

SvAmi NigamAnta MahAdeSikan's
Dayaa Satakam

(SlokaH 11 – 20)



Translated into English by

Ammangi Thandalam Muralidhar Rangaswamy

A humble samarpanam to AcAryAs on the grand occasion of

SATAMANA MAHOTSAVAM

for

HH SrImad PaRavAkkOTTai PeriyANDavan

SrI GopAladeSika MahAdeSikan

(Sarvari samvatsara Panguni-Rohini)

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 ||

SlokaM 11

अनुचर शक्त्यादि गुणां अग्रेसर बोध विरचितालोकाम् ।

स्वाधीन वृषगिरीशां स्वयं प्रभूतां प्रमाणयामि दयाम् ॥ ११ ॥

anucara shaktyAdi guNaaM agresara bodha virachitAlokAm |

svAdhIna vR^iShagiriShAM svayaM prabhUtAM pramANayAmi dayAm ||11



The anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin is quoted first. "Tribute to Daya commences directly now. Again the question is Daya is a gunam. It cannot exist in isolation and necessarily has to be associated with someone in order to be meaningful. In this instance the Daya gunam is associated with Lord Srinivasa. The one with who the gunam is associated is known as guni. In this instance guni is Lord Srinivasa. Therefore, it is only natural to ask why the gunam is glorified and the guni is left out. This can be answered through the statement, that without the Daya gunam the guni is devoid of fame. Therefore, due to its centrality to the guni, the Daya gunam is glorified. If so, Lord Srinivasa is endowed with innumerable kalyana gunams. Why is Daya gunam glorified to the exclusion of these other kalyana gunams? This SlokaM addresses all of these questions. This decad is set to Arya meter. Daya is saluted specifically in this verse as the raja mahishi - consort of the king- not a mere king - but She is the empress, who in an instant rushes to the aid of Her suffering children (errant baddha jivans) to provide relief. The word Daya itself denotes compassion. Since this is the case, She cannot bear the sight of her children suffering. Therefore, She instantly springs forth to remove their suffering. How does Daya Devi accomplish this? She spurns all the royal paraphernalia and vehicles befitting her status. Instead, She proceeds on bare foot to see firsthand who amongst her children are suffering. Since she occupies the stature of being the Empress of kalyana gunams, all other kalyana gunams automatically follow her enquiring of her "what can I do?" **agresara bodha viracitA lokAm** is the salutation that comes next. As She sets out to help her suffering children, there is darkness everywhere. Now, the kalyana gunam of jnanam functions as the lamp that illuminates the path and proceeds ahead of Daya Devi. This reveals to Daya Devi the status of every being in the universe and their suffering. **svAdhIna vruShagiriShAm svayam prabhUtAm pramANayAmi dayAm** is the salutation that follows.



As Daya Devi sets out to help her suffering children, there is darkness everywhere. Now, the kalyana gunam of jnanam functions as the lamp that illuminates the path and proceeds ahead of Her.

Is She capable of removing the sorrowful plight of these suffering jlvans? No doubt jnanam precedes her and reveals the plight of these jlvans. The other gunams such as balam, aisvarya, shakti, tejas et al. offer their support to her by way of asking “how can I help?”. However, are they not all controlled by Lord Srinivasa? Therefore, it appears that only He has the authority to command them and get them to execute his will. How would it then be possible for Daya Devi to accomplish her mission? Svami Desikan answers this beautifully by noting that the Lord himself functions at the command of Daya Devi. Therefore, all His kalyana gunams are subservient to her. In a household, if the yajamanan is obedient to his wife, no permission from him is required. All executive decisions are made by the BhArya. Daya Devi functions in this manner and therefore, is able to easily remove the sufferings of her children. This aspect is glorified in the Gunaratna kosam of Sri Parashara Bhattar as:

shriyai samastacidacidvidhAnavyasanaM hareH

angIkAribhirAlokaiH sArthayantyai kR^itonjaliH

Salutations to Sri! Emperuman with great effort engages in shrushti. Then He looks at Thayar, who with her approving eye-glances endorses the work of the Lord. It is important to note here that the act of Shrushti is hence a function performed jointly by the Lord and Thayar. Therefore, when the Lord himself is subject to Thayar’s command, does She need his permission to rescue her suffering children? Therefore, She is svadhIna in this regard. Svami Desikan performs a formal saranagati to Daya Devi using this as pramanam (**pramANayAmi dayAm**). Let alone Daya Devi, if one has the recommendation of Svami Desikan, that automatically ensures the torrential flow of Daya Devi. Therefore, it is sufficient if one is a receptacle to the grace of Svami Desikan.”

Next we quote from the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin “When Daya Devi walks along to enquire about problems of deserving people, she majestically walks as a venerable lady - an independent queen; she is led by a servant, namely bodha (jnAna). She is followed by a retinue of female attendants, such as shakti. Daya Devi wishes to ameliorate the condition of devotees. She chooses to walk so that she can be in close contact with common folk. She is portrayed as a quality of Venkatesa. Nevertheless, She is an independent queen so to say. She indeed keeps the Lord Srinivasa at her influence, at her beck and call! She is under nobody’s influence. It is such a personage, whom I trust, surrender unto and hold aloft as an authority to obey.



The Lord himself is subject to Thayar's command!

1. The path showing attendant is male. He is called **bodha**. The accompanying retinue is led by a female named **shakti**. We may remember that the Lord is characterized by a set of six qualities, namely, Jnana, Sakthi, Bala, Virya, Aisvarya, and Tejas. The significant metaphorical presentation needs to be observed.

2. Daya is the queen of Bhagavad-gunas! To Svami Desikan, this queen has dominance over the Lord so to say. The Lord will act according to Daya Devi's wish.

I surrender to her, Svami Desikan asserts. The word **pramANayAmi** has rich import. I swear by Her. She is my sole guide. I will abide by Her. She guides me in every step."



Sloka 12

अपि निखिल लोक सुचरित मुष्टिंघय दुरितमूर्च्छना जुष्टम् ।

संजीवयतु दये मां अञ्जन गिरिनाथ रञ्जनी भवती ॥ १२ ॥

api nikhila loka sucharita muShTindhaya durita mUrchChanA juShTam |
sa~njlvayatu daye mAm a~njana girinAtha ra~njanI bhavatl || 12



The anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin is quoted first



“Svami Desikan salutes Daya Devi again. In the previous verse, he glorified Daya Devi as the foremost kalyana gunam of the Lord and performs a formal surrender to her. In response, Daya Devi seems to question Svami Desikan “Svami, you have performed Saranagati to me. What use is this?” Svami Desikan is quite astounded by this query and responds “It is **parama prayojanam** – for, I come seeking refuge in you to obtain the grace of Lord Srinivasa, who is subject to Your command.” Daya Devi suggests to Svami “How can I possibly intercede on your behalf with the Lord. The sin pile that you have brought is enormous.” In common terms, if a child expends a small amount of money from parents’ earnings without permission to purchase a chocolate or so, such an offense is easily forgiven. However, if a large sum of money is inappropriately squandered by the child without parental consent, how is it possible for

the mother of the child to conceal this from the child’s father and appease his

anger? It must be mentioned here that Svami Desikan's conduct is beyond reproach. However, out of his extreme compassion for suffering jivans, he takes on the role of one such and approaches Daya Devi on their behalf. Daya Devi continues her dialog with Svami and asks "Given the enormity of the magnitude of the crimes committed, how can I possibly be expected to intervene on your behalf with Lord Srinivasa and shield you from his wrath?" Svami Desikan accepts this and responds "Indeed Daya Devi, the sins are so great - **api nikhila lokasucharita muShTim daya durita mUrchChanAjuShTam** - my sins are not trivial. I have sinned in anger, in my calm state, I have sinned knowingly, I have sinned unknowingly. In this manner, I have accumulated numerous sins."

How could one possibly accrue sins when one is calm? For instance, one may decide to sit down. During that act, unknowingly an insect or two may be killed. This is very much a sin. When calm if one partakes of food that is forbidden, that too is a sin. In a like manner numerous sins are accrued. In anger the sins committed are graver. **kruddhodhanyA guRonapi** - in anger one may not hesitate to commit Acharya apacharam. Out of sheer frustration a third category of sins can be accrued. For example, an individual may perform kaimkaryams such as Tirumanjanam and the like to Perumal for a mandalam to obtain success in exams. However, if the exam results go awry, frustration sets in and the resulting anger can cause the individual to commit grave sins due to utterances such as "the Lord has no mercy-**kaNNE theriyilE**". Another instance where sins can be accrued is laukikas seeking to perform a vaidika karyam await the arrival of the Vaidikas, who may be delayed for good reason. Unable to tolerate the delay the laukika begins berating the Vaidika. This constitutes an apacharam. Cutting a fruit or vegetable on the cutting board can inadvertently sever a hidden insect into two halves. This too is a sin. In a like manner, there are numerous sins that are committed knowingly or unknowingly. These are the vast extent of sins.

Additionally, we may categorize people as good or bad on the basis of the wealth they have accrued or the knowledge they have gained. However, that is not the basis for the categorization. It is the underlying qualities such as Daya or Vatsalyam of the individual that cause this. When seen in this light, a bad person may have good qualities and a good person may have bad qualities. Therefore, everyone is a combination of good and bad traits. Even one, who is derided as a bad person universally, will have an iota of compassion. Then what becomes the basis for declaring someone to be good and another to be bad? It is to be understood that the predominance of good traits causes one to be declared to be good, while a predominance of bad traits causes one to be characterized as bad. For example,

one may be compassionate and inclined to do charity. However, prior to giving away wealth in charity, he abuses the recipient, which causes the recipient to think “Is it worth accepting this gift after such harshness? Therefore, I am better off not taking this at all.” Therefore, even though the giver was charitably inclined and had a disposition to give wealth, his anger masked this innate goodness. The anger stands out. Here Svami Desikan instructs us that only the good quality needs to be taken into account and the anger must be ignored. This should be the basis of determination of a good person otherwise. Sri Kuresar notes in his **Vaikuntha Sthavam** tribute:

yad brahmakalpaniyutAnubhave(a)pyanAshyaM
 tat kilbiShaM srujati janturiha kshaNArdhe |
 evaM sadA sakalajanmasu sAparAdhaM
 kshAmyasyaho! tadabhisandhivirAmamAtrAt

Each one has a unique gift of intelligence. I too have one! What is it? Asks the Lord. Sri Kuresar states all sins that we commit we necessarily have to endure their consequences. For example, Tirumangai Azhwar lists the punishment for one lusting after the wife of another in his Pasuram. The errant individual is consigned to hell, where he is forced to embrace a red-hot metal replica of the lady he had sought. In a similar vein there are specific penalties prescribed for specific sins. Sri Kuresar remarks “However, my sin-pile is enormous, which requires undergoing penalties for several crore years of Brahma (one year of human life=1 day in the life of devas. Several fold such units of deva lives constitute a day in the life of Chaturmukha Brahma). My intelligence lies in getting a mechanism to destroy this enormous sin-pile in an instant through Your grace.” It must be noted here that the Lord is no doubt possessing **nirhetuka krupa**. However, since **vaishamya dosham** should not accrue, He is looking for an excuse to wipe out this enormous sin pile. If one submits an appeal with folded hands in Anjali mudra “I have no energy left to commit additional sins” the most compassionate Lord is moved by this appeal and in an instant destroys the enormous sin-pile. Therefore, while characterizing someone as good or bad one must critically examine oneself to see the instances where good acts have been performed and where sins have been committed. This is a comparison undertaken by Svami Desikan. Prior to this let us present the anubhavam of Svami Alavandar from verse 23 of **Stotra Ratnam**:

na ninditaM karma tadasti loke
 sahasrasho yanna mayA vyadhAyi |

sohaM vipAkAvasare mukunda

krandAmi saMpratyagatistavAgre | |

“Today I stand before you pretending to be a good child. However, I cry out thinking of myself until this moment. I have committed all the forbidden acts-**nindita karma**- a thousand times I have committed these offenses. Due to **yAdruchika puNyam**, I have secured your grace and have been able to come before you. Knowing that I have no other refuge, Oh Mukunda! You must heed my appeal and protect me.” It must be understood here that neither Svami Alavandar nor Sri Kuresar have committed those grave sins. However, their appeal is submitted on behalf of commonly encountered erring jivans. Svami Desikan while treading the path of the great masters before him, unmistakably leaves behind a mark of uniqueness. In this manner Svami Desikan answers the question of Daya Devi “**nikhila loka sucharita muShTim daya durita mUrchChanAjuShTam** - My sin pile is such that it can swallow like achamanam water the ocean of good performed by all the worlds, just as Agastya Rishi consumed the ocean waters for achamanam.” Punyam and Papam are like credit and debit balance. Say, if one performs a few good deeds but then commits grave offenses, the credit balance is offset and debit balance increases in the manner of **adharmah dharma nAshanaH dharmeNapAmapanudati** declares the Upanishad/Vedam. Sins can be destroyed by performance of extremely good deeds. However if the enormity of the sins is so great, it can easily nullify the good arising from Dharma karyas. Amongst sins, one must be careful about Brahmavit apacharams. This apacharam is capable of nullifying the results of all accumulated punya karmas. The Sastras go to great extents to provide injunctions forbidding apacharams towards those who have performed Veda adhyayanam or those who have studied Vedanta scriptures. There was a great Acharya known as Navalpakkam Svami (**Nrusimharya Tatacharya Svamin**) who lived in Kanchipuram. One of his dearest sishyas, **Ayya Devanathacharya Svamin** lived in NAlvalpakkam itself. If we prostrate before these mahans one could satisfy the craving of prostrating before Svami Desikan’s vibhava avataram more than 750 years ago. Their anushtanam was exactly in the same manner of Svami Desikan. They performed daily Bhagavad aradhanam through a life of Uncha Vrutthi. Jnana, Anushtanam and Vairagyam are the salient traits of an Acharya. Their jnAnam, anushtanam, and vairagyam were matchless. During the time of Navalpakkam Svami, who was in Kanchipuram, Ayya Devanathacharya Svamin was rendering kalakshepams in Navalpakkam and thus had sishyas of his own. If some of them went to Kanchipuram to prostrate at the feet of Navalpakkam Svami, he would very kindly enquire “How is your Acharya?” to which the sishyas would reply “adiyen!

