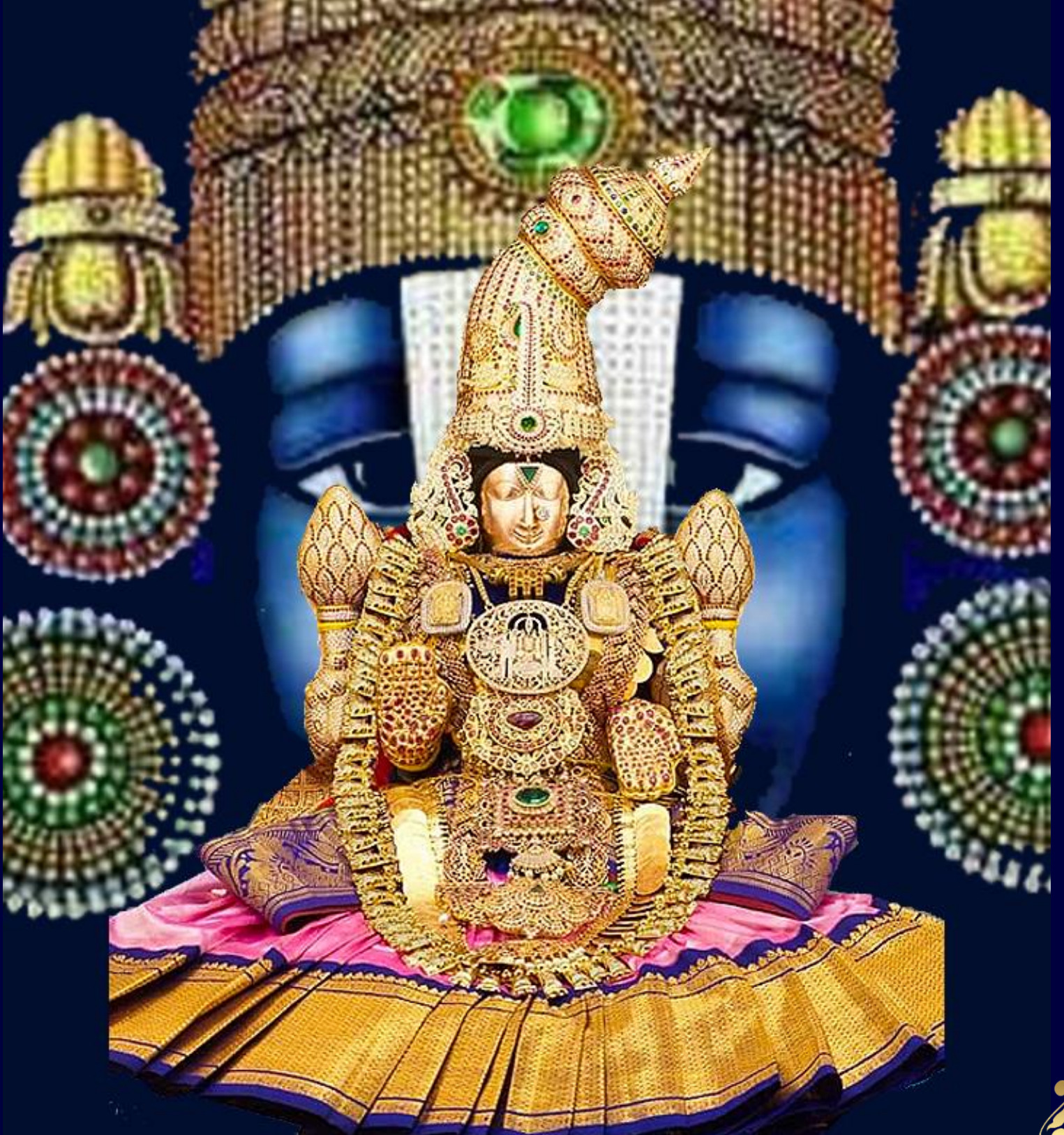
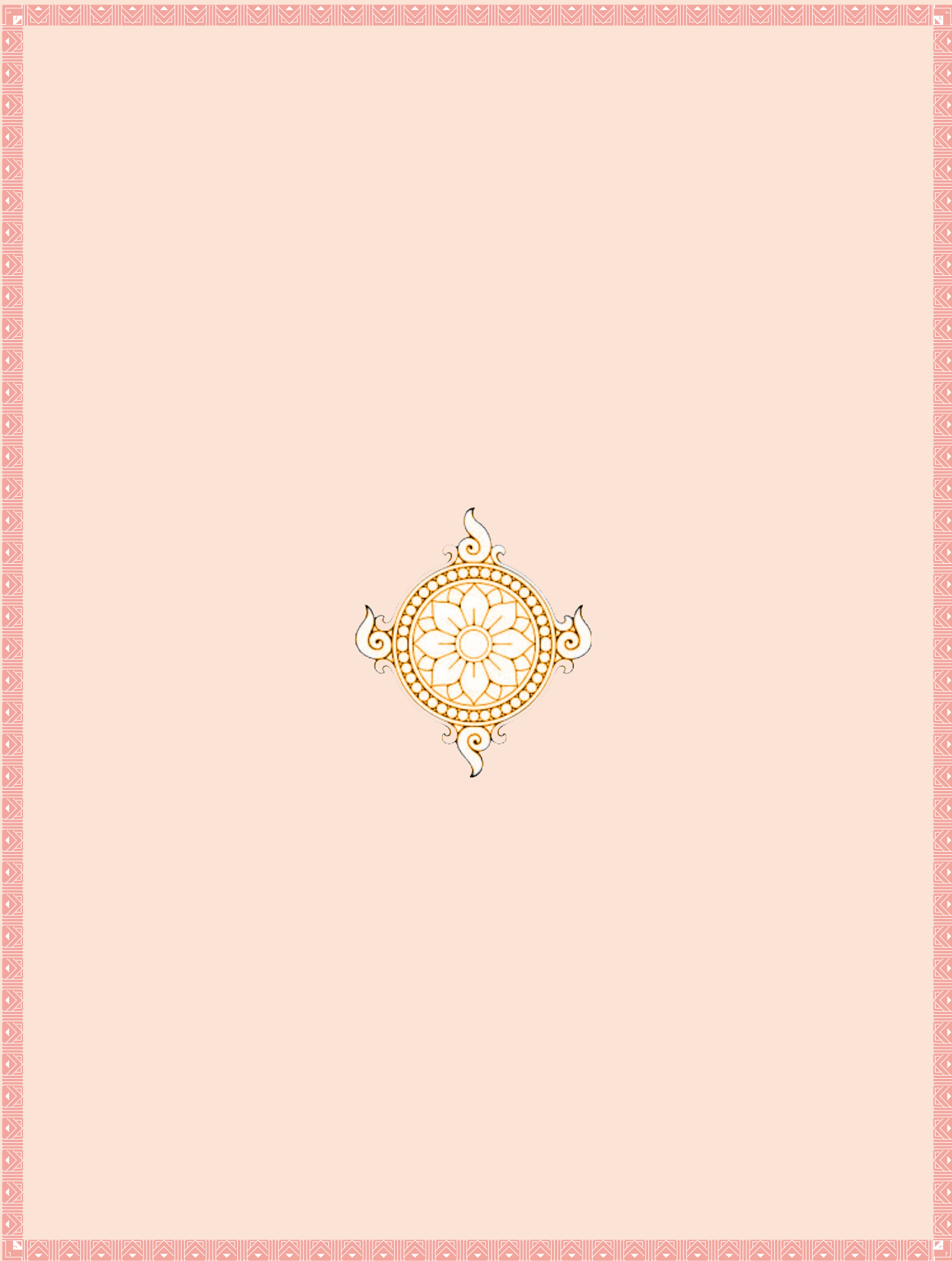


SvAmi NigamAnta MahAdeSikan's
Dayaa Satakam
(SlokaH 31 – 40)



Translated into English by

Ammangi Thandalam Muralidhar Rangaswamy



Sri:



SvAmi nigamAnta mahAdeSikan's

DAYAA SATAKAM



A

Tribute by

Ammangi Thandalam Muralidhar Rangaswamy



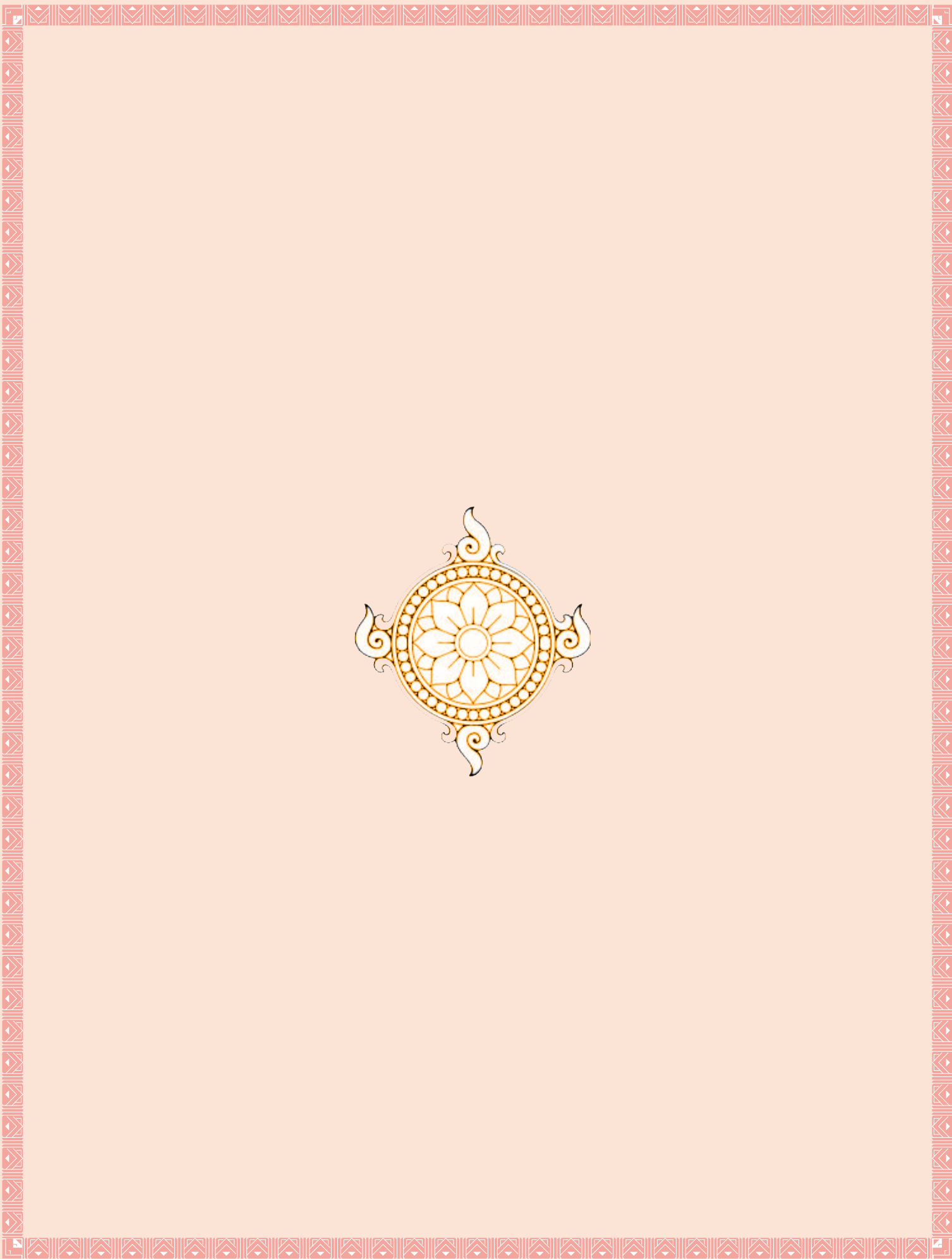


SrImad venkaTanAthArya tvadIya caraNadvayam|

bhavatvatra paratrApi madIyam SaraNam sadA||

SrImate nigamAnta mahaAdeSikAya namaH||

SrImate gopAladeSika mahAdeSikAya namaH||



Slokam 31

अशिथिल करणेऽस्मिन्नक्षत श्वास वृत्तौ
वपुषि गमन योग्ये वासासादयेयम् ।
वृषगिरि कटकेषु व्यञ्जयत्सु प्रतीतैः
मधुमथन दये त्वां वारि धारा विशेषैः ॥

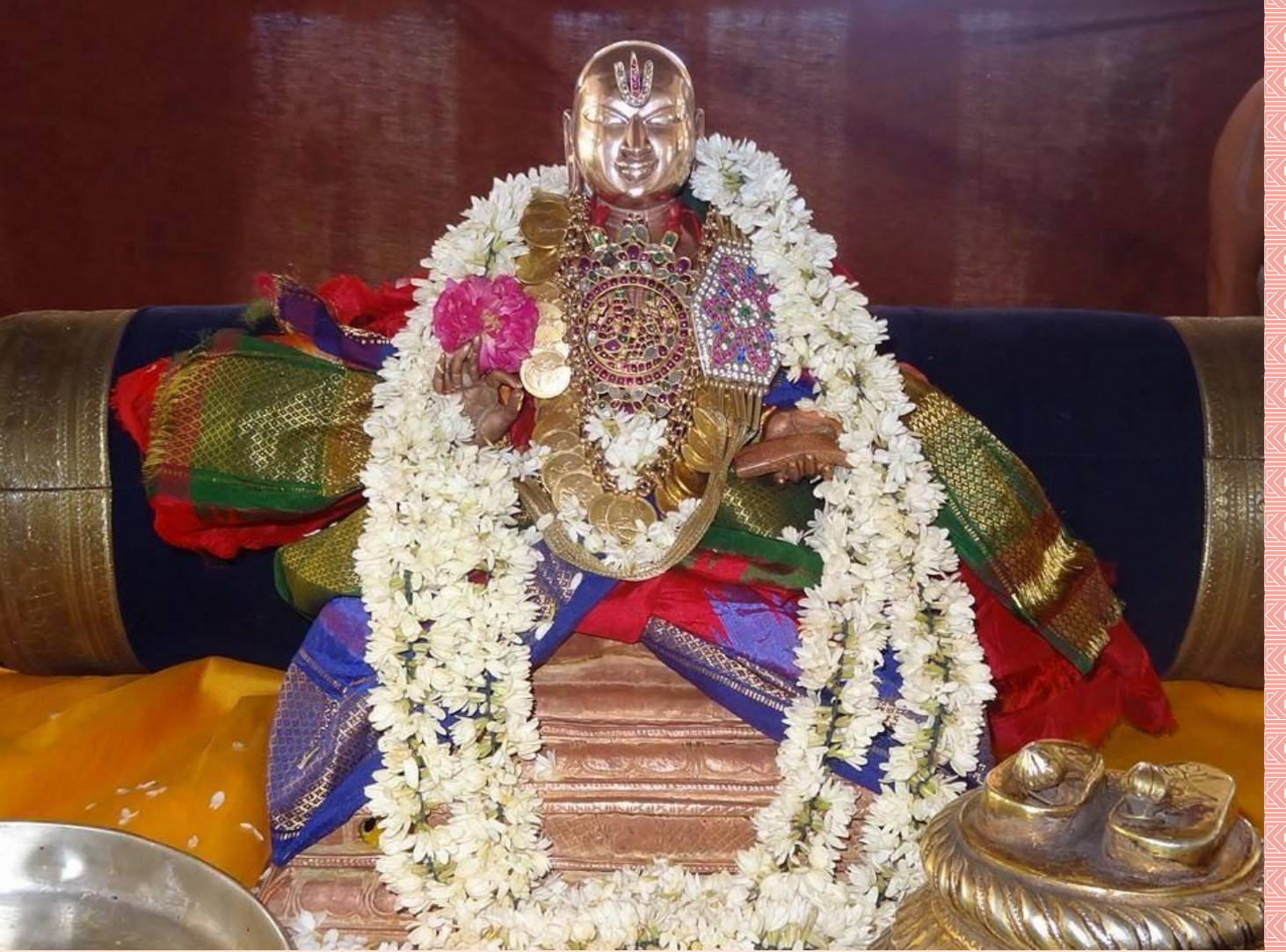
aShithila karaNe asmin akshata SvAsa vrttau
vapushi gamana yogye vAsAm AsAdayeyam |
vrshagiri kaTakeshu vyanjayatsu pratItaiH
madhu mathana daye tvAm vAri dhArA viSeshaiH ||



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin:

“We commence the fourth set of 10 verses now. The previous verse highlighted SvAmi DeSikan’s desire for rendering kaimkaryam to the feet of Lord Srinivasa and implores to DayA Devi to grant him this benefit. SvAmi DeSikan’s naichyam in verse 30 is very much in the manner of Andal’s declaration of “nAnEtAn AyiDuka” in the elle iLankiLiyE pAsuram. DayA Devi is pleased with the appeal of SvAmi DeSikan and readily consents to granting his request. This verse is fundamental to the 70 verses that follow. DayA Devi then addresses SvAmi DeSikan “Oh SvAmi! You have incarnated on this earth. Why don’t you first reflect upon the purpose of your avatAram and then engage in kaimkaryam for Lord Srinivasa?” The DeSika Mangalam salutation “vede sanjAta khede munijana vacane prAptan nityAvamAne sankIrNe sarva varNe sati tadanuguNe nishpramaNe purANe | mAyAvAde samode kalikalusha vaSAAt SUNya vAde vivAde dharma trANaya yo’bhUt sa jayati bhagavAn vishNu ghaNTAvatAraH ||” points to the reason for SvAmi DeSikan’s incarnation. It is helpful to remember the reason for BhagavAn’s avatArams in the manner of partitrANaya sadhUnAm vinASaya ca duskrAm, namely, to protect the Sadhus and destroy the evil ones. Next, we delve into the reason for SvAmi DeSikan’s avatAram. The reasons are several-fold. The Vedam encountered anguish (vede sanjAta khede) due to the fact that it is misinterpreted by people possessing half-baked knowledge. Those who are ignorant stay away from the Vedam, while those who are well-versed exposit on the correct meanings

of the Vedam Rks. However, the half-baked ones are dangerous in that based on an incomplete understanding of the Vedam they make definitive claims, which are contrary to the purport of the Vedas. So much so that the Vedam itself is greatly saddened by this and is in a state of anguish. SvAmi DeSikan's avatAram was intended to dispel this sadness and anguish of the Vedam by revealing the true meanings of the Vedas.



SvAmi DeSikan - TiruvahIndrapuram

Great seers like ParaSara had composed outstanding works to bring out the inner meaning of the Vedam. However, even their words incurred shame (*avamAna stithi*) due to misinterpretation and wrong interpretation. SvAmi DeSikan incarnated to restore the glory inherent to the words of these great seers.

