and slender waist tilts due to her weighty and sacred bosoms. If you surrender unto her holy Lotus Feet, the kingdom of Gods, the heaven would be yours.

39. To get the strength and skill to handle Contraptions and Tools
Abhiram! You are the mother God with bright forehead and face and you are present on the left side of our Lord Shiva! Shiva to demolish the three fortified symbolic walls of ego, lust, and illusion, had fixed his arrow to his bow made out of Meru hills. Your Lotus-feet is there to accept me as your devotee. A slight glance by you from the far end of your eye at me is enough to relieve me from the clutches of Yama of death. If I endeavour to worship you, I would
get tremendous benefits. If I am not inclined to worship you, same is my fault and not yours.

40. To get the Benefits of Charitable Acts of Previous Births

Abhirami has eyes on her effulgent forehead. She is excellent and worshipped and praised by Gods and other heavenly beings. Goddess Abhirami can not be fixed in their minds by those who are spiritually ignorant. She is always a lass. Due to the good deeds, I have done in the previous births and their cumulative benefits, I just seek asylum unto her and worship her.

41. To be blessed with the Company of Devotees/Satsanga Praapthi

The divine mother, Abhirami, with eyes like just -blossomed Lily flower, associated with red complexioned husband Shiva, has come to this world, with a view to blessing us,
made our presence in the midst of devotees. It is due to our previous good deeds that both Abhirami and Lord Shiva has blessed us by placing their sacred feet on our heads.

To conquer the World
Abhirami! With your broad and bigger sacred bosoms, which have grown parallel and rightly straight and stiff, with pearl necklace on it, you have just moved the heart of our Lord Shiva in consonance to your decideratum (wish and will). Your physique below the waist is like the hood of a Cobra and you speak pleasantly cool and comforting words to the devotees. Your stuffy anklets are four Vedas. I bow down to you and worship you. Bless me Abhirami!

Sri Ramana points out that the world is a figment of one’s imagination and hence, one who is steadily established in self-abidance has conquered everything, including the whole world.
To get rid of all Evils
Abhirami! You have beautiful divine Lotus-feet. You hold the formidable weapons Pasam and Angusam in your hands. You wear the garlands of Lotus, Red-Lilly, Chengazhuneer, Bluebells and Mango flowers on your neck denoting all the five holy scriptures. You are sweet speaking Thiripura Sundari, whose complexion is red. You are present on the left side of Lord Shiva, who had shot the arrow, made out of Meru the mountain to drive the cruel giants who ruled their domain with three fortress walls. I bow to and worship you.

To wipe out Feeling of Separation from the Divine/To secure Mental Peace and Good Mind
Abhirami manifests herself as the very form of meditation. She is also the auspicious spouse of our Lord Shiva!.
times she is the mother of Eashwara also. As such, she is considered to be superior to all other Gods. Yes! I will not think of any other God except her therefore, I would serve my mother loyally.

45. To be free from False Allegations/To get Relief from Adverse Criticism

Mother Abhirami! May be once upon a time some devotees could be whimsical without serving you and without worshipping your divine Lotus-feet, and without knowing the eternal truth. I am aware of these. I wonder if I have done like those above devotees. I am at my wits end to know if it means divine-path or an excellent divine service. If I commit anything wrong you shall not hate me but you shall forgive and protect me.

46. To be free from False Allegations/To get Relief from Adverse Criticism
லங்கத் தரிக்கள் போட்டியற்றில் இருப்பதாலும் தகந் இந்தக் கூற்றத்தில் போல்வேலில்லை!

இரு பூந்திகள் வேலைத்தான தகந் இவராலும் இரு பூந்திகள் வேலைத்தான என்று சொல்லப்படும். எனவே இப்பட்சத்தில் இவர் விளக்கம் பயிற்சிக்கும். ராமாலய தன் லிங்கங்களில் ‘மத்தியும் தத்துவத்தும்’ தன் பிள்ளையாரின், பாரத்தான் மற்றுமேற்கின்ற பலிஞ்சவன், அலங்கரித்தும் போகிறேன்.

எனவே இரு பூந்திகள் தத்துவத்தும் தகந் இவராலும் இரு பூந்திகள் வேலைத்தான என்று குறிப்பிட்டு வருவது என்றென்றும் வருவது என்று குறிப்பிட்டு வருவது என்றென்றும் வருவது என்றென்றும்.

அவள் மகிழ்ச்சியை செய்தும் தலையே தரிக்கள் வேலைத்தான திட்டம்!

அப்பட்சம் திட்டம்! அவள் வழங்கி வைத்தும் தம்மை டெல்லி பயிற்சிக்கும். எனவே அம்மகிழ்ச்சியை பிள்ளையாரின் கையில் வேலைத்தான என்று குறிப்பிட்டு வருவது என்றென்றும் வருவது என்றென்றும் வருவது என்றென்றும் வருவது என்றென்றும்.

To get rid of all Bad Habits/ To cultivate and live with Good Character

The true devotee has all the rights to scold even God. In this Verse ‘verukkum thaggaimaigal seiyinum’ also Bhattar is saying that only, Ambal has showered Her her Grace on the Devas. She made her husband to drink the Halahala Poison for the sake of the Devas, who had not even bothered to invite Sri Sankara, or informed Him about the ‘Sagara mathana.’ But even to them, Devi has shown Grace. Bhattar is asking why can You not shower Your divine Grace on me? That is why, he is stressing that incident. ‘Karukkum thiru midatran idappaagam kalandha ponne.’ It also means that she has also drunk the poison for the sake of the Devas (because Lord Shiva is Ardha Naareeshwara). And now she is delaying to show her Grace of Bhattar.

Abhirami! it is not strange for the high-minded people to bear with abominable crimes of those little minded people. Abhirami! Your complexion is golden and you are present on the left side of our Lord Shiva, whose sacred neck has
become bluish black, because our Lord Shiva had consumed the ‘Halahala poison,’ which emerged during the churning of the Milky Ocean. You have not deserted our Lord Shiva, just because his neck has become bluish black due to the consumption of the ‘Halahal’ poison. Similarly, because your devotee has bad characteristics, it does not befit you to desert him or reject him as unworthy of being your Grace. Only You can and should reform and transform him into a worthy devotee by your Grace.

