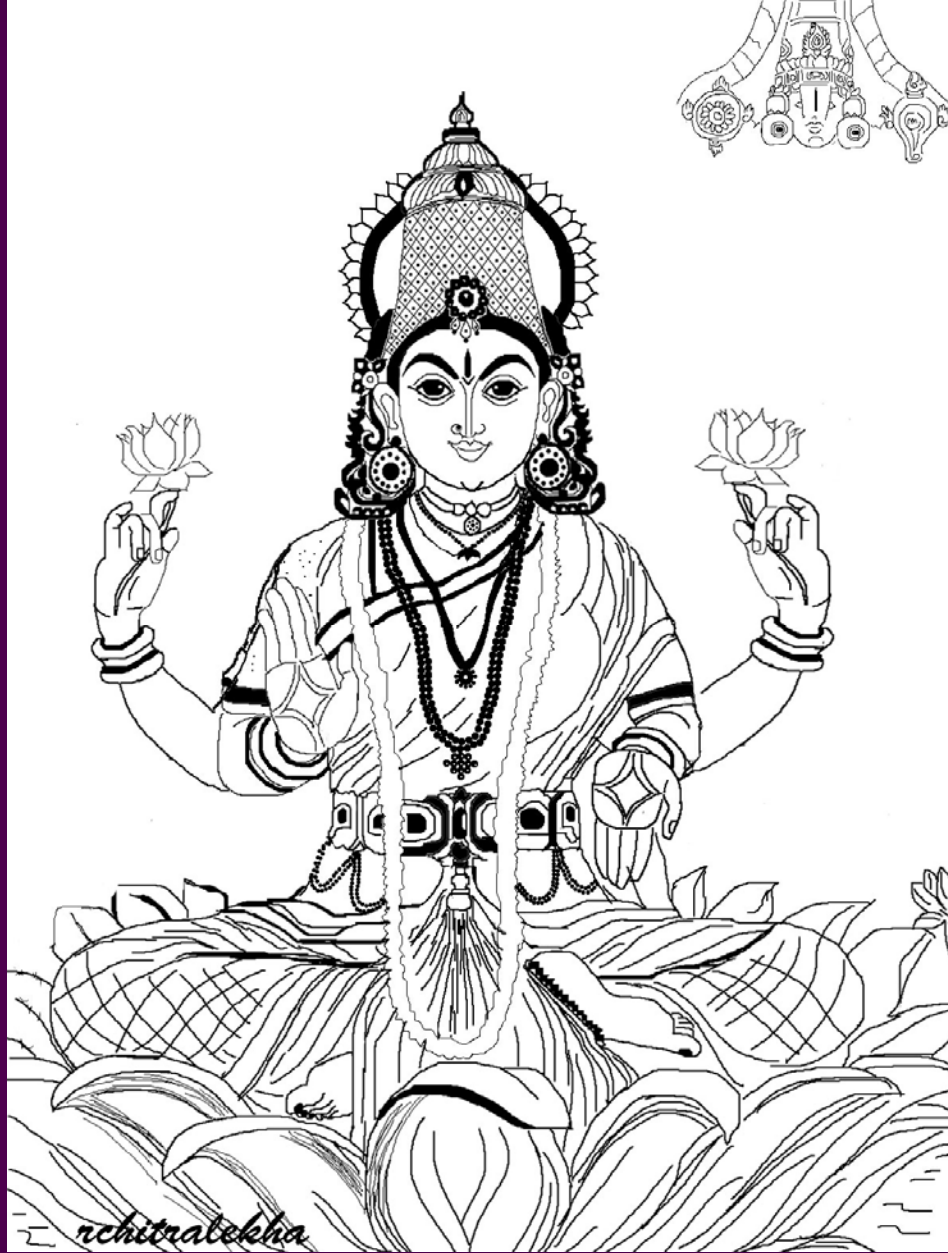


SWAMY DESIKAN'S DAYAASATHAKAM



ANNOTATED COMMENTARY IN ENGLISH BY
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



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CONTENTS

Introduction	5
Slokam 1	13
Slokam 2	15
Slokam 3	17
Slokam 4	18
Slokam 5	19
Slokam 6	20
Slokam 7	21
Slokam 8	22
Slokam 9	23
Slokam 10	24
Slokam 11	26
Slokam 12	27
Slokam 13	29
Slokam 14	30
Slokam 15	31
Slokam 16	32
Slokam 17	33
Slokam 18	35
Slokam 19	37
Slokam 20	38
Slokam 21	40
Slokam 22	42
Slokam 23	43
Slokam 24	45
Slokam 25	47
Slokam 26	48
Slokam 27	49
Slokam 28	50
Slokam 29	51





CONTENTS CONTINUED.. .

Slokam 30	52
Slokam 31	53
Slokam 32	55
Slokam 33	57
Slokam 34	58
Slokam 35	59
Slokam 36	61
Slokam 37	63
Slokam 38	65
Slokam 39	67
Slokam 40	69
Slokam 41	70
Slokam 42	72
Slokam 43	74
Slokam 44	75
Slokam 45	77
Slokam 46	78
Slokam 47	79
Slokam 48	81
Slokam 49	83
Slokam 50	85
Slokam 51	87
Slokam 52	89
Slokam 53	91
Slokam 54	92
Slokam 55	93
Slokam 56	95
Slokam 57	97
Slokam 58	99
Slokam 59	101
Slokam 60	103





CONTENTS CONTINUED.. .

Slokam 61	105
Slokam 62	107
Slokam 63	109
Slokam 64	111
Slokam 65	113
Slokam 66	115
Slokam 67	116
Slokam 68	118
Slokam 69	120
Slokam 70	122
Slokam 71	124
Slokam 72	126
Slokam 73	128
Slokam 74	130
Slokam 75	132
Slokam 76	134
Slokam 77	136
Slokam 78	138
Slokam 79	140
Slokam 80	142
Slokam 81	143
Slokam 82	145
Slokam 83	146
Slokam 84	147
Slokam 85	148
Slokam 86	149
Slokam 87	151
Slokam 88	152
Slokam 89	153
Slokam 90	154





CONTENTS CONTINUED.. .

Slokam 91	156
Slokam 92	158
Slokam 93	160
Slokam 94	161
Slokam 95	162
Slokam 96	164
Slokam 97	165
Slokam 98	167
Slokam 99	169
Slokam 100	170
Slokam 101	172
Slokam 102	173
Slokam 103	174
Slokam 104	175
Slokam 105	177
Slokam 106	179
Slokam 107	180
Slokam 108	182
Nigamanam	183





॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

दया शतकम्

DAYAA SHATAKAM

INTRODUCTION

This stotram celebrates the auspicious quality (Kalyana Guna) of Mercy (Dayaa) of the Lord of Thiruvencatam. Of All the Kalyana Gunaas of Venkataadhri Sekhara Vibhu, His Dayaa is the most important one for the uplift of the Chetanaas. The concept of Prapatthi and Thiruvencatamudayaan's Dayaa to realize the fruits of that Prapatthi is the subject of Sri Venkatanatha Kavi in this "Satakam".



Sri Venkatanatha Kavi

The structure of this stotram containing 108 slokas (one for each of the Divya Desa Archara Murthys of Sriman Narayana perhaps) is extraordinarily impressive even by Swami

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Desikan's standards of poetic excellence. Our Acharya has used ten plus different meters to compose the ten groups of slokas, each of which houses "ten" slokas. The numbers of slokas and their poetic meters are as follows:

1. Slokaas 1-10: Anushtup meter
2. Slokaas 11-20: Aryaa meter
3. Slokaas 21-30: Oupacchandhasikam
4. Slokaas 31-40: Maalini
5. Slokaas 41-50: Mandhaakraanthee
6. Slokaas 51-60: Nathkutakam
7. Slokaas 61-70: SikariNi
8. Slokaas 71-80: HariNi
9. Slokaas 81-90: Pruthvee
10. Slokaas 91-104: Vasantha Tilakaa
11. Slokaas 105 & 106: Maalini again
12. Slokaas 107 & 108: Sardhoola Vikriditham

In the tradition of Sri Sriraama DesikAcchAr Swamy, each set of the ten slokas have the essence of the ten Patthus of Thiruvaimozhi of Nammazhwaar.



Swamy Nammazhwar





“ThannaiyE tharum kaRpaka tharu (tree) – on kaRpaka vahanam”

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According to this tradition, every set of ten reveals a particular meaning, which together covers the Ananatha Kalyaana Na GuNams of the Lord of Thiruvenkatam. The ten meanings associated with the ten sets of ten slokas have been summarized by Srirama Desikaacchaar Swamy this way:

1. The Lord of Thiruvenkatam is the one, who can give Mokshaanugraham.
2. He comprehends everything and He is capable of carrying out whatever He chooses to do.
3. He destroys the enemies of those, who surrender unto Him and thereby seek His help.
4. He is the means for attaining ALL worthwhile goals.
5. He is the fruit of ALL worthwhile endeavours.
6. He can be reached easily thru the glorious means of Prapatthi.
7. He will rush to the help of the lowest and the highest with same speed, when they appeal to Him sincerely for help.
8. He is the Supreme Principle standing on top of Thiruvenkatam.
9. He is the one, who took the incarnations of Rama and Krishna.
10. He is the one, who can offer the happiness associated with Moksha right here on this earth.

Swami Desikan goes on to describe in detail the Anantha Kalyana Gunaas of Sriman Narayana in his Taatparya RatnaavaLi and Dramidopanishad Saaram. He is thus paying his tribute to Nammazhwaar's Thiruvaimozhi in all of these three works. We will illustrate the ten essential meanings of Daya Satakam in the subsequent sections as revealed by Srirama Desikaacchaar Swamy in the tradition of his Achaarya, Navaneetham Krishnamaacchaar Swamy of Oppiliappan Koil.

In the very first sloka, Swami Desikan states precisely his goal in composing this Grantham and describes the object of his salutations this way:

**PRAPATHYEH TAM GIRIM PRAAYA: SRINIVAASAANUKAMPAYAA I
IKSHUSAARA SRAVANTHYEVA YANMOORTHYAA SARKARAAYTAM II**

Here he compares the Lord's Dhayaa as the sweet flowing river of Cane sugar juice, which has solidified to become the mountain of Thiruvenkatam. Swami States that he offers his prapatthi to that mountain, which has become the embodiment of the Lord's Dayaa.

The FIRST theme covered by the first ten slokas revolves around the fact that the Lord of Thiruvenkatam (SravaNa Venkatesan) is eminently suitable for worship and adoration. The reason is that He is an ocean of Mercy (Dayaa). He serves as the treasure for those, who have





no riches to speak of. He is the field out of which grows the four fruits of human life (Purusharthams). That concept of blemish-free mercy makes Him the supreme object of contemplation and worship as described below:

**AKINCHANA NIDHIM SOOTHIMAPAVARGHA TRIVARGAYOH:
ANJANAADHRI ISWARA ABHISHTOWMI NIRANJANAAM**

The above sloka is the last of the first group of ten. In earlier verses, Swami Desikan offers his salutations to Guru Parampara and Azhwaars. In the beautiful second verse, he says:

**Vigaaha teertha bahuLaam seethaLAM guru Santathim
Srinivasa Dhayaambhodhi pareevaha paramparaam**

The key words are: “SeethaLAM Guru Santathim”

Srinivasa Dhayaambhodhi Pareevaha Paramparaam Vigaaha. He says that he immerses in the cool waters of the flowing stream of Guru Parampara that originated from the ocean of Mercy known as Srinivasa.

The SECOND essential theme of Dayaa sathakam is that Sri Venkateswara is eminently enjoyable in terms of Bhagavath Anubhavam. This theme is met in Sloka 19:

**ROOTAA VRUSHACHALA PATEH: PAADEH
MUKA KANTHI PATRALACCHAAYAA
KARUNEH SUKHAYASI VINATAAN KATAKSHA
VITAPAI: KARAAPACHEYA PHALAI:**

Here, Swami Desikan says that Dayaa Devi is standing tall in Thirumalai representing the merciful aspect of Sri Venkateswara. She grows at the feet of the Lord of Venkatam and serves as His kalpaka tree that fulfills the wishes of those who pray to Him. His cool glances at the sight of His devotees cause the tree of Dayaa Devi to send out tender shoots and later ripe, tasty fruits. Those, who worship at the sannidhi of Sri Venkateswara become beneficiaries of His Dayaa and enjoy the fruits of that Kalpaka tree. Hence, Swami Desikan says that the Karunaa Katakshams of the Lord of Thiruvenkatam yield indescribable riches to the devotees. His Dayaa makes Him eminently enjoyable.

The THIRD essential theme of Dhayaa Satakam is that He has the most beautiful Divya Mangala Vigraham and to feast on Him with our eyes is equivalent to tasting the divine nectar. The sloka corresponding to this theme is as follows:

**KALASODHODHITI Sampadho Bhavathyaa:
Karuneh Sanmathi Mantha Samskruthaayaa:
Amrutaamsam Avaimi Divya Deham
Mrutha Sanjeevanam Anjanaachala Indoh:**





Here, Swami Desikan says that the churning of the Ocean of Dayaa of Sri Venkatesa yields the nectar, which is the divine and auspicious Vighram of Srinivasan. That Vighram made entirely of Suddha Satthvam is standing on top of Thirumalai. This most beautiful Archa Vighram removes the fear of Yama to Prapannaas and guarantees them the fruits of Moksham. Such is the power of this auspicious and beautiful Archa Murthy of the seven hills.

The FOURTH essential theme of Dhayaa satakam is that the Sri Venkatesa concept is the most delectable experience to enjoy among all delectable experiences that the human beings can hope to enjoy. His blue effulgence radiating from the top of Thirumala hills and its sacred associations provide the richest item for the enjoyment of the chetanas. Here, the divya Mangala Vighram is not the object of reference, but the holiness of the Venkateswara Tatthvam, which is the highest concept that Vedas can proclaim. The sloka corresponding to this theme is as follows:

**PARIMITA PHALASANGHAATH PRAANINA: KIMPACHAANAA:
NIGAMA VIPANI MADHYEH NITYA MUKTAANUSHAKTHAM
PRASADANAMANUKAMPEH PRAAPTAVATYAA BHAVATYAA
VRUSHAGIRI HARINEELAM VYANJITHAM NIRVASANTHI**

The FIFTH central theme is about the blessings that one accrues from the Kataksham of Srinivasan of Thirumalai. Swami Desikan says that the auspiciousness of that glance can result in freedom from the three debts that human beings are subject to in this world. These three debts are to Devas, Rishis and one's ancestors (Pithrus). Normally, one gets rid of these debts with great difficulty. The debt to the Devas is normally discharged thru the performance of Yagaas and the offering of Havis. The debt to Rishis is discharged through Veda Adhyayanam. The debt to the Pithrus is discharged thru progeny. These three debts are instantaneously discharged by the mere glance of Sri Venkatesa resting for a moment on the Prapanna. The blessings arising from that merciful glance not only makes the Prapanna free from these three debts, but it also results in obtaining the boon of Moksham thru the Devayana path at the time of leaving this earth. Prior to that, the glances of Sri Venkatesa confer immense wealth in this universe. The sloka containing these thoughts is the forty ninth verse of Dayaa Satakam:

**SREYA: SOOTHIM SAKRUTAPI DHAYEH SAMMATHAAM YA: SAKEEM TEH
SEETHODHAARAA MALAPADHA JANA: SRINIVAASASYA dHRUSHTIM I
DEVAADHEENAA MAYA MANRUNUTHAAM DEHAVATTVEAPI VINDHAN
BHANDHAAN MUKTHO BALIBHIRANAGAI: POORYATEH TATPRAYUKTHAI: II**

The SIXTH central theme of the Satakam is that Lord Srinivasa is easy to approach thru Prapatthi. Swami Desikan says through the following FIFTY NINTH sloka that the Bhakthi and Jnana Yogam are difficult to practise as means of Moksham compared to Prapatthi at the holy feet of Sri Srinivasa as taught by our Acharyas such as Ramanuja, Yamuna and others:

**TVADHUDHAYA TOOLIKAABHIRAMUNAA VRUSHASAILA JUSHAA
STHIRA CHARA SILPINAIVA PARIKALPITHA CHITRADHIYA: I**





**YATIPAATHI YAAMUNA PRUBRIDHAYA: PRATAYANTHI DHAYEH
JAGADHI HITAM NA NASTVAYI BHARANYASANAAT ADHIKAM II**

The SEVENTH central theme of Satakam states that His incomparable mercy removes any and every obstacle (Anishtam) that a Prapanna faces on this earth. The slokam corresponding to this theme is as follows:

**AKOOPAARAI REKODHAKA SAMAYA VAITANDIKA JAVAI:
ANIRVAABHYAAM KSHIPRAM KSHAPAYITUM AVIDHYAAKYAPATAPPAAM I
KRUPHEH TVAM TATTHAADHRUK PRATHIMA VRUSHA PRITHVEEDHARA PATHI-
SVARUPA DWAIGUNYA DVGUNA NIJABINDHU: PRABHAVASI II**

The EIGHTH central theme refers to His Kalyana gunam by which He accommodates Himself to the wishes of the Prapannas. Although He knows that some of the desires of the Prapannas relate to the nonlasting, perishable, trivial things, Sri Venkatesa gives them what they want. Later, He gives them the knowledge and discriminative power to overcome the desire for perishable things and elevates their sight to the lasting concept such as Moksham. In other words, He goes along with the wishes of Prapanna first and then slowly helps them to set higher goals such as Nithya Kainkaryam, Kaivalyam and Moksham. The sloka containing these thoughts is the seventy fifth Slokam of the Dayaa satakam.

The NINTH central theme relates to his sincere friendship out of His compassion for the Prapannas. His friendship does not count on any returns from the Prapannas. It is the most natural of all friendships.

The TENTH central theme deals with Sri Venkateswara's grace in leading the Prapannas in the Devayaana path to Srivaikuntam.

In the 104th slokam, Swami Desikan acknowledges the glorious mercy of Sri Venkateswara in crowning him as "Vedanthaacharya" at the end of reciting Dayaa Sathakam. He states that he was just an instrument in the hands of the Lord of Thiruvenkatam in composing Dayaa sathakam.

This slokam housing the Sattvika Thyagam is a gem:

**VEDANTHA DESIKA PADEH VINIVESYA BAALAM
DEVO DHAYASATAKAM YETAT AVADHAAYAT MAAM
VAIHAARIKENA VIDHINAA SAMYEH GRUHITAM
VEENA VISESHAMIVA VENKATA SAILA NAATHA:**





SLOKAMS

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्यो मे सन्निधत्तां सदाहृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaanthaachaarya varyo me sannidhattaaM sadaa hR^idi.

There are 108 sLOkams in Sri Dayaa Sathakam composed by the GhaNDAvathAran, Swamy Desikan. These sLOkams are about the Dayaa (anukampaa, KaruNaa) guNam of the Lord of Seven Hills, ThiruvEnkatamudayAn and hence it has been appropriately named as Sri Dayaa Sathakam. Although the Lord has limitless auspicious guNams (anantha KalyANA guNams), it is His Dayaa guNam that makes all the other guNams shine. Therefore, Swamy Desikan eulogizes this unique and defining guNam of the Lord and salutes this embodiment of Dayaa guNam as the fifth Devi of he Lord (Dayaa Devi) along with the other four Devis: Sri, BhU, NeeLA and GodhA Devis. This Dayaa guNam of the Lord is solely responsible for the protection of the ChEthanams and hence Swamy Desikan praises this GuNam through 108 sLOkams. The Sri Sookthi of Dayaa sathakam is set up as a conversation between Swamy Desikan and Dayaa Devi to delight our minds and hearts. Here, Swamy Desikan refers often to the loftiness of Prapatthi as the easy to practice and unfailing means for gaining MokshAnandham. At the end of this Sathakam, Swamy Desikan alludes to Lord VenkatEsan crowning him with the title of “VedAntha Desikan” and enabling him to sing this sthOthram in praise of His Dayaa guNam. Those who recite this auspicious sthOthram daily would be the beneficiary of sarva MangaLams because of the special affection that the Lord of Thirumala has for this Sri Sookthi.



SLOKAM 1: SALUTATION TO THE THIRUMALA

प्रपद्ये तं गिरिं प्रायः श्रीनिवासानुकम्पया ।

इक्षु सार स्रवन्त्येव यन्मूर्त्या शर्करायितम् ॥ १ ॥

prapadhye taM giriM praayaH shrInivaasaanukampayaa.
ixu saara sravantyeva yanmuurtyaa sharkaraayitam.h..1

(MEANING):

adiyEn seeks as refuge that sacred hill of ThiruvEnkatam, which has its origin from the flow of the river of Dayaa of the Lord (SrinivAsa anumkampa); that nectarine flow constituted by the sweet sugar cane juice of Lord's KaruNAa got crystallized and has become the veritable hill of ThiruvEnkatam.



Lord's KaruNA got crystalized as ThiruvEnkaTam

(COMMENTS):

The limitless, never ceasing Dayaa of Lord SrinivAsan of ThiruvEnkatam flows as a flood towards those, who sought His protection through the performance of SaraNAgathi. This flood of Dayaa is like the rapid flow of a river of sugar cane juice. It is but natural for the cane sugar juice to densify and become sugar first and rock candy next. Similarly, the ceaseless pravAham of the Lord's delectable guNam of Dayaa densifies to become the most enjoyable hill of ThiruvEnkatam. Quite often, poets equate the abode of the Lord with the Lord Himself



and His kalyANa guNams. Swamy Desikan follows this path shown by KurEsar, who saluted and offered his Prapatthi to the hills of ThirumAlirum ChOlai, where Lord Sundara Baahu resides.

The Dayaa (KaruNaa) guNam is superior to all the auspicious guNams of the Lord. Swamy Desikan visualizes the embodiment of this KaruNa guNam taking the shape as the hills of Thirumala. The KaruNaa guNam of the Lord is the most superior guNam because it forgives all the insufferable trespasses of the Jeevans. This is the noble guNam that grants all the desired wishes of the chEthanams. This guNam flows like a river in flood and drenches the adiyArs with its anugraham. It is firm and resolute like a mountain. AdiyEn performs my Prapatthi to the embodiment of the Lord's KaruNaa, Thirumalai. The key words of this sIOkam are: "Tamm Girim PrapadhyE".



2. SALUTATIONS TO THE ACHARYA PARAMPARAI

विगाहे तीर्थ बहुलां शीतलां गुरु सन्ततिम् ।
श्रीनिवास दयाम्भोधि परीवाह परम्पराम् ॥२ ॥

vigaahe tIrtha bahulaaM shItalaaM guru santatim.h.
shrInivaasa dayaambhodhi parIvaaha paramparaam.h..2

(MEANING):

adiyEn immerses deeply in the overflowing rivulets of AchArya Paramparai linked to the ocean of Dayaa of the Lord; these streams of interlinked AchArya paramaparai originating from the Lord Himself are full of cooling waters to quench our hot samsAric afflictions and they are adorned with many steps to enter into for immersion.



Swami Pushkarni

(COMMENTS):

Swamy Desikan states here that he commences the composition of Sri Dayaa Sathakam with the salutation to the AchArya Paramparai to have the blessings of uninterrupted flow. He compares the vast KaruNai of the Lord of ThiruvEnkatam to a huge watershed from which many rivers flow out. The AchArya are like ghats (structures with descending steps) to



immerse in the flowing waters of the rivers. If there are no thuRais (ghats), we can not enter safely into the comforting and cool waters of the Lord's Dayaa. Without the AchArya Paramparai, we can not link up with the Lord's Dayaa guNam and experience its sukham.

The key words of this sLOkam are “SrinivAsa DayAmbhOdhi pareevAha ParamparAm (aham) vigAhE”. AchArya Paramparai is compared to the river with many safe ghAts to enter the dayAaa pravAham of the Lord and experience it. All around Thirumala temple are many sacred theerthams like KOneri, AakAsa Ganga, Swamy PushkaraNi and others, which are cool like the AchAryAs.



3. SALUTATIONS TO THE AZHWARS

कृतिनः कमलावास कारुण्यैकान्तिनो भजे ।
धत्ते यत्सूक्ति रूपेण त्रिवेदी सर्वयोग्यताम् ॥ ३ ॥

kR^itinaH kamalaavaasa kaaruNyai kaantino bhaje.
dhatte yatsUkti rUpena trivedI sarvayogyataam.h..3



All Azhwars with Perumal – Thanks Richmond Hindu Hill Temple, Canada

(MEANING):

The key words of this sIokam are: “Kamala Vaasa KaaruNya yEkAnthika: kruthina: (aham) bhajE”. Here, Swamy Desikan salutes the AzhwArs because they are the fortunate ones (BhAgyasaalis/ Kruthina:). They are fortunate because they have taken their refuge only in the Dayaa guNam of the Lord, the divine consort of the Lord, Sri Devi. Nothing else matters to them. They are ParamaikAnthis with total faith in the Lord’s KaaruNyam. The Kula Pathi for the AzhwArs is Swamy NammAzhwAr. He was born in the Jaathi outside Brahmins, KashathriyAs and VaisyAs and was not eligible hence to study the VedAs. Out of Swamy NammAzhwAr and other AzhwAr’s compassion for those who are not eligible to study the VedAs, they captured the inner meanings of all the VedAs for the upliftment (Ujjeevanam) of EVERY ONE through their divine Paasurams. The blessed AzhwArs distilled thus the essence of Sanskrit Vedams into Tamil MaRais. Swamy Desikan salutes these AzhwArs (kruthina:), who performed the MahOpakAram of making every one qualified (Sarva Yogyathaa) to access the three VedAs, whose study is limited only to the thrai varNikAs. By embodying the three VedAs with their TamiL dhivya prabhandhams (ThrivEdhi Yath Sookthi roopENa), the AzhwArs made every one eligible (Sarva yOgyathAm dhatthE) to comprehend the inner meanings of the three VedAs.



4. SALUTATIONS TO SAGE PARASARA MUNI, THE AUTHOR OF SRI VISHNU PURANAM

पराशर मुखान् वन्दे भगीरथ नये स्थितान् ।

कमला कान्त कारुण्य गङ्गाप्लावित मद्विधान् ॥४ ॥

paraashara mukhaan.h vande bhagIratha naye sthitaan.h.
kamalaa kaanta kaaruNya ga~Ngaaplaavita madvidhaan.h..4

(MEANING):

adiyEn salutes Sages like Paraasara, who stand in the position of Bhagirathan to immerse me in the KaruNA pravAham of Lord SrinivAsan just as Bhagirathan brought GangA to soak his ancestors' ashes to bring them back to life.

Due to the curse of Sage Kapila, the predecessors of King BhagirathA were reduced to ashes. Through severe penance, Bhagirathan brought the sacred Ganga from the upper worlds to this earth and wetted the ashes of his predecessors to rejuvenate them. Sages like ParAsarar, VaalmIki and VyAsar are like Bhagirathan; they created VishNu PurANam, Srimath RaamAyaNam and MahA BhAratham respectively to uplift us from our sinful ways and to direct us towards the auspicious path of Moksham. Similarly, the flood of KaruNai of Lord SrinivAsan immerses us in it and we gain Sadhgathi. Swamy Desikan thanks the Sages ParAsara et al for protecting us.



5. SALUTATIONS TO VISHVAKSEENAR

अशेष विघ्न शमनम् अनीकेश्वरमाश्रये ।

श्रीमतः करुणाम्भोधौ शिक्षा स्रोत इवोत्थितम् ॥ ५ ॥

asheSha vighna shamanam.h anIkeshvaram.h aashraye.
shrImataH karuNaambhodhau shixaa srota ivotthitam.h..5

(MEANING):

adiyEn salutes Sri VishvaksEnar, the commander general of the Lord's armies, who is like a canal originating from the ocean of Mercy of Lord SrinivAsa. He has been given the power to chastise and correct the erring chEthanams to remove the obstacles that stand in the way of their travel through the path of light to reach Bhagavan's supreme abode.



Our Lord of the Seven Hills is addressed here as "Sreematha:", the One who has Sri Devi residing on His chest. His unparalleled KaruNA is saluted as "Sreematha: KaruNAmbhOdhi". Out of that shoreless ocean of KaruNA arises a canal named SikshA SrOtham (the correcting canal). The other name for that canal is VishvaksEnar, the chief of the Lord's armies. His mission on behalf of His Lord is to chase away anything that stands in the way of the Jeevan's approach to the Lord (asEsha Vigna samanam). In recognition of VishvaksEnar's obstacles removing power, we perform VishvaksEna AarAdhanam at the beginning of all Vaidhika Ceremonies. adiyEn offers my salutations to VishvaksEnar of this Vaibhavam.

Srimatam Vishvaksenar (www.ahobilamutt.org)



6. VANDHANAMS TO SRI DEVI

समस्त जननीं वन्दे चैतन्य स्तन्य दायिनीम् ।
श्रेयसीं श्रीनिवासस्य करुणामिव रूपिणीम् ॥ ६ ॥

samasta jananIM vande chaitanya stanya daayinIm.h.
shreyasIM shrInivaasasya karuNaamiva rUpiNIm.h..6



Padmavathy thayar – Mulavar (www.srivaishnavam.com)

(MEANING):

adiyEn prostrates before the Supreme Mother of all the Universe (SrEyaseem Samastha Jananeem), the embodiment of KaruNA of Her Lord as it were (SrInivAsasya RoopiNeem KaruNAm iva). She nourishes us with Her breast milk of divine Jn~Anam (chaithanya: stanya dhAyineem). Her breast milk is the Tattva Jn~Anam. With that nourishment, She helps us attain sathgathy. This compassionate upakAram makes Her the Mother of the Universe. When one thinks of Her MahOpakAram, one wonders whether She is the embodiment of Lord SrinivAsan's KaruNaa.