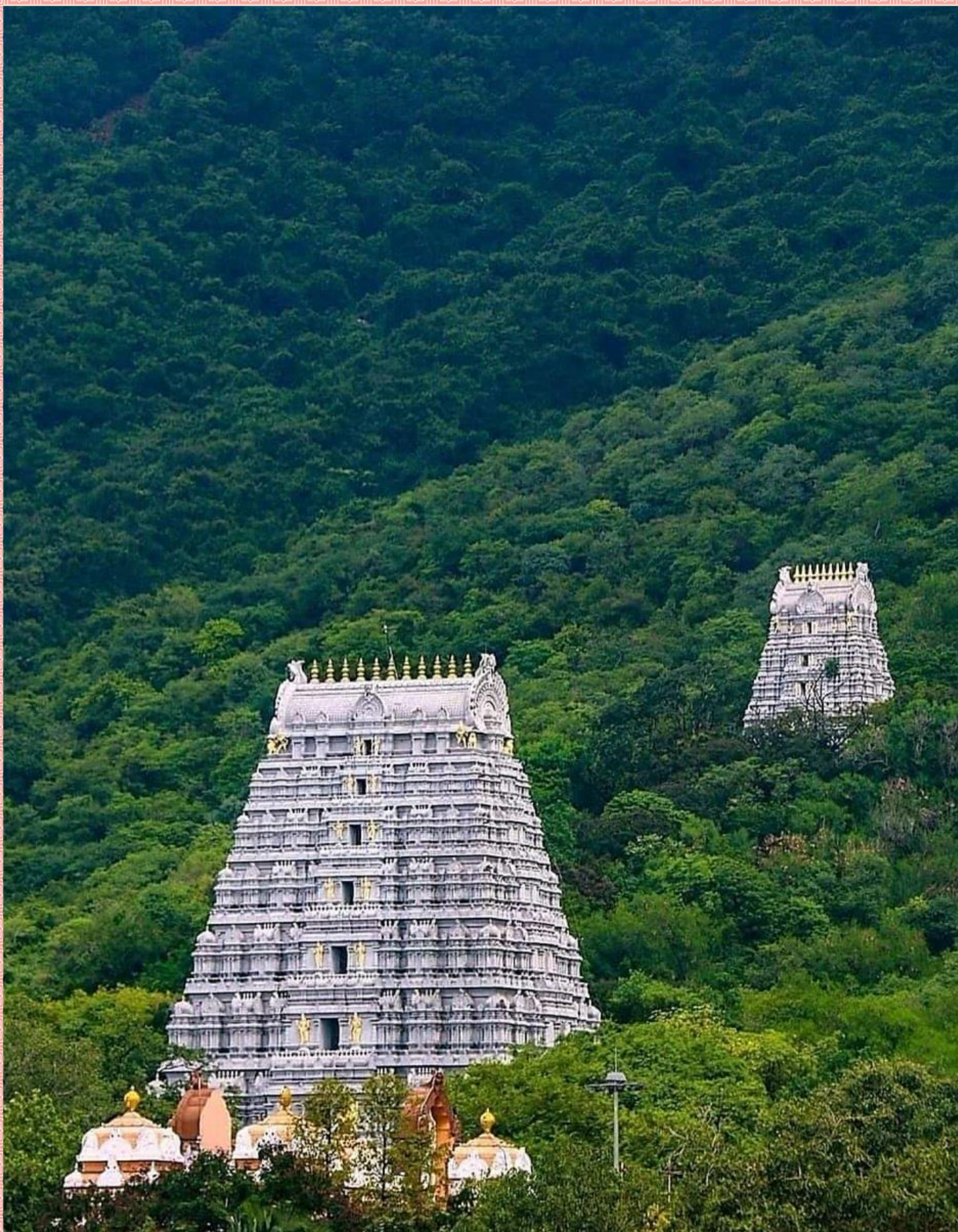
Next varNASrama dharma was greatly compromised at that time. These compromises were justified in the name of "*sanklNe sarva varNe sati tadanuguNe*"

namely “such occurrences took place in times of yore. Even great sages engaged in these compromises. Therefore, what is wrong if this is adopted now?” In order to illustrate the proper manner of conforming to varaNaSrama dharma, SvAmi DeSikan incarnated and provided an example.

Next “nishpramANe purANe” and “mayAvAde samode” are touched upon. The PurANAs were not accepted as pramANams. Then, mAyA vAdam put forth arguments that one’s existence and that of the universe are all unreal and everything that one beholds and hears is false. Then what is real becomes a natural question. This line of thought avers that Brahman alone is real. Which means undertaking a study of VedAnta is false, practicing the upAsanAs is false and the like due to mAyA. One needs to be extremely careful when undertaking a study of this system of mAyA vAdam. It could easily lead to the perception that this line of thought is correct and perfectly valid. Worse than this is SUNya vAdam, which expositis that emptiness is all that prevails. At this stage SvAmi DeSikan incarnated to establish the validity of purANAs as pramANams, dispel and root out the flawed arguments and myths propagated by mAyA vAdam and SUNya vAdam thereby protecting dharma.

DayA Devi now states “Oh SvAmi! Look at the enormity of the tasks for which you have incarnated. On the other hand, you have approached Me for rendering kaimkaryam to the feet of Lord Srinivasa. This somehow does not seem appropriate to Me. If you complete the tasks for which you incarnated and then seek Kaimkaryam at the Feet of Lord Srinivasa, it would be most appropriate.” SvAmi DeSikan’s avatAram can be described as one for “traiyanta sthApakoso”. That is to establish the true purport of the Vedas. As a young boy, SvAmi DeSikan was taken by his maternal uncle to the KAlakshepam of Sri NaDAtur AmmAL, who was rendering this at the maNTapam behind the PerumAL sannidhi of Lord VaradarAja. During that time, he was beneficiary of the complete anugraham of Sri AmmAL. Sri AmmAL blessed the child with the words “You will establish the ViSishTAdvaita siddhAntam on a firm pedestal.” Given this background, it is almost as if DayA Devi is reminding SvAmi DeSikan of the numerous tasks that he needs to undertake and therefore instructs him to complete these tasks before seeking Kaimkaryam at the Feet of Srinivasa. SvAmi DeSikan answers this request from DayA Devi through the salutation in this above Slokam 31 – “aShithila karaNe vAri dhArA viSeshaiH”

This set of ten verses is set to mAlinI meter. Here it must be remembered that if one commits minor sins, the punishment is relatively less stringent. This set of ten verses is set to mAlinI meter.



Mere residence in the vicinity of the Venkatam hill is sufficient to destroy sins!

This set of ten verses is set to mAlinI meter. Here it must be remembered that if one commits minor sins, the punishment is relatively less stringent. However, just as one is flogged in public for major crimes, the harshest punishment is reserved for those who commit major sins. In this set of ten verses, SvAmi DeSikan affirms that one who has sinned thus need not do anything more than resort to the feet of DayA Devi at whose command is Lord Srinivasa. Let alone this, mere residence in the vicinity of the Venkatam hill is sufficient to destroy these sins declares SvAmi DeSikan. The sambodhanam in this verse is **madhu mathana daye tvAm vAri dhArA viSeshaiH** namely Oh DayA Devi of Srinivasa, who destroyed the asuras Madhu and KaiTabha! The reason for this is that Madhu and KaiTabha were opposed to those who follow the Vedam and subscribe to the authority of the Vedam - that is VaidikAs. Madhu-KaiTabha were the ones who stole the Vedam from Brahma. Lord Srinivasa destroyed the asuras and restored the Vedas to Brahma. In a similar manner, we have been instructed by our ancient seers that our inherent nature is to render Kaimkaryam to the feet of Lord Srinivasa. However, due to nescience, **ahamkaram**, and **mamakaram** this fact is obscured from us. DayA Devi destroys these and enables us to realize the inherent nature of offering Kaimkaryam to the feet of Lord Srinivasa. Now SvAmi DeSikan addresses DayA Devi "I sought the boon of Kaimkaryam for the feet of Lord Srinivasa. However, you expressed reservations about this on the grounds that I have numerous tasks to perform. Therefore, I now submit only one request. Please grant me the benefit of residence in the vicinity of the Venkatam hill." DayA Devi seems to suggest that why not make the residence the goal towards the end of your avatAram, SvAmi? To this SvAmi DeSikan answers how could I possibly know when this time will arrive. For example, when one enters service be it at age 18 or 21, it is a given that retirement age is 60 or 65 as the case may be. Thus, one has certainty in that the retirement time is fixed. However, at birth nobody knows how long they will live. Also, no doctor can offer any guarantees about how long one lives. This being the case how is it possible to know when the time of avataram ending arrives is SvAmi DeSikan's question to DayA Devi. When is the appropriate time therefore to engage in Kaimkaryam for Lord Srinivasa? In this body when the 10 karmendriyAs and j~nAnendriyAs and manas are intact, I would like to request residence at the Venkatam hill declares SvAmi DeSikan. It is great to have the desire for Bhagavat Kaimkaryam. However, to enable this the body needs to co-operate. If this does not happen, it becomes impossible to engage in Bhagavad Kaimkaryam. In the **TiruppAvai pAsuram pOVAn pOkirArai pOkAmal kAttu**, joining a group of SriVaishNavAs to engage in vratham is a great boon. The very act of going along is

glorified. The commentary of Sri PeriyavacchAn Pillai outlines this act of going as proceeding towards the Venkatam hill for Kaimkaryam or proceeding on the **arcirAdi mArgam**. Going to the Venkatam hill and rendering Kaimkaryam for Lord Srinivasa is no doubt the ultimate goal. The very act of proceeding towards the Venkatam hill is noble - the planning for this yatrA several months/years in advance, the acceptance of huNDi offerings from other BhaktAs who are unable to make the yatrA, the recitation of Govinda nAmam while ascending the hill, any amount of travails encountered in the process being disregarded for the ultimate benefit of darSanam of Lord Srinivasa are great things in their own right. When can one proceed thus? For this, Sri PeriyavacchAn Pillai states - "It is in the manner of Akrura undertaking the yAtrA to bring Lord Krishna to Mathura. Alternatively, it could denote the sojourn through arcirAdi mArgam." It must be remembered here that Akrura was dispatched on a mission by KamSa to bring Krishna to Mathura with the intention of doing harm to Lord Krishna. However, none of this bothered Akrura. Instead, his mind was filled with noble thoughts. "I shall seek out Krishna, who is probably grazing the cows. Upon beholding Him I shall fall at His feet. He will invariably raise me uttering the words that you are older than me and therefore, it is inappropriate for you to fall at My feet. Saying this He will raise me and embrace me." Such a yAtrA is therefore great. For such a yAtrA, the body comprising the 10 indriyAs and mind needs to co-operate. Only then does the yAtrA to the Venkatam Hill becomes possible. When will the body co-operate? Only when one is strong rather than when one is old and infirm. Therefore, SvAmi DeSikan requests DayA Devi for the boon of residence in the vicinity of the Venkatam Hill right away.

During the PuraTTAsi mAsam, there is a great utsavam for SvAmi DeSikan in many places with Kanchipuram and TiruvahIndrapuram being salient among them. One can imagine the various activities for this utsavam in a manner similar to the Akrura yatrA or pilgrimage to the Venkatam Hill. Starting from the morning, SvAmi DeSikan from his avatAra sthalam of Sri TUppul proceeds to perform mangalAshAsanam for Lord VaradarAja in a golden palanquin, beautifully decorated and accompanied by BhAgavatas singing his glory. The festivities would be quite similar to that of a wedding. By the time SvAmi DeSikan completes the mangalAshAsanam of all the Sannidhis, it would be well into the night. This usually coincides with EkAdashi, which is the prescribed day of fast. When one undertakes the strenuous activities associated with the utsavam during the time of fast, the body being weak would not cooperate many times. Instead of such times, SvAmi DeSikan declares the correct time for engaging in the yAtrA for Venkatam Hills is "**ashithila karaNe asmin**".



vaLa r oLi mAyOn

SvAmi DeSikan follows the lead of SvAmi NammAzhvAr in pursuing kaimkaryam for Lord Srinivasa where in the AzhvAr declares “ozhivil kalAmellAm uDanAi manni vazhuvilA aDimai ceiya vENDum”. In a like manner SvAmi DeSikan desires kaimkaryam for Lord Srinivasa when he is healthy and the indriyas and mind are willing. Here it may be asked, on the one hand SvAmi DeSikan desires to undertake Kaimkaryam for Lord Srinivasa, on the other hand he is seeking residence in the vicinity of the Venkatam Hill. Is there not a difference between these things? vastvAdhikam is the statement from Srlmad RahasyatrayasAram which becomes relevant in this context. SvAmi DeSikan instructs us through this statement that mere bhakti towards one’s AcAryan is insufficient. One must exude the same bhakti towards the AcAryA’s Devikal, children, place of residence, his garden, his place of anuShTanam. In a like manner if we regard the feet of Lord Srinivasa as upAdeyam (means of upliftment), His place of residence too becomes similarly upAdeyam for us. SvAmi NammAzhvAr highlights this message again in the Tiruvaimozhi pAsuram

“kiLar oLi iLamai keDuvatan munnam

vaLar oLi mAyOn maruviya kOyil

vaLar iLam pozhil cUzh mAliruncOlai

taLar vilarAkil cArvatu catirE”

It is helpful to note that that both mAliruncOlai and Tiruvenkatam bear the name Tirumalai. Hence the Azhvar’s statement for mAliruncOlai is also applicable to Tiruvenkatam. Many scholars aver that MaliruncOlai is only a vyAjam (excuse). The tribute is in fact intended for Tiruvenkatam. iLamai keDuvatan denotes the state where the indriyas do not function properly and energy declines. On the other hand, the radiance of vaLar oLi mAyOn is only increasing. Here it is important to note the difference between sharIram and deham. Both denote the body. deham denotes growth. This is best illustrated in the case of a growing child as it advances from birth through the stages of 3, 6, 9 months, one year, three years, five years, ten years, and the like. Once the growth reaches its peak, there begins a gradual decline. This decline is denoted by sharIram. shIryate iti sharIram denotes this fact. Therefore, until the youth stage the body is deham. However, when old age sets in it becomes sharIram. In the context of the AzhvAr’s outpouring, he declares that before the transformation from deham to SarIram takes place one must undertake Kaimkaryam to Lord Srinivasa in Tirumalai. When Lord Srinivasa beholds the arrival of able-bodied seekers thirsting for Kaimkaryam, His joy grows without bound, resulting in an increase in His tejasa. This is also the result of mangaLASasanam by

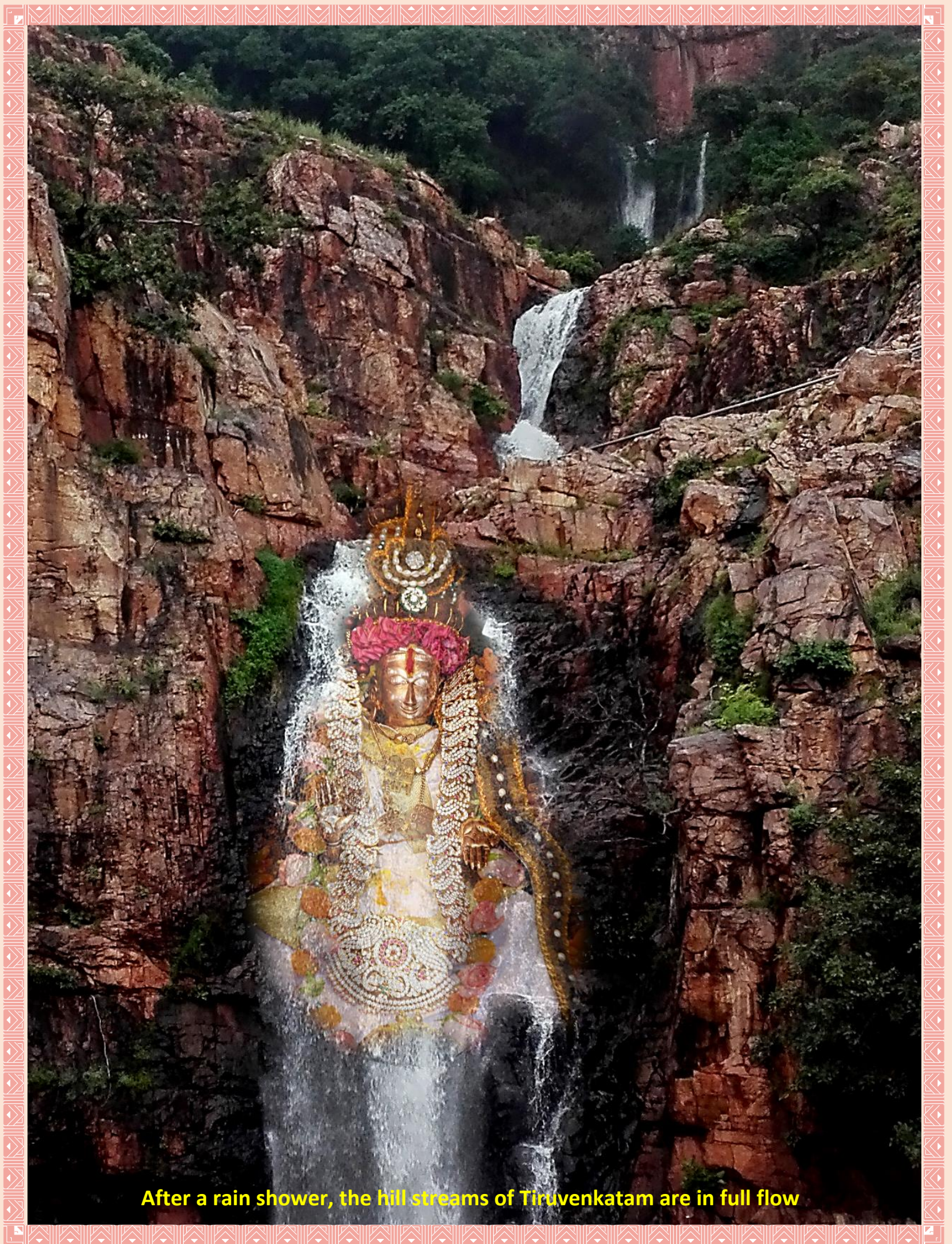
mahAns. For example, we celebrate divya deSams as those places where the great AzhvArs have rendered mangaLASAsanam. In a like manner, the sAnnidhyam of the Lord increases, when mangaLASAsanam is performed by mahAns who have mastered the Vedas. As a result, sakti too increases for the Lord as evidenced by the tribute “vaLar iLam pozhil cUzh mAliruncOlai” SvAmi DeSikan follows the lead of SvAmi NammazhvAr in seeking the benefit of Kaimkaryam at the Feet of Lord Srinivasa, while he is in deham form through the salutation “aSithila karaNe asmin”. When the maha j~nAni, PrahlAdA was in gurukula vAsam, he was instructed by his Gurus in the supremacy of HiraNyakaSipu. However, his steadfast belief resulting from instruction from Sage NArada even while he was in his mother’s womb gave him the correct knowledge and perspective that Lord Hari was the supreme being. Therefore, he was at odds with these teachers. While this happened, other students in the Gurukulam advised him “Why don’t you accept the Guru’s words and glorify HiranyakaSipu for now? When one advances in age one can adopt the means of haraye namaH” To this PrahlAdA responded “We do not know what the stage of advanced age holds for us. Therefore, while we are endowed with strong limbs and body, we need to cultivate the habit of uttering BhagavannAma (names of the Lord)”. The declaration “bAlIye krDanakAsaktA yauvane vishayonmukhAH aj~nA nayantyaSaktyA ca vArddhakam samupasthitam| tasmAt bAlIye vivekAtmA yatet Sreyase sadA” becomes important here. (One’s childhood and even the stage where one is able to identify right from wrong is lost in playful pursuits. Youth is lost in enjoyment of pleasures afforded by life. aj~nAnam (ignorance) and weakness accompany the onset of old age.” One may desire to engage in Bhagavat Kaimkaryam at Tirumalai in old age. However, the body is not strong enough to enable this. At this point one regrets not having undertaken this Kaimkaryam in the younger days. For example, one may think that upon retirement, he will engage in Bhagavad Kaimkaryam. However, upon retirement he finds himself busier than while working, due to family demands, to take care of grandchildren and the like leaving no time for Bhagavad Kaimkaryam. Therefore, during the bAlIyam years itself it is advisable to develop bhakti for BhagavAn and engage in Kaimkaryam. Tirumangai Azhvar documents his anubhavam in the pAsuram

“muRRa mUttu kOl tuNaiyA mun aDi nOkki vaLaintu
iRRa kAl pOl taLLi meLLa iruntu anku iLaiyA mun
peRRa tAi pOl vanta peyicci perumulai uNDu, uyirai
vaRRa vAnki unDa vAyAn vatari vaNankutumE”