tirumEni pAnga endaruLirkkEr (He is keeping well)” At that moment, NAvAlpakkam Svami would instruct them “Listen to this carefully. On no account should you incur any apacharam towards your Acharya. He has led such a blemish-free life that even the slightest apacharam towards him would result in a mountainous sin-pile for you. Therefore, be careful” This instruction exemplifies the fact that if one incurs apacharam towards a Brahmavit, it will wipe out all the accumulated punyam in one’s life. Now returning to Svami Desikan’s reply to Daya Devi of “nikhila loka sucharitam”. Svami Desikan states that the sins he has committed are of such magnitude that they can wipe out the entire ocean of punya karma accumulated by all the worlds like a handful of water. “Having sinned thus, I am in an unconscious state.” This is akin to a healthy person losing his health on account of blood cancer rendering them in a comatose state. The comatose state is such that one becomes impervious to one’s own actions as well as those of others. The comatose state of one who is affected by sins of such magnitude is similar in that they do not know their own svarUpam, nor are they aware of Bhagavan’s svarUpam, and are ignorant of the means to reach Bhagavan. This is known as mUrcha dashai. This is my state declares Svami Desikan. Daya Devi addresses Svami and states “You have confessed about your sins, their magnitude and the resulting impact on you in mUrcha dashai. How can I possibly argue on your behalf with Lord Srinivasa?” Here is where we must appreciate the answer of Svami Desikan through the beautiful usage of “api”, namely despite my sins being of such enormity, You can redeem me oh Daya Devi! This is because You are my Mother - let alone me, you are the Mother of the entire Universe! When the child is in a murchai state can a mother sit by idly watching? Will the mother say let him suffer the consequences of his sins? Or will she start looking for remedies in terms of which doctor should I take the child for treatment? May be if I take the child to a hospital the child can be revived from this state, would be the thought process of the mother. Therefore, you need to get me the divine medicine by taking me to the right doctor “sanjIvayatu” or “sanjIvayati” are two prayogams employed in this context. The former is a request for protection, while the latter is a declaration that Daya Devi unfailingly protects one in this comatose state. Daya Devi relents and asks Svami “How should I help?” Svami Desikan beautifully answers this as “please get me the appropriate medicine for this comatose state just as an ailing person is relieved from his ill with the administration of medicine” Daya Devi asks “Where is this medicine?” Svami Desikan answers “It is nearby right here at the Tiruvenkatam Hill” Daya Devi asks “What is the medicine?” Svami Desikan skillfully refers to the salutation “aushadam jagataH setuH (One who is the medicine for the entire universe) and vaidhyo

nArAyaNo hariH (He is the medicine as well as the doctor for all ailments.)” Setu snanam is considered to be the panacea, while Lord Narayana is the doctor. In this instance, Setu is also a glorification of the Lord. This emphasizes the point that the Lord is the means as well as the end. Svami Desikan states here to Daya Devi “Please get us this medicine known as Srinivasa, who is the means as well as the end and rid us of this **mrutha praya** state.” It is instructive to recall the Ramayana episode where Indrajit employs the Brahmastram, which renders Rama, Lakshmana, and the entire vanara army unconscious. Vibhishana arrives at that moment and enquires from a weak Jambavan as to what happened. Jambavan instructs Vibhishana to see if Hanuman is well. “**tasmin jlvati vlretu**” is the salutation from Valmiki Ramayanam quoted here. The instruction to Vibhishana is that “do not worry about how many members of our army are dead and how many are alive? If Hanuman is alive all of us can survive” The related Ramayanam salutation is “**Hanumat kinchita prANe hatamapi Ahatam balam**”. If Hanuman is alive, even though we may be close to being dead, we have the strength of one that is alive. If Hanuman is dead, even though we may be alive we are as good as dead instructs Jambavan. This aptly mirrors the state of an errant jlvana-mUrcha dashai. Here it may be noted that merely employing **jlvayatu** would be sufficient to stay alive. Why does Svami Desikan employ the tribute **sanjlvayatu**? The former is like putting a patient in a comatose state on life support through a ventilator, whereas the latter is a complete revival restoring the patient to the original healthy state. Daya Devi responds to Svami’s request. “You ask me to perform this gargantuan task. Is it possible for me to do this?” Svami Desikan answers this through the tribute “**anjanagirinAtharanjanI bhavathi** - here anjana is like an eye ointment. The Lord himself, who is the doctor derives pleasure from You Oh Daya Devi! There is nothing that He cannot cure. He is completely under your command.





The Lord derives pleasure from Sri Daya Devi and is completely under Her command!

It is common to recite the prayer *sharIre jarjharIbhUte vyAdhi graste kaLebare auShadaM jAhnavi toyaM valdyo nArAyaNo hariH* - It is no ordinary medicine. It is the water from the Ganga River. The doctor treating this illness is none other than Lord Narayana. In this instance, the doctor, Lord Srinivasa derives delight from Daya Devi. He is completely subject to Her command. Therefore, there is no medicine that You cannot get. The prescribing doctor is entirely under Your command. Therefore, this task is not impossible for You. Therefore, please take pity on my

helpless state and make efforts to redeem me. In the second verse of Sri Bhashyam, Svami Bhashyakarar declares: pArAshAarya vAchassudhAM upanishat dugdhAbdhi madyoddhrtAM samsArAgni vidlpana vyapagata prANAtma sanjlvInlm - EmperumAnAr's Srisuktis are capable of reviving one from the throes of death. In a like manner, Svami Desikan's Sri Suktis too provide the same benefit. He has specifically submitted the appeal on our behalf to Daya Devi clearly outlining our state. The inner meaning is that once the individual has decided to perform Saranagati to Lord Srinivasa, Daya Devi will undoubtedly ensure that the compassionate eye-glances of the Lord will fall upon the individual bestowing untold benefits. Daya Devi looks on in astonishment at Svami Desikan upon hearing this tribute. Daya Devi is thinking to herself-is it even possible to perform this demanding task that Svami has submitted to me? Svami Desikan in a trice discerns this intent of Daya Devi and presents his reply in the next verse."

Next we present the anubhavam of Sri U.Ve. Shaili Patrachariar Svamin "The sum total of punya of all people in the universe - (imagine how mammoth *its size would be*) would be devoured, in a gulp by what I would designate as my total sin, as the ocean was gulped in a handful by Agastya. I am such a heinous sinner, prolific, almost in a state of stupor as if by the toxicity of my sinful acts. Who can help me? Where is the herbal relief that Hanuman brought to revive Rama and Lakshmana after they were bound by the BrahmAstra? Yes Oh Daya Devi! You are indeed the agent that revives. You are adored by the Lord of Anjanagiri. Please help me recover; rejuvenate me; You are the sanjlvI to me."

1. We have potential to commit great sins. We fall down unconscious. We have a hope in the Lord's Daya if we appeal to her and move her in our favor.
2. The words employed by Svami Desikan are reminiscent of Ramayana verses and the invocatory verses of Sri Bhashyam."



Sloka 13

भगवति दये भवत्या वृषगिरि नाथे समाप्लुते तुङ्गे ।

अप्रतिघ मज्जनानां हस्तालम्बो मदागसां मृग्यः ॥ १३ ॥

bhagavati daye bhavatyA vR^iShagiri nAthe samAplute tu~Nge |
apratigha majjanAnAM hastAlambo madAgasAM mR^igyaH | |13



We quote first the anubhavam of Sri U.Ve. Valayapettai Ramachar Svamin “At the conclusion of the previous verse, Daya Devi for a moment is astonished by the imploring appeal of Svami Desikan and even thinks if it is possible for her to accomplish this gargantuan task requested of her. Svami Desikan, who discerns this in a masterly fashion, responds in this verse that nothing is impossible for Daya Devi. She can easily fulfill this request. All of us seek aniShTa nivrutti and iShTa prApti, while offering our prayers. aniShTa nivrutti comes first and then iShTa prApti follows. For example, one may be suffering from illness. In addition, they may have desires for getting wealth, constructing a home and the like. However, when they submit a prayer, the first instinct is to ask for relief from illness. The other desires follow later. In this instance relief from illness is the aniShTa nivrutti, while fulfillment of the other desires denotes iShTa prApti. In the context of Svami Desikan’s appeal to Daya Devi he is in lock step with this process in that he first seeks aniShTa nivrutti in the form of destruction of his sins and then subsequently seeks the grace of Daya Devi and Lord Srinivasa for Nitya kaimkaryam. The issue at hand is Daya Devi’s rhetorical question of whether she is capable of providing aniShTa nivrutti. Svami Desikan emphatically answers this through the statement “Oh Daya Devi you alone are capable of granting aniShTa nivrutti and none else”, as reflected in the tribute bhagavati daye. Lord Srinivasa is addressed as Bhagavan. In this context, Svami Desikan employs a usage referring to Bhagavan to address Daya Devi. Oh Daya Devi-you who are equal to the Lord in all respects-your flow is no ordinary flow. It is a tsunami that sweeps away everything in its wake. This includes the hill of Tiruvenkatam as well as the. Lord Srinivasa standing on top of the Tiruvenkatam hill. What else is required? Your torrential Daya flow is able to have Lord Srinivasa immersed and bound by you. Therefore, is it impossible for you to rescue me? Let there be no doubt that you can easily do this.



The torrential Daya flow is able to have Lord Srinivasa immersed and bound by Sri Daya Devi.

PeriyAzhvar enjoys the vaibhavam of Lord Srinivasa in the **Senniyongu pasurams**. These set of 10 verses are rendered during Brahmotsavam. The relevant verse is

emmanA! en kula daivamE!
ennuDai nAyakanE!
nin uLEnAy peRRa nanmai
ivvulakinil Ar peruvAr?
namman pOIE vIzhttamukkum
nATTil uLLa pAvam ellAm
summenAdE kaiviTTODi
tUrukaL pAyndanavE.

There are 3 viseshams in the manner of addressing the Lord-emmanA! en kula daivamE! ennuDai nAyakanE! Normally a single distinguishing trait is sufficient for praise. However, here the Azhvar uses 3 viseshams.

- 1) **emmanA** - denotes one who is like my Mother in the manner of exhibiting unconditional love and compassion! He who is the emperor that corrects errant subjects in the manner of *rAjA shAstA durAtmanA*.
- 2) **en kula daivam** - it must be remembered in the context of the TirupallANDu salutation *ezhAtkAlum pazhippinOm nAknaI* - we from numerous births belong to your feet - *kuDikuDiyATceykinROM* is other TirupallANDu declaration of importance here to denote that forthcoming generations in his line belong to the feet of Lord Srinivasa in the manner of the declaration *Sri Srinivasa kuladaivatam na:* - Srinivasa eternally associated with Sri is our family deity.
- 3) **ennuDai nAyakanE** - you are the one that protects us. You are the one that knows what is good for us. The responsibility of protecting us lies entirely with You Oh Srinivasa! Whatever you do is in our best interests.

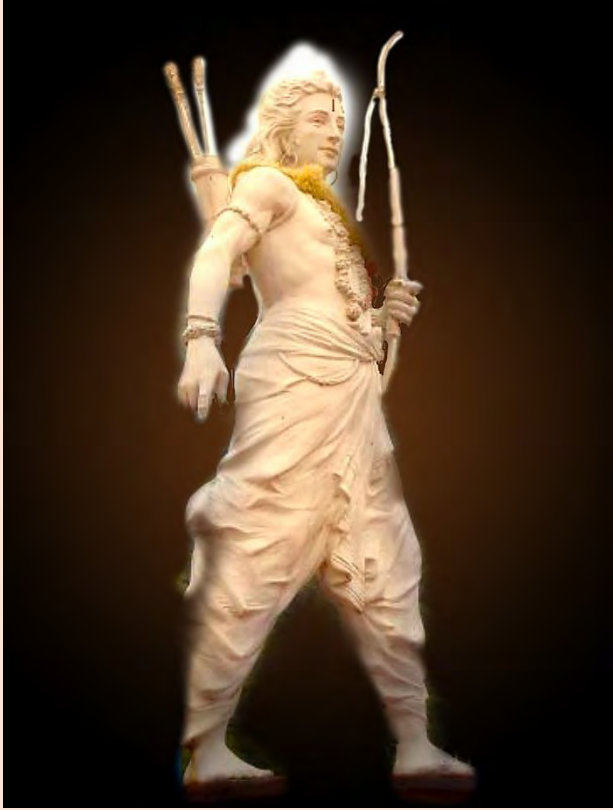
The key messages from these three tributes are as follows:

- 1) **emmanA** - This denotes the deha-Atma bhAvam
- 2) **en kula daivam** - This denotes that we are the sole property of Lord Srinivasa
- 3) **ennuDai nAyakanE** - We have no **svAtantryam** - independence and are entirely reliant upon the Lord for protection.