7. VANDHANAM TO BHUMI DEVI

वन्दे वृषगिरीशस्य महिषीं विश्व धारिणीम् ।

तत्कृपा प्रतिघातानां क्षमया वारणं यया ॥७॥

vande vR^iShagirIshasya mahiShIM vishva dhaariNIm.h.
tath krupaa pratighaataanaaM xamayaa vaaraNaM yayaa..7



Bhumi Devi Thayar (www.oppiliappan.org)

(MEANING):

adiyEn's salutations to BhUmi Devi, the divine consort of Lord SrinivAsan and is the cause behind the removal of all obstacles (**PrathigAthAnam vaaraNam**) that stand in the way of Her Lord's KaruNai reaching us. She is the embodiment of forbearance (Kshamaa) and in that form, She facilitates the uninterrupted flow of Her Lord's Dayaa to us, the SamsAris. Bhumi Devi is the bearer of the Universe (Viswa dhAriNee) with all of its charAcharams (sentients and insentients). She makes Her Lord put up with our many trespasses to His sAsthrams.



8. SALUTATIONS TO NEELA DEVI

निशामयतु मां नीला यद्भोग पटलैर्ध्रुवम् ।

भावितं श्रीनिवासस्य भक्त दोषेष्वदर्शनम् ॥ ८ ॥

nishaamayatu maaM nIlaa yadbhoga paTalaiH dhruvam.h.
bhaavitaM shrInivaasasya bhakta doSheShvadarshanam.h..8



Thirucherai Neeladevi (Thanks Vanamamalai Sri.Padmanabhan)

(MEANING):

May NeeLA PirAtti, the Divine Consort of the Lord, cast Her most merciful side glances on adiyEn. She makes sure that Her Lord is unable to see the dhOshams of the BhakthAs of Her Lord through Her enchanting glances (BhOga paDalai:) that intoxicate Her Lord. In this state of joy, Lord SrinivAsa can not identify the dhOshams of the devotee standing in front of Him. Their defects become invisible (adarsanam) thanks to the power of the enchanting glances of NeeLA Devi. Her other name is Nappinnai and Her SrungAra lelais become instrumental to protect the chEtanams from the anger of Her Lord. Overcome by the power of Her srungAra lelais, Lord SrinivAsan acts as though He has dhOshams in His eyes, which disable Him from recognizing the dhOshams of the erring chEthanams. The end result is the uninterrupted flow of KaruNai towards the ChEtanam from the SarvEswaran.

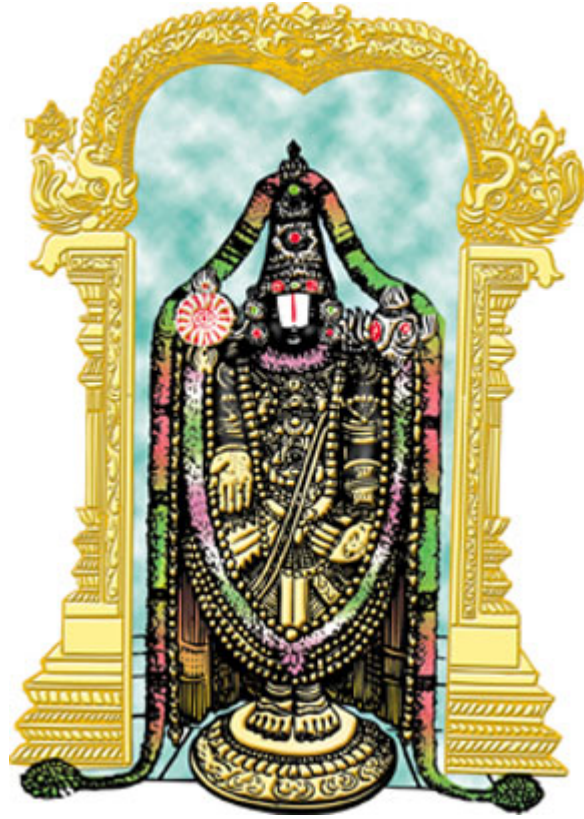




9. SALUTATIONS TO THE LORD OF LIMITLESS MERCY AT THIRUMALAI

कमप्यनवधीं वन्दे करुणा वरुणालयम् ।
वृषशैल तटस्थानां स्वयं व्यक्तिमुपागतम् ॥ ९ ॥

kamapyanavadhIM vande karuNaa varuNaalayam.h.
vR^iShashaila taTasthaanaM svayaM vyaktiM upaagatam.h..9



Karunaa Varunaalayam

(MEANING):

adiyEn prostrates before that Ocean of Mercy (KaruNA VaruNAlayam), which is self-manifested (Svayam Vyakthim upAgatham) and presents itself in its limitless form (anavadhim) to all of its BhakthAs near the foot hills of Vrusha sailam (Vrusha saila taDasTAnam svayam vyakthim upAgatham). This ocean of Mercy can not be measured by place, time or object. The waters of this limitless ocean are Bhagavath KaruNai.





10. SALUTATION TO THE MERCY OF THE LORD OF ANJANADHRI

अकिञ्चन निधिं सूतिं अपवर्ग त्रिवर्गयोः ।

अञ्जनाद्रीश्वर दयाम् अभिष्टौमि निरञ्जनाम् ॥ १० ॥

aki~njana nidhiM sUtim.h apavarga trivargayoH.
a~njanaadrIshvara dayaam.h abhiShTaumi nira~njanaam.h..10

(MEANING):

AdiyEn's salutations to the blemishless (niranjana) Dayaa of the Lord of AnjanAdhri, the treasure to those without any wealth (akimchana nidhi) and the growing field (soothi) for the crops of Moksham, Dharmam, arTam and Kaamam (Chaturvidha PurushArTams/ apavarga thrivargayO:).

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Malayappan with ubhaya nachchimaar

In this world, the poor derive a lot of benefits and sukham, when they become beneficiaries of some concealed treasure. For discovering the wealth hidden under the earth, one needs to apply coleriyum (anjanam) to the eyes. The Lord stands on Anjana hill (adhri)





and His KaruNai is like a treasure. Those who want to benefit from this treasure to gain sathgathy adopt the easy to practice Prapatthi anushtAnam and become beneficiaries of the chathurvitha PurushArTams. The KaruNai of AnjanAdhri Iswaran is blemishless and flows readily towards every devotee without making any distinction about their Jaathi, Kulam or gender. adiyEn salutes that Utthama guNam of KaruNai of the Lord of AnjanAdhri.

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SLOKAM 11

अनुचर शक्त्यादि गुणां अग्रेसर बोध विरचितालोकाम् ।
स्वाधीन वृषगिरीशां स्वयं प्रभूतां प्रमाणयामि दयाम् ॥ ११ ॥

anuchara shaktyaadi guNaam.h agresara bodha virachitaalokaam.h.
svaadhIna vR^iShagirIshaaM svayaM prabhUtaaM pramaaNayaami dayaam.h..11

(MEANING):

adiyEn seeks as my foundation for my rakshaNam DayA DEvi (DayAM PramANayAmi). She has Her Lord under her influence (svaadheena Vrusha Gireesam). She is followed by the assembly of Bhagavaan's five guNams: Balam, Iswaryam, sakthi, Veeryam and Tejas (anuchara Sakthi aadhi guNam). The sixth guNam, Jn~Anam, goes in front announcing the Kattiyam of "Jaya, Jaya" to Dayaa Devi. That Jn~Ana guNam in front of Dayaa Devi is like the hand torch to light the way (agrEsara BhOdha virachitha AalOkAm). She is the queen of the Lord of Thirumalai without parallel (Svayam PrabhUthAm).

(COMMENTS):



When a queen travels on the streets of her Capitol at night, there are servants who carry lighted torches to illuminate the way. Her retinue follows behind. Her adoring Lord accompanies her. In this state, she has very few people equal to her. She shines supreme. Similarly the Dayaa Devi, the divine consort of the Lord is an unmatched queen in Her Vaibhavam. When She sets forth to protect a Jeevan in trouble, among Her six guNams, Jn~Anam goes in front of Her to illuminate Her path. The other five follow Her to help Her. Dayaa Devi with such parivAram has Her Lord under Her influence. There is no one superior to Her. Therefore, adiyEn leaves the burden of my protection to Her. This sLOkam suggests that Bhagavaan's Jn~Ana guNam comprehends the state of suffering of the Jeevan and uses the Sakthi, Balam and other guNams to protect the jeevan.





SLOKAM 12

अपि निखिल लोक सुचरित मुष्टिधय दुरितमूर्च्छना जुष्टम् ।
संजीवयतु दये मां अञ्जन गिरिनाथ रञ्जनी भवती ॥ १२ ॥

api nikhila loka sucharita muShin.h dhaya durita mUrchchhanaa juShTam.h.
sa~njIvayati daye maam.h a~njana girinaatha ra~njanI bhavati..12

(MEANING):

Oh Dayaa Devi, who gladdens the heart of ThiruvEngadamudayaN should bring me back to life as I stay in a state of coma from the effects of the mighty assembly of sins of mine. The nature and severity of adiyEn's sins are such that they can consume in one sip the integrated assembly of the puNyams of all the people.



Sri Padmavathy Thayar Urchavar (www.srivaishnavam.com)

(COMMENTS):

Oh Dayaa Devi! You are adiyEn's Mother. It is Your responsibility to protect Your child. There is no limit to the sins that I have accumulated. When one compares the weight of my sins with those of the puNyams of the rest of the jeevans of the world, it would become clear my sins outweigh the other's puNyams decisively. adiyEn's sins can suck up in one gulp all the puNyams of the others. The power of these pApams has knocked me into a state of stupor. Your Lord resides in the ThiruvEngaDam hills known for its medicinal herbs (Oushadhis). He is a celebrated Doctor, who specializes in curing the diseases of SamsAram.





Through Your charm and conductance, You endear the Lord of Thirumala. Therefore, He will not ignore Your pleas. Oh Dayaa Devi! adiyEn appeals to You to plead with Your Lord to chase away my sins, restore me from my trance like state and bless me with auspicious life.

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SLOKAM 13

भगवति दये भवत्या वृषगिरि नाथे समाप्लुते तुङ्गे ।
अप्रतिघ मज्जनानां हस्तालम्बो मदागसां मृग्यः ॥ १३ ॥

bhagavati daye bhavatyaa vR^iShagiri naathe samaaplute tu~Nge.
apratigha majjanaanaaM hastaalambo madaagasaaM mR^igyaH..13



Pushpa yaagam (thanks thirumala.org)

(MEANING):

Oh Daya Devi sharing the six GuNams (Bhagavathy)! Your Lord resides on the top of a tall hill. He is immersed in Your Dayaa GuNam and struggles to hold His feet steady as He is impacted by Your flood. If that were to be so, there is no chance for my sins to escape the impact of Your flood. When He struggles under Your KaruNaa pravAham, the thought in His mind about my sins also gets sunk. You have the first rank among His auspicious guNams. When His mind filled with thoughts about You, He has no recourse except to shower His cool glances on me, banish my sins and protect me.

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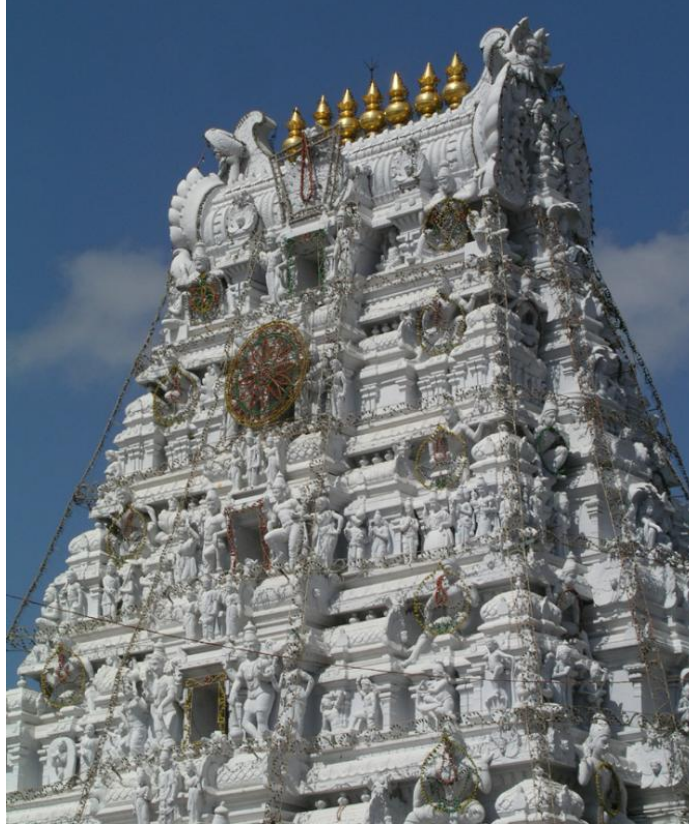




SLOKAM 14

कृपण जन कल्प लतिकां कृतापराधस्य निष्क्रियामाद्याम् ।
वृषगिरि नाथ दये त्वां विदन्ति संसारतारिणीं विबुधाः ॥ १४ ॥

kR^ipaNā jana kalpa latikāM kR^itaaparaadhasya niShkriyaam.h aadhyaam.h.
vR^iShagiri naatha daye tvāM vidanti saMsaara taariNIM vibudhaaH..14



Thirumala Gopuram

(MEANING):

Oh Divine Consort of the Lord of Vrusha Giri (Vrusha Giri naaTa DayE)! Thou art the boon granting Kalpakaa creeper to those who have no capabilities to practice arduous upAyams like Bhakthi Yogam (Thvam krupaNa jana Kalpa lathikaa). They perform instead SaraNagathy to You. These akinchana janams know that You are the primary help in performing prescribed purificatory PrAyaschitthams to destroy their huge bundles of sins (ThvAm ViBhuthA: krutha aparAdhasya AadhyAm nishkriyaM ithi vidhanthi). These wise ones comprehend You as the One, who uplifts them from the terrifying ocean of SamsAram (ThvAM SamsAra ThaariNee ithi vidhanthy).

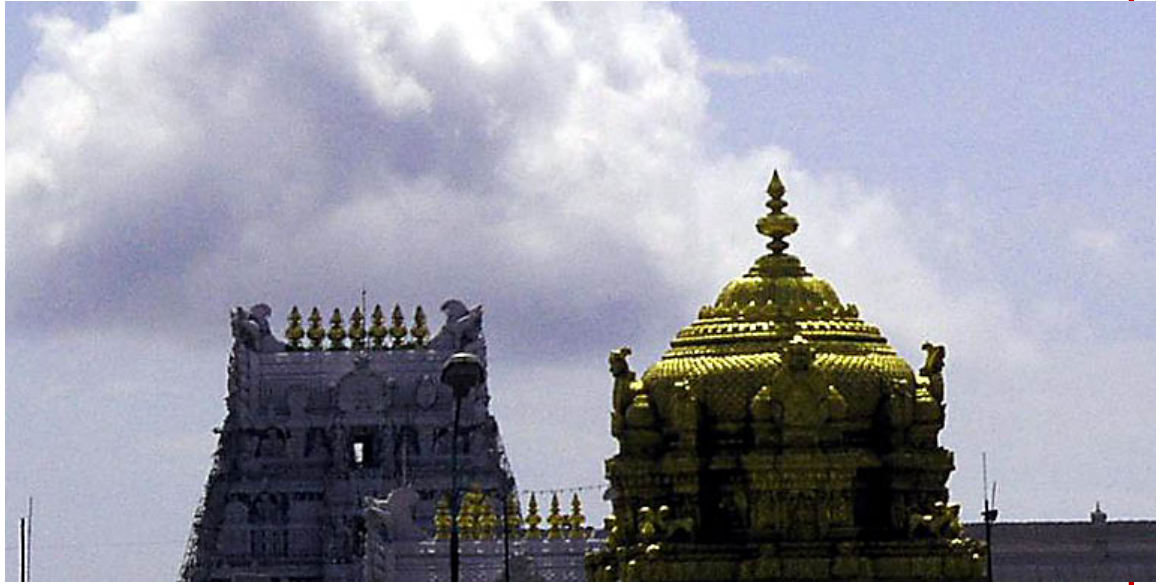




SLOKAM 15

वृषगिरि गृहमेधि गुणाः बोध बलैश्वर्य वीर्य शक्ति मुखाः ।
दोषा भवेयुरेते यदि नाम दये त्वया विनाभूताः ॥ १५ ॥

vR^iShagiri gR^ihamedhi guNaaH bodha balaishvarya vIrya shakti mukhaaH.
doShaa bhaveyurete yadi naama daye tvayaa vinaabhUtaaH..15



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Gopuram at the backdrop of Ananda Nilaya Vimanam

(MEANING):

Oh Dayaa Devi! The six GuNams of Jn~Anam, Balam, Iswaryam, Sakthi, Veeryam and Tejas are the resident guNams of the Lord, who observes grahasthAsramam with You to protect His Viswa Kudumpam (BhOdha-Bala-Iswarya-Veerya Sakthi mukhA: Vrushagiri GruhamEdhi guNaa:). If these six guNmas that entitle Him to be recognized as BhagavAn were to leave Him, then they will all become dhOshams instead of being kalyANa guNams. If You (Dayaa Devi) are not with Your Lord, then they will become instruments for the punishment of the chEthanams. When You are united with Your Lord, they become overpowered by You and they join You instead of contesting You and the ultimate beneficiaries of that union are the chEthanams that get protected instead of being punished harshly. Because of this vaibhavam, Oh Dayaa Devi, You shine supreme among all the other guNams of the Lord.





SLOKAM 16

आसृष्टि सन्ततानाम् अपराधानां निरोधिनीं जगतः ।

पद्मा सहाय करुणे प्रतिसञ्जर केलिमाचरसि ॥ १६ ॥

aasR^iShTi santataanaam.h aparaadhaanaaM nirodhinIM jagataH.
padmaa sahaaya karuNe pratisa~njara kelimaacharasi..16



Pralayam (visvakannada.com)

(MEANING):

Oh Dayaa Devi of Lord SrinivAsa (**PadhmA sahAya KaruNE**)! You engage in the sport of praLayam (dissolution of the world of sentients and insentients). From the time of creation, the sentients (ChEthanams) accumulate gigantic piles of sins. There is no limit to the sins that they pile up. The ChEthanams do not take a rest from compiling these sins. At this state, how can they hope for sath gathi? Oh Dayaa Devi! You decide to put an end to their sinful acts and initiate the sport of PraLayam. During the time of dissolution, the chEthanams do not have any sareeram or limbs (**Indhriyams**). They lie dormant in a state of torpor like a JaDa vasthu. In that state of existence, they have no possibility to accumulate sins. They are freed from the fatigue of experiencing sukhams and dukkhams as before. The habit of collecting sins is also broken during the state of being like a JaDa vasthu. Mothers concerned with the performance of mischievous acts by their children force them to take rest to disengage them from their chEshtais. When the children are rested and wake up, their propensity for engagement in dushta kaaryams will diminish Similarly, Mother Dayaa DEVI, You initiate the sport of PraLyam to disconnect he chEthanams from their sinful acts (**Jagatha: aparAdhAnAm nirOdherineem prathisanchara kELim Aacharasi**).





SLOKAM 17

अचिदविशिष्टान् प्रलये जन्तूनवलोक्य जात निर्वेदा ।
करण कळेवर योगं वितरसि वृषशैल नाथ करुणे त्वम् ॥ १७ ॥

achith avishiShTaan.h pralaye jantU navalokya jaata nirvedaa.
karaNa kalebara yogaM vitarasi vR^iShashaila naatha karuNe tvam.h..17

(MEANING):

Oh KaruNai of ThiruvEngadamudayan! Overcome by Your matchless compassion, You bless the chEthanams with Indhriyam and Sareeram as they say helpless like JaDa vasthus during the time of PraLayam. You are saddened by their plight and grant them the sambhandham with limbs and a body.

(COMMENTS):

Oh Dayaa Devi! As the chEthanams lie in a state of immobility and non-comprehension during the time of deluge and remind You of their state as achith avisishta Vasthu, You become saddened (Thvam janthUn avalOkya jaatha nirvEdhaa). You reflect on how they can pursue an aasthikaa life if they stay in that helpless state. You want to help them out of Your svAbhAvika dayaa. You grant them again another sareeram with indhriyams as well as clear Jn~Anam to conduct themselves with vivEkam in hte new janmaa. All of these are your kind acts. Your initiative is like that of the mother, who lets the naughty child sleep first, get some rest and thereafter take pity on it and wake that child up and feed it with delectable things to enjoy.





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Thiruvengkatamudaiyan





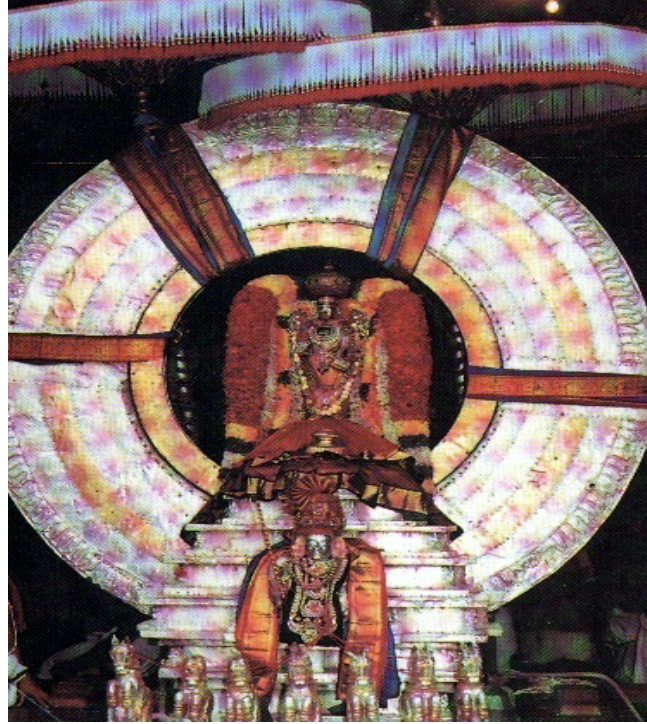
SLOKAM 18

अनुगुण दशार्पितेन श्रीधर करुणे समाहित स्नेहा
शमयसि तमः प्रजानां शास्त्रमयेन स्थिर प्रदीपेन ॥ १८ ॥

anuguna dashaarpitena shrIdhara karuNe samaahita snehaa.
shamayasi tamaH prajaanaaM shaastramayena sthira pradIpena..18

(MEANING):

The key words here are: “Sridhara KaruNE! SaasthramayEna sTira pradheepEna prajAnAm tama: Samayasi” (You light the steady lamp of Bhagavath Saasthrams to banish the darkness of ajn~Anam in the minds of the chEthanams). You light this lamp with great affection (samAhitha snEhaa) and with the right kind of wick (anuguna dasaa arpithEna pradheepEna).



The Lord on Suryaprabhai

(COMMENTS):

One lights the lamp after adding the oil and placing the wick. That helps one find the way in the surrounding darkness and permits people to get to their destinations. Oh Mother Dayaa Devi! All the chEthanams are Your children. You light a lamp for their benefit. The affection that You have for them is the oil for that lamp. The auspicious guNams that arise at





appropriate times are the wicks for that eternal lamp of the Bhagavath Saasthrams and the Vedams. The ajn~Anam of the Jeevans is removed by the lustre linked to the lamp and they travel on the paths laid out by the Saasthrams. Swamy Desikan implies that the provision of Bahgavath Saasthrams as the guiding lamp is an act of Dayaa DEvi.

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SLOKAM 19

रूढा वृषाचल पतेः पादे मुख कान्ति पत्रलच्छाया ।
करुणे सुखयसि विनतान् कटाक्ष विटपैः करापचेय फलैः ॥ १९ ॥

rUDhaa vR^iShaachala pateH paade mukha kaanti patralachchhaayaa.
karuNe sukhayasi vinataan.h kaTaaxa viTapaiH karaapacheya phalaiH..19

(MEANING):

Oh Dayaa Devi! You are a tree that originates at the sacred feet of the Lord of Venkatam. Your Lord's mukha jyOthi blesses You with branches full of dense, beautiful leaves and low lying fruits on those branches that enable the chEthanams to pick and enjoy them.



Malayappan during Ugaadi purappaadu

(COMMENTS):

Oh Dayaa Devi! The KaruNai of the Lord of ThirvEngaDam makes You stand tall. You are like a Kalpakaa tree growing in Thirumala hills. When His devotees seek His rakshaNam, Your Lord's heart is overjoyed and that is reflected in His face and that in turn makes the leaves of the Kalpakaa tree filled with youthful and tender leaves. The glances of the Lord on the devotees standing before Him (Lord SrinivAsan) transform into the branches of the tree sustaining the dense bunches of green leaves. The Phalans arising from the Lord KaDAkshams turn into the fruits that are easy to pick and enjoy. All these soubhAgyams are due to You says Swamy Desikan here.





SLOKAM 20

नयने वृषाचलेन्दोः तारा मैत्रीं दधानया करुणे ।
धृष्टस्त्वयैव जनिमान् अपवर्गम् अकृष्ट पच्यं अनुभवति ॥ २० ॥

nayane vR^iShaachalendoH taaraa maitrIM dadhaanayaa karuNe.
dhR^iShTas tvayaiva janimaan.h apavargam.h akR^iShTa pachyaM anubhavati..20

(MEANING):

The key words here are: “Thvayaa yEva dhrushta: janimAn apavargam akrushtapacchyaM anubahavathy”. Oh Dayaa Devi! The one who is born in this world gains Moksha Sukham without any striving, once Your merciful glances fall on that person at the time of birth. Swamy Desikan points out that it is the power of friendship of Dayaa Devi with the eyes of the Moon of ThiruvEngatam hills (VrushAchala IndhO: nayanE tArA maithreem dhadhAnayA ThvyA), which achieves such results.



On Sesha Vaahanam





(COMMENTS):

Lord SrinivAsan is a feast for our eyes and is like the Beautiful Moon at Thirumala. Oh Dayaa Devi! You wish that Your Lord bless the chEthanams with His auspicious eyes. Therefore, You take a seat inside His eyes and generate His affection for the ChEthanams. At the time of birth of the ChEthanam in this world, You prompt your Lord to cast His benevolent glances on the chEthanam. This glance is known as the JaayamAna KaDAksham. The ChEthanam is now blessed to receive AchArya Sambhandham and travels onto Moksham through the anushtAnam of Bhakthi or Prapatthi yOgam. The reference to the birth of Bhudhan due to the affection between Chandran and His wife, TaarA is referred to by the choice of the word “TaarA Maithree” by Swamy Desikan according to Sri Sriraama DesikAchAr Swamy.





SLOKAM 21

समयोपनतैस्तव प्रवाहैः अनुकम्पे कृत सप्लवा धरित्री ।
शरणागत सस्य मालिनीयं वृषशैलेश कृषीवलं धिनोति ॥ २१ ॥

samayopanataistava pravaahaiH anukampe kR^ita saMplavaa dharitri.
sharaNaagata sasya maalinIyaM vR^iShashailesha kR^iShIvalaM dhinoti..21

(MEANING):

Oh Dayaa Devi! Through the timely floods of Your Dayaa, the crop of PrapannAs get irrigated and nourished thoroughly and the Lord of ThiruvEnkatam, the farmer, who labors in His LeelA VibhUthi is delighted by Your efforts on His behalf.



On Garuda Vaahanam

(COMMENTS):

In this world, a farmer tills the soil, seeds the fields, irrigates the growing crop with the waters from the river in anticipation of abundant harvest. He removes the weeds during the growing season and chases away the animals that might eat away the growing plants. When





the fields are full of tall paddy sheaves, the farmer is very pleased with his efforts to have nurtured the seedlings to their full cycle of growth.

In a similar manner, Bhumi is the field for growing the crops. The Lord of Thirumala is the toiling farmer working on those fields. The water that nourishes the field is the flood of Your Dayaa. Those who performed SaraNagathy at the Lord's sacred feet are the crops growing in that field. The tall hill from which The Lord oversees His crops is the sacred hill of Thiruvankadam. Oh Dayaa Devi! Your Lord wishes that all the world thrive well. For this purpose, He unites the chEthanams with SadAchAryAs to be blessed with Tattva Jn~Anam and UpAya anushtAnam (Bhakthi or Prapatthi). The Lord of Thirumala waits for the floods of Yours (Dayaa Devi) to immerse the seeded fields for optimal growth and protects with extraordinary care the growing crops from His perch on top of the hills. The Prapannas thriving from Your Dayaa and the Lord's care bless the world with their presence. The Lord is pleased with His efforts and You (Dayaa Devi) are the reason for all these auspicious happenings.





SLOKAM 22

कलशोदधि संपदो भवत्याः करुणे सन्मति मन्थ संस्कृतायाः ।
अमृतांशमवैमि दिव्य देहं मृत सञ्जीवनमञ्जनाचलेन्दोः ॥ २२ ॥

kalashodadhi saMpado bhavatyaaH karuNe sanmati mantha saMskR^itaayaaH.
amR^itaaM shamavaimi divya deham.h mR^ita sa~njIvanam.h a~njanaachalendoH..22



The Lord on Chandra Prabhai

(MEANING):

DayA Devi! You are the cause behind the incarnation of the Lord on Thirumala hills as the ArchAvathAra Moorthy. His sacred archa form has the power to awaken the dead (Mrutha sanjeevanam). Just as Chandran arose from the Milky ocean, when the DevAs and asurAs churned it with the help of BhagavAn, our Lord appeared from the ocean of Your Dayaa, when the pious ones churned You with the churning rod of their minds. Oh Lord of ThiruvEnkatam! You arose from the ocean of Dayaa the efforts of these people with the tool of their Sanmathy as rejuvenating nectar.

(COMMENTS):

When Mandhara mountain was used as a churning rod to bring out the visEsha Vasthus, the life saving nectar arose. Oh Dayaa Devi! when you who is comparable to the milky ocean in fame was churned by the pious-minded ones, the essence of Daya, Lord SrinivAsan appeared in His archA form to bless this world in His Suddha Sathva ThirumEni. Whoever that seeks this Lord of Yours as refuge is the recipient of all the boons that they seek including Moksham.