“We are unable to walk. Therefore, we use a walking stick (**muRRamUttu kOI tuNaiyA**). The body is bent. By the time I take one step forward I go back four steps. Before begetting this state, one needs to undertake pilgrimage to Badrinath and receive the grace of BadrinArAyaNan.” SvAmi DeSikan in a like manner desires Kaimkaryam for Lord Srinivasa when he is fit and able through the salutation “**aSithila karaNe asmin.**” **SvAsa vrittau** is the next salutation in this verse that documents the fact that one must be able to breathe well in order to climb the lofty peaks leading to the Venkatam Hill. “**vapushi gamana yogye**” is the next salutation which attests to the fact that one may think that one may be hale and hearty until the age of eighty (say). However, it is entirely likely that the individual may become

old and infirm by age sixty-five or so. Therefore, before this state is attained SvAmi DeSikan requests DayA Devi to bestow upon him the boon of residence in the vicinity of the Venkatam Hill. “*adya vAbda SatAnte vA mrtyurvai praNinAm dhruvaH*” was the statement used by Vasudeva to address KamSa when he was ready to kill Devaki. The import of this statement is that, “Do not worry about death. All beings born in this world must encounter death one day or another. Either today or a hundred years later.” The import of this statement is that this body is not permanent. One day or another it perishes. This is not only an upadesam for Kamsa but also for all of us. If one intends to undertake a noble task this should be done immediately without delay. Postponing this incurs the risk of never being able to carry out the task. Therefore, SvAmi DeSikan declares in the next salutation “*vapushi gamana yogye*” “In this state I need the benefit of Kaimkaryam to Lord Srinivasa.” The next salutation *pratItaiH vAri dhArA viSeshaiH vrshagiri kaTakeshu vya~njayatsu* further elucidates SvAmi DeSikan’s desire. DayA Devi enquires of SvAmi DeSikan “Do you wish to have residence at the top of the Venkatam Hill or in the vicinity of the foothills?” SvAmi DeSikan answers this in the manner of pUrvAcAryas who declare the 7 hills to be sacred. In fact, due to the sacredness of the seven hills, SvAmi BhAshyakArar refused to ascend the hill. Upon insistence of his disciple Srl AnantAzhvAn, SvAmi BhAshyakArar used his knees for support with feet raised to climb the seven hills. No act to defile the hills must be undertaken. In keeping with these facts, SvAmi DeSikan answers DayA Devi “It is sufficient for me to gain residence in the vicinity of the foothills of Venkatam.” Srl u.vE. Valayapettai Ramachar SvAmin then narrated a personal instance where his great grandfather, Srl u.vE. Valayapettai SvAmi undertook pilgrimage to Tiruvenkatam and performed mangaLASAsanam. Unlike the present time, in those days one had to undertake travel by foot. Until he ascended the hill performed mangaLASAsanam for Lord Srinivasa and returned to the foothills, he never even attended to nature’s calls due to the fact that this act would defile the hills. The intent needs to be observed carefully. This sacred hill should not be rendered impure on account of any act. Therefore, extraordinary restraint and discipline was exhibited by Sri. Valayapettai SvAmi to maintain the sanctity of the hill. There is another reason for SvAmi DeSikan’s request for residence at the foothills of Tiruvenkatam. After a rain shower, the hill streams of Tiruvenkatam are in full flow. There is a stream known as AzhvAr tIrtham. Mere beholding of the flow of this hill stream from a distance is a blessing in its own right! SvAmi DeSikan resolved that this can be easily obtained by seeking residence at the foothills of Tiruvenkatam. For commoners this may be a sight to behold for a while like a show. However,



After a rain shower, the hill streams of Tiruvenkatam are in full flow

SvAmi DeSikan views this flow as **vAri dhArA viSeshaiH vya~njayatsu**, namely this is the torrential flow of DayA Devi. The coolness and purity of the water are noteworthy. This removes the tApams (samsAric afflictions) affecting us. This DayA flow destroys our sins. The hill streams at Tiruvenkatam having this viSesham is a manifestation of the Lord's DayA. Therefore, a sight of these streams from the foothills is sufficient. Hence SvAmi DeSikan seeks residence in the vicinity of the foothills of Tiruvenkatam. SvAmi NammAzhvAr renders his mangaLASAsanam for the hill streams at Tiruvenkatam in the pAsuram "**teNNal aruvi maNi pon muttalaikkum tiruvEnkaDattAnE**" SvAmi DeSikan follows in the AzhvAr's footsteps, views the hill streams of Tiruvenkatam as the torrential flow of DayA Devi and thus seeks residence near the foothills of Tiruvenkatam, while he is healthy and able bodied. Upon hearing this appeal, DayA Devi is delighted and assures SvAmi DeSikan "Give up your worry. I shall advise you on what to do". This anubhavam will be captured in the next verse."

We then quote the anubhavam of Srl. u.vE. Saili Patrachariar SvAmin:

"Oh DayA Devi! May you generously grant me the privilege of staying and moving about in the hills and meadows around, watered by cool waterfalls, streams, and ponds, so that I can enjoy the sweetness of the hills of the Lord. Even while my health is fit, my limbs are strong and vigorous, before I become old and disabled from frequenting the holy areas anywhere.

1. The stay required for one's edification is near and around the actual temple.

2. The casual reader may imagine, wrongly so, that SvAmi DeSikan longs to stay in nearby areas of scenic beauty and not specifically, the temple precincts. However, it should not be lost on them that SvAmi's subtle reference to the cool waterfalls is reminiscent of DayA Devi. The holy shrine is meant for visiting exclusively for worship. In a practical sense, none ought to stay in and around the Lord, for a moment, uselessly."



Sloka 32

अविदित निज योग क्षेममात्मानभिज्ञं
गुण लव रहितं मां गोप्तुकामा दये त्वम् ।
परवति चतुरैस्ते विभ्रमैः श्रीनिवासे
बहुमतिमनपायां विन्दसि श्रीधरण्योः ॥

avidita nija yogakshemam Atma anabhij~nam
guNa lava rahitam mAm goptukAmA daye tvam|
paravati caturaiste vibhramaiH SrlnivAse
bahumatim anapAyAm vindasi SrlldharaNyoH ||



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin:

“DayA Devi declared in the previous verse - Oh SvAmi! The purpose of your incarnation is to establish ViSishTAdvalta siddhantam on a firm pedestal. For this you need to travel to places like Srirangam, TiruvahIndrapuram, Kanchipuram and the like. Instead, you are seeking residence in the vicinity of the Venkatam hill. Fear not. For people like you who abide by the Saastras, it follows that **nigrahet indriyArtha kAmaH yatra yatra vase naraH tatra tatra kurukshetram nalmiSam pushkaram tatha.**” The import of this declaration is that for one who has subdued his senses and is engaged in constant Bhagavad Kaimkaryam, his place of residence itself becomes transformed into Kurukshetram, NalmiSaraNyam, and Pushkaram (puNya kshetrams).

Therefore, people like SvAmi DeSikan need not make any special efforts to seek residence in a puNya kshetram. Hence, DayA Devi assures SvAmi DeSikan that his place of residence itself will be transformed into Tiruvenkatam and that She Herself accompanied by Lord Srinivasa will be present at his place of residence. Consequently, She instructs him not to worry and proceed with the tasks for which he incarnated.

SvAmi DeSikan is greatly moved by the vAtsalyam of DayA Devi and this anubhavam naturally falls into place in this verse, **avidita nija yoga vindasi SrlldharaNyoH. tvam|paravati chaturaiste vibhramaiH shrlnivAse bahumatiM anapAyAM vindasi shrldharaNyoH** is the exact verse.



Her vAtsalyam towards Her children is matchless!

SvAmi DeSikan focuses on the vAtsalyam of DayA Devi and Her assurance to protect him. It is instructive to observe the use of the word "mAm" which is replete with meaning. This denotes the utter humility of SvAmi DeSikan wherein he reflects upon the fact, "what is it that I have done to deserve the grace of DayA Devi? I have not been born in a great kulam. Nor do I have the requisite knowledge to deserve Her grace. I have engaged in numerous violations of SaastrAic injunctions. I am the lowest of the low. Oh DayA Devi! You promise to take residence wherever I live. Your vAtsalyam is matchless. Contemplating on this anugraham of DayA Devi makes my body tremble." This is also a reflection of our state of not knowing what is good and what is bad for us as expounded upon in the salutation **avidita nija yogakshemam Atma anabhij~nam**. The term **yogakshemam** deserves further examination. It is made up of two terms **yogam** and **kshemam**. **yogam** means begetting something that one has never had - **apUrvArtha lAbham**. For example, if one gets a large sum of money through a lottery, it is considered **yogam**. **kshemam** denotes the preservation of that state - **labdhasya paripAlanam**. Now it becomes important to dwell upon what SvAmi DeSikan means by **yogakshemam** in this context. SvAmi DeSikan refers to the fact that we have had numerous janma-s in keeping with the BhagavadgIta declaration "**bahUnime vyatitAni**". Only in this birth were we fortunate to be born as a SrlvaishNavan. Furthermore, it is only in this birth that we acquired sadAcArya sambandham. The AcArya kaTAksham has paved the way for our redemption. This is the **apUrvArtha lAbham** denoted as **yogam**. Not only did we beget AcArya sambandham but also were the beneficiaries of rahasya mantra upadeSams along with their esoteric meanings. This anugraham coming about after innumerable births is **yogam**. **kshemam** in this context denotes the preservation of the **yogam** namely the AcArya anugraham. This calls for **anusShThAnam** (constant practice) on our part. Specifically, it requires mastering the esoteric meanings underlying the mantrams received as through AcArya upadeSam, reflecting on the deep meanings, and instructing deserving sat-SishyAs, who have bhakti toward BhagavAn, in these rahasyams. This is denoted by **labdhasya paripAlanam**. When this is what is called for, SvAmi DeSikan in a mood of intense self-deprecation declares "**avidita nija yogakshemam**" (I am completely ignorant of what **yogakshemam** stands for not knowing what is good and bad). Never mind this ignorance, is he possessed of **Atmaj~nAnam** (knowledge of the Atma)? SvAmi DeSikan answers this in the next tribute as "**Atma anbhij~nam**" (bereft of Atma j~nAnam namely that the AtmA is exclusively the property of the Supreme Lord Narayana, who is its owner and controller. Its existence, and activities are solely at the discretion of Lord Narayana for His pleasure.).



Submit your AtmA to Him - its' rightful owner!

We on the other hand think that we are totally independent and not subservient to anyone. In fact, being subservient is viewed as demeaning and derogatory. This AtmA is in fact subservient to Lord Narayana and His BhAgavatAs. This is known as **Atma j~nAnam**. SvAmi DeSikan declares that he is bereft of this j~nAnam. SvAmi DeSikan instructs us in an important truth here. Regarding the AtmA, which is the property of Lord Narayana, as one's own is a great sin. This is equivalent to possession of stolen property. Here it becomes important to note the anubhavam of SvAmi BhAshyakArar in terms of what constitutes theft - the use of other's property without their permission for one's own benefit is defined to be the act of theft. In this context, without realizing that the AtmA belongs to Lord Narayana, one engages in its use for one's own comforts and purposes. This definitely constitutes an act of theft. SvAmi DeSikan eloquently describes this act in the **DevanAyaka PancASat** salutation "**AtmApahAra rasikena mayaiva dattam anyairadhArya madhunA vibhudhaikanAtha| svIkrtiya dhArayitumarhasi mAm tvadlyam coropanIta nijanUpuravat svapAde| |**"

While some thefts are committed, there is a sense of guilt and shame accompanying the act. However, the theft of the AtmA takes place quite shamelessly, in fact, with vicarious delight. Having engaged in this act, SvAmi DeSikan notes here that now he realizes that the AtmA is stolen property and therefore, he submits the AtmA to the rightful owner, Lord DevanAyaka. What is his manner of submission? It is like the stolen anklet of the Lord, which the thief mistakenly believed fit his wife or daughter but was dismayed to find that it did not and therefore, he thinks it is better to restore the stolen anklet to its rightful owner. What a poetic genius! Even though this is the manner of submission, the Lord accepts this submission and does not turn away the supplicant. SvAmi DeSikan's works are replete with examples of this nature to convey important philosophical truths and doctrinal principles. These are worthy of appreciation in the same manner that one appreciates a darsanam of the Lord. One pays close attention to the vastrams, AbharaNams, pushpam, koNDai and other alankArams of the Lord. In a like manner, one needs to appreciate in detail the gems embedded in the works of SvAmi DeSikan.

Returning to the DayA Satakam verse, next it may be asked are we in possession of any good qualities? SvAmi DeSikan answers this in the negative through the salutation "**guNa lava rahitam mAm**" (not even an iota). SvAmi DeSikan submits the appeal that even though he is in a pitiable state, DayA Devi needs to protect him. PeriyAzhvAr declares in his outpouring "**nanmai tImaikaL onRum aRiyEn nAraNA! ennum ittanaI allAI punmaiyAI unnaip puLLuvam pEci pukazhvAn**"

anRu kaNDai tirumAlE” and again in the pAsuram “vAkkut tUimai ilAmayinAlE mAdavA unnai vAikoLLa mATTEn nAkku ninnai allAl ariyAtu nAn adanjuvan en vacam anRu.” SvAmi DeSikan follows the lead of the AzhvAr in his declaration “guNa lava rahitam mAm goptukAmA daye tvam” (Given all my limitations documented herein You resolve to protect me! aho bhAgyam! What matchless grace indeed!).

Sri KUrattAzhvAn in his VaradarAjastavam tribute “akrita sukrtaH sudushkrttaraH Subha guNa lavaleSa deSAtigaH| aSubha guNa parassahasrAvrto varadamuruDayAm gatim tvAm vrNe” (Is there an iota of good deed in some nook and corner? No matter how hard one tries to look one is unable to find this in me.) Let this be, is he without sins, is the next question? The sins are numerous due to engaging in forbidden acts. Alright, is he endowed with any good qualities? Even if there are good qualities in a place of residence, I shun them and take residence in a place that is far away and replete with the exact opposite qualities. Let this be so. Is he bereft of kAma krodha etc? Not one or two but endowed with these inauspicious traits numbering in the thousands. “Oh Lord Varadaraja! it is not easy to protect me who is thus endowed. You are indeed the ocean of DayA and You alone can protect me”

In a like manner SvAmi DeSikan submits his appeal to DayA Devi “goptukAmA daye tvam” (Oh DayA Devi! By protecting me You gain immense credit). The manner of protection afforded by DayA Devi is documented in the tribute “paravati caturaiste vibhramaiH SrlnivAse.” The implication here is that Lord Srinivasa is an impartial judge who is guided in His actions solely by the prescriptions of the SaastrAs. Since He is under the sway of DayA Devi, She by Her various leelAs and persuasive speech causes the Lord to change His position. AzhvAr declares “alli malar makaL boga mayakkukaL” in his mangaLASasanam. Due to Her various leelAs DayA Devi renders the Lord captive. Beholding this, Srl Devi and BhUdevi, who are along with the Lord laud this act of DayA Devi with respect. It may be remembered that DayA Devi is a co-consort of Lord Srinivasa along with Sri Devi, BhU Devi and NeelA Devi. Getting approbation from other consorts of the Lord is no mean feat. How does this approbation come about? Only on account of DayA Devi did the Lord give up residence in Srl VaikuNTham and take up residence in the Venkatam Hill “mayAvi paramAnandam tyaktvA vaikuNTam uttamam SvAmi pushkaraNI tlrE ramayA saha modate” solely for the purpose of protecting those who have surrendered to Him. He is accompanied by His consorts Sri Devi and BhU Devi at the Venkatam hill. They are wondering how to protect the supplicant, who has greatly sinned and is bound to incur the wrath of Lord Srinivasa. However, while

These consorts are engaged in contemplation, DayA Devi has executed Their task for Them by destroying the supplicant's sins! Therefore, Srl Devi and BhU Devi pay their tribute to DayA Devi. This is reflected in the tribute “vindasi SrlDharaNyoH”



“vindasi SrlDharaNyoH”

Lord Srinivasa is the Father of all sentient and insentient beings in the universe. However, like any father He is greatly angered when His children disobey His commands and act in a manner opposed to the Sastras. Srl Devi and BhU Devi being the consorts of the Lord are engaged in contemplation of how to mitigate the anger of Lord Srinivasa and ensure that He protects His children. At this juncture, DayA Devi renders the Lord's anger a non-issue by wiping out without a trace the sins of the supplicants, thereby rendering them fitting receptacles for Lord Srinivasa's grace. When Srl Devi and BhU Devi behold this astonishing act of DayA

Devi, they offer their tribute to Her. The Lord and His consorts, who are the Parents for the entire universe, confer Their grace on Their children entirely on account of the enormous act of DayA Devi. These children may be entirely undeserving of Their grace but yet due to the act of DayA Devi They overlook the sins of the supplicant and bestow Their blessings. This is revealed to us by SvAmi DeSikan in this verse. In conclusion, it is important to develop bhakti for SvAmi DeSikan's feet since he has revealed to us the mechanism of DayA Devi's grace for seeking the anugraham of Lord Srinivasa and His consorts. We need to engage in contemplation of the mahopakAram of SvAmi DeSikan and DayA Devi."

Next we quote the anubhavam of Srl. u.vE. Saili Patrachariar SvAmin:

"What is self? What is its nature? What are its duties? Animals, even humans are being born, live in some manner, and pass away. A sentient being ought to know how he has to live. He has SaastrAs to guide him. He has to follow his day-to-day life accordingly, seeking his real good. I am not competent in all these efforts. I possess no worthwhile good qualities. Nevertheless, Oh DayA Devi! You have taken an interest in saving me; in redeeming my soul! You would keep the para-tattva, the Supreme power, Lord Srinivasa at your command. You have a hold - a commanding sway over Him. Thereby You move Him to act in my favor, notwithstanding my failings. This is indeed a heartening duty that the Lord's consorts, MahAlakshmi and BhUmi Devi undertake. As women, as my mothers, They are tender, fond, kindly disposed, and generous towards me - even more so than the Lord. They come forward to congratulate You on Your phenomenal accomplishment. Some poetic imagination is called for here:

1. Srl Devi, BhU Devi and Neela Devi (to appear in verse 36) stand nearby. However, it is DayA Devi - a guNam, which has been given live form by SvAmi DeSikan that persuades the Lord to sympathize with my state.

2. A correct perspective needs to be developed by all readers. Forgetting rationalistic prejudices, DayA Devi is portrayed as a consort of the Lord - as a force in physical form to move the Lord in our favor. However, this does not in any way diminish the role of MahAlakshmi, BhUmi Devi or Neela Devi, the three consorts of the Lord mentioned in the hoary Vedas.

3. Interpreters of mysticism do sometimes equate the consorts and DayA to hypothesize a jealousy between them. However, I dare not indulge in such a venture"

Sloka 33

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

phala vitaraNa daksham pakshapAtAnabhij~nam
praguNam anuvidheyam prApya padmA sahAyam |
mahati guNa samAje mAnapUrvam daye tvam
prativadasi yathArham pApmanAm mAmakAnAm | |



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar Swamin:

“In the 30th verse, SvAmi DeSikan described himself as aparAdha cakravarti and requests DayA Devi for the benefit of Kaimkaryam to Lord Srinivasa’s feet. In the next verse through the salutation aSithila karaNe asmin, SvAmi DeSikan requests DayA Devi for the benefit of residence at the foothills of Tiruvenkatam. To this DayA Devi responded with the anugraham that "For someone like you who has total vairAgyam, and is interested only in Kaimkaryam for Lord Srinivasa, while maintaining exemplary adherence to Saastram, your place of residence itself becomes NaimiSaranyam, Tiruvenkatam and the like. Lord Srinivasa and His consorts will be present at your place of residence itself. Therefore, you need not make any special effort to gain proximity to Tiruvenkatam.” SvAmi DeSikan is delighted to receive the anugraham of DayA Devi and wonders “for me who is not possessed of knowledge of what is good and what is not, if DayA Devi confers such a benefit, there is nothing more to ask for. As a consequence of this act, She is hailed by Sri Devi and Bhu Devi.” These anubhavam were captured in verses 31 and 32. In the present verse, SvAmi DeSikan provides a practical recourse to Bhagavad anubhavam through an exquisite tribute. In order to enjoy BrahmAnanda anubhavam one must be rid entirely of one’s sins. For example, one may wish to learn the sampradAytic teachings of AcAryAs, by listening to upanyAsams by great

personages. However, one's sin-pile could easily preclude this by throwing up any number of obstacles in one's path. Here SvAmi DeSikan describes the state of commoners, who are caught up in a seemingly interminable cycle of sins, with each action only contributing to an increase. SvAmi DeSikan portrays himself as one such sinner and enquires of DayA Devi - "ammA, how do You plan to rid me of this exponentially increasing sin-pile?" DayA Devi answers this through a statement - "This riddance of the sin-pile is not an ordinary task. This will take place in the form of a court room scene." SvAmi DeSikan describes this anubhavam next in terms of highlighting DayA Devi's role as the female attorney, who advances arguments on behalf of the baddha jivans, and enables them to be rid of their sins once and for all, making them perfect receptacles for the grace of Lord Srinivasa.