47. எசா'க¶'ல் அப்பா'ப் பூஜை நடத்துவதற்கே வாழிடையும் குழந்தை விளங்குவதல்; மனதில் தேவம் சோயே அந்து வீனங்களும் பாட்டுகளும்; உடலின் இரு புறம் பதிவு செய்தல்; மயக்கம் விளைப்பட்டப்படும் கூடையாக தொன்ற வில்லியத்தால் கலன்களைத் தவற் நடத்துவாள். பாரத விருந்த வேறுபட்டு குறுகிய கலனை விளங்குவது அவ்வாறு. உன்னை விடுதல் நவீனமான விளைவு கூடையாக உயர்ந்து கூடையாக நடத்துவாளே. அவ்வாறு தொன்று விளையாட்டும்வரும் கலனை தவறு நடத்துவாளே; உதவி பாறை கலனென்று விளையாட்டும் பாரதைத் தவறு நடத்துவாளே.

To gain Yoga Siddhi

I have found out the Goddess (Abhirami) who enlivens me! I can’t fix my divine experience and divine bliss in the minds of others. Neither can I explain and tell others the same. Abhirami is beyond the seven seas, seven worlds and eight mountains between the sun and moon, who controls day and night Abhirami, also shines brighter.

48.பிறவுகித்து வகாக்கும்வெபாம் நின்று
 காளம் காளம் துள்ளிப் தோல்பே குடியில் குடியில் பாறையே பிள்ளையம் பரசத்தீர்வு புகழும்பொருள் புண்ணியில் கருத்துக்கு செய்யப்பட்டு பொருளே பயணம் பயணம் காற்று காற்று பதிவு துள்ளிகள் பொருளே பயணம் பயணம் காற்று காற்று பதிவு துள்ளிகள் பொருளே பயணம் பயணம் காற்று காற்று பதிவு துள்ளிகள் பொருளே பயணம் பயணம் காற்று காற்று பதிவு துள்ளிகள்
To get rid of Worldly and Bodily Attachments
Abhirami is the ever-green creeper, which entwines round the hillock that is Shiva. and this hillock’s top (head of Shiva) has tufted-hair and on the tufted hair shines the moon with many rays denoting several arts. Those who keep in their minds such benevolent Abhirami, just for a fraction of a second will not only be saved from obstacles and troubles but also will be blessed with salvation from being born as a physical body composed of flesh and blood, and definitely those who contemplate on Abhirami will be blessed with numerous boons.

49. அபய அளப்பேம் பூம் பூம் திகக்

To get rid of Fear of Death
Abhirami! You assume the form of music, flowing from the stringed instruments. You must appear before me, with heavenly beauties Ramba and others when, ‘Kaala’ the God of death comes to take my life embedded in my physical body. I think this Verse deals with Kundalini Yogam, as the use of the words ‘Narambai aduttha isai vadivaai ninra Naayakiyae’ indicates.

50. காலாகூரை அபய! அபய அளப்பேம் பூம் பூம் திகக்
அம்ம கியாதி நாயகி உலகநாயகி சாபவின் சாமையில் மாலினேக; காரணம் செய்யவுடன் தானாலும் நாராயணன் காதி; உடல் சிவார்த்திற்கு வலமே சாமை; வாராஹில் சிவனாலும் தானாலும் சாமையில் காதி; நட்சத்திரம் சாபவின் சாமையில் காதி; நாராயணன் சாபவின் சாமையில் மதுகி; பாம்பால் உலகநாயகி சாதியாகி பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; சாபவின் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாராயணன் சாமையில் மாலினேக; பாம்பால் உலகநாயகி சாதியாகி; நாரா�
The Feet of the Mother Goddess are our Sole Refuge/To gain Vision of Mother Goddess

Abhirmi! you are the chief of Gods and you are with four faces. You are the Goddess Narayani and in your Graceful Lotus flower-like hand you have five arrows. Sambhavi, Shankari, Shyamalah Devi, you have all these auspicious names and you wear a garland of rich varieties of flowers with poisonous smell. (enough to kill evil people) You are Varahi, Soolini, Maathangi with name and fame. We surrender unto your Lotus-feet and your Grace protects us like a fortress.

51. அப்புராவிகள் பாட்டு பால்கள்/ அப்புராவிகள் செருந்து அப்புராவிகள் அருகில் ஆபிரம் உடன் கல்லால் இறை விளங்கும் அருகில் புறான அறியி பெரிந்திருக்கும் பொழுதையே, 'உச்சநாம், உச்சநாம்' என நிறைவி மாகி தொட்டு அப்படி, மரணம் பிள்ளை திறனைக் கொடுக்கும், தீர்த்த வட்டமிக்கு.

பின்னர் சர்ப்பு விளங்கும் அருகிக்கும் சில்பியின் நிலக்குக் கீழ் மகள் முன்னே சிற்றுண்டு பொழுதையே, மரணம் மலர்மிகன் குறிபிள்ளியுடன் அப்படி பிப்பு, தீப்பு சங்கவு நிலக்கும் சில்பியின் அட்டா பொழுதையே.

To excel in life/Blessings gained by Devotees of Mother Goddess/To achieve Freedom from rebirth

51. Meaning of the Verse: The three demons residing in the flying three cities (Trilpuras) assumed that they were immortal. My Lord Siva destroyed those three of immense powers; that cosmic dancer and Mukundhan (Vishnu), the preserver take refuge in Abhirami; those, who are Her devotees, are exempted from the cycle of birth and death.

Commentary: The three flying cities (tripuram) are the three qualities Sattwa, Rajas and Tamas; all beings are constituted of the three Gunas of Sattwa, Rajas and Tamas. It is imperceptible, not being apprehended by any organ of knowledge, but it exists eternally, as it provides the basis and substance for all objects in their causal and effectual conditions.

[Note: Sattwa = Goodness, Rajas = Passion, Tamas = Darkness]
Darkness, Passion and Goodness – these are called the three qualities. **Darkness** should be known to have the night (or obscurity) for its essence. It is otherwise called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of Darkness and it appears also as confined with others.

**Passion** is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production.

**Splendour, lightness and faith** – these are the forms of Goodness among all creatures, as regarded by all good men.

The three cities are symbolic and the powers bestowed are intrinsic; Siva is the destroyer of these Gunas (qualities) ... so should be powerful... He along with Mukunth, the preserver take refuge in Abhirami; devotees of such a powerful Mother will not perish is the implied meaning.