SLOKAM 23

जलधेरिव शीतता दये त्वं वृषशैलाधिपतेः स्वभाव भूता ।
प्रलयारभटी नटीं तदीक्षां प्रसभं ग्राहयसि प्रसत्ति लास्यम् ॥ २३ ॥

jaladheriva shItataa daye tvaM vR^iShashailaadhipateH svabhava bhUtaa.
pralayaarabhaTI naTIM tadIxaam prasabhaM graahayasi prasatti laasyam.h..23



Malayappan in Mohini Alankaram

(MEANING):

Oh Dayaa Devi! Just as coolness is an intrinsic attribute of the Ocean, You are the natural attribute (SvabhAva bhUthaa) of the Lord of Thirumala. You turn Him away from His fearsome dance that He performs during the time of PraLayam and forcefully change Him to dance His captivating and beautiful-to-behold dance of anugraham.

(COMMENTS):

Lord Srinivasan's innate tendency is Compassion. Occasionally, He gets angry at the chEthanams that transgress His Saasthrams. His anger is fierce during those times. During the time of deluge (PraLayam), His sankalpam takes the form of a dancing lady performing





dances that frighten one. During those scary times, Oh Dayaa Devi, You grapple the hands of the dancing lady (BhagavAn's sankalpam) and forcefully influence Her to perform the dance of anugraham for the benefit of the chEthanams lying without naamams and roopams (Name and forms/ Indhriyams and Sareerams).

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SLOKAM 24

प्रणत प्रतिकूल मूल घाती प्रतिघः कोऽपि वृषाचलेश्वरस्य ।
कळमे यवसापचाय नीत्या करुणे किंकरतां तवोपयाति ॥ २४ ॥

praNata pratikuula mUla ghaatI pratighaH ko.api vR^iShaachaleshvarasya.
kalame yavasaapachaaya nItyaa karuNe kiMkarataaM tavopayaati..24



Malayappan with Special Crown

(MEANING):

Oh Dayaa DEvi! Yes, There are times in which Your Lord is angry. That is always directed at those, who show enmity to His devotees. That anger destroys the enemies of the BhagavathAs, who have sought Your Lord's refuge. He has to use however Your power of mercy to protect His bhAgavathAs. His anger in those times becomes subservient to You to destroy the offending ones. Your Lord's act of destruction of the enemies of His BhagavathAs is like the removal of harming weeds from a field of healthy crops. Your Lord's anger aimed at the destruction of evil ones takes orders from You for this good cause.





(COMMENTS):

The theme is about the anger (prathigha:) of the VrushAchala Iswaran at the enemies of those, who sought His refuge (PraNatha prathikoolar). When the anger is excuted, the enemies are destroyed to their roots (PraNatha prathikoola moolaghAthee). It is like pulling the weeds to their roots in a field with growing crops (kaLamE yavasa apachAya neethi). During the engagement in this action, Your Lord's anger attains subservience to You (Tava KinkarathAm upayAathi) for the good of His PrapannAs.





SLOKAM 25

अबहिष्कृत निग्रहान् विदन्तः कमलाकान्तगुणान् स्वतन्त्रादीन् ।
अविकल्पमनुग्रहं दुहानां भवतीमेव दये भजन्ति सन्तः ॥ २५ ॥

abahiShkR^ita nigrahaan.h vidantaH kamalaakaanta guNaan.h svatantrataadIn.h.
avikalpaM anugrahaM duhaanaaM bhavatImeva daye bhajanti santaH..25



Punish the wicked (Kalinga nartanam)

(MEANING):

Oh Dayaa Devi! Lord Srinivasan has countless auspicious attributes like Svatantram, Veeryam, Sakthi et al. They are useful to come to the rescue of chEthanams and to punish the wicked, who attempt to harm those who have taken refuge in Him. Mother Dayaa Devi! You bless the chEthanams continually with Your flood of anugraham You do not have a place in Your heart for punishment. It is for these reasons that those with discriminating intellect seek Your refuge driven by their clear knowledge about Your incapacity for displaying anger. The key words are: “Santha: avikalpam anugraham dhuhAnam BhavatheemEva bhajanthi”. Daya Devi has no doctrine except anugraham (avikalpam anugraham) and nigraham has no place in Her list of GuNams.





SLOKAM 26

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

kamalaanilayastvayaa dayaaluH karuNe niShkaruNaa nirUpaNe tvam.h.
ata eva hi taavakaashritaanaaM duritaanaaM bhavati tvadeva bhItiH..26



He is empowered by You to be hailed as a DayALu

(MEANING):

Oh DayA DEvi! He is empowered by You to be hailed as a DayALu (Most Compassionate One). “KaruNE! Kamalaa Nilaya: Thvayaa dayALu:”. It is because You never leave His side. Your association with others make them also DayaaLu. When one reflects deeply, it becomes clear that You do not have KaruNai (Dayaa) in You. In this world, people fear those, who have no KaruNai. The sins of those, who have sought refuge in You, become afraid of You although they do not pay heed to others. They take flight and run away. It is for these reasons we argue that You have no Dayaa that leads to the sins running away from you in a frightened state.





SLOKAM 27

अतिलङ्घित शासनेष्वभीक्षणं वृषशैलाधिपतिर्विजृम्भितोष्मा ।
पुनरेव दये क्षमा निदानैः भवतीमाद्रियते भवत्यधीनैः ॥ २७ ॥

atala~Nghita shaasaneShvabhIxNaM vR^iShashailaadhipatir.h vijR^imbhitoShmaa.
punareva daye xamaa nidaanaiH bhavatIM aadrayate bhavatya dhInaiH..27



daNDadharan

(MEANING):

Oh Dayaa Devi! VedAs and Smruthis are the commands of Lord SrinivAsa. The chEthanams should adhere to them. If they do not do so, they transgress His commands. Those in this samsAra maNDalam violate His commands without let. As a result the anger of the Lord at them grows exponentially. He will commence therefore to punish them for their transgressions. You can not live with that nigramam (anger) of Your Lord. Therefore You encourage the offenders to do PrAyascchithams (redemptive acts) according to their abilities. The PrAyascchithams performed by them reduce the anger of the Lord. The Lord is pleased and continues to be under Your control. Thus, Dayaa Devi, You save these erring chEthanams and set them on the way to the pious path.





SLOKAM 28

करुणे दुरितेषु मामकेषु प्रतिकारान्तर दुर्जयेषु खिन्नः ।
कवचायितया त्वयैव शार्ङ्गी विजयस्थानं उपाश्रितो वृषाद्रिम् ॥ २८ ॥

karuNe duriteShu maamakeShu pratikaaraantara durjayeShu khinnaH.
kavachaayitayaa tvayaiva shaar~Ngii vijayasthaanaM upaashrito vR^iShaadrim.h..28



He takes His Saarngam and adorns You as shield

(MEANING):

Oh Dayaa Devi! When Your Lord recognizes that He can not win over the fierce sins of the chEthanams, He is overcome with sorrow. He takes His bow of Saarngam, adorns You as His protective shield and arrives at the victory spot of Thirumala to win in the battle.

(COMMENTS):

Oh Dayaa Devi! The sins of mine are of many kinds. Lord recognizes them as His enemies and wishes to destroy them by every means. These sins fight Him fiercely and act as piercing arrows in His heart. He suffers from them. To protect Himself, He wears You as His shield and arrives at ThiruvEnkatam hill to battle with my sins. Your Lord recognizes that my sins will take flight, the moment they see the hills of ThiruvEnkatam. Your Lord stays permanently at Thirumala with You and You act as the shield so that no sins will enter my heart in future as well.





SLOKAM 29

मयि तिष्ठति दुष्कृतां प्रधाने मितदोषानितरान् विचिन्वती त्वम् ।
अपराधगणैरपूर्णकुक्षिः कमला कान्त दये कथं भवित्री ॥ २९ ॥

mayi tiShThati duShkR^itaaM pradhaane mitadoShaan.h itaraan.h vichinvati tvam.h.
aparaadhagaNaiH apUrNakuxiH kamalaa kaanta daye kathaM bhavitrI..29



Vata Pathra Saayee

(MEANING):

Oh Dayaa Devi, the divine consort of SrinivAsa! You have a big stomach. We have to provide abundant food to quench Your hunger. The food for Your stomach is the assembly of sins of the chEthanams. There is no one in the world, who can give You abundant food like myself since I am the first among the sinners and as such have huge amount of food for you to consume to satisfy Your giant appetite; otherwise, how can You survive? You do not therefore need to seek others with small bundles of sins to offer You and make You suffer from the pangs of hunger.





SLOKAM 30

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

ahamasmi aparaadha chakravarthI karuNe tvam.h cha guNeShu saarvabhaumi.
viduShI sthitim.h IdhR^ishIM svayaM maaM vR^iSha shaileshvara paadasaat kuruthvam. 30



At the lotus feet of the Lord

(MEANING):

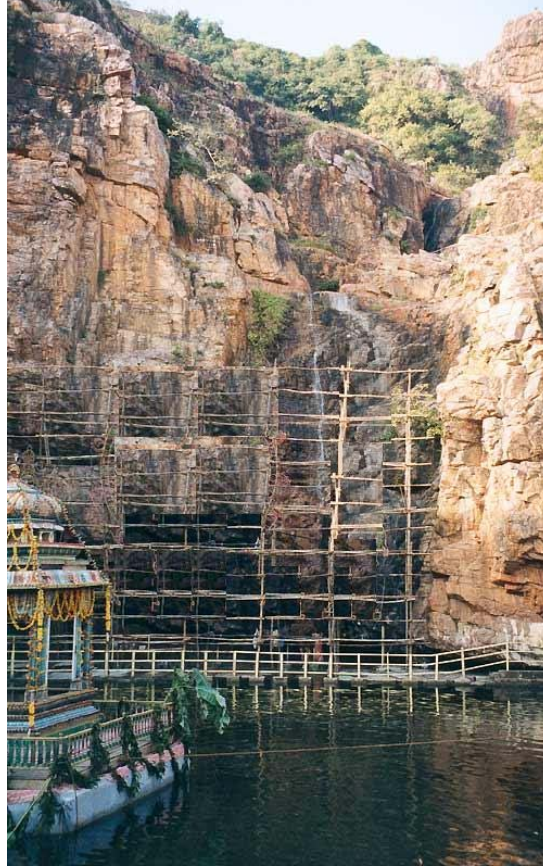
Dayaa Devi! I am the emperor of all sins (ayam asmi aparAdha chakravarthy). The sins are all my subjects in my kingdom. You are the Empress presiding over Your Lord's anantha KalyANa GuNams (KaruNE! Thvam cha GuNEshu Saarvabhousmi). Knowing this disparity between us, as an Empress, You should invade my kingdom of sins, conquer and take me as a prisoner of war and place me at the sacred feet of Your Lord at Thirumala. The prayer to Dayaa Devi as the Empress of the Lord's KalyANa guNams is to destroy the sins of the leading sinner and place him at the lotus feet of the Lord of ThiruvEnkatam.



SLOKAM 31 IN MAALINI METRE

अशिथिल करणे अस्मिन् अक्षत श्वास वृत्तौ
वपुषि गमन योग्ये वासां आसादयेयम् ।
वृषगिरि कटकेषु व्यञ्जयत्सु प्रतीतैः
मधुमथन दये त्वां वारि धारा विशेषैः ॥ ३१ ॥

ashithila karaNe.asmin.h axata shvaasa vR^ittau
vapuShi gamana yogye vaasam.h aasaadayeyam.h.
vR^iShagiri kaTakeShu vya~njayatsu pratItaiH
madhu mathana daye tvaaM vaari dhaaraa visheShaiH.. 31



Akaasa Ganga - Thirupati



(MEANING):

The key words in this sLOkam are: “DayE! Vrushagiri kaDakEshu vaasam AasadhayEyam” (May I be blessed to live in the foothills of ThiruvEnkatam). The prayer is to Dayaa Devi. The prayer is to get to live there, while the limbs are strong and the PrANa vaayu is flowing well. If they are not in tact, it will be difficult even to climb the hills and get to the foot hills to live there at ThiruvEnkatam and enjoy the sevai to the Lord. There are many water falls in Thirumalaa and when adiyEn looks at them, it makes me wonder, whether their abundant flow is due to the flood of mercy that you represent. The water falls remind Swamy Desikan of the copious flow of the KaruNaa of Dayaa Devi.

(COMMENTS):

Swamy Desikan’s prayer is to get to live in the foot hills of ThiruvEnkatam, while his sareeram is supported by firm limbs (asmin vapushE aSiTila karaNE), his breathing and flow of oxygen is in good shape (akshatha svAsa vrutthou) and he is able to walk without difficulty (gamana yOgYe). He addresses this prayer to land in Thiruvenkatam hills to the divine consort of Madhusoodhanan (Madhu MaTana DayE).





SLOKAM 32

अविदित निज योगक्षेमम् आत्मान भिज्ञं
गुण लव रहितं मां गोप्तुकामा दये त्वम्
परवति चतुरैस्ते विभ्रमैः श्रीनिवासे
बहुमतिं अनपायां विन्दसि श्रीधरण्योः ॥ ३२ ॥

avidita nija yogaxemam.h aatmaana bhig~naM
guNa lava rahitaM maaM goptukaamaa daye tvam.h
paravati chaturaiste vibhramaiH shrInivaase
bahumatiM anapaayaaM vindasi shrIdharaNyoH.. 32



The divine couple in Oonjal

(MEANING):

Oh Dayaa Devi: I am a very lowly person (GuNa lava rahithan) without any auspicious guNams. adiyEn does not know how to acquire fitness for a new and elevated station or to protect that position once it comes my way (aham avidhitha nija yOga KshEmam). Further, adiyEn does not know about the Aathma and the tatthvam that Aathma is different form Sareeram and that is eternal and is a unconditional servant of the Lord. (aham Aathma abijN~an). adiyEn has no auspicious guNams. Oh Dayaa Devi! Yet, You have decided to offer your protection to me (gOpthukAmaa) even in this undeserving state. You perform many captivating acts to gain and hold the attention of Your Lord, Thiruvencatamudayan





(Thvam chathurai: tE vibramai: SrinivAsE paravathy). He is under the spell of those enchanting deeds of Yours and comes under Your influence. In that state, He is eager to do what You command. Sri DEvi and BhU Devi at Your side look at this scene and admire Your cleverness to have their Lord in Your hold. They respect You for this accomplishment always. Both the Devis are also keen on saving adiyEn but it appears that Lord SrinivAsan does not pay any heed to their pleas. They do not get jealous over Your success, where they have failed. They are happy that You succeeded in a task that they wanted to get done. They hold You in high esteem forever for this reason (Sri DharaNyO: anapAyam bahumathim vindhasi).





SLOKAM 33

फल वितरण दक्षं पक्षपातानभिज्ञं
प्रगुण मनुविधेयं प्राप्य पद्मा सहायम् ।
महति गुण समाजे मानपूर्वं दये त्वं
प्रतिवदसि यथार्हं पाप्मनां मामकानाम् ॥ ३३

phala vitaraNa daxaM paxapaataanabhij~naM
praguNa manuvidehyaM praapya padmaa sahaayam.h.
mahati guNa samaaje maanapUrvaM daye tvaM
prativadasi yathaarhaM paapmanaamM maamakaanaam.h.. 33

(MEANING):

Oh Dayaa Devi! adiyEn has accumulated limitless sins. The court is in sessions to decide in my case before the judge. Your Lord is the principal judge to listen to the hearings in my case. Periya Piraatti assists Him as the secondary judge. Your Lord is impartial and metes out the right rewards and punishments in proportion to the KarmAs of the Jeevans. He is well known for His fairness. Every one can approach Him for fair treatment. Oh Dayaa Devi! In that court of that Lord, You have decided to take the role of the attorney for the defendant (adiyEn) out of Your compassion for me (mAna poorvakam), who stands accused. You advance opposing arguments for my sins that charge me for various deeds. You make reference to the Prapatthi sAstham and stress that all my sins have been forgiven by the Prapatthi performed by me and destroy the arguments of the Vaadhis (MaamakAnAm pApmAnam yaTArham prathivadhasi). The judge rules in Your favor and You win this case and thus protect adiyEn.



Padmavathy Thayar & Srinivasa Perumal





SLOKAM 34

अनुभवितुमघौघं नालमागामि कालः
प्रशमयितुमशेषं निष्क्रियाभिर्न शक्यम् ।
स्वयमिति हि दये त्वं स्वीकृत श्रीनिवासा
शिथिलित भव भीतिः श्रेयसे जायसे नः ॥ ३४ ॥

anubhavitum.h aghaugham naalamaagami kaalaH
prashamayitum asheSham niShkriyaabhiH na shakyam.h.
svayamiti hi daye tvam svIkR^ita shrInivaasaa
shithilata bhava bhItiH shreyase jaayase naH..34

(MEANING):

Oh Dayaa Devi! All the years to come are not enough to experience the effects of my accumulated sins (aga Okam asEsham anubahvithum AakAmi kaala: na alam). The prAyscchithams performed to expiate them are not adequate either (nishkriyaAbhi: praSamayithum na sakyam). Recognizing these grave deficeincies, You get Lord SrinivAsan under Your control (ithi svayam sveekrutha SrinivAsaa Thvam) and chase away our fears about the SamsAram (siTiltha bhava bheethi:) and come on the scene for our benefit (na: SrEyasE jaayasE hi). Your Lord does not ignore Your appeal and forgives our sins for having done Prapatthi to Him earlier.



Sveekrutha Srinivasan (www.stephen-knapp.com)





SLOKAM 35

अवतरण विशेषैरात्म लीलापदेशैः
अवमतिमनुकम्पे मन्द चित्तेषु विन्दन्।
वृषभ शिखरि नाथस्त्वन्निदेशेन नूनं
भजति शरण भाजां भाविनो जन्म भेदान् ॥ ३५ ॥

avataraNa visheShaiH aatma lIlaapadeshaiH
avamatiM anukampe manda chitteShu vindan.h.
vR^iShabha shikhari naathaH tvannideshena nUnaM
bhajati sharaNa bhaajaaM bhaavino janma bhedaan.h..35

(MEANING):

Oh DayA DEvi! This is for sure (idham noonam). Your Lord takes many avathArams for the sake of His SaraNagathAs (SaraNa bhAjAm bhAvina: janma bhEdhAn bhajathi). It is You who has persuaded Him successfully to take on these avathArams (as Fish, Tortoise and VarAham etc.) to fulfill His vows as the SaraNagatha Rakshakan. In these avathArams, He is addressed derisively by ill willed ones like HiraNyan, RaavaNan and SisupAlan. One can question and wonder why the all powerful Lord should expose Himself to these insults . PurANAs explain the origin of these avathArams as His sport (Leelaa).



“MandhachitthEshu avamathim vindhan” - Doddamallur





It appears to me however that the real reason for Him taking these avathArams is due to Your (Dayaa Devi's) prodding (Thvath nidhEsEna). Why so? The reality is that it is not the desire for the Aathma leelaa that propels Him to take these avathArams but He is persuaded by You to take these avathArams for a specific purpose. You assess that the erring jeevans will end up taking many births due to their sins and You wish that their sins will be chased away through an upAyam. You command that Your Lord takes all the births that chEthanams have to take because of their transgressions. Your Lord can not disobey You. The erring Jeevans enjoy the various avathArams of the Lord, recognize His vaibhavam and perform Prapatthi at His sacred feet and are saved.





SLOKAM 36

परहितमनुकम्पे भावयन्त्यां भवत्यां
स्थिरमनुपधि हार्दं श्रीनिवासो दधानः ।
ललित रुचिषु लक्ष्मी भूमिनीळासु नूनं
प्रथयति बहुमानं त्वत्प्रतिच्छन्द बुद्धया ॥ ३६ ॥

parahitam.h anukampe bhaavayantyaam bhavatyaaM
sthiramanupadhi haardaM shrInivaaso dadhaanaH.
lalita ruchiShu laxmI bhUmi nIlAasu nUnaM
prathayati bahumaanaM tvatpratichchhanda budhya..36



Sriperumbudur Perumal with Thaayaars

(MEANING):

Dayaa Devi! You always think of performing benevolent acts to all “Thvam Parahitham bhAvayanthi”. This proclivity is not commonly shared by others. Lord SrinivAsa has firm and intrinsic love for You (BhavathyAm sTiram anupadhi hArdham dhadhAna:). MahA Lakshmi and BhU Devi are known for their enchanting beauty. Your Lord has the highest affection for





them too. Why so ? He holds them in high esteem because He recognizes Them as Your Prathibimbams (Lakshmi BhUmi NeeLAsu Thvath prathicchandha buddhyA bahumAnam praTayathi). Hence, it is no wonder that He adores You so very much and holds you very dear to His heart.

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SLOKAM 37

वृषगिरि सविधेषु व्याजतो वास भाजां
दुरित कलुषितानां दूयमाना दये त्वं ।
करण विलय काले कान्दिशीक स्मृतीनां
स्मरयसि बहुलीलं माधवं सावधाना ॥ ३७ ॥

vR^iShagiri savidheShu vyaajato vaasa bhaajaaM
durita kaluShitaanaaM dUyamaanaa daye tvaM.
karaNa vilaya kaale kaandishIka smR^itInaaM
smarayasi bahulIlaM maadhavaM saavadhaanaa..37



Thirumalai Ananthaazhvaan

(MEANING):

Oh Dayaa Devi! It is not essential to live at ThiruvEnkatam. It is enough to stay in places near to the foothills of ThiruvEnkatam. It is not necessary to have the thought that this is a





PuNya KshEthram and we can get Sathgathi by living here. It is alright if you arrive at ThiruvEnkatam seeking a livelihood. You worry about these residents even if they do not worry about the magnitude of their sins and the impact of those sins on them. Knowing the calamity that would fall on them, You decide to help them. This help of Yours out of Your compassion has no parallel.

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SLOKAM 38

दिशि दिशि गति विद्भिर् देशिकैर् नीयमाना
स्थिरतरम् अनुकम्पे स्त्यान लग्ना गुणैस्त्वम् ।
परिगत वृषशैलं पारम् आरोपयन्ती
भव जलधि गतानां पोत पात्री भवित्री ॥ ३८

dishi dishi gati vidbhir.h deshikair.h nIyamaanaa
sthirataram.h anukampe styaana lagna guNaistvam.h.
parigata vR^iShashailaM paaram.h aaropayantI
bhava jaladhi gataanaaM pota paatrI bhavitrI..38



Perumal with thaayaars in Teppam

(MEANING):

The key words here are : “Thvam Bhava Jaladhi gathAnAm pOtha pAthree bhavithree”.
(You have become the boat to ferry the chEthanams across that are being tossed about in the
ocean of SamsAram). Assuring these distressed souls’ safe journey, You transport them to the
other shore of SamsAric ocean, Namely, the Lord of ThiruvEnkatam.





(COMMENTS):

It is common that boats give a ride to those who get tossed around in the sea. The skilled boatsman knows the way to the safe shore. His boat is firmly secured with strong ropes. In a similar way, Dayaa Devi, You serve as a safe boat to those struggling in the dangerous waters of SamsAram. The GuNams of Jn~Anam and Sakthi of the Lord of ThiruvEnkatam act as the ropes binding You. The sadhAchAryAs, who are proficient in the UpAyams (Prapatthi, Bhakthi Yogams) serve as the boatsmen. These AchAryAs bring the ChEthanams with Your help to Your Lord at ThiruvEnkatam. He is the safe shore to be attained. Therefore, You serve as the important boat in this matter of rescuing and delivering the samsAris at Your Lord's feet to enjoy MokshAnandham.





SLOKAM 39

परिमित फल सङ्गात् प्राणिनः किंपचाना
निगम विपणि मध्ये नित्य मुक्तुानुषक्तम् ।
प्रसदनं अनुकम्पे प्राप्तवत्या भवत्या
वृषगिरि हरिनीलं व्यञ्जितं निविशन्ति ॥ ३९ ॥

parimita phala sa~Ngaat.h praaNinaH kiMpachaanaa
nigama vipaNi madhye nitya muktaanuShaktam.h.
prasadanaM anukampe praaptavatyaa bhavatyaa
vR^iShagiri harinIlaM vya~njitaM nirvishanti.. 39



Malayappan with indraneela mani padakkam

(MEANING):

Oh Dayaa Devi! Vedam is like a big bazaar. All items are available there. The chEthanams desire to acquire items at the bazaar that is appropriate for their intellect. Those with limited knowledge would concentrate on mastering the vedic sections dealing with insignificant phalans for their use. You take pity on them and become concerned about them staying away from sections dealing with the way to gain the lofty fruits of Moksham as opposed to focusing on the sections that yield alpa phalans. Out of Your Dayaa guNam, You turn their attention to the sections describing the ways to attain Moksha sukham. The visitors





to that market comprehends now the power of Moksham and turn their efforts to practise the upAyams designed by the Vedam to gain Moksham. Dayaa Devi! You instruct these aspirants (Mumukshus) that the One identified by the VedAs (Veda PrathipAdhyan) is the Supreme Being standing on top of ThiruvEnkatam hills. The aspirants now enjoy the Indhraneela rathnam, ThiruvEnkadamudayAn. It is only because of Your compassion that the consumers in the Vedic bazaar transformed their gaze away from their search for insignificant goals (Parimitha Phalan) and pursue instead the lofty MokshOpAyams (aparimitha phalan). You take them as it were by hand in the Vedic bazaar and have a guided tour to point out the particular Vedic items that yield lasting phalans.

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SLOKAM 40

त्वयि बहुमति हीनः श्रीनिवासानुकम्पे
जगति गतिमिहान्यां देवि संमन्यते यः ।
स खलु विबुध सिन्धौ सन्निकर्षे वहन्त्यां
शमयति मृगतृष्णा वीचिकाभिः पिपासाम् ॥ ४० ॥

tvayi bahumati hInaH shrInivaasaanukampe
jagati gatimihaanyaaM devi sammanyate yaH.
sa khalu vibudha sindhau sannikarShe vahantyaam
shamayati mR^igatR^iShNaa vIchikaabhiH pipaasaam.h..40



The holy Ganga

(MEANING):

Oh Dayaa Devi wedded to ThiruvEnkatamudayAn! You help the lowly and the lofty chEthanams. Your help in this regard is matchless. There are no difficulties in seeking and receiving Your invaluable help. Having the highest reverence for You and performing SaraNAgathy at Your sacred feet is the secure way for the well being of the SamsAri. Anyone approaching others as his object of help and goal is a fool. The behavior of such a misguided person is like that of a thirsty one who considers that the cool waters of the nearby Ganges as irrelevant and chases after a mirage to find the water to satisfy his thirst (viBhudha sindhou sannikarshE vahanthAm, mrugha thrushNA veechikAbhi: pipAsAm Samayathi khalu ?).

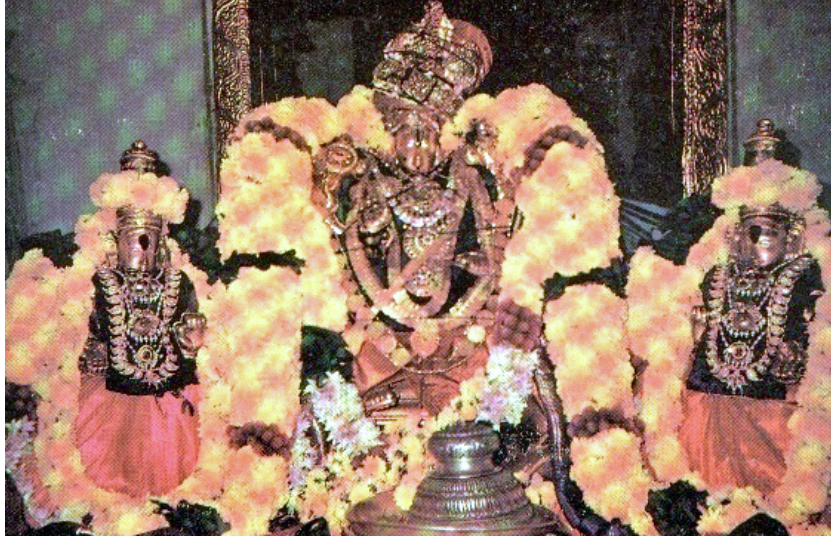




SLOKAM 41

आज्ञां ख्यातिं धनमनुचरान् आधि राज्यादिकं वा
काले धृष्ट्वा कमल वसतेः अप्यकिञ्चित् कराणि ।
पद्मा कान्तं प्रणिहितवतीं पालनेऽनन्य साध्ये
साराभिज्ञा जगति कृतिनः संश्रयन्ते दये त्वाम् ॥ ४१ ॥

aaj~naaM khyaatiM dhanamanucharaan.h aadhi raajyaadikaM vaa
kaale dhR^iShTvaa kamala vasater apyaki~nchit.h karaaNi.
padmaa kaantaM praNihitavatIM paalane.ananya saadhye
saaraabhij~naa jagati kR^itinaH saMshrayante daye tvaam.h..41



Sri Govindaraja Perumal with thayars

(MEANING):

The key words in this sLOkam are: “DayE! Jagathi Saara abhij~naa: kruthina: ananya saadhyE paalanE Padhma Kaantham PraNihithavatheem ThvAm SamSrayanthE” (Oh Dayaa Devi! In this world, the fortunate ones with discriminating intellects seek refuge in You, who has appointed Lord SrinivAsan to engage in the act of protection, which is beyond the reach of all the dEvAs).

(COMMENTS):

Oh DayA Devi! Brahma Devan’s position is a lofty one. He creates all beings and is the Lord of all ANDams. He is higher in rank than Siva and IndhrA. Brahman arose out of the





Lord's navel. His orders reach everywhere. He has great vaibhavam, riches and retinue. There is however a limit to all these glories of Brahma Devan. He performed austere penance, accumulated PuNyams and became eligible for this lofty rank. Once these PuNyams are exhausted, He takes on the next birth because He is a Karma Vasyan. Even while Brahma was reigning, the asurAs stole the VedAs from Him and Your Lord as HayagrIvan had to rescue them and return them to BrahmA to continue with His assigned work of creation. If this is the helpless lot of BrahmA, we can guess the powerlessness of the other DevAs subservient to BrahmA. In this world, even the greatest of glories wane away with time. They are all asArams (not lasting and hence insignificant). VivEkis comprehend these unstable nature of these Vaibhavams Therefore, the VivEkis seek Your refuge. Why So ? No one other than Bhagavaan can protect this world. You order Lord SrinivAsa and Periya PirAtti (Maha Lakshmi) to assume the responsibilities of protection of the world and its beings. Empowered by You, Your Lord engages in the act of protection. The VivEkis understand this tattvham. They seek Your refuge to gain everlasting MokshAnandham.