This process is described in this verse and the next.

"phala vitaraNa padmA sahAyam| mahati guNa mAmakAnAm|| is the 33rd verse which describes this act of DayA Devi. To set the stage for appreciating the nuances of this verse, one needs to imagine a sessions court, where there is a judge accompanied by his consort (who also has the role of a judge) and has witnesses presenting their evidence and can be subject to cross examination. Here there is a jivan who stands accused of crimes. Of course, there is an array of prosecutors lined up against the accused. There is a considerable sized audience including a grand collection of lawyers, who are present in the court. The accused stands sullen faced. No lawyer is willing to take up the case on behalf of the accused due to the fact that there is overwhelming evidence pointing to the crimes committed by the accused. Hence, it seems like a hopeless case. Therefore, the accused stands alone amidst a formidable array of people lined up to provide evidence against him and put him on the dock. At this juncture DayA Devi enters as the female attorney to represent the jivan against all odds. The court is that of Lord Narayana, who is also the judge. He is accompanied by His Consorts, who also function as assitants to the judge. padma sahAyam is the salutation from this verse which describes the fact that Lord Narayana and His Consorts are seated as judges in this court. The accused is a baddha jivan (this denotes all of us) who has committed innumerable sins. It must be borne in mind that this is a criminal case, which needs to be disposed of swiftly rather than a civil case which can be adjudicated at leisure. Prosecutors in this context are the large number of sins committed by the jivan, which are chomping at the bit to provide testimony to the

crimes of the accused. Normally, one would require witnesses to provide affirmation of the acts on the part of the accused. However, due to the presence of the omniscient Lord as the judge, no additional witnesses are needed. The jury in this court consists of the kalyANa guNams of the Lord sans DayA Devi.

The proceedings in the court are set to commence. The judge needs to be held in great respect for proceedings to have any meaningful traction. In this case the judge is the all-knowing Lord Narayana. Therefore, commencing the proceedings with a salutation such as "My Lord" becomes most appropriate in this instance. The judge has the responsibility of being aware of the rule of the law backwards and forwards. In accordance with the law the crimes of the accused are assessed by the judge and suitable punishment is recommended. Here it is important to note that there is no room for small punishment for grave crimes or grave punishment for small crimes. Again, it must be borne in mind that the law referred to here is not the regular penal code pertaining to any specific land. Instead, it is the Shruti and Smriti including Vedam, Manu smrti, Yaj~navAlkya smrti and the like, itihAsAs and purANAs. Lord Narayana is a pre-eminent expert when it comes to this. "**phala vitaraNa daksham**" is the tribute that glorifies the Lord's mastery over the law. More precisely it denotes the Lord's intricate knowledge of the nuances of the law, His omniscience serving as the witness to the crime and His ability to apply the law to mete out appropriate punishment. The next qualification for a competent judge is described in the salutation "**pakshapAtAnabhij~nam**", namely He is free from any form of bias and hence is an impartial adjudicator. So much so if an accused happens to be related to the judge, the relationship should have no influence on the judge ruling on the merits of the case. If one is willing to bend the law in accordance with one's personal biases or relationships, it renders the judge incompetent to rule on the case.

pakshapAtAnabhij~nam denotes the fact that the Lord treats everyone equally - not exhibiting a special love for some and hatred for others. "**karmasvanAdi vishameshu samo dayALuH**" is another tribute from SvAmi DeSikan which describes this fact. When it comes to handing out the results of each individual's karma, a number of questions arise. Should the individual experience joys from previous good karma first or sorrow from the bad karma? Should this be early in life or later in life? Then again comes the question, the good karma and bad karma from which birth needs to be considered. How would they be ordered? Only



Lord Narayana the judge in this court has all the answers. He grants each and every jivan the fruits in accordance with their karma. While this is complicated enough for a single jivan, what to say of the complexity when it comes to the non-countably infinite jivans that inhabit the universe? The Lord again is a past master when it comes to this. For example, should a jivan beget human birth or birth in the animal kingdom? What needs to be the consideration for being born as a Brahmana? What is the criterion for birth as a SrlvaishNava? Only the Lord has answers to all these questions.

The salutation "karmasvanAdi vishameshu samo dayALuH" becomes important here again in that it describes the equanimity of the Lord's disposition towards all beings. If one were to examine this in the context of a balance, it would be in perfect equilibrium with the scale not tipping at all on any one side. Namely the individual's karma would be on one plate of the scale and the fruits of the karma being on the other plate of the scale. Thus, the Lord's impartiality ensures that the scales are perfectly balanced. The Lord Himself declares "devAnAm dAnavAnAm ca samAnam adhidaivatam" the import of which is the fact that as the Supreme Lord of the devAs and dAnavAs, He exhibits no special preference for anyone and graces all of them equally. Hence people like Prahlada, and VibhIshaNa, who belonged to the rAkshasa clan, were privy to the viSesha anugraham of Lord Narayana. In this context, the BhagavadgIta salutation "na me dveshyo'sti na priyaH" becomes important. Here Lord Krshna declares that He has neither enmity nor extreme fondness for anyone in that He regards all beings equally. It must be borne in mind that these are common statements. In keeping with this, SvAmi DeSikan describes the judge, Lord Narayana, through the salutation "pakshapAtAnabhij~nam". Later in this verse and in the next, one encounters variations to these common statements in a nuanced manner. Due to the stature of the judge, the case attracts a large audience. The Lord's kalyANa guNams are quite anxious to hear the arguments in the Lord's court and hence line up in the Lord's court. The jury too is quite vast and has taken its seat in this court.

The judge in the court has to have another qualification. This is described in the salutation "praguNam anuvidheyam". Here it must be noted that the judge is a pre-eminent expert over the law (SaastrAs for the purposes of this court). However, not all experts have the patience to listen to arguments from both sides. Instead, they could have made up their mind ahead of time. However, the Lord is unlike this

in that He is easily accessible. Even though He is possessed of every authority to make a unilateral ruling in this case, He patiently hears the arguments advanced by either side. He even seeks out alternate opinions. He is fully endowed with kalyANa guNams. For example, if one considers the SaastrAic knowledge of the most learned among men, it would not even amount to a speck of the Lord's knowledge. Next the term "**manu**" in the salutation is examined. "**manu**" denotes the **ashTAKshara mantra**, which is the first among the three rahasyams that every SrlvaishNava is instructed in during samaSrayaNam. Here the usage "**manu**" denotes that the Lord is bound by the ashTAKshara mantram. In days of yore, one's mastery over the mantrams had to demonstrated by bringing to fore the presence of the DevatA that is being glorified. For example, uttering the agni upAsana mantram, fire must instantly manifest. By uttering the vAYu devatAtmaka mantram, there should be gentle breeze. Similarly uttering the asTAKshara mantram, one must be able to see the presence of Lord Narayana. *Bound by the ashTAKshara mantram* should therefore be understood in the context that when one contemplates on the Lord through this mantram, He is guaranteed to manifest. This Lord is the judge in this court. The next salutation **prApya padmA sahAYam** denotes the fact that MahAlakshmi tAyAr is also present beside the judge occupying a judge's seat. Her role is to provide guidance to the Lord on the appropriateness of the arguments presented, and if any points have been overlooked. Both the Lord and MahAlakshmi tAyAr together render the judgement in this case.

In this instance the prosecutors present their case. It must be borne in mind that this is not one or two or a handful, but the entire sin-pile attesting to the SaastrAic violations on the part of the accused. What needs to be done then wonders the Lord? The prosecutors opine nothing - merely leave the accused to suffer the consequences of each of his Sastraic violations. He does not by any means deserve a place in SrlvaikuNTham and the bliss of eternal kaimkaryam. The recommendation for punishment seems like a torrential flow from the prosecutors. The witness to all of these crimes is none other than the Lord Himself, who maintains a careful account of all the deeds of the accused. For example, there are the **panca pAtakAs** (mahA pApams) such as **surApAnam** (consumption of alcohol), **svarNa haraNam** (stealing another's wealth of gold) and the like. The accused has engaged in these crimes. These too are in the same camp as the prosecutors while

attesting to the crime of the accused. The accused merely nods that he has committed these crimes but is helpless to defend himself against the vast litany of charges being pressed against him. At this juncture Lord Narayana enquires if there is anyone willing to represent the accused and offer a possible defense. DayA Devi answers in the affirmative and immediately comes to the rescue of the accused. SvAmi DeSikan describes this in the salutation “yathArham mAnapUrvam daye tvam” namely that DayA Devi prepares to refute the charges on a point-by-point basis. This is done not by using any loopholes but by presenting proper pramANams rooted in the Sastrams. Next the focus is on DayA Devi’s arguments in the manner of “prativadasi yathArhaM pApmanAM mAmakAnAm” So far we have seen the prosecutors, their list of charges against the accused, the audience in the court, the judge’s position. Now the focus is on DayA Devi’s point-by-point refutation. In this regard, the arguments offered by DayA Devi, the position of the law (SaastrAs) and the judge’s opinion need to be examined. These are presented in detail in the next verse. Here again the court room scene closely follows the anubhavam of Andal. However, there is a slight difference between Andal’s anubhavam and that of SvAmi DeSikan. The difference being that Andal has taken the Lord Himself to court. This is of course all too common in the present day where women routinely take



their spouses to court! However, the precedent for this act has been set by Andal herself! The judge in the instance of Andal taking the Lord to court is SvAmi BhAshyakArar. Srl BhAshyakArar is just as capable a judge due his mastery of the Saastrams and his works such as Srl BhAshyam provide eloquent testimony to this fact.

Andal accuses Lord Krishna of deceiving Her namely “Lord Krishna married Me but then deserted Me. However, I desire residence with Him and no one else. He needs to be punished.” This court room scene is more akin to a family court meant for resolving disputes between husband and wife. Andal

then addresses BhAshyakar and enquires, “What is the position of your siddhAntam in regards to what one sees in a dream. Is this not real?” In turn Lord Krishna asks “Where is the proof of My marriage to You? Therefore, I contest this charge.” To this Andal addresses Sri BhAshyakArar and enquires “You have composed works like Sri BhAshyam. Is this not entirely in accordance with the tenets of the Vedam? Therefore, would this not be valid pramANam?” For example, if one encounters a dream wherein one is being pursued by a snake and wakes up to find that this was a dream, it does not take away from the fact that the fear induced by the dream was real and the dream itself was real. If the bad karma was to a small extent the bad experience stops with the dream. However, if the bad karma is excessive, it is entirely likely that the individual could be pursued by the snake in reality! The same is true when it comes to pleasant dreams. Therefore, in keeping with this tenet, everything that takes place in a dream is real. SvAmi BhAshyakArar affirms this statement of Andal. Andal continues “While on the subject of vAraNam Ayiram, at night I saw Lord Krishna in a dream. He was not alone but accompanied by a thousand others. The koora puDavai (nine yards saree that is typically gifted to the bride by the groom and the groom’s sister adorns the bride with this garment) was presented to Me. Uma devi serving in the role of the Lord’s sister adorned Me with the sari. Please ask Lord Krishna if this took place.” Lord Krishna affirms that this took place. Next, Andal says, the wedding was celebrated in the Vedic tradition starting with pANi grahaNam (holding hands between the bride and groom) saptapadi (the seven steps around the sacred fire) and IAja homam (Performance of a homam which solemnizes the wedding. For this the offering of flattened rice in the sacred fire jointly by the bride and groom holding hands is described by Andal through the salutation arimukhan acyutan kai mEl en kaivaittu). “Since this wedding took place in accordance with a Vedic wedding, it is proof that Lord Krishna wedded Me”, declares Andal. “Now upon waking up in the morning, I find that Lord Krishna has deserted Me. SvAmi, you need to unite Me with Lord Krishna.” SvAmi BhAshyakArar enquires of Lord Krishna “Did all of the things documented by Andal take place? Was Her dream real?” Lord Krishna answers in the affirmative. SvAmi BhAshyakArar then declares “this is a straightforward matter, You need to be united with Andal.” To this Lord Krishna states, “I need to put Andal on the stand and ask a few questions of Her. Let us do this tomorrow. After I have examined Andal, I am ready to accept your judgement.” The next day proceedings in this court resume promptly. Andal takes the stand and Lord Krishna now posits a few

questions. “Did I appear in Your dream on the night of vAraNam Ayiram?”. Andal responds in the positive. Lord Krishna then states “Did I not eat with You and spend the whole night with You?” To this too Andal responded in the affirmative. Lord Krishna then declares that, “for marrying You in the dream, I stayed with You and discharged My obligations for marrying You in the same dream. Therefore, I need to do nothing more.” He addressed SvAmi BhAshyakArar and concluded that since the dream was real and His time with Andal was also real no further effort was required on His part to be united with Andal.

Thus, Andal was unsuccessful in Her case. However, in regards to the case taken up by DayA Devi, there is no question of failure. The exact arguments offered by DayA Devi are documented in the next verse.”



Sri Andal and Sri Rangamannar ThirukkalyANam - Srivilliputtur

“I stand accused in the court of Lord Srinivasa and Padmavati. My sins are the prosecution team. There is an enlightened jury comprising the kalyANa guNams of the Lord. The Lord is all-knowing. Therefore, witnesses and their evidence are unnecessary. The universal SaastrAs such as the Vedas, Manusmrti and the like constitute the law books and criminal code. Had it not been for DayA Devi who suddenly entered and ventured to appear as a defense counsel for me, I would have faced a harsh sentence. To relate to this at a common level an analogy with the Shakespeare play, Merchant of Venice, may be relevant in that a lady lawyer by name Portia entered out of the blue to defend the accused. This is merely for the sake of making a connection but does no justice to the majesty of the Lord’s court, the stature of the judge, the gravity of the matter and the elevated role of DayA Devi. The crux of the arguments put forth by DayA Devi is that the accused is a **Prapanna**. Hence all sins from prior births have been wiped out at the time of surrender. Sins committed knowingly after Prapatti would be destroyed by undertaking expiatory acts. The sins committed unknowingly incur no consequence. Therefore, the Lord must acquit the accused jivan from all charges.

1. It is important to note that DayA Devi would only plead before the merciful Lord Srinivasa in the case of Prapannas who deserve the Lord’s forgiveness.
2. The corollary in the Code of Divine Dispensation is that for transgressions deliberately incurred, one needs to rid oneself of the consequences of these acts by resorting to expiatory acts. When this may not be possible, a **prAyascitta prapatti** needs to be undertaken. The nuances underlying **SaraNAgati** are described in the **nyAsa trayI** as well as in the **SaraNAgati dIpikA** stotram.”



Sloka 34

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

anubhavitum aghaugham nAlamAgami kAlaH
praSamayitum aSesham nishkriyAbhiH na Sakyam |
svayamiti hi daye tvam svIkrtA SrlnivAsA
Sithilata bhava bhItiH Sreyase jAyase naH | |



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmi:

“This verse, "anubhavitum aghaugham Sreyase jAyase naH" presents DayA Devi’s arguments on behalf of the accused jivan. There are two means to rid one of sins - one is by experiencing the consequences until the sins are fully expended and the other is by performing expiatory acts. Now the sins from the mountainous sin-pile begin their argument and ask the judge. Let us keep these two things aside for now. Does the Upanishad not say that one can rid oneself of sins or good deeds only by undergoing their consequences? The specific Upanishad statement is “nA bhuktam kshlyate karma kalpa koTi Satalrapi.” The effects of Karma have to be necessarily endured regardless of the time it takes, in order for the karma to be fully expended. The Lord affirms this fact. The sins from the sin-pile continue to enumerate the long list of transgressions on the part of the accused. The Vedam declares “sUryAbhyadayA sUryAbhinam” namely sleeping during times of sunrise and sunset incur sin. The sins from the sin-pile affirm that the accused has committed this sin. The consequence of this sin is for one’s nails to be deformed for a long period of time. The Lord enquires is it possible that the accused has experienced the results from his sinful acts? To this the sins from the sin-pile respond in unison “Not at all! It is not one or two stray acts on his part but an accumulation of sins over many births spanning aeons.” Sri KUrathAzhvAn declares in the VaikuNThastavam – “yad brahmakalpaniyutAnubhave'pyanASyam tat kilbisham srjati janturiha kshaNArdhe, (i.e) one entire Brahma Kalpa is insufficient

to endure the consequences from my sins. However, this is effortlessly wiped out in a trice by Your grace, oh Lord! The sin pile of the accused is mountainous. That which is being endured is only a tiny speck from the mountain. The sins from the sin-pile try to persuade the Lord that the list of sins of the accused is quite extensive. These have to be necessarily expended by undergoing the consequences for these acts, which would entail residence in various narakams. The sins from the sin-pile request the Lord “If Your judgement is that the accused needs to endure the consequences for these transgressions, no further action is called for on Your part. Leave him to us and we will take him to the narakams meant for him” The Lord tries to afford the benefit to the accused by suggesting “Let us examine if the accused has resorted to expiatory acts to rid himself of the consequences of his sins.” To this one of the sins from the sin-pile immediately responds that the accused has not undertaken any expiatory acts. The expiatory acts include ganga snAnam, mantra japam, setu snAnam, giving away wealth in charity, candrAyaNam (fasting for 3 days and then surviving on milk alone), and performing homams. The Lord wonders if the accused has resorted to any of these. The salutation “praSamayitum aSesham nishkriyAbhiH na Sakyam” attests to the fact that the sins accumulated by the accused are so great that it is impossible to rid himself of these sins by resorting to expiatory acts. Everyone is scared of the consequences of these sins. Those who resort to expiatory acts perform a homam at the end of which the sins are destroyed via oblation to the fire.

The vedam declares this fact in the salutation “agnim vai jAtam pApma jagrAha” The papams thus expended make agni wonder, what now happens since he has received the papams. The answer to Agni’s concern also comes from the Vedam salutation “tam deva AhUtibhiH pApmaNam apAghnan”. That is, the sins get shared by all the devatAas, who receive havis from the homam. However, even those Devathas are unable to bear the weight of these sins. To alleviate this, the Vedam declares “AhUtinAm yaj~nena”, the yaj~nam itself will absorb this burden. However, even the yaj~nam is unable to bear this burden and therefore submits an appeal. This is answered by the Vedam again as “yaj~nasya daskhiNAbhiH” that is, a lot of dakshina (sambhAvanams and the like) given during the yaj~nam will alleviate the burden of the sins. The expiatory act acquires completion only when dakshina is given away liberally. What then about the sins affecting the dakshina. The Vedam answers this through the salutation “dakshiNAnAm brAhmaNena”, which denotes that the sins from dakshiNa get transferred to the recipients, namely the BrAhmaNas that participate in the act. The BrahmaNas too are unable to bear the weight of the sin-pile and seek refuge in the Vedam salutation “brAhmaNasya



candobhiH” that is the BrahmaNa rids himself of the sins by undertaking Veda adhyayanam. Does the sin affect the Vedam? Does the sin affect the vedam? Most definitely not as evidenced by the Vedam salutation “candasAm svAdhyayena apahatapApma svAdhyAyaH”- that is, by repeated svAdhyAya of one’s own SAKha the sanctity of the Vedam is preserved and therefore no sins accrue. Since the Vedam is blemishless, those who undertake its study in a rigorous manner need to be given ample dakshina. In fact the foremost among dakshinas is that offered to Brahnavits, who have mastered the Vedas. The sins from the sin-pile therefore argue in the Lord’s presence that when such is the tortuous course of expending the results from sins through expiatory acts, and the fact that the accused has not undertaken any such act, he is fit for punishment. The Lord who patiently listened to the arguments from the prosecutors now asks them for a succinct summary of their position. They respond with the statement “The accused has committed innumerable transgressions over aeons. He has not performed any expiatory acts. Nor has he undergone the consequences for any of these. Therefore, he is undeserving of eternal Bhagavad anubhavam. Therefore, You should not grant him moksham. Instead, he needs to undergo the consequences through various births and narakams.” The Lord then turns to the accused and asks if he would like to refute any of these charges. The accused realizes his position and accepts all the charges pressed against him. The Lord enquires of the accused “Is not there anyone to represent You in this case?” The accused responds “No”. The case is too weak to gain any representation. All the lawyers are fearful that their reputation will be ruined if they take up this case and represent me.” The Lord makes another call and asks if anyone is willing to represent the accused. At this juncture DayA Devi raises Her hand and states that She is ready to defend the accused. The manner of DayA Devi’s argument is very similar to that offered by the female attorney, Portia, in the Shakespeare play Merchant of Venice. Just as Portia argued that Shylock was entitled to his pound of flesh but no blood, DayA Devi too offers compelling arguments. Let us see how.

