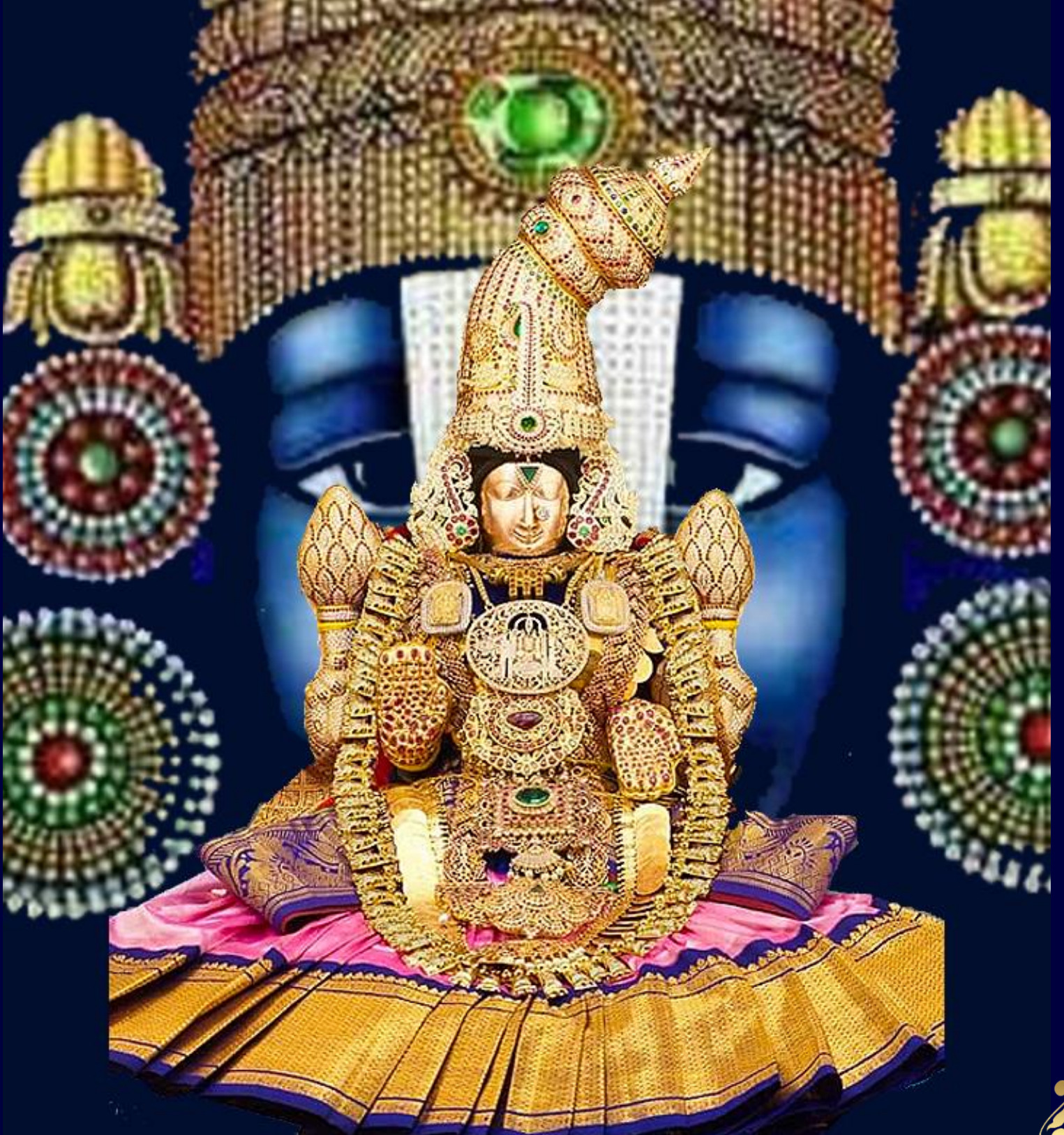


SvAmi NigamAnta MahAdeSikan's
Dayaa Satakam
(SlokaH 21 – 30)



Translated into English by

Ammangi Thandalam Muralidhar Rangaswamy



Sri:



SvAmi Nigamanta MahaDesikan's

DAYAA SATAKAM



A

Tribute by

Ammangi Thandalam Muralidhar Rangaswamy

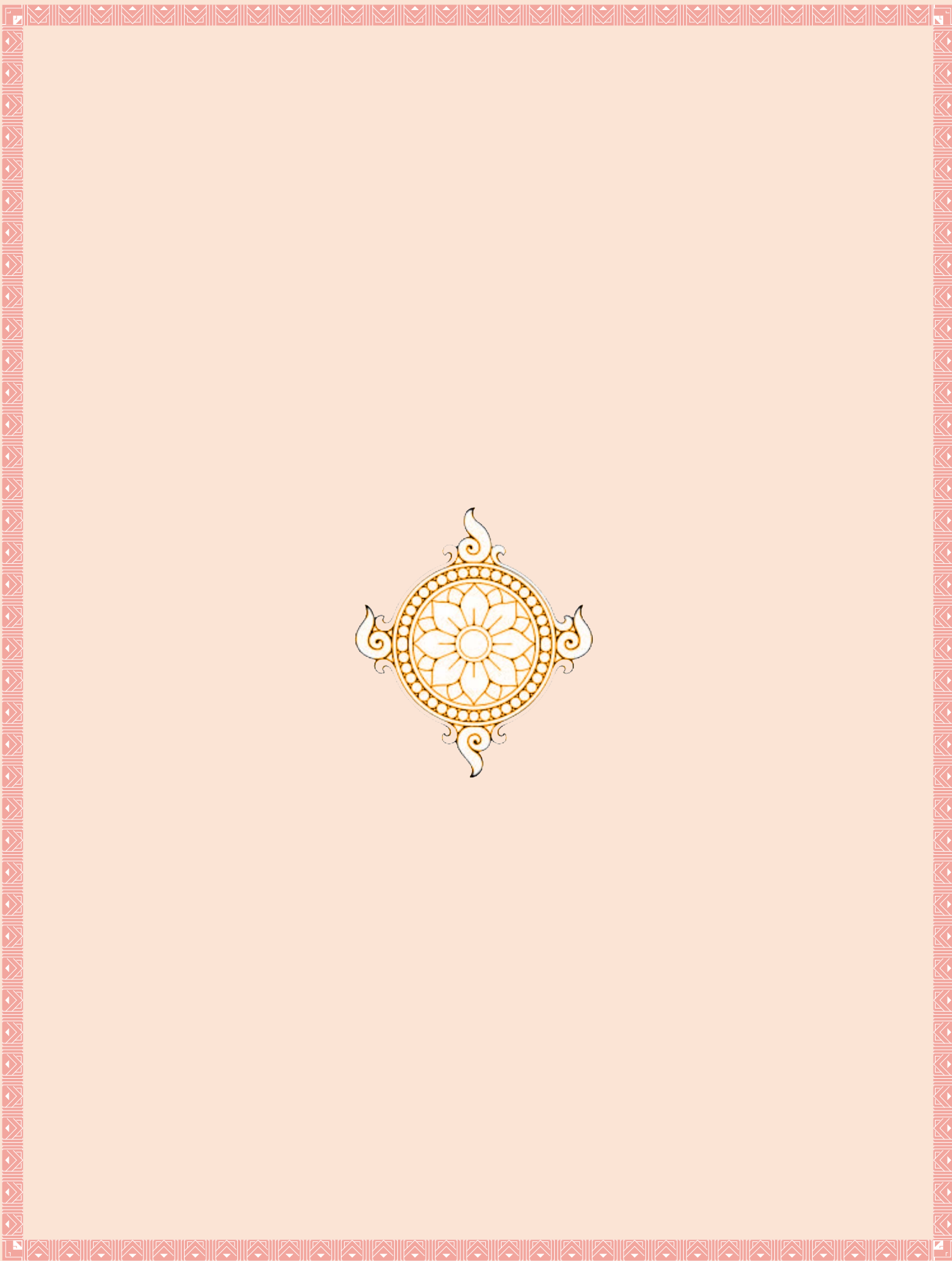




SrImad venkaTanAthArya tvadIya caraNadvayam |
bhavatvatra paratrApi madIyam SaraNam sadaa | |

Srimate NigamAnta MahadesikAya namaH | |

Srimate Gopaladesika MahadesikAya namaH | |



Sloka 21

समयोपनतैस्तव प्रवाहैः अनुकम्पे कृत संप्लवा धरित्री ।

शरणागत सस्य मालिनीय वृषशैलेश कृषीवलं धिनोति ॥ २१ ॥

samayopanataistava pravAhaiH anukampe kR^ita saMplavA dharitri |
sharaNAgata sasya mAlinIyaM vR^iShashailsha kR^iShIvalaM dhinoti | | 21



We first quote the anubhavam of U.Ve. Sri. Valayapettai Ramachar Svamin:

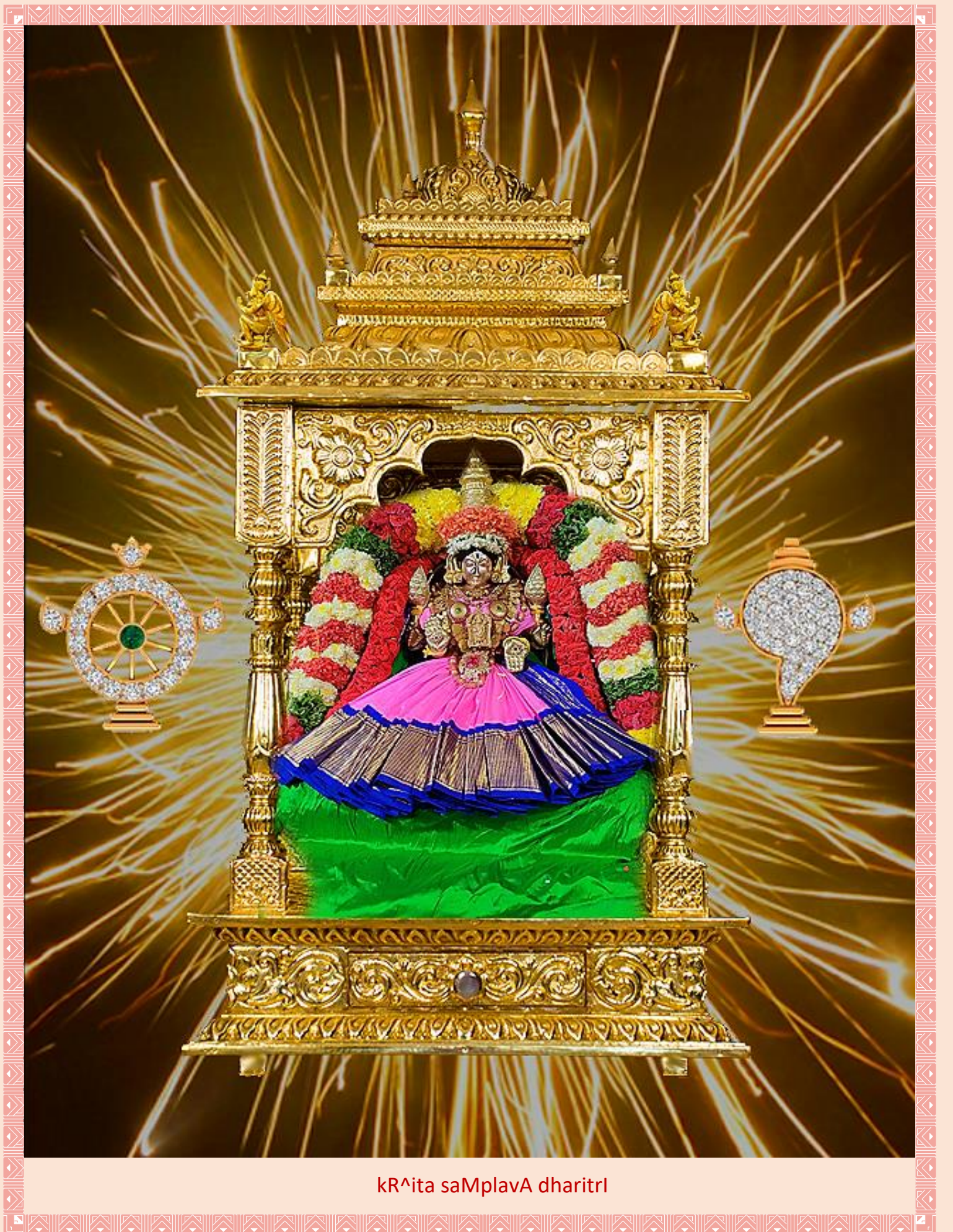
“Now Lord Srinivasa is described in this verse as a farmer. Daya Devi brings great delight to this farmer. What excites a farmer? Timely arrival of rains, not in excess nor in drought. Just the right amount of rain to nourish the crop. Andal describes this rainfall in the Tiruppavai salutation as “tInginri nADellAm tingal mummAri peitu”. This rainfall should be just the right amount. It should not flood the fields where the crops grow. Nor should the rainfall be insufficient that the crops thirst for more. This is best visualized in terms of the dense crop growth at Tirukudantai Divya Desam, where the full-grown crops are bent in the form of a Chamara (fan offering) to the Lord Aravamudan. This is the delight that Daya Devi brings to Lord Srinivasa. The sambodhanam in this verse is **anukampe!** Oh Daya Devi, what is it that you do which brings such delight to Lord Srinivasa? **samayopanataistava pravAhaiH** is the salutation which glorifies this. Arriving in a timely manner is the import. This has two interpretations (1) **devamAtrukam - mAnam pArta bhUmi** (2) **nadImAtrukam** - that which is nourished by the river waters. The water from the river in ancient times was ever present and thus always enabled the flourishing of crops. In this context, Daya Devi is referred to as the one who confers water in an as needed manner for the crops much in the same manner as nadImatrukam. Here the Daya Devi’s Daya itself is described as a pravAham (torrential flow). Here it must be borne in mind that Lord Srinivasa functions as the jiva nadi. Daya Devi serves as the nourishing water for this river. Since the Lord is a jIva nadi, which inherently bears water, i.e., Lord Srinivasa inherently possesses the Daya Gunam, what is the need for the salutation **samayopanataistava pravAhaiH?** Svami Desikan answers this skillfully by noting that a small task undertaken by Daya Devi results in a huge benefit. It is the duty of the farmer to use the ever-available water in suitable manner for crop growth. In a like manner, even though Lord Srinivasa is inherently endowed with the Daya quality, an effort (**yadR^icCha**

sukR^itam) is required to invoke the flow. Daya Devi is instrumental in making this yadR^icCha sukR^itam for a SaraNagata.



There is another dR^iShTAntam (perspective) for yadR^icCha sukR^itam. Let's say a fisherman sets out to catch fish. When he sets out to the ocean there is a solar eclipse taking place. While engaged in catching fish during the grahaNam (eclipse) the fisherman drops his net. The fisherman descends into the ocean to retrieve his net. At that moment, it becomes a major puNya kAlam because, inadvertently, the fisherman gets Samudra snAnam during the time of the eclipse in a totally unplanned manner. This is known as yadR^icCha sukR^itam. The one who causes this is verily Daya Devi. Once the yadR^icCha sukR^itam begins to yield fruit, Bhagavad anugraham follows as a natural consequence. This can be through Acharya sambandham on account of which Acharyas perform Bharanyasam for the supplicant and ensure the well-being of the atma. This anugraham of Daya Devi is akin to the timely arrival of rainfall. Another interpretation is also in order. Daya Devi ensures the incarnation of Acharyas such as Nathamuni, Yamuna Muni, and

Sri Bhashyakarar. As a consequence of their incarnation, they establish that for the well-being of the entire universe, there is no path greater than that of unconditional total surrender at the lotus feet of Lord Srinivasa and ensure that a large number of people adopt the means of sharaNAgati. In this verse Daya Devi is described as the pravAham and the people who perform sharaNAgati are described as the crops. These sharaNAgatAs have a greatness. Specifically, Daya Devi ensures that there is a bumper crop of sharaNAgatAs, which greatly pleases Lord Srinivasa. It may then be asked what is the greatness of the sharaNAgatAs? This is described in the salutation “satkarmaniyatA shuddhAH sankhya yoga vidhastathA nArhanti charaNastasya kalAmkoTitAmlapi” Those who are engaged in constant practice of yogam do not even equal one part in a million of a sharaNAgata. Therefore, sharaNAgatAs acquire a unique greatness. Lord Srinivasa is delighted to see this bumper crop of sharaNAgatAs and wonders “Behold the large number of sharaNAgatAs! It is solely for this purpose that I left My abode in Srivaikuntam and took residence here. The sojourn is well worth the effort.” In this context, Daya Devi enables the Lord to accomplish the objective for which He took root in the Venkatam hill.” KaDal vaNNan bUtankaL maNmEl maliya puganzhntu - Bhagavatas who exude extreme bhakti for the Lord see Him in all animate and inanimate objects. In a like manner, when Lord Srinivasa beholds the large number of sharaNAgatAs a unique source of delight takes over and the Lord is extremely happy. kaNDom kaNDom kaNNukku iniyana kaNDom is the Azhvar mangalasasanam wherein the Azhvar regrets having incarnated in kaliyugam rather than tretha yugam or krita yugam. However, we need not fear. If one has the anugraham of Lord Srinivasa, even though one is born in kaliyugam it will be as if he was born in Krita yugam. For those engaged in constant anubhavam of the Lord’s glories even if they are in kali yugam it is like being in krita yugam. For those born in Krita yugam, bereft of the thoughts of the Lord, it is verily like being in kali yugam. If one examines one’s state prior to performance of sharaNAgati, it is in the manner of “asameva saha bhavati” Even though he is endowed with everything he has nothing. However, upon performance of sharaNAgati, “santamenam tathaH vidhu iti” However upon performance of sharaNAgati, he becomes worthy in that he possesses everything. This is the greatness of sharaNAgatAs. kR^ita saMplavA dharitrl is the salutation that glorifies the role of Daya Devi in process. She provides timely water by way of creating yadR^icChika puNyam for the sharaNAgata. Furthermore, She sends forth sadAchAryAs, on account of whose sambandham, the sharaNAgata gets elevated through BharanyAsam. Not only that a bumper crop of such sharaNAgatAs greatly gladdens the heart of Lord Srinivasa.



kR^ita saMplavA dharitrI

If there is a dense growth of crop a farmer normally puts down a paran (a loft) at an elevation and takes a seat to behold this sight and guard it from other animals, birds and pests. In a like manner Lord Srinivasa who stands on top of the Venkatam hill is beholding the large number of sharaNAgatAs. He is extremely gladdened by this sight and wonders “How is it that there are so many sharaNAgatAs? The purpose for which I came to the Venkatam Hill has been served” Who is it that is responsible for this task? It is undoubtedly Daya Devi. BhUmi Devi pleases Lord Srinivasa. However, this too is on account of Daya Devi only. A mother lovingly dotes on her child and provides milk to the child. The father on account of his love for the child is seeking out the mother forgetful of his duties. In a like manner, Lord Srinivasa beholds Bhumi Devi who has yielded these many sharaNagatas and is lost in admiration forgetful of the fact that he needs to return to Sri Vaikuntam. This is the fundamental import of this slokam. A similar anubhavam can be found in the Paduka Sahasram, wherein Svami Desikan glorifies the various upakArams rendered by Paduka Devi. Here it is important to note that regular crops may be bountiful, or they may fail causing distress to the farmer. However, the farmer known as Lord Srinivasa is always kept happy due to the bumper crop of sharaNAgatAs resulting from the upakaram of Daya Devi. In the next verse, Svami Desikan states that the Divyamangala Vighram of Lord Srinivasa that provides darshanam to all seekers is verily the result of Daya Devi’s upakaram.

