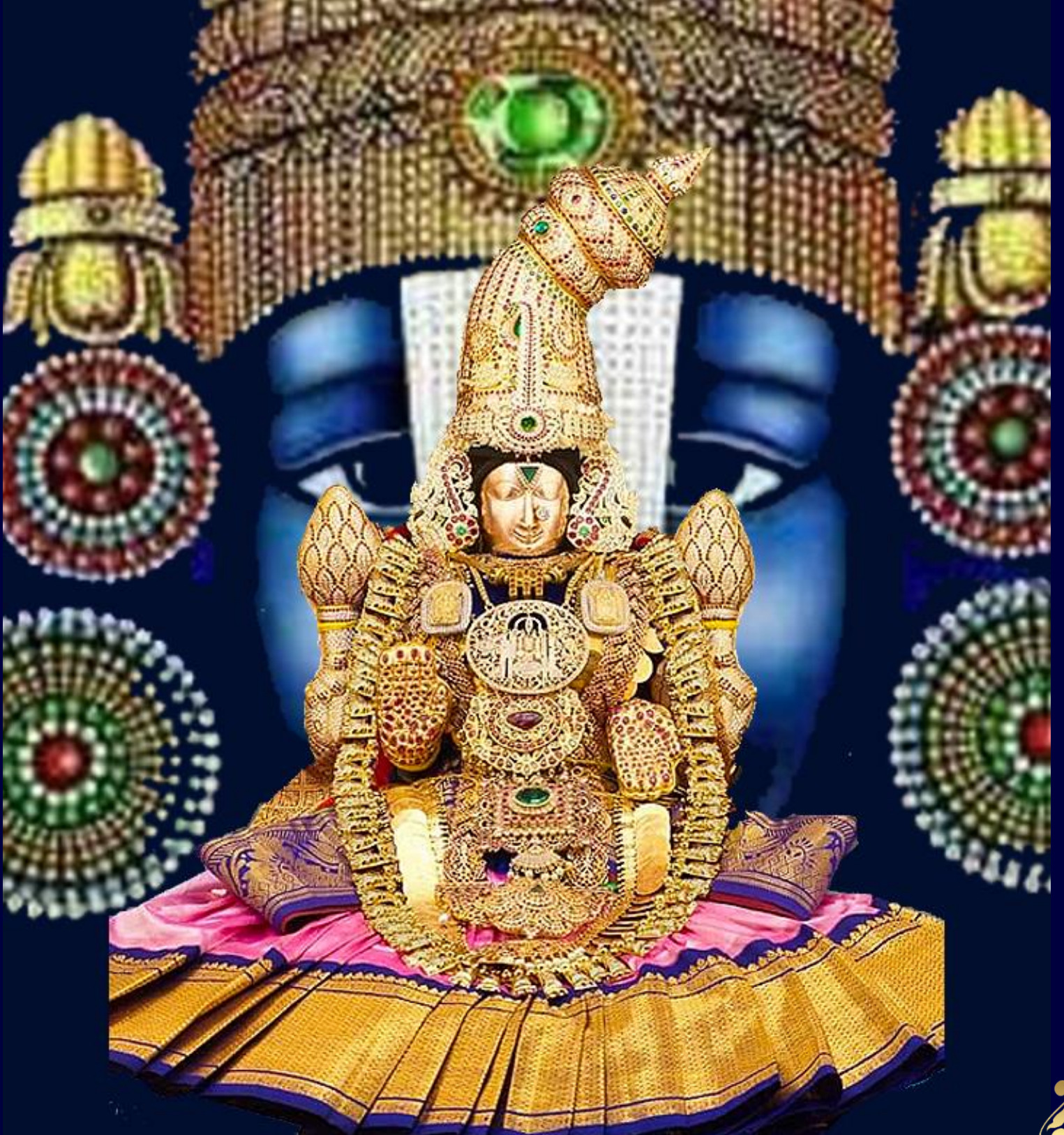
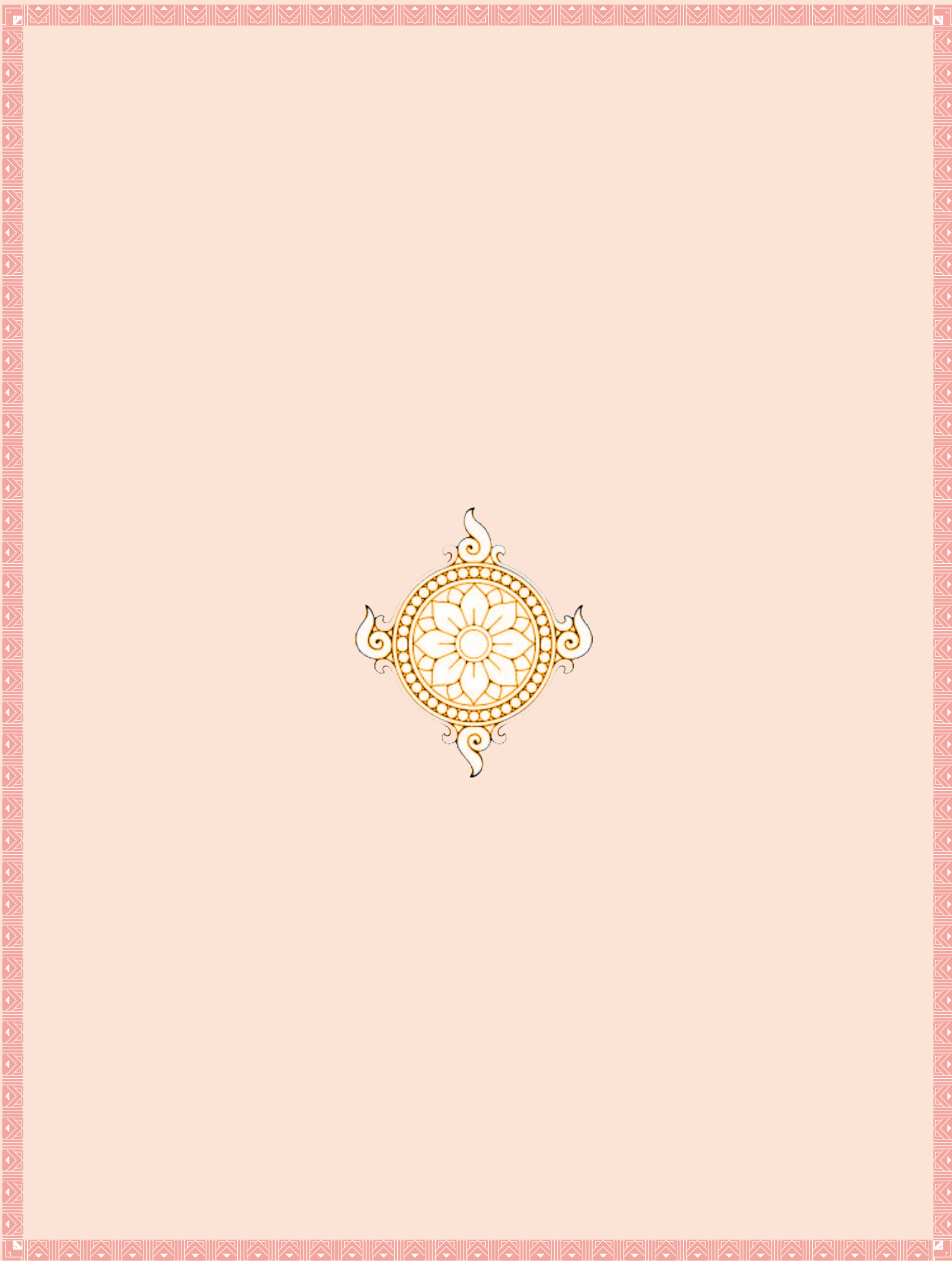


SvAmi NigamAnta MahAdeSikan's
Dayaa Satakam
(SlokaH 51 – 60)



Translated into English by

Ammangi Thandalam Muralidhar Rangaswamy



Sri:



SvAmi Nigamanta MahaDesikan's

DAYAA SATAKAM



A

Tribute by

Ammangi Thandalam Muralidhar Rangaswamy





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

Srimate NigamAnta MahadesikAya namaH | |

Srimate Gopaladesika MahadesikAya namaH | |



Sloka 51

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

ati kR^ipaNo(a)pi jantur adhigamya daye bhavatIm
ashithila dharmasetu padavIM rucirAmacirAt |
amita mahormi jAla matila~Nghya bhavAmbu nidhiM
bhavati vR^iShAcalesha pada pattana nitya dhanI || 51



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin: “We are enjoying the central pendant, Daya Satakam, in the garland of gems denoting the stotrams of Svami Desikan. In the process, we get to partake of the delight arising from Svami Desikan’s glorification of Lord Srinivasa through his tribute to Daya Devi. So far fifty verses from the Daya Satakam have been covered. We now start the fifty first verse corresponding to the sixth decad of this Stotram. It has been our bhagyam to undertake this task of expositing on the esoteric meanings of each verse of this stotram. When Andal began Her rendition of the Tiruppavai verses commencing with “mArgazhi tinkal”, it was on a Pournami day. This does not happen every year during Margazhi masam but occurred only on the day that Andal set out to perform the pAvai nombu. As adiyen embarks upon the upanyasam for the sixth decad, it corresponds to Sravana nakshtram, the nakshatram of Lord Srinivasa as well as Svami Desikan. Svami Desikan is no different from Lord Srinivasa. This day also happens to be Kartikai masam Panchami dinam, when adiyen is rendering the upanyasam. This is the avatara tirunal for Thayar. Thayar is no different from Daya Devi as documented in verse 6 of the Daya Satakam through the tribute “samasta jananiM vande caitanyastanyadAyinIm shreyasIM shrInivAsasya karuNAmiva rUpiNI”, namely if a fitting form were to be assigned to the Daya guNam of Lord Srinivasa, it would be none other than Padmavati Thayar. Thus, adiyen is commencing the upanyasam of the sixth decad of this stotram on the avatara dinam of Thayar, when the nakshatram of Lord Srinivasa and Svami Desikan is in force, which is a great bhagyam for adiyen. It is

helpful to note that Svami NammAzhvar's Tiruvaimozhi containing 1102 verses is broken up into 10 themes, with each set of 100 pasurams reflecting a specific theme. In the sixth set of 100 verses, Svami NammAzhvar glorifies the doctrine of Saranagati and performs his formal surrender to Lord Srinivasa in the **ulakam uNDa** pasurams (Tiruvaimozhi 6.10). Svami Desikan maps each set of 100 verses from the Tiruvaimozhi into ten verses of the Daya Satakam, thus maintaining a one-to-one correspondence with the messages of Svami NammAzhvar. Significantly, Svami Desikan devotes the sixth decad to elaborate on the glory of Saranagati and performs Saranagati to the Daya of Lord Srinivasa, thereby closely following the Azhvar's footsteps. Therefore, it is adiyen's bhagyam, entirely on account of Daya Devi's anugraham, to present this upanyasam on the sixth decad at such an auspicious time. In fact adiyen wondered if he was fit to render upanyasams on Svami Desikan's *magnum opus*, Daya Satakam. However, the command of Bhagavatas was responsible for adiyen to undertake this task. So far 50 verses have been completed due to the grace of Svami Desikan. adiyen hopes to cover the remaining verses in the spirit of Svami Desikan's **Varadaraja Panchasat** salutation "**sheShAdhvalesha nayane ka ivAtibhAraH**" (You have brought me this far. Would it be too much of a burden to support me to get to the destination?) The fifty first verse is "**ati kR^ipaNo(a)pi jantur adhigamya daye bhavatIm ashithila dharmasetu padavIM ruchirAmachirAt amita mahormi jAla matila~Nghya bhavAmbu nidhiM bhavati vR^iShAchalesha pada pattana nitya dhanI**" This set of 10 verses is set to nardataka meter. This meter is most moving and can melt even the most stone hearted individuals. This meter is the cry of anguish from a bird. Thus, it is most appropriate for expositing on the doctrine of Saranagati. The previous verse highlighted the anugraham of Daya Devi through Her incarnation as an Acharya, whose compassionate eyeglances pave the way for redemption of all suffering jivans in the manner of a mother's overbearing affection for Her retarded son. The inner meaning is that Acharyas rush to the rescue of helpless, incapable beings (**akinchanas**), who have no other recourse (**ananya gatitvam**). This set of ten verses highlights the manner in which the anugraham of Acharyas manifests itself. The previous verse outlined the six fundamental factors that need to be in place for one to gain Acharya kataksham. Once this is gained, the Acharyas do not rest content. In response to Arjuna's single plea "**param vakShyAmi**", Lord Krishna could have responded very simply with the statement "Go to war and do your duty." However, He did not do that. Instead, Lord Krishna painstakingly conveyed His message through 18 chapters in the form of 700 verses of the Bhagavadgita. This came about from His intense concern for Arjuna to ensure that Arjuna gained a comprehensive

understanding of the philosophical truths embedded in the Upanishads. If Lord Krishna observed Arjuna falling asleep, He would jolt him awake with statements like “bhUya eva mahAbAho shruNu me paraM vacaH” (wake up and listen to this since I am expounding upon the foremost truths). The important fact to be observed here is that there may be a delay in getting the Acharya kataksham. However, once an individual is privy to this kataksham, the Acharya out of utmost concern for the well-being of his sishyan is constantly engaged in thoughts of how to reinforce his message and keep the sishyan on the right path. The Acharyan expounds on the two ways to gain Moksham, namely through Bhakti Yogam and Prapatti Yogam. The former is “gurUpAyam” namely it is extremely arduous and demanding. This calls for considerable strength and fortitude on the part of the sishyan. However, for one who is totally incapable, utterly helpless, and has no other recourse, the Acharyan expositis that the prescribed path is Prapatti. Even for capable ones, the fructification of Bhakti Yogam necessarily requires Prapatti as an auxiliary aid. There are two forms of Prapatti - anga prapatti and svatantra prapatti. The former is a surrender to Lord Narayana prior to commencing Bhakti Yogam for successful completion of Bhakti yogam. The latter is an appeal to Lord Narayana with the statement that one is totally unfit to undertake the rigors of karma yoga, j~nAna yoga, and bhakti yoga. Therefore, the Lord Himself should be in the form of these arduous requirements and enable him to successfully gain the same benefit as the Bhakti Yogam. For common folks like us, Svatantra Prapatti is the prescribed path due to being incapable of undertaking the rigors of Bhakti Yogam and being helpless (akinchanyas) with no other recourse (ananyagatitvam). The Acharyas pave the way for such sishyas to attain Moksham through the grace of Lord Narayana, through Svatantra Prapatti. Svami Desikan declares quite emphatically that one who does not adopt one of these two means - anga Prapatti (Bhakti Yogam) or Svatantra Prapatti will never gain Moksham in the tribute “prapannAt anyeshAm na dishati mukundaH nija padam”. Thus, Svami Desikan in this decad highlights the glory of Prapatti and enumerates the benefits of performing Prapatti before formally performing his Saranagati to Daya Devi in the last verse of this set of ten. The acts of elders in the manner of the statement “AcaratiH shreShTaH” only brings about good for all those who follow their lead. They serve as exemplars for others to follow in their footsteps. In this context, it is impossible to think of anyone greater than Svami Desikan as an elder. He has set in place the path of Saranagati to be adopted by all his followers. The import of this verse can be simply expressed through a single line or can be expounded upon for hours on end. The simple explanation is provided first. Just as a poor man, who is penniless and



incapable of acquiring wealth on his own clings to a mechanism for getting rich, Daya Devi functions as the dam or bridge, which enables helpless beings, who are absolutely incapable and caught in the samsaric ocean, to effortlessly cross over the ocean and attain the samrajyam of Lord Srinivasa. Thereby, they truly become the wealthy ones. A nuanced explanation is called for to account for the multifaceted genius of Svami Desikan's rendering of this verse. Svami Desikan describes the state of beings caught up in the samsara ocean as "akincanan" namely one who is absolutely helpless and incapable, lacking any means of his own to cross this ocean. On the other hand, Lord Srinivasa does not discriminate on the basis of someone being wealthy or poor, resourceful or helpless, scholarly, or unread when it comes to the matter of granting Moksham. The usage "ati kR^ipaNo(a)pi", synonymous with "durbalan" from this verse is meant to denote the state of one who is extremely weak (lacking in strength). The weakness, "daurbalyam" can arise on account of a number of factors - lacking in knowledge, strength, resources and the like. In this context, it denotes the lack of appropriate knowledge and strength to undertake the onerous prescriptions of Bhakti Yogam. This state is akin to that of a poor man seeking to become rich. In order to get rich, he needs to cross an ocean to reach a city on the yonder banks of the ocean. However, he is incapable of crossing the ocean on his own. Nor does he have the means due to being poverty stricken. In days of yore, it was quite common for people hailing from villages to travel to cities in order to find opportunities for gaining wealth. In the process it was not uncommon to be confronted with the task of crossing a large water body to go from the village to the city. That analogy can be taken a step further. In the present time, those residing in cities venture to cross the ocean to reach foreign lands to seek opportunities to gain wealth. In this context the "kR^ipaNan" denotes one who is lacking in the required knowledge and strength to cross the ocean of samsara. The usage "ati kR^ipaNah" is meant to depict the state of this individual at the extreme in terms of lacking knowledge and strength. The analogy to an extremely poor man, who lacks knowledge, strength, and the means to cross the ocean to gain wealth becomes appropriate. How does he hope to cross the ocean? "kArpaNyam" reflecting dependence on some means other than one's own is verily a fault. However, this fault becomes an "a~Ngam" (component or limb) for SaraNagati. The Gautama Dharma Sutra describe eight Atma guNams that need to be possessed. "akArpaNyam" is one of the eight Atma guNams outlined therein. The foremost among these 8 Atma guNams is Daya. In an earlier verse, it was noted that Daya is the trait which seeks to relieve others of their suffering without expecting anything in return. Next "sarva bhUteShu kShantiH" is the specific

description of the Atma guNam of forbearance towards all and exhibiting a forgiving disposition towards their shortcomings. Then comes “**anasUya**”, namely being freed from jealousy when another begets something good and exhibiting great joy “**parotkarSham**” at this occurrence. Focusing on other’s faults alone to the exclusion of all their noble qualities is also a form of “**asUya**” (jealousy). In this context highlighting the noble qualities of others while ignoring their faults becomes part of “**anasUya**.” This is followed by “**shaucam**” denoting AcAram by conforming to the prescriptions of the Sastram (**shAstra vihita**) in the manner outlined in the Sastram. “**anAyAsam**” denoting the opposite of “**AyAsam**” comes next. “**AyAsam**” is the trait where one is fixated upon something to the exclusion of all else. For example, when one places a pen in some remote place in a house and then moves aggressively to search for the pen oblivious to everything else around them characterizes “**AyAasam**”. This could also denote the obsession on one’s part to gain or purchase something at all costs. “**AnAyasam**” is the exact opposite, denoting a calm disposition. Then comes the Atma guNam of “**mangalam**”. This is commonly used to denote auspiciousness. One’s utterance should always be pleasant in keeping with the Vedam statement “**nAshllankIrtayet**”. “**ashllam**” denotes that which is bad/terrible. This should not be uttered even in words is the import of the Vedam tribute. If one engages in this act, it would affect the individual by inflicting the same state upon him as the uttered words. Next among the Atma guNas is “**akArpaNyam**”. “**karpaNyam**” (**akincanyam**) denote one’s inability to undertake a specific task. One must not give into this and on the other hand resolve “this is possible for me to do”. This illustrates the meaning of “**akArpaNyam**”. “**sAhas shrIh prativasati**” is the declaration that which denotes that “only one who resolves that something is possible is graced by Mahalakshmi Thayar”. Therefore, one must not resort to inability as an excuse to refrain from undertaking a task. Then comes the Atma guNam of “**aspR^iha**”, which denotes the lack of desire. In particular, it reflects the state of one who is content with what comes his way as Bhagavad sankalpam and not harboring desires for everything under the sun. These are the eight Atma guNas instructed in the Gautama Dharma Sutra. In keeping with this sastram “**kArpaNyam**” which is an opposite of “**akArpaNyam**” becomes a doSham. In the Bhagavadgita Arjuna states “**kArpaNya doShopahatasvabhavaH pR^icChAmi tvAm dharmasammUDachetAH yacChreyaH syAnnishcitaM brUhi tanme shiShyaste(a)haM shAdhi mAM tvAM prapannam**” (Oh Lord KrishNa! I have the doSham of kArpaNyam (inability). I do not know if I can engage in war with these many near and dear ones. More than that I am unable to make the distinction

between dharma and adharma. Submitting my weakness to You, I request You through a formal surrender to accept me as Your disciple.) However, this doSham becomes an accessory for SaraNAgati. In the Ramayanam, Lord Rama states “doShoyadyapi tasyasyAt” while contemplating on the means to cross the ocean. (“Even if he is replete with faults, I will not swerve from My position of offering him protection, since he has performed sharaNAgati to Me”, is the import of this statement from Lord Rama.) In keeping with this declaration from Lord Rama, even though kArpaNyam is a doSham for all other purposes, it is accepted as an accessory for sharaNAgati. In the context of the Daya Satakam tribute “**ati kR^ipaNo(a)pi**”, it denotes the limit of helplessness and incapability to the extreme on the part of the jivan. Namely, the jivan is completely lacking the required knowledge and strength to undertake the onerous prescriptions of karma yoga, j~nAna yoga, and bhakti yoga. Normally, “ati kR^ipanaH” would be sufficient to describe the plight of this jivan. However, Svami Desikan goes a step further with the usage “**api**” to emphasize the fact, that even such a being, who is totally incapable of adopting the means of karma yoga, j~nAna yoga and bhakti yoga was able to cross the samsaric ocean. This is literally equivalent to a blind man somehow against all odds crossing an ocean. The **nyAsa tilakam** tribute “**andhonandha grahaNa vashago yAti ra~Ngesha yadvat**” becomes relevant here. In order to get to a destination, it requires one to know the way to the destination, in addition to being skillful while travelling to avoid pitfalls. In this context, **andhaH** denotes one who has strength but lacks knowledge. “**andhaH**” literally means a blind one. Here, the blindness is a reference to his lack of knowledge of the path to be traversed to get to the destination. He seeks the help of one endowed with the knowledge of the path to be traversed and safely reaches the destination. The next category pertains to those endowed with knowledge but lacking the strength to undertake the travel. These are denoted as “pangu”. If one is able to get him on a boat to cross over the ocean, he is capable of steering the boat. One who possesses neither the knowledge nor the strength to cross the ocean is captured through another **dR^iShAntam** (perspective). This is illustrated through the example of one who is a child of a servitor in the palace of a king. The servitor each day prepares delicacies that the king likes. The leftovers of food after the king has finished his meal are offered to the child by the servitor. Thus, the child gets to enjoy the same delicacies that are partaken by the king. This child neither knows the king nor is he aware of the role of his father in preparing the delicacies for the king. However, the child gets to partake of the same exotic dishes partaken by the king. In a like manner, the grace of the Acharya prevails in great measure for those lacking in knowledge

and strength to cross the ocean and get to the destination. In this case the destination is Moksham resulting in eternal kaimkaryam for the divine couple. The astonishment at one lacking in knowledge and strength yet reaching the destination of moksham is described in the salutation “**ati kR^ipaNo(a)pi**”. Next the term “**jantuH**” from the Daya Satakam tribute is examined. “jantuH” denotes an animal. Svami Desikan uses this tribute to describe his state. Instead of describing his state as that of a man, Brahmana, erudite, or otherwise the characterization employed here is that of a mere creature. This is intended to capture a broader class of beings such as cows and the like, which too are eligible for Saranagati. Hence the usage “jantuH” Again out of extreme humility Svami Desikan describes himself as “jantuH”. However, this is appropriate for ignorant baddha jivans lacking in knowledge and strength making them fitting receptacles for the grace of an Acharyan. The analogy is complete when one observes a helpless dog being swept away by the torrential flow and strong currents of the river. This is the state of the baddha jivans described herein. This is the prelude to such beings obtaining the grace of Daya Devi to cross the ocean and attain extreme wealth. The next tribute from this verse “**adhigamya daye bhavatlM**” when examined in prose order “daye bhavatlM adhigamya” yields the meaning “Oh Daya Devi! helpless jivans upon securing Your grace, through surrender to Your feet are easily able to cross the ocean of samsara.” The inner meaning is that those beings who are graced with the kataksham of Daya Devi, who incarnated as Acharya as documented in the previous verse, are blessed with untold wealth. In this context, Daya Devi is described in this verse through the tributes “**rucirAm**” and “**ashithila dharmasetu padavIM**” to denote that She is the path to bridge/dam denoting the **dharma setu**, which is eternal and is accessed by a delectable path characterized by “**rucirAm**”. In this context, it needs to be understood that the bridge/dam is lasting and permanent. However, the access to the bridge/dam can be difficult. Svami Desikan notes here that the access path too is pleasant on account of Daya Devi. The path to be traversed to Sri Vaikuntam in the present instance is a reference to “**arcirAdi gati**”, namely that path by which one traverses to the destination, Sri Vaikuntam, from which there is no return. This is the **rAja vazhi** (royal path) which is superior to all other routes involving treacherous lanes and by-lanes, which are not only dangerous but also make for unpleasant travel. In this instance, Daya Devi functions as the path (**arcirAdi gati**), which is extremely pleasant. One needs to be a bhAgyavan to traverse this path. We may endure great tribulations in our attempts to travel to Tirumalai to offer prostration to Lord Srinivasa. We may or may not be blessed with the darsanam. However, when performing pradakShiNam of Temple



prAkaram after crossing the VarAha puShkaraNi and SvAmi PuShkaraNi, having prostrated at the Gopuram, there is a unique joy that arises. This is easily missed by many due to the exhaustion caused by a long wait in the line to gain a darsanam. The only thought that comes to mind is to get the laddu prasadam at the counter and head home, while missing out on the important mahapradakShiNam and prostrating at the Gopuram. This kramam (practice) of saluting Lord Srinivasa has been established by elders and Acharyas for our benefit. The joy that is gained by following this practice is the same joy experienced by the liberated ones who traverse the arciradi gati, denoted by Daya Devi, leading one to the bridge/dam. Here the depiction of the path for us has been laid out. Then, the role of Daya Devi is highlighted. This is described in the next tribute of this verse “ashithila dharmasetu padavIM”. This denotes the fact that this bridge is no ordinary bridge. It is the Dharma Setu. The Lord is described as “amR^itasya esha setuH” in the Vedas, namely the amrutam of paripUrNa Brahma anubhavam is readily obtained by the bridge known as Lord Narayana. The Vedam declares “eSha setuH vidharaNa eShAM lokAnAmasaMbhedAya.” The word “setu” has two meanings- one is that it denotes a bridge. The other is that it means a dam that prevents water from overflowing. The bridge or dam to which Daya Devi takes us is the Dharma Setu as evidenced by the statements “kR^iShNam dharmam sanAtanam” and “rAmo vigrahavAn dharmah” The Daya Satakam tribute qualifies this further with the attribute “ashithila dharmasetu”. “shithila” means non-conforming or lax. This is due to the fact that for some beings it becomes impossible to conform to dharma. However, the usage “ashithila” comes to the fore in this context. “shithila” also denotes obstacles that can come up in one’s quest to conform to dharma. This can be in the form of unforeseen circumstances that arise or confusion about what needs to be done, lack of a clear perception of right and wrong and the like. However, the Dharma Setu described in this Daya Satakam verse is “ashithila Dharma Setu”. Lord Narayana has undertaken the solemn oath to protect at any cost Saranagatas, who surrender to Him. This is documented in the Ramayanam declaration “etat vratham mama”. This was in response to the Vibhishana Saranagati appeal through the verse “sarvaloka sharaNyAya rAghavAya mahAtmane nivedayita mAm kShipram vibhishaNamupasthitam” The import of this verse is that “I, Vibhishana belonging to the rakshasa clan, the brother of Ravana, who is the sworn enemy of Lord Rama, have arrived to surrender at Lord Rama’s feet, which is the refuge for all beings of the universe, regardless of their class, creed origin, sex, affiliation, wealth or learning. Therefore, please inform Lord Rama of my arrival.” Lord Rama is glorified as ashithila - one who never deviates

from His sworn position. It may also be recalled that when the Maharishis welcomed Rama during His forest residence and offered Him upacharams and explained their plight of being unable to effectively perform their tapas due to unbearable torture from the Rakshasas like Khara and Dushana, Lord Rama accepted their appeal as their Saranagati to Him and assured them that He will exterminate the entire Rakshasa clan. After assuring the Rishis, when Lord Rama and Sita were returning to their hermitage, Sita Devi enquires of the Lord “**smaraye tvam na shikShaye**” (Oh Lord I am merely reminding You. I am not taking You to task in any manner because, whatever You resolve to do will only be correct and in full compliance with Dharma. These Rakshasas no doubt harass the Maharishis and frequently prevent them from carrying out their Tapas. However, as forest residents they have caused us no harm. Why then this hasty resolve to exterminate their entire clan?) To this Lord Rama responded “**apyaham jIvitaM jahyaM tvAm vA slte salakShmaNam na tu pratij~nAm samshR^itya brAhmaNebhyo visheShataH**” (I may forsake You, that is dearer to Me than My own life. Let alone this, Lakshmana, who is even dearer, may also be forsaken in the same manner. However, I will uphold at any cost My promise to the Brahmanas, that have surrendered to Me with the request for help to stop the torment from the rakshasas.) This illustrates the fact that the Lord is “ashithila dharma setu” namely that the Lord upholds dharma no matter what obstacles or challenges He has to face in the process. A further example illustrating this fact is that learned Acharyas do not compromise on their anushtanam no matter what comes in their path by way of obstructions. Trikala sandhyavandanam specifically is performed by these learned ones at the appropriate time no matter what. This establishes the fact that Acharyas are “ashithila dharma setu”. Lord Krishna too in a similar manner is “ashithila dharma setu”. How so? In the Kauravaa sabha, when Draupadi is being disrobed by Dushasana in the presence of all elders - Bhishma, Drona, Kripacharya, and Dritharashtra even though blind but had full knowledge of the ongoing event in his court, and her own husbands, who are helpless spectators. Not one of them stepped forward to rescue her from this plight. At this juncture, she submits the appeal “**sha~Nkha cakra gadApANe dvArakA nilyAcyuta govinda puNDarikAkSha rakShamAm sharaNagatam**” When Draupadi cried out helplessly “Govinda” “Govinda” nobody in the court came to her rescue. Lord Krishna came to her aid with an endlessly long garment that draped her and caused Dushasana to give up in his attempt due to sheer exhaustion. However, Lord Krishna always remembered Draupadi’s appeal and often remarked “I was only able to fulfill Draupadi’s appeal of Govinda. However, she rendered many other tributes such as PuNDarIkakSha,