The Azhvar declares “I have received a great bhagyam!” This is reflected in the tribute **nin uLEnAy peRRa nanmai ivvulaginil Ar peruvAr namman pOIE**, namely “You maintain a list of people that belong to you. In this process You have included me in this list. This is my biggest bhagyam. Can there be a greater blessing than this? Who else in this universe is the recipient of such a great blessing?” In reply to this the Lord enquires “How is that your name appears in this list? You have sinned greatly.” The Azhvar replies “My master! The moment, I became the recipient of Your grace all my sins were destroyed like mere trifles in the manner of rats seeking hiding places when confronted by a cat.” This is reflected in the tribute **vlzhttamukkum nATTil uLLa pAvam ellAm summenAdE kaiviTTODi tUrukaL pAyndanavE**. Now so much for the description of the Lord’s glory. Returning to Daya Devi, she possesses the skill and strength to submerge the Lord. Therefore, is there anything impossible for You? Absolutely not declares Svami Desikan in the tribute **vR^iShagirinAthe samAplutE tunge**. In verse 58 of Stotraratnam Svami Alavandar exclaims:

“**dayAsindho bandho niravadhikavAtsalyajaladhe
tavasmAram smAram guNagaNamitlcChAmi gatabhIH**”

Despite the numerous sins I have committed the moment I seek refuge in the Lord’s feet all fears are destroyed. How so? The Lord is an ocean of mercy. You are the father, mother, and companion for all beings in the universe. **niravadhika vAtsalya jaladhe** - Your compassion for these beings like a mother is such that it is immeasurable. You serve as the ocean of such compassion- **tavasmAram smAram guNagaNamitlcChAmi gatabhIH** - contemplating on your numerous gunams rids me of the mountain-like sin pile that I have accumulated from beginning-less time. Svami Desikan in his elaboration of this slokam declares that the Lord has the capacity to destroy in a trice the sins of those engaged in enjoyment of his kalyana gunams. Such is the prowess of Lord Srinivasa. However, since he is completely under your control, what to speak of performing Saranagati to You, oh Daya Devi? Is there anything at all that is impossible? Therefore even though my sin-pile is sufficient to render me in **mUrcha dashai**, you are effortlessly able to destroy this (**api nikhila lokasucharita muShTim daya durita mUrchChanAjuShTam** tribute from the previous verse needs to be remembered again in this context.). **apratigha majjanAnAM madAgasAM mR^igyaH hastAlambo** - the tsunami known as Srinivasa Daya sweeps away everything in its wake including my enormous sin-pile. It is important to note the anubhavam of Svami Desikan through the usage **hastAlambo** - namely the sin-pile looks for something that provides a helping hand to cling on.



However, so ruthless is the Daya-flow that there is absolutely no support to cling to for the sin-pile. No matter where the sin-pile turns, it only encounters Daya Devi! Svami Desikan's anubhavam here is inspired by the Ramayanam instance where upon the death of Indrajit, Ravana overcome by sorrow, unleashed his fiercest horde of demons to employ maya warfare and inflict great casualty on the Vanara army. The Vanaras appealed to Rama for help and in response Lord Rama went to work with his bow from which an unending stream of arrows emerged. This shattered the Maya tactics of the rakshasas and provided instant relief to the Vanaras. Maharishi Valmiki

describes the scenario of the unending flow of arrows from Lord Rama's bow giving the appearance of beholding Rama no matter where one turned in the battlefield. In a like manner, Svami Desikan uses the analogy for Daya Devi in the context of ruthlessly destroying the sin-pile of the errant jlvans.

The inner meaning is that Lord Srinivasa is the adjudicator for the results of punyam and papam. However, since he is swept away by the tsunami of Daya Devi, there is no one to adjudicate the results of punyam and papam! Therefore, there is no stopping of Daya Devi. Thus, if Daya Devi's grace is secured nothing more is necessary. In response Daya Devi counters "Oh Svami you glorify me as Daya, which is after all a quality. This is present nearly universally in everyone - even the worst of beings have a sliver of compassion in their hearts. That being the case even devatAntaras have Daya. Why do you come to me (Srinivasa Daya) ignoring all of them? What is so special about Srinivasa Daya?" Svami Desikan provides a masterly answer to this query in the next verse through the salutation:

kR^ipaNajanakalpalatikAm kR^itAparadhasya niShkriyAmAdhyAM
vR^iShagirinAtha daye tvAm vidhanti samsAratAriNIm vibudhAH

The sambhodhanam here is vR^iShagirinAtha daye - not anyone's daya but specifically Srinivasa Daya is greater than the Daya of all other Divya Desa

PerumAls. Previously it was seen that the purpose of offering prayers to EmperumAn is for aniShTa nivrutti (destruction of sins) and iShTa prApti (fulfillment of desires). It was established that Daya Devi is capable of aniShTa nivrutti. Now Svami Desikan turns to iShTa prApti. Who is capable of fulfilling his desire? For this purpose it must be borne in mind that his desire as a paramAikantin is that of eternal kaimkaryam to the Divine Couple - recall the tribute **apavarga trivargayoH prasUtim** from a prior verse for Daya Devi. Therefore, You alone Daya Devi are capable of fulfilling my desire. Hence, do not think you can get away from my appeal so easily. We need to bear in mind that the phalans conferred by the daya of devatAntaras is **alpam** (trivial) and **asthiram** (transient). Moreover, the phalan they grant is also limited and specific. For example, **arogyam bhAskarAt icChet ShriyamicChed hutAsanAt** - Surya grants health, while Agni grants wealth. In a like manner if one seeks jnanam it is recommended to worship Siva. Moksham is granted by Janardhana. Daya Devi having Srinivasa under her control is able to grant Moksham. Let us set this aside for a moment. Surya can confer health alone but not wealth or jnanam. Similarly, Agni can confer wealth but not health or jnanam. Similarly, Siva can grant jnanam only but not health or wealth or for that matter moksham. However, Perumal is able to confer Moksham as well as all the rest! There is nothing that is beyond Him. Therefore, these other deities can only confer **ekalka phalan**, whereas Perumal is capable of granting **sarva phalan**. Since the capacity of these other deities is limited and specific, I need to approach each one of them for that specific phalan. However, Perumal grants everything in the manner of a one-stop shopping convenience. Therefore, I submit to You Oh Daya Devi, the appeal for my desire! There are many more reasons for not going to other devatas, which shall be elaborated upon in the next verse. In conclusion, aniShTa nivrutti and iShTa prApti are both attained as a result of surrender to the Feet of Daya Devi!"

We now present the summary of Sri U.Ve. Shaili Patrachariar Svamin's anubhavam. "Oh Goddess Daya Devi! You are a veritable flood of torrential force and devastation - so visualized figuratively- in which the tallest, topmost personage, Lord Srinivasa, too will be totally immersed! What to speak of my sins? Without a murmur or grumbling, they will all be lost in the flood! They cannot at all catch at a straw or hold, so as to survive and escape! They will be sunk without any resistance.

Indeed, the anger - a hot feeling - provoked by my sins, even in the Lord would be effaced in the deluge-flood.

A prop or hold to which a sin can cling and survive has only to be searched; it would not be available!

1. The whole presentation is poetic. The important theme is that the flood of Daya can drown all sins of mine. My hope for survival as a sentient lies in the Lord's Daya quality.
2. The pure literary implication is that one's sins can be simply dissolved and decimated in the Lord's Daya quality.
3. As a praise poem, this is relevant and interesting. As an ethical thesis it cannot be sustained due to the implication "Do whatever you like. No qualities of right and wrong would be needed. There is Daya quality that will eat away all, as a deluge flood would carry away all materials small or big." On the surface of it, the verse can surely sustain a construction of such concepts. However, to get a clearer picture, this will be addressed in more detail in verse 20.
4. A warning here will not be out of place. The thrust of this verse is the vastness of Srinivasa-Daya. It will immerse all sins; why doubt this when it immerses Lord Srinivasa himself. An intelligent sentient can become complacent under the guise of "I can commit and accumulate sins; Daya Devi will obliterate all of them. When it is a question of complete immersion, and, thereby, elimination, where is the difference between an atomic material and the Meru Mountain (see Svami Alavandar's tribute in verse 8 of Stotraratnam).

All our essays on philosophy get dissolved in the thesis. Why? When will such a Daya flood be a real occurrence? To whom will the Daya flow as a torrent? Why should Daya flow for Guha, Sugriva, Vibhishana, and Ravana alike? Would it be rational to assume such a uniform flood? Answers to some of these questions will be found in the elaboration of verse 65.



Sloka 14

कृपण जन कल्प लतिकां कृतापराधस्य निष्क्रियामाद्याम् ।

वृषगिरि नाथ दये त्वां विदन्ति संसाररतारिणी विबुधाः ॥ १४ ॥

kR^ipaNā jana kalpa latikAM kR^itAparAdhasya niShkriyAm AdhyAm |
vR^iShagiri nAtha daye tvAM vidanti saMsAra tAriNIM vibudhAH || 14



We first present the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin “Svami Desikan commences this verse with the tribute vR^iShagirinAtha daye. This is in response to Daya Devi’s question “Everyone has an element of compassion (Daya) inherently. That being the case, what is so special about Srinivasa Daya?” Svami Desikan answers this quite eloquently as “Oh Daya Devi! What you say is absolutely true. Other deities like Brahma, Rudra, and Indra too have compassion. However, the fruits that they can grant are trivial and transient. Whereas the fruits that you grant oh Daya Devi are aparimitham! They cannot be measured! Therefore, I salute You! There is an important difference between Lord Srinivasa and other devathas. The vedam declares:

“vasmevavikrINAvahaishamUrjagamshatakrateau dehimedadhAmite time
tate niharavinnimeharAninihAran niharAmite”

All devatas have a contract, which makes everything transactional. In other words, each devata declares “if you give me something I shall give you something in return.” Specifically, offerings of havirbhAgam in yajnam for various devatas are accepted and in return they confer benefits upon the performer of the yajnam. Therefore, they expect something from us before conferring something in return. Hence, Svami Desikan asks, what is the point in submitting to the daya of these devatas? Consequently, he commences his tribute of vR^iShagirinAtha daye. Next when examined from the standpoint of forgiveness, any errors on the part of the seeker are not forgiven easily by other devatas. In fact, they believe in meting out punishment for errors committed by the seeker. Therefore, they do not possess the quality of forgiveness and protecting the seeker. Thus, it is pointless in seeking their protection. Therefore, their Daya is not of use to Svami Desikan and his adiyars. The fourth point against seeking the Daya of other devatas is due to the fact that these devatas are incapable of protecting themselves. When they face

troubles, they seek refuge in Perumal to obtain a panacea for their difficulties. How then can they offer protection to others? Hence Srinivasa Daya which protects all is superior. This is affirmed by Svami NammAzhvar in the pasuram:

pEsa ninRa sivanukkum piraMan thanakkum
piRaikkum nAyakan avanE
kapAlanan mOkkatthuk
kaNDu koNmIn
thEsa mAmathiL sUzhnthazhakAya
thirukkurukUr athanUL
Ican pAl Or avam paRaithal
ennAvathilingiyarkkE | |

Can anyone find fault with EmperumAn? He is the Chief of Devas like Brahma, Rudra, and others. He is their master and controller. He protects them all. This is what needs to be known. He was the one who graced Sivan with the kapala mukthi. Knowing this fact, Svami Desikan asserts that the only one fit to be saluted is Srinivasa Daya. In the **AmalanAthipirAn** prabandham, ThiruppAnAzhvar declares **thuNDavenpirayan thuyar thIrthavan anjiraiya vaNDuvAzh pozhil suzh aranga nagar meyyavappan**. Sivan, who could not rid himself of sin was graced by Lord Narayana to get rid of his sin. Therefore, Svami Desikan resolves, why approach for protection those who are incapable of protecting themselves? Hence, he glorifies vR^iShagirinAtha daye. Next the usage of tvAm is examined. In this context, it needs to be understood as “you” or better yet “You alone”. What is it that Daya Devi confers? Svami Desikan answers this through the tribute **kR^ipaNajana kalpalatikAM kR^itAparAdhasya niShkriyAm AdhyAm | vR^iShagiri nAtha daye tvAM vidanti saMsAra tAriNIM vibudhAH | |**

There are 3 important tasks performed by Daya Devi. First, **kR^ipaNajana kalpalatikAm**, next **kR^itAparAdhasya niShkriyA** and finally, **samsAra tAriNI**. These are the visheshaNams alluded to tvAm (Daya Devi) in this verse. These are examined further. Svami Desikan here alludes to the state of ordinary beings, which is in the form of **kR^ipaNajana** - one that is incapable of doing anything, utterly helpless - deeply mired in the torrential waters of samsara sagara struggling to reach the other bank being tossed hither and tither looking for a supporting hand using which one can emerge from these waters. Under these circumstances, Daya Devi verily serves as the branch of the Karpaka tree.