52. அப்ஹிரமி கைண்டைய்க்/ பூங்கா அனமங்க

53. சிவா கையில் அமிற்கம் ஆனால் பூங்கா யியுள்ள சீன் கேள்வி.
Best Austerity/To be freed from unreality

53. There is no better penance for the devotees of Goddess Abhirami than contemplating on the scarlet put on the slender waisted Abhirami, the pearl string on the divine big bosoms, her locks of hair with Pichchi flower and her three eyes (the third eye being spiritual enlightenment).

54. To be free from all Debts

Poor people! Would you like to avoid others from humiliating you, when you entreat them with your poverty and all? Then, you must, definitely, contemplate on Goddess Abhirami, with all your heart. Bow down to her Lotus-feet. Surrender unto Abhirami, who has protected me from mingling with (approaching) uneducated and villainous people, who don’t care to perform penance of any sort.

55. ஆப்இராமியுடன ஒப்பு வைய்வாகி வேளூரைக் குறிப்பிட்டு வேண்டு
Abhirami is the Supreme Power/Abhirami is the Beginning, Middle and End of the Vedas.

To achieve tranquility and silence

Goddess Abhirami’s true form is composed by the synchronization of thousands of lightning flashes. She is the mother of her devotees and Abhirami is capable of creating happiness in the minds of her devotees.

Abhirami, you are the origin, centre, and final of the Holy Scripture ‘Veda.’ whether people meditate you or not you benefit nothing.

Thousands of flash lights from lightning constitute the real effulgent form of Goddess Abhirami. She is the divine mother of all and we feel very happy with our hearts fixed on Abhirami. Goddess Abhirami! you are the starting middle and end point of the dear Vedas (religious scriptures) Whether people fix you in mind or not you benefit nothing.

56. அர்ஹிராமி அசன தலைநிலை

தமிழகம் ஆடம்பர் முறையில், சிறியுடன் சாதாரணமானது, நிலையானும் அதிகத்துவமான நிற்கி நிற்கி மண்டலம் குருவுக்கு புற்றிசல்வா; விபவாத அமைப்பில் அவிசும் நிலையான புற்றிசல்வா குருவுக்கு புற்றிசல்வா.

தமிழ் புராணத்தின் பகுதிகளைப் பிரித்தும், சிறியுடன், சிறியுடன் சாதாரணமான நிற்கி நிற்கி மண்டலம்.அதிகத்துவமான நிற்கி நிற்கி மண்டலம். அதிகத்துவமான நிற்கி நிற்கி மண்டலம் குருவுக்கு புற்றிசல்வா.
Abhirami! You have blossomed as the Abhirami-flower and you spread as many forms and you are present everywhere. Either you present, or absent in certain things, but definitely your presence is quite inseparable in my heart and you reign supreme in my heart. The meanings of all these phenomena are known only to Vishnu, who, on the day of judgment, would lie on the Banyan leaf and my Lord Shiva. (both Shiva and Vishnu are one and the same).

To wipe out Poverty and to become Prosperous
Abhirami! You are the Goddess ‘Kamakshi’ who has received two measures of paddy grains offered to you by my father Shiva and with that paddy grains, you are performing charities so that the world could be saved from sins. Oh! Mother with your melodious Tamil, make me sing your praise and, at the same time, you make poets sing about mortals merely for pecuniary benefits. Is this your true Grace?

58. Abhirami! you are the lass with Lotus-shaped beautiful divine bosoms. You are graciously present in the Lotus flower which blossoms in the dawn and you also present in the Lotus of my mind. In times of distress, I have no where else to go, except your unique Eye-lotus, Face-Lotus, comely Hand-Lotus and your Lotus feet.
Late Ki. Va. Jagannathan’s Tamil Commentary for verse 59:

To bring up Children the Right Way
Mother Abhirami! You are equipped with the matchless sugar cane-bow and five flower-arrows. I have nowhere else to surrender, except you. Even after knowing all these, deliberately. I don’t learn and meditate on your divine path. Abhirami! Don’t punish for my misdemeanors, but bless me. In this world, women with soft feet, which are as light as cotton, bear the wrongs committed by their children. Similarly, you should also bless me.

60. நான்கா பிரிந்த அதுது!
பலிக்கும் ணூர் சிவன்தாரிப்பல் பல்ஷ்டிய மப்பு பாது கொண்டது, பலிக்கும், ஏனை வெள்ளாண்டு சிவபராயன் பத்ரங்கள் உடன் சதுரிந்த பலிக்கும் கிழமை சோதத்தர் பாது பம்பும் குறு பனிக்கும், கோ செருக்கா செரியூ பல்ஷ்டியலையாய்க்குந்து?

பலிக்கும் சிவன் மூர் சோதத்தரிப்பு! சிவன்தாரிப்பல், மறு பல்ஷ்டியலை மறந்தது சிவபராயன் பத்ரங்கள் வும் சதுரிந்த பலிக்கும் கிழமை சோதத்தர் பாது பம்பும் குறு பனிக்கும், ஏனை வெள்ளாண்டு கிழமை சோதத்தர் குறு பம்பும் குறு பனிக்கும் செருக்கா செரியூ பல்ஷ்டியலையாய்க்குந்து!
Your Grace is indescribable/To get spiritual enlightenment and the knowledge of self
Verse 60 of Abhirami Anthaadhi corresponds to Sloka 1 of Soundarya Lahari. The first verse of Saundharya Lahari says Abhirami is like a flower that blossoms at the feet of Lord Shiva whose glory is so great that he (Shiva) is worshipped by Thirumal (Vishnu) and other celestial and heavenly beings. You also place your feet on all the centres (shrines) mentioned by the holy scriptures ‘Vedas’. Am I so good that you place your pleasantly cold feet on my head in spite of my being like an unclean, stinking dog?

61. அறிவு த் தேம்!

Abhirami! your diction is as sweet as milk. You have placed your feet on the Konrai- decorated matted hair of our Lord Shiva, whose glory is so great that he (Shiva) is worshipped by Thirumal (Vishnu) and other celestial and heavenly beings. You also place your feet on all the centres (shrines) mentioned by the holy scriptures ‘Vedas’. Am I so good that you place your pleasantly cold feet on my head in spite of my being like an unclean, stinking dog?