KR^iShNa, dvArakavAsa and the like. Therefore, I am still in debt as far as Draupadi is concerned. Only when I ensure all kshemams for her would I be freed from this debt that I owe her.” Therefore, the Lord is undoubtedly “ashithila dharma setu”. Next Daya Devi that forms the path for accessing this “ashithila dharma setu” is described in the tribute as “rucirAmacirAt”. Traversing the path of Daya Devi provides a pleasant uplifting experience. Those travelling by car can attest to a pleasant travel experience if the road to the destination is good. In a like manner, Daya Devi offers a pleasant path for reaching the dharma setu - Lord Narayana. Furthermore, the path denoted by Daya Devi allows for swift access to the Dharma Setu. It is not a circuitous or treacherous path instead it is “rucirAmacirAt”, the exact opposite. The next tribute “amita mahormi jAla matila~Nghya bhavAmbu nidhiM” of the Daya Satakam discusses the ocean that is being crossed. An ordinary ocean is replete with strong currents and tidal waves making for treacherous travel conditions. Furthermore, it is replete with sharks, whales, and alligators, waiting to devour anyone that dares to attempt to cross the ocean. What would be one’s fate if they get trapped by one of these creatures? In the context of attaining the Dharma Setu, the ocean that needs to be crossed is the sin-pile of the jivan, which is a vast ocean even more treacherous than an ordinary ocean described earlier. This ocean is replete with six types of waves denoted by ShaD-urmi (hunger, thirst, sorrow, ignorance causing one to think that the Lord’s property is his own, old age and death). One may with all sincerity intend to engage in dhyanam of Lord Narayana. However, the individual may be unable to sustain this when confronted with the pangs of hunger and thirst. However, when one resorts to Daya Devi as one’s sole refuge She enables the effortless crossing of this samsaric ocean. Not only this, upon crossing this ocean, She ensures that the jivan gains the greatest treasure. This is intended to address the what if question when one seeks to cross the ocean to go to far off lands in search of opportunities to gain wealth. However, upon arriving at the promised land only tribulations and obstacles for gaining wealth are encountered. Then the trouble taken to cross the ocean becomes a wasted effort. This is analogous to partaking of forbidden items such as onion and garlic in the hope that it would rid one of a disease. However, if the disease is not cured despite partaking of these items, one is only left with the sin arising from partaking of a forbidden item. In a like manner, if one undertakes great effort to cross the ocean and reach far away lands in search of opportunities to create wealth, and instead only encounters obstacles, and troubles that are counter to his pursuits, the entire process becomes a wasted effort. On the other hand, in this Daya Satakam verse, Svami Desikan documents the bounty that awaits a jantu (a

common being), that is incapable of crossing the ocean of Samsara on its own but clings to the consort of the Lord, Daya Devi, who effortlessly enables the crossing of this Samsaric ocean. First, one arrives in a grand city. This city is vast in expanse. Just as those successful ones gain great wealth by crossing the ocean and reach a far away land replete with opportunities to gain wealth, never return to the village from where they started, those who reach this grand city through the path of Daya Devi attain the supreme wealth of Lord Narayana and never return to samsara again! This wealth is glorified through the tribute “bhavati vR^iShAchalesha pada pattana nitya dhanI”. The inner meaning is that those who traverse the pleasant path known as Daya Devi attain the feet of Lord Srinivasa, who stands on top of the Vrushachala hill, and gain the benefit of eternal Bhagavad Kaimkaryam. This is unceasing, constant, never diminishing, and delightful. Therefore, they are forever wealthy. Svami Alavandar declares in the **Stotraratnam** “dhanam madhyaM tava pAda pa~NkajaM kadA nu sAkShAt karavANi cakShuShA” (My wealth is attaining Your lotus feet. When would I have the good fortune of begetting the kaimkaryam for these feet?). Svami Desikan echoes a similar message in the **VairAgya Pancakam** salutation “durlshvaradvAra bahirvitardika durAsikAyal racito(a)yamanjaliH yadanjanabhaM nirapAyaMasti me dhananjayasyandana bhUShaNaM dhanam” (The Lord who the ornament for the chariot of Dhananjaya is my wealth.) This Lord Narayana is the nirapAya (undying) dhanam - wealth for us. Acquiring this wealth poses no danger and only gives rise to bliss. In the **YatirAja Saptati** salutation “abhigamya samyaganagAH sumedhasaH yaticakravartipadapadma pattanam haribhaktadAsya rasikAH parasparaM krayavikrayArhadashayA samindhate” Svami Desikan affirms that we beget wealth beyond our imagination and comprehension, by resorting to the feet of the emperor among Yatis - Svami Bhashyakarar. This is well understood by those possessed of keen intellect, who revel in traversing the grand city known as the feet of Svami Bhashyakarar. They partake of the elixir of Hari bhakti that permeates this grand city with mutual delight. They address each other as “aDiyEn” in the spirit of being humble servants of Lord Narayana and His Bhagavatas, partaking of this anubhavam with great joy, while rendering Kaimkaryam to Lord Narayana. They even go to the extent of declaring that each Bhagavata is property of the other and that the latter has the authority to profit from even selling the former for money. This is the spirit in which they render kaimkaryam. The same anubhavam is conveyed in this Daya Satakam tribute, where those who proceed on the path known as Daya Devi attain the city known as Lord Srinivasa’s feet and become possessors of undying eternal wealth of ceaseless Bhagavad kaimkaryam. Here, Svami Desikan uses Lord Srinivasa as



upalakShaNam - sparable attribute. The import of this statement is that “nitya dhani” refers to the eternal kaimkaryam rendered by the liberated jlvān upon traversing the path known as Daya Devi (arcirAdi margam) and reaching Sri Vaikuntam. They experience paripUrNa brahma anubhavam just like the nitya sUris, Anantha, GaruDa, and Vishvaksena and joyously render sAma gAnam in the manner of “hau hau”. It must be noted that wealth acquired in common parlance is transient in that it can always be lost. Additionally, it could be fraught with danger due to the fact that others who may be envious of this gain for the individual may try to steal it and in the process cause harm to the possessor of this wealth. On the other hand, the “nitya dhani” suffers from no such drawbacks. The wealth of eternal Kaimkarya Sri to Lord Narayana is undiminishing and permanent. No harm comes to one possessing this wealth. The reason for one to acquire this eternal wealth is Daya Devi alone. Svami Desikan’s genius lies in the fact that he conveys an important philosophical truth in layman’s terms. Every poor man aspires to get rich. In this context an akinchanan (one incapable of the rigors of Bhakti Yoga due to lack of knowledge and strength) is in abject penury seeking to gain the wealth of nitya kaimkaryam. However, when he clings to the feet of Daya Devi, She ensures that he proceeds on the arciradi path and acquires this undying wealth. Suddenly begetting a large sum of money only gives rise to more worries in the spirit of the statement “bhayanivam dhanam”. One who gains this is immersed in thoughts of how to invest this money and keep it safe from those who may be inclined to steal it from him. Thus, it gives rise to “satata duHkha samvardanam”. That is the wealth gained only gives rise to more sorrow. First off it poses a challenge of how to secure the wealth. Next, all associates and comrades flock to the person who has gained wealth but stay with him only as long as the wealth lasts but desert him when the wealth is expended. Whereas no such issues arise for those conferred with eternal wealth made available by the Daya Devi path. Nobody steals this wealth conferred by Daya Devi. The wealthy one is surrounded by similarly wealthy comrades always encouraging each other in efforts of kaimkaryam and mutually partaking of the delight arising from this kaimkaryam. Furthermore, nobody can separate the liberated jlvān from this kaimkaryam. This confers “sumanasAm samArAdhanam” namely bringing great joy. There is never a trace of sorrow. This is the loftiness of the wealth conferred by Daya Devi. We need not do anything except secure Her grace through a surrender to Her feet. Thereby one who is described as “atī kR^ipaNo(a)pi” too begets this greatest wealth of Kaimkarya Sri. What a magnificent transformation brought about by Daya Devi! Again this lofty idea embedded in the doctrine of Saranagati is revealed to us by Svami Desikan. He has

described this in terms of “yati cakravati Pada pattana”. However, it is not inappropriate for us to seek the same benefit through the “Svami Desika pada pattana”. This would bring great delight to PadmAvati TAYAr and Lord ShrInivAsa, whose combined Daya has manifested as the incarnation of Svami Desikan.”

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

“A poor and helpless creature, even that, with no qualification, whatsoever, can yet cling to you Oh Daya Devi; by this means, that creature can hope to cross over the vast ocean of Samsara of many ills (like hunger, thirst, confusion, and grief). The means to reach the Lord’s Abode is then infallible. You are the dam-bridge that takes us to Him. You do so in no time. The whole feat is further heartening because of Your role. If the original helpless hapless creature thus adopts You as the path of passage, it surely reaches, and rests at the feet of Lord Srinivasa; that invincible city as the Upanishads declare. Now this creature has become a permanently affluent being. It is all to Your credit oh Mother! A number of important observations need to be noted in this context.

1. Daya Devi, if resorted to in the mode of surrender is certain to take one to the ultimate goal. The intervening ocean of grief and suffering becomes irrelevant because association with Daya Devi makes for a delicious and delivering experience.
2. One must not confuse this “surrender and clinging to Daya Devi” with any formal surrender mode. The verse has the significance of implying to us the great favor that the Lord’s Daya can confer upon us and enable us to reach the Lord.
3. This set of ten verses is distinguished by Svami Desikan’s extolling of the greatness of the role of Prapatti. While doing so, he emphasizes how Daya Devi even rules over the Lord to help us.
4. It would not be out of place to mention that Svami Desikan, alone among all Acharyas systematized the whole technique of Prapatti or Nyasa Vidya, using every occasion and every possible mode to drive home the point to us. All earlier Acharyas have glorified Prapatti and even adopted it. However, Svami Desikan alone popularized this.”



Slokam 52

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

abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM
kvachidu palakShitA kvachida bha~Ngura gUDha gatiH |
vimala rasAvahA vR^iShagiriSha daye bhavati
sapadi sarasvatIva shamayatyaM apratigham | 52



A few preliminary observations about the number 52. This is an important number in the following sense: $5+2=7$ denoting the number of khandams of the Krishna Yajur vedam Samhita portion and the number of svarams in the Samavedam. Both of them glorify the Feet of Lord Narayana - the sole refuge for all beings of the universe. $5 \times 2 = 10$ denotes the number of principal Upanishads (Isha, Prashna, Katha, Kena, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, and BrihadaraNyaka). These Upanishads provide instructions in the form of Brahma Vidyas, which form the upasanas for Bhakthi Yogis to attain Kaimkarya Sri for Lord Narayana. $5^2=25$, which corresponds to the number of aksharams of the dvaya mantram, quintessential for sharaNagati. Again $2^5=32$ corresponds to the number of Brahma vidyas, outlined in the Upanishads for securing moksham. Since the entire set of ten verses discusses the doctrine of SharaNagati, either Anga Prapatti or Svatantra Prapatti, it is important to remember the above significance of the number 52 in this context.

We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin: "The previous verse highlighted the role of Daya Devi that functioned as the path for utterly helpless and totally incapable beings, lacking knowledge and strength, to attain the Dharma Sethu - Lord Narayana, thereby gaining Moksham. This verse discusses the upakaram of Daya Devi for those who may not necessarily seek moksham. However, they may have their sights set on worldly benefits. Even for these beings, Daya Devi grants them what they seek and induces an urge in them



to seek moksham. For example, one may consult an astrologer, who may say that at a certain time one may gain wealth and that one's wedding may take place at a certain other time. If the prediction comes true, there is an immediate building of trust in the words of the astrologer. Influenced by the astrologer, one may resort to visiting Temples for the purpose of performing pariharams (rituals to ward off evil effects) for Lord Narayana. Eventually, one may be inclined to seek the benefit of moksham. Svami Desikan declares in this verse that the transformation comes about on account of the grace of Daya Devi. Sometimes this happens explicitly, while at other times it happens, when Daya Devi is hidden from view. This fact is elucidated upon through the analogy to the Saraswati river, which is seen sometimes above the ground and at other times remains underground. This verse is “*abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM kvachidu palakShitA kvachida bha~Ngura gUDha gatiH vimala rasAvahA vR^iShagirlSha daye bhavatl sapadi sarasvatIva shamayatyaghaM apratigham*” The flow of the Sarasvati river as well as the flow of Daya Devi are both similar in that they are “*vimala rasAvah*” in that they are replete with extremely pure rasam (taste).

In the case of the Saraswati river, the vimala rasa denotes the pure quality of water bereft of any contamination. When it comes to Daya Devi, Her eyeglances are bereft of any trace of sorrow and replete with soothing compassion exuding great joy. Therefore, it is blemishless as described by “*vimala rasAvah*” Amidst an ocean of joy, even if there is a trace of sorrow, it takes away from the exuberance. For example, one may be endowed with great wealth and prosperity, the ownership of palatial mansions and not lacking in any worldly comforts. However, he may not have progeny. Thus, his joy comes with a tinge of sorrow in terms of longing for children. Therefore, he may not be able to completely enjoy the good fortune at his disposal. However, the flow of Daya Devi does not even have an infinitesimal association with sorrow. The term vimala comes about as “*vighaTaH amala*”, that which is completely free from dirt. This gives rise to the question “since this means freed from dirt, was it dirty prior to being freed?” That is not the case. Instead it means forever free from dirt or never contaminated by dirt. Other waters may be contaminated and the process of ridding the waters from the contamination can be denoted by “*vimala*”. However, the waters of the Saraswati river remain forever pure. Similarly, the flow of Daya Devi spreads only joy. This is her inherent nature. Even a slightest hint of sorrow takes away from the “vimala” nature of Daya Devi. Therefore, that which is “*nitya nirduShTa*” ever free of impurities is known as “vimala”. When it comes to glorifying Lord Narayana, He is saluted by TiruppAnAzhvAr through the tribute “*amalAntipirAn aDiyArkku ennai*

ATpaDutta vimalan". Again the vimala epithet denotes "nitya nirduShTaH" one who is forever free from impurities. This is the quotation from Svami Desikan's MunivAhana Bhogam commentary for the amalanAtipirAn pasurams. It is important to note that that beings in samsara at one time or another are associated with impurities and imperfections. Muktas too at one time had such an association. However, the Nitya sUris, who are the eternal residents of Sri Vaikuntam, have never been touched by such blemishes. Therefore, they are vimala. Due to the other viseshanam (inseparable attribute) of "viNNavarkOn", Lord Narayana functions as the Lord of the Nitya sUris. In a like manner to the Lord, Daya Devi's flow too is blemishless. Sri Kuresha in his tribute to Thayar declares "tvadlyAnapi duShTabuddhirapi" (Despite being possessed of evil mind and totally lacking in Bhakti, I desire to glorify You oh Mother! As a result of this tribute would anything bad become associated with Thayar?) He proceeds to answer this question through the tribute "nahi sunA liDA(a)pi bhAglrathi" to denote the fact that the clear flowing waters of the Ganga river are partaken of by a dog that arrives. Does this act on the part of the dog take away from the purity of the Ganga river? Sri Kuresha avers most certainly not. Only the dog quenches its thirst, while the Ganga river remains pristinely pure with no defiling. Mahalakshmi Thayar's glory is similar to the flow of the pure Ganga water and therefore can never be contaminated. It is only me that satisfies my urge to glorify Thayar declares Sri Kuresha. Returning to the Daya Satakam tribute, the purity of the Sarasvati river remains undiminished. So too is the flow of Daya Devi that spreads joy all round. Therefore, Svami Desikan uses the tribute "vimala rasAvaH" to describe this fact. The Sarasvati river is known as "vimalodaka" in the puraNAs. This is modified as "vimala rasAvaH" in Svami Desikan's tribute. Where does the Sarasvati river originate? Where does it flow? Which ocean does it merge with? Who has seen this river? The river originates in the northern part of India, commences its southerly flow, before turning back again towards the north and disappears in the Palaya vanam. Recently adiyen read an article where a river was located in Rajasthan at depth of 1 km below the ground. The torrential flow of the river was described as sufficient water to inundate all of Rajasthan. This is the flow of the Sarasvati river.

In the next tribute of this Daya Satakam verse "kvachidu palakShitA kvachida bha~Ngura gUDha gatiH" Svami Desikan describes the flow of the Sarasvati river as being below the ground and is therefore unseen in those places while at other places it is visible. Even though the river remains hidden from view in some places due to flowing below the earth, there is no room for contamination of the river water. Therefore, the "vimala rasAvaH" nature of the river prevails. In the Triveni

Sangamam the confluence of the Ganga and Yamuna rivers can be seen from their white and dark waters respectively. Sarasvati remains here as the **antarvAhini**. On the other hand, at certain times and places, the Sarasvati river becomes visible. This is the import of the tribute “**kvachidu palakShitA kvachida bha~Ngura gUDha gatiH**”. In a like manner, the flow of Daya Devi is explicitly visible at times, while at other times, it remains invisible. The inner meaning is that in some instances, the anugraham of Daya Devi becomes known and traceable, while in some others, it remains subtly hidden. Nevertheless, the grace of Daya Devi is ever prevalent. In this context, it becomes important to understand the meaning of **hitam** and **priyam**. **hitam** denotes that which is good for us. **priyam** denotes that which is liked. Therefore that which is **hitam** need not necessarily be **priyam** and vice versa. For example, an individual has sugar issues but is very fond of sweets. However, while this is **priyam** for him, it is certainly not **hitam** from the standpoint of his health. In reverse, that which is **hitam** need not necessarily be **priyam**. Let’s say one needs to undergo surgery in order to get rid of an ailment. Surgery is no doubt **hitam** from the standpoint of health. However, it is not liked or sought after. Sometimes, when Daya Devi acts for our **hitam**, Her grace is not explicitly seen. At other times Her actions are pleasing and also meant for our **hitam**. This is the **gati** (flow) of Daya Devi. A child is being fed by its mother with great love. However, this does not imply that the mother always offers the child food that the child loves (for example sweets). Instead, the mother feeds the child with food that is nutritive and nourishing. Therefore, as far as the mother is concerned, the well-being of the child (**hitam**) comes first. **Priyam**, namely food that the child likes become secondary to her. Likewise, Daya Devi, always has the well-being of Her children in mind and graces them. At times this becomes explicitly visible while at other times it remains masked. However, the important point to be noted here is that merely because Her grace is not explicitly seen, it does not mean that Her grace is non-existent. Instead, it is always present. In the Tiruppavai source commentary, the state of a boy that is angered and hastily leaves the house without partaking of food is described. He takes refuge in a charitable organization, which runs a homeless shelter that offers one meal during the daytime. It is night-time when the boy arrives at the shelter not having partaken of food. His parents are greatly concerned that he has only had a single meal earlier in the day and would be hungry as a result. The boy’s mother comes up with a plan to handle this. Knowing that the boy would spurn her offer of food if she went in person, she requests the security guard at the homeless shelter to hand the boy a package containing food by stating that this is the remnant from the morning meal at the shelter. If offered in this manner, the boy is

sure to eat. Therefore, the primary concern of a mother is hitam (that which is good) for her children. Similarly, Daya Devi only worries about hitam for Her children (hapless, suffering baddha jivans enduring the torment of samsara). This being the case, during some instances, we may realize that our well-being has come about on account of the grace of Daya Devi, while in some others, we may not be able to make the explicit association with Daya Devi's grace. Many times, when encountering extreme difficulties, one resorts to cursing the Lord with statements like "Does the Lord have no mercy? Why does He not cast His gaze on me? Why is He allowing me to face extreme hardship? I have been extremely sincere in performing my prescribed duty of Sandhyavandanam. Without fail I perform daily Tiruvaradhanam for the Lord commencing with the lighting of the lamp. Despite my being so sincere, never having offended anyone with harsh words, nor uttering any lies, why is the Lord punishing me?" The reason for this state becomes apparent only later on through a realization that the troubles had to come their way in order for them to gain an important benefit. Likewise, the acts of Daya Devi are sometimes explicit, while at others not so in keeping with the tribute "kvachidu palakShitA kvachida bha~Ngura gUDha gatiH".

So far the gati of Daya Devi has been identified in terms of the flow of the Sarasvati river. Now the benefit arising from this gati of Daya Devi is examined. This becomes apparent in the tribute "abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM". The torrential flow of Daya Devi like the Sarasvati river destroys the sins of those blessed with Lord Narayana's jAyamana kataksham paving the way for their moksham. The subtle message in this tribute also embeds an instruction on how to perform snAnam in rivers such as Sarasvati. Specifically, while performing nadi snAnam, one must face the direction opposite to the natural flow (abhimukha). One must view the flow of the river water in this manner, while performing nadhi snAnam. The flow of water must be from our front to rear and not in the opposite manner. For example, the Kaveri river flows in the southern direction in Srirangam. Therefore, in conformance with the instruction from Svami Desikan, one needs to be north facing while performing snAnam here. With respect to the Sarasvati river, when the flow is in the southern direction, one must perform snAnam facing north. When the river flows in the northern direction, one must perform snAnam facing the south direction. When it comes to the anugraham of Daya Devi, this must be received facing Her so that one becomes privy to Her compassionate eyeglances. Next, the term sampat is examined. Those who gain the extraordinary wealth denoted by the "kataksham of Daya Devi", are described through the statements "vipado naiva vipadaH sampado naiva sampadaH"



kvachidu palakShitA kvachida bha~Ngura gUDha gatiH

“vipadbhiH asmaraNam viShNoH sampat tasyaiva samsR^itiH”. Namely that which is viewed commonly as hardship is truly not hardship, while that which is denoted as wealth in common parlance is truly not wealth. For example, one may hurt oneself through a fall, or may end up losing money due to some unfortunate circumstance or may experience bereavement due to passing away of near and dear ones. These would in common parlance denote hardship. On the other hand, excelling in studies, doing well financially, being well endowed with property and the like are symbolic of wealth. However, these do not denote hardship or wealth. Instead, true hardship is defined to be “vipadbhiH asmaraNam viShNoH” (not contemplating on Lord Narayana through His numerous names). Thus, those who fail to contemplate on Lord Narayana through His glorious names are steeped in the darkness of nescience and thus endure great hardship. True wealth is defined to be “sampath tasyaiva samsR^itiH” namely one engaged in constant contemplation of the Lord’s names is really wealthy. This is the meaning underlying the tribute “**abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM**”. Tirukacchi Nambi, who rendered fan service (TiruvAlavaTTa kaimkaryam) to Lord Varadaraja, declares in the **DevarAja AShtakam**: “**tvadIkShaNa sudhA sindhu vlci vikShepa shIkraiH kArUNya mArutAnItaiH shItalaIrabhiShi~nca mAm**” (I am Your child awaiting to be bathed. My desire is to be drenched in the torrential flow of a nectarine shower of Your compassionate grace, which is soothing and cooling.) Svami Desikan conveys a similar anubhavam in the **DevanAyaka PancAshat** salutation “**ArdriBhavAmyamR^ita varSha nibhairapA~NgaiH**” (The torrential flow of Lord Devanayaka’s grace is such that it is a nectarine shower, that draws one to the Lord like a magnet and is only overflowing, even if the recipient wants it to stop!). One who becomes a receptacle to this divine Kataksham is glorified in the Daya Shatakam tribute “**abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM**”.

In common parlance when one begets wealth, it is standard practice to examine the reason for this affluence as well the benefits that arise from this wealth. In a like manner, one needs to examine the reason for the “**abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM**” as well as its attendant benefits. The reason for acquiring this wealth is “**sukR^ita phalam**”, namely the result of some previous pious act on one’s part. All wealth currently in our possession is due to some prior pious act. Once the effect of this pious act is completely expended, what follows next is only hardship. The only way to avert this is documented in the statement “**pAtrapANi kamalArpaNa vAsatAm**” (If one engages in acts of charity upon identifying the needy ones, it will ensure the well-being of the performer of this act and his progeny). Thus, by giving liberally in charity to the needy ones, one



abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM

can ensure the well-being of oneself and one's progeny. This is the wealth glorified by poets. The reason for this wealth (**sampat**) is one's sukrutam-some pious act undertaken in a prior birth. Thus, all wealthy ones from a worldly perspective too beget their good fortune as a result of good deeds performed in a prior birth. Hence **sampat** of any kind is the result of sukrutam is established beyond doubt. Next, sampat is the reason for all manner of pride that accrues to a wealthy individual- be it monetary wealth or wealth of knowledge. The sampat confers bragging rights as well. Additionally, the sampat becomes an object of enjoyment. For example, a wealthy individual is able to travel at will with the comfort of a luxurious car and not having to worry about public transport. This is due to the "sampat". These facts pertaining to "sampat" also prevail when it comes to "daivika sampat" namely the wealth of Kaimkaryam to Lord Narayana. In order to gain the kataksham of Lord Narayana and Daya Devi, "sukrutam" is necessary. That is one ought to have undertaken a pious act in a prior birth. "shreyo nidhAnam" denotes that which is the cause of pride. For example in the **MukundamAla stotram** Svami Kulashekara Azhvar declares "**tvadbhR^ityabhR^itya paricAaraka bhR^ityabhR^itya bhR^ityasya bhR^itya iti mAM smara lokanAtha**"(It is a matter of great pride to call myself the servant of a servant of a servant of Lord Narayana). The reason for this pride is the "daivika sampat" of kaimkaryam to Lord Narayana. This sampat is also an object of delectable enjoyment. "nityAbhivancita paraspara nlca bhAvaiH" This "**abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM**" is made available to those who focus their prayers on Lord Srinivasa alone to the exclusion of all other deities. Even in the direst of circumstances, if one maintains the Mahavishvasam that Lord Srinivasa will never forsake them, those individuals are graced with the "daivika sampat" of nitya kaimkaryam. One who engages in the worship of all devatas, without discrimination, runs the risk of not being protected by anyone, since each devata could presume that the responsibility of protecting the individual belongs to another devata. Thus, only when the trust is placed in a single devata can one be assured of protection. Therefore, to gain the "**abhimukha bhAva saMpat**", one needs to focus one's attention on Lord Narayana to the exclusion of all other deities. It is important to note that this statement is made in the spirit of nahi-nindha nyAyam. The next tribute "**abhi saMbhavinAM bhavinAM**" denotes a visesha utpati - namely one who begets a birth wherein the individual is singularly devoted to Lord Narayana, is blessed with daivika sampat. When it comes to the matter of Sarasvati river, the anugraha visesham is described in terms of "**abhimukha bhAva saMpad abhi saMbhavinAM bhavinAM**". Most rivers, the Ganga included, merge with the ocean and lose their identity at that point. However,

Sarasvati river commences Her flow in the southern direction and graces all those who bathe in the river. However, in Her anxiety to grace anyone who may have been accidentally left behind, She reverses course and flows again in the northern direction. The anugraham of the Sarasvati river is described as “**shamayatyagham** **apratigham**” namely that which is hard to destroy is effortlessly destroyed. Svami Desikan completes the analogy by noting that Daya Devi in a like manner effortlessly exterminates the sin-pile of those who are steeped in samsaram, which is hard to destroy. **pratigham** means that which cannot be destroyed. **apratigham**



denotes that which is easily destroyed. **pratigham** also denotes anger. This gives rise to tApam. **apratigham** denotes that which relieves tApam. This is the relief provided by the Sarasvati river. In the context of Daya Devi, the anger denotes the nigraha sankalpam of Lord Narayana, which results in punishment for errant jivans. Daya Devi brings about a dramatic change in that She ruthlessly destroys the sin-pile of Her Saranagatas, thereby eliminating the nigraha sankalpam of Lord Narayana. Furthermore, this nigraha sankalpam of Lord Narayana is transformed into anugraha sankalpam, thereby securing the Lord's grace for the Saranagata. Next the tribute “**sapadi shamayati**” is examined. This attests to the fact that one's sins are destroyed the very moment one performs a snAnam in the Sarasvati river.