SLOKAM 42

प्रजापत्य प्रभृति विभवं प्रेक्ष्य पर्याय दुःखं
जन्माकाङ्क्षन् वृषगिरि वने जग्मुषां तस्थुषां वा ।
आशासानाः कतिचन विभोस्त्वत्परिष्वङ्ग धन्यैः
अङ्गीकारं क्षणमपि दये हार्द तुङ्गैरपाङ्गै ॥ ४२ ॥

prajaapatya prabhR^iti vibhavaM prexya paryaaya duHkhaM
janmaa kaa~Nxa.h vR^iShagiri vane jagmuShaaM tasthuShaaM vaa.
aashaasaanaaH katichana vibhostvat.h pariShva~Nga dhanyaiH
a~NgIkaaraM xaNamapi daye haarda tu~Ngai rapaa~Ngai..42

(MEANING):

The key words here are : “DayE! Kathichana Vrusha Giri vanE jagmushAm tasthushAm vaa janam AkAnkshan” (Oh DayA Devi! some MahA VivEkis and Parama BhakthAs want to exist as stationary or mobile beings in the forests of Your Lord at Thirumala). Why would they (Brahma Jn~Anis like KulasEkhara AzhwAr) want such a status to be a tree or fish at Thirumala and long for it?



Brahma Jn~Anis wish for the Status of tree or a mrugam in tirumalai





It is because they are fully aware of the impermanence of the wealth of Brahma, Indhra and the kings of this world. They also know that these wealth and glories only end up in sorrow and is fraught with sufferings (Brahma losing the VedAs and Indhran being attacked by the asurAs). Therefore, the minds of these Brahma Jn~Anis do not hanker after these alpa sukham and asArams. They wish to be born in Thirumala hills and dales as a river, tree, bird etc. To them the blessings of such a birth is superior to the glories of Brahma pattam. Their reasoning is that the Lord's affectionate glances might fall on them some time along with those of Yourself (DayA Devi's). The goal of being blessed with Both of Your Krupa KaDAksham is the driving force for their desire to be born in any form at Thirumala.





SLOKAM 43

नाभि पद्म स्फुरण सुभगा नव्य नीलोत्पलाभा
क्रीडा शैलं कमपि करुणे वृण्वती वेङ्कटाक्यम् ।
शीता नित्यं प्रसदनवती श्रद्धघानावगाह्या
दिव्या काचिज्जयति महती दीर्घिका तावकीना ॥ ४३ ॥

naabhi padma sphuraNa subhagaa navya nIlotpalaabhaa
krIDaa shailaM kamapi karuNe vR^iNvatI ve~NkaTaakyam.h.
shItaa nityaM prasadanavatii shraddadhaanaavagaahyaa
divyaa kaachijjayati mahatI dIrghikaa taavakInaa.. 43



Padmavathy Thirumanjanam

(MEANING):

Here, Swamy Desikan compares DayA Devi to be a cool pond in the body of the Lord of ThiruvEnkatam, which quells the heat of samsAric sufferings. Oh DayA Devi! The hills of ThiruvEnkatam exist as a sporting arena for You as the Queen of the Lord of Thirumala. In these hills, the Lord's auspicious body shines as a clear, cool pond for your bathing comfort. In that pond, the naabhi kamalam (Navel lotus) stands up distinctly. The waters of the pond are of a bluish-black color (ShyAmaLa hue) reflecting the beautiful complexion of Your Lord. The darsanam of that ThirumEni of Your Lord is delectable to enjoy. It is a feast to the eyes of His bhakthAs. This fatigue removing pond to ward off the heat of the summer of SamsAram matches Your glories and is resplendent at Thirumala.





SLOKAM 44

यस्मिन् दृष्टे तदितर सुखैर्गम्यते गोष्पदत्वं
सत्यं ज्ञानं त्रिभिरवधिभिर्मुक्तमानन्द सिन्धुम् ।
त्वत्स्वीकारात् तमिह कृतिनः सूरि बृन्दानुभाव्यम्
नित्यापूर्वं निधिमिव दये निर्विशन्त्यञ्जनाद्रौ ॥ ४४ ॥

yasmin.h dR^iShTe taditara sukhair.h gamyate goShpatatvaM
satyaM j~naanaM tribhiravadhibir.h muktamaananda sindhum.h.
tvat.h svIkaaraat.h tamiha kR^itinaH sUri bR^indaanu bhaavyam.h
nityaa pUrvaM nidhimiva daye nirvishant.h ya~njanaadrau.. 44

(MEANING):

The key words here are : “DayE! Aanandha Sindhum Tamm Thvath sveekArAth, kruthina: iha Anjanaadhrou nidhimiva nirviSanthy” (Oh Dayaa Devi! The fortunate ones enjoy Your Lord, the Ocean of bliss, in this world as a treasure since You have accepted Him as Your Lord). His svaroopam does not ever change. For Him. there is no change in form like insentients; there is no change in SvabhAvam as in the case of the sentient. His svaroopam will also shine as the embodiment of Jn~Anam.



Sri Bhuvarahan





We can not pin point Him as being limited to desa, Kaala, Vasthu parameters. He is present at all times in all things and forms. He is of the form of limitless bliss. The eternally liberated jeevans (nithya sooris) and the Muktha Jeevans enjoy Him without let. However long one enjoys Him, He is insatiable and appears in newer and newer forms. When one enjoys Him, all the other sukhams will be insignificant. The comparison is between the vastness of the Ocean and the water collected in a cavity formed by a cow's hoof is appropriate, when one recalls the bliss of enjoying the Lord and other sukhams. Oh Dayaa Devi! You should graciously catalyze our enjoyment of Your Lord. When You accept us the chEthanams, then we become BhAgyasAlis. Such blessed ones enjoy the Lord as their treasure at Thirumala with Your help.





SLOKAM 45

सारं लब्ध्वा कमपि महतः श्रीनिवासाम्बुराशेः
काले काले घन रसवति काळिकेवानुकम्पे ।
व्यक्तोन्मेषा मृगपति गिरौ विश्वमाप्याययन्ती
शीलोपज्ञं क्षरति भवति शीतलं सद्गुणौघम् ॥ ४५ ॥

saaraM labdhvaa kamapi mahataH shrInivaasaamburaasheH
kaale kaale ghana rasavati kaalikevaanukampe.
vyakton.h meShaa mR^igapati girau vishvam.h aapyaayayanti
shIlopaj~naM xarati bhavati shItalaM sadguNaugham.h..45



You are Generating the flood of Sathgunams

(MEANING):

The key words here are: “AnukampE! mahatha: SrinivAsa amburAsE: kamapi saaram labdhvA kaalE kaalE Seela upaj~nam SeethaLam sath guNa Ogam ksharathy” (Oh Dayaa Devi! You have drawn from the essence of the vast ocean of the Lord and are generating in a timely manner the flood of sathguNams like Souseelyam. You are like the rain bearing cloud that derives its moisture from the vast ocean of mercy (Your Lord) and drench the world with life sustaining floods of auspicious attributes like Souseelyam, Soulabyam, Vaathsalyam et al. You make sure that these kalyANa guNams of the Lord become accessible to the chEthanams. The chEthanams get nourished from Your dayA pravAham and become rejuvenated.





SLOKAM 46

भीमे नित्यं भव जलनिधौ मज्जतां मानवानाम्

आलम्बार्थं वृषगिरि पतिस्त्वन्निदेशात् प्रयुङ्क्ते ।

प्रज्ञासारं प्रकृति महता मूल भागेन जूष्टं

शाखा भेदैः सुभगमनघं शाश्वतं शास्त्र पाणिम् ॥ ४६ ॥

bhIme nityaM bhava jalanidhau majjataaM maanavaanaam.h
aalambaarthaM vR^iShagiripatis.h tvannideshaat.h prayu~Nkte.
praj~naa saaraM prakR^iti mahataa mUla bhaagena jUShtaM
shaakhaa bhedaiH subhagamanaghaM shaashvataM shaastrapaaNim.h..46

(MEANING):

Oh Dayaa DEvi! Your Lord stretches His hand in the form of Saasthram as support for the ChEthanams, who are always drowning in the dangerous ocean of SamsAram (Vrushagiri Pathi: bheemE bhava jalanidhou nithyam majjathAm mAnavAnAm AalampArtham Saasthra pANim prayunkthE).

He stretches His beautiful, ever present and blemishless hand at Your command (Praj~nA sAram, subhagam, anagam, Saasvatham Saasthra PaaNim Thvath nisEdhAth prayunkthE). He extends His auspicious hand, gets hold of them and lifts them out of the miserable ocean of SamsAram and places them at the abode of His safe feet. That hand of Your Lord has many glories. It is Veda saaram and is of the form of OmkAram and the manthrams of all SaakhAs. When one holds on to that hand, recite the Veda Manthrams, comprehend their meanings, follow the instructions, perform Prapatthi, they get release from SamsAram and enjoy Moksha Sukham.



SrI Balaji, KaDee Hastham (www.stephen-knapp.com)

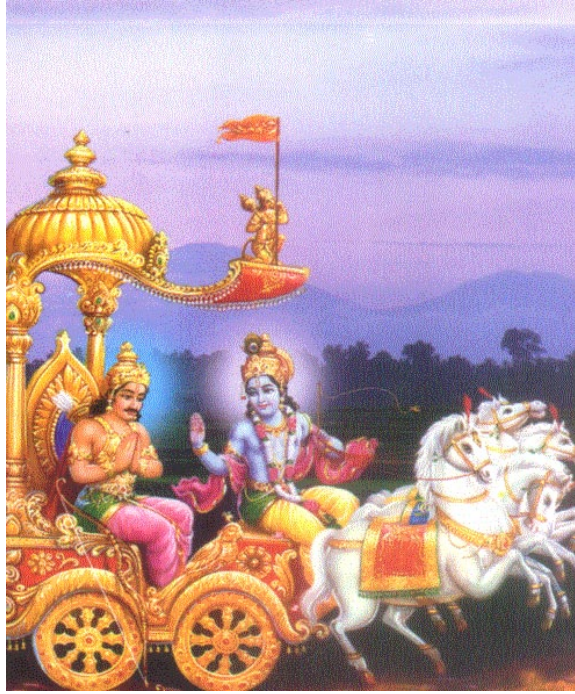




SLOKAM 47

विद्वत् सेवा कतक निकषैर् वीत पङ्काशयानां
पद्मा कान्तः प्रणयति दये दर्पणं ते स्व शास्त्रम् ।
लीला दक्षां त्वदनवसरे लालयन् विप्रलिप्सां
माया शास्त्राण्यपि दमयितुं त्वत् प्रपन्न प्रतीपान् ॥ ४७ ॥

vidvat.h sevaa kataka nikaShair.h vIta pa~NkaashayaanaaM
padmaa kaantaH praNayati daye darppaNam te sva shaastram.h.
IlIaa daxaaM tvadanavasare laalayan.h vipra lipsaaM
maayaa shaastraaNyapi damayituM tvat.h prapanna pratIpaan.h..47



Sri Parthasarathy upadesam (www.srivaishnavam.com)

(MEANING):

Oh Dayaa Devi! Your Lord blesses us with Bhagavath Saasthrams like PaancharAthram as source material to help us understand the cryptic Veda Mantrams. With the help of these Bhagavath Saasthrams, the chEthanams get rid of their doubts and see You clearly. These Bhagavath Saasthrams arose because of Your command and eulogizes Your glories. It is like a mirror to see You clearly. The BhAgavathAs also get a clearer understanding of the Lord's





glories through these Bhagavath Saasthrams. All of these were made possible because of your compassionate intervention. Your Lord also creates some mOhana Saasthrams to cheat the enemies of His BhaagavathAs. These are for causing delusion in the minds of the enemies of Your Lord's dear ones and cause destruction to these enemies. These are the sports of Your Lord to misdirect the enemies of the BhAgavathAs and land them in narakam for a very long time. This is a way of punishing them. You are not involved with the birth of these Mohana Saasthrams.

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SLOKAM 48

दैवात् प्राप्ते वृषगिरि तटं देहिनि त्वन् निदानात्
स्वामिन् पाहीत्यवश वचने विन्दति स्वापमन्त्यम् ।
देवः श्रीमान् दिशति करुणे दृष्टि मिच्छं स्त्वदीयाम्
उद्धातेन श्रुति परिषदां उत्तरेणाभि मुख्यम् ॥ ४८ ॥

daivaat.h praapte vR^iShagiri taTaM dehini tvan.h nidaanaat.h
svaamin.h paahItyavasha vachane vindati svaapamantyaam.h.
devaH shrImaan.h dishati karuNe dR^iShTi michchaMs tvadIyaam.h
udghaaten shruiti pariShadaam uttareNaabhi mukyam.h..48



bhAgyasAligaL

(MEANING):

Oh DayA Devi! A chEthanam, who gets to ThirumalA must be a BhAgyasAli. That bhAgyam is gained through Your anugraham. Suppose such a man, who has arrived at Thirumala dies, two words (Raksha Maam) come out of his mouth. DayA DEvi! You are responsible for that happening as well. The chEthanam did not utter these two words with deliberation. His limbs are in a state of diminished power and he is in a state of stupor. In spite of that pitiable state, these two words come out of his mouth. The dying chEthanam receives comfort now. The result is that Your Lord with His Devis appear before the chEthanam during his last moments generating the sound of OmkAram. The meaning of OmkAram is the pledge that He will perform the act requested. That OmkAra dhvani





becomes the karNa manthram for the dying jeevan. Why does He engage in this act ?

It is because of His awareness that performing that upakAram will please Your (DayA DEvi's) heart and that would lead to Your merciful glances falling on Him. Thus casting the body at Thirumala leads to Moksham with Your help.





SLOKAM 49

श्रेयः सूतिं सकृदपि दये संमतां यः सखीं ते
शीतोदाराम् अलभत जनः श्रीनिवासस्य दृष्टिम्।
देवादीनामयमनृणतां देहवत्त्वेऽपि विन्दन्
बन्धान् मुक्तो बलिभिर् अनघैः पूयते तत्प्रयुक्तैः ॥ ४९ ॥

shreyaH sUtiM sakR^idapi daye saMmataaM yaH sakhIM te
shItodaaraam.h alabhata janaH shrInivaasasya dR^iShTim.h.
devaadInaamayamanR^iNataaM dehavatve.api vindan.h
bandhaan.h mukto balibhir.h anaghaiH pUryate tatprayuktaiH..49



The Lord in close-up (www.stephen-knapp.com)

(MEANING):

Swamy Desikan stresses here that Dayaa Devi's help is indispensable for gaining the katAksham of Lord SrinivAsan. When the Lord's glances fall on a just born child, it is called JaayamAna KadAksham. Poorva Janma sukruuthams make this possible. When the Lord's KatAksham falls on the just-born child, its sathva guNam becomes ascendant and it gains AchArya Sambhandham and AchArya UpadEsams. Next, the ChEthanam performs Prapatthi and is saved. He gains Moksham, once his body falls down during the last moments. If the





chEthanam is to get this highest PurushArTam, the Lord's glances should fall on it at the time of birth and that can happen only with Your intercession. Without Your active involvement, the Lord's glances will not fall on the chEthanam. After the Lord's glances fall on the ChEthanam and it completes the Prapatthi anushtAnam, it is freed of the three kinds of debts (DEva RuNam, Rishi RuNam and Pithru RuNam). The debt to the DEvAs is cleared through the performance of Yaagams and Yaj~nams. The debt to the Rishis is cleared through VedAdhyayanam. The debt to the Pithru dEvAs through acquiring progeny. All the three kinds of debts are covered for that chEthanam through the power of Prapatthi. Lord's katAksham performs miracles and it becomes clear that You (Dayaa Devi) are the one who works behind the scenes to have the Lord's KatAkshams fall on the appropriate people, who reach higher and higher plateaus of spiritual accomplishments.





SLOKAM 50

दिव्यापाङ्गं दिशसि करुणे येषु सद्देशिकात्मा
क्षिप्रं प्राप्ता वृषगिरि पतिं क्षत्रबन्ध्वादयस्ते ।
विश्वाचार्या विधि शिव मुखाः स्वाधिकारोपरुद्धाः
मन्ये माता जड इव सुते वत्सला मादृशे त्वम् ॥ ५० ॥

divyaapaa~NgaM dishasi karuNe yeShu saddeshikaatmaa
xipraM praaptaa vR^iShagiri patiM xatrabandh.hvaadayaste.
vishvaachaaryaa vidhi shiva mukhaaH svaadhikaaroparudhaaH
manye maataa jaDa iva sute vatsalaa maadR^ishe tvam.h..50



Brahma-rudrAs await Your kataaksham (www.stephen-knapp.com)





(MEANING):

Oh DayA Devi! You have taken the form of SadAchAryAs. You perform upadEsams for the Chethanams in the role of an AchAryan and bless them with Sathgathi. Those chEthanams, who perform SaraNAgathy pursuant to Your upadEsam reach Your Lord at ThiruvEnkatam and are blessed with Moksham. It is like Kshathrabhandhu, who gained an AchAryan to achieve Moksham. Even the sinners receiving Your karuNA KatAkshams perform Prapatthi and thereby gain Moksham in the current birth already. If the chEthanam does not have the benefit of Your merciful glances, it will never attain Moksham, even if it has the best of credentials. For instance, Brahma, Sivan et al have not yet attained Moksham inspite of their high ranks because they have not been blessed with Your Kataakshams. They are bound by their KarmAs associated with their positions. Until they have these positions, they can not attain Moksham. When their term is over as BrahmA or Sivan, they can undertake the upAyam of Prapatthi, gain your katAkshams and thereafter attain Moksham. The king Kshathrabhanthu was a great sinner but he gained MokshAnugraham because of the power of a SadAchAryan. BrahmA has Jn~Anam and anushtAnam and yet did not gain Moksham. There is a world of difference between them.

In the world, a Mother showers her special affection on the child of hers, which is not very bright and does not have much Jn~Anam. Kshathrabhandhu was one such chEthanam, who committed many aparAdhams and did not have Jn~Anam or Sakthi. He like us was an akinchanan. You take pity on our helpless state and correct us to be qualified to stand before Your Lord and perform Prapatthi for us. ThiruvEnkatamudayAn grants the boons that You request on behalf of us. This is a wonderful feat! These auspicious events happen because of the glories of Your KatAkshams.





SLOKAM 51

अति कृपणोऽपि जन्तुरधिगम्य दये भवतीम्
अशिथिल धर्मसेतु पदवीं रुचिरामचिरात् ।
अमित महोर्मि जाल मतिलङ्घ्यय भवाम्बु निधिं
भवति वृषाचलेश पद पत्तन नित्य धनी ॥ ५१ ॥

ati kR^ipaNo.api jantur.h adhigamya daye bhavatIm.h
ashithila dharmasetu padavIM ruchiraamachiraat.h.
amita mahormi jaala matila~Ngya bhavaambu nidhiM
bhavati vR^iShaachalesha pada pattana nitya dhanI..51



“Vegasethu Perumal”





(MEANING):

In this world, a poor man wishes to acquire MahA Iswaryam. He has to cross the dangerous ocean to amass that immense wealth. How can he overcome the dangers of the great waves that would destroy his boat? There is a king, who has built a dam across the ocean to reach the destination, where the wealth can be amassed. The poor chEthanam travels safely over the dam, reaches the city across the ocean, becomes immensely rich and enjoys his life in that adopted city. The chEthanam has nothing to his credit. He has not mastered the Karma or Jn~Ana or Bhakthi yOgam. He does not have the inherent skills or power to engage in these yogams. He does however have intense desire to get close to the sacred feet of the Lord, who is the embodiment of dharmam. For the Mumukshu (one who desires Moksham) without any wherewithal and facing the perennial dangers of SamsAram, he performs SaraNAgathy to You to fulfill his ardent wish. You become the safe dam over the samsAric ocean for him to travel on to arrive at Your Lord's sacred feet. Those auspicious feet become his great raajadhAni. He is blessed with the eternal wealth of nithya kaimkaryam to the Lord. Thus You redeem all those, who have performed SaraNAgathy to You.





SLOKAM 52

अभिमुख भाव संपद् अभि संभविनां भविनां
क्वचिदुपलक्षिता क्वचिद् भङ्गुर गूढ गतिः ।
विमल रसावहा वृषगिरीश दये भवती
सपदि सरस्वतीव शमयत्यघं अप्रतिघम् ॥ ५२ ॥



“Saraswathy prostrating yathokthakari”





abimukha bhaava saMpad.h abi saMbhavinaaM bhavinaaM
kvachidu palaxitaa kvachida bha~Ngura gUDha gatiH.
vimala rasaavahaa vR^iShagirIsha daye bhavatI
sapadi sarasvatIva shamayatyaM apratigham.h..52

(MEANING):

Oh DayA DEvi! You are like the auspicious river Saraswathy, which is seen externally at some places (BahirvAhini) and at other places it flows underground (antharvAhini). Those who immerse in Her, where she comes out of ground are fortunate and all their sins are washed away. Oh DayE! You are like the river in that You drench all janthus with Your love flowing like an undrying stream. For some, You elect to help in a transparent fashion. For others, Your blessings are received indirectly. Those who follow Your Lord's Saasthrams are recipients of Your Lord's anugraham. On them, You confer all types of SoubhAgyams and Mahaa-aiswaryams publicly. For others, who break the codes of conduct of Your Lord, they become objects of anger of Your Lord. You Help them indirectly through recommending appropriate PrAyaschitthams or giving them light punishments to make them pure. These light punishments may look harmful and thus may be considered by a few as inappropriate. Your administration of Praayaschitthams and punishments turn out to be a hidden help to purify the SamsAris of their karmAs. Now the samsAris become anukoolars instead of being on the side of Prathikoolars. Oh DayA DEvi! You are responsible for realizing this transformation and preparing them for performing Prapatthi that lands them in SrI Vaikuntam.





SLOKAM 53

अपि करुणे जनस्य तरुणेन्दु विभूषणताम्
अपि कमलासन त्वमपि धाम वृषाद्रि पतेः ।
तरतमता वशेन तनुते ननु ते विततिः
परहित वर्ष्मणा परि पचेलिम केलिमती ॥ ५३ ॥

api karuNe janasya taruNendu vibhUShaNataam.h
api kamalaasana tvamapi dhaama vR^iShaadri pateH.
taratamataa vashena tanute nanu te vitatiH
parahita varShmaNaa pari pachelima kelimatI..53

(MEANING):

Oh Dayaa DEvi! Your vast and ever-spreading compassion touches all the ChEtanams and makes them auspicious. You respond according to the agenda of Karma that they bring to You to receive the fruits that they have earned. There is not a Phalan that we can not acquire from You. You are the veritable KaamadhEnu, when it comes to your munificence. If one desires the sTANam of Sivan or Brahmaa, Oh DayA DEvi, You bless them with that position. If some one does not care for the sTANam of Siva or Brahma and only longs for the eternal sukham of Moksham, You bless them with that Supreme boon as well. First, You encourage them to perform Prapatthi at the sacred feet of your Lord and make them eligible to gain Moksha Sukham.



“You encourage chEthanams for
Kaimkaryas Praapthi”





SLOKAM 54

धृत भुवना दये त्रिविध गत्यनुकूलतरा
वृषगिरि नाथ पाद परिरम्भवती भवती ।
अविदित वैभवापि सुर सिन्धुरिवातनुते

सकृदवगाहमानम् अप तापम् अपापम् अपि ॥ ५४ ॥

dhR^ita bhuvanaa daye trividha gatyAnukUlataraa
vR^iShagiri naatha paada parirambhavatI bhavatI.
avidita vaibhavaapi sura sindhuri vaatanute
sakR^id.h avagaahamaanam.h apa taapam.h apaapam.h api..54

(MEANING):

The key words here are: “DayE! sura sindhu: iva, sakruth avagAhamAnam apa tApam, apApamapi AatanuthE” (Oh DayA DEvi! Like the celestial river Ganga, You free all of their tApams and pApams even if they immerse in You once. The waters of Ganga flow in three places: Sky, BhUmi and the nether world (PaathALam). Since Ganga arose from the sacred feet of the Lord of Thirumala, when He incarnated as Thirvikraman, it has the links (Sambhandham) to the sacred feet of ThiruvEkatamudayAn. Ganga has threefold sambhandham: Dharmam, SivA’s head and the hills of ThiruvEnkatam. Even if one does not know about these three fold glories of Ganga, it is enough for one to immerse in the flood of Dayaa Devi to banish all tApams and pApams. You are in this matter similar to the Deva Ganga. You also spread like Ganga all over the world and protect the chEthanams. You grant the fortunate ones anyone of the three kinds of Phalans as per their desires: Iswaryam, Kaivalyam and Moksham. When the chEthanams fall at the sacred feet of Your Lord, You as the KaruNA residing there flow out with joy to bless them. You have thus links to Your Lord’s Thiruvadi as Ganga always. With the power of that sambhandham, You grant the Prapannan the boon of Moksham.



“Perumal Thiruvadi Sevai
-Padmavathi Brahmotsavam”





SLOKAM 55

निगम समाश्रिता निखिल लोक समृद्धि करी
भजदघ कूल मुद्गुज गतिः परितप्त हिता ।
प्रकटित हंस मत्स्य कठाद्यवतार शता
विबुध सरिच्छ्रियं वृषगिरीश दये वहसि ॥ ५५ ॥

nigama samaashritaa nikhila loka samR^idhdi karI
bhajadagha kUla mudR^ija gatiH paritapta hitaa.
prakaTita hamsa matsya kaThaadyavataara shataa
vibudha sarichchhriyaM vR^iShagirIsha daye vahasi..55

(MEANING):

Oh the Dayaa of ThiruvEngatamudayaN! You have the vaibhavam that matches the fame of Deva GangA. She (GangA) is eulogized by the Vedams. Through Her floods, she



“Ganga Pravaaham– Badrinath”





nourishes the nations. Its flow touches both the banks in its eagerness to enrich the lives of the people. It has hundreds of bathing ghats (thuRaigaL). She removes the taapams of all, who immerse in Her. In Her pravAham, the species like the swans, Fishes and tortoises are born and thrive. Oh DayA Devi! Like the river GangA, You are eulogized by the VedAs. You bless those, who seek refuge in You with boons in this and the other world. You destroy the PuNyam and Paapam of the PrapannAs and set them free from their karmAs. You reduce the heat associated with SamsAric taapams for the bound jeevans. Your Lord incarnates as Hamsam, Mathsyam and VarAham following Your command. The world benefits from all of these benevolent activities of Yours. Thus You match Deva GangA in every way.





SLOKAM 56

जगति मितंपचा त्वदितरा तु दये तरळा
फल नियमोज्झिता भवति सन्तपनाय पुनः ।
त्वमिह निरङ्कुश प्रशकनादि विभूतिमती
वितरसि देहिनां निरवधिं वृषशैल निधिम् ॥ ५६ ॥

jagati mitaMpachaa tvaditaraa tu daye! taralaa
phala niyamojjिता bhavati santapanaaya punaH.
tvamiha nira~Ngusha prashakanaadi vibhutimatI
vitarasi dehinaaM niravadhiM vR^iShashaila nidhim.h..56



“Vrushasaila Nidhi”





(MEANING):

The key words of this SIOkam are “Thvam nirankusa prasakanAdhi vibhUthimathee iha dEhinAm niravthim Vrushasaila nidhim vitharasi” (Oh Dayaa Devi! Your sakthi and Iswaryam flow without interruption. You bless all embodied souls on this earth with the treasure on top of Thirumala). All other dayAs such as those of Indhran, Brahma and other DevAs as well as the kings in this and celestial universe are not comparable to Your Dayaa. Their dayaa can only yield insignificant fruits. They are not of the lasting nature like Your Dayaa. Their Dayaas will come and go. Their dayaa will turn some times into anger, when the recipients make a mistake and cause a lot of sorrow. You are Lord SrinivAsan’s Dayaa. Your glories are matchless in its auspiciousness and durability. No one can stop Your sakthi and sankalpam. You stand firm without wavering. You will never fail to bless those who take refuge in You. The chEthanams never ever doubt about Your steadfastness in blessing them. What kind of phalans do you grant ? You give the boon of the mighty treasure standing on top of Thirumala. Thanks to You, that incomparable Iswaryam comes under the control of the PrapannAs. It is for all these reasons the dayaa of the dEvAs and the kings are not fit to stand before Your dayaa.





SLOKAM 57

सकरुण लौकिक प्रभु परिग्रह निग्रहयोः
नियतिम् उपाधि चक्र परिवृत्ति परम्परया ।
वृषभ महिधरेश करुणे वितरङ्गयतां
श्रुति मित सम्पदि त्वयि कथं भविता विशयः ॥ ५७ ॥

sakaruNa laukika prabhu parigraha nigrahayoH
niyatim.h upaadhi chakra parivR^itti paramparayaa.
vR^iShabha mahidhariesha karuNe! vitara~NgayataaM
shR^iti mita sampadi tvayi kathaM bhavitaa vishayaH..57



“Shrutimita Sampadi”





(MEANING):

The intelligent people of this world know that the wealthy grant special favors to those, who are submissive to them. When such people go against their wishes, they turn around and punish them. Can we then say that they are without dayaa? No. They respond to the way in which the people behave. They reward the janmas when they please them and punish them, when they go against them. Their behavior is changing like a rotating wheel. You are celebrated by the VedAs (**Sruthi mitha sampadhi**). No one doubts your Dayaa in granting the appropriate boons without erratic behavior like the wealthy kings of the world. You grant visEsha anugraham to those who are anukoolars. You confer appropriate punishment for those who are prathikoolars in a manner that fits with the magnitude of their trespasses. Even this punishment You mete out to correct them and cleanse them of their dhOshams to prepare them for surrender at Your Lord's sacred feet. Knowledgeable people thus have no doubt about Your fair treatment of them in a consistent and fair manner Such is your Vaibhavam!