DayA Devi first enquires of the judge “My Lord”. Immediately the Lord responds smilingly “Oh Devi what do you seek?” DayA Devi submits Her query “Are the proceedings of this court entirely governed by the prevailing law, namely the Vedam, its associated samhitas, and the like?” The Lord affirms this and declares that He will not act in a manner contrary to the law. DayA Devi then enquires “Oh Lord, do You recall the Vedam statement “varcam prapannam na prati prayaScati” which attests to the fact that even though one may have committed the gravest of sins, when he surrenders (undertakes prapatti) all his sins would be no barrier in

receiving the Lord's grace". DayA Devi requests the Lord to note this point to which the Lord consents. Next DayA Devi continues "The accused has performed SaraNAgati to Your feet. Do You accept this fact My Lord?" The Lord is at His wits' end and wonders "the accused has sinned so much and DayA Devi now mentions that he has performed SaraNAgati to Me. How is this possible?" DayA Devi affirms Her point by stating that She can point to evidence of the accused having performed SaraNAgati. To this the Lord responds, "So be it." SvAmi DeSikan declares in the Devanayaka Panchasat salutation "nishkincanatva dhaninA vibudheSa yena nyastaH svarakshaNa bharastava pAda padme nanAvidha prathita yoga viSesha dhanyAH nArhanti tasya SatakoTi tamAmSa kakshyAm." The inner meaning of this verse is that one who is utterly incapable of undertaking the practice of karma yoga, j~nana yoga, and bhakti yoga but has performed the act of unconditional total surrender to Your Lotus feet occupies a most elevated stature in that those who undertake the practice of these yogas do not equate to even one part in a million compared to this person. This is the import of Upanishadic statements. DayA Devi enquires of the Lord whether He accepts this statement. The Lord answers in the affirmative and enquires of DayA Devi "Who is the witness for this SaraNAgati?" DayA Devi responds with the statement "deSika sAkshi - namely the Acaryan who administered BharanyAsam for him as well his pUrvacAryAs will provide the requested testimony as evidenced by the salutation "tvanmUla deSika kaTAksha nipAda mAdhyam". The Lord then wonders what is the purpose of this SaraNAgati? DayA Devi is quick to point out that the SaraNAgati was performed solely for the purpose of "etat dehAvasAnemAm tvatpAdam prApaya svayam", namely at the end of his life, he seeks eternal residence in SrlvaikuNTham and uninterrupted service to Your lotus feet." DayA Devi continues "Now that his life on earth is over, is it not Your responsibility to grant him the bliss of eternal kaimkaryam?" The Lord answers "unequivocally yes". The Lord then asks DayA Devi how She rebuts the argument of the prosecution "nA bhuktam kshlyate karma kalpa koTi Satalrapi." DayA Devi responds by stating "neither has the accused experienced the effects of his sins nor has he performed expiatory acts. However, this cannot be stated in isolation. This needs to be examined along with a few auxiliary statements from the Vedam. For example, if one looks at kAlam as documented by the Vedam, by the time the accused undergoes the consequences for any one of his plentiful sins, kAlam itself will run out as eloquently stated in this verse anubhavitum aghaugham nAlamAgami kAlaH." What then about the prAyaScitta karmAs (expiatory acts) he needs to undertake? DayA Devi answers this again in the same manner as above, namely that by the time the accused is done



with the completion of the prAyaScitta karmAs, kAlam itself will run out. Therefore, due to lack of time the accused is unable to perform the expiatory rites. Furthermore, performance of expiatory rites requires another birth and always carries the risk of lapses in kramams (procedural norms). This would accrue additional sins to the sin-pile. Therefore, it is pointless to require this of the accused. It must be kept in mind that lapses while performing nitya karmas such as sandhyavandanam do not accrue sin. However, expiatory acts performed with a specific objective are impacted negatively by procedural lapses. The prosecutors then ask DayA Devi, "what is the recourse for us?" DayA Devi answers "You have no place here. You need to leave immediately." To this, the prosecutor responds "Your arguments are contrary to the law from the looks of it. I do not understand this." DayA Devi responds "I shall now highlight from the SaastrAs themselves the position I am recommending". The Upanishad states "aSva iva romANi vidhUya pApam" and "tat sukrta dushkrte dhunute tasya sukrta hrdasyadhikrtyAm dviSanta pApa karmaNAm" namely that those mahans who have performed extensive Veda adhyayanam and those who have performed SaraNAgati, cast off their sins at the end of their lives in the manner of a horse shaking its head to rid itself of dirt. In the case of prapannas, the residual karma is distributed among the associates of the prapanna with those being well inclined to the Prapanna inheriting the good karma, while those who are inimical to the Prapanna inherit the bad karma. In another place the Vedam states "pushkara-palasa apo" further categorizes the sins in terms of those committed prior to performance of SaraNAgati and those committed after the performance of SaraNAgati. These are further classified into two groups - those committed knowingly and those committed unknowingly. DayA Devi continues, "When it comes to the sins prior to SaraNAgati, these known as sancitha karma are destroyed by the SaraNAgati itself in the manner of a moth devoured by a fire. This statement is found in the Vedam itself." The Upanishad statement is "sarve pApmanAH pradUyante". What about the sins committed after SaraNAgati. DayA Devi again quotes from the Vedam "yatha pushkara-palasa apo na slishyante" which states that these sins do not taint the SaraNAgata. It is in the manner of water droplets on a lotus flower which do not stick. Then does it mean that performance of SaraNAgati is a license to engage in sinful acts as per one's whim? Here too further classification of the sins arises. Those that are committed unknowingly do not have any effect. Those committed knowingly are expended by first expressing regret, then resolving not to repeat this, resolving to perform the necessary expiatory act and finally completion of the

expiatory act. In the aparAdhaharihara adhikAram of Srlmad RahasyatrayasAram SvAmi DeSikan declares -

prArabdhetara pUrvapApamakhilam prAmadIkam cottaram
nyAsena kshapayan anabhyupagata-prArabdha-khaNDam ca naH |
dhipUlrevottara-pApmanAm ajananAt jate api tannishkrteH
koTilye satim SishyA api anaghayan kroDIkarotmi prabhuH | |

The result of some karma is responsible for our present birth as a SrlvaishNavan and enabled us to resort to prapatti. Except for prArabdha karma, namely the karma that has started yielding fruit, all other sinful acts committed prior to SaraNagati are destroyed during the process of Prapatti. When it comes to prArabdha karma, there is the abhyupagata prArabdha karma (that which is accepted voluntarily) and anabhyupagata prArabdha karma (that which accrues involuntarily). Even the latter which are the sins that are unknowingly committed post prapatti are destroyed. When it comes to abhyupagata prArabdha karma, the sins that are performed knowingly, what happens? These are expended using the mechanism described earlier in terms of expressing regret and undertaking expiatory acts. Failing this, the individual is subject to laghu (light) daNDanam (punishment). This can take the form of a disobedient wife and children, bodily ailments, loss of eyesight, loss of hearing and the like until the committed sins are fully expended within the lifetime of the individual and renders him fit for Moksham. DayA Devi states “All this is documented in Your rule book, My Lord!”. DayA Devi continues “ My Lord! Since the accused has fulfilled all the conditions stated in Your rule book, he meets the requirements for gaining Your grace and hence must be granted moksham. Thus, I request that the arguments from the prosecution be thrown out and the accused be graced forthwith.” The Lord consents to DayA Devi’s request and dismisses the case right away. There are instances where judges are spellbound by the arguments of certain attorneys that they completely come under their sway. Here SvAmi DeSikan highlights the fact that Lord Narayana is held captive by the arguments of DayA Devi and completely comes under Her sway. “svayamiti hi daye tvam svIkrtA SrlnivAsA Sithilata bhava bhItiH” is the salutation from this verse which describes this fact. The act of DayA Devi rids one of the fears of samsAra. This is the elevated role of DayA Devi who only has our wellbeing in mind. If not for Her grace it is impossible to get the brahmAnanda anubhavam - the bliss of eternal kaimkaryam to the Divine Couple upon getting moksham.”

It is also helpful to quote from the anubhavam of H.H. Srimad Paravakottai Andavan SvAmi from the **PirATTiyum pirAnum ceyda upakAram** upanyAsam. In particular, the focus is on the argument advanced by DayA Devi “Oh SvAmi, You incarnated as Rama to grace the world! In Your vrttAntam of Ramayanam one can see the list of sinners is quite exhaustive. This includes exalted personages such as Bharata (who declined to heed the Lord’s command to rule the kingdom), Lakshmana (who declared **aham sarvam karsShyami**), Sita PirATTi (due to BhAgavata apacAram towards Lakshmana), Anjaneya (for suggesting that he would carry the Pativrata StrI, Sita devi, on his back) and sure the Lord himself (for placing Sita in a precarious position enabling Her abduction by Ravana). In the words of Sita PirATTi Herself it is documented that **na kaScit naparAdhyati** (there is none that has not sinned). However, did any of them suffer punishment for their sins? Absolutely not! Instead, they were all privy to Your visesha anugraham. The same principle used to grace them should also apply to the accused and grant him moksham, freeing him from his sins once and for all!”

Next we quote from the anubhavam of Srl. u.vE. Saili Patrachariar SvAmi.

“DayA Devi continues Her defense. The key idea is cast in the form of an appeal to Her. Oh DayA Devi! You convince the court how my arrays of sins are in large heaps, which could never be expended by my suffering. You plead that the Lord has to “suffer” me by His forgiveness. KshamA is kshamA. His forgiveness is what is adequate. You volunteer to champion my case. Lord Srinivasa will heed Your words. Your influence on Him is complete and enduring. By this reason, our fears of samsAra will vanish. Our hope for moksham becomes strong and meaningful. Indeed, You exist for our wellbeing and salvation. You render a great service to us on Your own accord. I would therefore assert that Your sole purpose is to ensure our salvation and secure the benefit_of eternal bliss. But for Your pleading on our behalf, and that too of Your own accord, we would have been doomed.”



Sloka 36

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

parahitam anukampe bhAvayantyAm bhavatyAm
sthiramanupadhi hArdam SrInivAso dadhAnaH|
lalita rucishu lakshmi bhUmi nIlAsu nUnam
prathayati bahumAnam tvatpraticchanda buddhyA||



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin:

“DayA Devi now poses a question to SvAmi DeSikan. “Oh SvAmi! You have paid glowing tributes to Me. However, I feel that the reality is quite different. Please shed light on this after hearing Me.” SvAmi DeSikan enquires “What is it that bothers You, oh Mother?” To this DayA Devi replies “Everyone uses the Vedic statement **SraddhayA devaH devatvam aSnute** - namely, the Lord acquires devatvam (His status as a Deva) only on account of association with tAyAr. This is echoed by SvAmi NammAzhvAr pAsuram in the **akalakillEn iraiyum enRu** as well. Therefore, it appears that all name and fame for the Lord comes about entirely on account of His eternal association with tAyAr. Even when Lord Srinivasa is addressed as **akhilANDa koTi brahmANDa nAyakan**, it is only in the context of **Srl bhUmi nIlLa sameta**. Thus, only His consorts Sri Devi, Bhumi Devi and Nila devi are recognized to be the cause of the Lord’s supremacy. Nowhere is DayA Devi mentioned let alone **DayA Devi sameta SrInivAsa**. However, You glorify Me as the be all and end all for everything that Lord Srinivasa accomplishes. How should your position be reconciled with that of the commonly held perception? (It must be borne in mind that this is a rhetorical question posed by DayA Devi. She is fully well aware of SvAmi DeSikan’s mastery of the SaastrAs. It is only Her intent to bring the full prabhavam of SvAmi DeSikan that causes Her to raise this question). SvAmi DeSikan laments “amma, Your greatness is well known and world famous.



The Lord views the consorts Sri Devi, Bhumi Devi, and Neela Devi as the images of DayA Devi.

However, You have decreed that I must bring this out. Therefore, aDiyEn once again submits this tribute the bahumati that You have is matchless”

parahitam anukampe buddhyA. The sambodhanam here is anukampe (Oh DayA Devi!) “**parahitam bhAvayantyA bhavatyA.**” It is only in You that Lord Srinivasa has complete confidence. Let there be no doubt about that. Your essential nature is that for para, namely beings other than oneself or even enemies, You only think of their wellbeing. It appears as if Your entire existence is solely to ensure the wellbeing of these other beings or enemies. In the absence of DayA Devi, there is no one to think about their wellbeing. When Sita Devi was in the aSokavanam, Ravana approached Her and requested Her to become the queen of his inner apartments. Even though, Ravana approached Her with evil intentions, She only had his wellbeing at heart and addressed him as “Oh Ravana! Please listen to this carefully since this is in your best interest. Do not engage in this heinous task which will guarantee your ruin. Please perform SaraNAgati at the Feet of Lord Rama. However, your ego may not permit this. Therefore, at least please be friendly towards him. The Ramayanam salutation reflecting this message is “**mitramaupayikam kartum rAmaH sthAnam parlpsatA tena maltrI bhavati te yadhi jivitumicchasi**” (If you desire to live long please befriend Rama). This concern for the wellbeing of even the sworn enemy is possible only for You, Oh DayA Devi! It is this quality of Yours that greatly endears you to Lord Srinivasa.

sthiramanupadhi hArdam SrInivAso dadhAnaH becomes an important salutation to examine next. Here it must be observed that if one renders great help or service in times of distress to another, the latter is likely to remember this act of help with gratitude and have a great liking for the former. This could possibly wane with time. However, with regards to Lord Srinivasa it is a given that inherently, He has great regard for DayA Devi. She need not do anything to earn this. For example, if the consorts of the Lord were viewed as gems in a garland the central pendant for which is Lord Srinivasa himself, He views the consorts Sri Devi, Bhumi Devi, and Neela Devi as the images of DayA Devi. Upon beholding a reflection in a mirror one cannot feel jealous. In the NAcchiAr tirukOlam, the Lord is in a palanquin (pallaki). Opposite to the Lord is a huge mirror. The sevai is one of enjoying the Lord through the reflection in the mirror. It is common to see the mirrors arranged in Srirangam. During the procession for Perumal at specific times, the mirrors are open for viewing Perumal through the reflection. Nobody regrets the fact that scores of devotees enjoy this reflection (kannADi aRai) and do not directly prostrate before the Lord. In a like manner, the Lord when it comes to His relationship with His consorts, Sri Devi, Bhumi Devi, and Neela Devi, verily views Them as a mirror image



Sri Malayappa Svami in NAcchiyAr tirukkOlam



The Lord's doting love for Sri DayA Devi is in His heart!

of You, oh DayA Devi!” **lalita rucishu lakshmi bhUmi nIlAsu nUnam** is the salutation that describes this fact further. Namely, the beauty or even the very thought process of the consorts of the Lord is solely guided by DayA Devi. Since these consorts are viewed as reflections of DayA Devi, SvAmi DeSikan asks where is the need for DayA Devi to regret the fact that She is not glorified separately? **prathayati bahumAnam tvatpraticchanda buddhyA** is the salutation that refers to the fact that the very glorification of the consorts of the Lord stems from the fact that They are mirror images or reflections of DayA Devi. Otherwise, there would be nothing worthy of glorification in these consorts. SvAmi DeSikan asks the rhetorical question “Are You satisfied now, Oh DayA Devi, that it is entirely on Your account that the consorts of the Lord receive praise?” **bahumAnaM prathayati** is the salutation that brings out the fact that the greatness of the DayA Devi lies in the fact that the Lord Himself regards His consorts as mirror images of DayA Devi. It is to bring out this subtle point explicitly that this salutation is in place. Therefore, the Lord’s fondness for His consorts is verily an expression of His great regard and reverence for DayA Devi. It must be borne in mind that DayA Devi and Paaduka Devi arise from SvAmi DeSikan’s intense anubhavam of the Lord’s Daya and give Them a live form, resulting in glorious tributes of DayA Satakam and Paaduka Sahasram documenting a samvadham (a friendly debate) between SvAmi DeSikan and the Devis.”

We then quote the anubhavam of Sri. u.vE. Saili Patrachariar SvAmin:

“DayA Devi poses a question in this verse to SvAmi DeSikan. “Oh Swamin, you praise Me to the heavens. How do you think it conforms to the actual situation of the Lord being adorned in the company of the three consorts Lakshmi, Bhumi, and Neela? What do you think of My status in relation to Them, if you would like to convince the devotees that My influence on Srinivasa is so overwhelming as to dictate to Him as you have been saying?” SvAmi’s reply come through as “Well is it to envision a lovely pearl necklace, so to say, with the Lord, the three consorts adorning it as bright components. All the worlds venerate this spectrum. But the Lord regards the three as mere images, replicas of Your own self. You shine by Your extreme consideration of the good of all. The Lord has spontaneous doting love for You, regardless of what You achieve for Him. His infatuation for You is in heart, though judiciously silent and taciturn. It progressively increases as You do good to more and more devotees. There is thus no question of rivalry or contest between You and the three consorts. The mode in which He certifies Your role and cardinality in iconographic convention is lovely.”