You graciously bestowed a Keen and Clean intellect on me
There is a beautiful sloka in Soundarya Lahari, which corresponds to Verse 61, which conveys a meaning similar to that of verse 61 above. The sloka begins with --
Oh! My Goddess- Chief! You have etched permanent marks of your divine bosoms on the physical body of the great soldier, our Lord Shiva, who has felled the three tiered walls of the demons and who (Shiva) had flayed the elephant’s hide (skin) with red eyes. You are also majestically present in my mind with beautiful gold- rose and flower arrows in your hands.

You alone are always present in all my thoughts

62. Oh! Divine mother! You are the loving daughter of the Parvatharaja, ruler of the Mountain (Himalayas) younger sister of Thirumal (Vishnu) whose eyes are reddish. You have taken into your fold and bless a dog like me who is also a simpleton without entertaining and ill feeling. How lucky I am!

63. You are always present in all my thoughts
You alone are the Leader, the Highest and the Best

63. Abhirami is the chief Goddess for all the six faiths namely Shaivism, Vaishnavism, Saaktham, Gaanapathyam, Gowmaram, Souram, Despite this people argue for and praise other faiths. Attempting to teach Abhirami’s greatness to such vainglorious people is like smashing a hill with a stick.

64. Goddess Abhirami! I seek and like no other Gods who demand sacrificing of living creatures. Goddess Abhirami I love you only. Except the words praising your glories, I will never utter other words. Except the radiance from your physique, I don’t see anything from sky, earth and four-directions.

To achieve Absolute Resoluteness of Mind in worshipping Mother Abhirami alone

65. Goddess Abhirami! I seek and like no other Gods who demand sacrificing of living creatures. Goddess Abhirami I love you only. Except the words praising your glories, I will never utter other words. Except the radiance from your physique, I don’t see anything from sky, earth and four-directions.
The Greatness of Your Love for Lord Shiva

Holy Mother Abhirami, due to your divine love for the Lord Shiva, did you not cause Lord Shiva, the great slayer of Manmatha (Cupid), to have a son with six shining red faces and twelve hands, that is Lord Subrahmanya? It was all because of your divine love for the Lord Shiva.

Please accept all my speech as your praise, even though they are faulty

Abhirami! you are the mother flanked by Lord Shiva, who owns pure gold-like Meru Hills. I don’t have the merits of education. I am a simple, little man. I repose my faith at your flowery divine feet. I do things as I am destined to do and If my hymns contain mistakes you should not reject them. After all my hymns extol your praise.
A graphic presentation of the misfortunes that shall befall on those who do not worship the Mother Abhirami, those, who do not sing your auspicious names, and people, who do not meditate even for a second on your lightning-like radiant and gracious presence will, consequently, lose their benefits of charity, family glory, lineage, merits of learning, virtues and all these. Such evil people will beg for food house to house.

The riches, which are bestowed on those, who have performed the austerity of meditating on Abhirami always

There will be no wealth, which will be unattainable for those devotees, who have performed the noble austerities of taking shelter at the Lotus Feet of the Mother Shiva Kama Sundari (Mother Abhirami, who is embedded in Taste, Light, Sound, Smell, and the pancha boothas-Earth, water, fire, air and ether.)
A side-glance of Mother Goddess Abhirami, bedecked with hairs shining with divine flowers, will bestow all wealth, knowledge, education, divine form, guileless hearts, all good things and divine associations even to those, who simply claim to be her devotees.

Please note the order, in which the verse begins., First, wealth and then education is mentioned. Why? Sri Kayanaraman, disciple of Sri Kirupananda Vaariyar Swamigal said in a discourse that this is because Brahma had his origin from the navel-lotus of Sri Vishnu and therefore, he was the son of Sri Vishnu and Sri Mahalakshmi and thus, his wife, Sri Saraswathi Devi is the daughter-in-law of Sri Vishnu and Sri Mahalakshmi. Hence, the Mother-in-law, Sri Mahalakshmi, is
being mentioned first, after which the daughter-in-law, Sri Saraswathi Devi, is mentioned.

69. To get all kinds of wealth
Mother Abhirami! you are with cloudy- black long hair. Your gracious eyes will bless your devotees with wealth, wisdom, knowledge, never-enfeebled-mind, comeliness with a divine touch. Your divine eyes also shower on devotees the boon of relatives and friends, who don’t have evils in their minds besides all goodness will be showered by your gracious eyes.

70. To always reflect on the Glory of Mother Abhirami
Abhirami! my grand, venerable Goddess! I have seen your great beauty at Kadambavanam much to the delight of my eyes. My eyes have had glance of your rich beauty with sweet music-playing Veena,(stringed music instrument) the divine hand holding Veena, your divine bosoms bearing the weight of Veena and with your green complexion making the whole earth happy.
What do I lack, when I have Mother Abhirami’s Grace?

To redress grievances

Oh enfeebled mind! Why do you think of the hardships, which we have had. Abhirami’s physique is matchless. Due to repeated renderings of the sacred Vedic hymns, Abhirami’s Lotus-feet changed red-shot. When Abhirami is by your side, oh Mind, what do you lack? Do not be disspirited. Always be bold and of good cheer.

If I am reborn, it is only your mistake

To avoid Rebirth

O Mother Goddess Abhirami, thou, who has a very slender waist, which would put to shame even the lightning that appears in the sky, thou, whose Lotus Feet were held tightly on the head by the Lord Shiva Himself to eliminate all his weaknesses/defects, I am worshipping you in many ways to get rid of all my flaws. If I am reborn, whose mistake is it if not your own? He is warning Mother to ensure that he is not reborn again. This is the privilege of only the highest devotees of Mother Goddess that they can even warn the Goddess to take care that they are not reborn into this the world,
which is called sankatalayam in the Sri Guru Gita and ‘Anithyam idham, ashaashvatham Lokam Praapya Bhajaswa Maam’ in Srimad Bhagavad Gita by Sri Krishna Himself.