SLOKAM 58

वृषगिरि कृष्ण मेघ जनितां जनिताप हरां
त्वदभिमतिं सुवृष्टिम् उपजीव्य निवृत्त तृषः ।
बहुषु जलाशयेषु बहुमानम् अपोह्य दये
न जहति सत्पथं जगति चातकवत् कृतिनः ॥ ५८ ॥



“Vrushagiri Krishna Megham”





vR^iShagiri kR^iShNa megha janitaaM janitaapa haraaM
 tvadabhimatiM suvR^iShTim.h upajIvya nivR^itta tR^iShaH.
 bhahuShu jalaashayeShu bahumaanam.h apohya daye
 na jahati satpathaM jagati chaatakavat.h kR^itinaH..58

(MEANING):

Oh DayA Devi! The fortunate (blessed) ones remove their dependence on the unintelligent ones and depend on the dark rain cloud at ThiruvEnkatam to remove their afflictions from the scorching SamsAric heat. They anticipate your auspicious downpour to cool themselves and to remove their thirst. In this context, they are like the legendary ChAthakA birds, which depend only on the water from the rains coming down from the sky and stay away from water collected on ground at ponds and lakes. The Chathaka birds hover in the sky in anticipation of the nourishing rain waters. So do the fortunate devotees of ThiruvEnkatamudayAn, who await Your drenching downpour of Dayaa.

(COMMENTARY):

The Key passages from this SIOkam are: “Kruthina: sathpaTam na jahathy” (The fortunate ones never leave the path of the righteous (never leave the sky as in the case of the ChAthakA birds). They are like the ChAthaka birds (ChAthakavath) in this matter. The double meaning of SathpaTam is employed here by Swamy Desikan. They stay away from the many ponds and lakes, where rain water collects (Kruthina: bahushu jala AaSyaEshu bhaumAnam apOhya) and depend only upon the dayaa pravAham created by the dark rainy cloud standing on the top of Vrushagiri (Vrushagiri KrishNa mEga janithAm) that quenches the samsAric heat (jani tApaharAm). What does that dark rainy cloud with the sacred name of ThiruvengatamudayAn do ? He pours down the rejuvenating rain named Dayaa to banish our scorching samsAric afflictions and cools us (Jani tApa harAm Thvath abhimatheem suvrushtim). The fortunate ones make use of the nectarine rain (upajeevya) and quench their parching thirst (nivruttha thrusha:) and do not depart from the path established by the SadAchAryAs (sathpaTam na jahathy). The word “abhimathim” and “kruthina:” are noteworthy. “kruthina:” refers to the PuNyasaalis, who have the benefit of being drenched by the downpour of the Lord’s Dayaa. They perform Prapatthi and receive as a result the blessings of the Dayaa of the Lord. After their Prapatthi, they do not look at other “dhaivams” for their rakshaNam just as the ChAthakaa bird does not look at any water resources except falling rain water. Those who have performed Prapatthi are dear to the Lord (abhimatha janam) to receive the shower of His Dayaa. These prapannAs spend their remaining time on this earth by performing the Bhagavath/BhAgavatha Kaimkaryams and journey around like the ChAthakA birds traversing the skies.





SLOKAM 59

त्वदुदय तूलिकाभिरमुना वृषशैल जुषा
स्थिर चर शिल्पिनैव परिकल्पित चित्र धियः ।
यतिपति यामुन प्रभृतयः प्रथयन्ति दये
जगति हितं न नस्त्वयि भरन्यसनादाधिकम् ॥५९॥

tvadu daya tuulikaabhir.h amunaa vR^iShashaila juShaa
sthira chara shilpinaiva parikalpita chitra dhiyaH.
yatipati yaamuna prabhR^itayaH prathayanti daye
jagati hitaM na nastvayi bharanyasanaad.h adhikam.h..59

(MEANING):

Oh Dayaa Devi! Your Lord at ThiruvEnkatam is a great sculptor, who creates the vast array of the sentient and insentient beings. He is an expert at His task. He specializes particularly in drawing everlasting pictures on the minds (uLLam) of the special sentients like BhAshyakArar, Swamy AlavanthAr and Naatha Muni. On the walls of their Buddhi, Your Lord drew the paintings to archive the meanings of the Tatthva Thrayams. As a Master painter, Your Lord needs a painting brush. Oh DayA Devi! You serve as His painting tool. The gushing of Your KaruNa act as the brush strokes to draw the paintings on their buddhis (VisEsha Jn~Anam imprinted on their minds). The AchAryAs receive thus the auspicious and clear knowledge (mathi nalam) from Your Lord using You as His tool so that



“Ramanujar of Thirupathi”





they can spread His UpadEsams on SiddhAntham through their Sri Sookthis to successive generations of sishya paramparais. The essential message that you are communicating to us through our AchAryAs is the power of Prapatthi to reach Your sacred feet for us, the asakthAs, who can not engage in the pursuit of difficult-to -practise Bhakthi yOgam. Your AchAryAs stressed this important message of Yours.

(COMMENTARY):

The Lord residing in Vrusha Sailam is saluted as the great sculptor of the Charam and the acharam (insentient bodies): “Vrusha Saila sTitra chara Silpi”. He paints with the waves of Your dayaa (Thvath Udhaya thUlikAbhi: parikalpitha chithram) on the walls of the minds of AchAryAs like RaamAnujA, AlavanthAr and NaaTa Muni (Parikalpitha chithra dhiya: Yathipathy, Yaamuna Prabhrudhaya:). Those AchAryAs through Your upadEsams (messages in the form of the paintings on their minds) reveal that there is no upAyam that is better than Prapatthi to gain Moksha Sukham in this world.

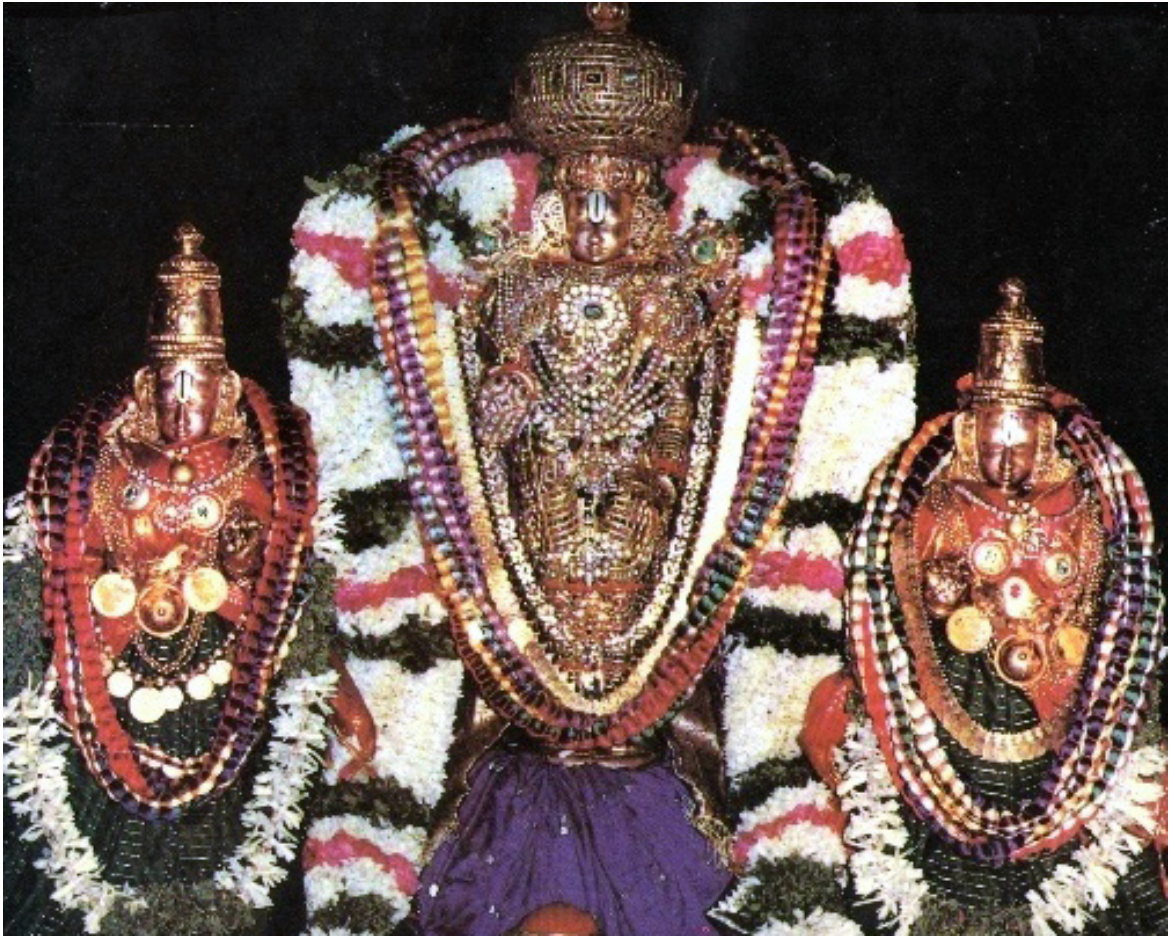




SLOKAM 60

मृदु हृदये दये मृदित काम हिते महिते
धृत विबुधे बुधेषु विततात्म धुरे मधुरे ।
वृषगिरि सार्वभौम दयिते मयि ते महतीं
भवुक निधे निधेहि भवमूल हरां लहरीम् ॥ ६० ॥

mR^idu hR^idaye daye mR^idita kaama hite mahite
dhR^ita vibudhe budheShu vitataatma dhure madhure.
vR^iShagiri saarvabhauma dayite mayi te mahatIM
bhavuka nidhe nidhehi bhavamUla haraaM laharIm.h..60



“Vrushagiri Saarvabhouman”





(MEANING):

Oh Dayaa Devi! You have a tender heart (**Mrudhu hrudhayE!**). You will not put up with even the smallest sufferings of those, who have performed Prapatthi at Your sacred feet. You protect the DevAs (**dhrutha viBhudhE!**) and grant them their desired wishes. You shower Your blessings on those, who have conquered their desires and are filled with VairAgyam (mrudhitha-kaama hithE!). You grant them the everlasting bliss of Moksham, when they perform their Prapatthi. You direct these VairAgyasAlis to SadAchAryAs to prepare them for Moksham (**BhudhEshu vitatha Athma dhurE!**). You hand over this responsibility to knowledgeable SadAchAryAs. They perform upadEsams on Sath SampradhAyam, initiate them into the knowledge about the three Tattvams, three rahasyams and arTa panchakam. These SadAchAryAs at Your command grow the desire for Moksham in these BhAgyasAlis. Finally, they perform Prapatthi for them at the sacred feet of Your Lord, who is very pleased with the help that You have provided through His SadAchAryAs. You become very dear to Him for these reasons. Oh Dayaa Devi! You are the abode of all auspiciousness (bhavuka nidhi). You are a delight to the chEthanams (Madhuram) because You bless them with all soubhAgyams. You are hailed by all (mahithE!). Oh Devi! Please drench adiyEn with Your huge waves that tear apart the root of the tree of SamsAram, which keeps on growing. All the visEshaNams (Qualifiers) that Swamy Desikan used here are equally applicable to SadAchAryans.

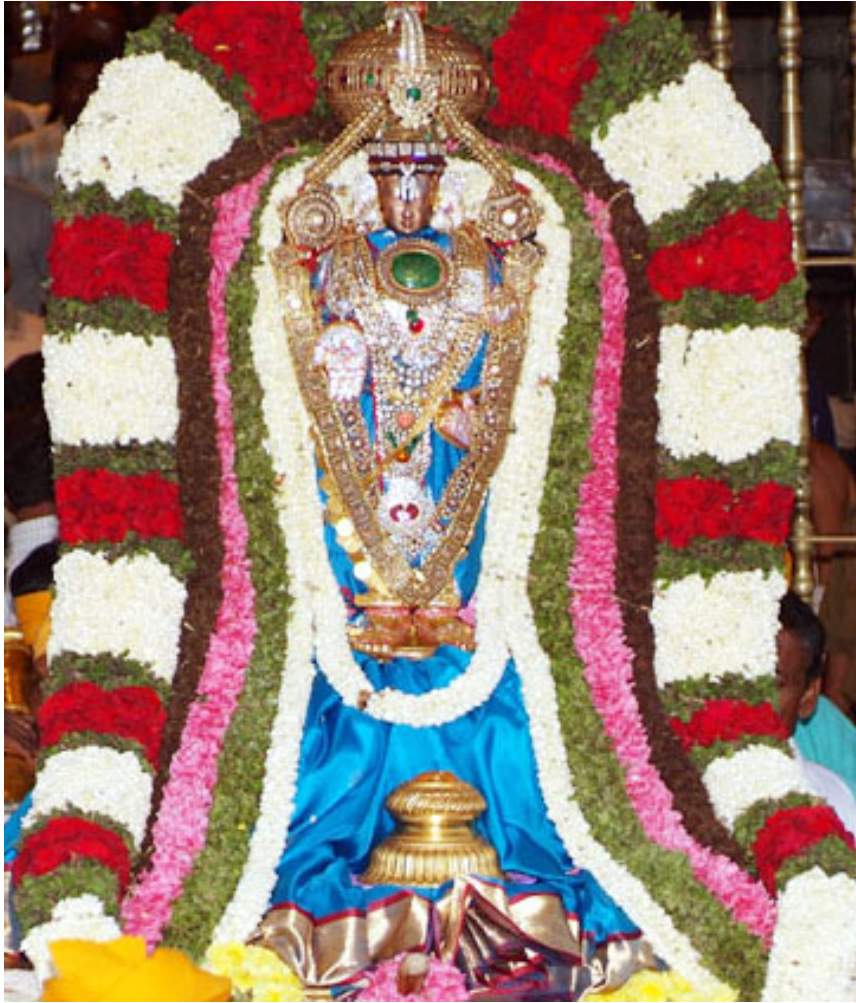




SLOKAM 61

अकूपारैरेकोदक समय वैतण्डिक जवैः
अनिर्वाप्यां क्षिप्रं क्षपयितुमविद्याख्य बडबाम् ।
कृपे त्वं तत्तादृक्प्रथिम वृष पृथ्वीधर पति-
स्वरूप द्वैगुण्य द्विगुण निज बिन्दुः प्रभवसि ॥ ६१ ॥

akuupaarair.h ekodaka samaya vaitaNDika javaiH
anirvaapyaaM xipraM xapayitum avidhyaakhya baDabaam.h.
kR^ipe tvaM tattaadR^ik.h prathima vR^iSha pR^ithvI dhara pati
svaruupa dvaiguNya dviguNa nija binduH prabhavasi..61



“Vrusha PruThvedhara Pathi”





(MEANING):

Oh Dayaa DEvi! If anyone asks how big is the hill of ThiruvEnkatam, we can only say that it is very, very big. Your Lord is the Master of that gigantic hill. His AathmA is all pervading and is limitless, where as the JeevathmA is atomic in size. His athmA is known as Vibhu and there is no place, where it is not present. His all pervasive Aathma is reverentially described as DhivyAthma Svaroopam. There is an entity, which is four times bigger than the Lord's dhivyAthma svaroopam. That entity is one drop of You. You are therefore vaster than Your Lord in Svaroopam. A drop of Your grace performs wonders that even the terrifying waters of PraLayam can not do. Those waters would have covered every thing and there will be no distinction between the objects to be protected and the objects to be destroyed. The PraLayam waters would have devoured every thing. There is a Female with the face of a horse right in the middle of those PraLayam waters named VadavAgni. That alone can not be quenched by the roaring waters of PraLayam. All my karmAs assembled together are like that fire in the form of the horse with the female face. You alone can quench that gigantic bundle of karmAs quickly. For that purpose, one drop of Your grace is sufficient. That drop of Your Dayaa, which is four times larger than the dhivyAthma svaroopam of Your Lord, should intervene and protect adiyEn always.





SLOKAM 62

विवित्सा वेताली विगम परिशुद्धेऽपि हृदये
पटु प्रत्याहार प्रभृति पुटपाक प्रचकिताः ।
नमन्तस्त्वां नारायण शिखरि कूटस्थ करुणे
निरुद्ध त्वद्दोहा नृपति सुत नीतिं न जहति ॥ ६२ ॥

vivitsaa vetaaI vigama parishudhde. api hR^idaye
paTu pratyahaara prabhR^iti puTapaaka prachakitaah.
namants.h tvaaM naaraayaNa shikhari kuuTastha karuNe
nirudhda tvaddrohaa nR^ipati suta nItiM na jahati..62



“NaaraayaNa Sikhari KooTasthan”





(MEANING):

Oh Consort of the Lord residing on top of NaarAyaNa Giri (NaarAyaNa Sikhari kooDasthE!) KaruNE! The uncontrollable desire for land, gold and women are like female goblins for men. One has to surrender all that one has for these female spirits. If one refuses, he will meet great dangers. Similarly, the fire of desire has to be fed with a lot of sacrifices. Otherwise, it will burn down all things. A lucky few chase away these ghosts and develop a blemish free heart. Even for those who have conquered their desires, the practise of Bhakthi yOgam with its difficult angams is not (PrANAyAmam, PrathyAhAram et al) easy. If the angams are difficult to master, one can sense the enormity of task in mastering the anga (Bhakthi yOgam). These saadhakAs give up therefore the upAyam of Bhakthi Yogam for Moksham and choose the easy to perform Prapatthi yOgam. After Prapatthi, they do not engage consciously in acts that are prohibited by Your Lord's SaasthrAs. Even if they are exposed to some trespass over time, they receive a small punishment for that from the Lord and become pure. In their state of waiting for Moksham after their Prapatthi, they look like the prince, who is waiting to be crowned.





SLOKAM 63

अनन्याधीनः सन् भवति परतन्त्रः प्रणमतां
कृपे सर्वद्रष्टा गणयति न तेषामपकृतिम् ।
पतिस्त्वत्पारार्थ्यं प्रथयति वृष क्षमाधर पतिः
व्यवस्थां वैयात्यादिति विघटयन्ती विहरसि ॥ ६३ ॥

ananyaadhInaH san.h bhavati paratantraH praNamataaM
kR^ipe sarvadraShTaa gaNayati na teShaam.h apakR^itim.h.
patis.h tvat.h paaraarthyam prathayati vR^iSha xmaadhara patiH
vyavasthaaM vaiyaatyaa diti vighaTayantI viharasi..63



“Sarva DhrashtA”





(MEANING):

Oh Dayaa Devi! You control Your Lord according to Your will. He is not controlled by anyone else (**ananyAdheena:**). You however make Him lose His independence and command Him to be under the control of those, who have performed Prapatthi to Him (**PraNamathAm Paratantra: bhavathy**). For instance, you command Him to be the charioteer and obey Arjuna. He is fully capable of seeing every thing (**sarva dhrashtA**). Yet, due to Your influence over Him, he does not recognize the trespasses of His devotees (**tEshAm apakruthim na gaNayathi**). He is Your Lord and yet reveals Your lordship over Him to the outside world (**Pathi: Thvath PaarArTyam praTayathy**). You have the courage to make Him disregard the boundaries of His Saasthrams and change His svabhAvam through Your sports (**ithi VaiyAthyAth vyavasTAm vigaDayanthy viharasi**). Oh Dayaa Devi! Remarkable indeed is Your courage!





SLOKAM 64

अपां पत्युः शत्रूनसहन मुनेर्धर्म निगळं
कृपे काकस्यैकं हितमिति हिनस्ति स्म नयनम् ।
विलीन स्वातन्त्र्यो वृषगिरि पतिस्त्वद्विहृतिभिः
दिशत्येवं देवो जनित सुगतिं दण्डन गतिम् ॥ ६४ ॥

ApaaM patyuH shatruun.h asahana munerdharma nigalaM
kR^ipe kaakasyaikaM hitamiti hinasti sma nayanam.h.
villIna svaatantryo vR^iShagiri patistvat.h vihR^itibhiH
dishatyevaM devo janita sugatim.h daNDana gatim.h..64



“DaNDana Gathi of Vrushagiri Pathi”





(MEANING):

Oh Dayaa Devi! Your sports are mysterious. Through the power of Your sports, Your Lord loses His independence and is totally under Your control. Whatever punishments He metes out to the offending chEthanams end up as good things for them. For instance, when He got angry at the Samudra Raajan for disregarding His request to construct a dam, He was ready to dispatch His fierce arrows to punish him; the king of the Oceans appeared immediately in front of Your Lord and prostrated before Him and begged Your Lord to dispatch the targeted arrows on his enemies. It happened. Thus, the intended punishment meant for the Samudra Raajan ended up as a benevolent thing for him: destruction of his enemies. Another instance was the occasion, when angry ParasurAman confronted You and the arrow aimed by Your Lord at ParasurAman removed all of his puNyams that stood in the way of Him reaching the upper lokams like Svargam. On yet another occasion, the Crow which committed the MahA aparAdham of hurting SeethA PirAtti was punished lightly by removing one of its eyes by Your Lord's arrow. Thus Your clever sportly interventions change Your Lord's intended punishments into benevolent acts. If Your Dayaa was not manifested, how can these punishments turn into acts of benevolence (DaNdana gathi: hitham bhavathy) at the end?





SLOKAM 65

निषादानां नेता कपि कुल पतिः कापि शबरी
कुचेलः कुब्जा सा व्रज युवतयो माल्यकृदिति ।
अमीषां निम्नत्वं वृषगिरि पतेरुन्नतिमपि
प्रभूतैः स्रोतोभिः प्रसभमनुकम्पे समयसि ॥६५ ॥

niShaadaanaaM netaa kapi kula patiH kaapi shabarI
kuchelaH kubjaa saa vraja yuvatayo maalyakR^id.h iti.
amIShaaM nimnatvaM vR^iShagiri paterunnatimapi
prabhuutaiH srotobhiH prasabham.h anukampe samayasi..65

(MEANING):

Oh Dayaa Devi! When a powerful flood flows, it fills the ground from high to low levels. The higher plateau is washed away and is brought to the same level of a lower plateau. Similarly, Dayaa Devi, You drag powerfully through Your Dayaa PravAham (flow) the Lord of ThiruvEnkatam on top of the hill down to the lowly folks at the bottom of that hill and let



“Guhan Crossing the river with Rama, Sita and LakshmaNa”





both mingle with each other. You made the lowly chief of hunters, Guhan the friend of Your Lord during RaamAvathAram. Later, You made the Lord declare that the king of the monkeys, Sugrivan, was His dearest friend. You made the Lord eat the wild fruits offered by Sabari and made it possible for Her to reach the auspicious gathi (Moksham). During KrishNaavatharam, You made Your Lord mingle affectionately with the penniless KusEla and made him a man filled with riches. In that same avathAram, You made Your Lord transform an old hunchback woman into a beautiful, young girl. You commanded Your Lord to mingle with the untutored girls of AaypAdi (Colony of shepherds) with ease and to their utter delight. You sent Your Lord to the house of the garland maker of Kamsan to bless him. Thus Dayaa Devi, You directed Your Lord forcefully to undertake many missions to come down from lofty heights to the level of a variety of simple folks and mingle with them as their equals. If Your Dayaa pravAhams were not present, It would have been impossible for Your Lord to relate to others as a Parama Soulabhyan (supremely easy to access). His souseelya guNam becomes established because of You.

The key words of this sLOkam are: “ameeshAm nimnathvam, Vrushagiri pathE: unnathim api prabhUthai: srOthObhi: prasabham samayasi” (Through Your forceful floods of Dayaa You level the ground between Your Lofty Lord and the lowly chEthanams that could never have hoped to have access to Your Lord).





SLOKAM 66

त्वया दृष्टस्तुष्टिं भजति परमेष्ठी निज पदे
वहन् मूर्तीरष्टौ विहरति मृडानी परिवृढः ।
बिभर्ति स्वाराज्यं वृषशिखरि श्रृङ्गारि करुणे
शुनासीरो देवासुर समर नासीर सुभटः ॥६६ ॥

tvayaa dR^iShTastuShTiM bhajati parameShThI nija pade
vahan.h muurtIraShTau viharati mR^iDaanI paribR^iDhaH.
bibharti svaaraajyaM vR^iShashikhari shR^i~Ngaari karuNe
shunaasIro devaasura samara naasIra subhaTaH..66

(MEANING):

Oh DayA DEvi, the divine consort of the ullAsa purushan of ThiruvEnkatam! The highest among the DevAs, Brahma dEvan stays at his exalted office with happiness. What is the reason for that? Oh Dayaa Devi! It is because of Your blessed glances falling on him that he is joyous. How could he have landed his exalted sthAnam but for Your auspicious glances falling on him? MahEswaran, the abhimAna dhaivam for BhUmi, Water, Agni, Vaayu, AakAsam, Moon, Sooryan and YajamAnan spends happily his time sporting with Paarvathy. How does that happen ? It is because of Your auspicious glances falling on MahEswaran that he enjoys these soubhAgyams. Indhran becomes victorious in the war between the dEvAs and the asurAs and rules over his Svarga SaamrAjjyam. That bhAgyam of Indhran was realized as a result of Your benevolent katAkshams. Thus all the well known dEvAs enjoy their sthAnams and power solely through Your grace.



“Vrushagiri Srungari”





SLOKAM 67

दये दुग्धोदन्वद्वययति युत सुधा सिन्धु नयतः
त्वदाश्लेषान्नित्यं जनित मृत सञ्जीवन दशाः ।
स्वदन्ते दान्तेभ्यः श्रुति वदन कर्पूर गुलिकाः
विषुणन्वन्तश्चित्तं वृषशिखरि विश्वंभर गुणाः ॥ ६७ ॥



“Paramapada Nathan”





daye dugdho danvad.h vyati yuta sudhaa sindhu nayataH
tvad.h aashleShaannityaM janita mR^ita sa~njIvana dashaaH.
svadante daantebhyaH shruti vadana karpuura gulikaaH
viShuNanvantaH shittaM vR^iShashikhari vishvaMbhara guNaaH..67

(MEANING):

Oh Dayaa DEvi! The milky ocean is very sweet. If nectar were to flow as a river, it would taste even sweeter. Nectar has the power to bring dead back to life. Can one describe adequately the loftiness of the union of the river of nectar with the Milky ocean ? ThiruvEnkatamudayaAn stands on top of the saphtha giri and protects the world there from. All His kalyANa guNams are delectable to enjoy. Your union with the other guNams of His reminds us of the union of nectar river with the milky ocean. You enhance the vaibhavam of the other guNams of the Lord thru Your union. You awaken the chEthanams from their death-like state of coma. You as the Dayaa dEvi of the Lord bless the chEthanams with Jn~Anam and propel them towards Sathgathy. The other guNams of the Lord also get empowered thru union with You to elevate the chEthanams to Sathgathy. By themselves, these other guNams of the Lord have no potential to be beneficial to the chEthanams (Bhaddha Jeevans). Oh Dayaa Devi! These bhagavath guNams reach however a lofty status thru union with You. They gain taste and fragrance. Upanishads derive their fragrance and artha pudshiti by praising these guNams of the Lord in their state of union with You. The VairAgya saalis control their indhriyams and enjoy these Bhagavath guNams admixed with You and derive immense pleasure. It is because of Your Vaibhavam that all the other guNams of the Lord (Vrushagiri ViSvambhara guNA:) get elevated.

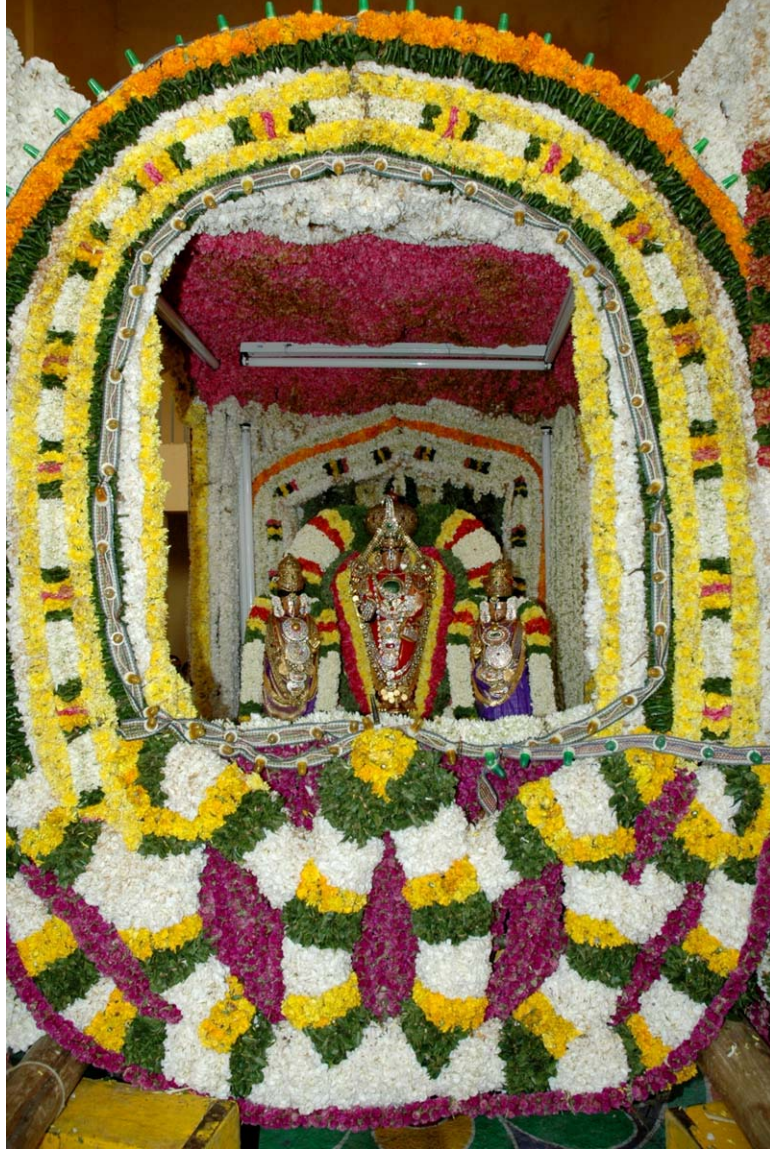
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SLOKAM 68

जग्जन्म स्थेम प्रलय रचना केलि रसिको
विमुक्तयेक द्वारं विघटित कवाटं प्रणयिनाम् ।
इति त्वय्यायत्तं द्वितयमुपधी कृत्य करुणे
विशुद्धानां वाचां वृषशिखरि नाथः स्तुति पदम् ॥ ६८ ॥



“Special Sevai”





jagjanma sthema pralaya rachanaa keli rasiko
vimuktyeka dvaaraM vighaTita kavaaTaM praNayinaam.h.
iti tvayyaayattaM dvitayam upadHI kR^itya karuNe
vishudhdaanaaM vaachaaM vR^iShashikhari naathaH stuti padam.h..68

(MEANING):

Oh Dayaa DEvi! Your Lord is known for two lofty characteristics: (1) He is the cause for the Creation of the Universe and its beings (2) He has the sole power to grant Moksha Sukham. He creates, protects and dissolves this universe as a delectable sport. All these three activities originate from Your Dayaa guNam. Your Lord opens the door of Moksha RaajadhAni for those, who lovingly surrender to Him and acts as the entrance gate to greet the Prapannan there. This glorious act of His is entirely due to Your Dayaa guNam. The blemishless VedAs mainly salute the Lord of ThiruvEnkatam as both the Creator of the Universe and as the grantor of Moksha Sukham. Both these two distinctions of Your Lord are derived solely from Your power.