Sloka 37

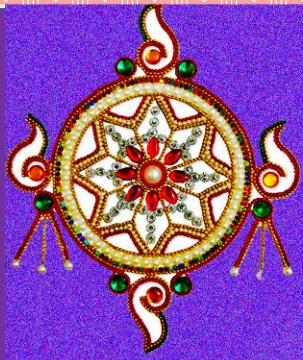
वृषगिरि सविधेषु व्याजतो वास भाजां
दुरित कलुषितानां दूयमाना दये त्वम्।
करण विलय काले कान्दिशीक स्मृतीनां
स्मरयसि बहुलीलं माधवं सावधाना ॥

vrshagiri savidheshu vyAjato vAsa bhAjAm
durita kalushitAnAm dUyamAnA daye tvam |
karaNa vilaya kAle kAndiSIka smrtInAm
smarayasi bahullam mAdhavam sAvadhAnA | |



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin. "In an invocatory Sloka in the guru paramparA prabhAvam, H.H. Sri Periya Parakala SvAmi has declared nAnyam manye guru SreshTham Srlmad vedAnta deSikAt sat sampradAya dhanyebhyaH nAnyAn dhanyASca sajjanAt, which means that there is no AcAryan greater than SvAmi DeSikan (since he is an avatAram of Lord Srinivasa). Even greater is the glory of the followers of his sat-sampradAyam, who enjoy SvAmi DeSikan's Srl sUktis. In a like manner, we have been blessed to enjoy the esoteric meanings of the DayA Satakam verses. In the previous verse it was established that the consorts of the Lord are viewed as mirror images of DayA Devi. Next the glory of DayA Devi who resides alongside the Lord of Seven Hills is highlighted. Specifically, Her act of compassion towards those who have by sheer happenstance taken residence in the vicinity of Tiruvenkatam hill is glorified. This also brings out the greatness of taking residence near the Venkatam hill. vrshagiri savidheshu mAdhavam sAvadhAnA is the salutation in this 37th verse. In verse 31, SvAmi DeSikan submitted a prayer to DayA Devi to gain residence in the vicinity of the Venkatam hill so that he could have the bhAgyam of Bhagavad Kaimkaryam while he was able bodied. Let this be so on the one hand. On the other hand, there could be others who by sheer accident gain residence in the vicinity of the Venkatam hill. This verse highlights the mahopakAram of DayA Devi towards such jivans. vyanjayatsu pratItaiH vAsam sAdayeyam is the salutation from verse

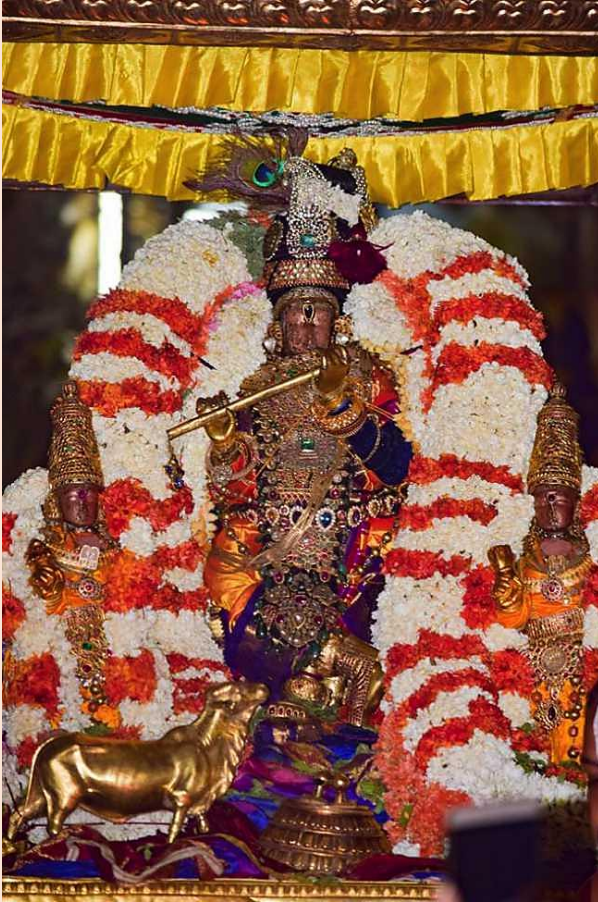
31 that is specifically alluded to here. The prayer inherent in this salutation is that DayA Devi and Lord Srinivasa need to bless me so that I gain residence in the vicinity of the Venkatam hill and behold the hill streams emanating there with copious flow of water as the flow of DayA Devi to engage in Bhagavad Kaimkaryam. Not only this, DayA Devi also graces others who may end up in the vicinity of the Venkatam hill for other reasons. **vrshagiri savidheshu** is the salutation from this verse which is first examined. The glory of the Vrshagiri is matchless as described in the Slokam **venkaTAdri samAm sthAnam brahmANDe nAsti kincana venkaTeSa samo devo na bhUto na bhavishyati**. There is no place that is equal to the VenkatAdri. Nor is there a deity equal to Lord Srinivasa. NammAzhvAr performs his mangaLASasanam for this place of the Lord's residence through the salutation **tiladam ulakukkAi ninRa tiruvEnkaTattu emperumAne**. This is captured in the salutation **vrshagiri savidheshu**, namely let alone residence in the foothills of the Venkatam hill even a place that is a few km away from the hill has the same effect. If we go to a kshetram just as any pious acts are magnified and yield great fruits, so too the effects of sinful acts committed at these kshetrams bear consequences that are increased several fold. Therefore, when one is undertaking kshetrADanam (pilgrimage to a holy place) one must avoid committing all forms of sin. It is well known that when undertaking the performance of a yAgam (sacrifice), one must not utter falsehood (anrta vAdanam). Does this sanction engaging in falsehood at other times? Absolutely not. "nAnrtam vadet" and "satyam vada" are the Vedam salutations which instruct one in the right mode of conduct. The utterance of a lie during performance of a yAgam is several fold greater than speaking falsehood under normal times. Therefore, the consequences for such an act too increase multi-fold. Therefore, one performs sankalpam not to utter falsehood when engaged in performance of a yAgam. In a like manner, while visiting a divya deSam, one must not engage in speaking falsehood. One's conduct needs to be blemishless. There may be some who for sheer sustenance of their livelihood or for some other reason take residence in the vicinity of Venkatam hill. They may not be aware of the SaastrAic prescriptions and may thus be engaged in apacArams. DayA Devi beholds this and is greatly worried. She thinks, "These ignorant beings are committing numerous apacArams at a divya deSam oblivious to the consequences of their actions. How can I redeem them?" **durita kalushitAnAm dUyamAnA daye tvam** is the salutation that describes this fact. DayA Devi resolves "There is only one way out for these beings. I shall do this since this is certain to pave the way for their elevation."



Sri DayA Devi alone can influence and induce Lord Srinivasa to confer His grace

What is the way out? The PurANAs are replete with instances when even the worst sinner during his last moments thinks of the Lord, his sins are destroyed and he gains moksham. In fact this is the greatness of KaSi kshetram. One who goes to KaSi during his last moments receives the upadeSam of the RAma tAraka mantram from Rudra (who serves as an AcArya), the presiding deity ViSvanAtha at KaSi. Consequently, at their last moments these individuals are engaged in contemplation of Lord rAma through the rAma tAraka mantram. Hence, they gain moksham. kASi maraNAn muktiH is the PurANic statement that documents this fact. In a like manner, DayA Devi comes to the rescue of those who may have gained residence in the vicinity of the Venkatam hill due to some reason or the other and are engaged in committing numerous apacArams. karaNa vilaya kAle kAndiSIka smrtInAm smarayasi bahullam mAdhavam sAvadhAnA is the salutation that describes the act of DayA Devi. When the jivan is in his last moments, the indriyas begin to fail (karaNa vilaya kAle) as documented in the statement vAngmanasi sampadyate. During this state, it is sufficient for these beings to engage in thoughts of the Lord since the manas (mind) is functional. However, even this becomes impossible. At this juncture DayA Devi intervenes and ensures that these beings are engaged in thoughts of the Lord of Seven Hills. Periya Azhvar in his mangalasasanam declares “appOtAikippOtE sollivaIttEn” attesting to the fact that during his last moments he may not be in a state to engage in dhyanam of the Lord and therefore, requests the Lord to come to his aid at the critical juncture and enable him to think of the Lord. In the matter of antima smrti (thinking of the Lord during one’s final moments) there are a few questions in terms of who needs to have this and for whom this is not required. For Bhakti yogis, this is a must because the next birth/anubhavam is dependent on the thoughts that prevail during one’s final moments. However, for Prapannas, it is not necessary. This is due to the fact that the Lord ensures antima smrti for the Prapanna without any effort on his part. This is brought about by DayA Devi. KulaSekara AzhvAr in the MukundamAlA stotram declares “prANa prayANa samaye kapha vAta pittaiH kanThAvarodhana vidhau smaraNam kutaste.” The import of this verse is that “during my last moments, I will be confronted by issues of cough, gas, and the like making it impossible for me to think of You. Therefore, I submit the prayer now that You must ensure the antima smrti in my final moments.” The AzhvAr further elaborates “cintayAmi harimeva santatam manda manda hasitAnanAmbujam nandagopatanayam parAtparam nAradAdi muni brnda vanditam” meaning, “I am always engaged in contemplation of Lord Narayana. The Lord has a smiling face resembling a lotus. He is the Supreme Being who incarnated as the son of

Nandagopa and is saluted by Rishis such as Narada.” Thus antima smrti calls for effort on one’s part. However, for those who take residence in the vicinity of the Venkatam hill, DayA Devi on Her own accord ensures this benefit. dushTendriya vadhAScitram nrNAM iyat kalmaSalrvratam tadanta kAle samsiddhim vyApi nArayaNALaye is the salutation that refers to the fact that those who live in the vicinity of a divya deSam, even though they may commit numerous sins on account of their indriyas, are guaranteed of an elevated state after their final moments. How so? Due to Bhagavad smaraNam. mAdhavam sAvadhAna smarayasi is the salutation in this verse that documents the help of DayA Devi. Namely, with utmost care, DayA Devi ensures that the jivan resident in the vicinity of the Venkatam Hill (for some reason or the other besides Bhagavad Kaimkaryam) gains the benefit of smaraNam of the Lord, who is forever associated with MahAakshmi. This also serves as an appeal to the Lord to help the jivan during his last moments with an impassioned plea “this jivan is engaged in Your thoughts during his last moments. Therefore, please do not mete out punishment to him. Instead, please bestow Your grace upon him.”



In the GopalavimSati stotram, SvAmi DeSikan offers the tribute “adharAhita cAruvamSa nAlAH makuTAlambi mayUra pinchamAlaH harinIla SiLA vibhanga nIlaH pratibhAH santu mama antima prayANe.” In the final moments one needs to have antima smrti and be engaged in thoughts of Lord Narayana. Who should be the focus of this? SvAmi DeSikan answers it is undoubtedly Lord Krishna who has His flute, whose head is adorned by the peacock feather, and whose radiance is similar to the Indraneela stone. To this day there is a specialty about the PuraTTasi Sravanam sevai at Kanchipuram. When SvAmi DeSikan arrives for mangaLASAsanam, in accordance with the salutation “karigirimEl ninRu kAkkinRAnE” there is no difference between Lord Krishna and tEpperumAL (Sri VaradarAja). The utsava

Perumal is therefore adorned with Sauri and a peacock feather to ensure that Perumal provides sevai to SvAmi DeSikan as Lord Krishna in accordance with SvAmi's tribute. Great AcAryAs have been completely overwhelmed by the thoughts of the Lord in their final moments. This anubhavam should become available to all is the intent. This is brought about by DayA Devi. The Lord declares in the BhagavadgIta "ahamsmarAmi madbhaktam nayAmi paramAm gatim" - I think of My BhaktAs and ensure that they get the supreme state - is the import of this tribute. Therefore, it becomes clear that the Lord is thinking of us. However, who thinks of Perumal? It is only on account of DayA Devi that people think of Perumal. Thus, even for beings who have taken residence in the vicinity of the Venkatam hill due to some pretext or the other and engaged in egregious violations of the sastras resulting in a mountainous sin-pile due to the dushTa indriyAs, DayA Devi ensures that they are recipients of the Lord's grace and are saved from punishment. This gives rise to a question why does DayA Devi need to intercede on behalf of these jivas. Afterall the Lord is omniscient. Does He not know that these jivas need to be graced? The answer to this comes about from the avatAra kAraNam of Lord Srinivasa. mAyAvi paramAnandam tyaktva vaikuNTham uttamam SvAmi puShkaraNI tIrE ramayA sahamodate. The playground for the Lord is not SrlvaikuNTham but the banks of SvAmi PushkaraNi. While engaged in His numerous acts of sport at the Venkatam hill what happens if He forgets the plight of the said jivas? It is for this purpose alone DayA Devi maintains a careful watch and issues a timely reminder to the Lord that these jivas need to be rescued. This is the mahopakaram rendered by DayA Devi."

Next we quote the anubhavam of Srl. u.vE. Saili Patrachariar SvAmin:

"There are people who happen to live in the precincts of the Hill of Venkatesa. Neither by choice nor by own love of God would they have chosen this residence. He may live his whole life in utter disregard of the dayA mUrti that Lord Srinivasa is. The man has no attainments, no bhakti, no sense of self-upliftment either. A time comes when he has to die. No one remembers this man except DayA Devi. She has throughout his life mourned that he was in no mood to redeem himself. Nevertheless, She cannot let him die and go to the narakas reserved for sinners. Therefore, what does She contrive? She makes Lord Srinivasa remember this man at the critical moment. DayA Devi has to remind Him because She alone is aware of the jivan's pitiable plight. She alone can influence and induce Lord Srinivasa to confer His grace. The Lord remembers him and ensures that he gains the elevated state of residence in the Lord's abode (Paramapadam). This is a phenomenal accomplishment of DayA Devi."

Sloka 38

दिशि दिशि गति विद्भिर्देशिकैर्नयमाना
स्थिरतमनुकम्पे स्त्यान लग्ना गुणैस्त्वम् ।
परिगत वृषशैलं पारमारोपयन्ती
भव जलधि गतानां पोत पात्री भवित्री ॥

diSi diSi gatividbhiH deSikaiH nlyamAnA
sthirataram anukampe styAna lagnA guNaistvam |
parigata vrshaSailam pAram Aropayanti
bhava jaladhi gatAnAm pota pAtrI bhavitrI | |



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin. "In this verse the help rendered by AcAryAs to DayA Devi is documented. In a previous verse, the role of DayA Devi as the kavacam for Lord Srinivasa, when He was facing potential defeat, was discussed. In some instances, it is possible that DayA Devi Herself could encounter defeat. In these instances, there is one person that renders assistance to DayA Devi. **krpeca pratikartavyam** is the essential nature of DayA Devi. In the context of the previous verse, this tribute could acquire the connotation that under some pretext, certain individuals have taken residence in the vicinity of the Venkatam hill. As a consequence, DayA Devi remembers this act, and directs the Lord's grace towards them. This could easily be seen as a favor bestowed in exchange for their taking residence in the vicinity of the Venkatam hill. However, this does no justice to DayA Devi, whose inherent nature is to help elevate all supplicants - let alone supplicants, even adversaries as seen in prior verses. This inherent nature of DayA Devi was glorified. **kAndiSika smrtInAm** from the previous verse refers to the defeat of one's consciousness. Namely, DayA Devi comes to the rescue of one who is utterly helpless. When DayA Devi attains a state where Her defeat is seemingly imminent, there is someone who comes to Her rescue. Who is this person? This is revealed in the present 38th verse, **diSi diSi gati vidbhiHpota pAtrI bhavitrI**. Here DayA Devi is described as the raft that enables beings caught up in the turbulent waters of the samsAric ocean and being tossed hither and thither to cross over and reach the other shore. A mere raft by itself is of no use. There needs to be a boatman to steer the raft. The boatman in this context are

glorified as AcAryAs. It is very easy for commoners to get lost while traversing the mighty ocean, especially at night, and lose sense of direction. However, the AcAryAs who are described in terms of the boatman are endowed with knowledge and expertise to avoid the pitfalls and successfully take the boat to the other shore. The samsAric ocean is like the ratnAkara, where tidal waves are cresting and engulfing all comers in a trice. The other shore in this context is the Venkatam hill. Directing suffering beings from their present state in the samsAric ocean to the other shore is the task of the boatman. The raft has been described as DayA Devi. The details of the analogy are examined further. The rowing of the raft has to take place with the row tightly anchored to the raft. Otherwise, it becomes impossible to reach the destination. DayA Devi is associated with each gunam of the Lord. This DayA Devi forms the raft that enables crossing of the Samsaric ocean.

The characteristic of the samsAric ocean is best understood from the **MukundamAla** stotram tribute of Sri KulaSekara AzhvAr --

bhavajaladhigatAnAm dvandva vAtAhatAnAm

sutaduhitrkaLatra trANa bhArArditAnAm |

vishamavishayatoye majjatAmaplavAnAm

bhavatu SaraNameko visShNupoto narANAm ||

In this verse, Lord VishNu is described as the raft meant for crossing the samsAric ocean. First let us examine the characteristic of the Ocean. SamsAram consisting of the three kinds of tApam (Difficulties: AdhyAtmika - arising from the body, Adibhautika - arising from other inhabitants such as reptiles and fearful animals, and Adidalvika - arising from natural forces such as wild fires, tornados, strong winds and the like) is a vast ocean. Not only is the ocean vast, there are strong gale force winds blowing. These are described as dvandvam - two in number - asanAyapipAse Soka moham jarA mrtyu are the characteristics of these winds (hunger, thirst, sorrow, ignorance causing one to think that the Lord's property is his own, old age and death). The ocean has 6 Urmis (shaT Urmi) or six types of waves. pipasa - thirst which cannot be controlled. duHkham denotes sorrow, which constantly accompanies one immersed in samsAram. moham denotes ignorance, causing the jivan to mistakenly believe that the Lord's property is his own. Namely, the use of indriyAs, which are meant for contemplating on the Lord, for one's own purpose. jarA denotes the onset of old age, while mrtyu denotes death. Quite often aging is associated with getting closer to death and hence these two are grouped together. Therefore, it is common practice to mask the process of aging in the

present day through cosmetics. These waves are coming successively one after another.



Lord VishNu is described as the raft meant for crossing the samsAric ocean

In the above **MukundamAla** salutation "**bhavajaladhigatAnAm dvandva trANa bhArArditAnAm**", Sri KulaSekara AzhvAr describes the plight of jlvans caught in this samsAric ocean. Namely, they are saddled with a great burden - the need to protect one's family members, ensuring that their children are married, and the children need to be educated, kids need to be taken to school and the like. Thus, an ever-increasing list of commitments confronts one immersed in samsaram. This burden weighs on the jlvAn so much that it precludes him from even thinking of Lord Narayana. The next salutation in the **MukundamAla** verse "**vishamavishayatoye majjatAmaplavAnAm bhavatu SaraNameko vishNupoto narANAm**" elaborates on the fact that the jlvAn perhaps thinks that the waters of this ocean will recede somewhat allowing him to cross the ocean. However, these waters are quite erratic in that most unexpectedly they would crest causing the jlvAn to repeatedly drown in the waters of the ocean. The only hope for relief here is the feet of Lord VishNu, who serves as the raft to cross over this samsAric ocean. In the context of the DayA Satakam verse, the Lord is not mentioned directly as the raft. Instead, the Lord through the medium of DayA Devi functions as the raft. Now that the ocean characteristics have been understood, the next task is that of crossing the ocean. DayA Devi has been described as the raft. However, merely because a raft is available is it possible to get a seat on the raft? Here SvAmi DeSikan answers this through the salutation "**gati vidbhiH diSi diSi deSikaiH nlyamAnA**" namely only one that is skilled in avoiding the pitfalls of the samsAric ocean can steer the boat clear of the turbulent waters. These boatmen that steer the raft are the AcAryAs. They are endowed with knowledge of arthapancakam (essential nature of the jlvAtmA, essential nature of ParamAtmA, the means to attain him, the fruit of such attainment, and obstacles to obtaining the fruit), have a compassionate disposition, and are parama bhagavatas. They enable the jlvans gain a seat in the raft known as DayA Devi. Not only that, they also steer the raft safely. This is in the manner of Bhagiratha showing the way to Ganga, who follows him. In a like manner, the raft of DayA Devi is completely under the control of AcAryAs, who steer the raft to the destination. The inner meaning of this tribute is that one can gain the grace of Lord Srinivasa only through AcArya kaTAKsham. Here is where the state of imminent defeat of DayA Devi needs to be understood. She is helpless in that wherever She turns, She only beholds suffering jlvans struggling haplessly to cross over the Samsaric ocean. Therefore, She is at a loss as to whom to rescue. First, although DayA Devi functions as a raft the question of who to admit on the raft arises. Next, comes the issue of steering the raft safely to the destination of the Venkatam hill. Both these are rendered *fait accompli* through the upakAram



“I seek refuge at the feet of SvAmi DeSikan”

SvAmi DeSikan in Srl TiruvenkatamuDaiyAn tirukkOlam

Srl Ahobila maTham, Tiruvallikeni

of AcAryAs, who first grace the jivans so that they become fit to board the raft. Next, they also help DayA Devi navigate the turbulent waters and steer the raft safely to the destination. This is the mahopakAram rendered by AcAryAs. In the **nyAasatilakam**, SvAmi DeSikan glorifies AcAryAs as boatmen. The tribute is contained in the verse –

"andho'nandha grahaNa vaSago yAti rangeSa yadvat
pangurnaukA kuhara nihito nlyate nAvikena |
bhunkte bhogAnavidita nrpaH sevakasyArbhakAdiH
tvatsamprAptau prabhavati tathA deSiko me dayALuH ||"