The wish fulfilling tree – Kalpalatika

Kalpalatikai is capable of fulfilling all wishes. She is quite anxious to rescue these suffering jivans struggling in the samsaric waters. Next the **udAra** nature of Daya Devi is examined. **vaLLal** is the term used to describe her generous nature. Svami Desikan uses a salutation in Yadhava Abhyudhayam - **apunaH prArthanIyasya prArthitAdhika dhAyinaH arthinaH prathame tasya caramAn paryapUrayan**. This salutation describes the qualities of the Maharaja Yadu, who belonged to Yaduvamsam. If somebody asked something of him he would ensure that the seeker never again encountered the need to ask again. Not only that, one who is the first beneficiary of his generosity would have so much in their possession that they can offer subsequent seekers anything they need by saying “You need not go to Yadu Maharaja. I can take care of your need”. In this instance Daya Devi is the wish-fulfilling tree, that grants everything and more that is sought from her. The kalpalatikai grants all wishes but does not destroy one’s sins. If these sins are not destroyed, the consequences have to necessarily be endured according the Vedam declaration “**nA bhuktam kshiyate karma kalpa-koTi-shaitairapi**” What then can be done is a natural question that arises? In this instance, Daya Devi destroys these sins as a mere trifle as reflected in the **kR^itAparAdhasya niShkriyAm AdhyAm**. The

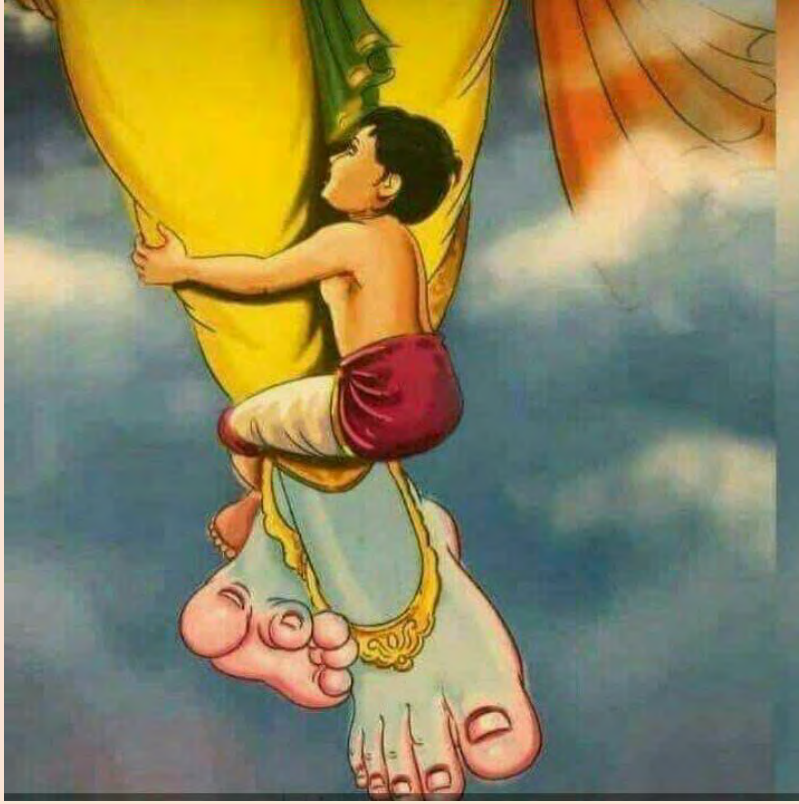
errant baddha jivans have committed numerous offenses, on account of **manas** (mind), **vAk** (speech), and **kAya** (body). Therefore, as far as Emperuman is concerned these folks have incurred **apacAram**. How then to rid them of these sins? It is through **niShkriyai**, namely the **dharma kAryam** by means of which the sins are wiped out. Upanishad waxes eloquent in this regard through the mantram **dharmovishvasya jagataH pratiShThA loke dharmiShTha prajA upasarpanti dharmeNa pApamapanudati**. The first part of this mantram deals with the fact that it is Dharma that sustains this world. The next part glorifies those engaged in the performance of Dharma Karyams - they are ones that are sought after. The final part of this mantram states that performance of Dharma kAryas destroys sins. Therefore, to destroy the sins in keeping with this declaration Dharma Karyams needs to be undertaken. What are these? These are **dAnam** (giving away in charity), **tirtha snAnam** (bathing in holy waters at sacred places), **homam**, **japam**, **upavAsam**. The sastrams prescribe elaborate kramams for undertaking these acts such as **kritram**, **cAndrAyanam**, which require fasting (upavAsam) and **prAjapatyam**. If one is unable to conform to the required austerities, large sums of money need to be gifted to compensate for the inability to follow the demands of rigor. Some others demand fasting for days on end, while some others allow only for the consumption of milk for the duration of the performance of the Dharma karyam. Only when such rigor is followed can the sins be wiped out. This is the sastraic prescription of **niShkriyai**, which nullifies the **pApam**. Here Daya Devi functions as the epitome of **niShkriyai** and rids the baddha jivan of their sins. In the Abheeti sthavam Svami Desikan glorifies this through the salutation “**yadikvacana niShkR^itir bhavati sApi doShAvilA**” - There is no Dharma kAryam by means of which our sins can be wiped out. When undertaking such a Dharma Karyam lapses arise for which **prayaschittham** is necessary. This leads to further lapses for which further **prayaschittham** becomes necessary, leading to an endless cycle. Here is where Daya Devi comes to the rescue by ensuring successful completion of the **niShkriyai**. For those who are incapable of performing the **niShkriyai**, as long as they cling to the feet of Daya Devi, She ensures a destruction of their sins by serving as the **niShkriyai** on their behalf- **kR^itAparAdhasya niShkriyAm AdhyAm**. There is another important point to be noted in the context of **kR^itAparAdhasya**. This is inspired by the Valmiki Ramayanam salutation “**kR^ita aparAdhasya hi te na anyat pashyAmi aham kShamam | antareNa anjalim baddhvA lakShmaNasya prasAdanAt**” Upon the killing of Vali and installing Sugriva on the throne, Lord Rama along with Lakshmana resided in the Malyavan mountains for the duration of the rainy season fully expecting Sugriva to help with the search for Sri Sitadevi. However, even after the

rains ceased, Sugriva showed no signs of helping Lord Rama. Beholding the Lord's anguish, Lakshmana quite angrily declared that he would go to Kishkinda and remind Sugriva of his promise to help in the search for Sitadevi. Seeing the enraged Lakshmana caused Sugriva to tremble with fear at a loss for words. At this juncture, Hanuman advised Sugriva how to behave through this slokam. The meaning is that "You have erred. In this state there is no other way to save yourself. Fold your hands in Anjali mudra raised over your head and seek forgiveness from Lakshmana. I do not know of any other way", declared Hanuman. Here it must be noted that Sugriva incurred Bhagavad apacharam by not coming to help Lord Rama in a timely manner. However, forgiveness for this apacharam is being requested from Sri Lakshmana. How could this be appropriate? Here is where it must be noted that if one incurs Bhagavad apacharam, forgiveness can always be sought from a devout BhAgavata. Forgiveness from Bhagavan will be assured. This is the sukshma artham embedded in Hanuman's advice. In an analogous manner Daya Devi is ready to wipe out all the sins that one has committed. As akinchanas (one who is incapable to doing anything including niShkriyal on one's own) surrendering to her Lotus feet assures us of the anugraham of Lord Srinivasa. Next the focus is on **samsAratAriNIm**. The step-by-step progression arising from Svami Desikan's careful choice of words must be noted here. First Svami Desikan alludes to Daya Devi as **kR^ipaNajana kalpa latikAm**. Next he points her role as **kR^itAparAdhasya niShkriyAm**. Finally, he arrives at the reference to **samsara tAriNim**.



samsAra tAriNIM – Sri Padmavati Thayar Theppotsavam, Thiruchanur

Here, it must be remembered all blessings for earthly existence are conferred by Daya Devi. However, these are trivial and transient. On the other hand, the bliss of eternal kaimkaryam to the Divine Couple is the ultimate boon and is permanent. This too can be attained only by the grace of Daya Devi. Daya Devi confers this realization on the suffering jivan through her grace. Next, obtaining this ultimate boon is not easy due the fact that many obstacles have to be overcome in the process - mainly destruction of the sin-pile accumulated over several eons. Only when the sin-pile is destroyed does it become possible to obtain this ultimate boon of Nithya kaimkaryam for the Divine Couple. Daya Devi functions as the destroyer of this sin-pile as evidenced by the salutation **AdhyA niShkriya**. She enables the crossing of SamsAra. Thayar is saluted as **vimukti phaladhAyini** - one who grants the boon of moksham. Here it must be understood that Srinivasa Daya in the form of Mahalakshmi Thayar destroys one's sins and grants the bliss of moksham. Therefore, Srinivasa Daya alone becomes worthy of worship and not the Daya of any other deity. This is Svami Desikan's conclusive answer to the rhetorical question raised by Daya Devi in the previous verse. Daya Devi is delighted with this comprehensive reply by Svami Desikan. However, she persists further (in order to



bring out Svami Desikan's genius in his singular worship of Daya Devi) and enquires "The Lord has innumerable auspicious qualities as espoused by your Acharyan Svami Bhasyakarar through the salutation **asankheya kalyANa mahodadhi**. Can you not get the boon you are seeking by glorifying any of these auspicious qualities? What is it that makes Srinivasa Daya stand out? Bhagavan himself begets the name due to the fact that he is replete with 6

guNams of **jnAna, bala, alshvarya, shakti, tejas** and **vAtsalya**. When this is the case why not glorify any of them? Why do you resort to exclusive praise of Srinivasa

Daya? Should you not pause to think about this?” Svami Desikan answers this beautifully in the next verse.

The anubhavam of Sri U.Ve. Shaili Patrachariar Svamin is quoted next “Oh Daya Devi! There is one, who is indigent, miserable, melancholy person. Like me lacking in intellect, material wealth or physical stamina; how can you expect him to embark on the elaborate ritual of prayaschitta?

You offer solace to him. You tell him not to bother about a ritual of expiation. You stand in its stead. If the indigent person surrenders unto you, you save him, save him from the strain of rituals, save him from samsara and grant him the Lord’s eternal abode, Sri Vaikuntha. This is the crux of the judgement of learned seers.

It is simplistic to conclude from verse 13 that one’s sins are automatically washed off in the Daya flood. Why so? Because there is a pre-condition to enable the Daya flow. An aspirant, an ambitious one, can imagine in his high haughtiness, that Daya flood has flowed on him to immerse. Not so. Daya Devi can come to help only when the applicant deserves. Even if he is poor, beggarly, but pious, he can resort to prapatti. That mode does not have an exacting demand. When a Prapanna humbly pleads for the Daya flood, there is no hitch. Therefore, the previous verse acquires additional meaning and appropriateness in the context of this verse.

1. This verse expounds on the fact that Daya Devi stands in place of the elaborate expiatory rites. She stands like a tender kalpaka creeper. She grants to the prapanna all that he seeks. She confers moksham too.
2. This is the considered position of venerable seers.
3. Verses 13 and 14 may superficially appear to treat sastraic prescriptions in the context of Prapatti. However, these are loaded with extensive layers of inner meanings, which cannot be adequately captured in English. One needs to read the source commentary in Sanskrit to derive multiple layers of hidden meanings through the anvaya kramam and extensive analysis. A brief synopsis of these points can be found in the summary of verse 20.