73. கிருட்சம் (பய்ம்)

தாமச கடெம், போட்டு பேது பாரசேமா, தாசாகைமும்,
பாரம் மாவிலங்கு துறும் பாலமண்டு, பட்ட் ராணமண்டுக் கோயில் குரடேம், நாமக்கல் தர்பந், தாசி஫் பெம்பர, அம்மா
தாமச சிரிப்பு, தாசாகைமும் கிருட்சம் கர்பந்தை.
அம்மிசுய்கிள் போட்டு சிரிப்பு குரடேம்; அம்மா காள்கள் சிரும்;
அந்தியம் மத்தியு கிருட்சம்; பாரம் கல்லு மாவைக்கறன்; பாலமண்டுகள் நர்மல சுத்தம் மாவிலங்கல் கனம்; திரு குரு கையும்; அவியம் நாம் குரும் குரும் காலம் பிள்ளியு நோபியையே; அம்மா நுமிக்க லங்கித்தோ கேஞ்சம் அம்மா சிரிப்புகள்!

The Method for always meditating on Abhirami’s Lotus Feet

The name of our Divine Mother is Thiripura Sundari (She is the only and sole beauty of the three worlds. She has three eyes, four beautiful hands, her body is reddish in colour and has garlands made of Kadamba flowers, she has five bows made of sugarcane, and her arrow is a sugarcane, the time to worship her is the middle of the night, when Lord Bhairava worships her and the wealth that she has accumulated only for us, devotees are Hewr divine and holy lotus feet.

74. மாவதம் பய்ம்.

பாலங்கள் மாவிலங்கு தாசாகைமும், போட்டு பாரசேமா, தாசாகைமும் அய்யர், பாலங்கள் மாவிலங்கு அய்யர் தாசாகைமும்
பாலங்கள் மாவிலங்கு, பாலங்கள் மாவிலங்கு, பாலங்கள்
மாவிலும் பாலங்களும் காவதி காவதி பாலங்களும்.

பாலங்கள் அய்யர் சிரிப்புகளும், மாவில் ஬ோதும் சுத்தம், சிரிப்புகளும், பாலங்களும் பாலங்கள் மாவிலங்கு அம்மிசுய்கிள் கிருட்சம் கிருட்சம் மாவிலங்கு அம்மாக கேஞ்சு காள்கள் காள்கள், காள்கள் காள்கள் காள்கள் காள்கள் அம்மாக அம்மாக மாவாதம் பாலங்கள் அம்மாக காள்கள் காள்கள் காள்கள் காள்கள் காள்கள், அம்மாக காள்கள் காள்கள் அம்மாக காள்கள் காள்கள் காள்கள் காள்கள்,
The Worldly Benefits of meditating on Mother Abhirami/To excel in Professions
Abhiramavalli is the Goddess who is extolled and worshipped by our Lord Shiva, who has three eyes. She is also worshipped by Vedas, Narayana (Vishnu) and Brahma. Those, who have surrendered unto Abhirami’s Lotus feet would not like to stay in the blissful Karpaga grove. This is not Advaita Moksha. After the merits of Punyas are exhausted, the devotee will have to be reborn again. Contrast this verse with the one beginning with ‘Bhavani thvam in Saundharya Lahari of Sri Shankara.’

No more rebirths/To get rid of rebirth
Abhirami you have divine womb, which has borne out massive mountains from all eight directions, fourteen worlds, and you have beautiful locks of hair with fragrant flowers too. Those devotees, who always meditate on you will have the privilege of staying under the shadow of Karpaga tree. Your devotees also will get salvation from birth death, rebirth cycle.
I have blocked the way of Lord Yama by meditating on Abhirami/

Bhairavi, Abhirami, you have occupied a part of the physical body of Shiva and dwell there, and our Lord Shiva wears-Honey spilling sweet Konrai flower. Bhairavi! You have five bows made of flowers. Abhirami! I have fixed firmly in my mind all your divine forms and manifestations. As a result, I know, your divine will and have stopped the visit of Yama, the God of death.

77. Your Holy Names/To wipe out Fear of Enemies

Bhairavi! Panjami so our Goddess Abhirami is called and is equipped with five arrows such as ‘Pasam’ ‘Angusam’ etc. She is also known as ‘Chandika Devi’ ‘Kaali’ who wears the diamond necklace of brilliant and bright arts. She is Mandalini living in Cosmos, she is Malini with garland, and
she is equipped with the trident and known as Sooli, Varaahi Devi (Goddess Abhirami’s Manifesation with Pig-head). All the above names came from immaculate Vedas (Holy scriptures). Also her devotees repeat the above auspicious names of Abhirami and praise and worship her.

78. I have firmly imprinted your Divine Form in my Heart/ To get all kinds of wealth

Goddess Abhirami has fragrant substance applied on her divine bosoms, which are as beautiful as copper and gold sacred vessels. She wears ear-rings made of pearls and diamonds. My life is led by Abhirami’s divine eyes with her blessings flowing at the edges of her eyes, lips as rubies and bright comely face as moon.

79. கைவறாகாட்டு எதான் காண்டு?

அபிராம வளிய வழிகேள அவவாதானாக உயிராக எனது இன்னும் எனது, பலியாக பலாயசிள் எனது, கல்லூரியிலும் பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எнтуту, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எனது, பலியாக வழிபட உயிராக எ

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பட்டு 79 மீதும் பிரித்துமுறுத்து. பின்னர் பாலம்பானது பணியாத தன்னை விளக்காட்டு. அப்போது ஆண்டைய ஆண்டுக்குள் காலை அதிகுடைய கதை கைத்திய காலை நடித்த கதையின் மூலம் மனிதர்களின் குறுக்கு தான் தமிழ்குறித்த பட்டு 79ம் முதலில் பிரித்துமுறுத்து.
To be rid of Evil/Bad Company

After Sri Abhirami Bhattar finished singing this Verse, Mother Abhirami gave him divine vision, appearing in the sky and threw her Thaatankam (Ear-ring) in the sky, to make his statement that that day was Pournami, real, though actually, it was a Amavasya day. The following interpretation was given by Sollin Selvar Sri Kalyanaraman, a disciple of Sri Krupananda Vaariyar Swamigal during a discourse. A Sumangali will not remove her ear-ring (thatanka) and throw it somewhere just like that. Mother Abhirami took even that risk of endangering her Saumangalyathvam to ensure that her devotee’s words came true. In this connection, it is interesting to note Verse 29 of Saundharya Lahari, wherein the cause of longevity of Lord Shiva, while Vishnu, Indra and all other celestial gods disappear, after the pralaya, is attributed to the ‘Thatanka Mahima, or the glory of the ear-rings’ of Mother Goddess Parvathi/Abhirami. Mother Abhirami hurls such a glorious Thatanka, which is a supreme sign of the Saumangalyatva into the sky, to justify her devotee Bhattar’s statement that that day was a Pournami thithi, though actually it was a Amavasya Thithi. Such is the extreme love of Mother Abhirami for her devotees that she will even risk her Saumangalyatvam for safeguarding their interests and ensuring that they are not held to ridicule by others.