Likewise, when one begets the kataksham of Daya Devi, one's sins are destroyed at that very moment. There is absolutely no waiting time."

We then quote the anubhavam of Sri U.V. Shaili Patrachariar Svamin "There is great virtue in being with the Lord and abiding by His commands. All our ills arise on account of being recalcitrant, disobedient children to our Father-Lord Narayana. To act strictly according to His scripted mandates is "anukUlya sankalpa" referred to in this verse as abhimukha stance. It amounts to a great "sampat" or affluence. If we attain this status, the response of Daya Devi is a cool, kindly graciousness. Possibly we may not be always, consistently experiencing it; that is because She is like the proverbial Sarasvati flow, mostly subterranean. Surely Daya Devi quells our sins, that would otherwise be impossible to wipe out.

1. This verse employs a double entendre between Sarasvati river and Daya Devi's cool flow.

2. Present day students can gain an important lesson here. He may have placed implicit faith in Srinivasa Daya. He may have experienced the impact of this too. But nevertheless, he may sometimes miss it. Sarasvati flow is the upamana.

3. Interestingly, the Sarasvati here is sought to be identified as Yatiraja, Svami Bhashyakarar. Specifically, the Sri Suktis of Svami Bhashyakarar are described as Yatiraja Sarasvati. Svami Desikan greatly extols these in the **Yatiraja Saptati** stotram as the means for rooting out all sins."



Slokam 53

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

api karuNe janasya taruNendu vibhUShaNatAm
api kamalAsana tvamapi dhAma vR^iShAdri pateH |
taratamataA vashena tanute nanu te vitatiH
parahita varShmaNA pari pachelima kelimati | | 53



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin “Three Slokams prior, the anugraham of Daya Devi in Her incarnation as an Acharya was illustrated. Her upakaram in the process of Saranagati as the Archiradi path was highlighted in verse 51. The previous verse expounded on the fact that at times Her grace is explicitly seen and at other times not so, in the manner of the flow of the Sarasvati river. So far, the exposition has been geared towards the goal of Moksham. This is undoubtedly true for mumukshus (those desirous of gaining Moksham). If everyone was transformed into a mumukshu, there would be none left in the category of ordinary beings, who have adopted a laukika life and engaged in tasks like office work and the like. Is there anything in this for common folks? Can they become privy to the anugraham of Daya Devi or is Her grace meant exclusively for mumukshus? It is well known that “Arogyam bhAskArAd icCet shriyam icCet hutAshanAt IshvarAt j~nyAnam icCet mokSham icCEt janArdanAt”. That is, if one is unwell, offering prayers to Surya through Surya namaskaram confers robust health. Worship of Agni confers wealth. Knowledge can be gained by worshipping Lord Siva. Moksham is gained by worship of Lord Janardana (Narayana). However, this can lead to the interpretation that Lord Narayana confers moksham alone. Some may think, that they do not desire moksham. Instead, they seek out good health, an abundance of wealth, and vast encyclopedic knowledge. Would Lord Narayana confer these or does one have to resort to devatAntaras for these benefits? If the Lord does not grant these, then His words become untrue. It is helpful to remember

here the Bhagavad Gita tribute “**caturvidhA bhajante mAm**” (People come to Lord Krishna seeking four types of benefit - dharma, artha, kAma, and moksha).



“**Arto jij~nAsu arthArthi j~nAnI ca bharata R^iShabha**” is another Bhagavad Gita salutation that becomes relevant here. (To those seeking wealth Lord Krishna grants this in abundance. To those seeking kaivalyam - the enjoyment of one’s own Atma, Lord Krishna grants them this benefit.) It must be borne in mind that the cause for the Lord granting these purusharthas is Daya Devi. Thus, would the Lord, who confers the elevated boon of moksham, not be capable of granting these other lesser purusharthas? If Moksham is analogous to a million-dollar reward, which is readily granted by Lord Narayana to desirous ones, would He not be able to confer these other purusharthas, which are equivalent to pennies? This is known as kaimutika nyAyam. In this verse, Svami Desikan affirms that the other purusharathas too come about due to the grace of Daya Devi. This verse is “**api karuNe janasya taruNendu vibhUShaNatAm api kamalAsana tvamapi dhAma vR^iShAdri pateH taratamataA vashena tanute nanu te vitatiH parahita varShmaNA pari pachelima kelimatI**”

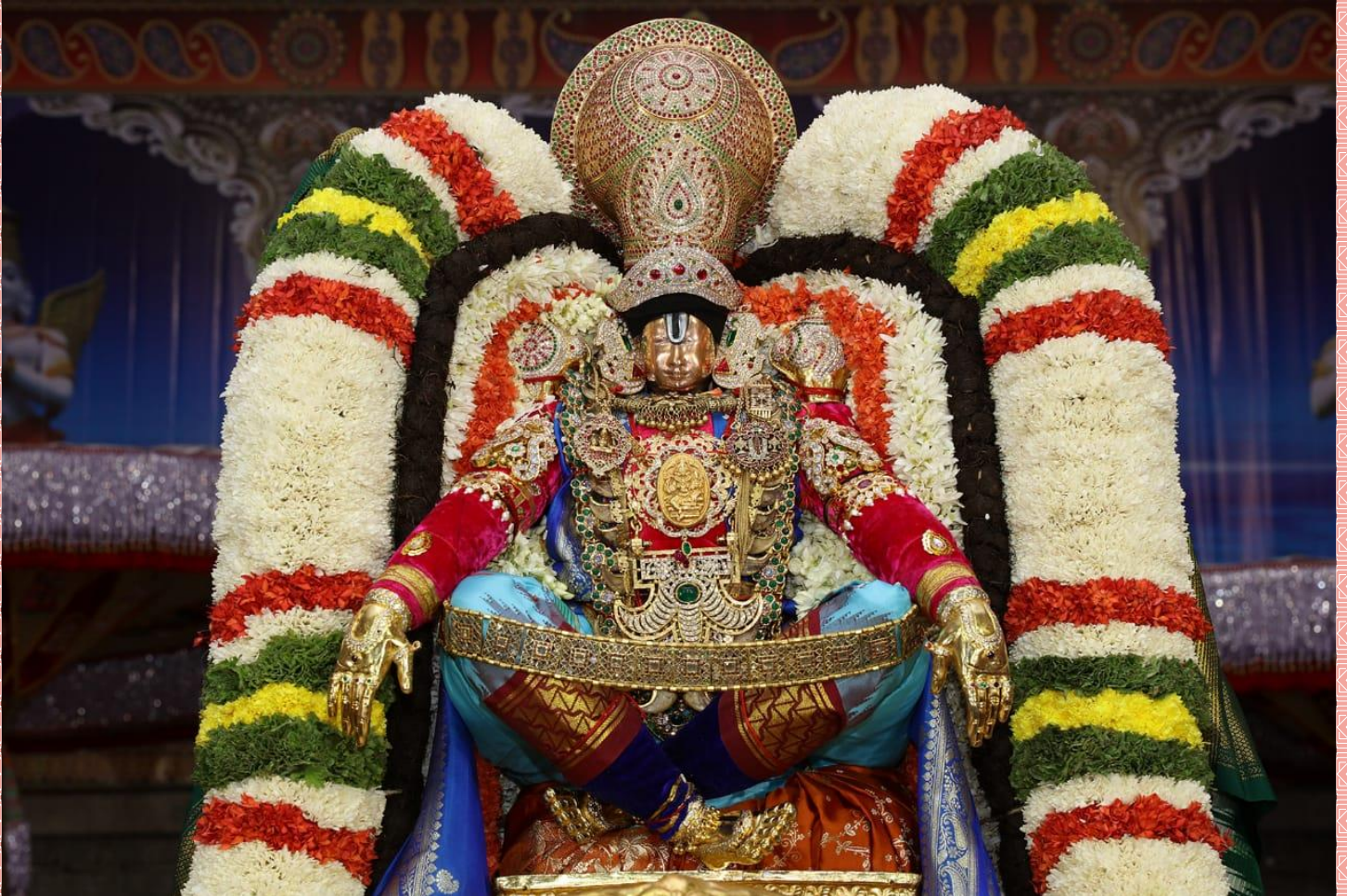
The sambodhanam here is “Oh KaruNa! (Daya Devi)”. She is described as adorning a kavacham (armour). This is due to “**parahita varShmaNA**” that is only acting in a manner that ensures the well-being of all. Namely, Her body itself has taken a form meant for acting in the interest of the well-being of others. In a subsequent verse Svami Desikan declares “**hitamiti jagaddR^iShTyA kluptaIraklupta phalantaraiH**” to denote the fact that regardless of how Daya Devi’s actions are perceived according to common world standards of being well disposed or otherwise, She always acts in a manner that ensures one’s well-being. Daya Devi of such disposition, performs the act of “**parahita varShmaNA pari pachelima kelimatl**” Her sport is such that it reaches a climax according to an analogy with a soccer match where anticipation builds up as to whether the player in control of the ball will score a goal. It needs to be borne in mind that the compassionate eyeglances of Daya Devi are responsible for anyone begetting all manner of worldly gains. The prose order (anvaya kramam) for the tribute “**pari pachelima kelimatl taratamatA vashena tanute nanu te**” yields the meaning that Daya Devi confers worldly benefits to all comers commensurate with their bhakthi towards Her/Lord Narayana. This is a sport for Daya Devi/Lord Narayana. In the **shri stuti** tribute “**pashyantiShu shrutiShu paritaH sUribR^indena sArdhaM madhye kR^itya triguNaphalakaM nirmistasthAna bhedam vishvAdhisha praNayini sada vibhramadyUta vR^ittau brahmeshAdya dadhati yuvayorakShashAra pracAram**” Svami Desikan observes that Lord Narayana and Mahalakshmi Thayar are engaged in a game of chess. This chess match has numerous spectators. The spectators include the Vedas and the Nitya sUris. The piece movement in a chess game is critical as is well known and is governed by well-established rules that cannot be violated. The chessboard is prakR^iti, which is replete with the three guNas, Satva, Rajas, and Tamas as evidenced by the “**triguNa phalakam**” tribute. Jivans including those occupying the elevated states of Brahma and Siva are pieces in this chess game. The “**sthAna bhedam**” tribute in the **shri stuti** denotes the states of Indra, Rudra, and Brahma as the movement of black and white pieces of the chess game that the Lord and His Consort engage in. Again, it must be borne in mind that this game is being played in strict accordance with the governing rules. (The inner meaning is that the sport of creation, sustenance, and destruction of the universe are engaged in by the Divine Couple in strict accordance with the Sastraic prescriptions). All benefits are conferred to jivans in complete conformance with their karma. Whose game is this? Undoubtedly Lord Narayana’s. Implicit herein is that this is the sport of the Lord and Daya Devi’s kataksham. What happens when Daya Devi’s sport reaches a climax? This is described in the tribute “**pari pachelima**



parahita varShmaNa

kelimatI taratamatA vashena tanute nanu te” This tribute can be exposted upon through an analogy. There is a king who has a large army. A foot soldier in his army is making progress one step at a time. In time, the foot soldier attains the status of a minister in the king’s court. This is a significant change in his fortunes. Likewise, Daya Devi ensures every jivan begets elevation according to karma and at one point ensures that the jivan attains moksham enabling permanent residence in Sri Vaikuntam. This confers upon these beings lasting fame and wealth. Thus, the entire process of creation, sustenance, and destruction of the universe is a chess game engaged in by the Divine Couple. This game is played according to a fixed set of rules (shastras). Each being in the universe begets a status in accordance with accrued karma. Even in this process, Svami Desikan declares that their attainment of a given state is in direct proportion to their bhakti towards Daya Devi. Daya Devi grants everything Her seeker yearns for. This verse is characterized by the use of the term “api” in three instances - “api taruNendu vibhUShaNatAm” “api kamalAsana tvam” and “api dhAma vR^iShAdri pateH”. The first “api” is a reference to the one who bears the crescent moon on his head - namely Lord Siva. The implication is that Lord Siva attains his elevated status “sarvaj~nan aana ahirbudhnya bhagavan” and “mahAdevan” due to performance of the sarva medhe yaj~nam, where he offered himself as the havis - in accordance with the tribute “sarvamedhe mahAtma hutvA AtmAmanam deva deva babhUva” due to the grace of Daya Devi. His role as the destroyer also comes about due to the anugraaham of Daya Devi. Next “kamalAsanatvam api” is examined. This pertains to the elevated status of Brahma, whose origin is the navel lotus of Lord Narayana. In order to attain this status, extraordinary tapas needs to be performed in accordance with the eulogy “yugakoTi sahasrANi viShNumArAdhya padma bhUH trallokya dhAtR^itvam prApnavAn iti”. The intense aradhanam for Lord Narayana performed in a sustained manner for 100 billion yugams results in one begetting the elevated status of Chaturmukha Brahma. Again, this comes about due to the grace of Daya Devi. The final “api” is the reference to “api vR^iShAdri pateH dhAma”, namely the place of residence of the Lord of Seven Hills. The implication here is that attaining residence at the feet of Lord Srinivasa is also a benefit conferred by Daya Devi. Thus, begetting the elevated status of Siva is a lofty goal. Attaining this state is quite demanding and calls for considerable effort on the part of the aspirant. Even more arduous is the requirement for begetting the status of Brahma, who is sought after by the Devas whenever they encounter difficulties. Attaining the feet of Lord Srinivasa, who has taken root at the Vrushabhadri hill is no mean feat either. These purusharthas, are granted by Daya Devi to those who

seek these benefits. Thus, whether one desires to have the status of Brahma, Rudra, or Indra, or become extremely wealthy, it is imperative for that being to have the grace of Daya Devi. The conferring of this status is in direct proportion to one's effort and bhakthi towards Daya Devi.



api vR^iShAdri pateH dhAma

In the **Gunaratna kosham**, Sri Parashara Bhattar highlights the glory of Thayar. He declares that Lord Narayana, no doubt is hailed as Parabrahmam. How did this come about? Sri Bhattar answers this through the tribute “**apAngA bhUyaMso yadupari paraM brahma tadabhUt**” namely one who has an abundance of the kataksham of Thayar is known as Para Brahmam. This is also mirrored in Svami NammAzhvar’s saranagati tribute to Lord Srinivasa in the Pasuram “**akalakillEn iRaiyum enRu alarmElmankai uRai mArbA nikaril pugazhAi ulakam mUnRuDaiyAi yennai ALvAnE nikaril amaran muni kaNankaL virumbum TiruvEnkaTattAnE pukazhonRilla aDiyEn un aDikkIzh amarntu pukuntEne**”. This tribute refers to the fact that Lord Srinivasa is never separated from Thayar.



Lord Srinivasa is never separated from Thayar

Therefore, He is graced with an abundance of kataksham from Thayar. Thus, He is glorified as Parabrahmam. One who receives the kataksham of Thayar in smaller measures begets the status of Brahma, Rudra, and Indra. Hence, one's fame and wealth is a direct measure of the kataksham they have from Daya Devi, who is no different from Thayar. Consequently, a mere glance of Daya Devi is capable of conferring on an individual all worldly benefits (**aihika phalam**), while those receiving Her kataksham in greater measure are blessed with the status of Brahma, Rudra, and Indra (**AmuShmika phalam**), while those who receive Daya Devi's kataksham in even greater measure are blessed with the boon of moksham resulting in eternal kaimkaryam for the Divine Couple in Sri Vaikuntam. It may be asked what is the import of this verse? This needs to be understood in the manner of Daya Devi leading one along in their own desired path by granting them everything they wish for and eventually, encouraging them to seek moksham, thus ensuring their well-being once and for all. This is illustrated through a discussion between a Brahmana and his son. The father instructs the son "Do not worry about school. Instead, I shall enroll you in the Patashala, where you can undertake Veda adhyayanam." The boy responds, "What future will I have if I receive traditional Patashala education?" The father replies, "The Supreme Lord, Narayana, who has planted this tree (you) will definitely not fail to water it. Thus, Lord Narayana, engaged in the sport of Srushti has created beings in the universe. Protecting them automatically becomes his responsibility. Why do you think you have to do something in this regard?" Such a discussion may be appropriate for those inclined towards Vedantam. However, for those who are not inclined in this manner, the appropriate discussion would be along the lines of "OK. Go to school during the day. In the evening hours I shall teach you various stotrams." Accordingly, the boy is instructed in various stotrams after returning from school. After a while, the instruction proceeds towards adhyayanam. Thus, in a step-by-step manner, in accordance with one's aptitude and ability, instructing them in "**sat vishayam**" (good knowledge) is a task that is carried out. For example, instructing the boy in the principle that everything good that comes about is due to the grace of one's Acharya. Daya Devi too operates in the same manner. Instead of pointing one to moksham in one fell swoop, She undertakes a gradual transformation of the individual in keeping with their ability and disposition to reform them and encourage them to seek moksham. This is done by granting them all they desire at the appropriate time in order to inspire trust in Daya Devi, namely that She can be reliably approached to seek anything, and She will not deny them. Thus, Daya Devi grants all worldly benefits to Her seekers, and even the elevated status of Brahma,



Rudra, and Indra, which in relative terms is even greater than any conceivable material riches and eventually leads them to the greatest divya sampat (Divine wealth) of lasting kaimkaryam to Lord Srinivasa through moksham. Thus, She is the instrumental cause for one to seek moksham. May this lofty Daya Devi grace us all with lasting Kaimkarya Sri.”

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin “Oh Daya Devi! You condescend to confer on Your devotees the great seat of Rudra; or even the more coveted seat of Brahma. Let alone these, even the supreme goal of attaining Paramapada, the world of Lord Venkatesha is granted by You.

These are all manifestation to different degrees of Your sportive display of Your power-conferment, albeit depending on the state of ripeness of the efforts of each individual, thus necessitating a gradation or ranking on merits.

1. It may be asked that earlier verses dwelt on crossing over the samsara ocean, that is they pertain to attaining moksha. Why then is Shiva’s throne or Brahma’s post exposted here? This is meant by way of assurance to everyone that Daya Devi is capable of granting anything. Indeed, when She is capable of granting the ultimate wealth of moksha samrajyam, can She not confer lesser things?

2. The key and beautiful reference here “**parahita varShmaNa**” needs to be observed. The inner meaning is that Daya Devi’s physical body can be pictured as being made of the material-the good of others.

3. An uninitiated one may wonder and argue “Would Daya Devi grant all I want?” The answer is “If one is sincere, pious, earnest, and consistent, Daya Devi is pleased and will grant what one deserves. She will never let one down. However, She would grant according to one’s merits, according to one’s puNya, and in proportion to the ripening of one’s good deeds.”



Slokaṁ 54

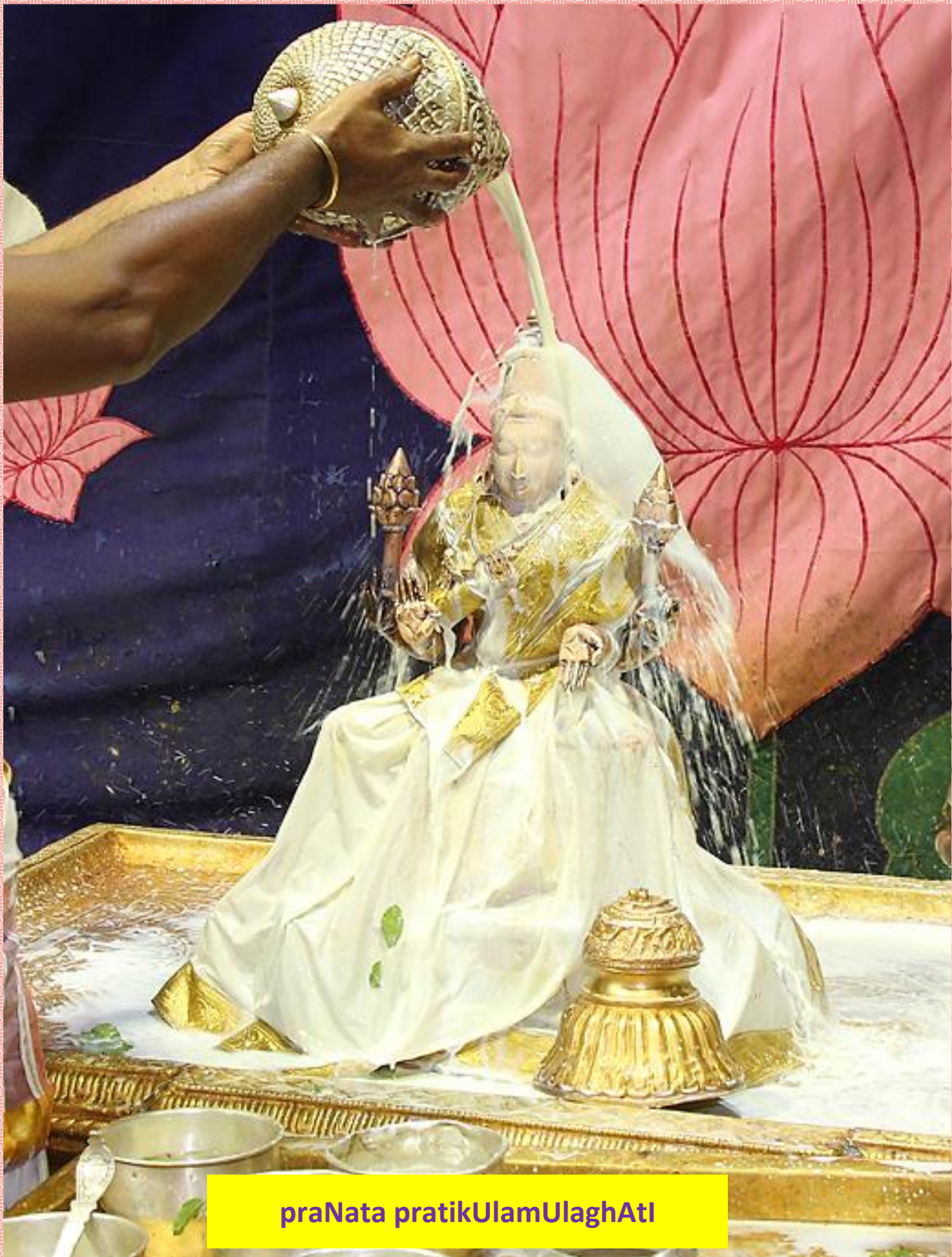
धृत भुवना दये त्रिविध गत्यनुकूलतरा
वृषगिरि नाथ पाद परिरम्भवती भवती ।
अविदित वैभवाऽपि सुर सिन्धुरिवातनुते
सकृद्वगाहमानमपतापमपापमपि ॥ ५४ ॥

dhR^ita bhuvanA daye trividha gatyAnukUlatarA
vR^iShagiri nAtha pAda parirambhavatI bhavatI |
avidita vaibhavApi sura sindhuri vAtanute
sakR^idavagAhamAnamapatApamapApamapi || 54



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

“This verse is “dhR^ita bhuvanA daye trividha gatyAnukUlatarA vR^iShagiri nAtha pAda parirambhavatI bhavatI avidita vaibhavApi sura sindhuri vAtanute sakR^idavagAhamAnamapatApamapApamapi” In two slokaṁs prior, Svami Desikan presented the similarity between the Sarasvati river and Daya Devi. Sarasvati river is none other than Sarasvati Devi, the consort of Brahma, that has manifested as a river. Just as the Sarasvati river is visible in certain places and flows below the ground in certain other places, the anugrahaṁ of Daya Devi is explicitly seen in some instances, while remaining subtly hidden in other instances. However, Daya Devi’s anugrahaṁ for all beings is constant be it explicit or implicit. Recognizing that Sarasvati Devi is the consort of Chaturmukha Brahma, Svami Desikan devoted the next verse to highlight the role of Daya Devi in conferring the status of Brahma. Likewise, the elevated status of Siva too comes about on account of the anugrahaṁ of Daya Devi. Brahma and Siva are alluded to in Svami Alavandar’s Chatushloki tribute “brahmeshAdi suravrajaH sadayitastvatdAsa dAsI gaNaH (Brahma, Siva, Indra, along with their consorts are Your servants, oh Mother Sri!)” Due to this fact, Svami Desikan was not satisfied with the depiction of the similarity between Daya Devi and the Sarasvati river. Therefore, in this verse and the next, Svami Desikan highlights the similarity between the Ganga river, which is superior to the Sarasvati river, and Daya Devi. “dhR^ita bhuvanA daye trividha gatyAnukUlatarA” denotes the fact that the Ganga river enjoys a status greater than



praNata pratikUlamUlaghAtI

that of the Sarasvati river, while Daya Devi occupies a status even greater than that of the Ganga river. Daya Devi is compassion unlimited. For this to hold, there must be a flow of compassion. Instead, if it remains constrained as in the case of water in a lake, it is of no use. The implication is that Daya Devi's eye-glances must fall on everyone and spread compassion. Even being like a river is insufficient. This is because the river becomes useful only when it is replete with water. There are rivers like Vegavati and Palar. The latter may not have water all the time, whereas even the location of Vegavati is unknown. The rivers may even be puNya nadis. However, bereft of water, they serve no purpose. In this instance, Svami Desikan uses the tribute “dhR^ita bhuvanA” to denote the Ganga river, which always bears water due to being a jlva nadi. It spreads great joy to those who bathe in the river. bhuvana refers to the entire universe, including all the sentient and insentient beings. Lord Narayana undertakes the task of creating this universe at the behest of Daya Devi. Not only that, He also inherits the task of sustaining the universe again due to the instruction of Daya Devi. Therefore, Daya Devi is instrumental for creation as well as the sustenance of the universe. This was discussed in detail in verse 17 of the Daya Satakam through the tribute “acidavishiShTAn praLaye jantUn avalokyjAta nirvedA”. Furthermore, the tribute from verse 19 “karuNe sukhayasi vinatAn kaTAKSha viTapaiH karApaceya phalaiH”, it becomes apparent that Daya Devi brings great joy to all beings of the universe when they live under the protection of Her compassionate eyeglances. She is also responsible for the Lord's act of Pralaya according to the Daya Satakam verse 24 tribute “praNata pratikULamULaghAtI”. Thus, Daya Devi, who is instrumental in the Lord undertaking the sportive acts of creation, sustenance, and dissolution of the universe, is glorified here in terms of “dhR^ita bhuvanA”. Namely, Lord Narayana seeking refuge in Daya Devi, performs the act of sustenance of the entire universe. Thus, it is immaterial whether Daya Devi or Lord Narayana is referred to as the one sustaining the universe. In keeping with this line of thought, Svami Desikan salutes Daya Devi as the one that is performing the task of sustenance of the universe in this verse.