SvAmi DeSikan says that he is extremely grateful for the compassion of AcAryAs. In order to attain Lord Narayana, one must possess the required knowledge and strength. The knowledge is described in the salutation "**andho'nandha grahaNa vaSago**" namely the AcAryAs guide ignorant jivans in the manner of one endowed with keen eyesight holding the hands of a blind man and enabling him to go to his destination. The inner meaning is that jivans ignorant in the knowledge of Bhagavad vishayam are guided by AcAryAs in a step-by-step manner to gain this knowledge. Some may have knowledge but not the strength to attain Lord Narayana. In this case, how do the AcAryAs help? They ensure that these individuals board the raft of DayA Devi and steer this raft to the destination. SvAmi DeSikan offers another perspective in this salutation through an example. There is a king, who has a close servitor. The servitor's son has never seen the king. The servitor prepares delicacies for the king, who may partake of a few of them. However, the leftovers from the offering to the king are given to the servitor's child. This child enjoys these delicacies meant for the king. In a like manner, one does not need to have knowledge or strength. However, if one seeks refuge in an AcArya, the AcArya guarantees the benefit of attaining Lord Narayana. The same line of thought prevails in the present DayA Satakam verse in that it is not sufficient to merely have the Lord's grace. The grace of an AcArya is just as important to attain Lord Narayana. Wherever there is the grace of AcAryAs, the grace of the Lord is bound to follow. So far it has been established that DayA Devi is the raft and AcAryAs serve as boatmen to steer the raft. The AcAryAs help jivans bereft of knowledge and strength to gain entry into the raft and safely steer the raft to the destination. The next question that arises is that the raft must be strong enough to overcome the strong currents and the **shaT Urmi** described previously. This is answered in the salutation "**sthirataram anukampe styAna lagnA guNaistvam**" namely that the raft is firmly anchored due to the fact that all the KalyaNa guNams

of the Lord with each of them supported by DayA Devi, ensure that the raft is unaffected by the turbulent waters and the shaT Urmi. It is not sufficient to merely be firm against the turbulent samsAric waters. The raft also needs to move amidst these waters. How does this come about? This is also facilitated by the support of the guNams of the Lord with DayA Devi being present along with each guNam. This enables the raft known as DayA Devi to safely reach the destination. The focus then turns to the destination. The salutation “parigata vrshaSailam pAram Aropayanti” in this verse addresses this aspect. The vedam salutes the destination as “pAramApnoti tadvishNoH paramam padam”. This denotes the eternal abode of Lord VishNu, namely Srl VaikuNTham. In the context of this verse, it denotes the Venkatam hill or VrshaSaila. This is the destination which needs to be reached. While traversing the ocean it is common to encounter the sight of a mountain. In this instance, the ocean is that of samsAram and the mountain is the Venkatam hill. When one reaches this destination, it denotes successfully overcoming the six Urmis that were described earlier in this verse. Here, it must be noted that Lord Srinivasa stands on top of the Venkatam hill as the Ocean of Mercy. The crossing of the ocean of samsAra is made possible by the Ocean of Mercy known as Lord Srinivasa. DayA Devi ensures that this becomes possible by functioning as the raft that is steered by capable boatmen, namely AcAryAs, to cross over the ocean of samsAra replete with the pangs of thirst, hunger, ignorance, sorrow, old age, and death to attain the feet of Lord Srinivasa. KulaSekara AzhvAr described Lord Vishnu as the raft to cross the samsAric ocean. However, SvAmi DeSikan describes DayA Devi as the raft in this instance. Be that as it may, the import of SvAmi DeSikan’s tribute is that it is the grace of AcAryAs alone that enables jivans caught up in the samsAric ocean to gain redemption and successfully cross this ocean. SvAmi Kumara VaradacAriar’s tribute in the VedAntadesika prapatti through the verse –

“viSvambarAm atitarAmapi bhAvayantau
vinyAsato vividha-sajjanatAnubhAvyau |
vistArasamsrti mahArNava karNadharau
vedAntasUricaranau SaraNam prapadye ||” --

reflects this fact. The import of this tribute is that “I seek refuge at the feet of SvAmi DeSikan” It may be asked what is the glory of the feet of SvAmi DeSikan? SvAmi Kumara VaradacAriar answers this as “In terms of forbearance, these feet exceed Bhumidevi, who is the epitome of this trait.” The implication of this tribute is that even AcAryAs may wonder how to redeem the worst of sinners and enable them to gain Lord Narayana’s grace. However, SvAmi DeSikan displays rare patience even



**Sri DayA Devi is the dependable navigation vessel to cross the vast and deep ocean of
samsAra**

with the greatest of sinners and finds a way for them to attain Lord Narayana. Not stopping here, SvAmi Kumara Varadachariar continues “It is these feet on account of surrendering to which good people gain bliss. The ocean of samsAra which cannot be easily crossed, resulting in a seemingly interminable cycle of births and deaths is described by the statement "punarapi jananam punarapi maraNam". These feet function as the raft to cross over this vast ocean of samsAra.” The key message is that for one lacking in knowledge or strength, crossing the samsAric ocean becomes a formidable task. However, this is readily accomplished by seeking refuge at the feet of the AcAryan. In this instance the eulogy is reserved for the sacred feet of SvAmi DeSikan. Contemplating of the feet of SvAmi DeSikan with gratitude for this mahopakAram, we are blessed to enjoy the glory of DayA Devi and Lord Srinivasa through the DayA Satakam verses.”

We then quote the anubhavam of Sri. u.vE. Saili Patrachariar SvAmin: “Usually, it would be a helpful form of assertion to state that “to cross the ocean of samsAra the Lord is the only reliable boat or steamer or ship as per the MukundamAla verse 12 salutation (bhavajaladhigatAnAm dvandva).” It is a refinement to assert that “Bhakti is the boat that takes one to the shore.” A contrast is to assert that Prapatti is rather the bridge, dam, and the like to cross the large reservoir of water. This verse as a contrast, asserts that DayA Devi is the dependable navigation vessel to cross the vast and deep ocean of samsAra. Oh DayA Devi! You are the fit raft, well-built, and strongly bound by the Lord’s innumerable qualities (they serve as the string and ropes) with which a suffering human can cross over to the other shore, namely the Hill of Srinivasa. The vessel is steered by competent masters - AcAryAs. They know the direction. We cannot attain the goal of Sri VaikuNTham or its earthly equivalent, Seshadri without the help of the DayA ship.”



Sloka 39

परिमित फल सङ्गात् प्राणिनः किंपचानाः

निगम विपणि मध्ये नित्य मुक्तानुषक्तम् ।

प्रसदनमनुकम्पे प्राप्तवत्या भवत्या

वृषगिरि हरिनीलं व्यञ्जितं निविशन्ति ॥

parimita phala sangAt prANinaH kimpacAnAH
nigama vipaNi madhye nitya muktAnushaktam |
prasadanam anumkampe prAptavatyA bhavatyA
vrshagiri harinIlam vyanjitam nirviSanti | |



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin: “The previous Sloka described DayA Devi as the raft, which is steered by AcAryAs, that rescues jivans struggling to cross the ocean of samsAram. Some that are immersed in the samsAric ocean may realize that they are incapable of crossing this ocean on their own and seek out the means - DayA Devi and AcAryAs. However, some others take pride in the fact that they are steeped in this ocean and are being tossed hither and thither. These jivans regard the samsAric ocean as the ultimate enjoyment (**bhogyam**). For example, there is a drain that is infested by bugs. These bugs do not seek a way to get out of the drain. Instead, they revel at the residence in the drain amidst the dirt. The state of jivans who regard the samsAric ocean as the ultimate enjoyment is similar to that of the bugs residing in the drain. This verse discusses the anugraham of DayA Devi for such jivans so that they seek a means for upliftment and are redeemed from the ocean of samsaram. The entire above verse describes this act of DayA Devi. Not everyone that offers salutations to Lord Srinivasa seeks the benefit of moksham. Some may offer prayers with the view to getting their progeny married, while some others may ask for relief from illness, some others who may be advanced in age may offer eulogy with the specific aim of living for some more years (say 15 or so), some submit prayers with the goal of resolution of family problems, and some seek success in exams, promotion in professional career and the like. Very few submit prayers with the singular objective of

Kaimkaryam to Lord Srinivasa in this leela vibhUti as well as nitya vibhUti. This comes about due to an inherent trait in various jivans that tends to regard their present state as being permanent and thus seeking ways and means to enhance their lot. However, they do not realize that the present state is transient, replete with difficulties and that there exists a better state of being, namely serving Lord Narayana in His Eternal Abode - Srl VaikuNTham. This is not only true of jivans inhabiting the earth. It is also true of the devAs that inhabit Svarga lokam (heaven). In one instance, Indra, the king of the DevAs incurred apacAram towards a Maharishi (sage), who cursed him to have residence in the earth in isolation. The DevAs were perturbed that losing Indra would bring about considerable trouble in that they would be leaderless. Absent this fact, rains would not arrive in a timely manner, this would in turn lead to a host of problems. Therefore, they submitted an appeal to the Maharishi asking if there is a way out from this curse and if it could be modified. It is important to note the difference between sins (pApam) and curses (Sapam). The former can be nullified by resorting to expiatory rites, while the latter has to be endured until the prescribed time span. In this instance, Indra, who had incurred the curse from the Maharishi, had no way out but to endure the consequences of the curse. The Maharishi hearing the appeal of the other DevAs relented and said “Since you have submitted an appeal to me, I shall help you. This Indra will be born on earth as a pig. I shall help you by identifying the pig. If you kill the pig, Indra will return to his abode in Svarga.” Accordingly, Indra was born on earth as a pig. After a while, the Maharishi identified the pig for the DevAs, who set out to kill the pig. However, upon beholding this, the pig pleaded to be left alive. The DevAs informed the pig that he was Indra and that Svarga lokam awaited him upon his death to relieve him from this lowly state of a pig surrounded by dirt. Therefore, they were anxious to get Indra back to his original state. However, the pig mentioned, “Be that as it may. For now, I am happy being a pig and revel in the dirt. Let time go by and at the end of this state we can consider the return to Svarga lokam.” In a like manner, jivans wallowing in samsaram enjoy that state despite knowing that a better, and lasting state awaits them and are reluctant to adopt the means to attain the elevated state. This is their inherent nature. However, this does not deter DayA Devi from conferring Her grace on them and ensuring that they beget moksham as a consequence of which they attain the elevated state of eternal kaimkaryam for the divya dampatis (Lord Narayana and Sri Devi).

The first part of this verse “parimita phala sangAt prANinaH kimpacAnA nigama vipaNi madhye nitya muktAnushaktam” describes the Vedam as a giant store from which there is no item that cannot be obtained. This is akin to a multi-

storied mall from which anything that one desires can be acquired. The import of this tribute is that there is nothing unsaid in the Vedam. It is complete in that it documents everything that needs to be known in encyclopedic fashion. For example, the Vedam declares that for those desirous of gaining great wealth they perform a yaj~na for Vaayu. On the other hand, if one desires a long life, the Vedam recommends another yaj~nam. For begetting progeny, the Vedam prescribes the performance of putra kAmeshTi yaj~nam. For those seeking relief from illness, the Vedam recommends another yaj~nam. SvAmi DeSikan declares in this verse that in such a store from which one is able to get everything, people with poor intellect choose to get trivial benefits as reflected by the salutation “prANinaH kimpacAnA”. For example, if one who is offered the freedom to pick whatever they need from a store that offers everything in abundance (clothes, food, cosmetics, household goods, decorations, fixtures, and the like) picks a hair clip, it is a wasted effort (getting something trivial when great bounty is available). Another instance illustrating this fact comes from the upanyasam of an ancient scholar, who narrated the episode of the twelve Garuda Sevais at TirunAngur divya desam. There was a poor Brahmin couple, that lived near the divya desam. On the day of the Garuda Sevai, eleven Perumals passed by their house and received upacArams from others. By the time the last Perumal arrived, they were ready and offered fruit, flowers, and other upacArams. In Tirukudandai too, a similar Garuda Sevai takes place where SarngapANi Perumal and CakrapANi Perumal arrive first, followed by other Perumals. Usually, the Perumals that arrive first receive all upacArams, while the later arriving Perumals may not receive as much. Therefore, the last Perumal at the Tirunangur Sevai was very pleased with the offerings and through the arcakar informed them that Perumal was extremely pleased with their samarpaNam. He was ready to grant anything that they wished for. The man of the house was not skilled in worldly ways and therefore informed the arcakar that he would check with his wife and then make the request. Upon enquiring from his wife, she said that she had an ancient vessel for boiling milk each day. After boiling the milk, the residue sticking to the bottom of the vessel needed to be cleaned carefully (if not the milk boiled the next day would spoil) by scraping the remnants of the solidified milk residue. This vessel was becoming difficult to scrape and was giving way. Therefore, it would be great if he could request Perumal for a replacement milk vessel and scraper. Again, when the Lord was willing to confer bountiful riches, the poor man asked for a mere milk vessel and scraper (something trivial). This mirrors the state of most of us, who seek trivial things, when the Lord is prepared to offer vast riches. These trivial objects cause a longing as if they are the ultimate things to

attain. The Vedam declares “apavasoma amrutA abhUma” the import of which is: performance of SomayAgam confers that benefit, which is lasting. The only benefit that is of a permanent nature is that of moksham. However, performance of soma yAgam does not confer moksham. The only known mechanism to obtain moksham are Bhakti Yogam and Prapatti. Then how could the Vedam declare the performance of Soma yAgam to confer this benefit? Here it must be understood that the Vedam is offering a benefit relative to other trivial things and the reference is not for moksham. How so? Compared to one that is short lived (a few years), one who lives until age 80 is considered long lived (dlrghAyu). In a like manner, compared to the earthly benefits, the joy of Svarga lokam is much greater. It is in this comparative context that the Vedam tribute needs to be understood. However, even the benefit of Svarga lokam is transient in nature. The only thing that is permanent is Kaimkaryam to the Divine Couple in Sri VaikuNTham as a consequence of moksham. With reference to the DayA Satakam verse, SvAmi DeSikan states that through a comparative analysis of everything that is offered by the Vedam one needs to determine what is the benefit that is permanent. Armed with this knowledge, one must submit the prayer to Lord Srinivasa to ask for the ultimate benefit of moksham. Just like the Vedam is a grand store from which everything can be obtained, Lord Srinivasa too is a great store from which all fruits can be obtained. However, instead of requesting Bhagavad Kaimkaryam (eternal service to the Lord) most people submit their prayer to Lord Srinivasa for evanescent earthly gains. Sri. u.vE. Valayapettai Ramachar SvAmin mentioned a personal experience from his working days. About 25 years ago, a payment of arrears was made. At that time each worker used it in a different way. One of them purchased a color TV with the money, while another purchased a flat in a multi-storied building. The former commiserated with the latter, that his purchase was unwise since the TV lasted only a few years and was worthless after the fact. However, the latter’s investment appreciated considerably and was worth a lot more than the initial investment. Such discussions are not restricted to mundane matters but also apply to VedAntic pursuits. Specifically, one needs to undertake a careful analysis of the fruits offered by the Vedam and arrive at the conclusion of what is the ultimate bounty. After this determination, one needs to appeal to Lord Srinivasa to grant this boon.

When DayA Devi beholds people asking for trivial boons from Lord Srinivasa, She is greatly concerned for their well-being and wonders - “these beings are seeking worthless boons from the Lord, who is prepared to grant them everything. How can I help them?” DayA Devi’s upakAram (help) to such beings is described in

the tribute “nigama vipaNi madhye nitya muktAnushaktam prasadanam anukampe prAptavatyA bhavatyA” (Oh DayA Devi! prasadanaM prAptavatyA - in Your desire to help such beings).



Sri DayA Devi urges people to offer prayers to Sri Srinivasa for the boon of Kaimkaryam to Him.

What is it that DayA Devi does? This is seen from the eulogy “nigama vipaNi madhye nitya muktAnushaktam” namely that DayA Devi skillfully hides from the view of such beings all the trivial and impermanent benefits documented in the Vedam and instead reveals to them only the elevated boons offered therein. For example, when one goes to a store, one may find original items and duplicate items (of inferior quality). However, there are some stores that only carry original items and highlight the fact that duplicates are not available. In a like manner, DayA Devi ensures that those who arrive at the shrine of Lord Srinivasa are made aware of the fact that this grand store carries only original items (offers eternal fruits) and no duplicates (impermanent and trivial fruits are not available). The inner meaning of this tribute is that DayA Devi instructs beings pursuing trivial benefits to behold Lord Srinivasa, who is worshipped eternally by nitya sUris (those who always reside in Srl VaikuNThm) and muktAs (those who are liberated), as the only worthwhile object of pursuit and therefore, urges them to offer prayers to Him for the boon of Kaimkaryam to Him. Specifically, She encourages them to request the boon of Bhagavad Kaimkaryam in this lokam as well as in Srl VaikuNTham for Lord Srinivasa. It is quite common to have a list of things that one may want to ask of Lord Srinivasa while going to His shrine. However, the effulgence of the Lord is so overpowering that it makes one forget the list. At this juncture, DayA Devi submits the appeal to Lord Srinivasa that He should grace them so that they gain moksham.

In the HamsasandeSam (instruction from Lord Rama, who sends out a bird in search of Sita), SvAmi DeSikan states “Behold the Tiruvenkatam hill! Salute this from a distance. After prostrating before the Lord, engage in Kaimkaryam that you can render for the Lord.” The salutation is:

“tatAruDhaiH mahati manujalH svargibhiScAvatIrNaiH
sattvonmeshAt vyapagatamithaH tAratamyAdi bhedaIH |
sAdhAraNyAt phalapariNateH sanghaSo badhyamAnam
SaktyAkAmam madhuvijayinaH tvam ca kuryAH saparyAm | |”

Here the glory of Lord Srinivasa is highlighted through the fact that common people climb up the Venkatam hill to offer their salutations to Lord Srinivasa, while the muktAs and nityAs that inhabit Srl VaikuNThm descend from their abode to offer their salutations. During the Brahmotsavam for Lord Srinivasa at Tirumalai, after the Lord finishes the Veedhi PurappADu (procession in the street), He arrives at the bank of SvAmi PushkaraNi to receive the mangaLASAsanam from the thirty-three crore devatAs. Upon receiving the mangaLASAsanam, the Lord is facing the

SvAmi PushkaraNi and an offering of a vessel full of water to the PushkaraNi by way of Perumal tirtham for the devatAs is made. This is described through the salutation “svargibhiH ca avatIrNaiH”.



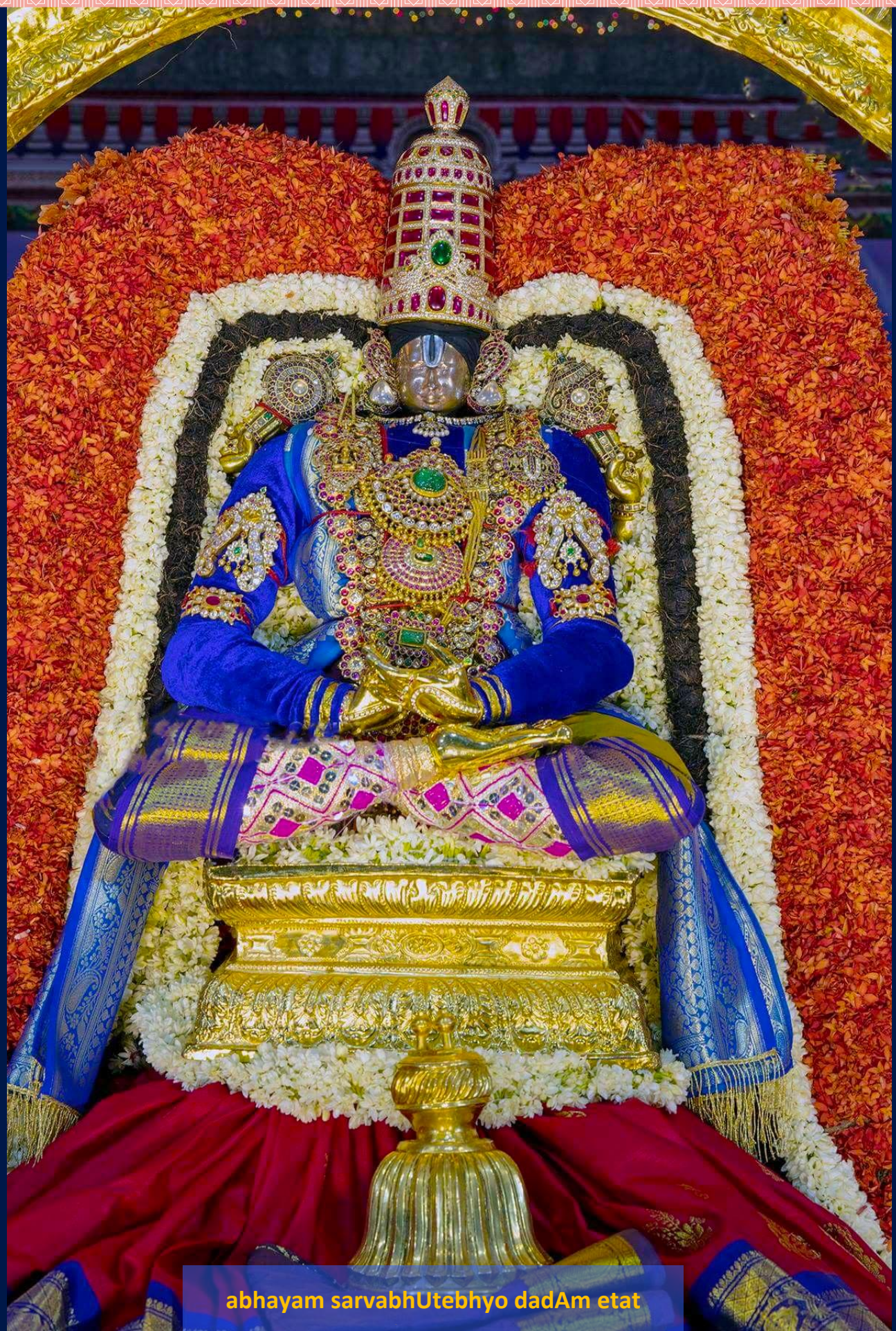
The effulgent Lord!