SLOKAM 69

कलि क्षोभोनमिलत्क्षिति कलुष कूलङ्कष जवैः
अनुच्छेदैरैतैरवट तट वैषम्य रहितैः ।
प्रवाहैस्ते पद्मा सहचरपरिष्कारिणि कृपे
विकल्पन्तेऽनल्पा वृष शिखरिणो निर्झर गणाः ॥ ६९ ॥

kali xobhon.h mIlat.h xiti kaluSha kuula~NkaSha javaiH
anuchchedair.h etaiH avaTa taTa vaiShamya rahitaiH.
pravaahaiste padmaa sahachara pariShkaariNi kR^ipe
vikalpante.analpaa vR^iSha shikhariNo nirjhara guNaaH..69

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“ Thiruanandaazhvaan Thirukkulam”





(MEANING):

Oh Dayaa Devi! Your Lord adorns always Sri Devi on His chest. In spite of it, His glories are derived from You alone. Knowledgeable elders compare Your flow to the flow of the mountain streams at Thirumalaa. Your floods are superior to the water falls of Thirumalaa although both of You share a lot of commonalities. The waterfalls at Your Lord's dhivya dEsam flow powerfully breaking both the banks and pushes away all debris and trees. They banish the sins of those, who bathe in them. They flow full stream even in the torrid summer. They never dry up. They flow on hills and dales with equal effectiveness. Oh Dayaa DEvi! Your pravAham touches both the banks and destroy the sins and PuNyams of ChEthanams, whose minds are easily confused by the Kali Purushan's mischief. Your pravaaham reaches every one effortlessly. Your pravAham does not discriminate between the chEthanams as the lofty and the lowly and mingles with them on an equal footing. Reminded by these unique attributes, the knowledgeable ones say that the mountain streams are like Your pravAhams instead of the other way around. The grandeur of Your Dayaa PravAham becomes self-evident from such statements by VivEkis.





SLOKAM 70

खिलं चेतो वृत्तेः किमिदमिति विस्मेर भुवनं
कृपे सिंह क्षमाभृत्कृत मुख चमत्कार करणम् ।
भरन्यास च्छन्न प्रबल वृजिन प्राभृत भृतां
प्रतिप्रस्थानां ते श्रुति नगर श्रृङ्गाटक जुषः ॥ ७० ॥

khilaM cheto vR^itteH kimidamiti vismera bhuvanaM
kR^ipe siMha xmaabhR^it.h kR^ita mukha chatmatkaara karaNam.h.
bharanyaasa chchanna prabala vR^ijina praabhR^ita bhR^itaaM
prati prasthaanaaM te shruti nagara shR^i~Ngaataka juShaH..70



“Ahobila Nrusimham Ugrasthambham”





(MEANING):

Oh Dayaa DEvi! Vedaas are like a big city. Just as all kinds of available for purchase at a big city, all kinds of Phalans (Iswaryam, Kaivalyam and Moksham) and the ways to gain them are shown by the Vedams. Those who wish to gain one or other of these Phalans undertake an upAyam and gain what they desire. In a big city, there are many roads. The junction between the four roads at the center of the city (Four-way junction) is the most important one in the big city. The Upanishath portions are that four way junction for the city of Vedams. Dayaa Devi! Your vaibhavam is eulogized by the Upanishaths. The sinners arrive at Your sacred feet saluted by the Upanishaths for protecting themselves against the wrath of Your Lord generated by their trespasses of Bhagavath Saasthrams. They recognize their helplessness (Aakinchanyam) as sinners with gigantic bundles of sins weighing them down. They are intent on seeking Your protection to save themselves. They cover their sins well with the cloth of BharanyAsam to offer them as NaivEdhyam to You. The moment the sinners take their first step towards You to perform their Prapatthi, You are ready to greet them with great affection. You are won over by the small effort of BharanyAsam on the part of even the worst sinners. You run towards them with great Vaaathsalyam. The knowledgeable ones and the simple folk watch this rush of Yours towards these sinners and wonder whether they are missing some thing. They wonder whether there is some thing out of step with Your thinking. They are stumped over Your response. In addition to these two sets of folks, the Lord of Thirumalaa is also filled with a sense of wonder about Your compassion that drives You to act this way. It is the common procedure in this world to cover offerings to kings and the King of all Kings, the Lord Himself, with a vasthram and hold these offerings on their heads for SamarpaNam. The Lord accepts chithrAnnams presented in this reverential manner. The ChEthanams cover their sins with the vasthram of BharanyAsam in a manner practised in the world so that You will be pleased to accept their offerings as the regular naivEdhyams. You swallow all their paapams with relish in response to the Prapatthi performed by them. Without their Prapatthi, their sins will not be destroyed.





SLOKAM 71

त्रिविध चिदचित्सत्तास्थेम प्रवृत्ति नियामिका
वृषगिरि विभोरिच्छा सा त्वं परैरपराहता ।
कृपण भरभृत् किङ्कुर्वाण प्रभूत गुणान्तरा
वहसि करुणे वैचक्षण्यं मदीक्षण साहसे ॥ ७१ ॥

trividha chidachitsattaasthema pravR^itti niyaamikaa
vR^iShagiri vibhorichchhaa saa tvaM parairaparahataa.
kR^ipaNa bharabhR^it.h ki~NkurvaaNa prabhuuta guNaantaraa
vahasi karuNe vaichaxaNyaM madIxaNa saahase..71

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“Vrusha Giri Vibhu”





(MEANING):

Oh Dayaa DEvi! There are three kinds of chEthanams (the nithya samsAris, the liberated ones and the nithya Sooris) and achEthanams (Prakruthy, Kaalam and Suddha Sathtvam). The inherent nature (Svaroopam/ Satthaa) of these three kinds of ChEthanams and achEthanams, their sustenance (sthEma) as well as their vyApAram (Pravrutthi) are ordained by You. You are their niyAmikai (Commander). Your sankalpam can not be interrupted by anyone (Parai: aparAhathaa). Those who recognize their powerlessness to undertake Bhakthi yOgam for Moksham choose Prapatthi yOgam. You take full responsibility to protect those helpless ones performing Prapatthi with full trust in You as their saviour. All the other kalyANa guNams of the Lord consider You as their great queen and serve You with joy (KimkurvANa prabhUtha guNANtharA:). You are ThiruvengadamudayAn's icchA sakthi. In the form of Dayaa Devi, You do not worry about the fruits of Your action and engage in chasing away the sorrows of the suffering chEthanams. With all these vaibhavams, You engage in a daring act. You overlook my fierce sins and cast Your auspicious glances on adiyEn (math yeeekshana saahasE vahasi) and accept my humble prapatthi to save me. This kind of daring act without concern for the consequences can not be initiated by anyone else. This demonstrates Your unique SaamarTyam (VaichakshaNyam)!





SLOKAM 72

वृषगिरि पतेर्हृद्या विश्वावतार सहायिनी
क्षपित निखिलावद्या देवि क्षमादि निषेविता ।
भुवन जननी पुंसां भोगापवर्ग विधायिनी
वितमसि पदे व्यक्तिं नित्यां विभर्षि दये स्वयम् ॥ ७२ ॥

vR^iShagiri pater.h hR^idhyaa vishvaavataara sahaayinI
xapita nikhilaavadhyaa devi xamaadi niShevita.
bhuvana janani puMsaaM bhogaapavarga vidhaayinI
vitamasi pade vyaktiM nityaaM bibharShi daye svayam.h..72

(MEANING):

Oh Dayaa DEvi! There are a lot of similarities between Yourself and Periya PirAtti (MahA Lakshmi). Periya PirAtti resides on Your Lord's chest and You reside in the mind of Your Lord. Periya PirAtti accompanies Your Lord in every incarnation of His and helps Him. You also stay with Your Lord in all His incarnations and assist Him. If there is no Dayaa



“ViswAthAra SahAyini”





(KaruNaa), there could not be any avathArams. PirAtti removes the sins of ChEthanams. The Paapams of ChEthanams run away from places, where You are present. PirAtti is worshipped in Her role as the Empress of the Lord by Kshamaa (BhUmi DEvi) and others. BhUmi DEvi (Kshamaa) stays under Your suzerainty and follows Your niyamanams. PirAtti is the Mother of the Universe. Oh Dayaa Devi! You serve as the Mother of the Universe also since You are responsible for the creation of the Universe. Periya Piratti confers MangaLams in this world and blesses us with Moksha anugraham in the other world. Oh DayA Devi! You play a similar role in this matter since the chEthanams gain MangaLams in this and the other world with Your power. Periya Piratti stays in Sri Vaikuntam with Her eternal auspicious ThirumEni. Her permanent abode of Srivaikuntam is totally devoid of TamO guNam. Oh Dayaa Devi! You volunteer to reside permanently in the hearts of righteous ones (Saadhus), which are completely free from TamO guNam. Thus there are many similarities between Yourself (Dayaa DEvi) and Periya PirAtti. adiyEn is inclined therefore to think that both of You have the same roopam and are one and the same Devi of the Lord at Sri Vaikuntam.

(COMMENTS):

Swamy Desikan cites Six points of similarity between Dayaa Devi and Periya PirAtti to state his claim that both have the same form at Sri Vaikuntam:

1. **Vrushagiri PathE: hrudhyA** = The Devi residing in the heart/mind of the Lord of Vrusha Giri
2. **ViSva avathAra SahAyinee** = One who assists Him in all of His avathArams
3. **Kshapitha nikhila avadhyA** = One who destroys all aparAdhams
4. **KshamAdhi nishEvithA** = One who is worshipped by guNams like forbearance (BhuMi Devi et al)
5. **Bhuvana Jananee** = The Mother of the Universe, Creatrix
6. **PumsAm bhOga apavargha vidhAyinee** = One who grants soubhAgyams here and hereafter.





SLOKAM 73

स्वयमुदयिनः सिद्धाद्याविष्कृताश्च शुभालयाः
विविध विभव व्यूहावासाः परं च पदं विभोः ।
वृषगिरि मुखेष्वेतेष्विच्छावधि प्रतिलब्धये
दृट विनिहिता निश्रेणिस्त्वं दये निज पर्वभिः ॥ ७३ ॥

svaya mudayinaH sidhdaadhyaa viShkR^itaascha shubhaalayaaH
vividha vibhava vyyuhaa vaasaaH paraM cha padaM vibhoH.
vR^iShagiri mukheSh.h veteSh.h vichchhaavadi pratilabdhaye
dR^iTa vinihitaa nishreNistvaM daye nija parvabhiH..73

(MEANING):

Oh Dayaa DEvi! Your Lord is resplendent in five forms: (1) as ArchaavathAran at various Dhivya dEsams; Among some of them, He shines in a self-manifested form (Svayam Vyaktha KshEthrams such as ThiruvEnkadam); In other dhivya dEsams, He manifests Himself in



“Gopura Darsanam– Subhaalayam”





response to the power of the penance of DevAs or Rishis (Kaanchipuram, Thiruvaheendhrapuram and Thiruvinnagar et al; these KshEthrums are known as Saiddham), Dhaivam and Aarsham. (2) He also appears in Vibhava avathArams such as Matsya-Koorma- Nrusimha-Raama-KrishNAdhi avathArams (3) He also appears in VyUha avathArams as VaasudEvan-SankarshaNan-Pradhyumnan and Aniruddhan (4) He resides as AntharyAmi Brahman in the heart cavities of the ChEthanams (5) Finally, He stays as Para VaasudEvan in Sri Vaikuntam.

Dayaa Devi! All these five manifestations are a direct result of Your anugraham. You serve as the well bound steps of a ladder named Dayaa for Your Lord to descend from His Supreme abode of Sri Vaikuntam and the chEthanams to climb the same ladder to reach Your Lord, the boon granting Kalpaka tree and pick the desired fruits from that divine tree. You are that ladder which facilitates this two way traffic. Your Lord descends through You to manifest Himself in His PanchAvathArams to bless the ChEthanams and be accessible to them. Some blessed chEthanams perform Prapatthi and climb up the ladder of Dayaa to ascend to Parama Padham.





SLOKAM 74

हितमिति जगद्दृष्ट्या क्लृप्तैरक्लृप्त फलान्तरैः
अमति विहितैरन्यैर्धर्मायितैश्च यदृच्छया ।
परिणत बहुच्छद्मा पद्मासहाय दये स्वयं
प्रदिशसि निजाभिप्रेतं नः प्रशाम्यदपत्रपा ॥ ७४ ॥

hitamiti jagad.h dhR^iShTayaa kluptair.h aklupta phalaantaraiH
amati vihitair.h anyair.h dharmaayitaischa yadR^ichchhayaa.
pariNata bahuchchhadmaa padmaa sahaaya daye svayaM
pradishasi nijaabhipretaM naH prashaamyad.h apatrapaa..74



“Maa Suchah”





(MEANING):

Oh Dayaa DEvi of Padhma SahAyan at ThiruvEnkatam! The ChEthanams accumulate PuNyams in many ways through their karmAs: (1) Buddhi Poorvam / PrAsankikam,(2) abuddhi poorvam / Aanushankikam and (3) Yaadhruccchikam. In the Buddhi Poorva janitha PuNyam, a ChEthanam digs a PushkaraNi, gives away the acquired wealth to BhagavAn and His BhAgavathAs driven either by its own instincts or guided by others (PrAsankikam); in abuddhi poorva punYam case, they perform good deeds without deliberate knowledge about them. Aanushankikam is the case, where the fruits of a kaimkaryam like fan kaimkaryam to a BhAgavathan reaches another Bhaagavathan sitting next to the one for whom the kaimkaryam was intended. The performer of this kaimkaryam is not aware of this auxiliary effect. The third category of PuNyam is accumulated when unintended acts happen at special, auspicious times. For instance, when a fisherman jumps into water in pursuit of his trade at a time without his awareness that it is a Mahaa puNya Kaalam like ardhOdhayam. He had no intention of accumulating puNyam but that puNyam comes his way in an accidental manner.

Oh Dayaa Devi! all the above puNyams will not be grand puNyams; they yield some insignificant phalans. Sambhandham with Your glances however leads to grander and everlasting phalans. Those phalans blessed by You make the beneficiaries perform the upAyams like Prapatthi and grants them whatever they seek all the way up to Moksham and ParipoorNa BrahmAnandham. After granting these phalans, your sorrow of not having come to their rescue earlier vanishes.





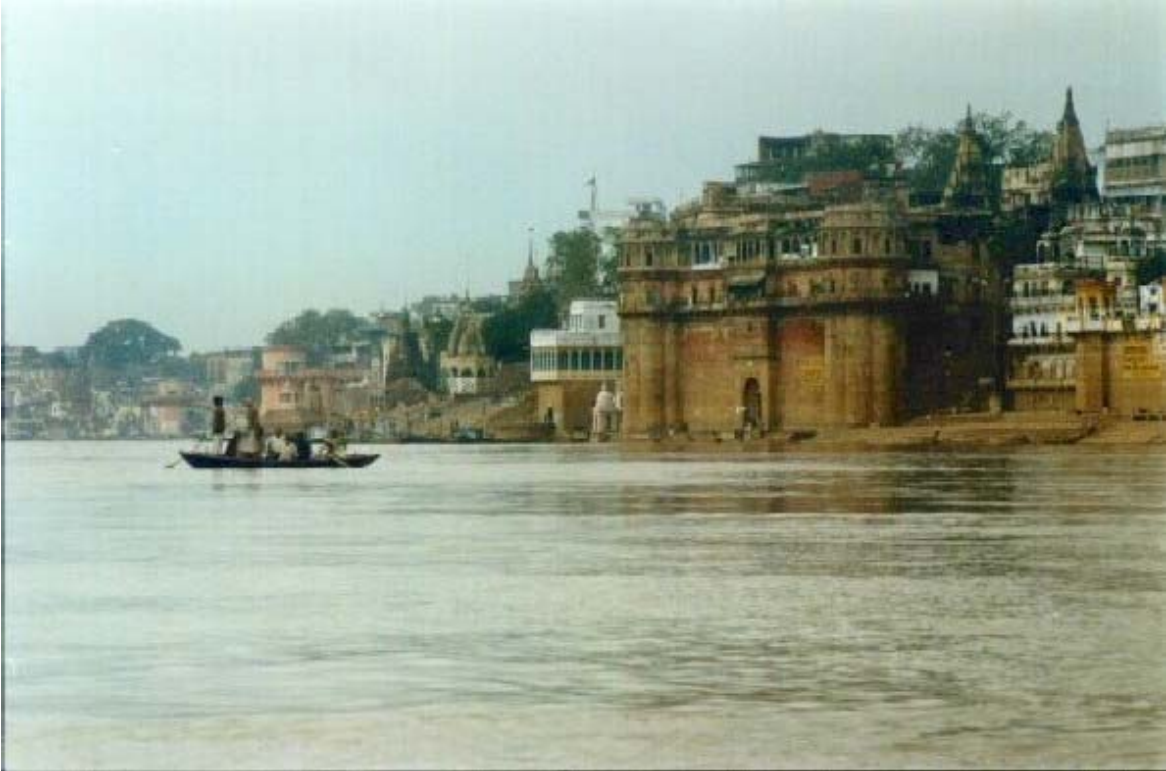
SLOKAM 75

अतिविध शिवैरैश्वर्यात्मनुभूथि रसैर्जनान्
अहृदयमिहोपच्छन्दैषामसङ्ग दशार्थिनी ।
तृषित जनता तीर्थस्नान क्रम क्षपितैनसां
वितरसि दये वीतातङ्का वृषाद्रि पतेः पदम् ॥ ७५ ॥

atividha shivair.h aishvaryaatma anubhuuthi rasairjanaan.h
ahR^idayam.h iha upachchhandhyaiShaaM asa~Nga dashaarthini.
tR^iShita janataa tiirthasnaana krama xapitainasaaM
vitarasi daye viitaata~Nkaa vR^iShaadri pateH padam.h..75

(MEANING):

The key words here are: “DayE! (Thvam) Vrushagiri PathE: padham vitharasi” (Oh Dayaa DEvi! You bless the prapannAs with the enjoyment of the sacred feet of Lord VenkatEsa). Dayaa Devi! You grant the grand wealth of Kaivalyam (AathmAvalOkanam or



“Theertha Snaana Kramam at Banaras”





enjoyment of the Aathma svaroopam), which is one grade bigger than the Iswaryam of Brahma, which is turn is one level larger than that of the wealth of MahEswaran (Lord Siva). You do not confer anyone of these categories of wealth as a boon out of full enthusiasm. Why is that so You grant these requested boons half-heartedly ? It is because these Iswaryams are not everlasting (Saasvatham). Moksha SaamrAjjyam is the only everlasting Iswaryam. You decide that they roam around the desired pastures for a while and then correct them to seek the everlasting Iswaryam that you can bless them with. You wait for them to lose interest in these fickle Iswaryams and once they recognize the asAram and the temporariness of these perishable Iswaryams, You bless them with the Jn~Anam to destroy their sins of anya devathA upAsanam and Bhaagavatha apachArams and motivate them to perform Prapatthi as Mumukshus (those desiring Moksham). Your hesitancy to grant them Moksham without Prapatthi is now removed and You grant Moksham to these PrapannAs without fear or favor (PakshapAtham and Saasthra Viruddham) The blessed ones become the fortunate ones to perform nithya Kaimkaryam at the holy feet of Your Lord. Oh Dayaa Devi! Who else can render such great assistance (MahOpakAram) except You ?





SLOKAM 76

वृषगिरि सुधा सिन्धौ जन्तुदये निहितस्त्वया
भव भय परीताप च्छित्त्यै भजन्नघमर्षणम् ।
मुषित कलुषो मुक्तेरग्रेसरैरभिपूर्यते
स्वयमुपनतैः स्वात्मानन्द प्रभृत्यनुबन्धिभिः ॥ ७६ ॥

vR^iShagiri sudhaa sindhau jantur.h daye nihitastvayaa
bhava bhaya pariitaapachchhityai bhajannaghamarShaNam.h.
muShita kaluSho mukteragresarairabhi puuryate
svayam.h upanataiH svaatmaananda prabhR^ityanu bandhibhiH..76

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“Vrusha Giri Sudha Sindhu”





(MEANING):

Oh Dayaa Devi! You decided to destroy the many fears of SamsAram (**Bhava bhaya pareetApam**) and the ensuing sufferings of the Jeevans. For this purpose, You plunge the suffering ChEthanam in the ocean of bliss known as ThiruvEnkatamudayAn at Vrusha Giri (**ThvayA Janthu: Vrusha Giri SudhA Sindhou nihitha:**). There is a snAnam prescribed in the SaasthrAs named agamarshaNam. When one performs this type of SnAnam in the holy waters, his sins are destroyed thoroughly and the previous tApams are chased away. Similarly, the ChEthanam which was immersed in the blissful ocean of SrinivAsan by You gets its taapams and Paapams removed through the performance of the act of Prapatthi. Oh Dayaa DEvi! You are the one, who performs the Prapatthi for the chEthanam. Until the chEthanam can enjoy the MokshAnandham at the end of its life on earth, You bless the chEthanam to enjoy some viSEsha anubhavams here itself. Two such special anubhavams are: (1) enjoyment of the Lord, who resides inside as AntharyAmi or indweller and (2) enjoyment of ArchAvathAra Moorthys and performing Kaimkaryams for them. You bless the Prapannan with many other visEsha anubhavams. These anubhavams here are like the retinue that goes ahead of the supreme MokshAnandham. How can one count the limitless upakArams that You perform for the Prapanna Jeevan ? It is impossible.





SLOKAM 77

अनितर जुषामन्तर्मूलेऽप्पाय परिप्लवे
कृतविदनघा विच्छिद्यैषां कृपे यम वश्यताम् ।
प्रपदन फल प्रत्यादेश प्रसङ्ग विवर्जितं
प्रतिविधिमुपाधत्से सार्धं वृषाद्रि हितैषिणा ॥ ७७ ॥



“Vrushaadhri HithaishiNan”





anitarajuShaam.h antarmuule.apyaaya pariplave
kR^itavid.h anaghaa vichchidhyaiShaaM kR^ipe yama vashyataam.h.
prapadana phala pratyadesha prasa~Nga vivarjitaM
pratividhim.h upaadhatse saardhaM vR^iShaadri hitaiShiNaa..77

(MEANING):

Oh DayA Devi! when a Prapannan, who never goes near anya dEvathAs (anitharajushAm) commits consciously an apachAram (antharmUIE apAya pariplavE api), You as a kind hearted and blemishless Devi of the Lord makes sure that the Prapatthi performed by him earlier does not become nullified. Out of Your sense of gratefulness for the Prapatthi performed, You (DayA DEvi) protect the chEthanam from falling into the hands of the agents of Yama dharma dEvan and place the ChEthanam instead at the sacred feet of Your Lord on Thirumalai (Yama vaSyathAm vicchidhya, yEshAm VrushAdhri hithaishiNA Saardham prathividhim upAdhathsE). Your Lord wishes for the hitham of all and You join with Him to remove any and all obstacles to Moksham through a PrAyascchittha Prapatthi as ParihAram (VrushAdhri hithaishiNA sArdham prapadhana phala prathyAdEsa prasanga vivarjitham prathividhim upAdathsE). This way, you and Your Lord remove any thing that will negate the phalan of Moksham arising from the prapatthi performed earlier. Oh Dayaa DEvi! without this mahOpakAram of Yours, how could the erring chEthanam would have been saved ?





SLOKAM 78

क्षणविलयिनां शास्त्रार्थानां फलाय निवेशिते
सुर पितृ गणे निर्वेशात् प्रागपि प्रलयं गते ।
अधिगत वृषक्ष्माभृन्नाथामकाल वशंवदां
प्रतिभुवमिह व्याचख्युस्त्वां कृपे निरुपप्लवाम् ॥ ७८ ॥

xaNa vilayinaaM shaastra artthaanaaM phalaaya niveshite
sura pitR^i gaNe nirveshaat.h praagapi pralayaM gate.
adhigata vR^iSha xmaa bhR^in.h naathaam.h akaala vashaMvadaaM
prati bhuvam.h iha vyaachakhyus.h tvaaM kR^ipe nirupaplavaam.h..78

(MEANING):

Oh Dayaa Devi! You stay together with ThiruvengadamudayaN always; not for a moment are You separated from Him (adhigatha Vrusha kshamAbhruth NaaTA). You are beyond the measurement by time (akAla vaSamvadhAm). Your activities are not stoppable by any one (nirupaplavAm ThvAm). SaasthrAs aver that karmAs like Yaagam, Homam, DhAnam grant phalans desired by the performer (karthA). When those KarmAs are completed, they lose their ability to exist further to grant additional phalans. They have fulfilled their duties and leave the stage as it were. For continuity, Oh Dayaa Devi, You have appointed dEvAs and Pithru groups (vargams) to bless the karthAs with phalans appropriate for their karmAs. It is possible that the life cycle of the dEvAs and the Pithrus might be ended before they complete their duties to grant the phalans to the karthAs. In that case, there is a vaccum in phalan granting. It is here the Saasthra Jn~Anis point out that You (Dayaa Devi) stand in their place as never failing representative and the gurantor (Prathinidhi and Jaameen) of those phalans for the performance of the Vaidhika karmAs. You are thus the ever present Prathinidhi for the assembly of dEvAs and pithru gaNams during and after PraLayam.





“Krupaa Naathan”

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SLOKAM 79

त्वदुपसदनादद्य श्वो वा महा प्रळयेऽपि वा
वितरति निजं पादाम्भोजं वृषाचल शेखरः ।
तदिह करुणे तत्तत्क्रीडा तरङ्ग परम्परा-
तर तमतया जुष्टायास्ते दुरत्ययतां विदुः ॥ ७९ ॥

tvad.h upasadanaad.h adya shvo vaa mahaa pralaye api vaa
vitarati nijaM paadaambhojaM vR^iShaachala shekharaH.
tadiha karuNe tattat.h kriiDaa tara~Nga paramparaa
tara tamatayaa juShTaayaaste duratyayataaM viduH..79



“Vrushaachala Sekharan”





(MEANING):

Oh Dayaa Devi! Your Lord at ThiruvEnkatam grants Moksham to those who perform Prapatthi to Him either today or tomorrow or during the time of deluge the fruits of that Prapatthi, which is His pair of lotus feet (**KaruNE! Thvath upAsanAth adhya svO vaa mahA praLayE api vaa VrushAchala sEkhara: nijam paadha ambhOjam vitarathi**). Performance of nithya, niravadhya kaimkaryam at those sacred feet is Moksham. These prapannAs are recognized by Your Lord as having performed SaraNAgathy to You. He can not disobey You. Therefore He grants Moksham without fail either today, tomorrow or later all the way upto the time of PraLayam. Some PrapannAs desire Moksham as soon as possible (**AarTa PrapannAs**); some desire Moksham a little later or at the time, when their body falls down (**dhрупtha prapannAs**). Your Lord, who is under Your control grants Moksham to these different categories of PrapannAs based on their wishes. Oh Dayaa Devi! You are like a huge river with cool waters to quench the samsAric taapams of SamsAris. You bring them under Your control, sport with them like the rhythmic sequence of waves of that river (**taranga paramparaa**) reaching its two banks so they can offer their worship to You. Some times these waves are big and noisy and at other times they are small and quiet (**Taranga Parmapara tarathamayaa jushDAYA:**). The prapannAs recognize the inevitability of being drenched by Your waves of dayaa (**durathyayathAm karuNaa lahari**).