Next, we focus on the tribute “trividha gatyannukULatarA”. This denotes the three boons conferred by Daya Devi - aisvaryam (wealth), kaivalyam (experience of the self) and puruShArtham (moksham). That is, She is the cause for beings of the universe to attain trividhagati, the three states mentioned herein. If one salutes Daya Devi with folded hands even once, and that too from a distance, She grants them everything they seek. She acts in a way to ensure the well-being (hitam) of Her seekers, while at the same time carrying out this task in a pleasing manner



trividha gatyAnukUlatarA

(priyam) in keeping with the salutation “kasmaicidanjali bharaM vahate vitlrya” from Verse 58 of Sri Parasara Bhattar’s **Gunaratna kosham**. An ordinary being while passing by Thayar’s Sannidhi offers his salutations with folded hands in anjali mudra. Beholding this, Thayar resolves “this individual has performed the great task of saluting Me with folded hands. I must definitely shower him with My grace.” Thereby, Thayar grants him all the riches, as well as Kaivalyam and stands ready to point him to the path of Moksham, if he desires. Svami Parasara Bhattar describes this act of Thayar as “asmai na kinciducitaM kR^itamityathAmba!” (**Gunaratna Kosham** Verse 58) to denote the fact that Thayar is greatly moved by the act of submitting the prayer with folded hands and decides that “This man has performed the great task of submitting his prayer in anjali mudra. I have not done anything for him. Therefore, I must answer his prayer in a hurry.” This tribute captures the essential nature of Daya Devi as described by Svami Desikan through the “trividha gatyānukUlatarA” salutation. This is due to the fact that Thayar is no different from Daya Devi as discussed previously in verse 6 of the Daya Satakam “samastajanānIM vande caitanyastanyadAyinIm shreyasIM shrInivAsasya karuNAmiva rUpiNIm”. We note here again in summary that if a suitable form were to be assigned to the Daya guNam of Lord Srinivasa, it would only be Mahalakshmi Thayar. Due to this equivalence, it must be borne in mind that all references to Thayar are necessarily references to Daya Devi. To emphasize the point that Daya Devi grants all material benefits and Kaivalyam in addition to Moksham, it is helpful to visualize a Temple, which prominently advertises that the “Lord Here only grants Moksham. There is no room for someone seeking trivial benefits. Only those seeking Bhagavad Kaimkaryam and Moksham are welcome”. One can count on one’s fingertips the number of people that would visit this temple. It is common to look for aihika phalam (material benefits) prior to seeking Moksham. On the other hand, due to the lack of such advertisement, all seekers of Daya Devi are graced with whatever they desire and in time are led on the path to Moksham. Now, we examine the similarity between Ganga river and Daya Devi. The Ganga River too has three kinds of gati - antarikSham, pAtALam, and bhUmi characterizing Her flow in the upper regions, on the earth, and below the earth. That is the flow of the Ganga river, which originated at the Feet of Lord Narayana during the Trivikrama avataram, takes place in three worlds. In **Sri Varadaraja stavam** verse 62, Svami Kuresa upon glorifying Lord Varadaraja’s feet describes the Ganga river, which originates from Lord Varadaraja’s feet in the tribute “tvatpAdAbje prajAtA surasaridabhavat prAkaturdhA tatastA svekAM dhatte dhruvaH sA tribhuvanāmapunAt trIn patho bhavayantI tatratka khaM vrajantI shivayati tu shivaM sa punaH satpadhA(a)bhUt

tAsvekA gAM punAnA varada! sagarajasvargasargaM cakAra.” Sri Tirumazhisai Azhvar in the **NAnmukan tiruvantAti** (pAsuram 9) salutes Ganga in the pasuram “kuRai koNDu nAnmukan kuNDikainIr peitu maRai koNDa mantirattAl vAzhtti kaRai koNDa kaNDattAn cenni mEl ERakkazhuvinAn aNDattAn cEvaDiyai Anku” Tirumazhisai Azhvar’s tributes in both **Nanmukan tiruvantAti** as well as the **Tiruccanta viruttam** unambiguously establishes the Para tattvam of Lord Narayana. In these tributes the Azhvar hits the nail on the head so to speak by bringing out the import of the Vedas and establishing beyond doubt that Lord Narayana is the Para Brahman. One should not associate this reference with any other deity. The import of this Pasuram is that under the pretext of measuring the three paces of land, Lord Trivikrama’s foot covered the upper regions all the way to Satyalokam, the residence of Brahma. Lord Brahma performed abhishekam for this foot uttering the PuruSha sUktam in keeping with the tribute PuruShena PuruSha sUktAm, highlighting the importance of PuruSha sUktam. These waters, which were sanctified by contact with the Foot of Trivikrama, fell on the head of Siva, having the blue neck (on account of swallowing the hala-hala poison during the churning of the milky ocean) and rendered him pure. This Ganga River has the characteristic of destroying the sins of all who bathe in her. The waters from the Feet of Trivikrama split into four branches, three of them going towards the upper region, earth, and the netherworld respectively. The waters from the upper region that fell on the head of Shiva, rendering him pure in the process, then purified the earth and branched out into seven tributaries. The one that followed Bhagiratha and rid his ancestors of their sins is commonly known as the Ganga River. Therefore, Svami Desikan most appropriately uses the term “**trividha gatyanukUlatarA**” to describe the Ganga River in this verse. This tribute highlights the similarity as well as the difference between Daya Devi and the Ganga River. The Ganga River rids everyone who bathes in her of their sins. So too does Daya Devi. The Ganga River also absolved the sons of king Sagara of their sins and enabled them to gain Svarga loka. Prostrating to Daya Devi also grants the boon of Svarga lokam.”

Both Daya Devi and the Ganga River have the contact with the feet of Lord Srinivasa. One may wonder, where is the river in the hills of Venkatam? Where is the water flow? How does the contact with the Feet of Lord Srinivasa come about? The answer to these questions come about from Svami NammAzhvar’s **Tiruvaimozhi pasuram** 3.3.8 “**kunRam Enti kuLir mazhai kAttavan anRu j~nAlam aLanta pirAn paran cenRu cEr tiruvEnkaTa mAmalai onRumE tozha nam vinai OyumE**”. The tribute “**kunRam Enti kuLir mazhai kAttavan**” is a reference to Lord Krishna who protected the residents of Gokulaam from the fury of Indra by holding



vR^iShagiri nAtha pAda parirambhavatl bhavatl

aloft the Govardhana Mountain. The salutation “aRru j~nAlam aLanda pirAn” refers to the Trivikrama avataram, where Lord Narayana measured the entire earth with one giant stride. Next, the eulogy “paran cenRru cEr tiruvEnkaTa mAmalai” denotes the fact that this supreme Lord has taken residence in the Venkatam hill. The connection to Lord Srinivasa is highlighted by Svami Desikan in the tribute “vR^iShagiri nAtha pAda parirambhavatl bhavatl” of this verse, closely following the Azhvar’s footsteps. The implication here is that all those who prostrate at the Feet of Lord Srinivasa are blessed with the torrential flow of Daya Devi’s compassion. Because of this characteristic, Daya Devi forever has the association with Lord Srinivasa’s Feet. This also makes the important point that Ganga had the contact with the Lotus feet of the Lord during His avatarams as Trivikrama, Rama, and Krishna, whereas Daya Devi has permanent contact with the Feet of Lord Srinivasa, thereby depicting a salient difference between Daya Devi and the Ganga River. In the DevanAyaka PancAshat, Svami Desikan highlights the superiority of the Garuda nadi compared to the Ganga river and in the PAduka Sahasram declares the superiority of the Kaveri river over the Ganga. The Azhvar prabandham too suggests the superiority of the Kaveri river over the Ganga river. All of this is due to the constant contact that the Garuda nadi and Kaveri enjoy with the Lord’s feet. One may ask “Lord Ranganatha is reclining on His serpent bed. This being the case, how is there constant contact with the Lord’s feet for the Kaveri river?” The contact comes about due to the fact that the Kaveri waters are used for nitya tirumanjanam for Lord Ranganatha. In the verse 43 of DevanAyaka PancAshat, “pankAnyasau mama nihanti mahasthara~NgaiH ga~NgAdhikAM vidadhatl garuDasravantIm nAkaukasAM maNikirITagaNalrupAsyA nAtha tvadIya padayor nakha ratna pa~NktiH” (Oh Lord Devanatha! The nails on Your toes are like gems in a formation. The radiance from these gems is all pervasive. These feet are respectfully saluted by Devas, with their heads adorned by crowns. They are in fact performing upasana of the radiance emanating from these gems. The Garuda nadi, which is in constant contact with Your feet and is therefore superior to the Ganga river, offers a torrential flow of water, which alone can cleanse my sins, which are in the form of slush.) Thus, the superiority of the Garuda nadi comes about due to constant contact with the feet of Lord Devanayaka. It may then be asked, what is the use for others if Daya Devi enjoys constant contact with the feet of Lord Srinivasa? Svami Desikan answers this in the tribute “parirambhavatl bhavatl sura sindhuri vAtanute sakR^idavagAhamAnamapatApamapApamapi” to denote the fact that just as one who unknowingly takes a dip in the Ganga river is rid of his sins and gains relief from the scorching heat, You too, Oh Daya Devi! offer relief to beings who prostrate



Oh Daya Devi! You offer relief to beings who prostrate once at the feet of Lord Srinivasa

once at the feet of Lord Srinivasa. The glory of Ganga is comprehensively described in the grantham known as Ganga Mahatmiyam. Srimad Ramayanam devotes six to seven sargams known as Ganga avataraNam to eulogize the Ganga River. Specifically, while dwelling on the role of Bhagiratha in bringing the Ganga to the earth, there is a phala sruti verse which states that those who listen to the sargams describing the avataram of Ganga are become recipients of the blessings of their ancestors. Not only that, but their entire load of sins are also destroyed. The greatness of the Ganga River comes about due to its origin at the foot of Trivikrama. Therefore, it has the power to rid one of their sins and offer relief from the scorching heat to even those who unknowingly perform snAnam in the river. “ga~Nge ga~Ngeti yo brUyAt yojanAnAM shatalrapi” elucidates the fact that one who utters the words Ganga Ganga from even a distance of a hundred yojanas, is graced with the benefit of Ganga snanam. This applies for those in distant lands as well. If they utter the word Ganga while performing snanam, they will be blessed with the same benefit as those who actually undertake Ganga snanam. Now Daya Devi performs a task which is glorified in terms of the benefit afforded by the Ganga River. It must be remembered that avagAha snAnam (deep immersion) in the Ganga River, performed knowingly or unknowingly of the greatness of the river, rids one of their sins and heat related afflictions (tApams). Likewise, Daya Devi too rids Her supplicants of their sins and tApams, when they prostrate before Her even once, regardless of whether they are aware or not of Her loftiness. The question of whether one needs to perform nitya Ganga snanam to rid oneself of sins arises. Svami Desikan answers this through the usage of “sakR^idavagAhamAnam”. Namely performing the Ganga snanam once is sufficient. One need not do this repeatedly. Similarly, when one performs the act of surrender to Daya Devi once, they are rid of all their sins and tApams. The usage of sakR^it in the context of Daya Devi denotes the performance of SaraNagati. We may have wasted our time so far and not recognized the precious life that has been afforded to us due to the grace of Daya Devi. In keeping with the ShANDilya smR^iti salutation “vR^itaiva bhavato yAthA bhUyasi janma santatiH” Lord Narayana grants one their current birth with the hope that the individual resorts to the Lord either through Bhakti yogam or Prapatti with the sole objective of blessing them with eternal Kaimkaryam. However, due to numerous such wasted opportunities, one is caught up in the seemingly interminable cycle of birth and death in keeping with the statement “punarapi jananam punarapi maraNam”. Having this knowledge at least from now on engage in the act of SharaNagati to Lord Narayana, which will ensure relief from the cycle of births and deaths declares the ShANDilya smR^iti. Therefore, do not

waste any more time is the instruction from this salutation. In keeping with the statements “sakR^idevahi shAstrArthaH kR^itAyam...”, “prAyaH prapadhane pumsAm paunAH puNyam nivAraNam” it is sufficient to perform the SharaNAgati once. Lord Ranganatha reclining on the serpent bed in Srirangam, has His hand in a slightly raised posture pointing to His feet. The instruction here is that perform surrender to Him only once and He will take care of the rest. In the context of the Daya Satakam tribute, it is sufficient to perform the Ganga snanam once. One need not have any special qualifications or knowledge of the loftiness of the Ganga. Even a cow that is oblivious to the loftiness of the Ganga that takes a dip in the sacred waters is relieved of its tApam and pApam. So too if one seeks refuge in the torrential flow of Daya Devi’s compassion, one is immediately cleansed of one’s sins committed in the past and gains instant relief from samsaric heat. Not only that Daya Devi ensures that all sins that may be committed by the individual in future after performing SharaNAgati are also washed off. Again, as in the case of the Ganga River seeking refuge in Daya Devi need not be undertaken with knowledge of Her loftiness. This is reflected in the salutation “avidita vaibhavApi” of this verse. Svami Kuresa declares in the verse 61 of AtimAnuSha stavam “pAplyaso(a)pi sharaNAgati shabdabhAjo nopekShaNAM mama tavocitamIshvarasya tvatjj~nAna shakti karuNASu satIShu nalva pApAM parAkramitumarhati mAmakInAm” (Although I have sinned greatly, since I have performed sharaNAgati to You, I cannot be punished. I am not sure even the words uttered by way of performing sharaNAgati, were done knowingly or unknowingly. Only Your Daya has ensured that the words I uttered but once while performing SharaNAgati, remained true to their purport and were rendered meaningful). Thus, seeking refuge in Daya Devi in a singular instance by way of SharaNAgati confers paripUrNa Brahma anubhavam in keeping with the tribute “sakR^idavagAhamAnamapatApamapApamapi” of this verse. It is important to note here that merely because one has sought refuge in Daya Devi, this is not a license to willfully engage in sinful actions.”

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

“Oh Daya Devi! Your flow bears a resemblance to the holy Ganga flow. Both bear the burden of protection of all worlds. You afford the three-fold boons of (aisvarya, kaivalya, and moksha) to the seeker, whom You favor. Ganga is reputed as of three-fold flow (in the upper, earthly and nether regions). Both of you can be credited with association with the feet of the Lord Srinivasa. What is more, both perhaps do not know the potency of boon granting? Anyone who takes a dip, a single dip at that in Your flood or in the Ganga-flood (even when the person is



sakR^idavagAhamAnamapatApamapApamapi

unaware of the infinite efficacy of the dip-ritual) is relieved of his sultriness - he realizes it palpably and of his sinfulness - he may not know it! So what?) What a great favor both of You confer on a human!

1. A dip in the Daya flow is a figurative usage. One can ask, how to have a dip in an abstract concept, namely Daya quality? Daya comes as a flood of cool water to anyone who invokes it by way of performing Prapatti. There are numerous pramaNAs pointing to this fact. Only by SharaNagati can one secure the Daya flow. Every other act or ritual can only be a step not the final achievement!

2. The detailed commentary implies that this slokam may point to the Yamuna river notwithstanding the Sanskrit diction “sura sindhu”, referring to the Ganga River. According to the celebrated author, Yamuna had a prolonged contact with the feet of Lord Narayana in His Avataram as KrishNa on the basis of the Goda Stuti tribute “kR^iShNanvayena dadhatiM yamunAnubhavam”. In fact, orthodox scholars may aver that Ganga has a tinge of association with Siva’s matted hair. Therefore, the Azhvars pronounced the Kaveri to be superior to the Ganga. Again, this commentary needs to be understood in the spirit of nahi-ninda nyAyam, whereby to illustrate the greatness of a certain object or entity, a comparison with someone of similar stature is undertaken and it is established that the former tops the latter. This is by no means an attempt to belittle the latter. In this instance it must be understood that this is not an exercise in belittling the sacred Ganga River.”



Sloka 55

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

nigama samAshritA nikhila loka samR^iddhi karl
bhajadagha kUla mudR^ija gatiH paritapta hitA |
prakaTita haMsa matsya kamaThAdhyavatAra shatA
vibudha sarichcChriyaM vR^iShagirlSha daye vahasi | |55



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

“This verse “nigama samAshritA nikhila loka samR^iddhi karl bhajadagha kUla mudR^ija gatiH paritapta hitA prakaTita haMsa matsya kamaThAdhyavatAra shatA vibudha sarichcChriyaM vR^iShagirlSha daye vahasi” also highlights the commonality between the Ganga River and Daya Devi. The previous sloka was based on upamAna alankAram, whereas this verse is based on nidarshana alankAram. When upamAna alankAram is employed, one object (upamAnam) is compared to another (upameyam). In this comparison, the implicit assumption is that upameyam lends greatness to upamAnam. Therefore, the sura sindhu tribute from the previous verse may convey the impression that the Ganga is greater than Daya Devi. In order to avoid any misconceptions in this regard, Svami Desikan uses the nidarshana alankAram to give the exact perception of the similarity between Daya Devi and the Ganga River. The tribute “vibudha sarichcChriyaM vR^iShagirlSha daye vahasi” conveys the import that Daya Devi is the cause for the Sri in the tribute “vibudhasarichcChriyaM” for the Ganga River. The salutation “nigama samAshritA” denotes the fact that both the Ganga River and Daya Devi are nigama pratipAdya - that is glorified by the Vedas. They both are the refuge of the Vedas too. The Vedam eulogy “imam me ga~Nge yamune sarasvati” points to the fact that the Ganga, Yamuna, and Sarasvati are sought after by the Vedas. Where is the glorification of Daya Devi in the Vedas? The Vedas glorify Lord Narayana, who is forever associated with Sri. Thus, all glorification of Lord Narayana is also a glorification of Thayar.



Daya Devi is the cause for the Sri in the tribute “vibudhasarichcChriyaM” for the Ganga River

Likewise, all glorification of Thayar is a glorification of Lord Narayana. Since the equivalence between Thayar and Daya Devi has been established in a prior verse, all glorification of Lord Narayana and Thayar in the Vedas constitute a tribute to Daya Devi. Lord Narayana begets fame on account of His association with Thayar according to the Vedam tribute “shraddhaya devaH devatvam ashnute”. Mahalakshmi Thayar is known as “Shraddha”. One associated with Shraddha gained devatvam. In other words, Lord Narayana gains His devatvam (status as a Deva) on account of association with Mahalakshmi Thayar. This is also reflected in Svami NammAzhvar’s formal SharaNagati contained in the Tiruvaimozhi verse 6.10 “akala illen iRayum enRu alarmElmankai uRai mArbA nikaril pukazhAi ulakam mUnRuDayAi ennai ALvAnE nikaril amara muni kaNankal virumbum TiruvEnkaTattAnE pukazh onRilla aDiyEn un aDikkIzh amarntu pukuntEnE”. The salutation “alarmElmankai uRai mArbA” denotes the fact that Thayar is never separated from Lord Narayana even for a moment, and has thus taken up residence in the Lord’s vakShasthalam (chest). Due to this eternal association with Thayar, Lord Narayana acquires untold fame.



Thayar is none other than Daya Devi

Thayar is none other than Daya Devi. Therefore, all places in the Vedam that glorify Lord Narayana, implicitly glorify Thayar. Since Daya Devi is no different from

Thayar, it follows that all places in the Vedam that glorify Lord Narayana, also glorify Daya Devi. Since the Vedam has sought refuge in Lord Narayana, it has also sought refuge in Daya Devi. In keeping with the statement “vedAkSharANi yAvanti paTitANi dvijAdibhiH tAvanti harinAmAni klrtitAni na samShayaH”, every word of the Vedam, studied by Brahmins is a glorification of Hari (Lord Narayana). Let there be no doubt about this. Due to this fact, when one examines the result that is obtained by veda adhyayanam, it is the destruction of all sins. Since the Vedam has sought refuge in Daya Devi, there is no doubt that Daya Devi is instrumental for the destruction of all sins. This is the import of the salutation “nigama samAshritA” from this verse.

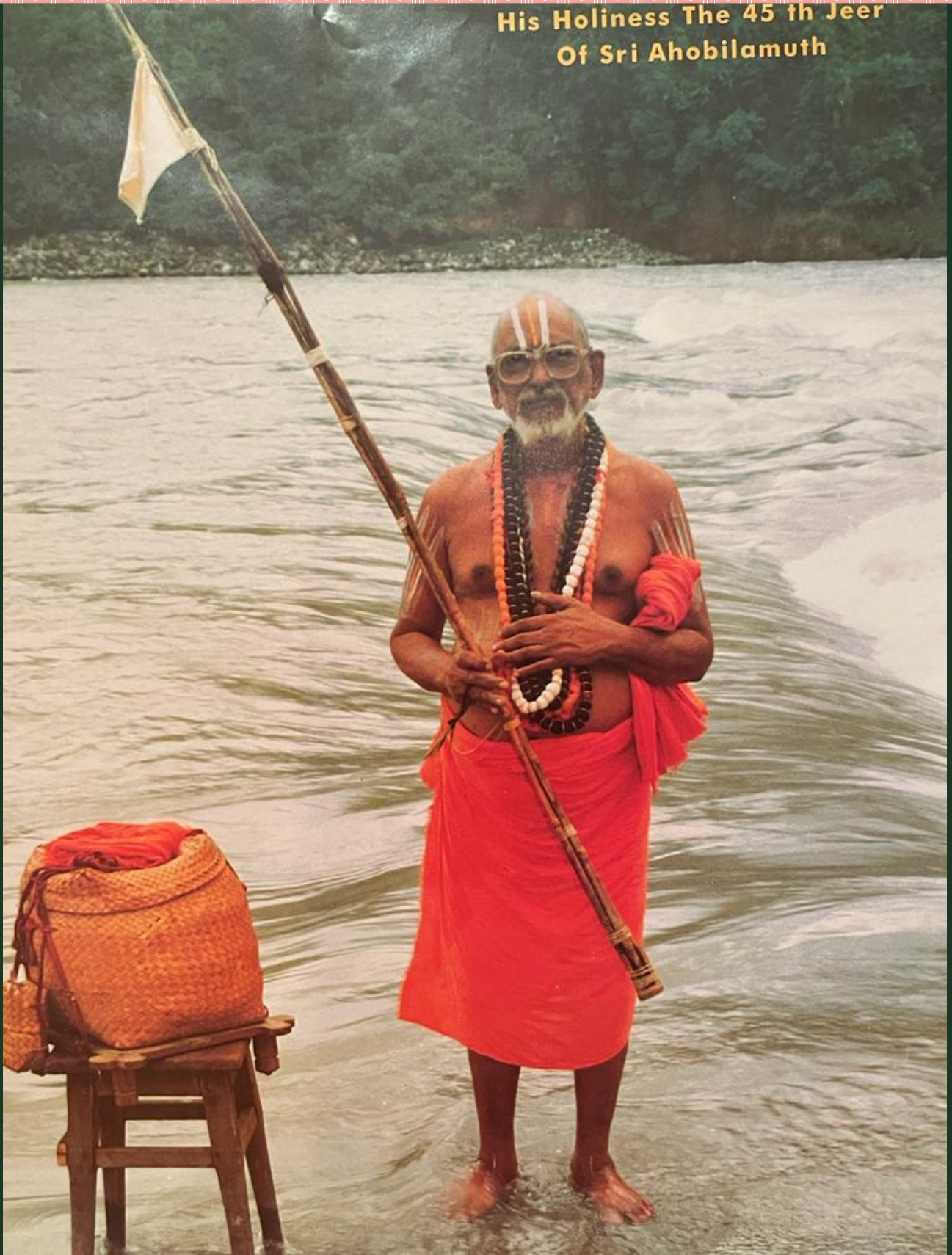


nigama samAshritA

Next the tribute “**nikhila loka samR^iddhikarl**” denotes the fact that Daya Devi is the cause for bestowing fulfillment in the entire universe. This is an attribute shared by the Ganga River as well. Due to her flow, the Ganga River renders the land fertile for growth of bountiful crops enabling production of food in plenty, thus assuring “**nikhila loka samR^iddhi karl**”. The Ganga River brings great joy on account of **snAna** (bathing, which rids one of their sins as well as provides relief from the summer heat due to the inherent coolness of the waters), **pAna** (drinking the cool waters quenches one’s thirst) and **darshana** (beholding the beautiful sight of the torrential flow). In one instance in the Srimad Bhagavatam, Uddhava narrates the greatness of the Sripada thirtham (water that washes the feet of Bhagavatas). Specifically, those mahans (great ones), who are engaged in constant contemplation of Lord Narayana, render the world sacred by the water used to wash their feet, which destroys all sins. These waters are purer than the waters of all the puNya nadis (Ganga, Yamuna, and others). This is reflected in the statement “**aghabhit anghrijalAH**” These waters must be partaken with the utterance of the mantram “**etat samasta pApAnAm prAyashcittam manIShiNaH prAsanam bhavagavad bhakta pAdodakaM niShevaNam**” (These waters serve as the expiatory rites for all sins, when partaken after washing the feet of Bhagavatas of Lord Narayana). Thus, our elders have established that if prayashcittams (expiatory acts) are required for ridding oneself of the effects of sins, one must partake of the water from washing the feet of Bhagavatas of Lord Narayana. Now the Ganga River is the water from the SriPada thirtham from offering to Lord Narayana’s feet during the Trivikrama avataram. While this is no doubt great, even greater is the water that is offered to the feet of Lord Narayana’s Bhagavatas. Daya Devi accordingly ensures that Her seekers resort to the waters from the feet of Bhagavatas of Lord Narayana, to rid themselves of sins. Once their sins are destroyed, the fulfillment comes about due to unmitigated flow of Bhagavad anugrahaam. Thus, Daya Devi too ensures “**nikhila loka samR^iddhi karl**.”

Next, the tribute from this Daya Satakam verse “**bhajadagha kUla mudR^ija gatiH paritapta hitA**” refers to the fact that Ganga provides relief to people who take a dip in her by ridding them of their difficulties. The inner meaning is that those who are suffering intensely from the summer heat or from lack of rain, gain relief from a dip in the Ganga River. Likewise, when suffering jivans encounter troubles due to the tApam arising from their sins, they seek refuge in Lord Srinivasa. Daya Devi unfailingly comes to their rescue and rids them of their suffering. This is the nidarshana alankaram inherent to this verse. Another point to be noted in this context is “**bhajadagha kUla mudR^ija gatiH**”. This denotes the fact that the Ganga

His Holiness The 45th Jeer
Of Sri Ahobilamuth



Sripada tirtham - Daya Devi ensures that Her seekers resort to the waters that washes the feet of Parama Bhagavatas of Lord Narayana, to destroy the seekers' manifold sins.

(HH 45th pattam Srimad Azhagiasingar on the shores of Ganga River)



shraddhaya devaH devatvam ashnute

River overcomes all obstacles that come in the way of her flow and reaches those who seek refuge in her. For example, if a dam is constructed, the waters of the Ganga remain constrained and cannot serve the purpose of ridding all her seekers of their sins and sultriness. Instead, the force of the Ganga River overcomes all obstructions and physical barriers that come in her way and continues her flow to grace her seekers. In the case of the Ganga River, obstructions to her flow are visible in full view. On the other hand, when it comes to Daya Devi, these obstructions remain hidden from view. The obstructions are sins committed by Her seekers. These sins accumulate in the form of a mountainous pile. For example, if one has dental problems, there is a build-up of plaque, which accumulates gradually, and eventually becomes a cavity that is difficult to treat. The sin pile too, likewise, accumulates over a significant period to time and becomes a mountainous rendition, which becomes extremely difficult to purge. The torrential flow of Daya Devi, much like the flow of the Ganga River, effortlessly destroys these sins and ensures that Her seekers become fitting receptacles for the grace of Lord Narayana. This is again the nidarshana alankAram highlighted in this verse.