Next we quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin:

“Oh Daya Devi! You drench the earth with copious showers at regular intervals. The fields are rich in water; the crops are rich; the paddy grains give an imagery of rows and rows on Mother Earth. They figuratively denote rows and rows of privileged Prapannas. The Lord positioning himself in a high-altitude watchtower oversees the Prapanna products, lest they should suffer poaching from aliens. The Lord is proud, these Prapannas are self-realized souls. Mother Earth is proud. The Lord would hover so to say around this Earth with a garlands of crop grains representing a rich galaxy of Prapannas.

1. Rain (of Krupa) shower in time, at regular intervals. This is a proverbial saying “samaya upanata”, here may also imply spiritual school and its shower of Daya-rains. Commentators proudly acknowledge the role of Svami Alavandar and Svami Bhashyakarar in propagating the Prapatti path.

2. Mere overviewing of this array of paddy crops gladdens the heart of Lord Srinivasa. All these souls will provide him delicious company in His Abode.”

Sloka 22

कलशोदधि संपदो भवत्याः करुणे सन्मति मन्थ संस्कृतायाः ।

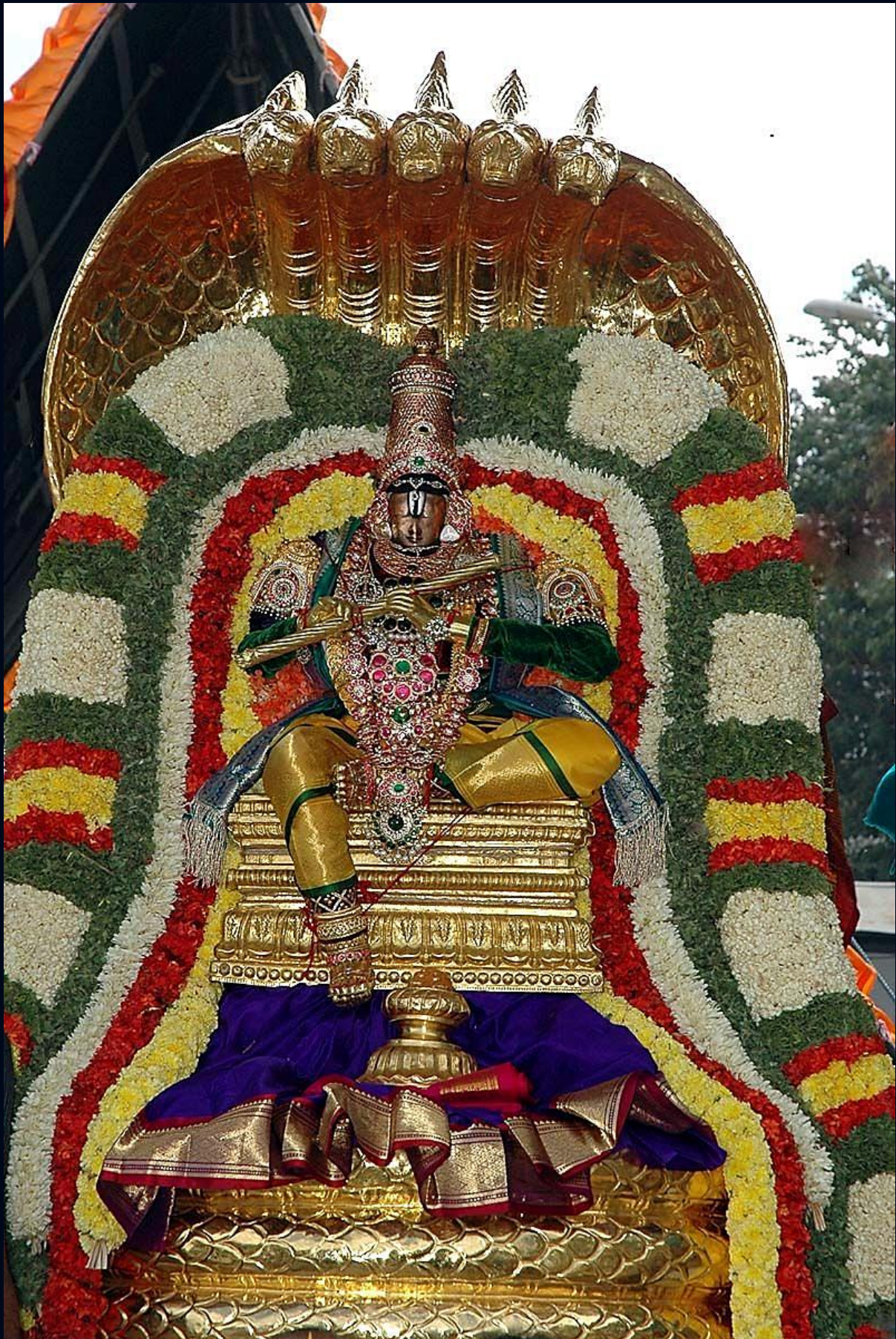
अमृतांशमवैमि दिव्य देहं मृत सञ्जीवनमञ्जनाचलेन्दोः ॥ २२ ॥

kalashodadhi saMpado bhavatyAH karuNe sanmati mantha saMskR^itAyAH |
amR^itAMshamavaimi divya deham mR^ita sa~njIvanam a~njanAchalendoH | | 22



There is an upamanam and upameyam in this verse. Srinivasa Daya is verily an ocean akin to the milky ocean. Churning of the milky ocean resulted in the avataram of Mahalakshmi. Not only that, amrutam too was obtained as a result of the churning. In a like manner, the upamanam and upameyam here is the Daya Sagaram. **kalashodadhi sampad**, namely the equivalence between the Daya Sagaram and the milky ocean is appropriate because all the elevated characteristics found in the milky ocean are also found in abundant measure in the Daya Sagaram. The milky ocean has a majesty (**gambhiryam**). In a like manner, the Daya ocean too has the same majesty. Next comes madhuryam - a softness or gentleness that is not a characteristic of any ocean except the Milky Ocean. The Daya ocean too is replete with this characteristic. The Milky Ocean is fit for enjoyment. Likewise, the Daya Sagaram is also fit for enjoyment by all beings.

Next comes **akshaubhya** -namely the impossibility to measure the depth of the milky ocean. Similarly, it is impossible to measure the depth of the Daya ocean. Therefore, the salutation **kalashodadhi sampad** denotes the upameyam of the Daya ocean. The milky ocean needs to be churned. In a like fashion, the Daya ocean too requires churning. For churning the milky ocean, the manthara mountain functioned as the churning rod. Here, for the Daya ocean, Bhagavad-sankalpam plays a similar role. **sanmati mantha saMskR^itAyAH** is the salutation which describes the act of churning. One endowed with sadbuddhi/sanmathi on account of Bhagavad anugraham engages in the act of churning the Daya ocean. Lord Srinivasa inherently possesses the Daya guNam. However, He needs to perform sankalpam that “this jivan needs to be blessed at this time in this manner” One undergoing extreme difficulties may wonder “Why am I struggling thus? Does the Lord not have any mercy on me?” Such reasoning is flawed since Emperuman is aware of the appropriate time to bestow His grace on each jivan



The divyamangala vigraham of Lord Srinivasa is obtained by churning the ocean known as Daya Devi

In a slokam in Srimad Rahasya trayasaram, Svami Desikan states that one may long for arogyam and aishvaryam. If one is endowed with a full span of life of 120 years, that life will be fulfilling only if all people associated with that person are similarly long lived. On the other hand, if all loved ones are lost prior to the full lifespan, it only creates sorrow and provides no happiness. In a like manner, the more one accrues wealth one only begets more enemies. However, if Emperuman does not bless us with these things the tendency is to think that “the Lord has not graced me.” However, it is not so. The all-knowing Lord knows the appropriate time to shower His grace. How does this come about? It is entirely due to Bhagavad-Sankalpam. This is literally the churning rod for the Daya Ocean. What results from this churning? Amrutam. This Amrutam functions as the **sanjivanam** - namely that which revives the dead/comatose state. In the present time devices such as ventilators prolong the life of those who are on the throes of death. This could be termed as jivanam, namely prolonging life. However, sanjivanam denotes making the person who was in a comatose state even stronger than he was prior to the comatose state. This is denoted by the salutation **mR^ita sa~njivanam a~njanAchalendoH**. The reference is to the divya deham of Lord Srinivasa, who resides on top of the Anjanagiri hill. The inner meaning is that aprAkruta divya mangala vigraham of Lord Srinivasa that is enjoyed and saluted by all comes about as a result of Daya Devi. It is important to note the difference between the churning of the milky ocean and the churning of the Daya ocean. In the former instance, the result was Amrutam. In the latter case, the Daya Ocean ensured a churning of herself by the rod known as Bhagavad Sankalpam to yield the sanJivanam of the aprAkruta divya mangala vigraham of Lord Srinivasa. The Lord undertook the churning of the milky ocean in order to gain the hand of Mahalakshmi. However, Daya Devi ensured the churning of herself! **yadarthamambodhiH amanthya bandhi cha** is the salutation employed by Svami Alavandar to denote the Lord’s churning of the milky ocean. **malaiyAl kaDalai aDaitthavan enthai pirAn** is the mangalasasanam of Tirumangai Azhwar to denote the building of the bridge across the ocean. In both instances, the churning of the ocean as well as the construction of the bridge were entirely for the purpose of getting untied with Thayar. Here Daya Devi enables the churning of Herself to yield the divine vigraham of Lord Srinivasa for our enjoyment. The important message here is the sesha-seshi bhavam. The inner meaning is that Daya Devi by giving us this dhivya mangala vigraham of Lord Srinivasa enables those who are ignorant of Bhagavan’s svarupam (and therefore are in the mruta/comatose state) to gain knowledge of His svarupam and the eternal subservience of the jivan to Bhagavan. This is the mahopakaram rendered

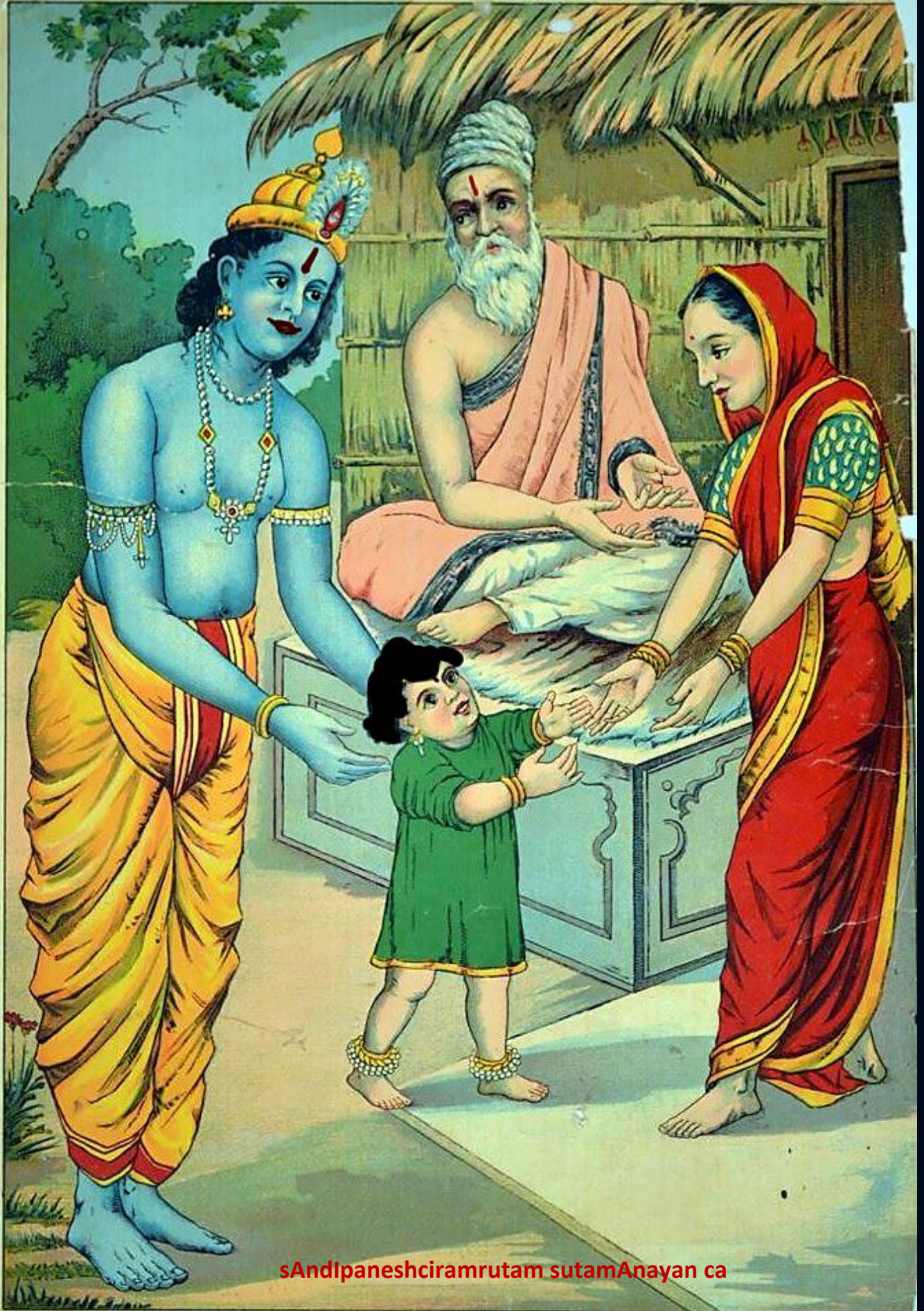
by Daya Devi in transforming the mruta jivan into sanjIvanam. In the **atimAnusha stavam** KurathAzhvar exclaims

*sanjIvayannapi mrutam sutamuttarAyAH
sAndIpaneshciramrutam sutamAnayan ca|
dhAmno nijAd dvijasutAn punarAnayan vA
svAmAva tAm tanumaho ! kathamAnayastvam ||*

Lord Krishna has performed the unusual task of reviving three dead children. The foremost among them was for Uttara against who Ashvathama invoked the Apandava astra. This reduced to a lump of burnt flesh the child that was in the womb of Uttara. At that moment of great sadness, when everyone was lamenting the loss of all progeny for the Pandavas, Lord Krishna states that if a true Brahmachari touches this lump of flesh it will be transformed into a healthy baby. Upon hearing this everyone backed away. However, Lord Krishna took up the task of restoring the child's life by touching it and uttering the verse “**yadi me brahmacaryam syAt satyam ca vacanam mama I AvyAhatam mamaishvaryam tena jIvatu bAlakah**” (If my Brahmacharya was spotless, if I am known for the truth, if my aishwaryam has no destruction may this child survive). Lord Krishna specifically, blessed the lump of flesh with the touch of his Lotus feet. **pAdena kamalAbhena brahmarudrArchitena cha| pasparsha puNDarIkAkSha ApAdatalamastakam** is the salutation that describes this act. The Lotus feet of Lord Krishna, which is worshipped by Brahma and Rudra, He who is known as Pundarikaksha (lotus-eyed one), graced the lump of flesh by its touch. This transformed the lump of flesh into a beautiful princely child.