SLOKAM 80

प्रणिहित धियां त्वत्संपृक्ते वृषाद्रि शिखामणौ
 प्रसृमर सुधा धाराकारा प्रसीदति भावना ।
 दृढमिति दये दत्तास्वादं विमुक्ति वलाहकं
 निभृत गरुतो निध्यान्ति स्थिराशय चातकाः ॥८० ॥

praNihita dhiyaaM tvat.h saMpR^ikte vR^iShaadri shikhaamaNau
 parasR^imara sudhaa dharaakaaraa prasiidati bhaavanaa.
 dR^iDhamiti daye dataasvaadaM vimukti valaahakaM
 nibhR^ita garuto nidyaayanti sthiraashaya chaatakaaH..80

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“Vrushaadhri Sikhaamani”

(MEANING):

Oh Dayaa Devi! Your Lord stands on top of Vrusha Giri as its crown jewel (DayE! Thavth samprukthE VrushAdhri SikhAmaNi iva). For those who meditate on Him there (PraNihitha dhiyAm), the waves from that dhyAnam spreads like a flood of nectar (prasumara sudhA dhArAkArA bhAvanA praseedhathi). This is for sure (ithi dhruDam). The dark rain bearing cloud (KaaLamEgam) on top of Vrusha Giri accompanied by You functions as a drenching downpour of Moksha Aanandham for the Yogis (ithi datthAsvAdham vimukthivalAhakam). These blessed Yogis (Bhakthi Yoga SaadhakAs) stand immobile and rooted in their dhyAnam and enjoying the Moksha sukham like the resolute chathakA birds enjoying their only food, the beams of the Moon. These Yogis of unwavering minds do not think of any god except You and are tranquil while awaiting the soothing bliss of Moksha Aanandham.





SLOKAM 81

कृपे विगतवेलया कृत समग्र पोषैस्त्वया
कलिज्वलन दुर्गति जगति काळमेघायितम् ।
वृष क्षिति धरादिषु स्थिति पदेषु सानुप्लवैः
वृषाद्रिपति विग्रहैर्व्यपगताखिलावग्रहैः ॥८१॥

kR^ipe vigatavelayaa kR^ita samagra poShaistvayaa
kali jvalana durgate jagati kaaLa meghaayitam.h.
vR^iSha xiti dharaadiShu sthiti padeShu saanuplavaiH
vR^iShaadripati vigrhair.h vyapagataakhilaa vagrahaiH..81



“Vrushaadhri Pathi”





(MEANING):

Oh Dayaa Devi! Inspired by Your command, the Lord of ThiruvEnkatam manifests Himself as ArchA Moorthys at different dhivya dEsams. Those divine forms of Your Lord are the nourishing rain bearing clouds for the people of this world. For this KaaLa mEgham to drench the world with all soubhAgyams, You are there to remove any obstacles such as Your Lord's anger over those who violate His injunctions (nigraha sankalpam of Your Lord). You make sure that His anugraha sankalpam is dominant in His archA moorthams. These archa forms of Your Lord are like the KaalamEgams roaming around the hills of ThiruvEnkatam, ThirumAlirumchOlai, Thiruneermalai et al. Just as the rainy season clouds need wind, thunder and lightning as accompaniments, Your Lord incarnates with His nithyasooris like AdhiSeshan, Garudan and VishvaksEnar as well as His five weapons. Similar to the rainy clouds rejuvenate the burnt out sections of fire swept forests, the archA ThirumEnis of Your Lord at the different dhivya dEsams come to the rescue of SamsAris scorched by the fire of Kali Purushan. These suffering samsAris, who had lost their vivEkam due to the merciless attacks of Kali Purushan get rid of the dominating TamO guNam and gain Saththva guNam to engage in Prapatthi anushtAnam for Moksha Siddhi. If one reflects on who is responsible for these blessings to the SamsAris, it becomes obvious that it is You, Dayaa Devi, who is responsible for these boons. Your Lord would not have taken these archAvathArams without the manifestation of Your anukampaa (KaruNai/Dayaa).





SLOKAM 82

प्रसूय विविधं जगत् तदभिवृद्धये त्वं दये
समीक्षण विचिन्तन प्रभृतिभिः स्वयं तादृशैः ।
विचित्र गुण चित्रितां विविध घोष वैदेशिकीं
वृषाचल पतेस्तनुं विशसि मत्स्यकूर्मादिकाम् ॥८२

prasuuya vividhaM jagat tadabhi vR^iddhaye tvaM daye
samIxaNa vichintana prabhR^itibhiH svayaM taadhR^ishaiH.
vichitra guNa chitritaaM vividha dhoSha vaideshikiiM
vR^iShaachalapateH tanuM vishasi matsya kuurmaadikaam.h..82

(MEANING):

Oh SrinivAsa KaruNE! Just as You are instrumental in persuading Your Lord to manifest in archaa ThirumEnis, You are also the cause behind His Vibhava avathArams like Mathsya, Koorma, Hamsa et al. You enter into those ThirumEnis and perform the avathAra kaaryams (Mathsya KoormAdhikAm VrushAchala pathE: tanum svayam viSasi). If there were to be no dayaa, there would be no reason for these vibhava avathArams to happen. Oh Dayaa Devi! You bless the jeevAthmAs with indhriyams and sareeram, when they stay in their immobile and helpless state during the PraLayam. Afterwards, You make them enjoy sukham and dukkham according to their Karmaas. Thus, You are the Mother of the universe with its infinite variety of charAcharams. All the sentient beings are Your children. It becomes Your duty to protect them. For this purpose of their rakshaNam, You enter into Your Lord's VibhavAvathAra ThirumEnis in the suddha sathvamaya form propelled by Your own sankalpam. Just like the Mathsyam, Koormam and Hamsam, You protect Your children thru looking at them, thinking about them and embracing them (TaadhRusai: abhivruddhayE sameekshaNa, vichinthana prabrudhibhi: kaaryENa). The fish is said to protect its little ones through looking at them; the tortoise through thinking about their infants from far way; the swans make sure that little ones gain nourishment through embracing them. Similarly in all these Suddha sathva maya vibhavAvathArams, You invigorate and nourish Your children with Your Dayaa.



“Matsyaavathaaram”





SLOKAM 83

युगान्त समयोचितं भजति योग निद्रारसं
वृषक्षितिभृदीश्वरे विहरण क्रमाज्जाग्रति ।
उदीर्णं चतुरर्णवी कदन वेदिनी मेदिनीं
समुद्धृतवती दये तदभिजुष्टया दंष्ट्रया ॥८३॥

yugaanta samayochitaM bhajati yoga nidraa rasaM
vR^iSha xitibhR^idiishvare viharaNa kramaajjaagrati.
udiirNa chaturarNavii kadana vediniiM mediniim
samud.h dhR^itavatii daye tad.h abhijuShTayaa daMShTrayaa..83

(MEANING):

Oh Dayaa Devi! The Parama Purushan, ThiruvengkadamudayAn engages in Yoga nidhrA during the time of PraLayam. Then, He is in a state of bliss closing His eyes and enjoying all



“Varaahaavathaaram”

His Iswaryams; at that time, He also contemplates about creating the world anew for His sport and the ways to turn the newly created brings into righteous paths in His LeelA VibhUthi. During PraLayam, all the four oceans unite and water is everywhere (udheerNa chathurarNavee kadanam) and BhUmi is stuck under one corner of PaathALam (lower world). Knowing the difficulties that BhUmi Devi is experiencing at this time, Oh Dayaa Devi, At this time, propelled by Your compassion, You wish to lift BhUmi Devi from the bottom of the ocean. For this purpose, You command Your Lord to take Varaaha avathAram and bring Her up with the help of His tusk and establish BhUmi Devi in Her wanted sTANam (DayE! mEdhineem tadhahijushtayA dhamshtrayA samuddhruthavavathee). The cause behind the VarAha avathAram of the Lord is celebrated in this sLOkam.





SLOKAM 84

सटा पटल भीषणे सरभसाट्टहासोद्भटे
स्पुरत्कृधि परिस्फुटद् भृकुटिकेऽपि वक्त्रे कृते ।
दये वृषगिरीशितुर्दनुज डिम्भ दत्त स्तना
सरोज सदृशा दृशा समुदिताकृतिर्दृश्यसे ॥८४ ॥

saTaa paTala bhiiShaNe sarabhasaaTTa haasodbhaTe
spurat.h kR^idhi parisphuTad.h bhR^ikuTike. api vaktre kR^ite.
daye vR^iShagiriishitur.h danuja Dimbha dattastanaa
saroja sadR^ishaa dR^ishaa samuditaakR^itir dR^ishyase..84

(MEANING):

This sLOkam salutes Sri NrusimhAvathAram and the role played by Dayaa Devi in this avathAram. During this avathAram, Sri Narasimha BhagavAn jumped out of the pillar in HiraNyan's sabhaa so that His devotees' statement will not become false. The Lord's leonine face looked fearsome with the manes / facial hair assembly (VakthrE saDApaDala bheeshaNE); the ear splitting laughter was fearsome and majestic (sarabhasa attahAsa udhbhaDE); the eye brows were moving violently displaying rage (parisphDath bhrUkuDikE sphurath kruthi). The anger was at the apachArams committed by HiraNya Kasipu towards His BhAgavathaa son. Amidst all this display of anger, the soft lotus like glances of DayA Devi was falling on the child BhAgavathan PrahAdhan and She was nursing him with Her breast milk and looked joyous. AgaDitha GaDanam (Union of polar opposites) was taking place there. The Lord was filled with rage and was ready to tear HiraNyan apart while Dayaa Devi was showing tender compassion towards Bhaktha PrahAdhan at the same time. DayA Devi assumed the role of the caring Mother to that child in distress. DayA Devi stayed in the two eyes of Her Lord and displayed anger with one eye and tenderness with the other.



“Nrusimhaavatharam”





SLOKAM 85

प्रसक्त मधुना विधि प्रणिहितैः सपर्योदकैः
 समस्त दुरितच्छिदा निगम गन्धिना त्वं दये ।
 अशेषमविशेषतस्त्रिजगदञ्जनाद्रीशितुः
 चराचरमचीकरश्चरण पङ्गजेनाङ्कितम् ॥ ८५ ॥

prasakta madhunaa vidhi praNihitaiH saparyodakaiH
 samasta duritachchhidaa nigama gandhinaa tvaM daye.
 asheSham.h avisheShataH trijagad.h a~njanaadrii shituH
 charaacharam.h achiikara sharaNa pa~Ngajena a~Nkitam.h..85

(MEANING):

Here the involvement of Dayaa DEvi in the Vaamana-Thrivikrama avathAram is saluted. Oh Dayaa Devi! You made it possible for every sentient and the insentient ones in the three worlds to be stamped by the lotus feet of the Lord of AnjanAdhri, ThiruvEnkadamudayaAn without partiality (DayE! Thvam AnjanAdhri Yeesithu: charaNa pankaja chara acharam aSEsham avisEshatha: angitham yeeSithu:). The contact with the Lord's sacred feet became possible for every being in the three worlds without discrimination (aSEsham thrijagath aviSEshatha: ankitham). The mark of the Lord's sacred feet was seen on every one of the sentients and insentients at that time. Swamy Desikan offers His salutation to those world-



“Vaamanaavatharam”

measuring feet this way: “Vidhi praNihithai: saparyaA udhakai: prasaktha madhunaA samastha dhurithacchidhA nigama gandhinA AnjanAdhri YeeSitu: charaNa pankajam”. These lotus soft feet of the Lord of Anjana Giri were washed with poojA theertham from the kamanDalu of Brahma Devan; they were generating nectar (honey); those sacred feet have the fragrance of the VedAs (Nigama ParimaLam). They resemble the beautiful lotus in softness. The world and its beings bore the mark of those lotus feet of the Lord as VaishNava Chinnam. Oh Dayaa Devi! The world and its beings realized then that they are the Sesham (liege) of Your Lord (Sarva Seshi). While using the destruction of the pride of MahA Bali, Oh Dayaa DEvi, You gained the glory of protecting all the beings of the world.





SLOKAM 86

परश्वथ तपोधन प्रथन सत्क्रतूपाकृत-
क्षितीश्वर पशु क्षरत्क्षतज कुङ्कुम स्थासकैः ।
वृषाचल दयाळुना ननु विहर्तुमालिप्यथाः
निधाय हृदये दये निहत रक्षितानां हितम् ॥ ८६ ॥

parashvatha tapodana prathana satkrutu upaakR^ita
xitiishvara pashu xarat.h xataja ku~Nkuma sthaasakaiH.
vR^iShaachala dayaalunaa nanu vihartum.h aalipyathaa
nidhaaya hR^idaye daye nihata raxitaanaaM hitam.h..86

(MEANING):

Oh Dayaa Devi! You commanded ThiruvEnkadamudayAn to incarnate as ParaSu Raaman. There is some thing unique about this avathAram. This avathAram is an AavEsa avathAram, where the Lord entered into the body of a blessed chEthanam. In this avathAram, the Lord destroyed evil kings. ParaSurAman used His axe to destroy these kings. Oh Dayaa Devi! Common folks may wonder as to how You as Dayaa DEvi can put up with these cruelties. This is understood by the knowledgeable ones this way without any conflict : The war that ParaSu Raaman had with the kings is akin to a Yaagam. The animals sacrificed in that Yaagam were the KshathriyAs, who misbehaved. They died at the hands of ParaSu Raaman and attained veera svargam after their sins were wiped out. Your Lord killed the offending Kings through ParaSu Raaman, cleansed them of all their paapams and enabled them to attain Sathgathy Oh Dayaa



“BhaargavaRamaavatharam”





Devi! This is an auspicious act befitting You. He covered You with the saffron paste (the King's blood) and sported with You. The fight of ParaSu RAman is described as an act of KaaruNyam by the DayALu of ThiruvEnkatam at the behest of Dayaa Devi: “VrushAchala dayALunA nihatha rakshithAnAm hitham hrudhayE nidhAya viharthum ParaSvaTa tapOdhana pratana sath Krathu”. That war to mete out justice is saluted as an auspicious Yaagam (Sath Krathu).

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SLOKAM 87

कृपे कृत जगद्धिते कृपण जन्तु चिन्तामणे
रमा सहचरं तदा रघु धुरीणयन्त्या त्वया ।
व्यभज्यत सरित्पतिः सकृदवेक्षणात् तत्क्षणात्
प्रकृष्ट बहु पातक प्रशम हेतुना सेतुना ॥ ८७ ॥

kR^ipe kR^ita jagadh hite kR^ipaNa jantu chintaamaNe
ramaa sahacharaM tadaa raghu dhuriiNayantyya tvayaa.
vyabhajyata saritpatiH sakR^idavexaNaat.h tatxANaat.h
prakR^iShTa bahu paataka prashama hetunaa setunaa..87

(MEANING):

Here Sri RaamAvathAram is saluted. Oh Dayaa DEvi! You are celebrated for Your impartiality. Without making any discrimination, You shower Your compassion on the lowly and the lofty ones. You are like the ChinthAmaNi rathnam that grants all the boons in that You fulfill all the desires of those, who have performed SaraNAgathy at Your sacred feet. When the world suffered from the evil acts of RaavaNan, You commanded Your Lord at ThiruvEnkatam to incarnate with SithA PirAtti as Raamachandran, the son of DaSaraTan of AyOdhyaa. As Raaman, You destroyed RaavaNan and his retinue. The world became happy. The impact of Your avathAra kaaryam as Raaman did not stop after the avathAram ended. The fallout from RaamAvathAram lasts even today. You blessed the world with the Raama Sethu, the darsanam of which once destroys all of our sins instantly (sacruth avEkshaNATH tath kshaNATH prakrushta Bahu pAthaka praSama hethu). Oh Dayaa Devi! The MahOpakAram of Yours is lasting beyond the time of RaamAvathAram and is blessing every one with the Raama Sethu darsanam.



“Raamaavatharam”





SLOKAM 88

कृपे परवतस्त्वया वृष गिरीशितुः क्रीडितं
जगद्धितमशेषतस्तदिदमित्थमर्थाप्यते ।
मदच्छल परिच्युत प्रणत दुष्कृत प्रेक्षितैः
हत प्रबल दानवैर्हलधरस्य हेला शतैः ॥ ८८ ॥

kR^ipe paravatas.h tvayaa vR^iSha giriishituH kriiDitaM
jagadhitaM sheShatas.h tadidam.h ittham.h arthaapyate.
madachchhala parichyuta praNata duShkR^ita prexitaiH
hata prabala daanavair.h haladharasya helaa shataiH..88

(MEANING):

This sLOkam celebrates BalarAmAvathAram and sheds light on the links of that avathAram with Dayaa Devi. Oh KrupE! Your Lord is totally under Your influence (Thvayaa Paravatha:). You made Him take the avathAram of BalarAman, the elder of KrishNan. BalarAman had a plough as His weapon. He took on the habit of the kings and became accustomed to drinking Madhu. He acted also as one who was under the influence of that Madhu. For consumers of Madhu, things are not recognizable in their true form. That is a defect induced by intoxication. BalarAman used that as an excuse for not reacting to the dhOshams of the devotees. BalarAman in this context was unable to see the MahAparAdhams of even serious offenders like DuryOdhanan. He did kill the arrogant Pilampaasuran, who troubled the world. BalarAman performed many such heroic acts. Those acts including His drinking of Madhu appear to have caused only auspiciousness to the world. The truth here is that any act performed by Your Lord as per Your command ends up ultimately as producing auspiciousness (Thvayaa Paravatha: Vrushagiri YeeSihtu: kreetitham aSEshatha: Jagath hitham ithi arTApayathE).



“Balaraamaavathaaram”





SLOKAM 89

प्रभूत विबुधद्विषद्भरण खिन्न विश्वंभरा-
भरापनयनच्छलात् त्वमवतार्य लक्ष्मीधरम् ।
निराकृतवती दये निगम सौध दीप श्रिया
विपश्चिद्विगीतया जगति गीतयाऽन्धं तमः ॥ ८९ ॥

prabhuuta vibudha dviShad.h bharaNa khinna visvaMbharaa
bhara apanayanachchhalaat.h tvam.h avataarya laxmiidharam.h.
niraa kR^itavatii daye nigama saudha diipa sriyaa
vipaschit.h avigiitayaa jagati giitayaa.andhaM tamaH..89

(MEANING):

This sLOkam celebrates the MahOpakAram of Dayaa DEvi during KrishNAvathAram. Oh Dayaa Devi! The burden of supporting the powerful foes of DevAs, Viz., asurAs was unbearable for BhUmi Devi and She grieved over this situation (PrabhUtha viBhudha dhvishadh bharaNa khinna ViswambarA). Oh Dayaa DEvi! You made the sankalpam to lighten the load of BhUmi Devi and for that purpose ordered Your Lord at Thirumalai to take on the avathAram of KrishNa to sport in the shepherd colony (ViSvambarA bhara apanayana cchalAth Thvam Lakshmidharam avathArya). Through that act of commanding Your Lord to appear as KrishNa, You performed the great UpakAram of the birth of Bhagavath Geethai to chase away the intense darkness of ajn~Anam that surrounded the world. The Geethai serves as the bright lamp, whose lustre originates from the grand mansion of the VedAs (nigama soudha Dheepa Sriyaa) and is saluted unanimously by the learned ones as the light that banishes the darkness of nescience in this world. The auspicious lamp of Bhagavath Geethai (akaNDa dheepam/ NanthA Thiru ViLakku) and the reassuring Charama sLOkam there in explains the greatness of Prapatthi to remove our samsAric sufferings once and for all. Oh Dayaa DEvi! This MahOpakAram was made possible by You!



“Krishnaavathaaram”





SLOKAM 90

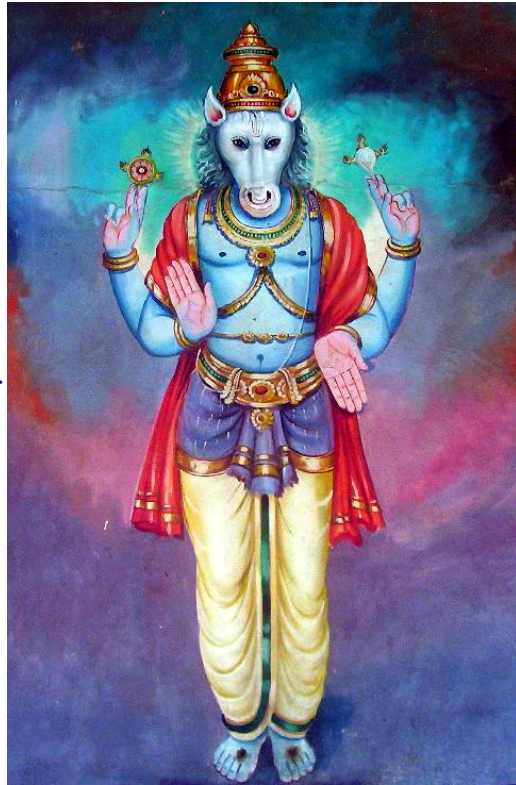
वृषाद्रि हय सादिनः प्रबल दोर्मरुत्प्रेङ्खितः
त्विषा स्पुट तटिद्गुणस्त्वदवसेक संस्कारवान् ।
करिष्यति दये कलि प्रबल घर्मानिर्मूलनः
पुनः कृत युगाङ्कुरं भुवि कृपाण धाराधरः ॥९० ॥

vR^iShaadri haya saadinaH prabala dormarut.h pre~NkhitaH
tviShaa spuTa taTid.h guNastvadavaseka saMskaaravaan.h.
kariShyati daye kali prabala gharma nirmuulanaH
punaH kR^ita yugaa~NkuraM bhuvI kR^ipaaNa dhaaraadharaH..90

(MEANING):

This sLOkam relates to Kalki avathAram. Swamy Desikan recognizes the Lord of Thirumala as “Haya Saadhina:” and celebrates the sahAyam (assistance) given by Dayaa Devi in this tenth and last avathAram of the Lord. This avathAram takes place at the end of Kali Yugam and ushers in the noble Krutha Yugam, where Dharmam stands firmly on its four legs. Swamy Desikan salutes Dayaa Devi as the cause for this avathAram.

At the end of Kali Yugam, only sinners will be populating this earth. At that time, Dayaa Devi commands the Lord of ThiruvEnkatam to manifest as Kalki avathAram to lighten the load of the universe. Kalki BhagavAn rides on a white horse, carries a glittering sword, destroys the sinners left and sets the stage for the onset of the noble Krutha Yugam. The sword that Kalki BhagavAn carries is dipped in dayaa to destroy the evil ones and to pave the way through that act to make them attain sathgathy. The Sword in the hand of Kalki is like a cloud. When that sword associates with Dayaa DEvi, it is like the sword drinking the water of compassion. Kalki BhagavAn’s sword-wielding hand is like a roaring



“Kalki Avatharam”





wind that pushes the rain-bearing cloud. When the sword swirls in Kalki BhagavAn's hands, its radiance falls on all directions. That spreading of the lustre of the sword is like the travel of lightning in all directions. That sword 's movements drenches the world with the rain of Dayaa. Those who get killed by the sword of the BhagavAn reach sathgathy and are rid of their sins. Through this act of destructon of the sinners, all the SamsAra tApams are banished. After the sword of the BhagavAn destroys Kali dhOshams, the scene is set for the dawn of the most auspicious Krutha Yugam. Dharmam will thrive then. Oh Dayaa DEvi! You make Lord SrinivAsan take the Kalki avathAram thus and assist Him at the end of this Yugam.





SLOKAM 91

विश्वोपकारमिति नाम सदा दुहानाम्
अद्यापि देवि भवतीमवधीरयन्तम् ।
नाते निवेशय वृषाद्रिपतेर्दये त्वं
न्यस्त स्व रक्षण भरं त्वयि मां त्वयैव ॥ ९१ ॥

visvopakaaram.h iti naama sadaa duhaanaam.h
adhyaapi devi bhavatiim.h avadhiirayantam.h.
naate niveshaya vR^iShaadri pater daye tvaM
nyasta sva raxaNa bharaM tvayi maaM tvayaiva..91

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“Visvopakaaran”





(MEANING):

In this sIOkam, Swamy Desikan prays to Dayaa Devi to forgive his trespasses even after performing Prapatthi to Her and begs Her to overlook them and place him at the sacred feet of Her Lord. Oh Dayaa Devi! So far, You have been blessing adiyEn with all kinds of soubhAgyams corresponding to my requests to You. Knowing this, adiyEn has performed prapatthi at Your feet and left the burden of my protection to You. adiyEn does not have the total independence even if I have performed Prapatthi. You have done the Bhara NyAsam through me and accepted the burden of my protection. Even after that gracious anugraham of Yours, adiyEn does not pay attention to You and think of Your MahOpakAram. adiyEn continues to ignore Bhagavath Saasthrams and that is tantamount to insulting You. Oh Dayaa DEvi! Please forgive all of these past offenses, prevent me from making future apachArams and place me at the sacred feet of Your Lord, who has incarnated as SrinivAsan at Thirumala (Thvayi nyastha sva rakshaNa bharam Maam Thvam NaaTE nivEsaya). Here, Swamy Desikan salutes Dayaa DEvi as “Visva UpakAram sadhA dhuhAnam Bhavatheem” (As the DEvi, who helps the Universe always with the milk of Her Dayaa).





SLOKAM 92

नैसर्गिकेण तरसा करुणे नियुक्ता
निम्नेतरेऽपि मयि ते विततिर्यादि स्यात् ।
विस्मापयेद् वृषगिरीश्वरमप्यवार्या
वेलातिलङ्घन दशेव महाम् बुराशेः ॥९२ ॥

naisargikeNa tarasaa karuNe niyuktaa
nimentare.api mayi te vitatir.h yadi syaat.h.
vismaapayed.h vR^iShagiriisvaram.h api avaaryaa
velaatila~Nghana dasheva mahaam buraasheH..92



“VrishagirIswaran”





(MEANING):

Oh Dayaa Devi! Your eagerness to reach Your adiyArs flows like a mighty flood. This is an intrinsic and spontaneous nature of Yours. That speed to respond will make Your Dayaa PravAham a mighty one. This auspicious flood can not be stopped by anyone and will reach the low lands and high lands with equal ease. AdiyEn is like the hard to reach high land. Even after performing Bhara NyAsam at Your sacred feet, adiyEn commits all kinds of aparAdhams due to the sambhandham with my body. adiyen is full of ego thinking that I am a powerful man. That makes me a hard to access high land that is unfit for the drenching by Your dayaa pravAham. In spite of these difficulties, Your merciful flood that can not be stopped by any thing will reach me. That pravAham will remove my aparAdhams by a suitable Praayascchittham and make me pure to enjoy Moksha Sukham. Your Lord standing on top of the ThiruvEnkatam hills will watch the wonder that You perform. He is overwhelmed at the sight of the miracles that You perform like the floods during PraLayam, which reach everywhere (Mahaa ambhurAsE: avAryA vEIA adhilanghana daSA iva). How can adiyEn adequately describe the vaibhavam of Yours that astonishes even Your own Lord ?





SLOKAM 93

विज्ञात शासन गतिर्विपरीत वृत्या

वृत्रादिभिः परिचितां पदवीं भजामि ।

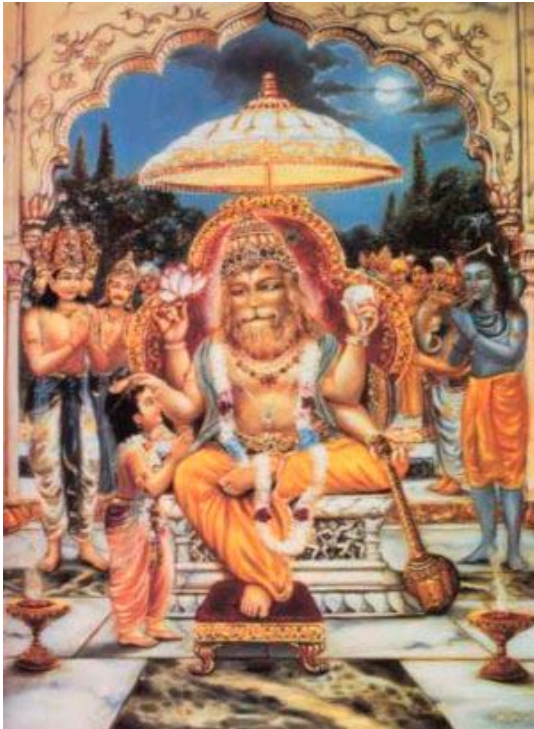
एवंविदे वृषगिरीश दये मयि त्वं

दीने विभोः शमय दण्ड धरत्व लीलाम् ॥९३

vij~naata shaasana gatir.h vipariita vR^ityaa
vR^itraadibhiH parichitaaM padaviiM bhajaami.
evaM vide vR^iShagiriisha daye mayi tvaM
diine vibhoH shamaya daNDa dharatva liilaam.h..93

(MEANING):

Oh Dayaa Devi! Bhagavath sAsthras clearly spell out the karmAs to be performed and the karmAs to be rejected. They also elaborate on the punishments meted out to perform KarmAs that are prohibited and for abandonment of the karmAs that should be done without fail. adiyEn does know about these Saasthras and yet adiyEn travels on a dangerous path



“DhaNDadharathva Leela- After HiraNya SamhAraM”

that will certainly provoke Your Lord's anger. adiyEn is following the path of the Lord's enemies, VrutthAsuran, HiraNyan and SisupAlan. adiyEn is aware that the punishments due to one who deliberately commits apachArams compared to the one who unconsciously trespasses Bhagavath Saasthras. Your Lord is obligated to punish adiyEn without being impartial. Oh Dayaa DEvi! You must plead for me with Your Lord and save me from being punished (yEvam vidhE dheenE Mayi VibhO: DhaNDadharathva leelAm Thvam Samaya) although adiyEn deserves those punishments. You must recommend appropriate PrAyascchittha Prapatthi and remove the paapams accumulated from conscious violation of Bhagavaan's niyamanams. His own SaasthrAs say that one's paapams acquired from conscious transgressions will be removed by the performance of suitable Praayascchittha Prapatthi.