In this verse, Bhattar says, for him, the blessings from the eyes of Goddess Abhirami are for ever with him. I have the mind to worship her as prescribed by the sacred Vedas. When such an ideal path is there, hereafter, why should I associate myself with rogues, who thrive on sinful activities
and such rogues, who commit heinous sins will finally fall into the infernal hell.

80. அஞ்சத்துக் காற்ப.
நான் ஒருவன் நான் ஒருவன் முழுவதாகக் காற்பாய நான் ஒருவன் நான் ஒருவன் முழுவதாகக் காற்பாய.

81. வருவாறா எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானென்று எனவுடன் பிறநிலையானெ

The Bliss of the Divine Vision of Mother Abhirami/To retain the achieved happiness forever
Abhirami! you are the beautiful Goddess sitting on the Lotus-flower made of Gold. You inducted me into your devotees group. You have driven all my sins to bless and save me. You have rushed and come to my rescue. You have shown me your real nature. After seeing you in your true form, my eyes and mind are rejoiced and they (my eyes and mind) even dance. Abhirami! you made me a character in your play and I am amazed at your benevolence.
I will never mingle with the wicked
Abhirami the beauty! all other demi-Goddesses are your retinue. Therefore I don’t salute anyone, neither I sing in praise, except you! I don’t mingle with evil minded people. I don’t differ with people who have surrendered all their belongings. It is your boundless mercy that showers the above fortunes on an ignorant simpleton like me.

I am immersed in bliss
Mother Abhirami, thou who are situated in the lotus, which is surrounded by bees, eager for the smell and taste of your holy lotus feet, all the worlds shine merely as a reflection of your divine light. Everytime that I see your divine and all-captivating form, my heart and senses overflow in the limitless ocean of divine bliss and devotion. In that condition, how can I forget your divine beauty and skills?

82. ஆனுயாத்தொள் அமையாதே.
ஆனுயாத் பலனைத் தோல்வக்கிய, அகிலாணாயிரும் நிக்கிலிகாரிகள் கிளை குருட்டது கிளை, கிளை குருட்டது கிளை, கிளை குருட்டது கிளை, கிளை குருட்டது கிளை, கிளை குருட்டது கிளை, கிளை குருட்டது கிளை.

83. சித்துப் புத்து கீழிக்கமைந்த.
விளைய புது லெடுத்த, லெடுத்த, லெடுத்த லெடுத்த லெடுத்த லெடுத்த, லெடுத்த, லெடுத்த, லெடுத்த, லெடுத்த, லெடுத்த, லெடுத்த.

To secure Overlordship of Heaven/To be blessed with many Servants

Abhirami! austere saints and heavenly beings place fresh flowers unto your fragrant-Lotus-feet and they bow down to you in worship night and day. They (austere saints and heavenly beings) who worship you night and day are living with the blessings of royal crown, white elephant, Akasha Ganga, (celestial river Ganga) the weapon Vajra; and all wishes- giving- Karpaga grove. Abhirami! you bless me also with the above gifts and come now.

To be freed from the Ills of Rebirth

Oh! Devotees! My mother Abhirami pervades through all the worlds. She possesses everything found in the world. She shines with resplendent silk. She wears the bright moon on her matted hair. She does not reside in the hearts which do not have love in them. Abhirami is slender waisted.. She is present on the left half of my Lord Shiva. She will not make us return in this world again. You all praise and bow down to her feet. Should you want freedom from birth, death cycle, you meditate on her only.
I see only your divine form everywhere/To forget all sufferings
Abhirami! You are the Thiripura Sundari who has killed all my sufferings. Which ever direction I look,, there your Graceful appearance with your weapons ‘Pasam’ and ‘Angusam’ five-flower arrows with honey bees sitting on them, sugar cane bow, your sacred physique, slender waist, with your bosoms fastened and KumKum mixture (fragrant paste) smeared on the bosoms and pearl necklace are all seen.

To avoid Fear of Death/Seeking Mother’s Divine Vision and Protection at the time of Death
Mother Abhirami! you speak sweet, pleasantly cool words like the delicious cow-milk and the thickened sugarcane
juice. When the God of death Yama rushes with forked trident to snatch my life, you shall appear with divine Lotus-feet, which are dear to and could not be found even by Vishnu, Brahma, four Vedas (Holy scriptures) and heavenly beings. and at that time, you shall come to protect me with your arms, bedecked with bangles made of conches.

Your Divine Grace is Simple, Spontaneous, beyond Description
Your divine form transcends speech and thought. But out of sheer Grace, you made me comprehend your divine form very easily, thus facilitating my worship and penance at your divine Lotus Feet. Thou has taken over the left side of Lord Shiva and have the whole world laughing at his Brahmacharya, by making him Ardha Nareeshwara.

Please do not reject me as being unworthy of your Grace
Abhirami! you are superbly present on the left side of our Lord Shiva! who in those days had bent ‘Meru’ hills to make a bow, with which he annihilated the enemies-giants and the Shiva, who has chopped off one of the four heads of Brahma. I have no one to seek help, but I have surrendered unto you, as you are the ‘be-all and end-all’ of my life. You should not abandon me and exclude me from the group of your devotees, as such an act does not befit your generous stature well.

You must appear before me and bless me with the state of non-dual awareness/Sleepless sleep at the time of death

Abhirami! You are the wealth present in classic Lotus flower. I will get all the blessings such as your kingdom of heaven etc because you have placed your Lotus feet on my head. You may come before me with your Lord Shiva and bless me with welcome-sleep condition (peaceful death,) when I lose all my sense faculties and when my life gets severed from Physical body.
I have achieved everything in life by meditating on Mother Abhirami’s Lotus Feet always

Abhirami! you are slender and responsible for offering Ambrosia to the heavenly beings (angels and Gods) through Vishnu. Here afterwards there is noting impossible for me to get. You have come and seated on my Lotus-heart as your old abode. What do I lack here afterwards?