Another instance of mruta sanjivanam during the Krishna avataram was the revival of the son of His guru Sandipani captured in the salutation “**sAndIpaneshciramrutam sutamAnayan ca**”. Although Lord Krishna was the omniscient all-knowing one, He recognized that shastras need to be gained from a guru in the traditional manner. Therefore, He undertook gurukula vasam in the hermitage of sage Sandipani. Upon completion of His studies He enquires from His Guru “what needs to be submitted as guru dakshina”. To this sage Sandipani replies, I do not need anything. However, Lord Krishna insisted on giving the Guru Dakshina. At that moment sage Sandipani mentioned “I do not need anything. Please ask my wife if she needs anything. If you can please give her what she needs.” Lord Krishna enquires of her what she needs. She too full of vairagyam replies that she needs nothing. Upon insisting, she opened up to Lord Krishna and

revealed that she had a son who was playing on the ocean shore and was swept up by the current and drowned. Thus, she was suffering from putra shokam for a long time. She asked Lord Krishna if it was possible to restore her son to her. Lord Krishna readily agreed and *mA tavattOn puttiran pOi maRi kaDal vAi mANDAnai Oduvitta takkaNaiyA uruvuvuvE koDuttAn* is the Azhwar pasuram that glorifies this deed of Lord Krishna. This is another instance of mrutha sanjlvanam performed by Lord Krishna. The third instance of Lord Krishna performing mrutha sanjlvanam is described in the salutation "*sAndIpaneshciramrutam sutamAnayan ca/dhAmno nijAd dvijasutAn punarAnayan vA.*" A Brahmin approached Lord Krishna with the submission. "My wife has been conceiving children. However, the moment they are born they disappear. This is extremely puzzling. She is pregnant now and I cannot bear to lose another child. Please help me." Arjuna who was at Krishna's side at that time suggested "Oh Krishna! You are engaged in the performance of a yajna. Therefore, I shall take care of this Brahmin's request. You need not interrupt your yajna" Accordingly Arjuna proceeded with the Brahmin to his abode and fortified the place with his arrows such that it was airtight. However, once again the child that was born disappeared in a jiffy. The Brahmin drags Arjuna to Krishna's presence and appeals "Oh Krishna! I came to you seeking help and you sent this Arjuna to safeguard my child. However, this was of no avail. The child disappeared at birth once again. Is this the result of my submission to you?" Lord Krishna immediately stopped his yajna and proceeded to Sri Vaikuntam and retrieved the four children of the Brahmin. The Azhwar pasuram that glorifies this act is "*suDaroLiyAi ninRa.... vaithikan pillayE ... koNDu koDutthavan*" These three instances are glorified in a single slokam by Sri KurathAzhwan. Each of these instances has a unique loftiness. In the case of rescuing Uttara's child, it was the sparsham (contact) with the Lord's Lotus Feet that transformed the burnt lump of flesh into a beautiful prince. In the second instance of restoring SandIpani's son, the Lord had not seen the child. He only knew that the child disappeared while playing near the ocean. Therefore, he proceeded to the ocean front to bring back the child. In the final instance, the location of the children was unknown. However, Lord Krishna discerningly proceeded to Sri Vaikuntam and retrieved the children for the Brahmin. Therefore, Lord Krishna is fittingly hailed as mrutha sanjlvanan. Returning to Lord Srinivasa, He is also mrutha sanjlvanan due to the fact that he restores people in a comatose state (those bereft of jnAnam of jlvAtma svarUpam and paramAtma svarUpam), to a fully fit state by endowing them with the knowledge that He is their supporter, controller, and master and that they are dAsabhUtas whose existence and activities are solely for his pleasure. This



sAndIpaneshciramrutam sutamAnayan ca

divyamangala vigraha of Lord Srinivasa is obtained by churning the ocean known as Daya Devi and is therefore verily the amrutam that results from the churning. There is one point of difference. The amrutam from churning the milky ocean was meant exclusively for the devas. However, the amrutam of Lord Srinivasa is meant for all as glorified by Svami Desikan in the salutation “*vinnavaram mannavarum virumbum verpu*” The inner meaning is that the arrival of Acharyas such as Svami BhAshyakArar and Svami Desikan resulted in ignorant beings becoming aware of their svArUpam and the svarUpam of Lord Srinivasa and resort to Him as their sole refuge. This anugraha is lasting and permanent.

Next we quote the anubhavam of U.Ve. Sri Shaili Patrachariar Svamin. “We have heard of the Puranic episode in which the milk-ocean was churned at the instance of the Lord; the churning was a massive mountain, Manthara. The yields consisted essentially of the nectar of immortality, Mahalakshmi, and many others.

We have now to consider a parallel theme. The Daya is an ocean; churning is done by the will of the Lord (sankalpa). The crop is the Divine Form, Srinivasan, an *idol sui generis*, that is a cool Chandra-like force that can rejuvenate humans who worship him.

1. The term “San-mati” has been interpreted as the Lord’s super-will that is often referred to as Bhagavad-sankalpa.

2. Why not interpret it as the combined wish of great Sadhus? What they wish and long for can materialize as a concrete material. They prayed that the great Daya-which is a vast ocean as vast as the milky ocean should yield a solid, easily palpable (to all humans) material! Then we had the Lord’s form as Sri Venkatesa in the Hill

3. Svami Desikan refers to his materializing the content of Brahma Sutras-Sri Bhashya into beautiful verses. Then he mentions verse 2 of Adhikarana sArAvali that he versified the concepts by employing a sharpened intellect, not minding what jealous critics would say by way of dissecting analysis. Indeed that Daya-Ocean has on churning yielded the divya mangala vigraha of Lord Venkatesa is sweet to contemplate on. How many billions of mortals worship the Lord’s form, rejoice and benefit every day!

4. Finally, could it not take a new incarnation as Svami Desikan and do all the service to humanity, and is being given out by great seers over centuries! One has to extend one’s imagination for this purpose!”

Sloka 23

जलधेरिव शीतता दये त्वं वृषशैलाधिपतेः स्वभाव भूता ।

प्रलयारभटी नटीं तदीक्षां प्रसभं ग्राहयसि प्रसत्ति लास्यम् ॥ २३ ॥

jaladheriva shItatA daye tvaM vR^iShashailAdhipateH svabhAva bhUtaa |
pralayArabhaTI naTIM tadIkShAM prasabhaM grAhayasi prasatti lAsyam | | 23



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin: “kalashodadhi saMpad from the previous verse refers to Perumal gaining fame on account of His association with Thayar as evidenced by the salutation of Svami Nammazhvar in the “akalakillEn irayum enRu alarmElmangai urai mArba” denoting the eternal association between Perumal and Thayar. Svami Desikan follows the lead of the Azhvar in performing mangalasasanam to Lord Srinivasa, who is always associated with Sri. Perumal is omnipresent. In all places that He exists, He is replete with Daya gunam. This then gives rise to the question, why is Daya Satakam rendered for Lord Srinivasa? It must be understood that the tribute is meant for the place where the Daya Gunam is abundantly on display. In this instance it is at Tiruvenkatam alone and hence the Daya Satakam is dedicated to Him. The Lord takes on forms such as Param, Vyuham, Vibhavam, Hardam, and Archa. Param form is what can be seen in Sri Vaikuntam. He is not required to do much for the Nitya Suris or the mukta jivans that arrive here. Therefore, there is not much reason to display the Daya gunam. Daya gunam is meant to help suffering jivans and relieve them from their plight. MuktaAnubhUti, which is being enjoyed by the liberated ones requires no act of Daya on the part of the Lord. Similarly, in the vibhava avatarams of Rama, Krishna, and Nrusimha, He has rid a few people of their suffering and redeemed them. For example, the incarnation of Nrusimha was to grace Prahlada, while that of Rama took place for the enjoyment and protection of Rishis. Furthermore, the Daya from these avatarams could only be experienced by those who lived during these avatarams. However, one whose Daya is constant for all is the exclusive privy of Lord Srinivasa. Svami Nammazhvar declares “aathi aM sOthi uruvai, angu vaitthu ingu pirantha” namely the Lord, who is replete with Tejas in Srivaikuntam exudes the same Tejas at Tirumalai. Therefore, His Daya for all beings is incomparable. Hence Svami Desikan has dedicated this tribute exclusively for the Lord of Seven Hills. This theme can be seen from all the preceding slokams.



Only after He beholds Thayar and has Her approving glances does the Lord proceed with His many acts.

It must be borne in mind that Lord Srinivasa, who is described as a farmer, is greatly delighted by the bumper crop of Saranagatas as a result of Daya Devi. Furthermore, the Divya Mangala vigraham of Lord Srinivasa too is an act of Daya Devi. When the Lord of such munificence has taken root at Tiruvenkatam, He also needs to carry out the act of Pralayam. **jaladheriva shltatA daye tvam vR^iShashailAdhipateH svabhAva bhUtaa pralayArabhaTI naTIM tadIkShAM prasabhaM grAhayasi prasatti lAsyam** is the salutation used by Svami Desikan to describe this act of the Lord. Pralayam is caused by His Sankalpam. So too are the acts of srushti and stithi. **tatteja aikShata bahu syAm prajAyeyeti** is the Vedam salutation that describes this act. The Lord does not have to be physically engaged in these acts. His mere sankalpam is sufficient for them to come about. Here an important question arises. Daya Devi is engaged only in gracing all comers with goodness. However, pralayam is caused by the nigraha sankalpam (the way to mete out punishment). However, when the Lord is associated with Daya and has Her apeksha, He should not be angered? How then is He angered to cause pralayam? Moreover, His sankalpam is subservient to Daya Devi. Sri Kurathazhvar salutes this aspect of the Lord seeking Thayar's approval for His every act through the tribute:

**yasyA vlkShya mukhaM tadingitaparAdhIno vidhatte(a)khilaM
kriDeyam khalu nAnyathA(a)sya rasadA syAdaikarasyAttayaa**

Only after He beholds Thayar and has Her approving glances does He proceed with His many acts. Svami Desikan describes Thayar as "**anugrahamayIM vande nityamaj~nyAta nigrAhAm**" in the Yatiraja Saptati salutation. Nigraham does not exist in the dictionary of Thayar. She is unaware of the term nigraham. Since Daya Devi is none other than Thayar, when Bhagavad Sankalpam is itself subservient to Daya Devi, how then could the act of Pralayam be carried out? For those who have sought refuge in Daya Devi if there is an act which incurs Her anger, what is the recourse? This becomes truly scary. Svami Desikan reassures everyone that there is no need to fear. All things have an inherent characteristic. For example, with water it is the feeling of coolness. For fire, it is the tendency to burn. However, it is possible for water to get hot. In a like manner, the Lord inherently possesses the Daya gunam and is compassionate towards all. This is depicted in the opening line of this verse as "Oh Daya Devi! You are verily the inherent nature of Lord Srinivasa." According to Kalidasa "**chaityam hi yat sA prakrutiH jalasya**" Water's essential nature is to provide coolness. In a like manner, the inherent nature of Lord Srinivasa is Daya. All others gunams are acquired. **svabhAvo nopadeshena shakyate kartumanyathA, sutaptamapi pAnIyaM punargacChati**

shItatAm is the salutation which describes the fact that the inherent nature of all beings is extremely hard to change. No matter how much water is boiled it eventually returns to its cool state. Thus, it is impossible to rid water of its cool state. In a like manner, it is impossible to change the essential nature of all beings. When this prevails, He whose essential nature is Daya does not lose it even if it appears as if He is at times acting contradictory to this Daya gunam. Thus, the Lord does not lose His inherent nature of Daya. Svami Desikan uses the analogy of the ocean to describe Lord Srinivasa while Kalidasa uses the analogy of water. It is important to note that during the extremely hot summertime, the surface waters of the ocean may become hot. However, the deeper layers of the ocean retain the intrinsic nature of coolness. In a like manner, even though the Lord may engage in acts contrary to His essential nature, it is like the surface waters of the ocean heating up during the summer. Since the Lord retains the essential nature of Daya, those who have sought refuge in Daya Devi have nothing to fear. How then is pralayam accounted for? Also, some may perceive their troubles as an act of nigrham on the part of the Lord. How can these be explained? This is accounted for in the latter part of this verse through a skillful connection to Natya Sastram (dance). There are two forms of dance one known as **Arabhati**, which is intense in terms of exercising one's limbs and demands a great deal of effort. The other is **lAsyam**, which is graceful involving no vigorous shaking of the limbs. Instead, it is abinayam conveyed through pleasant facial expression. This is akin to music that which is loud and thunderous versus music that is melodious. The former can only be tolerated for a short while. However, the latter can be enjoyed for a long time. Here, the Arabhati form of dance refers to Perumal's actions while effecting pralayam. In this verse **tadIkShAM** denotes Bhagavad sankalpam. The Arabhati or **uddhata natanam** can be for a male or female form. Why is this Arabhati form on display? The **kaLebharams** that jivans are endowed with are meant to be used for engaging in service of the Lord. However, when these are put to use for purposes contrary to the sastraic prescriptions, despite numerous warnings they greatly anger the Lord. The only mechanism to stop this is by causing pralayam. This is in the form of Arabhati nardanam. Daya Devi beholds this form of dance (**grAhayasi**). She immediately realizes that this causes a great strain to the Lord. Additionally, it is fearsome to behold. Therefore, by Her looks She commands the Lord to adopt instead a pleasing form of dance known as lAsyam. **prasatti** denotes the process of creation (Srishti). It may be asked who is in the audience for this dance. This would be the Nitya suris, Muktas, and the Lord himself. It may also be asked, after all the Lord Himself has undertaken the act of Arabhati. Why not He dance for a long time?



Oh Daya Devi! You are verily the inherent nature of Lord Srinivasa!

This would result in a dosham for the Lord since He is hailed as **akhila heya pratyankan** (there are no inauspicious aspects for the Lord). By indulging in anger for a long time, He is acquiring a defect in that anger is a **heya** gunam. To ensure that Bhagavan preserves the title of **akhila heya pratyankan**, Daya Devi intervenes in a timely fashion and immediately calms the anger of the Lord and makes Him focus on the pleasing aspect of Srishti. This has been documented previously in the 16th verse summary of this stotram through the salutation “**AsR^iShTi santatAnAm aparAdhAnAM nirodhinIM jagataH| padmA sahAya karuNe pratisa~njara kelimAcarasi**”. Therein it was declared that Daya Devi is the cause for pralayam. In this verse it is being documented that the Lord effects pralayam. Is this not a contradiction? The Sruti declares “**bahusyAm prajAyeti**” There is no contradiction because this comes about as a result of Bhagavad sankalpam which is subservient to Daya Devi. Thus, in this instance even though pralayam is being effected due to Bhagavad sankalpam in accordance with the Sruti vAkyam, the cause for this is undoubtedly Daya Devi. This is analogous to a husband and wife, where all actions undertaken by the husband are pre-coordinated with his spouse. Therefore, it may appear as if the husband is performing the various acts of charity and the like. However, discerning ones recognize that the lady controls all the actions of her husband. Thus, it does not mean that the husband is acting independently. Instead, he is merely executing that which his spouse wishes. In a like manner, all of the Lord’s intentions and sankalpam come about as a result of Daya Devi. Therefore, there is absolutely no contradiction between the previous verses where Daya Devi was declared to be the cause of Pralayam, Srishti, and Stithi as well as this verse where it is held that Bhagavad sankalpam, which is under Daya Devi’s control, is responsible for Pralayam, Srishti, etc. It may then be asked the Lord getting angry during pralaya time is understandable. What about the times during His incarnations as Rama and Krishna, when He became angry? The primary purpose of these avatarams was to protect the Sadhus. This being the case, there is no place for anger. How does one account for this fact? This is answered in the next verse.

Next, we quote the anubhavam of Sri U.Ve. Shaili Patrachariar Svamin:

“Oh Daya Devi! Your cool, gracious, generous, and fond nature is the rule. Lord Venkatesha is no doubt Merciful, by the very nature of spontaneous affection that marks Daya. That His normal nature is Daya-filled is not at all disputable. That He effects pralaya (the great deluge) in an apparent mood of anger and punishment must be carefully understood. There is a dancer, a lady, depicting a ferocious woman, violently jumping up and down with threatening cries. It is termed uddhata natya. However, in a moment she switches over to Lasya natya in which she

presents fine delicate, gentle emotions in a sweet abhinaya natya. In a like manner Daya Devi too forcibly adopts the scaring dance variety fit for deluge presentation.

1. There is a proverb: Exceptions prove the rule. The Lord's Daya takes an aggressive mode of anger during deluge emphasizes that Daya is always soft, gentle, generous, kindly, and fond.

2. Though two roles are visible, the latter is normal. The former is what is assumed, for the specific purpose of causing the great deluge."