Next, the tribute “**prakaTita haMsa matsya kamaThAdhyavatAra shatA**” from this verse is examined. The Ganga River offers a fertile environment for swans, tortoises, fishes, and other water animals to flourish. The implication is that these water animals enhance the beauty of the flowing water of the Ganga. The Daya Devi flow is fertile ground for Lord Narayana to incarnate as Hamsa (Swan), Matsya (Fish), and KamaTa (KURma - the tortoise). This lends great beauty to the Daya Devi flow. The three avatarams are mentioned by way of maintaining the common perspective between Daya Devi and the Ganga River. However, Svami Desikan continues that in addition to these three avatarams, Daya Devi’s torrential flow is the cause of numerous other incarnations by Lord Narayana that facilitates BhagavAn’s anugraham for Her seekers. This slokam completes the analogy between Daya Devi and the Ganga River. This verse also allows for the interpretation of the equivalence between Daya Devi and the Yamuna River. Normally, when sacred rivers are invoked, it is common to mention Ganga, Yamuna, and Sarasvati. DevaprayAg is the place where the three rivers meet. This is known as TriveNi sangamam. Accordingly, the previous two verses discussed the commonality between Daya Devi and the Sarasvati and Ganga Rivers. Svami Desikan completes the analogy by allowing for the interpretation of this verse in terms of a similarity between Daya Devi and the Yamuna River. The salutation “**nigama samAshritA**” lends itself to the interpretation that the three rivers Ganga, Yamuna, and Sarasvati are saluted by the Vedam due to the tribute “**imam me**



The torrential flow of Daya Devi, effortlessly destroys the sins of Her devotees

ga~Nge yamune sarasvati". Accordingly, the salutation "nigama samAshritA" in this instance is appropriate for the Yamuna River. As discussed previously, the tribute is also applicable to Daya Devi. Therefore, this verse can be expounded upon as a similarity between the Yamuna River and Daya Devi. The tribute "nikhila loka samR^iddhi karI" also becomes applicable to the Yamuna River. It may be borne in mind, that the Ganga River has the association with the feet of Trivikrama. However, the Yamuna River enjoyed contact with the entire body of Lord Narayana during the Krishna avataram due to the numerous occasions that Lord Krishna performed snanam in the river. Sri Andal celebrates this aspect in Her TiruppAvai tribute "tUya perunlr yamunai turaivanE". Thus, it is established that the Yamuna River too rids one of their sins when people perform snAnam. Moreover, the cool waters of the Yamuna River offer welcome relief from the sweltering heat of the summer. The tribute "bhajadagha kUla mudR^ija gatiH" also applies to the Yamuna River due to the fact that She overcomes all obstacles to Her flow and graces those who seek Her. Sri Kuresa laments that he did not gain residence near the Yamuna River "asikathAsi janma" (How I wish to become a grain of sand on the banks of the Yamuna River, which was sanctified due to contact with Lord Krishna!). Since the Yamuna River waters also offer relief from sufferings (tApam and pApam) for Her seekers, the salutation "paritapta hitA" becomes appropriate in this instance. The Yamuna River waters also offer a conducive environment for Swans, Fish, Tortoises and other water animals. Therefore, the glorification "prakaTita haMsa matsya kamaThAdhyavatAra shatA" is fitting for the Yamuna River. This river is also "vibudha sarit" since it is the object of glorification by the Devas. "mathura nAma puNya nagari" is the tribute used to describe the city of Mathura, that lies on the banks of the Deva nadi, Yamuna. This was the place, where the Devas undertook penance to secure the grace of Lord Narayana during the time of his avatAram as VAmara. Thus, the import of this verse and the two prior verses is to illustrate the fact that the upakAram (help) rendered by the torrential flow of Daya Devi is far in excess of the upakAram rendered by the puNya nadis, Ganga, Yamuna, and Sarasvati. Therefore, the kataksham of Daya Devi is most sought after. Her munificent grace is such that just as one uttering "Ganga Ganga" from a distance "yojanAnAm shatalrapi" is graced with the benefit of performing actual Ganga snanam, so too does the grace of Daya Devi come about for one who even from a distance seeks the anugraham of Lord Srinivasa."

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin:
 "Oh Daya Devi! Your flow and the Ganga flow are very much similar. In particular:



nikhila loka samR^iddhi karl

1. Both are praised in the Vedas and Upanishads. Prapatti too has been specifically extolled in the scriptures; it employs Vedic mantras. It has been acclaimed as the one act that will infallibly invoke the torrential Daya flow.

2. Both confer on all worlds, all beings too, every kind of well-being and auspiciousness. Bhakti Yogam is special in terms of its requirements and is suitable only for a few capable ones. On the other hand, Prapatti is commonly resorted to by all. The latter is particularly applicable for the indigent ones, the lowliest, the physically and/or mentally handicapped, towards whom Lord Srinivasa's Daya flow is spontaneous and torrential. The land produces rich crops because of Ganga's water flow. Moksha and three other purushArthas result from the Daya flow.

3. To those who resort to either, the banks, bunds, the dams, the barriers are destroyed and swept aside by the flood. The physical phenomenon pertaining to this occurrence is obvious to the reader in the case of the Ganga River. However, the Daya flow invoked by a Prapanna shatters the banks of puNya and pApa. Therefore, both floods (Daya Devi and Ganga) level unequal and undulating surfaces. The figurative usage by Kavi-Tarkika-Simham is most appropriate!

4. Both are conducive to and confer comfort on the people receiving the flow. In the case of the Ganga flow, the elimination of heat, sultriness and discomfort comes about. With regard to the Daya flow, the travails of earthly life are removed. The Prapanna enjoys the wealth and well-being and attains eternal bliss.

5. Both proclaim and publicize the case of beings such as the swan, fish, and tortoise in addition to a number of water animals, indeed numbering the hundreds. In the case of the Ganga, the existence of these species is implied. In the case of Daya Devi, the reference is to hundreds of avataras, including those of the fish, swan, and tortoise. Oh Daya Devi! In this manner, the Ganga and Yourself bear a certain resemblance."



Sloka 56

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

jagati mitampachA tvaditarA tu daye! taralA
phala niyamojjhita bhavati santapanAya punaH |
tvamiha nira~Ngusha prashakanAdi vibhutimatI
vitarasi dehinAM niravadhiM vR^iShashaila nidhim | |56



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

“The previous two verses highlighted the similarity between the Ganga river and Daya Devi. Next the question arises what about other rivers? Can there be a such a similarity? It must be noted that the Ganga is superior to many other rivers in that it is a **jlva nadi**, that always has flowing water. However, the same cannot be said of other rain fed rivers. They may contain water at times and at other times they may run dry. Thus, it becomes very difficult to plan sowing the seeds for growth of crops in anticipation of sufficient rainfall to fill such rivers. However, no such concerns arise with respect to the Ganga river. In this verse, Svami Desikan undertakes a comparison of Srinivasa Daya flow with the Daya of other Devatas and human beings. The word Daya itself is a **sa-sambandhika shabdam**, namely a word that always comes with association. For example, the term “**todayarvu**” (continuation) in Tamil gives rise to the question with whom and with what? Similarly, the term “**kaTAKSham**” in Sanskrit gives rise to the question whose kaTAKSham? Similarly, the term “**prakAsham**” (radiance) can pertain either to the Sun or another light source. Therefore, some terms inevitably come with a specific association. Without the association, the meaning of the term remains incomplete. Similarly, the term Daya gives rise to the question whose Daya? So far Svami Desikan has employed the usage of **vR^iShagirinAtha daye tvam**, **vR^iShagiri daye**, **anjana girinAthanjanani** to refer to the Daya of Lord Srinivasa. Likewise, the quality of Daya can be present in other Devatas, kings, and masters. This verse undertakes

a comparison of Srinivasa Daya with the Daya of others mentioned here. Specifically, Svami Desikan elucidates the benefits obtained from Srinivasa Daya and compares it to the benefits arising from the Daya of others.



SrInivAsa Daya!

This verse is “jagati mitampachA tvaditarA tu daye! taralA phala niyamojjhitA bhavati santapanAya punaH tvamiha nira~Ngusha prashakanAdi vibhutimatI vitarasi dehinAM niravadhiM vR^iShashaila nidhim.” The tribute “jagati mitampachA tvaditarA tu daye! taralA” refers to the fact that Daya of others besides Srinivasa Daya is only capable of granting trivial benefits. Furthermore, there is no guarantee that the benefits granted by the Daya of others are lasting. Furthermore, there are no guarantees that the Daya of others will grant the desired benefits. Will the granting of these benefits offer lasting satisfaction? Even here there are no guarantees. Will additional troubles accrue upon receiving these benefits? Quite possible is the answer from Svami Desikan. Therefore, Svami Desikan emphasizes the point that the benefits accorded by the Daya of other Devatas is **parimitam** (transient) and **alpa** (trivial). It is helpful to remember the slokam “**Arogyam bhAskarAt icChet aishvaryammicChet hutAsanAt**”, which declares that good health can be gained by the worship of Surya, while wealth can

be gained from the worship of Agni. Similarly, Ishvara (Siva) is capable of only granting knowledge, while Lord Narayana grants moksham. Thus, each of these Devatas - Surya, Agni, and Siva are capable of granting only a specific benefit in keeping with the declaration “**ekalkaphalam**”. However, Lord Srinivasa is capable of granting all benefits as documented in the declaration “**sarvaphalam**”. This is readily obtained by seeking refuge in Daya Devi.



Sarvaphalam prApya

The tribute “**mitampachA**” from this verse attests to the fact that the benefits gained from the Daya of other deities are trivial in nature. Again, the term trivial (**alpam**) is relative in that it begets the question compared to what is the trivial benefit? For example, one can draw a line and draw a longer line besides this and a third that is even longer than the other two. Thus, the length of one line being greater than that of the other is relative and affords a comparison. In this context, the benefits too afforded by the Daya of other devatas is described as “**mitampachA**” to denote the fact that these benefits are of a limited nature compared to the benefits arising from Srinivasa Daya. For example, if one

approaches the village chief seeking a reward for some action, it will always be less than that conferred by the king of a vast kingdom. Likewise, the benefits afforded by the Daya of other deities is limited and transient in comparison to the benefits gained from Daya Devi, associated with Lord Srinivasa.



Seek refuge at Her Sacred Feet and receive unlimited benefits

Next the usage “**taraLA**” from this verse denotes the state of one who accrues this benefit. Is it lasting or permanent? Does it give rise to additional difficulties? These are answered next. In this context it is helpful to note that the mind is most fickle (**cancalam**). Wealth is even more so. It may come one moment and disappear the next. “In keeping with the declaration “**kShaNashaH kaNashashcaiva vidyAM arthaM ca sAdhayet kShaNe naShTe kuto vidyA kaNe naShTe kuto dhanaM**” meaning every moment including its last fractional part should be treated as being precious. For example, while undertaking the task of gaining knowledge, one must engage in the task with undiluted focus without even wasting a fraction of a moment. If lethargy sets in one day and one fails to

perform the regular study under the excuse that it shall be undertaken the next day, that moment may never arrive. That is, additional constraints can arise the next day precluding study, and the build-up of such days can easily accumulate. In a like manner, accumulation of wealth must take place with utmost diligence and without compromising on even a single penny. Therefore, it becomes “**taraLA**” as described in this Daya Satakam verse. Svami NammAzhvar declares in the **Tiruvaimozhi Pasuram** “**Oru nAyakamAi ODa ulakuDan ANDavar karu nAi kavarnta kAlar citaikiya pAnaiyar peru nADu kANa immayile picchai tAm koLvar tirunAraNan tAl kAlampera cintituimminO**” that one may be the emperor of a large kingdom for a day. However, the wealth, stature, and paraphernalia that comes with this disappears in an instant leading the king to beg for alms to support his family. However, he is embarrassed to seek alms adorning himself with the robes and ornaments of a king. Therefore, he covers his face with a black cloth. After collecting his alms for the day, the king returns at night and is unable to see a black dog that is lying in his way and inadvertently steps on the dog. This causes the dog to bark loudly and bite the king’s foot, which results in his collection bowl (made of mud) to fall on the ground and shatter, thereby losing all his alms for the day. Hearing the sound, a lot of people gather and discover it is the king who is experiencing this plight. Therefore, even the untold wealth of a king lasts only for a while. It is limited and transient. This is due to the fact that the kingdom resulted from the grace of another devata besides Lord Narayana. Therefore, the usage “**taraLA**” denotes the fleeting nature of the benefits accorded by devatantaras. Sri Venkatadhvari Kavi, who composed the **Lakshmi Sahasram** consisting of a thousand verses in the same manner as Svami Desikan’s **Paduka Sahasram**, discusses the kaTAKSham of PadmAvati Thayar in the verse “**kanaka shibikArUDhAH proUDhAdhirAjya pade sthitAH katicidatulaM manyA dhanyAshcaranti yadIndire yadapi ca vahantyenAM dInaH pare phalamamba tat dvayamapi tava stokAlokan vayavyatirekayoH**” Specifically, he alludes to the benefit of receiving Thayar’s kaTAKSham and then addresses what happens when one does not beget Thayar’s kaTAKSham. One who is the beneficiary of Thayar’s kaTAKSham is riding a golden palanquin. They are ruling the world. Due to receiving the grace of Thayar, they are rendered “**dhanya**” or the blessed ones. One who has not received the kaTAKSham of Thayar carries the golden palanquin, that is occupied by the one graced with the KaTAKSham of Thayar, with great difficulty. This is referring to material wealth that can come one day and disappear the next. However, the wealth that is lasting, permanent, and indestructible comes about on account of the grace of Daya Devi, who has an eternal association with Lord Srinivasa.



She bestows the wealth that is lasting, permanent, and indestructible

Thus, in accordance with the tribute “**phala niyamojjhitA**” of this Daya Satakam verse, there is no guarantee of gaining the desired boon from worship of Devatantaras. “**yajeta svarga kAmaH**” is the prescription for gaining Svarga loka, namely in order to gain residence in Svarga lokam, one needs to perform yaj~nas. Accordingly, they undertake the performance of yAgam. However, there is no proof of one having performed yaj~nas in their lifetime and attaining Svarga loka vAsam that has returned to the earth and narrated the finiteness of the experience. How do we then ascertain whether they indeed gained residence in Svarga lokam? One may not end up reaching Svarga lokam if there are lapses in the performance of the yAgam. This is particularly true for rituals undertaken with the objective of kAmya phalam. If there are lapses in the performance of the ritual, the desired result will not be obtained. Therefore, there is no guarantee of obtaining the desired benefit, when one performs rituals to please other devatas. This is reflected in the “**phala niyamojjhitA**” tribute of this Daya Satakam verse.

Next the eulogy “**bhavati santapanAya punaH**” is examined. The prose order (anvaya kramam) for this tribute is “**punaH santapanAya bhavati**”. This expounds upon the fact that even if benefits accrue from the worship of other devatas, they are invariably accompanied by troubles. What are the troubles that can arise? Most people desire Arogyam (good health), aishcaryam (wealth) and Ayush (long life). This itself can give rise to difficulties. How so? One blessed with good health may not put it to proper use in kaimkaryam for Lord Narayana, and instead engage in committing forbidden acts thereby accruing great sin. This only results in additional detrimental consequences. Next comes aishvaryam. It is declared “**aishvaryam shatrushAlitA**” attesting to the fact that one will have no associates until one gains wealth. However, the associates that one begets upon gaining wealth are of the mindset to profit from the wealth of the individual and come up with a series of demands. In the event the wealthy person turns down these demands, it only results in incurring the enmity of the disappointed associates. Thus, increase in wealth begets increased enmity. Next comes Ayush - long life. If one is blessed with long life but one’s near and dear ones are not so fortunate, the long lived one has to grieve over the deaths of their near and dear ones. Thus, even Ayush results in more trouble as evidenced by the tribute “**punaH santapanAya bhavati**” of this verse. This documents the troubles that can arise when one gains benefits from worship of other devatas. This gives rise to another question “Are other devatas powerless to grant anything? Is Lord Narayana alone the all-powerful boon granter?” This is answered through the **pramANa vAkyam** (valid source of knowledge) “**yo me yathA kalpitavAn bhAgam asmin mahAkratau sa tathA**

yaj~nabhAgArho vedasUtre mayA kR^itaH.” The devatas conducted a yAgam and glorified Lord Narayana. They specifically requested Lord Narayana, that they too should be blessed with the power to grant boons to their seekers. In response Lord Narayana blessed them to be empowered with ability to grant boons commensurate with their offerings of havis in the yaj~nam. Thus, the devatas’ ability to grant boons to their seekers came about as a result of the anugraham of Lord Narayana. They too are endowed with compassion. The benefits arising as a consequence of invoking their compassion have been discussed in detail. Now the attention turns to the Daya of Lord Srinivasa, namely Daya Devi. This is captured in the tribute “tvamiha nira~Ngusha prashakanAdi vibhutimatI” of this verse glorifying the fact that the Daya flow is so powerful that it is unstoppable by any force.



dehinAM niravadhiM vR^iShashaila nidhim

What does Daya Devi confer? The answer lies in the glorification “**dehinAM niravadhiM vR^iShashaila nidhim**” of this verse. The import of this salutation is that Daya Devi confers upon Her seekers, the matchless Lord, Srinivasa. He is beyond compare - words are insufficient to describe Him and the mind cannot fully comprehend His glory. Lord Srinivasa of such magnificence is delivered by Daya Devi to Her seekers. The eulogy “**nira~Ngusha prashakanAdi**” declares that even if someone tries to stop Daya Devi in Her act of delivering Lord Srinivasa, She does not desist and simply ignores the attempt. This is illustrated in the Vibhishana saranagati of the RAmAyanam. Lord Rama is on the banks of the ocean. Vibhishana is in the sky as captured in the Ramayanam tribute “**antarikSha gati shrImAn**”. Vibhishana implores to the Vanara army to convey his appeal of “**sarvaloka sharaNyAya rAghavAya mahAtmane nivedayata mAm kShipram vibhIShaNam upasthitam**” to Lord Rama. There ensues a discussion between Lord Rama and the Vanaras as to whether the appeal of Vibhishana was sincere and whether he is trustworthy since he belongs to the adversary camp. Lord Rama concluded the debate with his declaration “**na datta asya abhayam purA**” to emphasize that whatever may be the individual opinions of the Vanaras, he had already made up his mind to accept Vibhishana, while the latter was airborne and made his appeal. Lord Rama further states that He had assured Vibhishana his protection (abhayam) immediately upon arrival. Accordingly, Lord Rama instructs the Vanaras to bring Vibhishana in His presence through the statement “**Ananya enam hari shreShTa**”. Thus, in spite of objections all round from the Vanara army (Sugriva et al), Daya Devi was instrumental in securing Lord Rama’s grace for Vibhishana. Another instance from the Ramayanam where this ability of Daya Devi to overrule objections becomes evident can be seen from Lord Rama’s promise to the Maharishis in the Dandaka forest. The Maharishis submitted their appeal to Lord Rama that they were being harassed by rakshasas, who caused them untold suffering that came in the way of performing their austerities and that they needed Lord Rama’s help to rid them of this menace. In reply, Lord Rama promised that He would exterminate the entire rakshasa clan. Sita Devi enquires of the Lord “**Svami! Only a handful of rakshasas are troubling the Maharishis. Furthermore, they have caused us no harm. That being the case, why the promise to exterminate the entire rakshasa clan?**” Lord Rama answers this through the statement “**apyahaM jIvitaM jahyAM tvAM vA slte sa lakShmaNAM na tu pratij~nAM saMshrutya brAhmaNeShu visheShataH**” (I am prepared to give up My life, forsake You that is dearer to Me than My life and give up Lakshmana who is dearer to Me than You but I will not abandon the Brahmanas that have sought refuge in Me at any cost.)



I will not abandon those that have sought refuge in Me

Not only does Lord Rama make a declarative statement, He demonstrates through His actions by annihilating the fourteen thousand rakshasas that He upholds His promise to the Maharishis. This is again the magic of Daya Devi at work as described in the salutation “**tvamiha nira~Ngusha prashakanAdi vibhutimatI**” of this Daya Satakam verse. Thus, Daya Devi, who is immensely powerful and possesses complete independence engages in the act of “**dehinAm**” to denote the fact that She makes no distinction of wealthy, poor, educated, illiterate, weak, strong, male, female, sentient or insentient being while dispensing Her grace. The tribute “**niravadhiM vR^iShashaila nidhim.**” describes the fact that Daya Devi confers upon Her seeker, the matchless Lord Srinivasa, who is infinite and beyond description. Also, the comparison between the Daya of Srinivasa and the Daya of other devatas is illustrated. The benefits arising from the latter is characterized by “**mitampachA**” namely, trivial, limited, and transient. The former delivers Lord Srinivasa, who is “**amitampachA**”, lasting, permanent, and immeasurable. The tribute “**taraLA**” is employed to describe the transient benefit arising from the daya of other devatas, while the benefit of Brahma anubhavam of Lord Srinivasa is lasting, permanent, and blissful. The other question that arises is whether there can be any obstacles that come in the way of one proceeding to enjoy Brahma anubhavam in Sri Vaikuntam upon gaining moksham. Only two possibilities arise in this context. Either the one privileged to gain moksham refuses this or Lord Narayana stops the entry to Sri Vaikuntam. Upon gaining entry to Sri Vaikuntam, neither does Lord Narayana want to let go of the jivan nor does the jivan desire a return to earthly existence. Hence, the question of “**punarAvartanam**” becomes a moot point. Thus, there is no obstacle that comes in the way of the mukta jivan to enjoy Lord Narayana. This establishes the fact that the wealth conferred by Daya Devi is indestructible (**sthiram**). The benefits granted by the Daya of other devatas is “**phala niyamojjhitA**”- no guarantees of gaining the desired benefits. However, with respect to Srinivasa Daya, there is no doubt about gaining the desired fruit of paripurna Brahma anubhavam. The inner meaning is that when one performs saranagati to Lord Srinivasa, the paripurna Brahma anubhavam is guaranteed. One need not have any doubt in this regard. The tribute “**bhavati santapanAya punaH**” from this verse reflects the fact that benefits arising from the Daya of other devatas are accompanied by troubles and dangers. Whereas no such troubles arise from the benefits accruing on account of Srinivasa Daya. The lasting wealth of Brahma anubhavam conferred by Daya Devi only gives rise to unlimited bliss. For example, if one suddenly discovers a hidden wealth in his premises, the first question that arises is whether he can keep it or should he turn it over to the authorities. Next,

in the event of deciding to keep it, the individual needs to find a safe place. He cannot openly take this out to a jewelry store for fear of being turned over to the authorities. Thus, this individual, who was leading a peaceful life until the arrival of the windfall, has now lost sleep, is plagued by worry, and is fearful of others trying to steal his wealth. This is the state of one who gains benefits on account of the Daya of other devatas.



Sri Daya Devi confers Eternal Bliss!

However, the wealth conferred by Daya Devi results in unlimited, eternal bliss, free of any troubles, fears, or worries. The salutation “**vitarasi dehinAM**

niravadhiM vR^iShashaila nidhim” attests to the fact that even a lowly creature (dehinAm) is granted the highest reward of the Feet of Lord Srinivasa (vR^iShashaila nidhim). The usage “vitarasi” is varthamAnam (present tense). Therefore, it must be understood that all wealth that one possesses comes about on account of the grace of Daya Devi. Thus, even our present state is the result of Daya Devi’s anugraham. In the Vairagya Panchakam stotram Svami Desikan declares “dhAnamuShTimuce kucelamunaye dattesma vitteshatAm” to denote the fact that Sudama by merely offering a handful or two of flattened rice to Lord Krishna gained untold riches. On a superficial level this denotes wealth as commonly understood. However, the inner meaning is that due to the Daya of Lord KrishNa, Sudama gained Kaimkarya Sri, which is lasting and permanent.”

We then quote the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin “Oh Daya Devi of Lord Srinivasa! There are other Daya murtis pertaining to so many men and Devas. If one resorts to any of them, what is vouchsafed is only a meager reward, transitory, non-permanent, and never satisfactory. Even if one gains such a reward, it entails only subsequent misery and hardship.

When we resort to You, however, the fruits are rich, rewarding, and pleasing. This is because, You have in Your paraphernalia, great virtues, such as unerring shakti, vast generosity, etc as assistants so to say. The result is that anyone, any being, who has resorted to You, Oh Daya Devi! gets surely and securely, Lord Srinivasa Himself! What more is needed? The Lord Srinivasa becomes a veritable possession of the one, who has surrendered to Daya Devi.”



Sloka 57

सकरुण लौकिक प्रभु परिग्रह निग्रहयोः

नियतिम् उपाधि चक्र परिवृत्ति परम्परया ।

वृषभ महिधरेश करुणे वितरङ्गयतां

श्रुति मित सम्पदि त्वयि कथं भविता विशयः ॥ ५७ ॥

sakaruNa laukika prabhu parigraha nigrahayoH

niyatim upAdhi chakra parivR^itti paramparayA|

vR^iShabha mahidharesha karuNe! vitara~NgayatAM

shR^iti mita sampadi tvayi kathaM bhavitA vishayaH||57



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

“This verse is “sakaruNa laukika prabhu parigraha nigrahayoH niyatim upAdhi chakra parivR^itti paramparayA vR^iShabha mahidharesha karuNe! vitara~NgayatAM shR^iti mita sampadi tvayi kathaM bhavitA vishayaH.” This is another gem from Svami Desikan. Those who receive Daya Devi’s grace are blessed with undying wealth of Kaimarya Sri for Lord Narayana. Who begets this? Svami Desikan answered this in the previous verse through the description “dehinAm” to denote any creature without regard to status, caste, creed, gender, affiliation, and without discrimination between wealthy and poor or well-read and unskilled. This gives rise to an important question whether common people like us, who have engaged in sinful acts previously, are currently engaged in these acts and will engage in these acts in future, become privy to the grace of Daya Devi? Some may be under the impression that Daya Devi’s anugraham is meant for pious ones and not for them who are replete with flaws. Furthermore, if they incur the grace of Daya Devi, She Herself could be defiled on account of association with them. Therefore, they consciously attempt to stay far away from Daya Devi. This is captured in Svami Desikan’s Srimad Rahasyatrayasaram salutation “emperumAnin pirathai kaNDu vilakuvOrkaL vAzhntu keTTArkaL” gained from Svami Kidambi appuLLAr (Svami Desikan’s Acharya). This reflects the fact that those who consciously attempt to stay away from Lord Narayana, knowing fully well His Supreme nature and their own flawed state (due to an accumulation of sins) lead a wasted life.

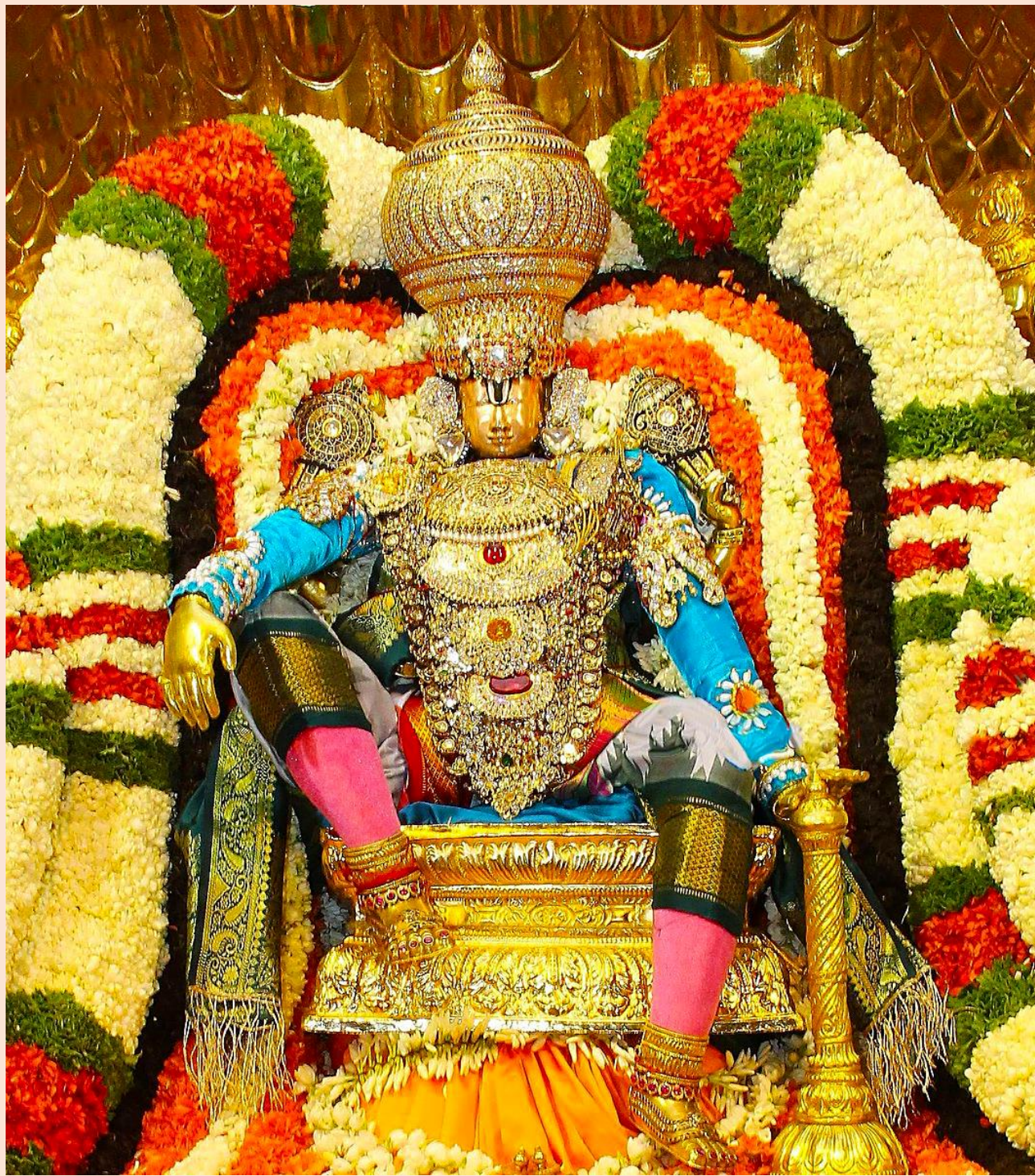


Behold, the glorious Sriman Narayana!