To gain Overlordship of Heaven

91 Abhirami, you are slender, tender and flash-waisted like lightning. The Lord Shiva with rippling matted-hair has hugged here tender nugget like bosoms. Those devotees who worship Abhirami, as she is praised by Vedas (Holy scriptures) will be blessed with the enviable Indra-position(chief heavenly beings) with the accompaniment of music played by many kinds of music instruments and with a ride on the prestigious divine white elephant ‘airavatha’
I shall worship only Mother Abhirami and not follow pseudo religions

Abhirami! The three primal Gods (Shiva, Vishnu and Brahma) and others admire your winsome smile. You have magnanimously accepted me as your slave by transforming me into a matured devotee towards you, and by blessing me to hold on to your lotus feet, and by implementing your will through me. Therefore, here after, I will not become a fool to accept anyone’s religion, other than yours. Also I won’t tread on the foot prints of people, who follow other pseudo-religions.
Mother Abhirami is beyond all Imaginations and Descriptions

Abhirami is gently smiling and has sacred bosoms which are like lotus-buds. Her eyes are like that of a grateful deer with benevolence flowing in them. She is endless. Similarly, she is birthless also. It is a shallow argument to say that she is the daughter of the king who ruled over the Himalayan region. Those are merely topics of discussions. When I think over all these, I can’t help laughing. What we can do is to simply reject those assumptions and to aspire to understand/know and comprehend Abhirami, as much as we can, as she is, by finding her grandeur. All the same, this task is absolutely beyond our limited capacities.

The Excellent Path of Devotion to the Lotus Feet of Mother Abhirami worthy of being followed by all

The path of Mother Abhirami is the most excellent and noble path, which is the only path worthy of being followed by all, as the devotees, who worship the Mother Goddess, shed tears of joy, the hairs on their bodies stand on end and they experience horripilation all over their bodies, they feel as if they have been submerged in the ocean of bliss and are at a loss of words, as they have lost their individuality, having been merged at the Lotus Feet of the Holy Mother Abhirami.
I have surrendered all of me and mine at your holy Lotus Feet.

O, thou Mother Komalavalli, who art daughter of King Himawan, you are the endless Hill of divine qualities and Ocean of Grace, I have surrendered myself entirely and made over all my possessions at your Lotus Feet. Whatever happens now, either good or bad, I do not know anything. I will not rejoice over anything good that happens or grieve over anything bad that befalls me. It is solely your responsibility to take charge of my life in all its entirety. This privilege of admonishing the Mother Goddess rests solely and only with the most sincere and highest class of devotees, who can remain absolutely unruffled by the fickle and transient worldly happenings.

Sri Ramana’s advice to merge the ego in the Self, or Pure Consciousness is the same as offering up the ego at the Lotus Feet of Mother Abhirami.

Worldly Benefits obtained by Devout Worshippers
Those blessed devotees, who worship with all their might, my Divine Mother Abhirami, who is the youthful, beautiful and flawless Yamalavalli, a slender creeper, who has a beautiful and soft lotus as her divine abode, one who is the Sole Master of all Arts and Shastras and beautiful, like a peacock, will rule over the seven worlds as their kings.

To perform Dharma and earn its Merits
Abhirami is praised and extolled by the sun, moon, fire, kubera (God of money) Indra (the chief of Gods, heavenly beings) Brahma, the Shiva, who has burnt the three-tiered protective walls, Murari, (Vishnu, who punished the demon, Muran), the saint Agasthiar, who lived in Podhigai Mountains, the Velan (Lord Murugha) equipped with Vel (lance) and has won the war, Ganapathy, Manmatha (God Of Love, Eros, Cupid) people, who has capitalized and achieved and by charitable minded good people, and, by other such umpteen people, Abhirami is praised and worshipped.
To remain unaffected by Conspiracies of others/To get protection from Evil Designs of Wicked People
Abhirami doesn’t distinguish between devotees with true love for her and the people who are false and evil minded. Lord Shiva holds fire in his hand and bears the river Ganga on his matted hair. Where have that fire and Ganga gone and hidden themselves. Lord Shiva who has appeased our divine mother Abhirami, who (Lord Shiva) is like a young Nightingale bird by dotting Abhiramis feet with its beak and placing her feet on his head.

To blossom constantly with the divinity within/To nurture the qualities of being charitable and compassionate
Abhirami! You have married the Shiva who dwells in Kailash with your weighty ear ornaments. You, the daughter of Imavan, you are the nightingale in the Kadamba forest. You are the beautiful and proud peacock over the Himalayan mountains. You are elegantly present as a swan on the Lotus flower! Abhirami you are the sun in the sky I worship you!
To see Goddess Abhirami through the Eyes of Mind

Abhirami! you have the effervescent divine bosoms as you have hugged Lord Shiva with his Konrai flower (fire of the forest) and make him supple with your fast-clasp.. Your divine, long shoulders are like bamboos. My mind is eternally filled with, sugarcane bow which helps to bind people one another with love and flower arrows that suit it (bow made out of suga-r cane), your divine smile showing pearl white teeth, your beautiful, excited eyes that resemble those of a deer and all these.

Epilogue and Efficaciousness of Chanting/Worshipping Abhirami Andhadhi

Those devotees, who worship my mother Abhirama Valli, the Goddess, who has created all the world with élan, the Goddess who has the complexion of a pomegranate flower, the saviour of the entire world, the Goddess, whose hands are equipped with with Ankusam (reins), Paasham,
Flower arrows, bow made of sugar-cane, the Goddess with three eyes, no misfortune will befall such devotees of my Mother Abhirama Valli.

The sloka is the ‘Noorpayan (Phala Shruthi- benefits of chanting of this divine composition)’ of this Anthadhi. Look at the promise it holds at the very end of all the verses. We are assured of protection from all kinds of troubles and hardships by the Grace of the Divine Mother.