Sloka 24

प्रणत प्रतिकूल मूल घाती प्रतिघः कोऽपि वृषाचलेश्वरस्य ।

कळमे यवसापचाय नीत्या करुणे किंकरतां तवोपयाति ॥ २४ ॥

praNata pratikUla mUla ghAtI pratighaH ko(a)pi vR^iShAchaleshvarasya |
kalame yavasApachAya nItYA karuNe kiMkaratAM tavopayAti | | 24



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin

“Before delving into the meaning of this sloka, it is important to gain an understanding of the reason for Vibhava avatarams and how they come about. It is not possible to ordinarily understand the reason for the Lord’s avataram. This can be gleaned from the Bhagavadgita, where Lord Krishna himself declares “Arjuna it is impossible to know the reason for My avatarams or when they take place. Only I know how this comes about.” yadA yadA hi dharmasya glAnirbhavati bhArata, abhyuthAnam adharmasya tadAtmAnam srujAmyaham | “When there is a decline in dharma and increase in adharma, I incarnate” is the import of this verse. Furthermore, the Lord declares “sambhavAmi yuge yuge” (I incarnate in every Yuga). Why then does the Lord incarnate? What is the purpose of His incarnation? These questions are answered in the next verse “paritrANaya sAdhUnAm vinAshAya ca duShkr^itAm dharma samsthApanArthAya sambhavAmi yuge yuge”. There are 3 reasons for the Lord’s incarnation (i) Protect the virtuous ones (ii) Destroy the evil ones (iii) Establish Dharma. The order of these reasons is also important. The middle one, destroying evil ones, is pivotal to the cause of the Lord’s avataram. Without this the first and last would not be possible. This is called dehali deepa nyAyam. When a lamp is lit at the threshold of a home it illumines both the inside and the outside of the home. However, when lit inside the home, it only illumines the inside of the house. In a like manner, only when performing the middle function do the first and the last functions become possible. In order to protect the virtuous ones, destruction of evil becomes a pre-requisite. Similarly, establishment of Dharma requires the destruction of those who are engaged in adharma - the evil ones. Upon understanding this fundamental tenet, we can now appreciate the meaning of this verse of the Daya Satakam. vR^iShAchaleshvarasya pratighaH is the key message of this verse.



paritrANaya sAdhUnAm vinAshAya ca duShkr^itAm dharma samsthApanArthAya
sambhavAmi yuge yuge

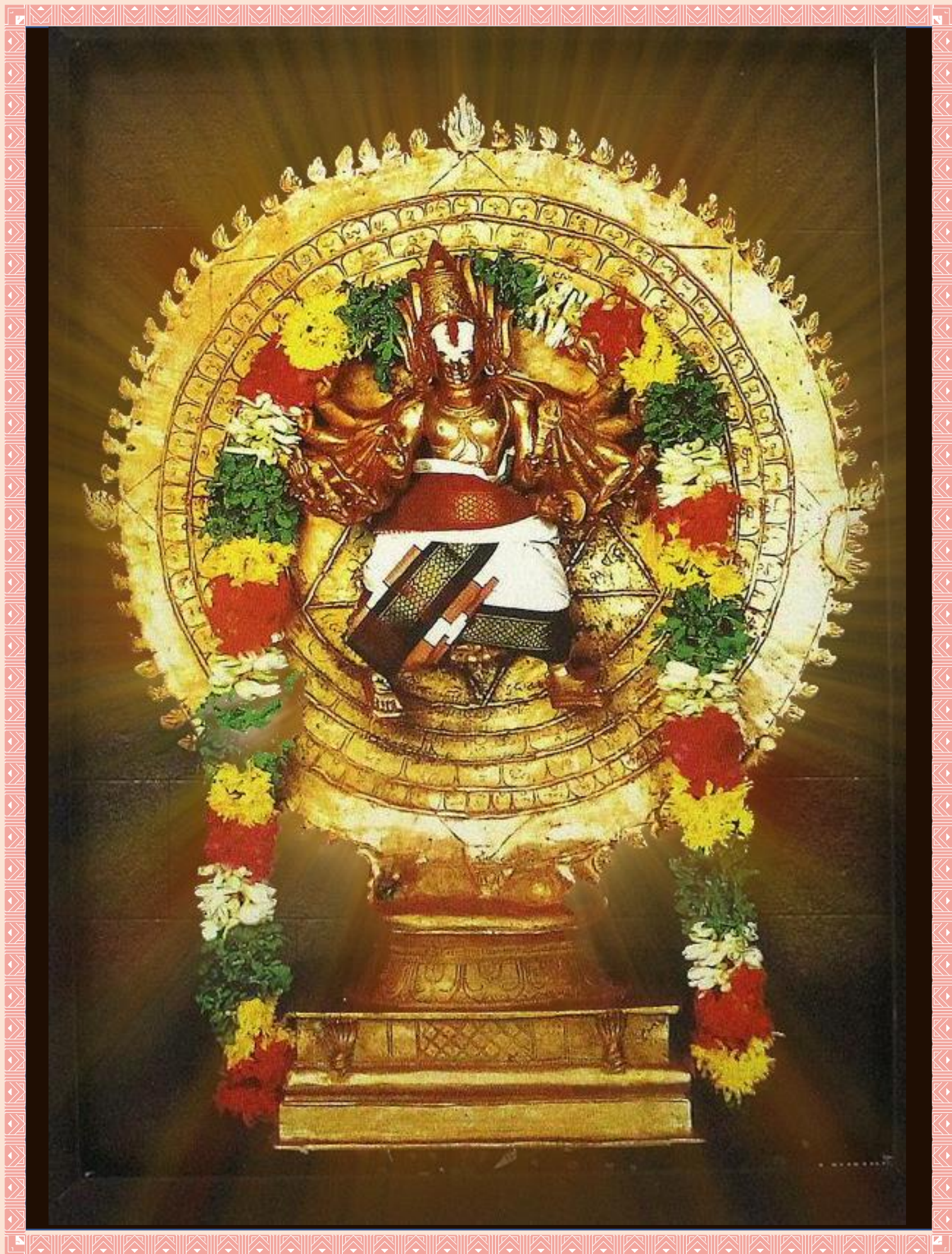
The Lord is greatly angered when **pratikUla mUla ghAtI** occurs, namely when someone acts in a manner that is hurtful to His Bhaktas or those who incur apacharam towards Bhagavatas. His anger resolves to destroy to the root the cause of these apacharams. Furthermore, in the Bhagavadgita the Lord declares that he bears no ill will towards anyone. However, in this instance the Lord's anger is directed towards those who act in a manner that incurs apacharam towards Bhagavatas who have performed Saranagati to the Lord. In the Krishna Avataram, when the Lord went to the sabha of the Kauravas as a messenger of the Pandavas, Duryodhana enquired of him "What is it that I have done wrong to you? Why have you joined my adversaries the Pandavas?" The Lord answers "I am absolutely

impartial. You have not done Me any wrong.” Duryodhana then asks “Why are you angry with me?” The Lord answers “pANDavAndveShTi bho rAjA mama prANA hi pANDavAH” meaning “these Pandavas, who you regard as your adversaries and harbor hatred for are none other than My life breath. Therefore you become My enemy.” In the Rama Avatram, when entering the Dandaka forest for His vanavasam, the Lord is welcomed warmly by a host of Maharishis. They offer Him a variety of fruit. Lord Rama gently submits to the Maharishis that “I am not the Prince that has been coronated. I am a commoner most undeserving of these upacharams that you have affectionately bestowed upon me.” To this, the Maharishis answered “nagarastho vanastho vA tvam naH rAjA janeshvaraH” (Regardless of whether you are in the forest or the city You are Our King.) Lord Rama was greatly overwhelmed by this submission of the Maharishis and was greatly delighted. He was thinking to himself “These great Maharishis declare me- a mere commoner-as their King. aho bhAgyam” The Lord accepted their upacharams after which the Maharishis take the Lord to their Ashramam for a tour. There He beholds in the ashramam backyard a large collection of bones. The Lord enquires of the Maharishis the reason for this large number of bones. The Maharishis reply “ehi pashya sharIrANi munInAm bhArita AtmanAm” Several Maharishis were engaged in tapas here. However, Rakshasas such as Khara, DhushaNa, and Ravana, would come here, kill the rishis, feast on their flesh and cast away their bones. This is the collection that You are seeing. Upon hearing this, Lord Rama was moved to tears. He is torn apart by grief that these Maharishis, who regard Him as the King, have to undergo enormous suffering under His watch while engaged in tapas. He then undertakes an oath in the presence of the Maharishis “I resolve to destroy the entire group of Rakshasas that have been causing you great harm and come in the way of your tapas. This is My sworn position.” The Maharishis were overjoyed upon hearing the Lord’s pledge almost as if the problem was solved. After this, Rama, Sita, and Lakshmana took leave of the sages. Sita Devi enquires of Lord Rama “I have a doubt which needs to be cleared. Any act that You engage in would always be correct. However, I merely want to verify something and hence I am asking. You have taken the sworn position of destroying the Rakshasas who are troubling these Maharishis engaged in tapas. What harm have these Rakshasas caused us? Nothing. Why then the terrible oath to destroy the entire Rakshasa clan? I do not know if this is Dharma. However, if You say so it is acceptable to me. I am merely enquiring.”



Lord Rama answers this through the verse “*api aham jIvitam jahyAm tvAm vA slte sa lakShmaNAm || na tu pratij~nAm saMshrutya brAhmaNebhyo visheShataH* |” meaning, “This is a matter containing a dharma sukshmam. You need to understand this. These Maharishis have performed SaraNagati to me. They have submitted that in order to engage in their tapas they need to be freed from the troubles inflicted upon them by the Rakshasas. They have requested that I alone should bless them to enable their uninterrupted tapas. Because, of this I have sworn to protect them. Therefore, at any cost I am bound to protect them. That which is most dear to anyone is their life. In this instance, I am prepared to give up My life if need be, in order to uphold My promise to these Maharishis. Over My own life I value you, oh Sita and Lakshmana. I am prepared to forsake you and Lakshmana who is even dearer to Me than you.” Here it must be noted that when Lakshmana was rendered unconscious by the astra of Indrajit, the vanara army thought he had lost his life. Rama keeps Lakshmana’s head on His lap and cries out “*deshe deshe kalatrANi deshe deshe ca bAndhavAH*”. Each place one visits one can acquire a wife. Each place one visits one develops close associates. However, where can I find a brother like you? *taM tu deshaM na pashyAmi yatra bhrAtA sahodaraH* is the Ramayanam salutation which describes the sentiment of Lord Rama. Even such a dear Lakshmana the Lord is prepared to forsake in order to uphold His promise to the Maharishis. The salutation “*na tu pratij~nAm saMshrutya brAhmaNebhyo visheShataH*” is emphasized once again to denote that Lord Rama would forsake His life, Sita Devi who is dearer to Him than His own life, as well as Lakshmana, who is even dearer than Sita, but will never renege on His promise to the Maharishis. Therefore, it must be understood that the Lord holds no ill-will towards anyone. However, those who seek to harm His Saranagatas become His sworn enemies. Thus, the salutation “*praNata pratikUla mUla ghAtI*” is the salutation which needs to be understood in the context of the Lord’s sworn position to destroy at the very root those who are inimical to His Saranagatas. There is a sukshmartham embedded here. If one is friendly and well inclined towards someone it is the individual’s sukrutam. On the other hand if one is inimical, it is the result of papam. When the individual wonders “I have caused this person no harm. Yet he remains distant from me. Why does this come about?” This is the papa visesham. This is no fault of the individual that is inimically inclined. On the other hand, someone may be at a great distance. However, he may be well inclined and develop intimacy. This is the result of sukrutam. In a like manner, the *mUlam* for

pratikuLam is the sins accumulated. This is eliminated by the anger of Lord Srinivasa. **ko(a)pi vR^iShAchaleshvarasya** is the salutation used to describe the Lord's anger - this is **anirvacanlyam** - that which cannot be described by words. This can be understood through the charithram of Ambarisha. Durvasa who sought to harm Ambarisha was relentlessly pursued by the Sudarshana Chakram of the Lord. First the Chakram destroyed the fiendish creation of Durvasa that advanced menacingly towards Ambarisha. Then the Chakram began an unrelenting pursuit of Durvasa. Durvasa traversed all lokas in an attempt to seek protection. However, no one could rescue him from the Sudarshana Chakram. He approached Lord Vishnu for help. However, Lord Vishnu too pleaded helplessness in this respect. His advice to Durvasa was, "If you had incurred apacharam towards Me, I can easily relieve you of your trouble. However, you have incurred BhAgavata apacharam. You can be relieved of the consequences of this apacharam only if you request Ambarisha for forgiveness. If he forgives you you will be free from trouble from the Sudarshana Chakram." Therefore, the Lord's anger is exclusively directed towards those who are inimical towards his Saranagatas. Hence, there is no need for fear in this regard. The lakshanam of this anger also needs to be understood. This is best captured by Svami Bhashyakarar in the Gita Bhashyam wherein he states "If one seeks something very dearly, and is unable to get this, the disappointment at not getting this manifests in the form of making someone accountable for this failure. This is known as anger. This can arise when one does not get what one was longing for dearly. It also occurs when someone begets something that is undesirable. For example, if one is looking forward to the arrival of a distinguished guest to join our family for a meal but the guest does not come. On the other hand, there is someone who is most unwelcome at the home but shows up. The gunam on display in these two instances is known as anger." When it comes to the anger of the Lord, is meant for those who obstruct the existence and activities of Saranagatas, or those who are undesired by the Saranagatas. There is another issue pertaining to the Lord's anger in that it is not permanent. It only exists for a short while. In the Ramayana, when the Lord is engaged in war with Ravana, upon beholding Ravana, Lord Rama becomes extremely angry. Afterall this is the one who caused Him untold difficulties. Due to this anger the Lord engages in a furious battle with Ravana. Even though the Lord is angry, in one salutation of the Ramayana, he declares "I am using my arrows against you out of anger. However, if you succumb to this and become tranquil, you will be fully cleansed".



Therefore, it must be understood that even the Lord's anger ultimately is for the good of the individual that He is angry at in that, it reforms him. The latter part of this verse ending in “**karuNe kiMkaratAM tavopayAti**” describes the fact that even the Lord's anger is subservient to Daya Devi. In other words, Daya Devi directs who the anger should be targeted at.

This verse provides the drushtantam (perspective) for the previous verse. “**kalame yavasApachAya nltyA kiMkaratAM tavopayAti**” Paddy crops are planted. However, in addition weeds too grow and obstruct the growth of the paddy crops. Thus, the weeds need to be pulled out. In a like manner, protection of the sadhus and establishment of dharma necessarily requires the destruction of the evil ones. This is brought about by the Lord's anger, which is subservient to Daya Devi. However, this does not take away from the fact that the Lord's nature is inherently replete with Daya. Thus, one does not need to worry about the Lord's anger. It must also be noted that in a prior verse, Lord Srinivasa was glorified as a farmer. His job is the growth of paddy crops and other grains. The pulling out of the weeds becomes a secondary task, in the sense that while it is necessary to ensure the crop growth, it is not the primary function. In a like manner, the purpose of the Lord's avataram is to protect virtuous ones. The destruction of evil ones is merely a by-product in the process of protecting the virtuous ones.

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin:

“Oh Daya Devi! Lord Srinivasa develops a unique, unparalleled wrath, which aims at eradicating the evil forces that pester society and harm good people - just as Hiranya and Ravana did in their respective periods. However, this trait “anger” ought not to be treated as an independent quality vying with Daya or His other virtues. Why? This anger is but a mere servant of Daya, who is the queen of His qualities. Daya employs this “anger” as a servant, as a weed-puller to pluck grass, short weeds etc. which hinder the growth of paddy crops, stealing off all nutrition from Mother Earth. Anger performs a menial task as a servant to the quality called karuNa.

1. The implication of this theme is that the Lord is predominantly prompted by Daya gunam only. Anger as and when it operates is merely a menial servant of Daya
2. Daya Devi is the queen among the Lord's auspicious attributes. Other gunas function as Daya Devi's servants.

3. A very important operation in agriculture is to weed out grass, shrubs, and weeds, that sap vitality due to be absorbed by the grain plant. Weeding out is a vital operation. The idiom has appropriately entered into our diction to remove bad elements in any group or community.”



Sloka 25

अबहिष्कृत निग्रहान् विदन्तः कमलाकान्तगुणान् स्वतन्त्रादीन् ।

अविकल्पमनुग्रहं दुहानां भवतीमेव दये भजन्ति सन्तः ॥ २५ ॥

abahiShkR^ita nigrahAn vidantaH kamalAkAnta guNAn svatantratAdIn |
avikalpaM anugrahaM duhAnAM bhavatlmeva daye bhajanti santaH | |25



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin: "It is clear that the Lord's anger too is to effect good ultimately. However, let us set this aside for a moment. It is in the manner of a patient being recommended a surgical operation to which he responds to the doctor, "Please keep this as the last resort. Please treat me with alternate medication which does not call for surgery." In a like manner, Svami Desikan states in this verse, let's not focus on the Lord's anger. Instead, it is the Lord's Daya that needs to be sought after. Svami Desikan states in this verse that he is following the footsteps of great masters - pre-eminent Acharyas and declares that he does not want to have anything to do with the Lord's anger during times of **nigraham** (destruction of evil ones). Instead, he turns his focus exclusively to Daya Devi, who exudes **anugraham**. **abahiShkR^ita nigrahAn vidantaH kamalAkAnta guNAn svatantratAdIn** is the salutation at the opening of this verse which alludes to this fact. The Lord is replete with numerous qualities. **svatantryam** - independence is one among them. j~nana, bala, aisvarya, sakti, tejas, vatsalya, madhurya are the other salient gunams amongst His numerous auspicious attributes. Now Daya exists with all of these gunams. The question that naturally arises in this context is whether Saranagati should be performed to Daya in isolation or Daya associated with these other gunams?