One must remember that even the current body conferred to us is meant for use in kaimkaryam for Lord Narayana and to seek the means for attaining Him. The body with sense organs is meant for beholding the glorious Lord Narayana, singing and listening to His kalyANa guNams and recounting His amazing feats, and engaging in service for Lord Narayana. On the other hand, if one stays away from Lord Narayana under the pretext that the Lord is the supreme being replete with auspicious qualities, while the individual is full of faults, it is indeed a pitiable and lowly state of existence. In fact, the rationale used by such individuals is “How can we dream of enjoying the Lord, who is being served by nithya suris?” Svami Desikan provides an apt comparison for this state through the declaration “dharmikar vaitta taNNIr pantalai azhippAr pOIE” (This is akin to defiling the shelter erected by pious ones for offering relief from the summer heat. Namely if one, who is extremely lowly by virtue of an enormous sin pile accumulated over a long time, drinks water from the shelter erected by pious ones, it causes the water to become impure and thus unfit for consumption by others. This is one class of individuals. Another group has the mindset that out of love for the Lord, they desire no stigma to come to the Lord and are therefore willing to accept any and all negative consequences for themselves. Hence, they stay away from the Lord). The latter is illustrated through an instance of the Uttara Kanda portion of the Ramayana.

Lord Rama is contemplating His return to Sri Vaikuntam and has Lakshmana guarding the entrance to His palace with strict orders to not let anyone come in, while He is engaged in a discussion with a deva kumara (who is none other than Yama). The orders come with the threat of grave consequences to Lakshmana, namely if the instruction is violated, it will result in his death. At this juncture, sage Durvasa arrives and demands that Lakshmana let him in to see Lord Rama. Lakshmana is caught in a dilemma. On the one hand if he denies Durvasa entry, the sage’s anger will be easily aroused and would result in a curse for Lord Rama Himself. On the other hand, if he allows Durvasa to go inside, Lakshmana would lose his life. Lakshmana after a great deal of thought resolves that it is better to give up his life rather than some curses being inflicted on the Lord, causing considerable harm to the Lord. This is reflected in the Ramayanam tribute “yadi prItirmahArAja yadyanugrAhyatA mayi jahi mAm nirvisha~NkastvaM pratij~nAm paripAlaya”. The import of the tribute is that Lakshmana allowed Durvasa to go in and see Lord Rama due to the fact that he did not want any harm to come to the Lord but instead was willing to be punished with death. Here Lakshmana was a sheShabhUtan - one engaged in kaimkaryam for Lord Rama every moment. Any thought of harm accruing to the Lord was untenable. Hence, he was willing to give

up his own life in order to ensure the Lord's well-being. In a like manner, there are individuals, who out of fear that their association may bring stigma to the Lord elect to stay away from the Lord. Sensing this, Lord Narayana declares "Do not move away from Me. I have taken root at the Venkatam hill only for your sake."



Do not move away from Me!

Svami NammAzhvar in the Tiruvaimozhi pasuram “vinayEn vina tIr maruntanAi viNNOr talaiva! Kecava! Mania cEr Ayar kula mutalE mA mAYanE! mAtavA! cinaiyEi tazhaiya marAmarankal Ezhum eitAi cirItarA inayAi inaiya peyarinAi enRu naivan aDiyEnE” eloquently documents the fact that he is the lowest among the lowly ones due to committing sins of great magnitude over a long period of time. Despite this, the compassionate Lord Narayana (Kesava), who is respectfully saluted by the nithya sUris, who exudes compassion even towards those who spurn his offer of refuge, who has taken residence in Gokulam, and is ready to serve as the panacea. Lord Krishna carried with Him a stick that is used to bend the grass so that the cows that He is leading can get their feed effortlessly, almost analogous to spoon feeding of the cows. This describes His affection for those who have surrendered to Him. The import of this Pasuram is that Lord Narayana offers solace to those who remain far away from the Lord due to having sinned greatly and as a consequence fear that the Lord could incur great harm.

The Lord comes through with the assurance “Do not stay away from Me. I have the medicine for curing your afflictions.” Svami Desikan provides a laukika (common worldly) perspective in this Daya Satakam verse and illustrates how Daya Devi’s grace prevails even for those who may deliberately choose to stay away from Her. The laukika perspective is housed in the tribute “sakaruna laukika prabhu parigraha nigrahayaH niyatim upAdhi chakra parivR^itti paramparayA.” There is a king of a vast kingdom. He exudes compassion towards his subjects. He always acts in a manner to ensure the well-being of his subjects. What is the reason of this disposition on his part? Even a small act of his subjects that pleases him causes him to shower his benevolence on them. Whereas it takes actions of an extremely grave nature, to incur his displeasure resulting in punishment for his subjects. This laukika perspective applicable to commonly known kings and their subjects is directly applicable to Daya Devi. The salutation “vR^iShabha mahidharesha karuNe! vitara~NgayatAM shR^iti mita sampadi tvayi kathaM bhavitA vishayaH” from this verse becomes important here. Only when one relentlessly engages in forbidden actions constantly adding to one’s sin-pile does it invoke the anger of Lord Srinivasa and result in punishment. However, a mere trace of good actions even performed involuntarily, is sufficient to invoke the grace of Daya Devi, which causes the Lord to look upon the individual favorably and shower His blessings. This practice, which is commonly encountered in the manner of dispensing justice by a king to his subjects, applies exactly in the same manner when it comes to Lord Narayana dispensing His grace or meting out punishment. Therefore, one need not have any doubt about the fact the Daya Devi will grace them despite the fact the individual

has engaged in sinful acts in the past, continues to engage in sinful acts at the present with no guarantees of not committing sins in future. A trivial act of good undertaken by the individual even inadvertently is used as a pretext by Daya Devi to secure the bountiful blessings of Lord Srinivasa for the individual. Therefore, the individual need not fear anything and stay away from Lord Srinivasa due to the mistaken notion of being unfit for receiving the grace of Daya Devi and Lord Srinivasa. In the first battle between Lord Rama and Ravana, the latter grows weary of fighting and faints in his chariot. Ravana's charioteer steers the chariot away from the battlefield towards Ravana's palace beating a hasty retreat. When Ravana recovers from his swoon, he chastises his charioteer for bringing him disrepute due to retreating from an important battle. Lord Rama offers comfort to Ravana "You have fought hard and well today. Since you are exhausted, go back to your palace, rest well and come back to fight tomorrow." The inner meaning of Lord Rama's message is that even in the intervening time between going back to his palace and returning to fight again the next day, if Ravana changes his disposition and restores Sita to Lord Rama, the Lord will forgive Ravana for all his misdeeds and grace him. Namely, Lord Rama is looking for a very simple act of reform from Ravana, while remaining ready to shower His grace. It is helpful to keep in context the fact that Ravana has committed the maha aparadham of separating Sita from Lord Rama. This act is definitely worthy of punishment. However, Lord Rama's compassion knows no bounds in that even for one that has sinned so greatly, a simple act of repentance for his misdeed and as a consequence a token act of goodness in restoring Sita to Lord Rama would secure the lasting grace of Lord Rama. Only when this did not happen did Lord Rama mete out punishment to Ravana through killing. The same applies to the Lord meting out punishment to Hiranyakasipu, Sishupala et al. Even in their case, although the Lord had to kill them, they gained an elevated state as a result. Therefore, even if one is an "ArdhrAparadhi" (one ceaselessly engaged in sinful acts), a mere inadvertent act of good performed involuntarily (alpa sukR^itam) is sufficient to invoke the grace of Lord Narayana. When this is the logic used by common kings to dispense justice, do we even have to mention that the same prevails with respect to Lord Narayana is a rhetorical question raised by Svami Desikan. This alpa sukR^itam resulting in the bountiful blessings of Lord Narayana comes about due to the kataksham of one's Acharya. In order to beget Acharya kataksham, one needs to have Ishvara sauhArdham (kind disposition of Lord Narayana towards the individual), jAYamAna kaTAKSham (the katakshaam of Lord Narayana), advesham (lack of enmity towards Lord Narayana), abhimukhyam (undertaking a trivial act that pleases Lord Narayana), yadR^iccika sukR^itam

(something good that is inadvertently performed perhaps involuntarily) and sAtvika sambhAShaNam (engaging in conversation with the pious ones). Once the Acharya kataksham is gained, one need not have any worries. The Acharya ensures the well-being of the individual by guiding him on the right path and by performing Bharanyasam for him. This trivial act on the part of the individual resulting in the enormous benefit of attaining moksham, thereby gaining paripUrNa Brahma anubhavam, is brought about due to the intervention of Daya Devi.



Daya Devi is there by EmperumAn's side to ensure the protection of Prapannas

Thus, if one encounters difficulties, it must be understood that these adverse consequences come about due to some apacharam committed towards Daya Devi or Lord Srinivasa. Hence, the common worldly maxim that applies to a king dispensing his grace or meting out punishment to his subjects carries over identically when it comes to Lord Narayana gracing an individual or punishing them.

Therefore, one need not worry about their eligibility for receiving the grace of Lord Narayana on the grounds that they are terribly flawed. Azhvar prabandham glorifies Lord Narayana as “**akalil akaluvAn aNukil aNukuvAn**” to denote the fact that if we stay away from Lord Narayana, He too will stay away from us. If we get close to him, He will become extremely close to us. This is the dictum that applies in the context of this Daya Satakam verse. A trivial act of good committed unknowingly results in the enormous grace of Lord Narayana. Therefore, it is incumbent on us to perform some token act of good in order to invoke the grace of Daya Devi and Lord Srinivasa.”

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

“We come across great Lords and powerful administrators, who rule over a large retinue of servants. The Lord wisely acts in regard to each individual, carefully taking into account the latter’s good deeds, sincerity, and failure, violation, treacherousness as the case may be. We then proceed from the known to the unknown. The Lord of the universe, Srinivasa, is all powerful and omniscient. Can He be ignorant of my faults and failures? Is He not present in my heart to know what it thinks? So He considers all acts and disposes appropriately and judiciously.

The Lord is full of Daya. He is far too generous as well. Nevertheless, He disposes of each case with a deliberative consideration of the plus points and minus points. He is not an unkind ruler. He is most sympathetic. He cannot indeed bear one’s grief. But on that score, He will not act as an indiscriminate ruler. Sastras guide him. Daya Devi is indeed a storehouse of Sastraic judgement.

1. First off it is emphasized that this does not constitute a doubt in the efficacy of Daya Devi. It inspires faith in us to act righteously. Also the rule of the law (Sastras) reigns supreme.

2. Daya flows to all; we have nothing to fulfill. The Lord’s mercy is spontaneous and does not have a conditioning factor stemming from a human being’s action, is not subscribed to by Svami Desikan. His worldly illustration is a certain guidance to us.

3. Some other commentators like Sri. U.Ve. Anbil Gopalachariar Svamin view this slokam as emphasizing Maha-Visvasam for a Prapanna. We behold in the mudane world rich Lords acting appropriately in regard to their servants, taking into account their faithfulness and insincerity as the case may be. In a similar manner, the Lord acts. Have full confidence. He will never let down a Prapanna. Daya Devi is there by His side to ensure this.”

Sloka 58

वृषगिरिकृष्णमेघजनितां जनितापहरां

त्वदभिमतिं सुवृष्टिमुपजीव्य निवृत्ततृषः ।

बहुषु जलाशयेषु बहुमानमपोह्य दये

न जहति सत्पथं जगति चातकवत् कृतिनः ॥ ५८ ॥

vR^iShagirikR^iShNameghajanitAM janitApaharAM

tvadabhimatiM suvR^iShTimupajIvya nivR^ittatR^iShaH |

bhahuShu jalAshayeShu bahumAnamapohya daye

na jahati satpathaM jagati cAtakavat kR^itinaH | |58



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

“This verse is “vR^iShagiri kR^iShNa megha janitAM janitApaharAM tvadabhimatiM suvR^iShTim upajIvya nivR^itta tR^iShaH bhahuShu jalAshayeShu bahumAnam apohya daye na jahati satpathaM jagati chAtakavat kR^itinaH” This sixth decad houses verses that provide a similarity between the Daya flow and Ganga flow in that they both destroy the papams and tapams of their seekers and render them fit to undertake kaimkaryam for Lord Narayana. In the previous verse Svami Desikan provided an assurance to common folks who out of intense sense of self-deprecation, may elect to stay away from the Lord out of fear that their lowly state is undeserving of the Lord’s grace. Specifically, Svami Desikan declares in the previous verse, that one’s enormous sin-pile is not a bar for approaching the Lord and therefore not to stay away from Lord Srinivasa. A surrender to the feet of Daya Devi will take care of this issue and pave the way for their upliftment. This verse and the following two verses highlights the glory of Saranagati. Specifically, Svami Desikan states here that those who perform Saranagati to Lord Srinivasa are free of burden. In fact, those who have surrendered to Daya Devi are even more carefree. There is a bird known as cAtaka pakShi. This verse undertakes a comparison between the states of those who perform Saranagati and the cAtaka bird. The cAtaka bird only partakes of fresh water arising from rain and discards all other water sources and water bodies. The cAtaka bird has a hole below its neck.



ChAtaka Bird

Due to this fact, when the bird bends and partakes of water from any other water body, the water comes out of the hole. Only fresh water from rain goes through the throat of the cAtaka bird , which raises its head upwards and opens its mouth to partake of the rain water. Once satiated in this manner, the cAtaka bird exhibits a total disregard for all other water bodies be it a lake, river, or ocean. Likewise too, is the behavior of those who have surrendered to Lord Srinivasa/Daya Devi. For rain to arrive there needs to be water bearing clouds ready to cause rainfall. This is described in the tribute “jagati kR^itinaH” of this verse. “kR^itinaH” denotes those who have accomplished that which needs to be accomplished. These are verily BhAgyavAns (fortunate

ones). What is it that needs to be accomplished? In a common world perspective this could mean protecting one’s family - educate kids well, identify suitable avenues of employment for them, and get them married at the right age. Also, if one is fortunate enough to accumulate enough wealth leaving behind a large inheritance for one’s children becomes an additional consideration of that which needs to be accomplished. However, this is not what Svami Desikan means by what needs to be accomplished. Instead, it is the responsibility to ensure the well-being of the Atma. Specifically, performing Bharanyasam to ensure the protection of the Atma is what Svami Desikan intends through the usage “kR^itinaH” Therefore, the term “kR^itinaH” in this verse refers to those who have performed Saranagati at the feet of Lord Narayana. One may think that it is one’s duty to accumulate a lot of wealth and leave that behind for their progeny. However, the purport of the term “kR^itinaH” is intended to motivate these people to think along the lines “A child has been born in our Srivaishnava family. As the child’s father, I need to take

steps to safeguard the well-being of the child's Atma by ensuring that Bharanyasam is performed for the child." In the Agraharam of Navalpakkam, there lived a great Acharya, Ayya Devanatha Tatacharya Svami. He used to perform Bharanyasam for cows and calves in his goshala, with the view that they were dependent on him for their protection and that he needed to ensure the well-being of their Atma. This was performed with the sole objective of redeeming the jivan and ensuring that the jivan would beget moksham at the end of their earthly existence. The actions of "kR^itinaH" (those who have performed Bharanyasam) are described through the salutation "vR^iShagiri kR^iShNa megha janitAM janitApaharAM". "niravadhimahAnanda brahmAnubhUtikutUhall jagati bhavitA kashcit dAivAt jihAsita samshR^itiH" is the salutation from **Srimad Rahasyatrayasaram** that describes a fortunate few that have performed what needs to be performed by "kR^itinaH". This highlights the fact that only a few blessed ones have the inclination to rid themselves of the bondage of Karma that binds them to their earthly existence and desire to enjoy the supreme Lord Narayana, who is immeasurable. These are the ones denoted by "kR^itinaH" - those who have surrendered to Lord Srinivasa/Daya Devi. Their actions are in the manner of the cAtaka bird. The cAtaka bird is yearning to see the dark rain-bearing cloud. The cloud seeks refuge in a mountain. The analogy with Saranagatas is made complete by noting that the dark rain-bearing cloud is none other than Lord Krishna. In this case Lord Krishna as Srinivasa has sought refuge in the Venkatam hill. The usage Krishna is employed to describe the dark rain-bearing cloud. Only when the cloud bears rain is it dark in color. Otherwise, it is white in color. In this instance the description also fits Lord Srinivasa in keeping with the tribute of Svami NammAzhvar in the **Tiruvaimozhi** pasuram "kunRam yEnti kuLir mazhai kAttavan anRu j~nAlam aLanda pirAn paran cenRu cEr tiruvEnkaTa mAmalai onRumE tozha nam vinai OyumE". Svami Desikan glorifies the sacred Venkatam hill in the **sthala visheSha adhikAram** of **Srimad Rahasyatrayasaram** as "KaNNan aDyinaI emakku kATTum verpu kaDu vinayar Iru vinaiyum kaDiyum verpu tinnamitu vIDena tikazhum verpu telinda perum tIrttankaL cerinta verpu punniyattin pukalitena pukazhum verpu ponnulakil pOkamellAm punarkkum verpu vinnavarum mannavarum virumpum verpu vEnkaTa verpena vilankum vEta verpE" "verpu" denotes mountain. In this context, the sacred Venkatam hill reveals to us the lotus feet of Lord Krishna (Srinivasa) as described in the salutation "KaNNan aDyinaI emakku kATTum verpu". This highlights the fact that Lord Srinivasa is no different from Lord Krishna. This megham known as Lord Krishna has sought refuge in the Venkatam hill as captured by the tribute "vR^iShagiri kR^iShNa megha janitAM" in

the manner of a cloud seeking refuge in a mountain. This sacred Venkatam hill has the characteristic of ridding one of their karma (puNyam and papam) as documented in the salutation “vinayar lru vinaiyum kaDiyum verpu”. The eulogy “tinnamitu vIDena tikazhum verpu” glorifies the fact that the Venkatam hill is verily Sri Vaikuntam. This train of thought is further expounded upon in verse 100 of the Daya Shatakam through the tribute “na ataH paraM kimapi me tvayi nAthanIyaM mAtar daye mayi kuruShva tathA prasAdam|baddhAdaro vR^iShagiri praNayI yathA(a)sau muktAnu bhUtimiha dAsyati me mukundaH” where Svami Desikan implores to Daya Devi to grant him the bliss of rendering SAmagAnam (hau hau) that arises in Sri Vaikuntam, in the Venkatam hill itself. The “tinnamitu vIDena” glorification captures the fact that when one arrives at the Venkatam hill and prostrates before Lord Srinivasa, it is verily the same experience as that gained from attaining Sri Vaikuntam. Svami Desikan further states that Sri Vaikuntam is replete with joy no doubt. However, the Venkatam hill described in the tribute “telinda perum tIrttankaL cerinta verpu punniyattin pukalitena pukazhum verpu ponnulakil pOkamellAm punarkkum verpu” is capable of conferring the same blissful anubhavam of Bhagavad Kaimkaryam as Sri Vaikuntam. This Venkatam hill has been sought as a place of refuge by Lord Krishna himself. Returning to the tribute “vR^iShagiri kR^iShNa megha janitAM janitApaharAM”, we then examine what is it that arises from this Krishna megham (Krishna cloud known as Lord Srinivasa)? The reference here is to the usage “janitAm” which denotes the water arising from the cloud. What does this water do? It causes “janitApaharAM”. The common rain-bearing cloud provides welcome relief from the summer heat and sultriness. The “kR^iShNa megham” known as Lord Srinivasa destroys the tapam arising from saamsaram. There are three kinds of tapams arising from samsaram - AdhyAtmikam (that arising from the body for example lack of Atma j~nAnam), Adhi bhauktikam (Lack of rains, earthquakes and the like), and Adi daivikam (totally unexpected difficulties and calamities). The salutation “janitApahAram” refers to the fact the Krishna megham known as Lord Srinivasa showers water that destroys these tapams and rids one of the seemingly interminable cycle of births and deaths as depicted in the salutation “punarapi jananam punarapi maraNam punarapi janani jaThare shayanam”. In the YAdavAbhyudayam mahakavyam, Svami Desikan discusses the vR^ittAntam (life story) of Putana. Therein, Svami Desikan states that Lord Krishna heartily partook of her breast milk. In that process, he ensured that she will never be able to offer breast milk again, namely, Lord Krishna freed Putana from the cycle of births and deaths by granting her Moksham. Not only that, but also those who hear the vR^ittAntam of Putana are assured of the benefit of

moksham. Therefore, the water from the Krishna megham rids one of jani tApam, whereas rain from a common cloud only rids one of sultriness arising from summer heat. The rain from the Krishna Megham is saluted as “tvadabhimatiM suvR^iShTim” to denote the rainfall known as the abhimAnam of Daya Devi. What is the abhimAnam of Daya Devi? It lies in Her emphatic declaration “This being is mine. He belongs to Me”. This abhimAnam of Daya Devi gushes forth as the rain water from the Krishna megham known as Lord Srinivasa. The inner meaning is that when Acharyas perform Saranagati for Sishyas and unite them with Lord Narayana, they submit as sankalpam “This individual belongs to me” as evidenced by the tribute “madhya tvenabhimathasya asya cetanasya”. When the Acharyas declare thus, it is impossible for Lord Narayana to reject their plea on behalf of the jivan. The Lord has no choice but to grant succor to the jivan. This is the reason for all Saranagatas to seek out an Acharya to perform Bharanyasam. Svami Alavandar in the **Stotra Ratnam** submits an impassioned appeal in the verse “kadA punaH sha~Nkha rathA~Nga kalpaka dhvajAravindhA~Nkusha vajraAncanam trivikramatvat caraNAmbujadvayaM madhya mUrdhAnamala~NkariShyati” (I cannot wait for the moment when the Lotus feet of Trivikrama replete with shanka rekha and other emblems will rest on my head). In another verse of the **Stotraratnam**, Svami Alavandar declares “raghuvara yadabhustvaM tAdR^isho vAyasasya praNata iti dayALuryacca caidyasya kR^iShNa pratibhavam aparAddhurmugdha sayujyado bhUH vada kimapadamAgastasya te(a)sti kShamAyAH (Have I sinned so greatly like kakasura in Your avataram as Rama or as Sishupala in Your Krishna avataram? What is the unforgivable offence that I have committed? Please let me know what I have done to deserve this state of not being privy to Your grace.) When Svami Alavandar realizes that the Lord is unmoved by this submission, he uses the BrahmAstram so to speak in the tribute “pitamaham nAthamunim vilokya prasIda madvR^ittamacintayitva” which denotes the fact that he belongs to his grandfather, Svami Nathamuni Acharya. Given this, it becomes impossible for the Lord to reject his appeal. Here Daya Devi incarnates as an Acharya as attested by the salutation from a prior verse “divyApA~NgaM dishasi karuNe eShu saddesikAtma kShipraM prAptA vR^iShagiripatiM kShatrabandhVA dayaste vishvAcArya vidhishivamukhAH svAdhikaroparuddhAH manye mAtA jaDa iva sute vatsala mAdR^ishe tvam”. This reflects the fact that once an individual is the beneficiary of the compassionate eye-glances of Daya Devi, the individual immediately gains the benefit of moksham even if he has sinned greatly in the manner of Kshatrabandhu. The usage of “suvR^iShTi” in this verse needs to be noted since Svami Desikan is renowned for his careful choice of words. suvR^iShTi



KaNNan tiruvaDiyai kATTum verpu

denotes rainfall that facilitates the obtaining of fruits, whereas **duvR^iShTi** is the rainfall that is destructive in nature and does not facilitate gaining any fruits. In this instance, the rainwater known as Daya Devi readily facilitates obtaining the bliss of eternal Bhagavad Kaimkaryam. As per Sri Andal's **Tiruppavai** salutation "**mummAri peitu**", the rainfall should arrive three times with ten-day gaps in between. Such rainfall is extremely conducive for crop growth. On the other hand, if there is torrential rain when the crops and grain are ready for harvesting, it denotes **duvR^iShTi**. The abhimAnam of Daya Devi is **suvR^iShTi** - it greatly aids crop growth and their harvesting. Next the tribute "**suvR^iShTim upajlvya**" of this verse is examined. Once one has partaken of the rainfall known as Daya Devi abhimAnam, the Saranagata's thirst is satiated and hence discards all other offerings in the manner of the CAtaka bird which quenches its thirst exclusively with rain water, which is extremely pure, and does not care for the offering from other bodies of water. There is an important difference though between the Krishna megham delivering the rainfall of Daya abhimAnam and the ordinary cloud delivering rain by absorbing water from the salty ocean. The former dispenses water that was offered at the Feet of Lord Srinivasa by Sri Bhashyakarar as documented in the **YatirAja saptati** salutation "**kAlena karishAila kR^iShNajaladAH ka~NkSshAdhikaM varShati**". It is helpful to examine the vR^ittAntam of Svami BhAshyakArar. He was a disciple of Yadavaprakasha. Fearful of Sri Bhashyakara's brilliance that would invalidate his entire exposition of Advaita, Yadhavaprakasha hatched a plot to kill Sri Bhashyakarar during a purported pilgrimage to Kashi with all his disciples. In the course of their sojourn, they had to cross a forest. At that time Lord Narayana and Mahalakshmi Thayar in the form of a hunter and huntress, respectively, rescued Svami BhAshyakArar and brought him back to Kanchipuram within one night. Upon reaching Kanchipuram, they request Svami BhAshyakArar for water from a well to quench their thirst. By the time Svami returns with the water from the well, the hunter and huntress have disappeared. It may also be remembered that Svami BhAshyakArar regularly rendered tIrtha kaimkaryam to the Divine Couple at Kanchipuram. Thus, the reference to the tIrtham denoted by Daya Devi is a rendering of the tIrtham by SvAmi BhAshyakArar to the Divine Couple, being returned in the form of copious Daya flow from the Krishna megham known as Lord Srinivasa. The residence of Lord Varadaraja is known as Karikiri (elephant shaped hill), which has become His refuge. Here, the Krishna megham known as Lord Srinivasa has sought refuge in the Venkatam hill. The cloud of Lord Srinivasa is replete with water (**rasa bharita**). The equivalence between Lord Varadaraja and Lord Srinivasa is established through the Desika Prabandham tribute "**KaNNan**

Karikiri mEl ninRu kAkkinRAnE". Then it becomes easy to understand the delivery of tIrtham submitted to Lord Varadaraja by Svami BhAshyakArar as a rendering of the Daya flow by the Krishna megham known as Lord Srinivasa. The logic used here is A=B=C. Both Lord Srinivasa and Lord Varadaraja represent Lord Krishna. Thus, the ordinary cloud delivers rainfall from absorbing water from the salty ocean. However, the Krishna megham known as Lord Srinivasa showers the rainfall known as Daya and is therefore replete with the rasam of Daya (dayA rasa bharita). Both forms of cloud are accompanied by lightning. In the case of the common cloud, lightning needs no explanation. However, in the case of the Krishna megham, the lightning denotes Thayar. She is the constant companion of Lord Srinivasa (never separated even for a moment) as seen from Svami NammAzhvAr's tiruvaimozhi tribute "akala illEn". The rainbow for the common cloud again requires no elaboration. In the case of the Krishna megham known as Lord Srinivasa, the dazzling ornaments adorning His body provides the equivalence to a rainbow. When one has a darsanam of Lord Srinivasa, adorned with various ornaments one experiences the rainbow effect in that the dazzling light emanating from these ornaments actually reflect all the colors of the rainbow causing a mesmerizing effect, which produces matchless joy. The ordinary rain-bearing cloud is black in color due to being replete with water. The Krishna megham known as Lord Srinivasa is dark due to bearing the Daya rasam. The common cloud follows the direction of the wind to produce rainfall. For example, there may be dark rain-bearing clouds fully signifying the potential for rainfall in a given place. However, a strong wind can cause the cloud to change course and deliver rain in a neighboring region. Likewise, the Krishna megham, Lord Srinivasa, delivers the rainfall of Daya Devi based on the discretion of Acharyas, which serves as the wind. The inner meaning is that Acharyas identify jivans, that are fitting receptacles of the Daya rasam from the Krishna megham of Lord Srinivasa. The Acharya's declaration "This jivan belongs to me" is an indication for Lord Srinivasa to confer the rainfall in the form of Daya rasam. The common cloud delivers rain which provides welcome relief from the sultriness of the summer heat. The Krishna megham, Lord Srinivasa, renders the rainfall of Daya rasam, which relieves the heat arising due to samsaric afflictions as evidenced by the "janitApaharAm" tribute of this verse. The common cloud offers shelter by way of coolness to those suffering from the intense summer heat. The Krishna megham of Lord Srinivasa destroys the unbearable heat of suffering arising from the enormous sin-pile of jivans accumulated from aeons, and instead focuses on some inadvertently performed good deed of the jivans to enable them to enjoy the cool comfort of Bhagavan. The common rain-bearing cloud yields