100 பாட்டக்காற்று கூறியவறு பலட்ட பெருமாட்சராதை. அதை விளையாட்டு வழங்கு:  

1. கனசைந்த நல் விளக்கம் பெருமாட்சராதை.  
2. பிரிகாந்து குரு குதுமாராதை.  
3. குன்றாக கயண்டவிளங்கு விளக்கம் பெருமாட்சராதை.  
4. மமுட்டு பசைக்காத அஞ்சப்பா பெருமாட்சராதை.  
5. மார்காத நிச்சயம்.  
6. மாண்ணிக்கிட்டி பெருமாட்சராதை.  
7. பாட்ங்கார மதுபெருமா பசைக்காத நிச்சயம்.  
8. பாட்ங்கார நிச்சயம் பசைக்காத சறுத்தும்.  
9. அஞ்சப்பா கிட்டத்திட்டும்.  
10. பாட்ங்கா கிட்டத்திட்டும் பெருமாட்சராதை.  
11. கந்தம்மா கதாண்னநாய திறந்து பெருமாட்சராதை.  
12. கலங்காண்னநாய திறந்த பெருமாட்சராதை.  
13. கலங்காண்னநாய திறந்த அஞ்சப்பா பெருமாட்சராதை.  
14. கலங்காண்னநாய பெருமாட்சராதை.  
15. பெருமாட்சராதை பசைக்கார பெருமாட்சராதை.  
16. மதுபெருமா மதுபெருமா குறிக்காத சக்தies.  
17. தங்காதக்கத்து சுனாம் பசைக்காத அஞ்சப்பா.  
18. சுனாம் பசைக்காத நிச்சயம்.  
19. பசைக்கா கிட்டத்திட்டும் அஞ்சப்பா.  
20. மமுட்டு பசைவ பசைக்கா கிட்டத்திட்டும் தம்யாநத்.  
21. அம்மாநாய மாநாட்து திறந்து பசைக்காத நிச்சயம்.  
22. திறந்து பசைக்கா திறந்து அஞ்சப்பா.  
23. சுனாம் பசைக்காத நிச்சயம்.  

24. செயல்கள் விளையாட்டு.
25. இன்றையது செயல் விளையாட்டு.
26. இன்றையது விளையாட்டு மற்றும் பதிவு.
27. மகர் விளையாட்டு.
28. முடித் தவறை விளையாட்டு அம்மானவு.
29. இன்றையது கெட்டி விளையாட்டு.
30. விளையாட்டு தவறை விளையாட்டு.
31. முடித் தவறை விளையாட்டு அம்மானவு.
32. இன்றையது விளையாட்டு அம்மானவு.
33. விளையாட்டு கெட்டி விளையாட்டு அம்மானவு விளையாட்டு.
34. இன்றையது தவறை விளையாட்டு கெட்டி.
35. விளையாட்டு கெட்டியாம்ப.
36. முடித் தவறை விளையாட்டு அம்மானவு.
37. மகர் விளையாட்டு பதிவு.
38. இன்றையது விளையாட்டு மற்றும் பதிவு.
39. முடித் தவறை விளையாட்டு அம்மானவு.
40. போர் புதினி விளையாட்டு பல குது.
41. செயல்கள் நெய் பல.
42. விலையாட்டு விளையாட்டு.
43. செயல்கள் அறிவு.
44. பிரிவுகளுக்கு அம்மானவு.
45. எசுக்கார் புதினி விளையாட்டு விளையாட்டு.
46. மகர் தவறை விளையாட்டு பதிவு.
47. மகர் தவறை அம்மானவு.
48. மகர் புதினி விளையாட்டு.
49. முடித் தவறை விளையாட்டு அம்மானவு.
50. அம்மானவு தவறை விளையாட்டு பதிவு.
51. இன்றையது விளையாட்டு.
52. போர் புதினி விளையாட்டு அம்மானவு.
53. போர் புதினி விளையாட்டு.
54. காள் விளை.
55. போர் புதினி விளை.
56. அம்மானவு மற்றும் விளை.
57. போர் புதினி.
58. மகர் அம்மானவு.
59. பிரதானராக நூற்றாண்டின் நடுவாற்றிடத்தில்.
60. வையூற்றுபோகு புகழ்பெறும்.
61. மகாராஜா நூற்றாண்டு.
62. முகலாய ஆசியை போகுபடியாண்டு.
63. அருவியு இருசிற்றம்பிள்ளை துரத்தானை.
64. போகு புகழ்பெறும்.
65. ஆசியா வாழ்வு அடைபடியாண்டு.
66. கனிமூலகுறுக்கு.
67. போகுபடியாண்டு அறிவிப்புகாலா.
68. நீல ஹீ போகு நிறைவான நடுவாண்டு புகழ்பெறும்.
69. தேவ ராமாயணியால் அநூற்றாண்டு.
70. முரண தலைவரின் போகுபடியாண்டு.
71. மணக்குறுக்கு முறை.
72. பாநம் பிள்ளை முறை.
73. கருளியம்பு புகு கோணாண்டு.
74. நிகராக பிள்ளை அவ் பெறும்.
75. பிள்ளையார் போகுபடியாண்டு.
76. தூக்கிய எழுத்தாளரால் போகு புகழ்பெறும்.
77. போகு அரசம் முறை.
78. தேவ நிறைவான நடுவாண்டு அநூற்றாண்டு.
79. அப்பூர்த்தி அரச போகு புகழ்பெறும்.
80. போது பவித்து மிகுந்த முறை.
81. நுழற்சி மனவானது எளியாண்டு.
82. வாச கருளியம்பு அடைபடியாண்டு.
83. தேவ பாநம் எளியாண்டு.
84. சுந்தரம்மகன் முறை.
85. சுந்தரம்மகன் முறை.
86. கப்பல் பவித்து முறை.
87. போகுகாக போகு புகு போகு புகழ்பெறும்.
88. போகு முறையும் அமைப்புகாக அரச போகு புகழ்பெறும்.
89. போகு திறக்கு போகு புகழ்பெறும்.
90. தேவ மனவாக தலைவர் எளியாண்டு முறை.
91. அரசாங்கத்தின் பவித்து முறை போகு புகழ்பெறும்.
92. மணம் எளியாண்டு எளியாண்டு.
93. உணர்த்து தத்துப்பொழுந்தாண்டு.
94. மன்னர் தமிழ்மார்கள் விளைக்கும்.
95. மன்னர் வருகிற விளை.
96. வருகை வணங்கிய விளை.
97. வணங்கம் அதைய விளை.
98. வணங்கம் வணங்கிய விளையாட்டு விளை.
99. வணங்க வணங்க விளை.
100. வணங்காகஸ் வணங்கம் விளை.