In examining the import of Slokams 21-214 it appears that Daya associated with these other gunams needs to be saluted. Why? If the Lord was not allied with the other gunams and in particular, svatantryam, mere Daya would not serve the purpose. It is also important to note that the other gunams are present when the Lord engages in the task of anugraham as well as nigraham. However, Daya exists exclusively for the task of anugraham. **vidantaH** is the salutation used to describe the fact that Svami Desikan follows the path trodden by the great masters. They have affirmed that other gunams besides Daya are present during the time of nigraham. They do not stop the Lord in the act of nigraham. Therefore, these other



The Lord is replete with numerous auspicious attributes

gunams are not worthy of seeking refuge for the purpose of Saranagati. The Vedam salutation which declares that one must follow the path of learned ones when in doubt is the Taittiriya Upanishad salutation **yathA te tatra varteran|tathA tatra vartethAH|** What then is the path trodden by the great masters? It is the fact that they have sought refuge exclusively in Daya which stands alone - not the one associated with other gunams. **vidantaH** also points to the Taittiriya Upanishad salutation **aIukShA dharmakAmAsyuH|**

Another question that arises is what is gained by surrendering to Daya in exclusion? Will She grant everything that the seeker wants? Svami Desikan answers this through a beautiful choice of words in the salutation **avikalpaM anugrahaM duhAnAM bhavatlmeva daye bhajanti santaH**. The import of this verse is that Daya Devi uniformly carries out the task of anugraham without exception. The term nigraham is non-existent in Her dictionary. It is like a cow which yields pure milk to its calf without exception. In a like manner, Daya Devi exudes anugraham for all.

The term vikalpam can also be interpreted in the context of Bhakti yogam and Prapatti yogam, which are the two established means to attain moksham and experience brahmananda anubhavam. Those who are capable of Bhakti yogam adopt this means, while those who are unable to adopt Bhakthi yogam resort to Prapatti yogam. Bhakti yogam ensures the exhaustion of all karma after innumerable number of births. However, Saranagati or Prapatti yogam is the only one which destroys **prArabdha karma** and grants moksham at the end of birth when Saranagati is performed. This unfailing granting of moksham through the Saranagati path is known as **avikalpam** or that which happens without exception and without discrimination of any kind.

In a like manner Daya Devi unfailingly, uniformly without discrimination, and without exception of any kind showers anugraham on all seekers. Therefore, She is the one sought after by **santaH** (those treading the right path). This Daya Devi ensures that the sin-pile of Her seekers, which come in the way of obtaining Bhagavad anugraham are ruthlessly and completely destroyed, rendering them the perfect receptacles for the Lord's grace. This is the tribute submitted by Svami Desikan to Daya Devi.

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin:

“The Lord has many virtues such as absolute independence, aisvarya, etc. All such traits suffer one stigma; they have not totally ruled out the punishment trait. That is, they may involve a little at least of such a trait. Svami Desikan contends that we cannot accept those qualities with respect. Therefore, Svami Desikan draws

inspiration from the path followed by the great masters and declares that we would rather respect the judgement of the great Sadhus, who revere, resort to, and praise the glory of only such qualities that would exude pure and unalloyed gracious blessing through Daya-flow. As for these Sadhus, they would exclusively resort to seeking refuge at Daya Devi's feet.

1. Those qualities such as total independence, unquestioned suzerainty, Lordship, etc have a characteristic that would involve meting out punishment, which is alien to Daya. As Kamadhenu would only provide delicious nutritious milk, whatever its feed be, Daya gunam on the other hand yields only unalloyed blessing and pure kindness.

2. All the qualities of the Lord cannot bear the same stamp of unalloyed blessing like Daya Devi, notwithstanding the fact that they are all auspicious and they adorn the Lord.

3. Those are qualities, which are not discerning enough to differentiate between "anugraha" and "nigraha". They contribute to both these treatments indiscriminately."





Daya gunam of the Lord yields only unalloyed blessing and pure kindness

Sloka 26

कमलानिलयस्त्वया दयालुः करुणे निष्करुणा निरूपणे त्वम् ।
अत एव हि तावकाश्रितानां दुरितानां भवति त्वदेव भीतिः ॥ २६ ॥

kamalAnilayastvayA dayAluH karuNe niShkaruNA nirUpaNe tvam |
ata eva hi tAvakAshritAnAM duritAnAM bhavati tvadeva bhItiH | | 26

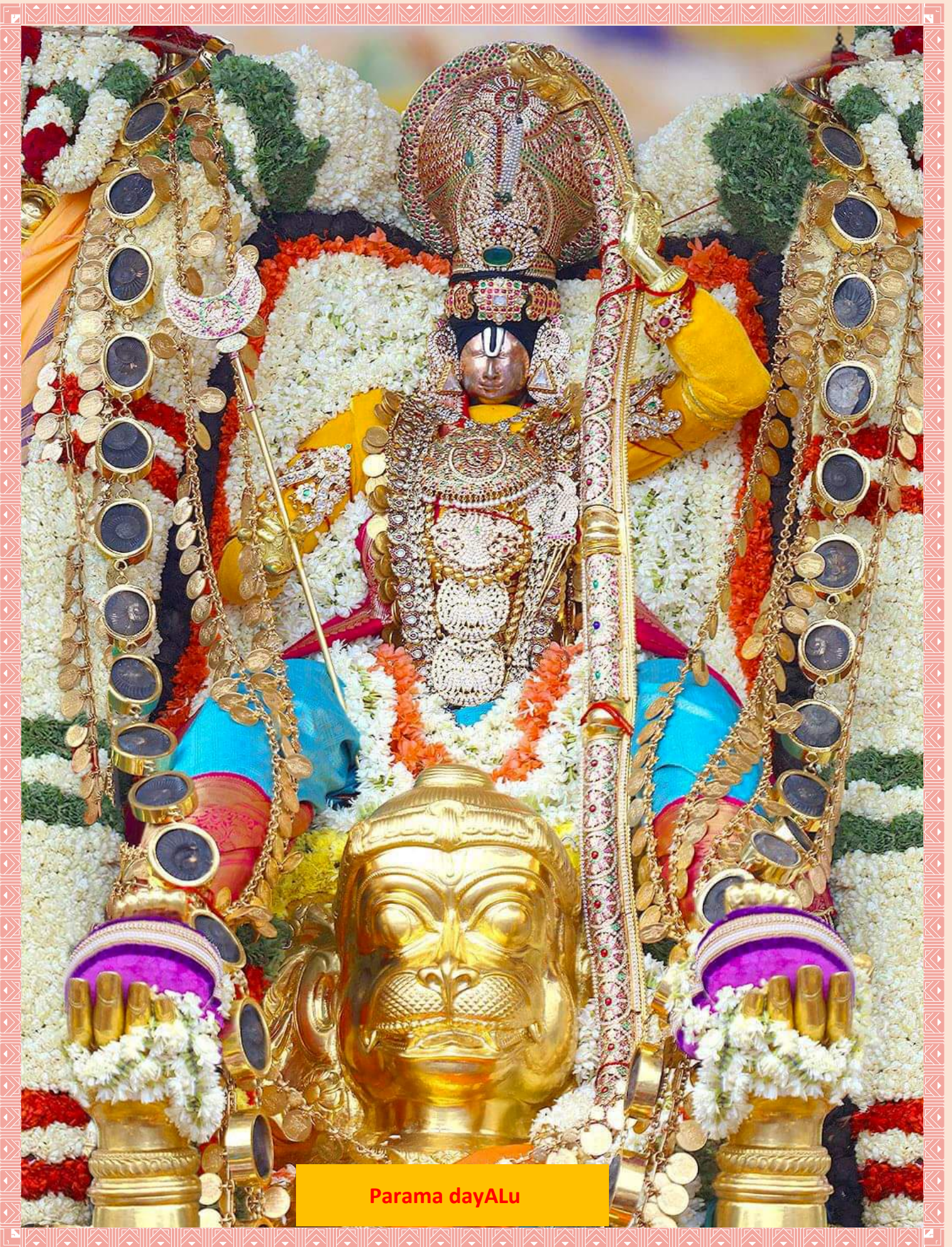


We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin:

“We have examined the **prabhAvam** of Daya Devi thus far. We have also seen the **upakAram** rendered by Daya Devi to Lord Srinivasa. In the previous verse it was also affirmed that the considered position of **santaH** (those who never deviate from the righteous path) is that **sharaNAgati** is to be performed to Daya Devi alone since She is the epitome of **anugraham**, and **nigraham** is non-existent in her dictionary. Here, the Lord is the **AdhAram** for all **kalyANa gunam**. **guNam** is **adravyam**. Only when it is supported by one possessed of this trait does it become prominent. For example, whiteness is a characteristic. However, it becomes prominent when associated with a cloth. Similarly, sweetness is a taste. However, this can be experienced only by partaking of sugar. Similarly, all **kalyaNa guNams** of the Lord are mere traits or qualities by themselves. However, they get prominence only on account of being associated with Lord Srinivasa. In this verse Svami Desikan affirms that the Lord replete with these **kalyaNa guNams** (other than Daya), is secondary and that Daya Devi alone reigns supreme. Daya Devi’s next **upakAram** to Lord Srinivasa is discussed here. Specifically, the Lord is addressed as **DayALu** on account of His association with Daya Devi. The term **DayaLu** is not to be taken lightly because it is a major title. **DayaLu** denotes easy accessibility - one who can be approached readily. This is indicative of the fact that due to Daya Devi alone, Lord Srinivasa ignores the mountainous sin-pile of those who seek refuge in Him and confers His grace. **tvayA dayAluH** is the salutation that describes this in this verse.

Next, Tirumazhisai Azhvar declares:

kulangkaLAya IriraNDil onRilum piRantiEn
nalangaLAya naRkalaikaL nAvilum navinRilEn
pulankaL aintum venRilEn poRiyilEn punita nin
ilangu pAtam anRi maRROr paRRilEn em IsanE | |



Parama dayALu

Here the Azhvar engages in naichyam. In reality this is a reflection of the faults of commoners since the Azhvar led a blemishless life of service to the Lord. In the Stotra ratnam, Svami Alavandar implores to Lord Narayana “I am full of faults. I have no qualification other than being the grandson of Svami Nathamuni. I request you to consider this fact and bestow your grace upon me” The point to be observed here is that the mere mention of Nathamuni is sufficient to move the Lord. The kulam of Nathamuni is known as SoTTaikulam and is replete with numerous distinctions. This is merely meant to highlight the greatness of SoTTaikulam and not belittle other kulams. Tirumazhisai Azhvar in the above tribute declares, I am not blessed with birth in a family that is distinguished. Lord Krishna declares in the Bhagavad-Gita **catur-varNyam mayA sR^iShTam** (the four varNas are My creation). The Azhvar laments that perhaps if he was born in one of the four varNas created by the Lord himself, perhaps he would be privy to the Lord’s grace. However, the Azhvar declares that this is not possible because of his birth in the fifth varNam. Even if this is disregarded, it may be asked has the Azhvar distinguished himself by the study of the scriptures or of the Lord and has adopted this knowledge as a means for constantly contemplating on the Lord? The Azhvar laments that he does not possess this knowledge. Even if this is disregarded, it may be asked is the Azhvar knowing the supremacy of Lord Narayana engaged in constant dhyanam of the Lord by reciting His numerous names? The Azhvar again answers this in the negative. Then the Azhvar thinks one may ask “have you used your indriyas exclusively in service of the Lord?” The Azhvar declares even this is impossible for him to control them and that they have free to act in any manner. The importance of Indriya nigraham (control over the senses) is alluded to here. The Azhvar then enquires is the mind under his control? This too is answered in the negative. The Azhvar then affirms that he is aware of one thing - the Lord’s Lotus feet and that they are his sole refuge and that the Lord is his Master. There is no other path for him. This fact embeds the five angas and one angi for sharaNAgati - namely **AnukUlyasya sankalpaH** (acting in a manner acceptable to the Lord), **prAtikulyasya varjanam** (refraining from acts that incur the Lord’s displeasure), **rakShiShyatIti vishvAso** (extreme faith that the Lord alone will protect at all times in all circumstances), **kArpaNyam** (dependence on the Lord for everything), **goptrutva varaNam tatha** (lack of any other means of protection) and the angi of **BarasamarpaNam** (offering the atma to the Lord). One who performs sharaNAgati in this manner is assured of the Lord’s grace. (We need to be extremely cautious here in that the Azhvar being a nityasuri amsham is extremely well versed in all the scriptures, the Lord’s nAmAs, VedAs, ItihAsAs, and PurANas and the code of

conduct of a Parama SrivaishNavan. However, in keeping with the VarNAshrama dharma, he does not exhibit this knowledge. His declaration needs to be understood in the spirit of intense naichyam - self-deprecation before the Lord. All the questions raised in the Azhvar pAsuram are rhetorical in nature). Once this sharaNAGati is performed the Lord's grace inevitably falls on the supplicant without any consideration of caste, creed, erudition, wealth, or gender. This is due to the fact that He is dayaLu. This comes about only on account of Daya Devi. According to Svami NammAzhvar tribute "nIcanEn niRai onRum iEn en kaN pAcam vaitta parancudar cOtikke", if one exhibits affection for someone there needs to be a distinct reason - either by way of qualification, conduct, erudition, and the like. However, in this case the Azhvar declares that he is bereft of any of these qualifications. It is entirely for helping beings like these that Lord Narayana left His eternal abode of Sri VaikuNTham and took root at the VenkaTam hill declares the Azhvar. This again is due the Lord being dayaLu. This again comes about on account of Daya Devi (one may refer to the exposition of Slokam 22 to gain a further understanding of how the divya mangala vigraham of Lord Srinivasa came about). Svami Alavandar in the stotra ratnam tribute vashI vadAnyo guNavAn R^ijuH shuciH mRidurdayAlurmadhuraH sthiraH samaH refers to the Lord as DayaLu due to association with Daya Devi. Svami Desikan in the Varadaraja Panchasat offers the salutation:

bhUyo(a)pi hanta vasatiryadi me bhavitrl
yAmyAsu durviShahavR^ittiShu yAtanAsu |
samyag BhaviShyati tataH sharaNAGatAnAm
samrakShiteti birudam varada tvadIyam ||

(Oh Devaraja! I know of Your feet as my sole refuge and thus perform my surrender to You. In response Lord Varadaraja looks at numerous folks who have performed sharaNAGati and beholds the magnitude of their sins accumulated over countless births and wonders how is it possible to rescue them! Maybe they need to endure yamalokam for a short while before they can be redeemed. To this Svami Desikan responds with the submission "If I am condemned to yama lokam upon performance of sharaNAGati, the title of sharaNAGata rakShakan would be most inappropriate for You. Therefore, it is only befitting that you accept my sharaNAGati." In the sharaNAGati DIpika Stotram, Svami Desikan goes a step further and affirms that all the accolades, and titles for the Lord would be most unsuitable for Him unless the Lord accepts Svami Desikan's sharaNAGati and confers His grace.

svAml dayAjalaniDhirmadhuraH kShamAvAn
shIIAdhikaH shritavashaH shuciratyudAraH|
etAni hAtumanagho na kilArhasi tvaM
vikhyAtimanti virudAni mayA sahaiva | |

(The Lord has the title of master or owner of everything in the universe. This incurs the responsibility of protecting every being in the universe. However, this would be invalidated if He fails to protect me. The Lord is known as dayA sAgaram as denoted by the salutation daya jaAnidhiH. This would sit well on You only if You protect me. If not, You will be known as mahAkrUran (one that has extreme cruelty). The Lord is known as the sweet one. However, if He fails to protect me, He would not be worthy of this title. The Lord is known as kShamavAn due to His extremely forgiving nature. If He fails to protect me this title would be most inappropriate for Him. In a like manner the Lord has numerous titles shIIAdhika, shrithavasha and the like. If He fails to protect me, not only does it lead to my ruin it also results in Him giving up all these titles. Therefore, it is up to the Lord to retain these titles”). These quotations are meant to emphasize the fact the Lord acquires the grand title of dayaLu only on account of His association with Daya Devi. (The naichyam outpourings of Svami Alavandar and Svami Desikan need to be understood in the manner of these great Acharyas leading blemishless lives but taking on the plight of commoners, who approach the Lord).