Slokam 15

वृषगिरि गृहमेधि गुणाः बोध बलैश्वर्य वीर्य शक्ति मुखाः ।

दोषा भवेयुरेते यदि नाम दये त्वया विनाभूताः ॥ १५ ॥

vR^iShagiri gR^ihamedhi guNAH bodha balaishvarya vIrya shakti mukhAH |
doShA bhaveyurete yadi nAma daye tvayA vinAbhUtAH | |15

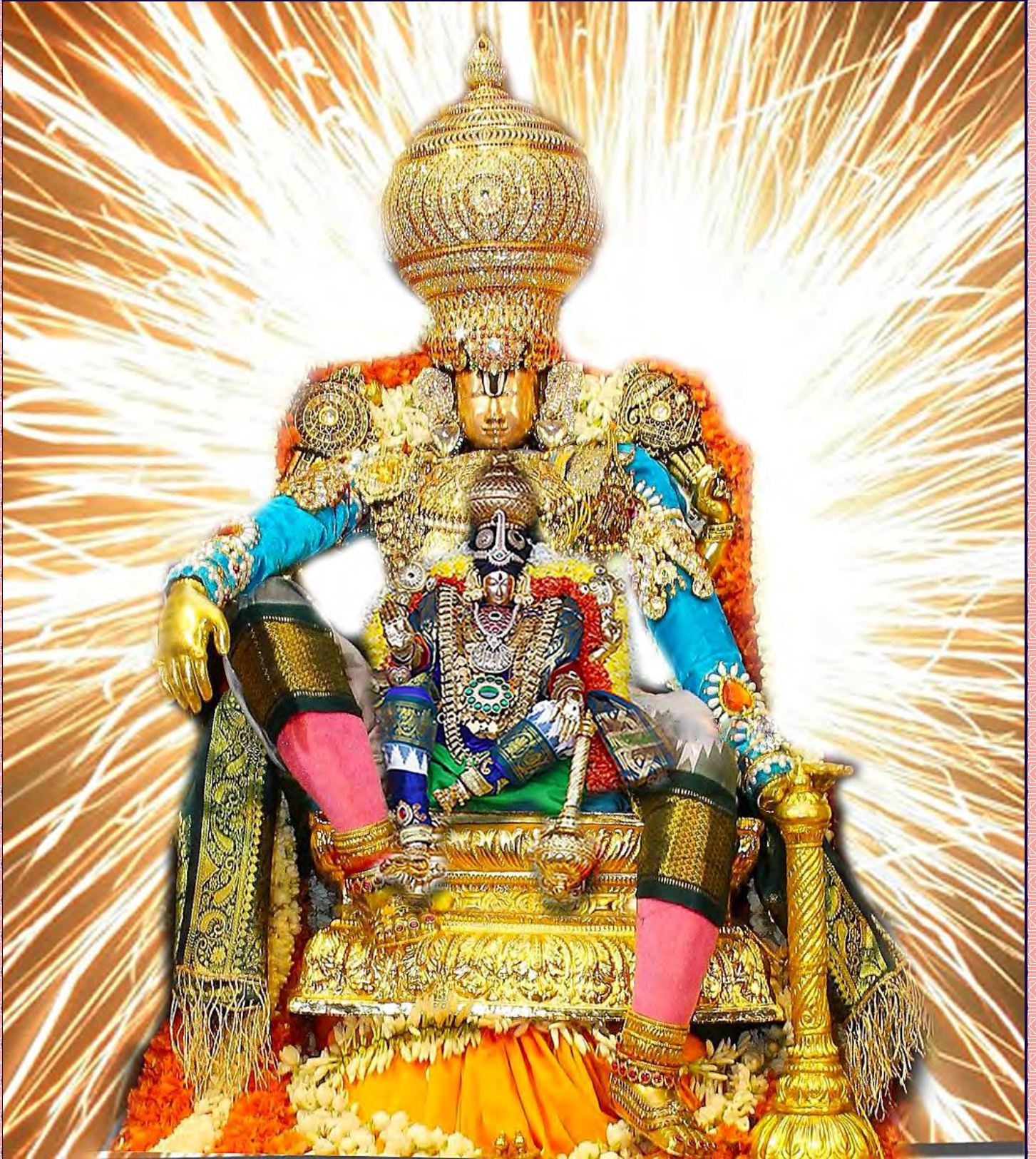


We quote the anubhavam of Sri. U.Ve. Valayapettai Ramachar Svamin first. "Svami Desikan commences his answer with an acknowledgment of the fact that Lord Srinivasa is replete with numerous auspicious qualities. The number of auspicious qualities is so many that it becomes impossible to pay a tribute to all of them. Therefore, adiyen submits to Daya Devi herself the reason for this exclusive tribute in her praise. gR^ihamedhi is the salutation employed by Svami Desikan for Lord Srinivasa in this instance to denote that He is forever associated with His consort - thayar. This refers to Lord Srinivasa as a gruhastan. Among the four asramams (Brahmacharya, Gruhastha, Vanaprasta, and Sanyasa), GruhastAsramam has an elevated role. This is an asramam replete with usefulness for others; it is the asramam meant for performing rituals like yagas; it empowers one to engage in dharma karyams along with their wife (bhAryai). Therefore, Lord Srinivasa is eulogized as a gruhastan in this instance. It must be remembered that Lord Srinivasa is sarva rakshaka dikshita (One who has sworn to protect those who surrender to him). In order to carry out this yajnam of protecting all seekers, the Lord is therefore constantly accompanied by his consort, Sri. It is helpful to recall the Mahaveera Vaibhavam salutation - namaH sItAsametAya rAmAya gR^ihamedhine - salutations to Lord Rama, who is united with Seetha as a gruhastan. Therefore, there is absolutely no wrong in referring to Lord Srinivasa as gruhamedhi. In the Dehalisa stuthi, Svami Desikan salutes the Trivikrama avataram and declares that even when incarnating as Vamana, he was never separated from Thayar due to the fact that She is eternally residing in his Vakshasthalam. However, the Lord was bound by the dharma of Brahmacharya Asramam and thus had to live the life of a celibate. bhikShochitaM prakaTayan prathamAshramaM tvam kR^iShNAjinaM yavanikaM kR^itavAn priyAyAH. It must be noted that only two asramas are entitled for bhiksha - one is the Brahmacharya asrama and the other is Sanyasa asrama. Therefore, in order to request bhiksha from Mahabali, Lord

Narayana decided to incarnate in the prathama asramam (Brahmacharya). He adorned himself with KrishNajinam (deer-skin) covering. This was intended to mask Mahalakshmi residing in His vakshasthalam by means of a screen. The latter part of the slokam **vyaktAkR^itEstava samIkShya bhujAntaretAm tvAmeva gopanagarIsha janAvidustvAm** describes the Lord's transformation as Trivikrama, at which point everyone recognized Him to be the Lord of Mahalakshmi. Therefore, He was always in gruhasta asramam.

Now Svami Desikan describes the attributes of the gruhastan, Lord Srinivasa. These auspicious qualities include jnana, bala, aisvarya, virya, and sakti. In Tamil these are denoted by **PaNbu**. If these are good qualities, they are known as **guNankaL**. If they are of a bad nature, they are called **dOsham**. Just as in English good and bad qualities are designated as famous and notorious, in Tamil the analog is guNankal and dOshankal. In this context, the attributes of jnana, bala, aisvarya, virya, and sakti et al acquire the stature of gunams only on account of association with Daya Devi. Otherwise these are verily doshams. It must be noted that jnana, bala, aisvarya, virya, sakti, and tejas, which are instrumental in conferring on Lord Srinivasa Himself the title of **ShADguNya pUrNan** or Bhagavan being described by Svami Desikan as doshams bereft of the association of Daya Devi - no small matter. The first among these six attributes is bodha or jnana, which is accordingly called out at the outset. These six qualities have attained Lord Srinivasa. These qualities of Lord Srinivasa (sarvajnatvam, bala, His limitless strength, His infinite aisvaryam, His sakti - limitless power, His extreme effulgence) are enjoyed by all. All these guNams are useful for Lord Srinivasa as He engages in the task of protecting those who have sought Him. How so? For example, the ability to understand the state of each and every being in their respective conditions correctly is jnanam. All beings in the universe are entitled to the Lord's protection. Lord Srinivasa is the rakshakan. The ability to understand the correct state, inherent nature, innate self, the present plight of each being that seeks his protection is essential for Lord Srinivasa. Not only that, He needs to be aware of the means for redeeming these suffering jlvans. Only then can Lord Srinivasa carry out His task of protecting these jlvans. This is the established norm for anyone who is capable of offering protection. For example - a person incapable of swimming being drowned by the waters of a lake and being tossed hither and tither by the waves is watched by another individual who is a master of swimming on the other bank of the lake. He is moved to help the struggling individual, but beforehand he must be aware of the essential nature of the struggling individual, the means to rescue him, also determine if the individual is pretending to struggle fully knowing that he could swim. The swimmer willing to

rescue the drowning person must also have awareness of any adverse consequences that may arise from affording protection to the suffering individual. Only after taking into account all these factors can the capable swimmer rescue the struggling individual. In a like manner, Lord Srinivasa needs to be fully aware of the svarupam, svabhavam, and shrama visheSham of struggling baddha jivans in order to rescue them from their plight. The Lord's ability to rescue suffering jivans is aided by jnanam. However, only in the presence of Daya does jnanam function as an aid to rescue the suffering jivan. In the absence of Daya, jnanam can lead to viparita (extreme) behavior. Specifically, bereft of Daya Devi, when Lord Srinivasa is angered by the sastraic violations of the suffering jivan, jnanam can reveal all the transgressions of the jivan, causing the Lord to firm up his mind to punish the errant jivan. Additionally, bereft of Daya Devi, jnanam would also reveal the specific punishment to be meted out for each transgression on the part of the jivan. Therefore, Svami Desikan concludes that in the absence of Daya Devi jnanam by itself will only result in punishment for the baddha jivan and no protection. Now if the Lord is bent on punishing the jivan as a result of jnanam bereft of Daya Devi, jnanam in its own right verily becomes a dosham rather than a gunam. Therefore, it is the association with Daya Devi alone that confers gunatvam to jnanam. Balam denotes the Lord's ability to engage in the acts of srushti, sthithi, and samharam (creation, protection, and destruction) of the universe. The Lord never tires of this activity. How does Daya Devi aid Balam in becoming a gunam while protecting a suffering jivan? Lord Srinivasa could conceivably be tired of beholding the transgressions of the suffering jivan. Or He could take the position, "Today I have rescued a handful of suffering jivans. I am exhausted and have had enough." Here is where Daya Devi steps in and ensures the Lord Srinivasa never tires of rescuing suffering jivans. Thus in association with Daya Devi, Balam becomes gunam. Next we come to aisvaryam. Lord Srinivasa is a **svatantran** (independent one) and **prabhu** (Master of the entire universe). He is one who executes His will without any stopping. **Ishvarasya bhAvaH aishvaryam** is the formal definition for aisvaryam. When it comes to the protection of suffering jivans, the Lord could demur on the basis of the fact that the errant jivan has committed innumerable transgressions. Also, a number of obstacles could arise in the process of protecting the jivan. However, Daya Devi comes to the rescue again by empowering the aisvarya gunam to aid the Lord in this process, i.e., His sworn position of unfailingly protecting those who surrender to Him. We then consider the role of viryam. Lord Srinivasa no doubt is the **upAdana kAraNam** (material cause) for the entire universe.



It is Daya Devi who empowers EmperumAn with the six qualities of jnanam, balam, aishvarya, viryam, sakti and tejas!

Not only that the Lord is also the **nimitta kAraNam** (instrumental cause). That which ensures that there are no obstacles in this process comes about on account of Daya Devi. Therefore, it is Svami Desikan's considered position that viryam too acquires gunatvam only on account of association with Daya Devi. Next comes sakti. Some people are endowed with the power of accomplishing what they set out. However, the Lord is unique in that by His mere Will, He is able to execute anything that He thinks of. **IccAmAtram prabhot sR^iShtiH**. In this instance, Sakti acquires gunathvam when it comes to the matter of protecting suffering baddha jivans only on account of association with Daya Devi. Tejas is the effulgence associated with the Lord, who can execute anything He wills without the aid of anyone. Again only on account of association with Daya Devi does Tejas attain gunatvam when it comes to protecting suffering jivans. Therefore, in the absence of Daya Devi, jnana, bala, aisvarya, virya, sakti, and tejas lose their gunatvam and are verily transformed into doshams. Lord Srinivasa is no doubt Isvaran - one who rules over all beings sentient and insentient in the universe. The main role for such a ruler is the ability to protect those He rules over. Merely meting out punishment for crimes is insufficient. In the absence of the ability to protect these beings, the Lord loses his Isvaratvam. In order to preserve his Isvaratvam, these kalyana gunams need to be in association with Daya Devi to result in the ability to protect suffering jivans. In the absence of Daya Devi, these verily become doshams as declared in the salutation **doSha bhaveyuH yadinAma daye tvayAvinA bhutAH**. It must be noted that these gunams only when they are separated from Daya Devi, become doshams. However, just like the radiance cannot be separated from the sun, these gunams can never be separated from Daya Devi. In fact, as the empress of all the kalyana gunams, Daya Devi ensures that this separation never comes about. Therefore, Svami Desikan declares that he reserves his tribute exclusively for Daya Devi! Thus far, we have examined the vaibhavam of Daya Devi. Henceforth, we shall discuss the mahopakaram rendered by Daya Devi. Among the numerous upakarams rendered by Daya Devi, pralayam too is one. One may ask the question srushti and stithi may be acts of Daya. How could pralayam be an act of Daya? The answer is contained in the next verse."

We then summarize the anubhavam of Sri. U.Ve. Shaili Patrachariar Svami "Oh Daya Devi! The Lord has infinite qualities, the more fundamental ones- delineating the designation of Bhagavan, being jnanam, bala, aisvarya, viryam, sakti, and tejas. Though depicted as gunas or virtues, they will turn out to be mere stigmas, doshas, defects, and faults, had it not been for your presence in Him!