KaNNan Karikiri mEl ninRu kAkkinRAnE

water which is the life support for all beings. The Krishna megham of Lord Srinivasa delivers the water of Bhagavad anubhavam, the life support for Saranagatas. The rainfall of Daya Devi confers the benefit of **vishokaH**, **vimR^ityuH**, **apahatapApma**, **apipAsaH**, **vijighatsaH** **satyakAma** **satyasankalpa**, **esha Atma** for the suffering jivan. Brahman is described in the Candogya Upanishad in terms of eight attributes of being ever free from sorrow, one who knows no death, sinless/blemishless one, one who knows no thirst, one who knows no hunger, one who is fond of the truth, one who wills the truth, and one who is of the nature of the Atma. The rainfall of Daya Devi ensures the jivan too is blessed with these attributes upon gaining moksham, thereby having a likeness to Lord Narayana. This is facilitated by Daya Devi by first destroying the enormous sin-pile of the jivan, which is a major obstacle to realizing this goal. The common cloud satiates the thirst of the CAtaka bird. The Krishna megham of Lord Srinivasa, satisfies the thirst of those who have completely surrendered to Him and regard Him as their sole refuge by granting them everything and more that they desire, namely the eternal bliss of Bhagavad Anubhavam. This is captured in the salutation “**tvadabhimatiM** **suvR^iShTim** **upajIvya**”. This is the state of Saranagatas, who have experienced the satiating rainfall of Daya Devi and is documented in the tribute “**bhahuShu** **jalAshayeShu** **bahumAnam** **apohya** **daye**”. The salutation “**bhahuShu** **jalAshayeShu**” from this verse denotes the state of the CAtaka bird whose thirst has been quenched by the fresh rainwater, that it was eagerly awaiting. Once its thirst is quenched, it exhibits a total disregard for the water from other sources like ponds, lakes, rivers, and ocean. When it comes to Saranagatas of Lord Srinivasa, their disposition is similar to that of the CAtaka bird. In the matter of dAnam, the foremost of them is anna dAnam and tIrtha dAnam. These are the only sumptuous offerings that leave the recipient with a feeling of fullness. All other offerings can leave the recipient longing for more. For example, if one receives a vastram by way of dAnam, there is always the possibility of being dissatisfied on the grounds that the giver is quite wealthy. Could he not have given more? Similar feelings can prevail when it comes to giving the dAnam of money. Thus, other forms of dAnam do not give rise to a feeling of **paryApti** - total satisfaction. Whereas this total satisfaction arises only from offerings of water or food. One can partake of water/food until the feeling of fullness sets in after which even if more is offered, it is refused. This is captured in the salutation “**nivR^itta** **tR^iShaH**” In the case of Saranagatas, the offering of Daya Devi is so sumptuous and filling that they reject the waters from all other sources in the manner of the CAtaka bird. The inner meaning of this tribute is that those Saranagatas, who have experienced the bliss from the offering of Daya Devi will

spurn the offerings from devatAntaras, who are subject to tri-guNas, in the same manner as the CAAtaka bird, which is steadfast in its pursuit of fresh rainwater to quench its thirst and discards the offering from all other bodies of water. In the **arthapancakAdhikaram** of **Srimad Rahasyatrayasaram**, Svami Desikan discusses the obstacles that come in the way of attaining moksham. Specifically, Svami Desikan states that **bhagavad nigraham** is a serious obstacle. This is incurred by undertaking some act that invokes the anger of Lord Narayana as described in the salutation “tannODu ozhuku sangiliyAIE kaTTuNDu uzhalukira kShetraj~nar kAlilE vizha paNNiyum”. The import of this salutation is examined through an example. For example, there is a king. Other than the title, responsibilities, and paraphernalia, he is an individual just like any of us. He too is bound to samsaram on account of Karma. The same bond that ties me to samsaram also ties him. The difference may be only in the shackles that bind us. If Bhagavad nigraham prevails, it causes me to fall at the feet of the king, who is similarly bound to samsaram. The same analogy prevails with respect to worship of DevatAntaram. This is also echoed in the **Varadaraja Pancashat** salutation “kAragR^ihe kanaka shR^i~NkalayA(a)pi **bandhaH**” This refers to the state of one who wants to break free from Samsaram is akin to one who wants to be free but is offered residence as a prisoner bound by golden shackles instead of iron shackles. The key takeaway is that the state of DevatAntaras is similar to that of baddha jivans in that they are both bound to samsara. The difference lies in the fact that the former is bound by golden shackles, whereas the latter is bound by iron shackles. Therefore, both of them have the state of being prisoners, when it comes to bondage with samsaram. Thus, the former is never able to help the latter to break free from this bondage. When it comes to Saranagatas in the context of this Daya Satakam verse, they will never submit prayerful offerings to DevatAntara. In the **VairAgya pancakam** Svami Desikan declares “nAsti pitrArjitaM kincit na mayA kincitArjitam astime **hastishailAgre vastupAitAmahaM dhanam.**” This reflects Swami’s state as a ParamalkAntin, wherein he states that he has no inheritance of wealth to speak about, nor does he have any earning of his own. However, he has one thing namely the highest wealth of Varadaraja, who has arrived at the top of the Hastigiri due to the yaj~na of Brahma. Therefore, there is no need for any other wealth. In a like manner, Saranagatas, who have surrendered to Daya Devi of Lord Srinivasa, exhibit total indifference towards the Daya offerings from other humans or DevatAntaram. Once Daya Devi of Lord Srinivasa declares that “these Saranagatas belong to me”, they spurn the Daya offerings of all other humans and deities. This is evidenced in the salutation “**bhahuShu jalAshayeShu bahumAnam apohya**”. These Saranagatas



Saranagatas, who have experienced the bliss from the offering of Daya Devi will spurn the offerings from devatAntaras.

remain steadfast in their following of the correct path as revealed by elders, who have distinguished themselves due to their anushTAanam, as reflected in the salutation “na jahati satpathaM jagati cAtakavat kR^itinaH” of this verse. The term satpatham has three meanings. First among them is the path revealed by “sat”. It also denotes the path traversed by stars (nakShatrams) in the sky. Finally, it also means the wonderful path revealed by elders. These three meanings are examined further. The CAkata bird traverses the skies without regard for the ground and is thus in the same path as the stars. When it comes to Saranagatas, the import is that they are steadfast in following the path laid down for them by their Acharyas. In the AcArya kR^ityAdhikAram of Srimad Rahasyatrayasaram, Svami Desikan declares that “All the esoteric meanings revealed in this grantham are not invented by me. Instead, I am merely documenting what has been handed down to me by my illustrious Acharya. The exact statement is “IppaDi rahasyatrayatthai paRRina klzhum mElum uLLa pAcurankaLai ellAm vEdAnta utayana sampradAyamAna maDaippaLLi vArttayai AcAryan pakkaliE tAm kETTaruLinapaDiyE kiDAMbi appuLLAr aDiyEnai kiLiyai pazhakkumApOIE pazhakki vaikka avar tiruvuLLatil irakkamaDiyAka perumAL teLiya prakacipittu maravAmal kAtthu pizhaiyara pecuvitta pAcurankaL” This reflects the fact that “this Sampradayam, which is vEdAnta utayana (rooted in the Vedas), was handed down in Rahasyam form to Svami Kidambi AcchAn, who had the distinction of madapaLLi kaimkaryam (for Svami BhAshyakArar), by SvAmi BhAshyakArar, was absorbed by aDiyEn’s Acharya, Svami Kidambi AppuLLar through successive Acharyas in the line of Svami Kidambi AcchAn, who trained aDiyEn verily in the manner of training a parrot. The parrot merely repeats what it has been taught. In a like manner, these Pasurams have been rendered by me in the same manner as instructed by my Acharya Svami Kidambi AppuLLar, who ensured that there will be no omissions on my part due to forgetting his instruction and ensured that I received the grace of Bhagavan Hayagriva.” This is indeed reflective of the “Satpatham” reference from this verse depicting the behavior of Saranagatas, who have surrendered to Daya Devi, and are steadfast in traversing the path laid down for them by their Acharyas. The cause of this Daya shower is the Krishna megham known as Lord Srinivasa. Thus, in this verse Svami Desikan has highlighted the similarity between the conduct of the CAkata bird and Saranagatas, who have surrendered to Daya Devi”.

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

“Oh Daya Devi! Certain fortunate individuals living an existence of dependence on the rain-water, like the proverbial CAkata birds, whose thirst is quenched by the dark rich clouds (that constitute Lord Krishna or Lord Srinivasa)

getting satiated by this shower, thereafter spurning all kinds of water, be it a tank, pond, cess pool, pit, brook, or a river. Their thirst for bliss is totally satisfied by You. They would thereafter forsake all gods, all waters, and remain satisfied like a CAtaka bird with rain water.

1. The disposition of these gifted souls is called **ParamaikAntyatvam**.

2. It is important to recall the verse “trANe” from **Srimad Rahasyatrayasaram**. The performance of Prapatti to secure the Lord’s grace must be viewed as a mere pretext. The concept is that the Lord is an all-powerful manager disposing all matters in a free manner, unquestionable by anyone. The components of nyAsa or Bharasamarpanam are adjuncts. The prime factor is undoubtedly an independent force, Lord Srinivasa’s Daya. Thus Daya Devi is a sovereign force.”



Sloka 59

त्वदुदय तूलिकाभिरमुना वृषशैल जुषा

स्थिर चर शिल्पिनैव परिकल्पित चित्र धियः ।

यतिपति यामुन प्रभृतयः प्रथयन्ति दये

जगति हितं न नस्त्वयि भरन्यसनादाधिकम् ॥५९॥

tvadu daya tUlikAbhiramunA vR^iShashaila juShA
sthira chara shilpinaiva parikalpita chitra dhiyaH |
yatipati yAmuna prabhR^itayaH prathayanti daye
jagati hitaM na nastvayi bharanyasanAdadhikam || 59



We first quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin: "This verse is "tvadu daya tUlikAbhiramunA vR^iShashaila juShA sthira chara shilpinaiva parikalpita chitra dhiyaH yatipati yAmuna prabhR^itayaH prathayanti daye jagati hitaM na nastvayi bharanyasanAdadhikam" The previous verse described the state of those who have performed Saranagati to Lord Srinivasa. How did this surrender come about? Who was instrumental for this? In what manner was this surrender performed? These undoubtedly come about due to Acharya anugraham. The four -fold purusharthas need to be sought by submitting a prayer to Lord Narayana. If a Saranagata seeks these from Devathantras, their state is described by Svami Desikan as "rAjamahishi maDipicchai keztkirAppOIE" namely those who have performed Saranagati to Lord Narayana, beget the status of Rajamahishi (queen of the emperor). Therefore, protocol dictates that the queen needs to seek everything from the emperor. Instead if she takes to the streets with a begging bowl, it would be most inappropriate for her status. Furthermore, it is considered insulting to Lord Narayana. Therefore, all things need to be sought from Lord Narayana alone. That which ensures that one gets everything and more that they ask for from Lord Narayana is Daya Devi. Not only does She enable the granting of the first three puruShArthAs but also plays a key role in granting the parama puruShArtha of moksham. Common people like us are incapable of the rigors of karma yogam, j~nAna yogam and bhakti yogam due to the onerous requirements called for in their prescribed upasanas for gaining moksham. Therefore, the path of



tvadu daya tUlikAbhiramunA vR^iShashaila juShA sthira chara shilpinaiva parikalpita chitra
dhiyaH

Saranagati (unconditional, total surrender to Lord Narayana's feet) is most appropriate for us and is recognized to be superior to the prescriptions of karma yoga, jñāna yoga, and bhakti yoga, in that it caters to those who are utterly incapable of adopting these upasanas due to lack of knowledge, strength, or both in order to adopt their prescriptions. In the **Devanayaka PancAshaT** salutation “**nArhanti tasya shatakoTi tamAmshuakakShyAm**” Svami Desikan declares that the glory of the bhakti yogi (one who has adopted the means prescribed by karma yoga, jñāna yoga, and bhakti yoga) does not equate to one part in a ten million to the glory of one who has adopted the means of surrender to the lotus feet of Lord Devanayaka. This is due to the fact that this path of unconditional, total surrender has been revealed to us by geniuses such as Svami Bhashyakarar and Svami Alavandar.

Svami Desikan is known as kavi-tArkika-simham. In this verse he exhibits his poetic skills by describing the contributions of Svami Bhashyakarar and Svami Alavandar through an alankaram (decoration). Specifically, Lord Srinivasa is described in terms of a master artisan. In this context, Daya Devi functions as His paint brush. The picture that is painted by Daya Devi is that of the arrival of Acharyas such as Svami Bhashyakarar, Svami Alavandar, and Svami Nathamuni. Out of sheer humility and respect for purvacharyas, Svami Desikan refrains from including himself in the glorification of



the Acharya paramparai emanating from Daya Devi. However, as far as we are concerned it is most appropriate to include Svami Desikan alongside his venerable

purvacharyas, with utmost respect and gratitude. Upon beholding the picture, the first question that arises is: “What is the inherent message conveyed by the picture?” The underlying message upon beholding this picture drawn by the paintbrush known as Daya Devi, is that of unconditional, total surrender to the lotus feet of Lord Srinivasa. This message is beautifully conveyed by Svami Desikan in this verse. The salutation “tvadu daya tUlikAbhiramunA vR^iShashaila juShA” has the import “Oh Daya Devi! Lord Srinivasa has taken root at the Venkatam hill out of an intense desire to redeem errant baddha jivans on this earth.” The tribute “amunA vR^iShashaila juShA” reflects the fact that Lord Srinivasa is the one that engages in the sport of creating the entire universe. The tribute “sthira chara shilpinaiva parikalpita chitra dhiyaH” captures the fact that Lord Srinivasa, who is a master artisan engages in the task of creating the entire universe replete with animate and inanimate objects.

In keeping with the Taittiriya Upanishad glorification “yato vacho nivartante aprApya manasA saH”, the glory of the Lord is so vast and immeasurable that it cannot be captured by words. The mind cannot comprehend His uncountably infinite auspicious qualities. The Taittiriya Upanishad further declares “yato vA imAni bhUtAni jAyante yena jAtAni jIvanti yatprayantyaabhisaMvishanti tadvijij~nAsasva tadbrahmeti” to highlight the fact that Brahman needs to be understood as the one who creates the universe, engages in its sustenance, and finally holds the universe in its subtle state during praLayam or deluge which destroys the entire universe. From this it needs to be understood that it is Lord Narayana alone that is responsible for the creation of the universe. A commonly held perception is that the four-faced (Chaturmukha) Brahma is responsible for creation of the universe. This needs to be understood in the context of Lord Narayana being the genesis of Brahma. Furthermore, by way of anupravesham (entering the Atma) of Brahma, and inducing him to undertake the task of creation, Lord Narayana is instrumental for the creation of the entire universe. A comprehensive discussion of this subject can be found in the SriBhashyam, where Svami Bhashyakarar examines the Upanishadic statement pertaining to the creation of the universe and posits the question whether Lord Narayana is the direct cause (pratyakSha kAraNam) or indirect cause (parampara kAraNam) for the universe and through convincing arguments based on pramANams (valid sources of knowledge) establishes that Lord Narayana is the direct cause for the creation of the universe. The tribute from this verse “amunA vR^iShashaila juShA sthira chara shilpinaiva” reflects the fact that when an artisan creates a picture containing animate and inanimate objects, it must be a realistic rendition. In other words, if



an ocean is depicted in a picture, the massive waves of the ocean lashing the shores must come through clearly almost like a 3-D instantiation. In the context of this verse, the task of creation is a sport engaged in by Lord Srinivasa using a paint brush (tUlika). The YadhavAbhyudayam tribute “krIDA tUlikaya svasminkR^ipArUShitayA svayam ekovishvamidaM citraM vibhuH shrImAnajJanat” reflects the fact that the entire act of creation of the universe is a sport for Lord Narayana engaged in by using a paint-brush. Unlike the krIDa tUlika used by Lord Narayana for creating the entire universe, the creation of Acharyas such as Svami Bhashyakarar and Svami Alavandar, came about on account of Lord Srinivasa’s Divine paint-brush, Daya Devi. The common paint-brush used by Lord Narayana when engaged in the task of creation of the universe must be capable of depicting fixed (inanimate) objects and moving

(animate) objects in the manner of the ocean whose fixed nature is reflected through its vast expanse and depth while moving objects are reflected through the creation and dissipation of the waves therein. Lord Srinivasa out of His intense desire to grace the nitya sUris in SrivaikuNTham (fixed objects) and baddha jivans (objects that come and go) arrived at the Venkatam hill on His own accord. This is reflective of Sri TiuppAnAzhvar’s AmalanAtipirAn salutation “mantipAivaDavEnkaTamAmalai vAnavarkal canti ceyya ninRAn”. This is also evidenced in Svami Desikan’s Rahasyatrayasaram tribute “ViNNavaraum maNNavarum virumbum verpu”. This Srinivasa, who is never separated from Sri, engages in the act of creation of the universe. Thus, Thayar too is an integral part in the act of creation. The krIDA tUlikai in this context is one which takes into account the puNyasa and pApas of each jivan, the order in which these karmas need to be endured to arrive at the task of creation, which gives specific forms and shapes to

each being. The paint brush known as Daya Devi reflects the innermost intent of Lord Srinivasa's mind, namely redeeming errant baddha jivans, who are caught up in a seemingly interminable cycle of births and deaths, with no hope of redemption. Therefore, this paint brush is an **udaya tUlika**. It is the tUlika exuding the Daya of Lord Srinivasa. The use of bahuvachanam (**tUlikAbhiH**) to describe the Daya Devi paint brush of Lord Srinivasa is intended to capture the fact that the paint brush never ceases painting until the artisan is satisfied. The inner meaning of this tribute is that the waves of Daya Devi continue to crest until Lord Srinivasa is satisfied.

The tribute "**sUryA candramasau dhAta yathAa pUrvaM akalpayat**" (Rig Veda 10-190) reflects the fact that Lord Narayana engages in the task of srushti after praLayam and creates Surya, Chandra and others in the manner that has been pre-determined and looks identical to how they were before the onset of praLayam. They also perform their assigned functions (Sun rising in the East and setting in the West, while the Moon appears at night and sets at the arrival of dawn) identical to that before praLayam. This act of srushti is the Lord's **kalpanam**, namely arising from His intention. In a like fashion, the kalpanam of Lord Srinivasa, on account of the Daya Devi paint brush gives rise to a "**citradhiyaH**", namely the task of redeeming **cetanas** (errant baddha jivans who are bound to samsara on account of karma accumulated since beginningless time). The "**citradhiyaH**" comes about in the form of "**yatipati yAmuna prabhR^itayaH**" that is the avataram of Svami Bhashyakarar and Svami Alavandar. When it comes to Svami Bhashyakarar, Svami Desikan expresses his reverence through the salutation "pathyassamyaminAm praNamya charaNoU tat pAda koTirayoH sambandhena samidhyamAna vibhavaN dhanyAsthadhanyAn guroH" to reflect that the fact that the truly fortunate ones are those who have sought and attained refuge at the feet of Svami Bhashyakarar. These fortunate ones shine brightly. Svami Desikan glorifies Svami Alavandar through the tribute "**bahubhirupacitam yAmunaiH prabandhaiH trAtaM samyak yatIndhraIH idamakhila tamaH karshanaM darshanaM naH**" to attest to the fact that the Srivaishnava tradition that was propounded by Svami Alavandar was expounded upon by Svami Bhashyakarar and handed down to us as a treasure. Upon beholding the pictures of Svami Bhashyakarar and Svami Alavandar arising from the Daya Devi paint brush, it conveys the message of "**jagati hitaM na nastvayi bharanyasanAdadhikam**". That is Svami Alavandar and Svami Bhashyakarar have unambiguously established that for the upliftment of the entire universe there is nothing greater than the path of unconditional, total surrender to the lotus feet of Daya Devi. This is the prelude to Svami Desikan's formal surrender to Daya Devi that is contained in the next verse. Prior to performing the Bharasamarpanam it is



**There is no better means of salvation than one's complete surrender at Your feet,
Oh Daya Devi!**

customary to salute one's Acharyas. Accordingly, Svami Desikan traverses the path laid down by his pUrvacharyas. The instruction herein for us is that we need to perform unconditional total surrender to the lotus feet of Lord Srinivasa through the grace of our Acharyas and attain the status of SaraNagatas, who behave in the manner of the Chataka bird as expounded upon in the previous verse. They discard the benefits accorded by devatantaras and resort to the Lord Srinivasa's lotus feet as their sole refuge to derive lasting bliss. Therefore, we need to exhibit eternal gratitude to Svami Desikan for revealing this esoteric truth to us. In fact, it would be sufficient to seek Svami Desikan's lotus feet as our sole refuge since his acceptance of us ensures the acceptance of us by his pUrvacharyas and hence by Daya Devi and Lord Srinivasa."

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

"This is the penultimate verse of the sixth decad, where SVami Desikan pays homage to the great expositors of the doctrine of Prapatti. Though SVami Desikan specifically mentions Svami Bhashyakarar and Svami Alavandar, while providing a general reference to other Acharyas, it must be remembered that Svami NammAzhvar played a fundamental role as the **prapanna jana santAna kUTasthar** (progenitor so to speak of the clan of Saranagatas to Lord Narayana), who proposed the unmistakable thesis that one can attain the bliss of eternal residence in Sri Vaikuntam by Prapatti alone. Furthermore, he instructed Svami Nathamuni Acharya in the holy collect (Divya Prabandham) solely for our edification. To pay homage to such great promoters of the Prapatti path, Svami Desikan weaves a lovely verse with artistic majesty. Svami Desikan declares herein "Oh Daya Devi of the Lord of Vrishadri! Look what the Lord has done for us! He is an expert artist. He used incipient Daya flow as His paint brush and carved imaginative, effective, intellectual features in great savants like Svami Bhashyakarar, and Svami Alavandar. What is the import of these intellectual manifestations having been shaped with His Design and His motivation? It is exactly this: Those great geniuses proved and proclaimed to the world at large that there is no better means of salvation than one's complete surrender at Your feet, Oh Daya Devi!"



Slokam 60

मृदु हृदये दये मृदित काम हिते महिते

धृत विबुधे बुधेषु विततात्मधुरे मधुरे ।

वृषगिरि सार्वभौम दयिते मयि ते महतीं

भवुक निधे निधेहि भवमूल हरां लहरीम् ॥ ६० ॥

mR^idu hR^idaye daye mR^idita kAma hite mahite
dhR^ita vibudhe budheShu vitatAtmadhure madhure |
vR^iShagiri sArvabhauma dayite mayi te mahatIM
bhavuka nidhe nidhehi bhavamUla harAM laharIm | |60



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

“We now elaborate on verse 60 where Svami Desikan performs his formal surrender to Daya Devi in the same manner as Svami NammaAzhvar performed Saranagati to Lord Srinivasa in the sixth decad of Tiruvaimozhi. The previous verse “tvadu daya tUlikAbhiramunA” described Lord Srinivasa as a master artisan, whose paint brush was Daya Devi. The picture emanating from Daya Devi is that of venerable Acharyas such as Svami Bhashyakarar, Svami Alavandar, and Svami Nathamuni. The underlying message conveyed by this picture is that for the upliftment of the entire universe, there is no path greater than that of unconditional total surrender to the feet of Daya Devi. Namely, Saranagati for the Daya Gunam of Lord Srinivasa is advocated in this verse. It must also be remembered that when a suitable form is assigned to the Daya Gunam, it is none other than Thayar-Mahalakshmi. Therefore, it needs to be understood here that the Saranagati advocated in verse 59 is for Thayar. The surrender cannot be accomplished without the help of an Acharya. To illustrate this fact, the previous verse glorified the contributions of Svami Bhashyakarar, Svami Alavandar, and Acharyas before them in verse 59. This sets the stage for Svami Desikan to perform his formal Saranagati to the lotus feet of Daya Devi. Adiyen is expositing on this verse on the special day of Bhishma Ekadasi. This is a Bhagyam that arises in a totally unplanned manner, much in the same fashion as it turned out when Andal

began her delivery of the Tiruppavai verses on a PourNami day in the month of margazhi described in the salutation “**matinirainta nannALAI**”. It is only the manas (pure mind) of Bhagavatas that inspired adiyen to undertake this task that is responsible for this wonderful coincidence of delivering this verse on Bhishma Ekadasi day.



Lord Srinivasa is the master artisan, whose paint brush is Daya Devi and the picture emanating from Daya Devi is that of venerable Acharyas!

Since this verse expounds on Svami Desikan’s Saranagati to Daya Devi, we shall first provide some background on Bharanyasam and then examine the import of this verse in that context. Bharanyasam is the act of submitting the Atma at the feet of Lord Narayana to ensure its protection. Until this time we have been filled with deluded thinking that the sariram (body) is the Atma (soul) or that the Atma is separate from the sariram but exists independently and performs all actions as per its will. However, this Atma does not belong to us but is undisputably the property of Lord Narayana. **cauryam** is the act of stealing. In this context, the act of stealing is that of viewing someone else’s property as one’s own—specifically, thinking of the Atma as one’s own property rather than that which belongs to Lord Narayana. For example, if one uses someone else’s wealth to satisfy one’s own

urges with total disregard to the fact that the wealth is not one's own, it is an act of stealing. In the present instance, viewing the Atma, which is the property of Lord Narayana, as one's own belonging, and furthermore putting it to inappropriate use under the deluded thinking of the Atma being independent constitutes highway robbery. The act of ordinary stealing incurs punishment that is in keeping with the severity of the offence. However, in this case the theft of the Atma is so severe, that it becomes impossible to even contemplate on the extreme punishment that is meted out for the offence. So far, this is the offence that we have egregiously committed and mistakenly believed the property of Lord Narayana to be our own and put it to inappropriate use. However, now due to the grace of the most compassionate Acharyas, we have come to realize that this Atma does not belong to us. Instead, it is the sole property of Lord Narayana, who serves as the master, controller, and supporter for the Atma. Only when one identifies an object as one's own does one engage in the activity of safeguarding the object. However, when the realization sets in that the object does not belong to them, they cease in their efforts to safeguard the object. For example, as long as one has control over wealth, they expend it carefully and make all attempts to protect it. However, when they realize that the wealth does not belong to them, and hand it over to the rightful owner, they bear no responsibility for protecting it anymore. In keeping with this doctrine, the Atma is unequivocally the property of Lord Narayana. Once, the Atma is restored to its rightful owner, it becomes His responsibility for protecting. The individual no longer needs to worry about protecting the Atma. The fruits arising from the protection of the Atma no longer belong to the individual. Instead, it is accrued by the rightful owner, Lord Narayana.