The next question that arises is that can Daya guNam be known as dayaLu? This is not possible due to guNe-guNan angIkAra nyAyam, namely one guNam cannot exist in another. For example whiteness cannot have within it anything black. Similarly, sweetness cannot have anything else mixed in. Tanginess cannot be present in sweetness. In a similar vein, daya can never acquire another guNam. The Lord becomes dayaLu on account of Daya Devi flourishing at His feet. However, in keeping with the above explanation, Daya cannot beget the title dayaLu. Why? Those associated with daya guNam become dayaLu. Svami Desikan demonstrates his poetic mastery by noting that Daya itself is bereft of mercy in that She is merciless with respect to destroying the sin-pile of those who seek refuge in Her (It may be helpful to refer to the exposition on Slokam 13 in this context). This is not surprising. It is in keeping with the statement “paropadeshe pANDityaM sarveshAM sukaraM nR^iNAM dharme svIyaM anuShThAnaM kasya cittu mahAtmanAH” While rendering an upanyasam it is easy to exposit that one must conform to one’s Dharma, and quote Veda pramANams like satyam vada dharmam cara (speak the truth; uphold your dharma) mAtru devo bhava pitru devo bhava AcArya devo bhava

athithi devo bhava (regard your mother, father, acharya and guests to your house like Lord Narayana). The Vedam declares one who engages in practice of this Vedic injunction receives enormous benefit “iShTAmPUrta bahudhA jAtaM jAyamAnaM vishvaM bibharti bhuvanasya nAbhiH”. Construction of a well, making a pond are considered to be excellent modes of adherence to the Vedic injunction. Due to these acts, several beings get benefitted. As a consequence, the one who engages in these acts begets untold glory. However, when one asks the upanyAsakar, why not engage in practicing what is preached, there will be nothing forthcoming. However, one who practices every word of their exposition from upanyAsams is known as a Mahatma. This is an apt description for AcAryAs such as NAthamuni, YAmuna Muni, BhAshyakArar, SvAmi Desikan and successive AcAryas in their line.

Next Svami Desikan turns his attention to Daya Devi and declares “Oh Daya Devi! You are normally easily accessible. However, You create fear for some to come near You. Why does this occur? Is it not like the paropadeshe pANDityaM statement? You do not seem to act in the manner of AcAryAs. How so?” Svami Desikan proceeds to answer this through the tribute “karuNe niShkaruNA nirUpaNe tvam” (You exhibit absolutely no mercy). If one is known for his kindness and becomes known as a compassionate individual, there could be a rare occasion or so when the individual is unable to live up to this standing. This can then be used by common people to start berating the individual. In a similar vein, it appears as if Svami Desikan is actually condemning Daya Devi. This is known as nindaa stuti. The explanation for this follows immediately through the salutation “ata eva hi tAvakAshritAnAM duritAnAM bhavati tvadeva bhItiH” It is entirely due to Daya Devi’s merciless quality that those sharaNAgatAs, who have sought You as their sole refuge, have their sins ruthlessly destroyed so much so causing a fear for the sins themselves. When it comes to Lord Srinivasa, the Upanishad declares “bhIShAsmAt vAtaH pavate| bhIShodeti sUryaH| bhIShAmAt agnishcendrasha| mR^ityurdhAvati pancama iti” (Out of fear for the Lord, Vayu performs his assigned duty; out of fear of the Supreme One, Surya performs his function; likewise out of fear for the Lord, Agni, Indra, and Yama perform their duties in accordance with their roles). However, when it comes to the sin-pile afflicting those who seek the Lord they have no fear. This is due to the fact that the Lord is an impartial judge. He metes out results according to the good and bad deeds of those who seek Him. Therefore, the sin-pile afflicting his seekers only results in enduring a lot of suffering on the part of the seeker. Therefore, the sin-pile can exist blissfully in the knowledge that the Lord does not seek to destroy it. However, the sin-pile trembles with fear when it comes to Daya Devi. Why so? This is because Daya Devi is

merciless towards the sin-pile as She ruthlessly destroys them. There are ways to rid oneself from the sin-pile. This can be either through experiencing the consequences for these sins at the end of which their effects are fully expended or through the performance of **prAyashcittam** (expiatory acts). However, in both of these instances, the sin-pile wins out. On the other hand, Daya Devi ensures that those who seek Her as their sole refuge are untouched by any sins on account of Her merciless nature towards them so much so the sin-pile fears Daya Devi. One can understand this through an example. Let's say a prominent person loses his prominence and glamour and is reduced to the status of a commoner. It indeed becomes a pitiable state and something that is most dreadful. This becomes the plight of the sin-pile on beholding Daya Devi, who destroys the sin-pile to the root. If one causes fear, it denotes the lack of compassion. In this instance therefore, Daya Devi is bereft of Daya when it comes to the sin-pile of Her supplicants. Hence, the tribute "**karuNe niShkaruNA nirUpaNe tvam**" is a most appropriate glorification for Daya Devi.

It needs to be examined whether Daya is being glorified or deprecated in this verse. This is not deprecatory. Instead, it is a nindaa-stuti, a tribute seemingly deprecatory but actually a glorification. Svami Desikan's poetic mastery allows him to resort to this logic while glorifying Daya Devi. Additionally, this verse embeds an important message from the Vedam. Anyone that undertakes an act does so with a result in mind. This can be a commoner or a VedAntin. In keeping with the statement "**prayojanam anuddhishya na mando(a)pi pravartate**" Even a complete idiot does not engage in a task without some benefit in mind. Similarly, it may be asked, what is the benefit of listening, when one listens to an upanyasam? Reading a book similarly comes with seeking an underlying benefit. Engaging in a task is done with the ultimate goal of getting the reward (this could be in the form of payment for work) so that one can engage in dharma kAryams. In a similar vein it may be questioned that the Lord has innumerable seekers? What is the benefit they get by seeking refuge in Him? The Lord answers this in the Bhagavad Gita salutation "**caturvidA bhajante mAm**" and then declares that the Brahma Ananda anubhavam is obtained by performing sharaNAGati to Him.

This gives rise to another question. Brahma anubhavam is the birth right for every being as Svami Desikan declares in the Srimad Rahasya trayasAram tribute "**maNivara iva shaure nitya hR^ityopa jlvaH**". That is every being is entitled to the Brahma Ananda anubhavam in the manner of the Kaustubha gem adorning the chest of Lord Narayana. When this is the case, it is almost like enjoyment of wealth gained through inheritance, which does not call for any effort at all. However, it



karuNe niShkaruNA nirUpaNe tvam

must be noted that there are certain obstacles that preclude the supplicant from gaining this knowledge of this benefit and adopting the means for obtaining it. For example, a lamp when unobstructed illuminates its surroundings. However, when the lamp is kept inside a large copper or brass vessel (**kuDam**), its ability to illuminate the surroundings is extremely restricted. Similarly, radiance is an essential trait of a diamond. However, when soiled it loses its lustre. When polished the lustre is restored. There is water beneath the earth's surface. However, its presence is masked by the mud on the surface. However, when the mud is removed after digging deep well-water surfaces. In a like manner the knowledge of every jIvan is limited on account of association with karma, which results in a mountainous pile of sins accumulated over innumerable births. When this is destroyed, the jIvan recognizes their birthright of Brahma Ananda anubhavam and adopts the means for attaining this benefit. The other kalyANa guNams of Lord Narayana aid the jivan by recommending that the jivan either endure the consequences of the sin-pile or perform expiatory acts to rid themselves of this sin-pile. However, they are incapable of completely destroying the sin-pile. However, Daya Devi acting in the manner of Andal's Tiruppavai tribute "**tIyinil tUcAkum cheppElOr empAvAi**" destroys the mountainous sin-pile. There is another sUkShma VedAnta message, whose import is conveyed in this verse. PuNyams (good acts) on the part of a jIvan result in anugraham (grace) of Lord Narayana, while pApam (sins) have the consequence of incurring the anger of the Lord and enduring untold suffering. What then does it mean to destroy the sins of a jIvan. Here is where Svami Desikan's genius becomes apparent. Svami declares that Daya Devi ensures that the sins committed by the jIvan are not seen by the Lord. Thereby all obstacles to receiving the Lord's grace are removed once and for all."

Next we quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svami:

"There is a fallacy in the science of logic known as reduction ad absurdum. This is provided to us in this verse by Svami Desikan thanks to Daya Devi. The Lord Srinivasa acquires the honorific of DayaLu due to his association with You. But for You He would not have this title as saluted by Svami Alavandar in the Stotra Ratnam verse 18. However, Oh Daya Devi! I find a different situation emerging. You are in actuality a cold merciless personage. Pardon me for saying so. What is Your impact? The sins that pertain to Your supplicant, which have been enjoying a safe asylum in him for long, are now driven out mercilessly, by You. You cannot allow an iota of sinfulness in one surrendered unto You. Therefore, those sins of Your supplicant, cherish a mortal fear only with respect to You, oh Daya Devi! To them You are indeed a malignant, merciless, mighty agent of destruction.

Whatever be the clever logic, it is mere fallacy. The Lord is kindly disposed to me. He need not be similarly disposed towards all my traits, possessions, relatives etc. So He wishes to destroy my sins/defects/diseases/enemies. What is wrong? To call my weaknesses or infections as “surrendered unto me” is mere fallacy or virtual euphemism. The Lord can kill my infections, which are enemies of my body and soul, in order to save me.

Kavitarkika simham has a lively way of making this case as in the present instance.”



Sloka 27

अतिलङ्घित शासनेष्वभीक्षणं वृषशैलाधिपतिर्विजृम्भितोष्मा ।

पुनरेव दये क्षमा निदानैः भवतीमाद्रियते भवत्यर्धिनैः ॥ २७.

atila~Nghita shAsaneShvabhIkShNaM
vR^iShashailAdhipatirvijR^imbhitoShmaa |
punareva daye kShamA nidAnaiH
bhavatIM Adrayate bhavatya dhInaiH || 27



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin:

“Daya Devi is the sworn enemy of our sins and thus rids us of them. In the previous verse, Svami Desikan’s poetic genius was in full view. In this verse, his mastery over tarka shastra (logic) becomes evident. While protecting someone, it is not merely that individual that is being safeguarded but also all his near and dear ones. When a prayer is submitted to Lord Srinivasa for protection, it is not merely for oneself but also for all those who have sought refuge in the seeker. This is especially true of Acharyas when they make the appeal to Lord Srinivasa. If it is merely protecting the supplicant, without near and dear ones such protection becomes incomplete and not fulfilling. In the present instance Daya Devi no doubt grants refuge to all sharaNAGatAs, who resort to Her feet. However, the sin-pile of the sharaNAGatAs that have “sought refuge” in the sharaNAGatAs is ruthlessly destroyed! How then can such protection deemed to be complete? Here is where one needs to resort to tarka shastram. This has been commented upon in great detail by several scholars. It must be remembered that Daya Devi performs the dual function of destroying the sin-pile of Her sharanagatas rendering them fitting receptacles for the Lord’s grace and at the same time when the Lord is angered, She ensures that He returns to His becalmed state within moments. In common parlance, anger is never good. It has a deleterious impact on one’s health on account of increasing tension, blood pressure and the like. **kruddho hanyAt gurUnapi** is the statement which reflects the fact that in a state of anger one would disregard one’s own guru and speak of them in base terms and go to the extent of even killing their own guru. Therefore, this anger is like an infection which causes fever, which definitely needs to be mitigated.



Daya Devi will unfailingly protect Her beloved children!

If one becomes angry, near and dear ones immediately take action to reduce the anger and becalm the individual. In a like manner, when the Lord is angered, Daya Devi by Her persuasion restores the Lord to His calm state. Common folks are angered when they do not get what they desire or beget something undesired. This can also be caused when others don't heed one's advice and act in a manner contrary to the advice. The Lord's anger comes about when His commands are violated. What are these commands? *shruti smriti mamaiva aj~nyA yastAm ullanghya vartate aj~nyA cChedi mama drohi mat bhaktopi na vaiShNavaH* is the statement which documents this fact. For example, instead of acting in conformance with the declaration *mAtru devo bhava pitru devo bhava*, if one engages in a myriad other kaimkaryams such as constructing lakes and providing amenities for pilgrims it is a violation of the Lord's command which is sure to anger Him. In another instance if one is an egregious violator of the command *satyam vada dharmam cara* by uttering innumerable lies but fastidiously performs snAnam

at prescribed times with a claim to being pure it is sure to incur the wrath of the Lord. Thus, those who violate the Lord's commands definitely incur His displeasure causing Him to become angry. Azhvar prabandham declares

sUtanAi kaLvanAkit tUrttarODu isainta kAlam

mAtarAr kayal kaN ennum valaiyuL paTTu azhuntuEnai

pOtarE enRu solli puntiyuL pukuntu tanpAl

Ataram peruka vaitta azhakan uR arangam anRE

We have been associating with those whose company is forbidden, we engage in stealing (here it needs to be understood that the Azhvar is referring to the Atma as the stolen wealth - namely regarding the Lord's possession as one's own). In this manner we engage in numerous forbidden acts. However, the merciful Lord Ranganatha despite these acts confers His grace on us declares Thondaradippodi Azhvar, while glorifying the **mahimA** (greatness) of Sriranga Kshetram. The Azhvar further laments "neither is my mind pure nor does my tongue speak good words". Since these are transgressions of the Lord's commands, they are bound to anger the Lord. Svami Desikan in the **sharaNAgati dIpika** affirms

kartavyamityanukalaM kalayAmyakR^ityaM

svAminnakR^ityamiti kR^ityamapi tyajAmi |

anyadvayatikramaNajAtamanantamartha-

sthAne dayA bhavatu te mayi sArvabhaumI | |

Svami Bhashyakarar also alludes to these sentiments in the gadya trayam salutation "akR^itya karaNa kR^ityAkaraNa bhagavadapacAra bhAgavatApacAra asahyApacAra rUpa nAnAvidhAnantApacArAn ArabdhakAryAn anArabdhakAryAn...." akR^itya karaNa is the first among them, denoting the performance of those acts forbidden by the Shastras. kR^ityAkaraNa is the practice of not performing the acts prescribed by the shastras. These denote increasing degrees of apacharam. Not performing the prescribed acts is a greater offense than engaging in forbidden acts. This of course is trumped by Bhagavad apacharam and Bhagavata apacharam. If one engages in forbidden acts but at least performs the

prescribed acts as per the shastras, one could excuse the forbidden act. However, if one gives up the prescribed acts and engages in forbidden acts, the graveness of the offense is compounded. Svami Desikan refers to these acts in the above **sharaNAgati dIpikA** salutation. The import of this verse is that “I engage in acts that are forbidden almost in the manner of a prescribed duty and thus become a most egregious violator of the Lord’s command. Oh Svami! I readily give up the prescribed acts. For example, if a young boy is routinely performing **trikAla sandhyAvandanam**, one day when engaged in studying for his exams if he is advised to give up the sandhyAvandanam for that day using the examination readiness as a pretext, it comes under the category of **svAminnakR^ityamiti kR^ityamapi tyajAmi**. In this manner I readily give up all my prescribed duties. The sins that accrue from such acts can only be destroyed by the Lord’s Daya.” The reason for the Lord’s anger is described in this verse through the salutation **atila~Nghita shAsaneShvabhikShNaM**. Here the reference is to a repeated violation of the Lord’s commands as opposed to a one-time occurrence. It must be noted that the Lord is not angered easily. He affords everyone a long rope. Only when the threshold is breached does the Lord’s anger spring forth. For example, if one engages in a sinful activity mere expression of sincere regret for the transgression reduces the severity of the consequence (25% reduction). Resolving not to commit the offence again further reduces the harsh consequences by another 25%. Commencing expiatory acts reduces the consequences of the sins by another 25% and finally all consequences are nullified upon successful completion of the expiatory acts. In this manner if one approaches **akR^itya karaNam kR^ityAkaraNam**, the Lord would be favorably disposed towards the supplicant and willing to confer His grace. However, if one engages in repeat violations and justifies these acts, they are bound to incur the Lord’s anger. For example, even if one constructs numerous temples and conducts several utsavams on a grand scale while not performing the prescribed duty of trikala sandhyAvandanam it is useless in keeping with the declaration “**aj~nyA cChedi mama drohi**” In a like manner repeat offenders are regarded as traitors by the Lord and even if they call themselves Bhaktas of the Lord they are not VaishNavas is the import of the Lord’s declaration. Such transgressions therefore anger the Lord beyond measure causing Him to swoon. When one is having high fever, it is customary to place a wet cloth on the individual’s forehead. In a like manner Daya Devi goes about the task of reviving the Lord and bringing him back to his becalmed state. **punareva daye kShamA nidAnaiH bhavatIM Adrayate bhavatya dhInaiH** is the salutation that describes this fact. This refers to the fact that Daya Devi ensures that the supplicant

first gains Acharya Sambandham, expresses regret for all the transgressions committed thus far promising not to engage in them anymore, performs sharaNAgati and gives up all claim to the Atma by offering it as a samarpaNam to the Lord. No doubt this destroys all the sinful acts committed by the supplicant. However, what about the offenses that can accrue after sharaNAgati? Daya Devi ensures that the supplicant seeks prayaschitta sharaNAgati. In this manner Daya Devi ensures that the Lord's anger is completely removed, which becomes a major upakAram for the Lord. Here an important message from Srimad Ramayanam comes through. **vadhArhamapi kAkutstha kRipayA paryapAlayaH** is the salutation that becomes relevant. KakAsura engaged in apachAram not towards the Lord but towards ThAyAr. This becomes intolerable for the Lord. Even the killing of RAvaNa was undertaken only on account of apachAram towards ThAyAr rather than PerumAL. This being the case, Lord Rama had resolved to destroy KakAsura. However, Daya Devi came to the rescue of KakAsura. Therefore, it must be remembered that even if one is fit for the death sentence at the Lord's hands, Daya Devi will unfailingly protect the supplicant. This does not grant the license to engage in acts that displease the Lord. It is merely an illustration of the glory of Daya Devi, who rescues supplicants from the gravest of offenses.