1. The gunas acquire a virtue only by presence of Daya guNa.
2. We can easily comprehend the import of this verse. If Lord Srinivasa honors all my defects, my offences, and my predicament as a sinner, He might not take into account my circumstances. He will only decide to mete out suitable punishment. If He chooses to help me and ameliorate my penury He can. However, bereft of Daya Devi, He will not relent.
3. Therefore, we can crisply declare Daya alone confers a virtue on all His so-called virtues.
4. His qualities of jnanam, balam, sakti etc acquire a significance to us only by reason of Daya Devi. Daya Devi alone makes the Lord as a valid entity in our existence.”





padmA sahAya karuNe

Sloka 16

आसृष्टि सन्ततानाम् अपराधानां निरोधिनीं जगतः ।

पद्मा सहाय करुणे प्रतिसञ्जर केलिमाचरसि ॥ १६ ॥

AsR^iShTi santatAnAm aparAdhAnAM nirodhinIM jagataH |
padmA sahAya karuNe pratisa~njara kelimAcarasi | | 16



The anubhavam of Valayapettai Sri U.Ve.Ramachar Svamin:

The sambodhanam here is **padmA sahAya karuNe**. Lord Srinivasa is responsible for the functions of srushti (creation), sthiti (protection), and pralayam (destruction) of the universe. However, it must be remembered that it is not Perumal alone, but with the qualifier that Perumal associated with Thayar as evidenced by the tribute **padmA sahAya karuNe**. Here it specifically stated that pralayam is act of Daya. How could this be so? Why is pralayam referred to first and not in the usual order of srushti, sthiti, laya? The answer to the second question appears first. According to the Vedam “**tama AsIt tamasA gULamagre praketam**” The vedam refers to pralayam first prior to srushti. Therefore, in keeping with the path outlined by the Vedam Svami Desikan too starts with pralayam first. There is another reason for this as well. Perumal takes avatarams in five forms - Param, Vyuham, Vibhavam, Archam, and Hardam. Among the Vyuha murtis of Vasudeva, Sankarshana, Pradyumna, and Aniruddha, Vasudeva is Shadgunya paripurnan-replete with all six auspicious qualities of jnana, bala, aisvarya, virya, sakti, and tejas. Thus Vasudeva can be a reference to Para form as well as Vyuha form of the Lord. On the other hand, those that are confined exclusively to vyuha forms are Sankarshana, Pradyumna, and Aniruddha.

The first one in this sequence, Sankarshana is endowed with the qualities of jnanam and balam, which are required for pralayam (destruction). In a like manner, Pradyumna is responsible for srushti, while Aniruddha is responsible for sthiti. In keeping with the Pancharatra Shastram, Svami Desikan thus commences with the function of pralayam. Next it is important to address how pralayam is an act of Daya. Bhagavan has given sentient beings arms, legs and karanakalebaram. The

eyes are meant to behold the Lord in his glory, while the ears are meant for engaging in hearing the praise of the Lord's kalyana gunams. This needs to result in the desire to beget moksham resulting in eternal kaimkaryam for the Divine Couple. Claiming the birthright of kaimkarya samrajyam is the purpose of endowing sentient beings with the said faculties. However, when these are put to inappropriate use such as engaging in idle gossip, finding fault with others, and egregious violations of sastraic prescriptions, the Lord sees sentient beings engaged in this act, and he wishes to stop these by placing obstacles in the path of these errant jivans. Therefore, he causes pralayam. The Indriyas are meant for engaging in satvishayam and satkaryam as expounded upon by Sri Kulashekara Azhvar in the Mukunda mala verse:

jihve klrtaya keshavam muraripum ceto bhaja Sridharam
pANidvandva samarcayAcyuta kathAH shrotra dvaya tvam shruNu”

Meaning: The tongue is meant for engaging in singing the praise of Lord Kesava, while the mind must be engaged in dhyanam of Sridharam, who is the enemy of Mura, whereas the hands must be engaged in archana for Achyuta, and the ears are meant for hearing the glory of the Lord through stories. The instruction for the feet is to seek out kshetrams of the Lord.

Therefore, all Indriyams are meant for use in Bhagavat Kaimkaryam. However, instead of engaging in these acts when sentient beings resort to viparitacharanam - acts that are the exact opposite to the purpose for which the indriyas are endowed, the Lord begins to wonder how he could correct the errant jivan. In this regard it is helpful to note the following drushtantam (perspective). There could be a few kids for a parent that are quite stubborn. In fact, so stubborn to the extreme and given to performing forbidden acts. One way to calm these children is to cajole them into going to sleep. Once rested after sleep the kids forget their prior instinct and engage in good acts that please their parents. In a like manner Daya Devi causes pralayam in order to coax the errant jivans into a state of slumber, after which they awake forgetting their previous disposition and thus could potentially engage in acts that please the Divine Couple. The salutation which used in this context, *AsR^iShTi santatAnAm aparAdhAnAM nirodhinIM* is quite instructive. *aparAdhAnAM* denotes the acts of Bhagavad apacharam engaged in by the errant jivan. It must also be borne in mind these are not stray acts or two, but egregious violations engaged in from beginning-less time. The obstacle to engage in such acts is pralayam.



Maha Pralayam is an act engaged by Sri Daya Devi to reform erring jivans!

The vasanas (proclivity to engage in sinful acts) persist for a long time. For example, if one is given to stealing in order to acquire wealth, as long as the individual is not caught in the act, the tendency will be to engage in repeated acts of stealing. Even when caught in the act, the tendency is to figure out ways to not get caught in future and engage in further acts of stealing, which becomes addictive. In a like manner, the vasanas that cause errant jivans to engage in sinful acts encourage further egregious violations. To put a stop to such acts, Daya Devi causes pralayam thereby rendering these jivans incapable of engaging in forbidden acts. Here it may be questioned would it not be sufficient to merely destroy those engaged in sinful acts? Why punish the entire universe by causing pralayam? The answer to this question lies in the fact that there is nobody in the universe that has not incurred Bhagavad apacharam. Only the extent to which these apacharams have occurred varies from one individual to another. Therefore, since all of them have the tendency to engage in Bhagavad apacharams, Daya Devi causes Pralayam in an attempt to reform them. **pratisa~njara kelimAcarasi** is the salutation used to describe the act of pralayam (**pratisa~njara**) as if it were a sport (**kelimAcarasi**). Three important usages of Svami Desikan deserve to be noted in this slokam. **santatam**, **pratisa~njaram**, and **nirodham**. These arise from Natya Sastram in the context of **abhinayam**. **santatam** is the act of singing with the accompanying instruments. **nirodham** denotes the act of mesmerizing the audience with the act of dancing. **pratisa~njaram** denotes the act of the dancer taking a step backward while fully making eye contact with the audience. These three usages denote the abhinayam in the dance of Daya Devi. This act of **pratisa~njaram** (maha pralayam) is therefore a sport engaged in by Daya Devi in the form a dance as expounded upon by Svami Desikan. In the next verse Daya Devi's role in creation (srushti) and protection (sthati) will be glorified.

The anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin is summarized next.

“The creation of the universe has been going on with ever-succeeding species. The world's sins also go on. Of course, beings with discernment and discrete action leave the world upon liberation. The others go on re-cycling in birth and death. How to give a sealing? The Deluge is planned. As in the domain of home reconstruction, a home is first demolished prior to rebuilding, in a like manner deluge is the prelude to the new cycle of creation. This is due to the Daya gunam of Lord Srinivasa. Appropriately, the deluge is referred to as the lovely retreat of a dancer (Sri Daya Devi), from the dance-stage. This is captured through the salutation **pratisa~njara keli.**”

Sloka 17

अचिदविशिष्टान् प्रळये जन्तूनवलोक्य जात निर्वेदा ।

करण कळेबर योगं वितरसि वृषशैल नाथ करुणे त्वम् ॥ १७ ॥

achit avishiShTAn praLaye jantU navalokya jAta nirvedaa |

karaNa kalebara yogaM vitarasi vR^iShashaila nAtha karuNe tvam | |17



The anubhavam of Sri U.Ve. Valayapettai Ramachar Svamin is quoted first.

“Daya Devi renders upakarams to us. In this context, it was established in the previous verse that praLayam too is an upakaram for suffering jivans undertaken by Daya Devi. Specifically in the manner of calming a recalcitrant child that insists on egregiously violating the commands of parents by putting the child to sleep, Daya Devi causes praLayam, which is a forced obstruction to the acts of violation on the part of baddha jivans. In this verse the role of Daya Devi in creation (srushti). vR^iShashaila nAtha karuNe is the sambodhanam in this verse. The very address of vR^iShashaila nAtha karuNe by Svami Desikan is quite evocative in that it needs to be understood in the context of Lord Srinivasa accompanied by Daya Devi forsaking residence in Sri Vaikuntam and arriving on top of the Venkatachalam Hill to grace baddha jivans. Svami Desikan’s tribute now pertains to the role of Daya Devi who has caused a deep slumber for her errant children. However, due to praLayam their slumber is so deep that they are blissfully unaware of anything that is taking place around them. To fully appreciate the role of Daya Devi, it is important to understand the state of all beings during praLayam from a sampradayic standpoint. Here it is useful to dwell on the difference between upanyAsam and kAlakshepam. The latter is a formal study of the scripture, where every word is carefully analyzed and expounded upon. Thus, missing out on the exposition of even a single padam results in an incomplete understanding of the sastra. However, an upanyasam is unlike kalakshepam in that it would superficially touch upon the sastraic principles. Thus, if one goes to sleep in the middle of an upanyasam, upon waking up one can to some extent understand the purport without losing too much of the context. The concept of praLayam is one that is in between an upanyasam and kalakshepam. According to our Siddhantam, the jivan is eternal. It cannot be destroyed. The jivan is distinct from the ParamAtma, Lord Narayana. Just as the ParamAtma is indestructible so too is the jivan. Additionally, the jivan is endowed with

dharmabhUta jnAnam - the ability to comprehend what is happening in its surroundings. The jivan understands everything about its surroundings through dharmabhUta jnAnam. This is inherent to all jivans. dharmabhUta jnAnam is subject to **sankocha vikAsam**, namely expansion and contraction. For example, a lit lamp in an open space illuminates the surrounding. However, a lamp covered in a basket offers no such illumination. In a like manner, dharmabhUta jnAnam is subject to expansion and contraction on account of karma. All jivAtmas are endowed with the same **svarUpam** (essential nature) and the same dharmabhUta jnAnam. Why then does the expansion or contraction take place? It is on account of their **puNyam** and **pApam**. Due to this fact, some may be rich, some may be extremely intelligent, some may be endowed with extraordinary knowledge about a specific subject, while some may be endowed with extremely poor intellect. These differences arise on account of one's karma, which causes the expansion or contraction of dharmabhUta jnAnam and thus dictates their present state. This is the considered position of **Sri BhAshyakarar**. This concept has been elaborated upon in considerable detail by **Svami Desikan** in **Srimad Rahasya Trayasaram**. This concept needs to be borne in mind. Another salient point to be noted in this context is that of karma. Karma is existent from beginning-less time and is therefore eternal. This is akin to a seed planted resulting in the growth of a tree, which then sheds more seeds resulting in further growth of trees. The central question that arises in this context is which came first - the tree or the seed? Such a question has no answer in a like manner denoted as **bljAnkura nyAyam** the relationship between a jivan and its Karma needs to be understood. Therefore, according to our Siddhantam the jivan is existent from time immemorial and so too is karma. However, there is one important difference. The jivan is indestructible however, karma can be destroyed. Specifically, by undertaking the path of either Saranagati or Bhakti Yogam, karma can be destroyed and this enables the jivan to attain Moksham. These concepts are fundamental to gaining an understanding of the import of this verse. In the state of praLayam, the jivan is **in eKArNavam** - surrounded by the deluge waters. The body acquired by the jivan due to prakruti sambandham (contact) is shed. Prakruti is a mixture of the three gunas - Satva, Rajas, and Tamas. The sariram consisting of the pancha bhutas results from a combination of the three gunas and is therefore destructible. What then happens during praLayam? The jivans get attached to ParamAtma. Additionally, in this state the jivans have completely contracted dharmabhUta jnAnam. In this respect the jivan becomes like an inanimate object that is devoid of all senses unable to know if it is hot or cold or rainy. The jivan therefore loses its shape, form, name, and all manner of distinction between

classes of human beings, animals and the like. This inert state is what prevails during mahApraLayam. This needs to be accounted for properly by sastraic pramanams. In this context the relevant pramanam is the fact that the entire universe is a part of Lord Narayana's body. During praLayam, the jivan in its inert state becomes one with the Lord's body. Daya Devi beholds this and wonders "these jlvans have lost all shape, form, classification and ability to comprehend their surroundings and are no different from sand and stone. How can I possibly be a silent spectator when this is taking place? Should I not offer a mechanism for them to gain a new existence by which they may be able to redeem themselves? These are my children. Should I not act in a timely manner to ensure their wellbeing?" Here it is appropriate to quote the anubhavam of a great Acharya, who dwells upon the Lord resting on a banyan leaf in the form of a little child surrounded by the waters of praLayam. The reclining posture of the Lord has a beauty of its own.



karAravindena padAravindaM mukharavinde viniveshayantam|

vaTasya patrasya puTe shayAnaM bAlaM mukundaM manasAsmarAmi| |

Meaning: The little child with lotus-hands, lotus-feet, lotus-lips is sucking the big toe of his foot reclining on the banyan leaf. My mind contemplates on this infant Lord Mukunda.