Upon saluting Lord Srinivasa one gets an increase of satva guNam. This in turn rids one of comparisons with others leading to proclamation of superiority and

denigration of others. This is alluded to in the salutation **tAratamyam**, namely the declaration of one's superiority over another on the basis of wealth, learning and the like. Lord Srinivasa's graces all without discrimination of any kind on the basis of caste, creed, affiliation, learning, wealth, or gender. Such anugraham is possible at the Venkatam hill. This is facilitated by DayA Devi. A poor man is graced by Lord Srinivasa by granting him his wishes and by providing him a darSanam of His Lotus Feet in the same manner as a rich man without discrimination of any kind. DayA Devi's anugraham to them in this context needs to be observed. She ensures that these beings realize that their sole refuge for redemption are the Lotus Feet of the Lord and make them perform upAyam (SaraNAGati) at the appropriate time to gain moksham. The salutation of the DayA Satakam verse "**nitya muktAnushaktam vrshagiri harinIlam vyanjitam nirviSanti**" denotes the fact that the grand store known as Srinivasa carries only original items of value and has absolutely no room for duplicates. This Srinivasa is like the **Indra neela** blue stone bedecked with gems. This Hari neelam is revealed by DayA Devi to all. This anubhavam is also found in the Tiruvaimozhi. Specifically, SvAmi NammAzhvAr in the "**ulakam uNDa**" pAsurams offers his tribute as

**"vaNNa maruL koL aNi mega vaNNA! mAya ammanE!
eNNam pukuntu tittikkum amutE imaiyOr atipatiyE
teNNal aruvi maNipon muttalaikkum tiruvEnkatattAnE aNNaIE!
un aDi cEra aDiyERkAva ennAyE".**

The Azhvar also describes Lord Srinivasa as "**nilavum cuDar cUzh oLi mUrti**". This effulgent Srinivasa is revealed to beings who come to His shrine by DayA Devi. In this manner, DayA Devi graces even those who come to offer their prayers for Lord Srinivasa with the view to gaining trivial material benefits. The inner meaning of this verse is that DayA Devi instructs these beings in the fact that when the elevated boon - bliss of eternal Kaimkaryam to the Divine Couple in Sri VaikuNThm can be had in leela vibhUti at the shrine of Srinivasa, why pray for trivial boons? Instead seek this, which will also guarantee you moksham at the end of earthly existence. In **Srimad RahasyatrayasAram**, SvAmi DeSikan refers to the destruction of one's sins upon receiving the grace of DayA Devi as "**gankaiyil kuLittavarukku pApam pokumApOIE**". This describes one who seeks the cool waters of the Ganga river as a mechanism to escape the summer heat. He has no awareness of the potency of the Ganga waters to destroy one's sins. However, by merely taking a dip in the Ganga water, he is rid of his sins and gains great puNyam. In a like manner,



abhayam sarvabhUtebhyo dadAm etat

one who salutes Lord Srinivasa seeking a trifle, gets graced with elevated nitya aiSvaryam, namely the lasting benefit of eternal kaimkaryam for the Divine Couple in Srl VaikuNTham. This comes about entirely on account of DayA Devi's affection for such people.

The tribute “vrshagiri harinllaM vyanjitam nirviSanti” also alludes to the fact that the Lord cares about upholding the words of His BhaktAs even if it results in bringing Him disrepute. For example, in the MahabhArata war, Arjuna after a nearly ten day battle found it difficult to kill Bheeshma. Although prodded by Lord Krishna to aim his arrows in a specific manner, Arjuna was ineffective. Realizing this, Lord Krishna, who had promised to not bear any arms in the war, took up His sudarSana Cakram and advanced towards Bheeshma, while chastising Arjuna. Beholding this sight, Bheeshma was full of joy. He threw down all his weapons and with folded hands submitted his prayer that he would like to be relieved of his earthly sojourn at the hands of Lord Krishna and attain moksham. However, Arjuna pleaded with the Lord not to kill Bheeshma, since it would bring the Lord as well as him disrepute due to the fact that the charioteer accomplished a task that was seemingly beyond the great warrior. The Lord relented and took His place in the chariot once again. At the same time following the killing of Abhimanyu, when Arjuna took the terrible oath that he would kill Jayadratha the following day or else enter the fire, Lord Krishna went through extraordinary effort to uphold this promise. A case in point was His masking of the Sun using the sudarSana Cakram so that Jayadratha would be caught off guard and become easy prey for Arjuna. In a like manner DayA Devi too is prepared to go to great extent and overcome all odds to rescue suffering beings caught up in materialistic pursuits and grace them with the eternal bliss of nitya kaimkaryam arising from moksham. Likewise, one can see from Srlmad Ramayanam (in the VibhIshana SaraNAgati) when Lord Rama arrives on the shore of the ocean along with Lakshmana, Sugriva, Hanuman, and the rest of the Vaanara army, four asurAs arrive from LankA and utter the plea “parityaktAm maya Lanka”. The appeal is that they have forsaken everything in LankA - their wives, children, relatives, wealth, and all belongings. This is documented in Vibhishana's prayer –

“tyaktvA putrAmSca dArAmSca rAghavam SaraNam gata
sarva loka SaraNayAya rAghavAya mahAtmane nivedayata
mAm kshipram vibhIshaNam upasthitam”.

He specifically asks the Vaanaras to inform Lord Rama, that Vibhishana belonging to the adversary clan has arrived and submitted his appeal to Lord Rama. Immediately, Lord Rama responds with his charama slokam –



“sakrudeva prapannAya tavAsmi iti ca yAcate
abhayam sarvabhUtebhyo dadAm etat vratam mama”

(One who performs SaraNAgati to Me once, will be assured of freedom from all fear. This is My sworn position) and graced VibhishaNa.

Furthermore, Lord Rama ensured the coronation of VibhishaNa as the king of LankA on the ocean shore. After the killing of Ravana had been accomplished, Rama took Lakshmana aside and mentioned to him that the coronation of VibhishaNa on the sea-shore was symbolic and that with the killing of Ravana, VibhishaNa inherits LankAiSvayam. He further instructed Lakshmana to go to Lanka and perform the coronation of VibhishaNa - **krtakrtyastadA vibhishaNa** in accordance with the SaastrAic prescriptions.



Kruta krutyan! - VaDuvUr Sri Rama parivAr

“abhishicya ca lankAyAm rAkshasendram vibhIshaNam | krtakrtyastadA rAmo vijvaraH pramumoda ha” is the Ramayanam salutation which documents the fact that upon the formal coronation of Vibhishana, Rama became a Kruta Krutyan - namely one who has accomplished that which needed to be accomplished. It is well known that Lord Rama endured great travails in the forest, befriended the monkey-king Sugriva, and constructed the stone-bridge across the ocean only to get back Sita after killing Ravana. However, Lord Rama had something different in mind while symbolically coronating Vibhishana on the sea-shore. His intent was to ensure that Vibhishana was seated on the throne in Lanka and formally coronated. Upon fulfilling this task, Lord Rama was delighted and declared Himself to be a kruta krutyan, namely the sole purpose of His undertaking the enormous effort culminating in the killing of Ravana was for protecting Vibhishana, who had performed SaraNAGati. DayA Devi in a manner similar to Lord Rama, takes delight in redeeming jivans, who approach Lord Srinivasa with prayers for trivial material benefits. Instead, She bestows upon them the elevated boon of moksham resulting in nitya kaimkaryam for Lord Narayana and tAyAr in Their Eternal Abode, Srl VaikuNTham.”

We then quote the anubhavam of Srl. u.vE. Saili Patrachariar SvAmin:

“This is an allegorical reference to the Supreme Service rendered by DayA Devi to all sentient beings. She “sells” a supreme object, Sri VenkateSa, to people in search of mean objects of daily consumption and infinitesimal pleasure. Thereby these beings are enabled to enjoy infinite bliss. This is the central message of all Vedas too. However, people seek and are satisfied with lesser goods.

Oh DayA Devi! People visit the great market of the Vedas. They purchase all sorts of material there. All these are trivial, of short-term value, and of ephemeral interest. There, at one spot, You sell precious goods - gems and valuable stones of priceless significance. Among pearls You sell blue-stone too. That represents Lord Srinivasa. You are an expert marketeer, I think. Incidentally, You do a great good. The purchaser becomes an upasaka of the Lord, who will progress to Moksham in regular steps. He thus becomes a liberated soul, enjoying bliss with the Paramatma. What a great favor of the highest order You confer!

The deeper import of this verse is that students of the Vedas ought to become competent to realize the essential thrust of the Vedas and adopt Prapatti at the feet of Lord Srinivasa. In order for the Vedic scholar to spurn all contrary interpretations and become eligible for Lord Srinivasa’s grace, DayA Devi’s benevolence is critical.”

Slokam 40

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

tvayi bahumati hInaH SrInivAsAnukampe
jagati gatimihAnyAm devi sammanyate yaH |
sa khalu vibudha sindhau sannikarshe vahantyAm
Samayati mrgatrishNA vlcikAbhiH pipAsAm | |



We first quote the anubhavam of Srl. u.vE. Valayapettai Ramachar SvAmin:

The above 40th Slokam is the final slokam in this set of ten verses. SvAmi DeSikan embeds the summary of the entire decad in this Slokam. There are two ways of stating a fact. One is in a positive manner. The other is in a negative manner. (*anvayamukhena* and *viparItamukhena* respectively). The former consists of instructions such as “Never utter falsehood. Always speak the truth”, “Perform snAnam at the appropriate time”, “Engage in Bhagavad Kaimkaryam”, “The senses have been provided to engage in Kaimkaryam for Lord Srinivasa. Do not misuse these”, “Do not be engaged in constant pursuit of wealth”. Such instructions typically go unheeded. However, *vyatirekam*, namely the consequences for not adhering to these instructions is a more powerful mechanism for ensuring compliance. For example, “sandhya upAsita” is the instruction that exhorts one to perform trikala sandhyAvandanam and worship BhagavAn regularly. This is seldom heeded. However, the detrimental impact of not performing sandhyAvandanam by way of “one who is bereft of sandhyAvandanam is bound to incur the wrath of BhagavAn. Such a person is constantly in the state of *aSuci* - always impure.” This would definitely motivate one to undertake the performance of this rite on the grounds that they may or may not be privy to the Lord’s grace but certainly do not want to incur His displeasure resulting in punishment.” Yet another instance of such instruction can be seen from the statements - “If these items are regularly eaten, they are good for health. On the other hand, partaking of some others is bad for



health.” The latter part of the instruction carries greater appeal - namely avoiding negative consequences. In the previous verses, SvAmi DeSikan highlighted the glory of DayA Devi through salutations requesting residence in the vicinity of the Venkatam hill, requesting Her help to enable discernment of the right path from the incorrect path, rescuing sinners from grave punishment, rescuing people who have taken residence at the Venkatam hill on some pretext other than Bhagavad Kaimkaryam and serving as the raft steered by capable boatmen known as AcAryas to enable suffering jivans to cross the samsAric ocean. In this verse, SvAmi DeSikan declares, that instead of seeking out DayA Devi, who renders these mahopakArams (great help), if one turns to others they are sure to get nothing at all. This needs to be known. SvAmi DeSikan further states that only prayers submitted at the Feet of Lord Srinivasa through the medium of DayA Devi will yield bountiful fruits which are elevated and permanent. **shrInivAsAnukampe** - Oh anukampa of Srinivasa is the sambodhanam (call out)! You are the sole refuge for the entire Universe. MahAlakshmi tAyAr, the consort of the Lord is the Empress of the entire Universe according to the Vedam salutation “**ISvarIguM sarvabhUtAnam tAmihopahvaye Sriyam.**” SvAmi DeSikan eulogizes DayA Devi occupying the position of tAyAr (verse 6 established the equivalence of DayA Devi to tAyAr). Due to this equivalence (**abhedaM**), DayA Devi is the Empress of the Universe. The Lord is saluted as “**kalau venkaTanAyakaH**” namely, in Kaliyugam, the Lord that is to be worshipped is Srinivasa. This Srinivasa, along with DayA Devi, who has taken residence on top of the Venkatam hill on the banks of the SvAmi PushkaraNi forsaking His eternal abode, Sri VaikuNThm, needs to be saluted. This must be undertaken uttering the prayer "Govinda Govinda" in keeping with the statement “raksham raksham pratIkshate.” Instead of seeking DayA Devi, if one resorts to others as described in the salutation “**tvayi bahumati hInaH SrInivAsAnukampe**” the result is “**anyAmgatim sammanyate**” For example, a learned scholar expositing on the Sastras is quite often ignored in favor of someone else that is less qualified and engages in mis-interpreting the sastras. The instruction here is for ‘**bahumati hInaH**’ (those of weak intellect) to not ignore DayA Devi who grants the ultimate bountiful treasure and instead resort to others, who may grant trivial benefits. Specifically, when Lord Srinivasa is ready to grant everything and more than what one needs, one should not engage in pursuit of DevatAntaras in keeping with the declaration that for Brahma, Siva, and Indra the Moola Purusha (root cause) is Lord Narayana (Srinivasa), who bears the lotus in His navel. This is also seen from the Tirumazhikai AzhvAr tribute “**nAnmukanai nArAyaNan paDaittAn nanmukanaittAnmukamai cankaranai paDaittAn**” whose import is that Lord

Narayana created Brahma, who in turn created Siva. Thus, Siva is the third generation in the sequence of creation. Not realizing this one engages in worship of other Devatas like watering a tree that has been uprooted and placed upside down. Elsewhere in the Divya Prabandham, the instance of Arjuna realizing that Lord Krishna was the Supreme Being is highlighted. Specifically, Arjuna was engaged in worship of Siva. However, Lord Krishna instructed him that urgent matters await and that they have to leave immediately. Therefore, Lord Krishna instructed Arjuna to submit to His feet the flowers that he had intended for use in Siva worship. Arjuna followed the instruction and the next day he beheld at the head of Siva the flowers submitted to Lord Krishna's feet. "Ican ulagaLanta cEvaDi mEl avaiyE civamuDimEl tAn kaNDu" is the AzhvAr tribute highlighting this fact. Arjuna being awed by the glory of Lord Krishna is described by the AzhvAr as "pArttan IntaDainta tantuzhAyan perumAL". When Srinivasa of such unlimited glory is readily accessible SvAmi DeSikan describes the plight of those who discard Him in favor of other deities. Specifically, can these other deities grant anything that cannot be obtained from Lord Srinivasa? SvAmi DeSikan affirms that the answer is undoubtedly no. The AzhvAr salutation "erutu koDiyuDaiyOnum piramanum indiranum maRRum oruttarum ippiravi ennum nOikku maruntu aRivarum illai" documents the fact that Brahma and Indra are unaware of the medicine that can save one from the pain of an interminable cycle of births. So much so they struggle and are at their wits end when asked even for a prescription for this ailment. Neither one who rides the bull as his vehicle (Siva) nor Brahma, or Indra can provide this prescription. Then it is asked who is aware of this prescription. The Azhvar answers this through the salutation "maruttuvanAi ninRa mAmaNi vaNNa" namely Lord Narayana. This is further elaborated upon by Periya Azhvar in his TirumaliruncOlai tribute "maRu piRavi tavira tirutti un koyil kaDai puka pei tirumAliruncOlai entAi" The Lord ensures that one is freed from birth and the Azhvar seeks the Lord's grace to engage in Kaimkaryam for the Lord of TirumAliruncOlai - a sneak preview of what awaits one in Srl VaikuNTham. In the context of the Daya Satakam verse, the import is that DayA Devi is responsible for ensuring that those who come to the Shrine of Srinivasa perform sharaNAGati at His feet and beget the elevated boon of Bhagavad Kaimkaryam. SvAmi DeSikan highlights the plight of those who forsake this elevated benefit offered by DayA Devi and instead seek other means as evidenced by the salutation "jagati gatimihAnyAm devi sammanyate" For example, there is one who is limping due to defective limbs. In the scorching heat of the summer, he is extremely thirsty. He is seeking ways and means to quench his thirst. Nearby is the Ganga River that offers



cool waters to quench his thirst. Instead, he beholds a mirage at a distance and thinks that he can quench his thirst through the high waves of the mirage. Is it even possible to quench one's thirst from the waves of a mirage discarding the readily available water of the Ganga River? Absolutely not.

The plight of those hankering after seemingly important benefits offered by DevatAntaras (other devatAs) is akin to that of the limping man scorched by the



summer heat seeking to quench his thirst from the waves of the mirage. Thus, when one discards Lord Srinivasa in favor of other deities, neither can they get **aihikam** (wordly benefits) or the benefit of **moksham**, which is **Amushmikam**. Thus, such individuals are left with absolute zero. Only when emphasized in vyatireka form (negative impact), can the importance of sole worship of Lord Srinivasa to the exclusion of all other deities be understood. Here the analogy is that DayA Devi is ready to serve the needs of all devotees verily like the Ganga River. She confers **caityam** and **pAvanam** much in the same manner as the Ganga River which not only enables one to quench one's thirst but also renders the individual pure (**pariSuddham**). Therefore, SvAmi DeSikan instructs us not to ignore the lofty benefit offered by DayA Devi and chase seemingly great benefits promised by other Devatas. If such an exercise is undertaken, no benefit will accrue to the individual. It must be noted that SvAmi DeSikan is no different from Lord Srinivasa due to the

tribute “venkaTeshAvatAroyam tat ghaNThAm sotavAbhavet”. His compassion for all suffering jlvans is no different from that of DayA Devi. Therefore, it is not inappropriate to regard SvAmi DeSikan himself as a manifestation of DayA Devi. He systematized the doctrine of SaraNAgati and enabled the upliftment of numerous baddha jlvans caught up in the samsAric ocean. Therefore, it is important to develop bhakti for the Lotus Feet of SvAmi DeSikan, who has made available in an easy to adopt manner the doctrine of SaraNAgati.”

We then quote the anubhavam of Srl. u.vE. Saili Patrachariar SvAmin:

“SvAmi DeSikan offers important advice to all interested persons in this verse. “To us, Srinivasa DayA is the only hope. Resort to it. You are sure of solving all life-problems and of reaching eternal bliss. People often resort to different devatas because of their imperfect understanding. What is the use? Whosoever bonded you to this body and to samsAra can alone help to cut off the bonds. So, declare the SaastrAs in clear terms. Not knowing the subtle points and essential nuances of spirituality, many people standing on the banks of the Ganga suddenly run to distant places to quench their thirst, and run in the direction of a mirage, scores of feet away. Could these foolish people quench their thirst from a mirage? So also, we have no hope for redemption from different devatAs and their blessings.”