Therefore, submitting the responsibility of protection of the Atma along with the allied fruits arising from the act of protection to Lord Narayana, is the act of Bharasamarpanam. This is described by Svami Desikan in the **Nyasa Dasakam** verse: “ahaM madrakShaNa bharo madrakShaNa phalaM tathA na mama shrIpaterevetyAtmAnaM nikShipet budhaH” to denote the fact that the Atma does not belong to him nor does the responsibility of its protection or the attendant fruits arising from the action of protecting the Atma belong to him. Instead, this becomes the sole prerogative of Lord Narayana, eternally associated with Sri as His consort. In this case, since the Saranagati is being performed to Daya Devi, the responsibility of protection and the attendant fruits arising from the action of protection are dedicated to Lord Srinivasa. There are two modes of Saranagati for the process outlined in the **Nyasa Dasakam** verse. The first is **adhvAraka prapatti**. The other is **sadhvAraka prapatti**. There are two ways of attaining Lord Narayana.



ahaM madrakShaNa bhara madrakShaNa phalaM tathA na mama shrIpaterevetyAtmAnaM
nikShipet budhaH

One is through bhakti yogam while the other is through saranagati. Bhakti yogam is not suited for all due to its onerous requirements of knowledge, strength, and credentials of the practitioner. The path of Saranagati is meant for those who are unfit to adopt Bhakti yogam. Sages Vasishta and Vyasa were eligible to undertake the rigors of Bhakti yogam since they are endowed with the **svaUpa yogyatai** (fitness due to credentials) and possess the requisite knowledge and strength to adopt the arduous practices of Bhakti yogam. However, for common people like us who neither possess the required svarupa yogyatai, or the requisite knowledge and strength to undertake the prescriptions of Bhakti yogam, the only open path is that of Saranagati. Even the Bhakti yogam practitioners perform a prapatti for the purpose of successful completion of their Bhakti yoga upasana and attain moksham at the completion of Bhakti yogam. This is known as sadhvAraka prapatti, wherein the surrender becomes a necessary accessory for Bhakti Yogam. The second is adhvAraka prapatti, which is resorted to by those who are totally incapable (**akincanas**) who perform Prapatti with the sole aim of begetting moksham. In this context, the Prapanna submits a prayer to Lord Narayana, expressing his inability to conform to the prescriptions of karma yoga, jñAna yoga, and bhakti yoga. Instead, he requests Lord Narayana to stand in place of these prescriptions and seeks the same boon of moksham that results for bhakti yogam practitioners. This is also known as **svatantara prapatti**. Then comes the question of how Bhakti Yogam and Prapatti operate. In a nutshell, they confer what is sought by a supplicant. In keeping with the Bhagavadgita statement “**caturvidA bhajante mAm**” the four purushArthAs of Dharma, Artha, Kama, and Moksha can be obtained as a result of performing either Bhakti Yogam or Prapatti. Thus, it has been established that there are two paths to attaining Lord Narayana, namely, Bhakti yogam and Prapatti. Further, it has been expounded upon that the prescriptions of Bhakti yogam are quite demanding, while Saranagati is simpler. Additionally, it has been pointed out that Prapatti is necessarily performed even by the practitioner of Bhakti yogam for successful completion of the upasana of Bhakti yogam upon which moksham is obtained. Svami Desikan declares “**prapannAd anyesham na dishati mukundaH nija padam**” to reflect the fact that it is impossible to attain Lord Narayana’s feet unless one adopts either Bhakti yogam or Prapatti. Additionally, it becomes evident that Prapatti is an essential accessory for Bhakti yogam. Svami Desikan further elaborates on the greatness of Prapatti over Bhakti yogam. In the **DevanAyaka PancAshat** tribute: “**ye janmakoti bhirupArjita shuddha dharmAH teShaM bhavaccaraNa bhaktiratna bhogya tvajjivitalstridashanAyaka durlabhalstaiH AtmAnamapya kathayaH svayamAtmavantam.**”



Adiyen submits the task of protecting me to Your feet

Svami Desikan emphasizes the fact the Lord becomes the “**jIvitaIH**”, the very object of their existence. Here it may be helpful to recall Svami NammAzhvar’s Tiruvaimozhi tribute “**uNNum cOrum parukum nIrum tinnum veRRilaiyum**” to reflect the fact the Lord is the Bhogam and BhogopakaraNam for these beings. The path adopted by these mahans is outlined in the **DevanAyaka PachAshat** verse quoted above. They have taken millions of births (not a day or two) to attain this state as reflected by the tribute “**ye janmakoTibhirupArjita shuddha dharmAH**”. “Due to the anushtanams and austerities practiced over these many births, these mahans have been blessed with the bhagyam of singular Bhakti towards You, Oh Devanayaka!” declares Svami Desikan. “For these mahans, Bhakti for Your feet, Oh Devanayaka! becomes an extremely delectable

offering. You too are pleased with this act on their part.” This verse thus highlights the glory of the Bhakti yogam practitioner. In the next verse of the Devanayaka Panchasat, Svami Desikan pays tribute to those adopt the means of SaraNagati since they are incapable of the arduous demands of Bhakti yogam. This verse is: “**niShkincanatva dhaninA vibudhesha yena nyastaH sva rakshaNabharastava pAda padme nAnavidha prathita yoga visheSha dhanyAH nArhanti tasya shatakoTi tamAmshakakShyAm**”. In this verse, Svami Desikan describes his own state. However, it is in reality a reflection of our state. Svami Desikan states specifically “I have not accumulated the benefit of austerities over millions of births to develop singular Bhakti for You, Lord Devanayaka! However, I too possess great wealth - my utter lack of ability to pursue anything like the mahans described previously. Therefore, I am totally incapable of adopting the prescriptions of Karma yogam, j~nAna yogam, or Bhakti yogam as the means for attaining You - as outlined in the salutation **niShkincanatva dhaninA**. Therefore, I completely submit the task of protecting me to Your feet.” Next comes a comparison between those who have adopted the upasanam of Bhakti yogam and upon attaining sakShAtkAram

(experienced direct presence of the Lord) derived bliss and the Saranagata who is incapable of doing this but directly resorts to the Lord's feet for protection. Svami Desikan affirms that if such a comparison is undertaken, the Bhakti yogi's greatness does not equate to a part of a billion with respect to the Saranagata. This is due to the fact that Bhakti yogam is the privy of a select few capable ones, whereas the mode of Saranagati is common for all. Thus, when one who is incapable of adopting Bhakti yogam gets an urge to seek moksham and submits his appeal of total helplessness to pursue the prescriptions of Bhakti yogam, and instead places the burden of protection of his Atma at the feet of Lord Narayana, moksham is assured. This mode of Saranagati is known as svatantara Prapatti and has five important accessories known as "angas" (limbs). These angas are **anukUlasya sankalpam** (acting in a manner that is pleasing to Lord Narayana), **pratikUlasya varjanam** (avoiding everything that displeases Lord Narayana), **karpaNyam** (a state of utter helplessness), **mahAvishvAsam** (unshakable faith that Lord Narayana will protect at all times and under all circumstances), and **goptrutva varaNam** (No other recourse for refuge besides Lord Narayana). The first, **anukUlasya sankalpam** is examined in the context of Vibhishana saranagati. He had resolved to act in a way that is pleasing to Lord Rama as evidenced by his advice to Ravana in the latter's court "**pradlyatAm dAsharathAya maithill**" (Oh Ravana! Do not proceed on the path of sin. Instead restore Sita to Lord Rama). Next comes **pratikUlasya varjanam**, namely refraining from acts that incur the displeasure of Lord Narayana. In this regard the Vibhishana saranagati is again instructive when examining Vibhishana's statement "**parityaktA mayA lanka mitrANi ca dhanAni ca.**" (I have given up everything in Lanka including my family, wealth, and friends and instead sought refuge at the feet of Lord Rama.) Then follows the angam of **KarpaNyam** - a state of utter helplessness which precludes one from protecting oneself and that the jivan has no other means for this purpose except resorting to Lord Narayana. **ananyagatitvam** denotes the state of being where the jivan has no other recourse besides Lord Narayana. **Akincanyam** is the state where the jivan is totally incapable of adopting the means of Karma yogam, j~nAna yogam and Bhakti yogam. This is again illustrated in the context of Vibhishana saranagati through his confession before Lord Rama "**anujo rAvaNasya aham tena ca asmi avamAnitaH**" (I am the younger brother of Ravana. I have been insulted by him. I am incapable of protecting myself and therefore, I completely submit this burden of my protection to Lord Rama). The angam of Mahavishvasam is then examined.



nirupAdhika vAtsalyam

This is the unshakable faith exhibited by the jivan in Lord Narayana. Namely, when the burden of protection of the jivan is submitted to the feet of Lord Narayana, He will definitely protect the jivan come what may. This is illustrated through Vibhishana's appeal for Saranagati through the tribute "sarvaloka sharaNyAya rAghavAya mahAtmane" (Please inform Lord Rama, the refuge of the entire universe of the arrival of Vibhishana, who submits this appeal for protection). Lord Rama offers refuge to all seekers regardless of caste, creed, gender, affiliation, status as wealthy or poor, learned or illiterate and makes no distinction of whether the jivan belongs to animal or human species. He does so with equanimity and no discrimination whatsoever and graces all seekers desiring moksham equally. Next comes the angam of goptrutva varaNam. Vibhishana's statement of "nivedhayitumAm kShipram vibhIshaNamupastitham" becomes relevant. With all the other angas in place, if one does not submit the appeal to Lord Narayana for protection, the Saranagati becomes incomplete. Thus, a prayer for protection is required. This is reflected in the tribute "nivedhayitumAm kShipram vibhIshaNamupastitham". Thus, we summarized in a nutshell the essential aspects of Vibhishana Saranagati covered in great detail by Svami Desikan in the kalakshepa grantham Abhaya pradhAna sAram.

This sets the stage for Svami Desikan to perform his formal surrender to Daya Devi. Here, it must be noted that Daya Devi is a female due to being the consort of Lord Srinivasa. She is glorified in YatirAja Saptati salutation "nityam aj~nAta nigrahAm" namely, one in whose dictionary there is no word called nigraham (punishment). In this Daya Satakam verse, Svami Desikan performs a formal surrender to Daya Devi of such loftiness. This verse is "mR^idu hR^idaye daye mR^idita kAma hite mahite dhR^ita vibudhe budheShu vitatAtmadhure madhure vR^iShagiri sArvabhauma dayite mayi te mahatIM bhavuka nidhe nidhehi bhavamUla harAM laharIm." There are numerous sambodhanams (call out) for Daya Devi in this verse. The previous verses contain at most one sambodhanam. However, this verse is replete with usages of mR^idu hR^idaye, daye mR^idita kAma hite, mahite, dhR^ita vibudhe, budhe, vR^iShagiri sArvabhauma dayite. The salutation "mR^idu hR^idaye" is examined first. When one performs Saranagati, the person to whom Saranagati is performed should possess "sharaNya upayuktamAna gUnam" namely the qualities befitting their stature as the protector, that can offer refuge. Svami Desikan elaborates upon this concept in the Srimad Rahasyatrayasaram. Specifically, one who is offering refuge must be capable of protecting the supplicant upon receiving his appeal for protection. This

calls for a few salient qualities on the part of the protector, which entitles them to this status. These qualities are Daya, Vatsalyam, Saulabhyam, Svamitvam, Satya Sankalpam, Satya Karmatvam. Foremost among them are Daya and Vatsalyam. Vatsalyam comes to the fore in the tribute “mR^idu hR^idaye” denoting the fact that Daya Devi is endowed with an extremely kind/soft heart. Here it must be noted that even though the supplicant has committed grave sins, Daya Devi out of Her kind-hearted disposition towards them ignores their sins and instead is only focused on redeeming them for upliftment. This is the “nirupAdhika vAtsalyam” (absolute affection in the manner of a cow for its calf totally ignoring the faults). For example, a child that has committed numerous forbidden acts arrives by the side of the child’s mother. There is ample testimony to the child’s misdeeds. However, instead of punishing the child for these misdeeds, the mother has a singular focus on how to redeem this errant child. This is denoted by “nirupAdhika vAtsalyam” This mirrors the disposition of Lord Narayana towards Saranagatas. The kind/soft hearted nature of Daya Devi is highlighted in the Ramayanam tribute “mitra bhAvena samprAptam na tyajeyam kathancana doSho yadi api tasya syAt satAm etad agarhitam”. In this statement, Lord Rama declares that “even if the supplicant has numerous faults, these need to be ignored and he must be graced.” This is the import of the salutation “mR^idu hR^idaye”. Svami Desikan elaborates upon the term “mR^idu” as “sapaAdalrapi sahasA Ashrayitum shaktaH” that is even if one has sinned greatly, gracing them while being totally oblivious to these sins is the trait characterized by “mR^idu”. For example, if an individual A has committed numerous apacharams towards another individual B and then approaches the latter for some favor one fine day, it is only natural for the latter to feel “I have been grievously wronged by individual A. Now that he needs my help, he is seeking to be friendly towards me. What incentive do I have to help him?” However, instead of thinking thus, if the latter resolves “He has sought me out at least now. Let me help him to the extent possible.” This is the disposition of Mrudhu hrudayas according to Svami Desikan. One can see this come through in Sita Devi’s advice to Ravana, when he made the most inappropriate request to Her to come to his inner apartments. This is reflected in the Ramayanam salutation “mitramaupayikaM kartuM rAmaH sthAnaM parIpsatA tena maitrI bhavatu te yadi jivitumicChasi” The import of this tribute is that Lord Rama is extremely gentle and kind-hearted towards those who seek refuge in Him through the mode of Saranagati. Therefore, Sita Devi advises Ravana “if you desire your wellbeing try to exhibit a friendly disposition towards Lord Rama.” It must be noted that Ravana had sinned without limit. However, despite his grave apacharams, Sita Devi only

had his wellbeing in mind and advised him appropriately. Again, Sita Devi's Vatsalyam for Ravana comes to the fore. In this context, it must also be remembered that Lord Narayana alone exhibits "nirupAdhika vAtsalyam" (absolute and total unconditional affection in the manner of a cow for its calf) towards all supplicants. We too may possess vatsalyam. However, it would only be for our own children. Other children may not be privy to the same affection. Whereas, when it comes to Lord Narayana, He exhibits an identical disposition of unconditional affection for all His supplicants. This is a characteristic shared by Daya Devi. Next the salutation "mR^idita kAma hite mahite" is elaborated upon. The import of this tribute is that Daya Devi graces those who have conquered their desires. Everyone has desires. However, those who do not give into sensual desires but instead steer these desires for a good objective, become mrudita kAmas. Tiruvarangattu AmutanAr declares in RAmAnusa nURRantAti "KaNNanukkE Amatu kAmam aRam poruL vIDitaRkenRu" to reflect the fact that it is good to have desires. However, these desires must be exclusively for Krishna anubhavam. This denotes the state of mrudita kAma. For example, one may earn money to ensure the care and feed of one's family. Two things that becomes relevant in this instance are how much wealth can be earned and how much is sufficient? On the other hand, if one earns money with the objective of caring for needy Bhagavatas, this denotes the state of mrudita kAma hite. Even to this day there are some people who set aside a portion of their earnings to for supporting noble causes (Dharma kAryam). No matter how serious the money crunch, they will not tap into this funding to tide over the circumstance. These are the mrudita kamas glorified in the Daya Satakam tribute. The Taittiriya Upanishad declares "shrOtriyasya cAkamahatasya". This is a glorification of one, who is a BrahmaniShTa (knowledgable about Brahman and follows the sastras, without being affected by wrong desires). Namely, this describes the greatness of those who have conquered their desires instead of subjugating themselves to these desires. This is reflected in the tribute "mrudita kAma". One of such disposition is graced beyond measure by Daya Devi. This can be seen from Vibhishana's declaration "parityaktA mayA lanka mitrANi ca dhanAni ca". This highlights the fact that Vibhishana gave up all his possessions in order to come to Lord Rama denoting the fact that he had conquered his desires and was therefore a mrudita kama. Lord Rama recognized this and exuded affection for Vibhishana. There is yet another class of beings who lament "adhano ayaM dhanaM prApya mAdyannucchaiH na mAM smaret iti kAruNikaH nUnaM dhanam me bhUri nAdadAt" (Why has the Lord not blessed me with wealth? Am I not qualified? Am I not competent? I went to the same gurukulam as another wealthy one and learnt



SvAmi Desikan performs his prapatti to Tiruvenkatamudaiyan

the scriptures in the proper manner from the same preceptor as him. However, he is endowed with great wealth, while I am languishing.) This is the statement from Sudama as he reflects on why he is in poverty. Most common folk would compare themselves to wealthier folks and lament that “I was a top student, while this individual failed many times. However, today he has great wealth whereas I am struggling” However, Sudama offers a profound reason for his state of abject poverty through his statement that “If one who has not had wealth before, suddenly becomes rich, he will stop contemplating on the Lord, who made him rich. Therefore, the Lord has chosen me to remain poor out of his extreme compassion.” This Sudama is *mrudita kAma*. Lord Krishna served as “*mR^idita kAma hite*”. That is Lord Krishna acted for the wellbeing of Sudama, who was *mrudita kAma*. Lord Krishna Himself declares “*yasyAM anugrahaM icChami dhanaM tasyAM harAmyaham*” (Those who I decide to grace, I first take away their wealth. However, they need not have any regret, since My complete grace falls upon them.) Daya Devi too acts in the same manner and ensures the upliftment of “*mrudita kAma*” as described in the tribute “*mR^idita kAma hite*”. The next tribute from the Daya Satakaam verse is “*mahite*”, which denotes the fact that Daya Devi is extolled by all due to Her disposition of “*mrudita kAma hite*”. Svami NammAzhvar echoes this sentiment his *Tiruvaimozhi* tribute “*nikaril pukazhAi*”. Svami NammAzhvar performs his formal Saranagati to Lord Srinivasa in the *Tiruvaimozhi* pasuram 6.10 “*akala illEn irayum enRu alarmElmankai uraimArbA nikaril pukazhAi ulakamUnRuDayAi yennai AzhvAne nikaril amaran muni kaNankaL virumpum tiruvEnkaDattAnE pukazh onRilla aDiyEn, un aDikIzh amarntu pukuntEnE*” The *purushakAratvam* (mediatrix) of Thayar is a pre-requisite for performing Saranagati. Svami NammAzhvar’s tribute first glorifies Thayar, who is never separated from Lord Srinivasa. Next it highlights the fact that Thayar serves as the intermediary for all jivans that resort to Lord Srinivasa through *SharaNagati*. She intercedes on their behalf, conveys their appeal of utter helplessness and ensures that they secure the Lord’s grace for their upliftment. The tribute “*nikaril pukazhAi*” reflects the fact that Thayar’s glory is matchless. No one else in the universe possesses glory that is equal to or greater than that of the most compassionate Thayar. *saushIlyam* and *saualabhyam* become important attributes in this context. This is illustrated by the fact that even though He was the Supreme Brahman, Lord Krishna freely mingled with the Gopas and Gopikas, who belonged to the cowherd clan of Gokulam. This is known as “*nirantara samslesham*” that is making no distinction between Him (Lord Krishna who had the elevated stature as the Lord of the universe) and common folk like the cowherds. *saualabhyam* “*sakala manuja*

nayana viShayatAm gatvatvam” denotes easy accessibility. Only a few are privy to His glorious form in Paramapadam as described in the salutation “savyaM pAdaM prasArya shrita durita haraM dakShiNaM kuncayitvA jAnuni AdhAya savyetarAmitara bhujaM nAgabhoge nidhAya pashcAdbAhudvayena pratibhaTashamane dhArayan sha~Nkha cakre devibhUShAdi juShTo dishatu mama sadA sharma vaikuNThanAthaH”. Lord Narayana is in His serpent bed with one leg folded and another stretched and exhibits His glorious form for which the Conch and discus serve as ornaments. We have only heard about this description in verse form but not experienced the Lord in His full glory. However, the Lord out of His limitless compassion has arrived in Archa form to confer the same anubhavam for those who seek Him. This is denoted by saulabhyam. Thus, Svami Desikan uses the tribute mahite to glorify Daya Devi, who facilitated the Lord’s arrival in Archa form to grace His seekers. It may be helpful to recall the tribute “doShA bhaveyurete yadi nAma daye tvayA vinAbhUtaH” from a prior verse of the Daya Satakam to denote the fact that bereft of Daya, all other kalyaNa guNams turn out to be flaws. This is reflected in the “mahite” tribute of the present verse. Lord Srinivasa exudes compassion for all His Saranagatas. The grace of Daya Devi is such that even the hypothetical instance of Mahalakshmi Thayar Herself complaining about Saranagatas to the Lord would be over ruled in the manner of PeriyAzhvar’s Pasuram tribute “tAmaraiyAL Akilum citakuraikkumEl en aDiyAr atu ceiyAr”. Specifically, the import of this tribute is that the Lord Himself declares “My dAsabhUtas would not do any wrong”. Since this comes about due to the Daya guNam of Lord Srinivasa, She is universally hailed. In this instance Svami Desikan uses the tribute mahite to glorify Daya Devi. Next comes the tribute “dhR^ita vibudhe budhe” budhe denotes learned ones (vidvans). vibudhe denotes the foremost among the learned ones. The tribute in this context is meant to highlight the role of Daya Devi with respect to Vidvans. vibudhe here denotes those vidvans blessed with a clear understanding of the svarUpam of Prapatti. Those who realize their inability to pursue the prescriptions of Bhakti yogam, those who are helpless (akinchanas), while at the same time being anxious to gain moksham at the end of the current birth and not prepared to wait an eternity for gaining this benefit are referenced in the context of vibudha. Daya Devi makes it Her priority to come to the rescue of vibudhas. vibudha can also mean Devas. Daya Devi could be legitimately viewed as one who ensures protection of the Devas. However, in this instance since the focus is on Saranagati, the vibudha reference is intended solely to describe the mahans who have resorted to the mode of Prapatti. Next the tribute “budheShu vitatAt madhure madhure” is examined.



mangalAnAM ca mangalam

Here, the glorification of budhe is meant to denote Acharyas. Here the glorification for Daya Devi, who chooses learned ones (budhe/Acharyas) to intercede on behalf of the jivan and formally submit the appeal for protection on their behalf. The task performed by Daya Devi is assigned to Acharyas. The eulogy “**vitatAt madhure madhure**” is the act of Daya Devi performing anupravesham (incarnating) as an Acharya. The delectable task of nirUpAdhika raksha (unconditional absolute protection) of Saranagatas by Daya Devi, assigned to Acharyas is the reference here. The svarUpam, and guNams of Lord Srinivasa are also alluded to in the tribute “madhure madhure”. For example, one may feast on Sakkarai Pongal (rice and lentil cooked with ghee and jaggery) to one’s content on a given day. However, the very thought of the Sakkarai Pongal the next day and following day causes one to salivate at the mouth. In the month of Margazhi, Pongal is the staple diet. As the month commences, everyone looks forward to Pongal prasadam with great enthusiasm. However, over the course of the next few days, due to the repetitive nature of the Prasadam, enthusiasm wanes. Precisely to restore this enthusiasam, Sakkarai Pongal offering is made on the days of nAyakanAi and kUDARai vellum pasurams, followed by Thayir Saadam (yoghurt rice). This makes the offerings “madhure madhure”. In a like manner, mere contemplation of the svarUpam and guNams of the Lord are in the manner of “madhure madhure” (unceasingly delectable). This is captured in the salutation “**kathayantashca mAM nityaM tuShyanti ramanti ca**” (those who glorify the Lord take delight in the task and enjoy it immensely). This is true both for one who expounds on the glory of Lord Srinivasa as well as the listeners. The mere mention of the Lord’s guNams and svarUpam brings forth great joy to both the expositor as well as the listener. The divya mangala vigraham of Lord Srinivasa is also fit for glorification as “madhure madhure”. The salutation “**tAsAmavirabhUt shauriH smayamAnamukhAmbujaH pItAmbaradharaH sragvI sAkShAt manmatha manmathaH**” becomes relevant here. The Gopikas of Gokulam are longing for a darsanam of Lord Krishna. While they are seeking Him thus, He graces them with a darsanam in a flash. The smiling face of Lord Krishna, adorned with the Pitambaram (yellow robe) makes Him appear as the manmatha for manmatha himself! He is glorified as “**adharaM madhuraM vadanaM madhuram**” (His lips are sweet as is His speech). The tribute “**madhurAdipatherakhilaM madhuram**” denotes the fact that everything associated with the Lord of Madhura (Krishna) is sweet. Lord Ranganatha arrives at the Paramapada Vasal in Srirangam adorned with vajrAngi. It seems as though this alankaram is tailor-made for Lord Ranganatha alone. The delight experienced in a direct sevai of this utsavam is matchless. Thanks to technology, these days one can

get a glimpse of this sevai on one's smart phones and partake of the anubhavam. The same is true of the vajrAngi sevai for Lord Varadaraja at Kanchipuram. A mere recollection of this divine experience fills the mind with great joy. When Lord Krishna resolved to kill Bhishma on His own when He perceived Arjuna to be ineffective in His fight with Bhishma, and advanced with Chakram in hand, Bhishma welcomed Him with the tribute “**ehi ehi pullAkSha padma netra**” (Oh Lotus eyed one, please come and rid me of this bodily existence! It will be my bhagyam to beget death at Your hands). The divyamangala vigraham of Lord Krishna in the battlefield exuded matchless beauty worthy of the description “madhure madhure”. Svami Madhurakavi Azhvar glorifies Svami NammAzhvar in the opening verse of **KaNNinun SiRuthAmbu** as “**KaNNinun ciRuthAmbinAl kaTTuNna paNNiya perumAyan enappanil naNNI tenkurukUr nambi enRakkAl aNNikkum amutUrum ennAvukke**” (The very mention of Svami NammAzhvAr coats my tongue with the life giving elixir of amrutam). Thus, there can be nothing sweeter than the Daya of Lord Srinivasa. Therefore, Svami Desikan uses the tribute “madhure madhure” to describe Daya Devi in this verse. The next tribute of this verse “**vR^iShagiri sArvabhauma dayite**” pins down Daya Devi as the object of the “madhure madhure” glorification. (The emperor who has taken root at Vrushagiri [Lord Srinivasa] is extremely fond of Daya Devi, who is glorified through the “madhure madhure” tribute). Here the sambodhanam is for Daya Devi who is glorified thus. She is further described as “**bhAvuka nidhe**” (the one who presides over everything auspicious). Lord Narayana is glorified in the **ViShNu sahasranAmam** as “**mangalAnAM ca mangalam**”. Daya Devi rules over this Lord Narayana! Thus Daya Devi becomes the cause of auspiciousness in everything auspicious. The usage “**SriH**” is employed to describe everything auspicious. Since it has been established that Daya Devi is no different from Thayar glorified as Sri, She becomes responsible for auspiciousness in everything auspicious. The elaborate glorification of Daya Devi through the numerous sambodhanams sets the stage for Svami Desikan's formal surrender “**bhavamUla harAM laharIm**”. It is in the manner of coaxing and cajoling a little child to extract a favor. **lahari** denotes the waves arising from the torrential flow of Daya Devi. Earlier verses have undertaken a comparison of the Daya flow with that of the puNya nadis (sacred rivers) Sarasvati, Ganga, and Yamuna and established that the Daya flow is superior to all of them. Here, Svami Desikan desires that the Daya flow be directed towards him as evidenced in the eulogy “**bhavuka nidhe nidhehi**”. The benefit arising from the Daya flow being thus directed is described in the salutation “**bhavamUla harAM laharIm**”. That is the Daya flow destroys at the root all sins. All karma is thus destroyed. This is possible

only for Daya Devi and no one else. This is the formal surrender of Svami Desikan to the feet of Daya Devi. In a like manner may all of us who listen to the exposition of this verse become privy to the grace of Daya Devi and beget the blessing of paripUrNa Brahma anubhavam. It is our customary practice to begin each upanyasam with a tribute for Svami Desikan. For the upanyasam pertaining to this slokam, we began with the recitation of a verse from the **prArthana aShTakam**, a stotram composed by Svami Kumara Varadachariar (the son of Svami Desikan) “j~nAnabhaktyAdi satsampat pradAyinyAnukampayA syAdasAviti vIkShasva vedAntAcAryavarya mAm” (Here, the request is for Svami Desikan to grace him.



May Your (Swami Desikan's) compassionate eye-glances fall upon us!

“Your (Swami Desikan's) compassionate eye-glances must fall upon me. These eye-glances confer the boons of true knowledge about Lord Narayana and the Atma. These eye-glances aid in the growth of Bhakti towards Lord Narayana and Acharyas. This also confers **sat-sampat**, namely untainted pure wealth.” In this

context, it is helpful to note that all other forms of wealth are **asat sampat** - that which is prone to contamination due to the source of the wealth. However, the jñAna and Bhakti conferred by Svami Desikan's compassionate eye-glances are absolutely blemishless and untainted. Therefore, this denotes sat-sampat. The concluding part of this tribute requests that Svami Desikan out of his limitless compassion cast his eye-glances on Svami Kumara Varachariar so that even he (Swamy Kumara Varadachariar) is blessed with growth of jñAna and Bhakti.) We too need to submit a similar appeal to Svami Desikan for growth of knowledge about Lord Narayana, growth of Bhakti towards Lord Narayana, and Acharyas, as well as for fructification of knowledge of Atma svarUpam. Furthermore, we need to request Svami Desikan for the benefit of blemishless (niraparAdheShu) kaimkaryam for Lord Narayana and His Bhagavatas and thus conclude this upanyasam with smaraNam of Daya Devi in these thoughts."

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

"Oh Daya Devi! You are far too soft and tender hearted. You help sustain the learned seers who have the correct perception; also the Devas, who have been charged with great responsibilities for the maintenance of the universe. You are interested in the wellbeing of, and the attainment of auspices of those discerning beings who have forsaken all desires, lust, and ambition. You invested learned men, spiritual preceptors and Acharya Purushas with the holy duty and responsibility of offering spiritual achievement, Bhara-Samarpanam, to countless common folk. You are dearest to the heart, close to the chest of Lord Srinivasa, the master of twin universes - Leela Vibhuti and Nitya Vibhuti. You do His bidding. You commend the right people to Him; You shower Your grace on doubting dull heads and reform them. Thereby You fulfill the Lord's plan for His Saranagatas. You are the storehouse of all auspices, which become realizable to the common folk due to Your grace, when they surrender to You. You are a sweet personage; heartening, enjoyable even in mind by contemplation of all the good You render. Not only are the gifts You render sweet but Your very personage is sweet and honey-like for mere contemplation. You are loved and respected by all Your beneficiaries, not to speak of Your Master, Lord Srinivasa. Indeed, He adores You most among all of His possessions, since You bring Him His real reputation! I now submit my plea. You ought to take pity on me; cause a torrential flow of Your flood on me, so that the deep roots that bind me securely to this mundane earthy region are cut asunder and I will be enabled to be at the Lord's feet, which is the only world, the only area of activity, and my only interest, to which I will be single mindedly devoted, not knowing anything else in the Universe! "