Here the anubhavam of Sri Parasara Bhattar becomes important. Why is the Lord sucking the big toe of his foot while reclining on the banyan leaf? In the verse **vaTadala madhishaiyya ranga dhAman**, Sri Bhattar wonders whether the Lord is having a flashback to his Trivikrama avataram, wherein his giant strides measured the entire universe. Here he is perhaps reflecting on what the universe looks like. Be that as it may what is the reason for sucking the big toe of his foot? Sri Bhattar answers this through the salutation **vaishNava bhogyA lipsayA**. The Lord is wondering here “Everyone in the universe seeks refuge in my feet. Finally, I have a chance to enjoy my own feet and see how it tastes.” This is the reason for sucking at the toe.

Returning to Daya Devi, she beholds Her children in this inert state and is greatly moved by their plight as denoted by the salutation **achit avishiShTAn praLaye**. This is followed by the salutation **jantUn avalokya**. The reference jantUn depicts the state of the jivan that is not distinct from any inanimate form. **jAta nirvedaa** describes Daya Devi’s anguish at the plight of her children, who are now in this inert state indistinguishable from an inanimate object. She wonders “These beings deserve to be elsewhere in a state with shape, form, senses, and intellect. Instead, they are reduced to mere inanimate forms having nothing.” Svami Desikan describes the jivan’s elevated position in the Srimad RahasyatrayasAram tribute **maNivara iva shaureH nitya hR^ityopajlvyam**, i.e., the jivan is entitled to the status of that of the Kaustubha gem (denoted as svataH siddham), which adorns the Lord’s chest. This is the inherent right of every jivan. **kaluShavimativindhan kimkaratvAdirajyam vidhipariNatibhedAt vkshitatvena kAle kuru parishadhupagyam prApya gopAyatitvam**. Bhagavad Kaimkaryam is the kingdom that has no boundaries - AdirAjyam. This is the inherent right for all jivans. However, losing this elevated position, the jivan due to a muddled state of mind, is struggling. How pathetic is this condition? The jivan deserves to be alongside Ananta, Garuda, and Vishvaksena rendering Nitya Kaimkaryam to Lord Narayana. Instead, they have been reduced to **achit** (insentient) state. Daya Devi is greatly moved by the plight of these jivans and resolves it is impossible for Me to be a mute spectator when My children are suffering.



It is well and truly the act of Daya Devi alone that results in Srushti

It is important to make the connection to the elaboration of verse 6 here, wherein Daya Devi's offering as the Mother of the Universe was discussed in the context of showering sentient jivans with jnAnam of **jlvAtma svarUpam** (essential nature of the jlvAtma), **paramAtma svarUpam** (Essential nature of ParamAtma), **upAya svarUpam** (means to attain the ParamAtma), **phala svarUpam** (the benefit gained by attaining Paramatma) and **phala virodhi** (Obstacles that come in the way of attaining Phalam).

karaNa kaLebarayogam vitarasi is the upakaram rendered by Daya Devi here. **karaNakaLebarayogam** is the endowment of arms and legs, body and senses to the jivan. A subtle (sUkshmam) message from Svami Desikan in this context needs to be understood. All Atmas are endowed with the Indriyas (senses). The manifestation of these Indriyas is in the form of eyes, ears, arms, feet and the like. Some beings may appear to be blind, deaf or dumb. This may give the impression that these beings are bereft of eyes, ears, and the like. Although the jivan is endowed with eyes, ears etc, they are not functioning normally. However, the jivan is still able to know what is being said, perceive everything that the eyes can see. In this context Daya Devi endows the jivan with perfectly functioning body replete with sensory organs, fully accomplishing the manifestations of the senses (indriyAs). The tribute **vitarsi** denotes the act of Daya Devi in endowing the jivan with the Indriyas and an associated Atma. The tribute thus seems to suggest "Oh Mother Daya Devi! You alone transform the jivan from its inert insentient state to a fully sentient being". Here it needs to be borne in mind that the Lord is responsible for Srushti (creation). However, it is only the Daya of the Lord moved by the plight of suffering jivans that causes him to undertake the act of creation. Therefore, it is well and truly the act of Daya Devi alone that results in Srushti. This allows the sentient being to experience the joys and sorrows that ensue. Therefore, this verse is the mangalasanam for Daya Devi's most compassionate role in the act of creation. It is instructive to observe the most compassionate thought process of Daya Devi "My children are suffering greatly on account of being in this inert state. May be if they are given another opportunity as sentients, they may reform themselves and seek the Lord's Lotus feet to enjoy **kimkaratvAdhi rAjyam**".

We next quote the anubhavam of Sri U.Ve. Shaili Patrachariar Swamin:

Oh Daya Devi! I visualize deluge time. The whole universe remains inactive; there were non-sentient materials all around, along with them lay souls, sentients, albeit as good as dead; as inactive and as non-sentient as lifeless materials. You see them all with utmost pity for their condition. You even develop a feeling of disgust.

For a moment your imaginative thought process runs along these lines. "What a nice birth he had! What excellent opportunities were available to this jivan in the earlier life. Unfortunately, the jivan wasted it all and indulged in sinful activity. He could easily have resorted to an Acharya, redeemed himself and secured Moksham. What a terrible discomfiture for me to see him thus, when he could have been in the elevated state of Nitya Kaimkaryam." You then out of utmost compassion confer on that soul a suitable body and limbs to suit his stock of merits; see that he gets a new existence. Your hope and wish is that he makes use of the new stock of body and wit to attain salvation. In your motherly fondness, you wish and work for everyone's liberation. Therefore, you are matchless in this regard Oh Mother!"



Sloka 18

अनुगुण दशापितेन श्रीधर करुणे समाहित स्नेहा ।

शमयसि तमः प्रजानां शास्त्रमयेन स्थिर प्रदीपेन ॥ १८ ॥

anuguna dashArpitena shrldhara karuNe samAhita snehaa |
shamayasi tamaH prajAnAM shAstramayena sthira pradIpena | | 18



The anubhavam of Sri U.Ve. Valayapettai Ramachar Svami is quoted first.

“So far we have examined the role of Daya Devi in causing Pralayam as well as Srushti. Once the task of Srushti has been completed next comes the task of protection. This too is beautifully carried out by Daya Devi declares Svami Desikan. When examining the lakshanam of Brahman, Lord Sriman Narayana, it is affirmed by the Sastras, that one who is the cause of creation of the universe (srushti), its protection (sthiti), and its destruction (laya) alone is known as Brahman. This undoubtedly points to Lord Narayana. Sri Bhashyakar follows the lead of the Vedanta Sutras, which attest to this fact and documents it verbatim in Sri Bhashyam. Svami Desikan follows the path of Sri Bhashyakarar by first declaring that Daya Devi is the cause of pralayam, srushti, in verses 16 and 17. In this verse, Svami Desikan affirms that Daya Devi is responsible for the task of protection (sthiti). In this context, it must be observed that Daya Devi during Srushti has endowed sentient beings with limbs and other senses (karaNa kaLebaram). Now it becomes important to use these faculties in an appropriate manner and not engage in forbidden acts. How to point the jivan in the direction of Perumal? Daya Devi has endowed the sentient being with arms, legs, and other sense organs to engage in glorifying Perumal and to find the means for attaining Him through a qualified Acharya. Instead, if the jivan begins to indulge in sensual pleasures with utter disregard for Bhagavan, these senses begin to act in a manner counter to their intended purpose. Therefore, merely endowing the sentient with karaNa kaLebaram is not sufficient. It becomes imperative to ensure that these are put to use for their intended purpose. Therefore, Daya Devi performs another important task as outlined in the verse *anuguna dashArpitena shrldhara karuNe samAhita snehaa | shamayasi tamaH prajAnAM shAstramayena sthira pradIpena | |* Daya Devi’s elevated role in protecting the sentient beings is documented here. The analogy used here is that of a child endowed with arms and legs standing at the

threshold of its home not knowing which direction to move in (East, West, North, or South). Furthermore, the child is unaware of the fact that danger lurks when moving in one direction, while another is replete with sinful acts and a third direction brings great joy. Since the child is unaware of this, who would educate the child with regard to these items. It is undoubtedly, the responsibility of the elders of the home. How are they aware of these things? The underlying assumption is that they have studied the sastrams and therefore possess the necessary knowledge and discernment. In this context, Daya Devi endows the sentient being with sastraic wisdom through encouragement to seek Acharya sambandham. In almost all of Svami Desikan's Sri Suktis, it is customary to observe his reverence for Azhvars and Acharyas, who he glorifies as beacon light bearers that illumine the path of the seekers through conferring SAstra jnanam. Here, jnanam is referred to as the lamp. When Daya Devi blesses the sentient being with the lamp of jnanam, it becomes customary to follow the path treaded by the great masters (Acharyas). The reference here is to Poigai Azhvar's outpouring

vaiyam takaLiyA * vArkaDalE neyyAka *
 veyya katirOn viLakkAka * ceyya
 cuDar AzhiyAn aDikke * cUTTinEn col mAlai *
 iDarAzhi nIngukavE enRu

The mangalasanam of Poigai Azhvar is like a lamp which requires Adharam (takaLi), oil, and a wick to light the lamp. In this regard, the Azhvar views the earth as the takaLi, the oceans form the oil, and the Sun as the ghee. It is important to observe the Azhvar's usage here. In the ancient practice, even if a lamp was burning on oil, it was customary to provide the instruction "please add ghee to the lamp". From this it must be understood that a lamp lit with ghee is the favored option. The oil lamp lighting is a latter-day practice. Therefore, the usage vAr kaDalE neyyAka reflects this fact. What is it then from which light emanates? The Azhvar answers this through the tribute veyya katirOn viLakkAka. In this manner the Azhvar offers his mangalasanam to the feet of Lord Narayana, bearing the Sankam and Chakram through the tribute ceyya cuDar AzhiyAn aDikke cUTTinEn col mAlai. The inner meaning of the Azhvar's outpouring is that may the obstacles that arise in my path of attaining Lord Narayana be destroyed (aniShTa nivrR^itti and iShTa prApti). In a like manner BhudathAzhvar renders his mangalasanam to Lord Narayana through the Pasuram

anpE takaLiyA * ArvamE neyyAka *
 inpuruku cintai itu tiriya *



nanpuruki j~nAna cuDar viLakku ERRinEn *
nAranarku * j~nAna thamizh purintha nAn

anpE takaLiyA - here the reference is to the love, Bhakti, for Lord Narayana and the desire to attain Him. This is the tagaLi. The intent to attain him is the ghee, the jnanam is the wick. This lamp is lit for Naranarku (Lord Narayana alone).

Therefore, everything that functions as an aid to attain Perumal verily becomes a lamp.

Sri Parasara Bhattar in the Rangaraja Sthavam declares:

hartum tamaH sat asatl vivektum IshaH
mAnam pradIpam iva kAruNikaH dadAti |
tena avalokya kR^itinaH paribhunjate tam
tatra eva ke api capalAH shalabhi bhavanti | |