SLOKAM 94

मा साहसोक्ति घन कञ्चुक वञ्चितान्यः
पश्यत्सु तेषु विदधाम्यतिसाहसानि ।
पद्मासहाय करुणे न रुणत्सि किं त्वं
घोरं कुलिङ्ग शकुनेरिव चेष्टितं मे ॥९४ ॥

maa saahasokti ghana ka~nchuka va~nchitaanyaH
pashyatsu teShu vidadhaamyati saahasaani.
padmaa sahaaya karuNe na ruNatsi kiM tvaM
ghoraM kuli~Nga shakuneriva cheShTitaM me..94

(MEANING):

Oh Dayaa Devi! adiyEn preaches to others and emphasize to them that they should not engage in terrible acts that are against Bhagavath Saasthras. After performing upadEsam to the others, adiyEn engages in these shameful acts right in front of them. adiyEn adorns the kavacham of UpadEsam, cheat the others and follow the path opposite to that of my upadEsam. My act is like that of the Kulinga bird, which warns other birds not to engage in dangerous acts and yet what does this bird do? When the lion yawns before sleeping and has its cavernous mouth open wide, the Kulinga bird dashes in and tries to pull out the pieces of meat stuck to the teeth of the lion. Any moment, the bird runs the risk of being killed by the closing mouth of the lion. Oh Dayaa Devi! adiyEn thinks that it is Your duty to prevent me from performing such dangerous acts that I preach against. Why are You watching over my destructive behavior without intervening? You must come to my rescue and send me forward on the righteous path.



“kulinga sakunam”





SLOKAM 95

विक्षेपमर्हसि दये विपलायितेऽपि
व्याजं विभाव्य वृषशैल पतेर्विहारम् ।
स्वाधीन सत्त्व सरणिः स्वयमत्र जन्तौ
द्राघीयसी दृढतरा गुण वागुरा त्वं ॥९५॥

vixepam.h arhasi daye vipalaayite.api
vyaajaM vibhaavya vR^iShashaila pater.h vihaaram.h.
svaadhiina satva saraNiH svayamatra jantau
draaghiiyasii dR^iDhataraa guNa vaaguraa tvaM..95

(MEANING):

Oh Dayaa DEvi! You must act as a net to throw at me and catch me and deliver me to the sacred feet of Your Lord, ThiruvEnkadamudayAn. adiyEn is roaming every where enjoying



“catching with net”





the transient worldly “sukhams” and piling up my sins. In this matter, adiyEn is like a wild animal, which roams uncontrollably. You must bless me so that Sathva GuNam becomes ascendant in me. You alone have the power to stop my destructive modes of behaviour. You should bring Your Lord to places where adiyEn roams by tricking Him to think that He is arriving there for an enjoyable sport. Oh Dayaa DEvi! You must serve as the tight net of a hunter to catch wild birds and animals. You alone are powerful to catch in Your net all big and small animals. You are the One who stands firm to overpower us even if we accumulate huge amounts of sins. Therefore, You must catch me and place me at the sacred feet of Your Lord and make Your Lord happy over the changes that You have created in adiyEn. You must bless me with all the soubhAgyams.





SLOKAM 96

सन्तन्यमानमपराधगणं विचिन्त्य
त्रस्यामि हन्त भवतीं च विभावयामि ।
अहाय मे वृषगिरीश दये जहीमाम्
आशीविष ग्रहण केलि निभामवस्थाम् ॥९६ ॥

sanatanya maanam.h aparaadhagaNaM vichintya
trasyaami hanta bhavatiiM cha vibhaavayaami.
ahnaaya me vR^iShagiriisha daye jahiimaam.h
aashiiviSha grahaNa keli nibhaam.h avasthaam.h..96

(MEANING):

Oh Dayaa DEvi! adiyEn is frightened about the continued accumulation of huge bundles of my sins as I think about the harm that they are creating for me (samtanyaMANam aparAdha gaNam vichinthya thrasyAmi). AdiyEn thinks of You at the same time as my saviour (Bhavatheem cha vibhAvayAmi). What a wonder! adiyEn accumulates paapams and follow it up with the performance of PrAyascchittha Prapatthi. This cycle goes on. This is indeed a foolish act. Oh Dayaa Devi! Please chase away quickly these dangerous acts of mine, which are like that of the snake charmer playing with his poisonous snakes (AaSee visha grahaNa kELi nibhAm imAm mE avasTAm ahnAya jahi). The snake charmer plays with his snakes. Some times, they are fast and bite him. He uses antidotes, recovers and resumes his foolish ways. He gets bitten once again and the cycle goes on like my committing trespasses and performing parihArams like PrAyascchittha Prapatthis. This is a dangerous habit. Oh Dayaa Devi! You must save me from these self destructive acts.



“Playing with a snake”





SLOKAM 97

औत्सुक्य पूर्वमुपहृत्य महापराधान्
मातः प्रसादयितुमिच्छति मे मनस्त्वाम् ।
आलिह्य तान् निरवशेषमलब्ध तृप्तिः
ताम्यस्यहो वृषगिरीश धृता दये त्वम् ॥९७ ॥

autsukya puurvam.h upahR^itya mahaaparaadhaan.h
maataH prasaadayitu michchhati me manastvaam.h.
aalihya taan.h nirava sheShamalabdha tR^iptiH
taamyas.h yaho vR^iShagiriisha dhR^itaa daye tvam.h..97



“Thirumalaiappangopuram”





(MEANING):

Oh Mother Dayaa DEvi! As Your son, adiyEn wants to please You and wants to present You with enjoyable food. adiyEn has only one food to offer You. That is the assembly of sins that adiyEn abundantly has. adiyEn brings that huge amount of “food” for Your consumption and You gladly swallow them in a gulp. Your appetite is not quenched. You look as though You do not have enough food and appear famished. Your Lord, the possessor of all Iswaryams is standing next to You and supports You. It is a wonder that You stand hungry inspite of all the food available to You. Clearly, Your capacity to swallow all the sins exceeds the available sins. There is no fear about Your capacity to swallow any amount of sins that Your PrapannAs bring to You Not only do You banish all of our sins at the time of Prapatthi but You remove additional sins through the performance of PrAyascchittha Prapatthi. Moved by the simple upAyam of Prapatthi performed by adiyEn, You consider all the MahOpakArams done by You as insignificant. You continue to think thereafter that You have not done enough for me. Admirable indeed is Your mind set!





SLOKAM 98

जह्यात् वृषाचल पतिः प्रतिघेऽपि न त्वां
घर्मोपतप्त इव शीतलतामुदन्वान् ।
सा मामरुन्तुद भरन्यसनानुवृत्ति
तद्वीक्षणैः स्पृश दये तव केळि पद्मैः ॥९८ ॥

jahyaat.h vR^iShaachala patiH pratighe.api na tvaam
gharmopatapta iva shiitaLaataam.h udanvaan.h.
saa maamaruntuda bharanyasana anuvR^itti
tadviixaNaiH spR^isha daye tava keli padmaiH..98

(MEANING):

Oh Dayaa Devi! During the Summer the surface of the sea water will be hot. Even then the natural coolness of the water below will never leave it. Similarly, when PrapannAs deliberately accumulate sins, the Lord of Thirumalai gets angry. You are next to Him and He can not ever be without You. When He gets angry over the PrapannAs, You (Dayaa DEvi) keep a low profile. Next, You persuade Him to mete out a lighter punishment or encourage a



“Gopuram during the day”





PrAyascchittha Prapatthi to be done by the Prapannan to eliminate the new sins and to remove Your Lord's anger. Then You resume Your prominent profile. You will not tolerate one thing however (i-e) Prapannan who has already done Prapatthi once for Moksham repeating that upAyam. Oh Dayaa Devi! You must bless me and shower Your KaruNA kadAkshams on adiyEn. You must facilitate Your Lord's majestic KatAkshams to fall on adiyEn. Those kadAkshams are of a cool nature like the lotus that You hold in a sportive manner in Your hand. You must use Your merciful glances to touch adiyEn's mind and body to reduce the SamsAric heat that adiyEn suffers from.





SLOKAM 99

दृष्टेऽपि दुर्बलधियं दमनेऽपि दृप्तं
स्नात्वाऽपि धूळिरसिकं भजनेऽपि भीमम् ।
बद्ध्वा गृहाण वृषशैल पतेर्दये मां
त्वद्धारणं स्वयमनुग्रह शृङ्गलाभिः ॥९९॥

dR^iShTe.api durbala dhiyaM damane.api dR^iptaM
snaatvaa.api dhuulirasikaM bhajane.api bhiimam.h.
baddhvaa gR^ihaaNaa vR^iShashaila paterdaye maam
tvadvaaraNaM svayam.h anugraha shR^i~NgalaabhiH..99

(MEANING):

Oh DEvi of ThiruvEngadamudayaN! Elephants enter some times into a stage of rut and act wildly. It will discard food in that state; it will resist the goadings of the trainers tool (Maavetti/ ankusam) and continue to do what it wants. When the trainer gives it a good bath in the river and keeps it clean, the elephant in rut would throw dust all over itself and become dirty. When the trainer comes near with good food to consume, it will reject the food and try to harm him. The proper way to control this elephant in the fearsome state of rut is to bind it to a pillar with strong iron chains until the state of ill health passes over. Oh Dayaa Devi, adiyEn who performed BharanyAsam to You is like this wild elephant running around in an uncontrollable state. adiyEn comprehends the meanings of Saasthrams and yet do not follow the sadhupadEsams. Even if adiyEn receives punishments for my misconduct, adiyEn does not stay away from repeating them. The old vaasanaais do not leave me even if the righteous ones try to correct my undesirable and harmful ways. You must bind me therefore with the chains of Your anugraham, control me, bring me back to my senses and grow my Jn~Anam and Bhakthi.



“In Charriot”





SLOKAM 100

नातः परं किमपि मे त्वयि नाथनीयं
मातर्दये मयि कुरुष्व तथा प्रसादम् ।
बद्धादरो वृषगिरि प्रणयी यथाऽसौ
मुक्तानुभूतिमिह दास्यति मे मुकुन्दः ॥ १०० ॥

naataH paraM kimapi me tvayi naathaniyaM
maatar.h daye mayi kuruShva tathaa prasaadam.h.
baddhaadaro vR^iShagiri praNayii yathaa.asau
muktaanu bhuutim.h iha daasyati me mukundaH..100

(MEANING):

Oh Dayaa Devi serving as the Mother of the whole Universe and its beings! adiyEn was immersed in SamsAra BhOgams and had lost my directions. You had compassion for me and blessed me with Jn~Anam. You kindled my desire in securing Moksham. You actuated my Prapatthi at Your sacred feet. adiyEn has no doubt now about Moksham at the end of this life. There is nothing adiyEn needs to do for gaining Moksham. There is only one thing adiyEn needs Your anugraham (i.e.), adiyEn's longing for the Lord of ThiruvEnkadam should grow forever. You should bless adiyEn to enjoy the MokshAnandham enjoyed by the MukthAs at Sri Vaikuntam right here at Thirumala under His sacred feet. Oh Dayaa Devi! You should stand in the front to make this happen. Only If You decide in favor of this humble request of mine, this wish of mine will get fulfilled. There is nothing else more important for me to seek from You. Please bless adiyEn with this anugraham.



“Padmavathi”

(COMMENTARY):

Swamy Desikan is requesting for the blessings of Sarva dEsa, sarva kaala, sarva avasthOchitha, sarva vidha kaimkaryams to the Lord of Thirumala catalyzed by Dayaa DEvi. In the spirit of Swamy





NammAzhwAr's famous paasuram of "Ozhivil Kaalamellam". Swamy Desikan wishes to follow the foot steps of Swamy NammAzhwAr and stay close to the Thiruvadis of Lord SrinivAsan and serve Him in a blemishless manner for all the times to come without interruption. The Lord of ThiruvEnkatam makes Himself available to us in His SubhAsrayam form, which is both auspicious and within reach of meditation and enjoyment. He becomes available to us in this easy manner because of His Dayaa Devi's intercession. Hence Swamy Desikan prays to bless him with the boon of nithya Kaimkaryam at Thirumala for the rest of his days here.





SLOKAM 101

निःसीम वैभव जुषां मिषतां गुणानां
स्तोतुदये वृषगिरीश गुणेश्वरीं त्वाम् ।
तैरेव नूनमवशैरभिनन्दितं मे
सत्यापितं तव बलादकुतो भयत्वम् ॥ १०१ ॥

niHsiima vaibhava juShaaM miShataaM guNaanaaM
stotur.h daye vR^iShagiriisha guNeshvariM tvaam.h.
taireva nuunam.h avashair.h abhinanditaM me
satyaapitaM tava balaa dakuto bhayatvam.h..101

(MEANING):

Oh Dayaa Devi! Your Lord has many auspicious guNams such as Jn~Anam, Balam, Veeryam, Sakthi et al. These guNams have limitless Vaibhavams. As adiyEn eulogizes You, those guNams are watching me with open eyes wondering why they are not the object of my adulation. They are nonplussed about adiyEn not focusing on them. adiyEn's choice to focus my attention on You alone is deliberate. You are the queen of all the other kalyANa guNams of Your Lord (Thvam GuNa Iswari). They can not ever match the magnitude and quality of Your help. That is why adiyEn praised You alone instead of the other guNams. It is natural for those rejected guNams to get angry at me and for me to be afraid. adiyEn does not however experience any fear from them thanks to Your Balam supporting by me. The true feelings of the other guNams are: "Oh Dayaa GuNam! We recognize You as our Empress. Without You, we can not be of use to the chEthanams. You are hence our fundamental cause for being We. We understand this reality clearly. Any praise of You is equivalent to watering the root of a plant so that the branches above will be nourished. We recognize devotee's praise of You as the kaimkaryam for us as well". Swamy Desikan states that the GuNams other than Dayaa are pleased with his praise of Dayaa Devi, their Empress and congratulate him on his daring initiative. Swamy says that the backing of his position by the other guNams has removed any fear that he might have had.





SLOKAM 102

अद्यापि तद् वृषगिरीश दये भवत्याम्
आरम्भ मात्रमनिदंप्रथम स्तुतीनाम् ।
सन्दर्शित स्व पर निर्वहणा सहेथाः
मन्दस्य साहसमिदं त्वयि वन्दिनो मे ॥ १०२ ॥

adhyaapi tad.h vR^iShagiriisha daye bhavatyaaam.h
aarambha maatram.h anidam.h prathama stutiinaam.h
sandarshita svapara nirvahaNaa sahethaaH
mandasya saahasam.h ide tvayi vandino me..102

(MEANING):

Oh Dayaa DEvi! VedAs have been engaged in eulogizing You from time immemorial. They have not progressed much however because the magnitude of the task of doing justice to Your limitless Vaibhavam. The VedAs feel overwhelmed and have not moved past from the starting gate in their efforts. While this is so, adiyEn of limited intellect attempted to praise Your unlimited vaibhavam through mere one hundred sLOkams. Those who read adiyEn's Dayaa sathakam might be led to believe that Your glories can be successfully covered through a small list of one hundred sLOkams. Belief in this possibility would mislead me as



“Vedha Gosthi”

well as the readers of this sthuthi. There is nothing more harmful than this false position. Belief in such a position lead us to the summit of our arrogance. adiyEn is an aparAdhi as a result of daring to confine the description of Your Vaibhavam to a paltry assembly of one hundred sLOkams. adiYen has thus committed a major aparAdham to You. Out of Your infinite and never failing dayaa, You must intercede with Your Lord and successfully persuade Him to overlook adiyEn's aparAdhams. adiyEn has now committed aparAdham to You, the most compassionate Devi of the Lord who has helped me in every way. adiyEn has hence no recourse except praying to you to forgive my transgression. Please shower Your Dayaa on adiyEn and forgive me for my impudence (Thvayi idham sAhasam sandarsitha svabhara nirvahaNA sahEthA:). Please display Your apaara karuNyam and forgive adiyEn.





SLOKAM 103

प्रायो दये त्वदनुभाव महाम्बुराशौ
प्राचेतस प्रभृतयोऽपि परं तटस्थाः ।
तत्रावतीर्णमतल स्पृशमाप्लुतं मां
पद्मापतेः प्रहसनोचितमाद्रियेथा ॥ १०३ ॥

praayo daye tvadanu bhaava mahaamburaashau
praachetasa prabhR^itayo.api paraM taTasthaa.
tatraavatiirNam.h atala spR^isham.h aaplutaM maam
padmaapateH prahasa nochitam.h aadriyethaa..103

(MEANING):

Oh Dayaa DEvi! Maharishis like VyAsa, Vaalmiki and others started to praise Your glories in their ithihAsams and PurANams. They recognized that Your Vaibhavam is like a deep ocean. They arrived at the shores of this vast ocean and were afraid to enter into that ocean. They stayed therefore at the shore itself. They gave up after failing in their efforts to praise even a small portion of Your limitless Vaibhavam. It is foolish of adiyEn to attempt to praise You adequately, while the wise Maharishis have given up their efforts convinced that it was a futile attempt. adiyEn plunged into the ocean of Your glories with the goal of touching the floor. Would that be possible? adiyen keeps plunging and rising with no success. adiyEn is exasperated. adiyEn struggles with few words and stumble in my feeble attempts to eulogize You adequately. adiyEn should have stayed on the shores of the ocean of Your vaibhavam following the example set by the wise Maharishis. adiyEn did the opposite and am struggling now with my laughable efforts. adiyEn is not getting anywhere. adiyEn has become the object of laughter of ThiruvEnkatamudayaAn and Periya PirAtti. Oh Dayaa Devi! Please support and save adiyEn, who has arrived at this laughable state (PadmA PathE: prahasana uchitham Maam AadhriyEthA:).





SLOKAM 104

वेदान्त देशिक पते विनिवेश्य बालं
देवो दया शतकमेतदवादयन्माम् ।
वैहारिकेण विधिना समये गृहीतं
वीणा विशेषमिव वेङ्कटशैल नाथः ॥ १०४ ॥

vedaanta deshika pate viniveshya baalaM
devo dayaa shatakam.h etad.h avaadayanmaam.h.
vaihaarikeNa vidhinaa samaye gR^ihiitaM
viiNaa visheShamiva ve~NkaTa shaila naathaH..104

(MEANING):

Oh Dayaa Devi! I am not qualified to compose this Sri Sookthi of Dayaa Sathakam dealing with the Dayaa GuNam of ThiruvEnkatamudayaN. The responsibility for the creation of this Sri Sookthi truly belongs to Your Lord. He is always interested in engaging in many sports. adiyEn's good deeds (Sukruthams) had reached a ripened state. Your Lord chose this time to engage in a game involving adiyEn. ThiruvEnkatamudayaN lifted this insignificant child and placed me in the lofty sTAnam of "VedAnthAchAryan". It became



“Swami desikan with Govindarajan”





then His duty to make this sportly act into an appropriate one. He made the words of Dayaa Sathakam containing VedAnthic doctrines emanate from adiyEn's mouth. This Dayaa sathakam is a rendering of His using adiyEn as a mere instrument of His. In the worldly parlance, a VeeNA player will create music by stroking the strings of His instrument and delight the rasikAs. In this case, there is no basis for saying that VeeNA generated the beautiful music; it is just an instrument in the hands of a skillful VeeNA player. RasikAs will praise only the dexterity of the artist playing the instrument. Therefore all glories for the birth of Sri Dayaa Sathakam truly belong to ThiruvEnkatamudayAn. adiyEn is just an instrument in His hands, while He engages in His many sports. (Swamy Desikan refers here to the honorific title of VedAnthAchAryan that the Lord of Thirumalaa conferred on him. He refers to this recognition of lifting him up to the mighty sTAnam of VeDAnthAchAryan this way: "Venkatasaila NaaTa Deva: Baalam Maam VedAnthA Desika PadhE vinivEsha". Swamy Desikan states that ThiruvEnkatamudayAn sportfully played on him (vaihArikENa vidhinaa) as a VaiNikan would play on a VeeNai and created Dayaa Sathakam (samayE gruheetham VeeNA viSesham iva yEethath dayaa sathakam avAdhayath).

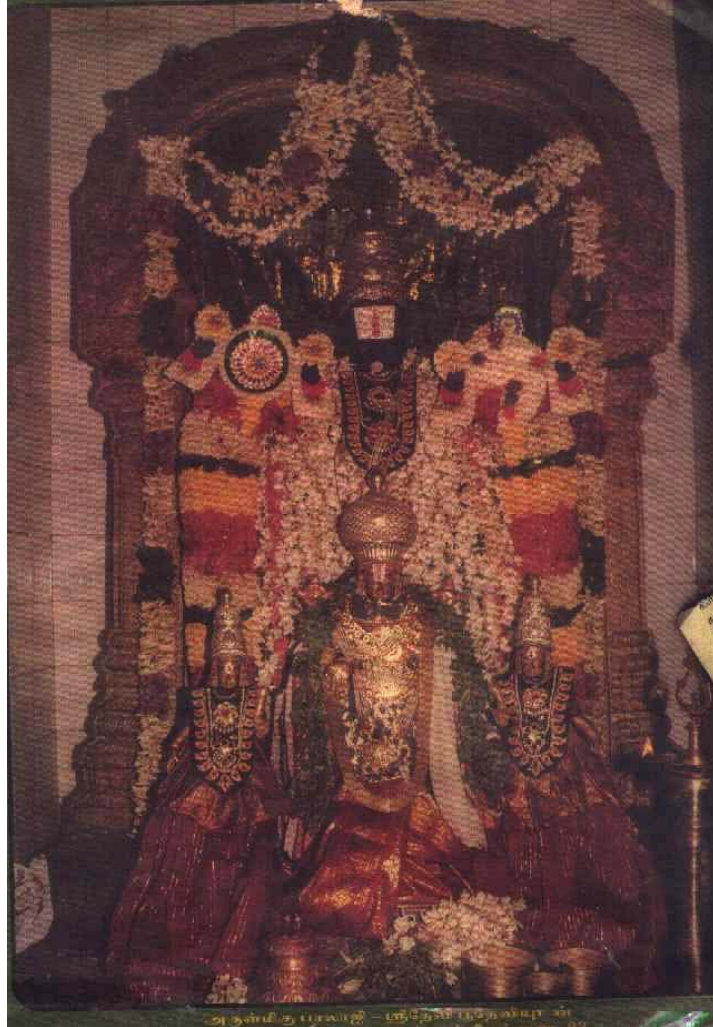




SLOKAM 105

अनवधिमधिकृत्य श्रीनिवासानुकम्पाम्
अवितथ विषयत्वात् विश्वमव्रीडयन्ती ।
विविध कुशल नीवी वेङ्कटेश प्रसूता
स्तुतिरियमनवद्या शोभते सत्त्व भाजाम् ॥ १०५ ॥

anavadhim.h adhikR^itya shrinivaasaanukampaam.h
avitatha viShayatvaat.h visvam.h avriiDayantii.
vividha kushala niivii ve~NkaTesa prasuutaa
stutiriyam.h anavadhyaa shobhate satva bhaajaam.h..105





(MEANING):

Oh Dayaa Devi! Your Lord's dayaa has no boundaries. This Sri Sookthi of adiyEn is about that limitless karuNai of Your Lord. This sthuthi arose from Your Lord using me as a mere instrument. The topics covered in this Sathakam are one hundred percent true. No body needs to bow their heads worrying about its veracity. The Dayaa of the Lord, the object of this Sthuthi also does not need to feel that it is a false attempt on my part. There is no basis for those who read or hear this sthuthi to feel that they are experiencing untruth and feel ashamed over that thought. This SthOthram about the Dayaa of the Lord of Saptha Giri will confer all MangaLams on the reciter and listener. This sthOthram free of blemishes in its words or its meanings is dominant with Satthva guNam (**Satthva bhAjAm SObhathE**). It shines as a Sthuthi that delights the hearts of the righteous people with sadAchAram and discriminating intellect. {Swamy Desikan salutes this sthuthi that arose from the Lord as "**vividha kuSala neevi anavadhyA iyam sthuthi:**" (This blemish free sthOthram is the moola KaaraNam for different types of auspiciousness)}.





SLOKAM 106

शतकमिदमुदारं सम्यगभ्यस्यमानान्
वृषगिरिमधिरुह्य व्यक्तमालोकयन्ती ।
अनितर शरणानामाधिराज्येऽभिषिञ्चेत्
शमित विमत पक्षा शार्ङ्ग धन्वानुकम्पा ॥ १०६ ॥

shatakam.h idam.h udaaraM samya gabhyasyamaanaan.h
vR^iShagirim.h adhiruhya vyaktam.h aalokayantii.
anitara sharaNaanaam.h aadhiraajye.abhiShi~nchet.h
shamita vimata paxaa shaar~Nga dhanvaanukampaa..106

(MEANING):

This sthOthram is capable of yielding all desired fruits. Those who master the meanings of this sthOthram (**idham Sathakam Samyak abhyasyamAnAn**) would clearly understand the glories of Prapatthi maargam and perform SaraNAgathy at the sacred feet of the Lord of ThiruvEnkatam. Pleased with this upAya anushtAnam, Dayaa DEvi will ascend the hills of ThiruvEnkatam and cast Her benevolent glances on the PrapannAs. She will make sure that all the obstacles that stood in the way of Moksham for these PrapannAs are destroyed by Her Lord holding the bow of Saarngam in His hand. Being the KaruNA Devi, She does not Herself come forward to destroy these obstructing entities but gets Her Lord to take action. Afterwards, Dayaa Devi crowns the leaders in Moksha SaamrAjjam, where ParamaikAnthis not seeking any other upAyam reside (**anihtara SaraNAnAm AadhirAjjE abhishinchEth**). It appears that Dayaa Devi reached the top of the Lofty hills of ThiruvEnkatam to drench the PrapannAs with Her shower fo KaruNaa from a high position. Swamy Desikan visualizes Dayaa Devi as “SaarnghadhanvAnukampaa” staying on top of the Seven hills to drench the PrapannAs with Her downpour of karuNA (**Vrusha girim adhiruhya vyaktham AalOkayanthee**).





SLOKAM 107

विश्वानुग्रह मातरं व्यतिषजत्स्वर्गापवर्गा सुधा-
सध्रीचीमिति वेङ्कटेश्वर कविर्भक्त्या दयामस्तुत ।
पद्यानामिह यद्विधेय भगवत्सङ्कल्प कल्प द्रुमात्
झञ्झामारुत धूत चूत नयतः सांपातिकोऽयं क्रमः ॥ १०७ ॥



“Viswanugraha Maathaa”





visvaanugraha maataram vyatiShajat.h svargaa pavargaaM sudhaa
sdhriichiimiti ve~NkaTeshvara kavir.h bhaktyaa dayaam.h astuta.
padyaanaam.h yadvidheya bhagavat sa~Nkalpa kalpa dR^imaat.h
jha~njhaamaaruta dhuuta chuuta nayataH saaMpaatiko.ayaM kramaH..107

(MEANING):

These one hundred sLOkas eulogizing ThiruvEngadamudayan's Dayaa GuNam arose from His sankalpam and found their outlet through adiyEn. They would therefore be an object of delight for the devotees of the Lord of Saptha Giri. Dayaa Devi is the Mother of the entire universe. Like all Mothers, She seeks the happiness and well being of Her children and has many auspicious items like Svargam and Moksham to disburse to Her children. Therefore, She is very much loved by Her children. VenkatEsa Kavi eulogized this KaruNA Moorthy with one hundred sLOkams. Lord SrinivAsan's sankalpam is like a boon granting Kalpakaa tree. Dayaa Devi is like a powerful wind that blows on the Kalpakaa tree and makes the fruits of the Kalpakaa tree come down from the branches at the same time. The hundred sLOkams of Dayaa Sathakam are like these fruits that have descended from the Kalpakaa tree of Bhagavan responding to the power of Dayaa DEvi (iha padhyAnAm yath vidhEya Bhagavath sankalpa janjAmArutha dhUtha chUtha nayatha: SaampAdhika: ayam krama:).

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SLOKAM 108

कामं सन्तु मिथः करम्बित गुणावद्यानि पद्यानि नः
कस्यास्मिन् शतके सदम्बु कतके दोष श्रुतिं क्षाम्यति ।
निष्प्रत्यूह वृषाद्रि निर्झरझरत्कारच्छलेनोच्चलन्
दीनालम्बन दिव्य दम्पति दया कल्लोल कोलाहलः ॥ १०८ ॥

kaamaM santu mithaH karambita guNaavadyaani padyaani naH
kasyaasmi~nchhatake sadambu katake doSha shR^itiM xaamyati.
niShpratyuuha vR^iShaadri nirjhara jharatkaarachchhale nochchalan.h
dInaalambana divya dampati dayaa kallola kolaahalaH..108

(MEANING):

These slokams have arisen from the triad: ThiruvEnkatamudayAn, His sankalpam and adiyEn. Some may say that these slokams will have praiseworthy guNams of the Lord and Dayaa Devi that might be mingled with dhOshams (blemishes) due to my association. Let them blame as much as they wish about adiyEn's dhOshams. There is no loss because of



“Divya Dampathi KallOla kOIAhalam”





those complaints. These shoutings do not fall on anyone's ears due to the intervention of Dayaa Devi. She removes any dhOshams in the minds of the righteous ones just as soap nut removes the blemishes in the muddy water and makes it clear again. Dayaa Devi would also not put up with any criticism about this Sthuthi. It is the KaruNaa of Lord SrinivAsa and His divine consort, Mahaa Lakshmi taking the form of Dayaa Devi that serves as the support stick for the chEthanams. At ThiruvEnkatam, there are mighty waterfalls that rush down the mountain sides with loud noises. They are indeed the streams of Dayaa of the dhivya dampathis. The roar of the waterfalls represented by Dayaa Devi make it impossible for anyone to hear the complaints of the critics. Thus Dayaa Devi makes these complaints fruitless and foils them. Just as the flood of Dayaa devi will transport away all the sins, the words of complaints about any blemishes in this sthuthi are propelled away at great speed by the dayaa of the dhivya dampathis. The uninterrupted roar of the descending waterfalls of VrushAdhri drowns out the feeble noise made by the complainers (NishprathyUha VrushAdhri nirjjara jarathkAracchalEna ucchalan dheena Alambana dayaa). The kallOla kOlAham (the roar of the descending dayaa pravAham) makes it impossible for the feeble noises (dhOsha Sruthi) made by critics.

Thus concludes the KallOla kOlAham of the Dayaa Devi descending on us due to the anugraham of Swamy Desikan. May Lord VenkatanAthana's Dayaa shower all of Her blessings on us!

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrImate ve~NkaTesdaaya vedaanta gurave namaH.

Daasan,

Oppiliappan Koil Varadachari Sadagopan

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