Svami Alavandar in the Stotra Ratnam declares:

**na ninditaM karma tadAsti loke
sahasrasho yanna mayA vyadhAyi |
so(a)haM vipAkAvasare mukunda
krandAmi saMpratyagatistavAgre | |**

Svami Alavandar laments that he has engaged in countless violations of the shastras over a long period for which he has no other recourse than express anguish and resort to the feet of Mukunda submitting this impassioned appeal. In the case of Daya Devi one can be assured that one need not cry endlessly as described by Svami Alavandar. Daya Devi will immediately come to the rescue of the supplicant and ensure that he is graced by Lord Srinivasa.

Next we quote the anubhavam of Sri. U. Ve. Shaili Patrachariar Svamin:

“We people indulge in Shastra violation quite freely; we might transgress the Lord's mandates even a thousand times and more. He becomes infuriated; He burns in anger. It is at this juncture, a sea-change occurs, thanks to You, oh Daya Devi!



karuNA kAkutstha

You alone can do it. You induce one to turn over a new leaf; take serious note of some rare accidental punya act and feel You ought to help him; goad him to do more good acts; if he fulfills these requisites You even induce him to perform Prapatti; if he had already chanced to have surrendered at an Acharya's feet, You now prompt him to undertake a second surrender act as Prayaschitta Prapatti if no other expiation mode is available. In this manner You help everyone. Distinctions vanish. All such people are destined to receive the Lord's forgiveness and reach Him. The Lord is pleased; He is thankful to You. He favors Your approach, Your efforts, and Your redeeming achievements.

The Lord and Daya Devi in particular, long to redeem all people; long to help all attain eternal Bliss. However, incorrigible we may be, they - especially Daya Devi intervenes on our behalf at every stage. This world misses the message unfortunately."



Sloka 28

करुणे दुरितेषु मामकेषु प्रतिकारान्तर दुर्जयेषु खिन्नः ।

कवचायितया त्वयैव शार्ङ्गी विजयस्थानं उपाश्रितो वृषाद्रिम् ॥ २८ ॥

karuNe duriteShu mAmakeShu pratikArAntara durjayeShu khinnaH |

kavachAyitayA tvayaiva shAr~Ngi vijayasthAnaM upAshrito vR^iShAdrim | |28



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin “The previous verse highlighted the role of Daya Devi in mitigating the Lord’s anger as well as Her role in rescuing Kakasura, who committed the grave apacharam towards Thayar. Now we focus on the upakaram rendered by Daya Devi to Lord Srinivasa, when He encounters difficulty. At a first glance this seems quite jarring since the Lord is characterized by the guNams of **vishoka** (one who knows no sorrow), **vijaraH** (one who is ageless), **vimR^ityuH** (one who has no death) **apahatapAma** (one to whom no sin is attached). Not only this but also those who surrender unto the Lord and attain Parama Padam do not encounter any sorrow and are steeped in eternal bliss. When this is the case, how could the Lord have difficulty? Svami Desikan addresses this here. When it comes to common people, a couple (husband and wife) need to hang together in times of trouble. However, many times one may encounter an extremely affectionate wife as long as she is enjoying the husband’s riches but when the man encounters troubled times and loses his wealth she begins to despise him and perhaps desert him. In this instance we examine whether Daya Devi remains by the Lord’s side during His demanding times or leaves Him to struggle. Here the difficulty for the Lord is in a battle. In this battle the Lord is sure to lose. However, Daya Devi comes to His rescue and ensures that He remains victorious. Another question that arises is that can there be a battle with the Lord? The answer is most definitely yes. This can arise in many forms due to a plethora of reasons. For example, there can be territorial disputes among kings, disagreements between husband and wife resulting in a fight. On the other hand, if one resolves to do something but is prohibited in executing this task by another it could result in a fight. When it comes to Lord Srinivasa, His desire is to rid all sentients in the universe of their mountainous sin-pile. However, He is unable to rid them of this. Thus, it becomes a battle between the mountainous sin-pile of a large number of sentient beings and the Lord. It is important to note here that Svami Desikan includes himself among those sentients in mood of **naichyam**

(intense self-deprecation) although he led a blemishless life. On the other hand, this is meant to take on the plight of commoners and submit the appeal to Daya Devi. **karuNe duriteShu mAmakeShu pratikArAntara durjayeShu khinnaH** is the salutation from this verse which describes the battle between Svami Desikan's sins and the Lord. If it is a single sin, the Lord can easily mete out punishment by making the individual endure its consequence and the Lord emerges victorious. However, in the process of meting out punishment, additional sins accrue to the individual. The growth of these sins is exponential that it leaves the Lord handcuffed while carrying out His task of punishment. How long can the Lord after all continue to engage in this task? Therefore, the Lord himself is at a loss to bring an end to this battle and emerge victorious. In Srimad Ramayanam, during the Rama Ravana battle, Rama was either by Himself on the battlefield or staying up on Hanuman's shoulder to fight His war with Ravana. Beholding this, Indra thought it was inappropriate for Lord Rama to fight thus and hence sent his chariot along with the charioteer, Matali. The battle between Rama and Ravana was so intense that there can be no similes to describe it in the keeping with the statement "**gaganam gaganAcara sAgara sAgaro mahAn**". The clouds remain clouds, while the ocean remains the ocean is the import of this statement. One cannot mistake the cloud for an ocean or vice-versa. Lord Rama tried to cut off the heads of Ravana. However, each time He cut off a head another took its place. Thus, it was an exercise in futility. In a like manner, when the Lord is in the act of meting out punishment for sins, before He successfully carries out His task for a given sin, another accrues and so on leading to an infinite loop with no termination. This causes Lord Srinivasa great pain and anguish making His heart heavy with grief. It is impossible for commoners to engage in a battle with the Lord. Great personages of the sampradayam like Sri Parasara Bhattar and Svami Alavandar have engaged in this exercise. In verse 63 of the **Stotra ratnam** Svami Alavandar states:

raghuvara yadhabhUstvaM tAdR^isho vAyasasya

praNata iti dayALuryacca caidyasya kR^iShNa|

pratibhavamaparaddhurmugdha sayujyado bhUH

vada kimapadamAgastasya testi kShamAyAH

The import of this verse is that "Besides you I have no other recourse." However, the Lord remains silent to Svami Alavandar's plea. Then Svami Alavandar wonders whether the Lord is remaining silent due to the enormous sin-pile accrued by him.

For example, if one approaches an elder and demands something which is refused by the elder on account of the fact that the youngster does not deserve this because he has committed grave crimes, it is common for the youngster to ask, here is another who has committed just as grave crimes as me but you chose him over me. Why is he special? In a like manner Svami Alavandar demands of the Lord that “in the Rama Avataram, Kakasura committed an unpardonable crime towards Thayar. Are my offenses as grave? In the Krishna Avataram, Shishupala engaged in a litany of abuse towards the Lord. Did I do anything similar? These individuals received Your *viseSha anugraham* (even though it may seem that You were punishing them) - In Kakasura’s case reducing the death sentence to eliminating his eye while in the case of Shishupala conferring upon him the *kaimkarya* bliss pervading in Sri Vaikuntam. Why am I left behind and not privy to Your grace?” is Svami Alavandar’s concluding argument. Sri Parasara Bhattar enquires of Lord Ranganatha after his Tirumanjana snanam, when Lord Ranganatha is adorned with Tulasi garland during the *IravaDai sevai*. The two-hour long Tirumanjanam for Lord Ranganatha is a sight to behold with upacharams being submitted to the Lord with careful attention to detail. One would not even realize the passage of time and can get this only on account of *koTi janma suR^itam* (the good deeds accumulated over millions of births). The ghee lamp is lit after Tirumanjanam for Lord Ranganatha to provide a splendid view for all. Lord Ranganatha was extremely pleased with the upacharams submitted by Sri Parasara Bhattar. There followed a most intense dialog between the Lord Ranganatha (LR) and Sri Parasara Bhattar (PB) which is reported below.

LR: *tvam me* (you belong to me)

PB: What? Who says so? “*aham me*” (I belong to me alone)

LR: *kutastat?* (How so?) You are subservient to me. That being the case, how can you claim to belong to anyone else?

PB: *tadapi kutaH* (Please tell me on what basis You declare that I am subservient to You. Then I shall answer You). This is the familiar tactic of turning the question on the questioner.

LR: *vedamUla pramANAt*. Due to numerous pramANams rooted in the Vedam, smR^itis and the like as well as statements of the nature “*dAsabhUtAH svatassarve hyAtmAna paramAtmanaH atohamapi te dAsaH itimatvA namAmyaham*”



NamperumAL – Thirumanjana sevai

familiar with the scenario comes by and instructs that this is a mere rope and not a

LR: **vedamUla pramANAt**. Due to numerous pramANams rooted in the Vedam, smR^itis and the like as well as statements of the nature “dAsabhUtAH svatassarve hyAtmAna paramAtmanaH atohamapi te dAsaH itimatvA namAmyaham” it is well established that I am the master of all beings in the universe. Now tell me the basis of your claim to belong to yourself.

PB: **etat sthAnadi siddhAt anubhava vibhavAt**. You have quoted the Veda pramANams to support Your claim. However, let me say that pratyakSham (experience in person) is more valuable than the pramANams that You quote. I have taken numerous births and, in each birth, I have held the firm belief that I belong to myself alone and none other. Therefore, is it possible to reverse this long held belief? Hence, I do not belong to You. **anubhava vibhavAt**. My experience has not taught me anything to the effect that I belong to You. Therefore, how can I accept Your word?

LR: **tarhi sAkrosha eva**. What one is experiencing is valid as pramaNam only as long as it is not countered by another. If this happens one's experience can never be a pramANam. For example, from a distance a hanging rope can easily be mistaken for a snake.

This may be valid as long as someone

snake thereby invalidating the initial premise. In a like manner your claim of belonging to yourself alone is easily refuted.

PB: kvAkroshaH kasya? (Who says so?)

LR: gItAadiShu mama viditaH In the Bhagavad Gita

PB: ko atra sAkShi? (who is the witness to this?)

LR: sudhiH syAt. Great sages like Veda Vyasa, Suka Bramham and the like

PB: hanta tvatpakshapAtI (This is great! All of them are Your votaries and therefore naturally sing Your praise). Hence, this is totally unacceptable.

Lord Ranganatha is at a loss for words and wonders what will convince Sri PB.

In battles such as these with pre-eminent Acharyas, if the Lord loses, He is most gracious in accepting His defeat. However, when it comes to the sin-pile of commoners, the Lord is aghast that He would encounter defeat. While He is at a loss for what to do in this instance, Daya Devi steps in and declares, "It is after all the battle with this sin-pile. I shall take care of this and ensure that you are undefeated". This is an **adbhuta rakshaNam** (astonishing protection) for Lord Srinivasa as declared in the next part of the verse "**kavachAyitayA tvayaiva shAr~Ngi**". The rakshaNam comes about in the form of a protective armour (kavacham of Daya Devi). When the Lord heads to the battlefield, He has all of His weapons, which are potent no doubt. However, they pale in comparison to this kavacham known as Daya Devi. How so? Only when one is well protected can he engage in the task of destroying his enemies. If he is incapable of protecting himself, how can the enemies be destroyed? In this instance Daya Devi transforms Herself into the protective armour for Lord Srinivasa to ensure that His **divya mangala vighraha svarUpam** is preserved. In the Mahabharata war the killing of Abhimanyu took place when Arjuna was at a considerable distance. But hearing the celebratory cries of the Kauravas, Arjuna realized that Abhimanyu had been killed and was greatly distressed by this fact. The grief morphed into a terrible anger on account of which Arjuna resolved to kill the one responsible for Abhimanyu's death the very next day or else give up his life through agni pravesham. Duryodhana upon hearing about this oath resolved that if Arjuna gives up his life the remaining Pandavas will not continue the fight, and this can bring a swift end to the war. Therefore, as long as he ensured that Jayadhratha (who was the one who killed Abhimanyu) was kept fortified for the whole next day from Arjuna's view, the battle can be easily ended. When the war resumed the next day Arjuna first encountered



Daya Devi is His Kavacham

Drona and the prospect for a long-drawn battle was on. However, Arjuna realizing that time was of the essence, saluted Drona and sought his blessings to move on. Drona accordingly consented. Beholding this Duryodhana was quite angered and engaged in a war of words with Drona remonstrating to the effect that "Even though you are on my side you seem to favor the Pandavas over me" Drona replied that when his disciple sought his blessings to move forward, he had no choice in the matter. He then said to Duryodhana. "I shall give you a special armour which will be impregnable. You proceed to fight with Arjuna armed with this." Duryodhana challenged Arjuna to a fight and no matter how powerful the arrows used by Arjuna, they would harmlessly bounce off of Duryodhana and fall to the ground. Lord Krishna immediately realized that Drona had bestowed a protective armour to Duryodhana and instructed Arjuna to aim his arrows at those parts of Duryodhana's



vijayasthAnaM upAshrito vR^iShAdrim

body that were not covered by the armour - in this case the fingernails. Only Arjuna was capable of aiming his sharp arrows with precision at the fingernails. Unable to

withstand the pain Duryodhana retreated. This instance is to highlight the efficacy of the Kavacham. Now for the task of protecting Lord Srinivasa in His war against the sin-pile, Daya Devi transforms Herself into a protective armour. It is intended to safeguard the Lord's **divyamangala vighram**. He is known as **parama kAruNyan**. However, if He begets **vaiShamya dosham** due to diversity in qualities it is unacceptable. Therefore, Daya Devi ensures that this does not come about. It may be remembered that Daya Devi is ruthless when it comes to destroying the sin-pile. By providing the armour to Lord Srinivasa, She ensures that the Lord is victorious. **vijayasthAnaM upAshrito vR^iShAdrim** is the salutation from this verse which glorifies this fact. Here a question may arise in that did the Lord emerge victorious or beat a hasty retreat like Duryodhana? Swami Desikan answers this unambiguously by stating that the moment Lord Srinivasa is adorned with the armour of Daya Devi his victory is assured. The question of where does this take place is answered through the salutation **vijayasthAnaM upAshrito vR^iShAdrim**. The place of Victory is **vR^iShAdrim** - the hill where VrishabhAsura was killed. The Venkatam hill acquires its name from the fact that it is a combination of the terms **vEm** (sins) and **kaTa** (destroy). Thus, it is a place where all sins are destroyed like moths in the fire. Lord Srinivasa with the armour known as Daya Devi has taken root here and therefore, it is always a VijayasthAnam. Hence, the Lord knows no defeat. How so? Does this then mean that sins do not exist and people do not commit sins? How could this be declared as a victory? This is answered through the Slokam – “**sandarshanAdakasmAnca pumsAm sammUDha cetasAm | kuvAsanA kubuddhishca kutarka nicayashca yaH || kuhetushca kubhAvAshca nAstikatvam layam vrajet |**” It is sufficient to have a darsanam of the divyamangala vighram of Lord Srinivasa once - that too by sheer accident. For example, a lady may be cleaning the premises of various places and happens to have the duty of cleaning the premises of the Tirumala Temple. While going about her task one day she looks up and beholds the magnificent sight of Lord Srinivasa. At that instant all ignorance, sins, base instincts, sins, and atheistic traits are destroyed. A single darsanam of Lord Srinivasa grants this benefit and therefore affirms the fact that **vR^iShAdrim** is His VijayasthAnam. This is the upakAram rendered by Daya Devi for Lord Srinivasa.

Swami Desikan then raises a rhetorical question? Everything documented so far highlights the role of Daya Devi in destroying the sin-pile and making the Venkatam Hill the vijayasthAnam for Lord Srinivasa. However, what if Daya Devi Herself is dumbfounded by the magnitude of the sin-pile and decides “that this individual is not worthy of My grace. Let Me move on to someone else” To ensure

that there is no discrimination of any kind, Svami Desikan documents the answer to this question in the next verse.

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin. “Oh Karuna Devi! My sins are too many. They cannot be wished away as people in foolishness imagine. They have to be wiped out by deliberate planning of expiatory acts - prayAshcittAs.

Till they are exhausted, till we turn a new leaf, we merely offend Him. Indeed “our arrows” hit Him hard. He is pained. He necessarily wears a shield, figuratively Daya Devi. He is pained at heart. He grieves in this vein: “I have shown to these sentients what are good acts and what are forbidden. For transgressions, I have indicated in so many scriptures how to eliminate them through suitable expiatory acts. Yet they do not mend their ways. They merely visit My shrine and imagine that they will thereby deserve total pardon”. But then it is His victory post; His VijayasthAnam. He wins over all sentients due to Daya Devi’s help. Once the sentients are won over they turn a new leaf. They can win their deliverance.

1. The scriptures declare that our visit to shrines have this redeeming effect; our atheistic and non-dharmic tendencies vanish. Here the reference is to the fact that on account of Daya Devi’s help the same occurs to the millions who throng every day to the abode of Lord Srinivasa.

2. An imaginary duel, a war of words is presented in a verse, by Sri Parasara Bhattar (tvam me aham me). In a similar war of swords and arrows, we offend the Lord every moment. Ultimately, we meet our Waterloo at the Tirumalai Hill. Please note the use of Waterloo is an extremely poor description and does no justice to the grandeur and majesty of the Tirumala Hills the VijayasthAnam of Lord Srinivasa. The Lord wins us. Daya Devi helps Him. We shall hereafter not offend Him by our sins, by our arrows and by our importunate refusal to perform atoning rituals.”



Sloka 29

मयि तिष्ठति दुष्कृतां प्रधाने मितदोषानितरान् विचिन्वती त्वम् ।

अपराधगणैरपूर्णकुक्षिः कमला कान्त दये कथं भवित्री ॥ २९ ॥

mayi tiShThati duShkR^itAM pradhAne mitadoShAn itarAn vichinvatl tvam |
aparAdhagaNaiH apUrNakukShiH kamalA kAnta daye kathaM bhavitrI | | 29



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin:

Here again Svami Desikan's poetic genius comes to the fore. The sambodhanam here is **kamalA kAnta daye** - namely the Daya of the husband of Kamala, who is not separated from Her for even a moment. It may be important to recall Svami Nammazhvar's Saranagati where he declares **akala illEn iRaiyum enRu AlarmElmangai uRai mArbA** reflecting the inseparability of Thayar from Perumal. It must also be borne in mind that Svami Desikan has given the Daya Gunam the form of one of the consorts of the Lord for the purpose of bringing out Her glory in this stotram. She is in the company of the Lord in this instance and is wondering what would be suitable food for her to consume. After observing vratams such as Sri Jayanthi the munitrayam tradition requires maintaining a fast. This is naturally tiring and creates a longing for food at the first opportunity after the Vratam is completed. Daya Devi's state is similar. While She seeks out suitable food to consume everything She beholds seems to not even amount to a single morsel. What can cause Her hunger? It must be remembered that Her essential nature is one of "**para duHkha nirAkaraNa icCha.**" (the desire to rid others of their sorrows). This is the reason for Her hunger. Here Svami Desikan notes that trivial acts on the part of Daya Devi in ridding people of their minor sorrows is insufficient. The destruction of sins, which cause sorrow to Her supplicants, serves as food for Daya Devi. In this process, Daya Devi becomes extremely hungry and is looking for an appropriate serving of food. Will this be satisfied if She destroys the sins of a handful of Her seekers? Beholding this Svami Desikan declares in this verse "**mayi tiShThati duShkR^itAM pradhAne mitadoShAn itarAn vichinvatl tvam**" For Bhaktas, the darshan of the Divyamangala vigraham of Lord Srinivasa serves as pAraNai (consumption of food following a fast). According to the Azhvar "**uNNA nAL pasiyAvatu onRillai**" namely if we are deprived of Bhagavan's Darsanam or dhyAnam even for a day, it becomes a day of starvation - a day wasted. It is not the

days that one goes without food that count as a day of starvation. This highlights an important message from the Srivaishnava tradition in that mere fasting on Ekadasi day is insufficient. It needs to be accompanied by extolling the great deeds of Lord Narayana, enjoying His numerous auspicious qualities, singing His praises, or engaging in contemplation of the Lord. In fact these activities serve as food for the soul and thus render inconsequential the demands of food for the body. In this context it is worthwhile recalling Sri KurathAzhvan's mangalasasanam for Lord Varadaraja in **Varadaraja Stavam**:

tvAmudArabhujamunnasamAyat
karNapAsha parikarmasadaMsam |
AyatAkShamabhijAtakapolaM
pAraNiyati varaprada! dR^ingme | |

Upon beholding the arms of the Lord, Kuresha is astonished by the size of the Lord's Palms. These are huge on account of the fact that He graces all His seekers with everything they want. In this manner if every limb of the Lord (His eyes, ears, nose etc) is enjoyed, it becomes pAraNiyati varaprada! dR^ingme, namely a paraNai (partaking of food) after a three day fast. Now returning to the subject of Daya Devi's hunger, Svami Desikan enquires of Her - You seem to be going after the trifle sin-piles of others while ignoring me, who is the foremost among sinners and has an offering that will satiate Your hunger. Is this even fair? This is evidenced in the salutation duShkR^itAM pradhAnaiH



Sri Varadar abhaya hastam

When it comes to naischyam, Svami Desikan follows in the footsteps of Svami Alavandar, who declares in the **Stotraratnam**:

nimajjato(a)nanta bhavArNavAntaH
cirAya me kUlamivAsi labdhaH
tvayApi labdhaM BhagavannidAnIm
anuttamaM pAtramidaM dayAyAH



Oh Anantha! You must protect me!

The import of this verse is: “Oh Anantha! If sins can be viewed as an ocean, I am constantly immersed in this ocean. I do not know how long this immersion has been taking place. While I am struggling thus, I have been blessed now to recognize that Your Feet represent the shoreline that I need to get to. I am not prepared to let go of this now that I have realized its value. However, you too need to be aware of an important fact. You too have been looking out for people to grace and only today You have found me as the most deserving receptacle. Thus, You must also accept this visesham. Therefore, You need to protect me.”



tvadIya caraNau sharaNaM prapadye
(Sri Atthi Varadar tiurvaDikaL)

Sri KurathAzhvan salutes Lord Varadaraja through the following verse in
AtimAnusha stavam:

adyApi nAsti uparatiH trividhApacarAt
pApaH pare nipatito(a)smi tamasya pAre |
etAtdR^isho(a)hamagatiH bhavato dayAyAH
pAtraM tvadIya caraNau sharaNaM prapadye | |

The import of this verse is: “You have resolved to confer Your grace. However, behold my plight. I have been engaged in endless Bhagavat-BhAgavata-AchArya apacharams for a time which knows no bounds. If I look to see whether there is even a stray pious act, I am unable to locate it amidst the sin-pile that has accrued. Only one in this state requires Your grace in good measure. Resolving thus, I surrender to Your feet.”

For example, there is a famous teacher who coaches bright students that perform extremely well on exams. There is not much fame or credit to the teacher since the students are inherently bright and the effort on the teacher’s part is minimal. On the other hand, when a struggling student, who constantly fails the exams arrives and the teacher is able to coach him to elevate the student to a high performer, it brings tremendous credit to the teacher. In a like manner Svami Desikan in this verse states that “Oh Lord Srinivasa it is insufficient if You grace the great Rishis, who have distinguished themselves on account of their austerity, and grant them Moksham. Behold my pitiable state. Only if You are able to redeem me does it bring You glory!” This is reflected in the statement “mayi tiShThati duShkR^itAM pradhAne mitadoShAn itarAn vichinvatl tvam. “If one examines the sins committed by others and those committed by me, my sins easily trump the former. Therefore, oh Daya Devi, the offering of sin-piles from others cannot satiate Your ravenous hunger.” siddhamannam parityajya bhikShamaTati durmatih is a statement that needs to be understood in this context. The meaning of this statement is that evil minded ones give up well prepared food and seek alms elsewhere. Svami Desikan now asks of Daya Devi “I have the perfect offering of a mountainous sin-pile that can satiate Your hunger. However, You seem to discard this in favor of a few trivial offerings from others. Is this fair?” In the Devanayaka Panchasat Svami Desikan elucidates:

prahlAda gokula gajendra parIkShidAdyAH
trAtAstvaya nanu vipattiShu tAdR^ishIShu |
sarvaM tadekamaparaM mama rakShaNaM te
santolyatAM tridashanAyaka kiM garIyaH



I need to be protected by You every moment!!(Sri Devanatha PerumAl, Thiruvahindrapuram)

The import of this verse is: “Prahlada, the residents of Gokulam, Gajendra, and Parikshit no doubt received Your protection. However, theirs was a one-time occurrence. I need to be protected by You every moment. The effort called for in protecting me far outweighs the effort in rescuing these others. Therefore, can

there even be an equivalence between them and me, oh Devanayaka?.”



Oh Daya Devi! Please wipe out my sin-pile!

Returning to the Daya Shatakam verse, Svami Desikan addresses Daya Devi “If You give up this sumptuous offering from me for trivial offerings from others, You will remain hungry. When seen in the company of the Lord’s other consorts, You lose Your glory on account of looking famished from hunger. You can gain the Lord’s favor among His consorts only when You are well fed and looking strong. This is possible only if You accept my offering of sins and wipe them out.”

kamala kAnta daye kathaM bhavitrI is the salutation attesting to this fact. This is in the manner of a mother who has prepared delicious food coaxes and cajoles her children to partake of food prior to going out. However, the recalcitrant children refuse her plea and declare that we have to go out. We shall

worry about eating somewhere or the other. Out of an abundance of concern and sheer desperation the mother chastises her children with a statement “I have done my utmost to get you to eat before going out. However, you do not want to listen. Therefore, do as you wish.” Svami Desikan’s appeal to Daya Devi needs to be viewed in this context namely he has submitted an appropriate offering to satisfy the voracious appetite of Daya Devi. However, if She rejects it, She is free to do as She Wishes! This gem of a thought which comes about from Svami Desikan needs

to be recited by all commoners reflecting upon the sin-pile that has accrued from time immemorial and submit a plea to Daya Devi for rescue.

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin:

This is a plea uttered in abject humility. Oh Daya Devi! It is You, who helpfully devours the sins of beings that resort to You in surrender. That is, You in Your generosity eat away the sins of the sentients and render them eligible for the Lord's pardon. Now I stand before You. I am the greatest sinner. My sin collection alone would be sufficient to satisfy Your voracious appetite and appease Your hunger. What is the use of searching for sinners who are weak, incapable, imperfect? If You devour their sins, Your appetite is guaranteed to not be satisfied. You will then become weak, infirm, and unattractive, becoming an object of contempt even for Your co-consorts, Mahalakshmi and the like!. This is a prayer apt for repetition by us."



Slokam 30

अहमस्म्यपराध चक्रवर्थी करुणे त्वं च गुणेषु सार्वभौमि ।
विदुषी स्थितिमीदृशीं स्वयं मां वृषशैलेश्वर पादसात्कुरु त्वम् ॥ ३० ॥

ahamasmi aparAdha chakravarthi
karuNe tvam ca guNeShu sArvabhaumi |
viduShI sthitimIdhR^ishIM svayaM mAM
vR^iSha shaileshvara pAdasAt kuru tvam | | 30



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin: "Daya Devi hears the appeal of Svami Desikan from the last verse and enquires of Svami "What do you desire?" Svami instantly springs forth with his reply "I only desire the Feet of Lord Srinivasa. Please help me get to this by Your persuasion." Daya Devi states that meetings can take place between people of equal status. Furthermore, there are protocols that need to be observed when it comes to an audience with Lord Srinivasa. There are numerous obstacles which cannot be surmounted easily declares Daya Devi. Svami Desikan responded to the concerns of Daya Devi with the statement "Do not worry about the status and protocols. I shall provide a way out for Your predicament." **ahamasmi aparAdha chakravarti karuNe tvam ca guNeShu sArvabhaumi|viduShI sthitimIdhR^ishIM svayaM mAM vR^iSha shaileshvara pAdasAt kuru tvam** is Svami Desikan's thundering answer. A common question that may arise in this context is that in the previous verse, Svami Desikan described himself to be the foremost among sinners. How could he possibly beget a status that is worthy of meeting the Lord? This question is answered in this verse. Svami Desikan declares his status to be "**ahamasmi aparAdha chakravarti**". The meaning of this declaration is "I am a king - not a mere king but an emperor." A king could have control over a small area of land however, an emperor controls vast territory and can have several vassal kings under him. This then gives rise to the question from Daya Devi. Svami has characterized himself as the foremost among sinners. How could he possibly be an emperor? Which kingdom? What subjects? Where? Svami Desikan answers this through the statement **aparAdha chakravarti** - namely he is the emperor of all aparAdhams. These aparAdhams are his subjects. Another interpretation is possible - **aparAdha**

chakravartI can also mean the emperor of those who are egregious violators of the Lord's commands (shruti smriti mamaiva aj~nyA yastAm ullanghya vartate).



The Empress of all auspicious qualities

Now that he described himself, Svami Desikan turns his attention to Daya Devi and eulogizes her as “**karuNe tvam ca guNeShu sArvabhaumi**” Oh Daya Devi! You are the empress of the Lord’s innumerable auspicious qualities.” It must be noted that the stature of the empress is greater than that of the emperor. Here a svArasyam needs to be observed in that the territory of the emperor far outsizes that of the empress. The Lord’s auspicious qualities are innumerable no doubt and they are the subjects of Daya Devi’s empire. However, Svami Desikan’s poetic genius comes to the fore in that he declares that his mountainous sin-pile is so high that it dwarfs the empire of Daya Devi. Another point of note is that the aparAdhams merely contribute mass but not much substance. However, the auspicious qualities of the Lord are quite substantive and hence it can also mean that Daya Devi as the empress of these auspicious qualities trumps the emperor. By way of comparison, it may be helpful to ask the question which is greater being an emperor of a vast number of fools or being the empress of a wide array of intellectuals? Here it is important to note that a kingdom can have only one king. His word can then be followed as law. However, if two kings are in a kingdom, it is impossible to know whose word to follow. This is known as **dvalrAjya doSham**. This is true even of families, where the man and wife have strong egos. Unless one of them gives into the will of the other, it will be impossible to run the family due to conflict of instructions. Svami Desikan then addresses Daya Devi and states that he has a way out of this dvairAjya doSham predicament as well. Specifically, he implores to Daya Devi “**viduShI sthitiIdhR^ishIM svayaM mAM**” namely “Oh Daya Devi, You are well aware of my plight. Since You are the empress of intellectuals, and I am the emperor of a large number of dunces, it is very easy for You to conquer me. All I ask for is thus to be defeated by You, You need to hold me captive and render me at the Feet of Lord Srinivasa - **vR^iSha shaileshvara pAdasAt kuru tvam**. You need to bestow upon me the grace of Kaimkaryam to His Feet. Since You are the empress of intellectuals and I am the emperor of dunces, this is not at all a difficult task for You.” Svami Desikan highlights an important message in this verse: One needs to be rid of one’s sins and thus become empowered to render ceaseless kaimkaryam to the lotus Feet of Lord Srinivasa. Daya Devi alone is capable of granting us this benefit. All of us need to wish for this sort of kaimkaryam for Lord Srinivasa’s Feet and Bhakti for Lord Srinivasa facilitated by the grace of Daya Devi and most importantly revealed to us by Svami Desikan. Therefore, it would not be inappropriate to say that one must develop Bhakti towards Svami Desikan and submit this kaimkaryam request with folded hands to Svami Desikan himself since he is after all the avataram of Lord Srinivasa. This will result in all kshemams.”



karuNe tvam ca guNeShu sArvabhaumi

Here it is helpful to recall the anubhavam of H.H. Srimad Paravakottai Andavan Svami from the **PiraTTiyum PirAnum seitha upakAram** upanyasam. “A meeting can take place only among equals. Lord Srinivasa is no doubt the emperor of the entire universe - **akhilANDa koTi brahmANDa nAyakan**. I am no less. I too am an emperor of aparAdhams. You, Oh Daya Devi! are the empress of all of the Lord’s auspicious qualities. Therefore, You are the fitting intermediary to ensure this meeting of equals.” Another interpretation of aparAdha chakravarthi can be seen from the fact that “I am constantly engaged in aparAdhams and therefore am inextricably caught in the aparAdha chakram. As a consequence, I am undergoing enormous suffering. You, Oh Daya Devi! are the empress of the Lord’s auspicious qualities. Please take note of my plight and rid me of my suffering by rendering me at the feet of Lord Srinivasa.” This also has implications in terms of the Atma being the property of the Lord and that the jivan is under the false impression that this belongs to him thus making it stolen property. A thief will not readily agree to his crime of theft. However, when he is caught red handed by a policeman who beats him up and throws him at the feet of a magistrate, the thief confesses to his crime. Svami Desikan in this verse appeals to Daya Devi: “Oh Daya Devi, I am the emperor of all aparAdhams! You need to subdue me by soundly thrashing me, tie me up, and throw me at the Feet of Lord Srinivasa. This alone will redeem me.” The inner meaning is that left to oneself one would not take recourse to the Lord. However, when the grace of Daya Devi falls upon the individual, he begets AchArya Sambandham as a result of which Bharanyasam is performed and the Acharya restores the Atma to its rightful owner, Lord Narayana. The lofty role of Daya Devi in this process is glorified.”

We then quote the anubhavam of Sri U.Ve. Shaili Patrachariar Svamin “Oh Daya Devi! Please behold my plight. I am the emperor of sins; even as You are the empress of the auspicious qualities of the Lord. You know very well the parity between both of us. The implication here is that none is more qualified for your intervention and compassion. Examine the compatibility between You and me.

It is very clear that You will, for Your own satisfaction, reform me and enslave me so that I will be a total servant of Lord Srinivasa.

1. The logic, tenor, and abject plea, will all have a deep impression on the devotee’s mind. We must develop the spirit of our learned Acharyas. Repetition of such verses should reform our hearts. If Svami Desikan declares that he is the emperor of sins, or rather the emperor of the sin-kingdom, so to say, we must learn

to reform ourselves. To abide by the Sastras, to live up to the sayings of the Holy Seers are our guides to winning the favor of Daya Devi

2. We are prolific in committing sins. All sins have to be duly expiated. When it becomes impossible, Prapatti is the only hope. Through Prapatti, we can secure the Lord's Daya. Both these steps - sin clearance by expiation or by Prapatti and Daya flow will lead us to Bhagavat Kaimkarya, which is Moksha. In this verse Svami Desikan appeals to Daya Devi to accept him as a Servant, Sesha bhUta, Kinkara etc. **pAdasAt kuru** is an idiomatic usage, meaning servile existence.