Perumal blesses us with the lamp of Sastram to destroy the darkness of nescience. It is meant to endow one with the power of discrimination between good and bad. The jnanam provided by the sastram confers the ability to discern good from the bad. This elevated sastram is bequeathed to jivatmas by the extremely compassionate Emperuman with the view to realizing the fact that attaining Emperuman is the ultimate purushartham (desired end state) after a careful and discriminating analysis of all that is good and bad. Those enabled by the discernment afforded by the sastra jnanam use the lamp to attain Lord Narayana and enjoy Him. At the same time the **ViTTil pocchi** (firefly) falls into the lamp and is burnt. This analogy is used to describe the plight of some even though endowed with sastraic knowledge, who seem bent on enjoying **alpa** (trivial) and **asthira** (transient) benefits. They are verily like the fire flies destroyed by the fire in the lamp. Following the path of the masters, the Azhvars and Sri. Parasara Bhattar, Svami Desikan instructs us in the fact that out of extreme compassion, Daya Devi upon completing the task of creation now blesses sentient beings with the lamp of Sastra jnanam with the view to empowering the jivan to use the discernment between good and bad to realize that all senses and faculties should be put to use for the singular goal of attaining Lord Narayana. Now it becomes important to examine the role of the Sastram through the tribute **anuguna dashArpitena samAhita snehaa tamaH prajAnAM shamayasi shAstramayena sthira pradIpena**. What is the glory of the Sastram? One can look at all objects that are in one's surrounding environment. However, it is impossible to see one's own face. When viewed through a mirror, the face is revealed. However, this does not allow viewing one's back. To enable this, one can place two mirrors - one in the front and one in the back. This pertains to **pratyakSham**. However, there are some things that cannot be seen via pratyakSham. Those things can be inferred (**anumAnam**). For example, when one is seated and hears the noise from thunder, one comes to the conclusion that there are clouds in the sky and therefore, it is causing thunder and

it is going to rain. However, things that cannot be discerned either through anumAnam or pratyakSham have to be necessarily learnt from Sastram. For example, our srushti is an item which is beyond comprehension through pratyakSham or anumAnam. Nobody can account for the precise details of srushti through these means. In retrospect, using principles of science *a posteriori* arguments can be advanced however, *a priori*, it becomes impossible to precisely account for. For example one may be extremely intelligent, while another may be extremely dull, a third extremely handsome, a fourth extremely wealthy. Would it be possible to account for this fact prior to their birth using mechanisms of anumAnam and pratyakSham? Absolutely not. How then can this be understood? The only recourse for understanding this is the Sastram. One who has mastered the sastram is therefore referred to as **dlrgha darshi** (far-sighted one). The sastram reveals what is forthcoming almost like witnessing the event in pratyakSham. Therefore, Svami Desikan uses **sLEDai** in the salutation “**samAhita sneha**” Daya Devi is extremely affectionate towards the sentient beings. It is in fact this affection for sentients that causes her to transform them from achit/inert state during praLayam to sentient beings. At the same time, it must be noted that the sentient beings are like lamps. These lamps are the takaLi. With mere takaLi, nothing is possible. On the other hand, Daya Devi ensures that the takaLi has a wick and is immersed in oil so that it can be lit to produce light. This is denoted by the salutation **samAhita sneha**. Next comes the tribute **anuguNa dashArpitena**. Now that the tagaLi has been endowed with sufficient oil a wick needs to be in place for the lamp to be lit. Svami Desikan here refers to the wick as the gunams - **satva**, **rajas**, and **tamas**. Another reference to the lamp is coming about from the Sastram. Daya Devi endows the jivans out of her utmost affection with the Sastram. These Sastrams reveal that which needs to be known by each jivan according to their capacity for understanding the inherent messages. In other words, the sastrams afford considerable flexibility to account for what if scenarios. It is a common perception that sastraic prescriptions are quite stringent and rigid. In fact this is not so because, it takes into consideration one’s state of being and ability to adhere to the injunctions. For example, **bAla** (children) **vR^iddha** (aged ones) and **athura** should not partake of food during **grahaNam** (eclipse time). This then brings into question the duration of the eclipse. However, it becomes impractical for an aged person with sugar problems or a little child to remain without food for a 10-hour duration. In a like manner women (sthri) and vR^iddhas (extremely aged ones) also have exceptions according to the sastrams. The sastram also takes into account the limitations of time and space and thus afford considerable flexibility for adherence.

In a like manner Lord Krishna declares in the Bhagavadgita “cAtur varNyaM mayA sR^iShTaM” The four varnas were created by the Lord with a view to assigning roles and work in accordance with one’s ability. Accordingly, varnashrama dharma is tailored according to individual capacity. Therefore, all tasks prescribed by the Sastram are not meant for all. There are exceptions. Thus, the Sastrams do not adopt a “one size fits all” approach. However, it is a different matter if one violates these prescriptions despite the flexibility afforded. Each jivan is a mixture of satva, rajas, and tamas. Therefore, it is entirely possible that one appears to be extremely angry or cruel to behold. However, the individual would in reality have a very kind heart. Some others may appear extremely pleasant on the outside but may be extremely ill-intended. However, the sastram is non-discriminating in terms of blessing both types equally. In the context of the shAstraM denoting a lamp, the salutation guNam is the thread and dasha is the wick. The wick made from this thread is referenced here by Swami Desikan. This is the sLEDai employed here. It is instructive to observe that instead of the usage shAstrena, Svami Desikan employs the salutation shAstramayena. It is only on account of the presence of the sastrams like tarkam and vyAkaraNam that one is able to comprehend the messages from the sastrams. These function as auxiliary aids to understand the sastraic injunctions and serve in a manner that is not opposed to the import of the sastram. The lamp denoted by the sastrams differs from ordinary lamps in that a strong breeze can extinguish ordinary lamps. However, the salutation sthirapradhlpena signifies the fact that the lamp of the sastras always shines brightly and cannot be extinguished. What is it that Daya Devi does on account of endowing jivans with the lamp of the sastrams? This is answered through the salutation shamayasi tamaH prajAnAM. The emphasis on the salutation prajAnAm is noteworthy, which denotes “Her Children” - which means all sentient beings in the universe. By endowing them with the lamp of the sastram, She banishes the darkness arising from nescience for all jivans. The inner meaning is that these sastrams banish the darkness of ignorance within each jivan by endowing them with knowledge to discern the good from the bad, the acts that need to be performed (niyama) and the acts to be abstained from (yama). Most importantly, the sastrams bless each jivan with the knowledge that attaining Lord Narayana is the ultimate puruShArtha and that all other pleasures and benefits are trivial and transient. The philosophical import of this slokam is tremendous. In fact each slokam of the Daya Satakam is a gem in its own right. In the context of this verse an important question arises. Daya Devi completes the task of Srushti. She then out of extreme compassion for the jivas endows them with the lamp of the Sastrams which banishes external and internal darkness.



Sri Padmavathi Ammavaru, Thiruchanur. A.P

shamayasi tamaH prajAnAM

Now what about the fruits arising from conforming to the Sastraic prescriptions? The Sastrams outline mechanisms for obtaining the four fold fruits of **dhArma**, **artha**, **kAma**, and **mokSha**. If one follows the prescription for each of these, one is assured of gaining the sought benefit. Who enables this? It is undoubtedly Daya Devi.”

Next the anubhavam of Sri. U.Ve. Shaili Patrachariar Svamin is quoted:

“Oh Daya Devi! You are like a mother to all creatures, to whom you gave a body; a shape, a sentience, a drive for action et al. With a mother’s fondness, you arrange for stationing large oil-lamps, adding plenty of oil, furnishing suitable wicks too; darkness in the home is removed. The newborn baby will otherwise cry in fear and anguish.

As a mother does it at a home where a newly born baby is nurtured, Karuna Devi, a fond mother to all, since they are Her children, provides a permanent guide-lamp of the Sastras. This lamp will never be extinguished. It has been lit and kept to guide us permanently. In removing darkness of either kind - external and internal, Daya Devi acts as a benevolent mother. It is to be noted in this context that:

1. The hoary Sastras, the Vedas, the epics, the Puranas, Smritis are the perennial guidebooks to us to behave in the right direction.
2. Thus, the role of Daya Devi continues from Pralaya, Srushti, and instructing her children in good morals through the Sastras.



Sloka 19

रूढा वृषाचलपतेः पादे मुख कान्ति पत्रलच्छाया ।

करुणे सुखयसि विनतान् कटाक्ष विटपैः करापचेय फलैः ॥ १९ ॥

rUDhA vR^iShAcalapateH pAde mukha kAnti patralacChAyaa |
karuNe sukhayasi vinatAn kaTAKSha viTapaiH karApaceya phalaiH | 19



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

“rUDhA vR^iShAcalapateH pAde mukha kAnti patralacChAyaa|karuNe sukhayasi vinatAn kaTAKSha viTapaiH karApaceya phalaiH Every vakyam (line or sentence) of the Sastram becomes incomplete without a statement of the resulting benefit. Therefore, every injunction of the Sastram necessarily documents the benefit arising from the practice of the prescribed instruction. For example, if the sastraic instruction is to surrender to the feet of Lord Narayana, the first question is what is the benefit? Anticipating this, the sastram declares that it rids one of all sins and ensures *niratishaya kaimkaryam* (ceaseless service) in Sri Vaikuntam, which is beyond the bonds of space and time, where one becomes free from the pangs of thirst, hunger, and sorrow eternally taking delight from the performance of uninterrupted kaimkaryam to the Divine Couple. Upon hearing this one accepts the sastraic command and performs *sharaNAgati* (surrender) to Lord Narayana. Therefore, when the sastram instructs us in the process to undertake an act, it is always accompanied by a statement of the benefit resulting from the act. Now the sastram has declared the manner in which to obtain the benefit of eternal kaimkaryam to the Divine Couple in Sri Vaikuntam. The next question that arises is “How does Daya Devi confer this benefit?” This is answered in the salutation *rUDhA vR^iShAcalapateH pAde mukha kAnti patralacChAyaa*. Here the reference is to the sacred Tiruvenkatam Hill, which is replete with trees and creepers. These are not mere trees and creepers but trees and creepers with copious leaves. Not only that these leaves have bountiful offerings of flowers and fruit. When traversing through such a hill one may lay hands on a low hanging guava fruit and partake of it or one may pluck a flower from one of the creepers to adorn their hair. In a like manner all purusharthas that need to be enjoyed are readily granted by Daya Devi. If there exists a tree or creeper, there needs to be an *AdhAram* (support). Here what is the support for the creeper/tree known as Daya Devi? *vR^iShAcalapateH pAde rUDhA*

is the salutation which answers this question. Namely, the support for Daya Devi lies at the Feet of Lord Srinivasa. This is the genesis so to speak for Daya Devi. It may then be asked, what is so great about the Feet of Lord Srinivasa? It may be acceptable if the Lord's manas (mind) was the source of Daya Devi. However, why the Feet? It must be borne in mind that Lord Srinivasa is inherently most compassionate. However, when He beholds errant baddha jivans engaged in egregious violations of sastraic commands, He is wondering how to shower His mercy on them and bring them to the right path. He is looking for an excuse to make this happen. At this moment when the Lord is wondering how to bless the jivan, if one surrenders to the Feet of the Lord Srinivasa, the torrential flow of Daya Devi is immediately unlocked. The surrender serves as the excuse to open up the flood gates of Daya Devi. Nothing else needs to be performed. Therefore, this is the **parama** (ultimate) **bhogyam** for all Sri Vaishnavas. **vaiShNava bhogyaa lipsayaa** is the salutation employed by Sri Parasara Bhattar to document this fact. The salutation **vR^iShAcalapateH pAde rUDhA** is further examined. Lord Srinivasa is saluted by His bhaktas according to their ability governed by their present state. Thus, the Feet have been saluted. Some may do this in pratyaksham at the Venkatachalam Hills while some others may prostrate to His feet through a picture. Lord Ranganatha's hand has the posture of abhayam to suggest that the performance of sharaNAGati once is sufficient. On the other hand, Lord Srinivasa's right hand points to His Feet. A mangalasanam for this is performed in Sri Venkatesa Prapatti through the salutation

**pArthaya tatsadR^ishasArathinA tvayaiva
yau darshitau svacaraNau sharaNaM vrajeti |
bhUyo(a)pi mahyamiha tau karadarshitau te
shrivenkaTasha caraNau sharaNaM prapadye ||**

Oh Lord you instructed Partha as his charioteer in the parama purushartham, namely Your Lotus Feet! It is this same Feet that is captivating all. This is the one that needs to be sought and enjoyed. This is being revealed by Lord Srinivasa through His hand pointing to His Feet. Due to the Feet being the origin of Daya Devi, they are the **parama bhogyam** (ultimate source of enjoyment) for all Sri Vaishnavas. Svami Desikan's tribute is meant to salute Daya Devi as the Karpaka Vruksham (wish fulfilling tree), which has its origins in the Feet of Lord Srinivasa. Next the salutation **mukha kAnti patralacChAyaa** is examined. What are the leaves that adorn this tree/creeper known as Daya Devi? It is undoubtedly the **kAnti** (radiance) arising from the mukha mandalam of Lord Srinivasa.



Sri Daya Devi is the treasure house of low hanging fruit and brings great joy to those who have surrendered to the Feet of Lord Srinivasa

How does the radiance arising from the face of Lord Srinivasa take shape at His Feet? It needs to be borne in mind that the Lord is quite anxious for His Children (errant baddha jivans engaging in repeated sastraic violations) to come seeking His Feet. Thus, His look is one of utmost concern and anguish. However, when these take the shape of the leaves in the creeper/tree known as Daya Devi, who originates at the Feet of Srinivasa, the care-worn look on His face is replaced by matchless radiance. This arises due to the fact that the Lord is now satisfied that the purpose for which He incarnated has now been accomplished. The tejas (radiance) on His face, has verily transformed itself into a leaf in the creeper known as Daya Devi affirms Svami Desikan. Perumal is glorified as Nilamegha Shyaman. Next His radiance is described in terms of a leaf in the creeper known as Daya Devi. It is important to note that the leaves come in different shades. To start with the leaves have a unique light shade of green. While yielding fruit, these are transformed into dark shade of green. Now it is the time for Lord Srinivasa to grant fruits. Daya Devi is the fruit-granting instrument. Therefore, the radiance from the face of Lord Srinivasa, which has taken the form of leaves in the creeper known as Daya Devi now acquire a dark shade of green. Next the salutation **karApaceya phalaiH** is examined. Svami Desikan describes the fruits and flowers as being ready for plucking with one's hands. For example, if one beholds the betel nut trees in Karnataka and Kerala, they would be extremely tall. The betel nut bearing branches would be up high. Since the tree itself is quite slender, not too many people would venture to climb it. Therefore, even though the betel nut is useful, it is difficult to pluck from the tree. However, **kaTAkSha viTapaiH karApaceya phalaiH** is the salutation employed by Svami Desikan with regards to Daya Devi. Due to the **kaTAksham** (compassionate eye-glances of the Lord), the fruit and flower laden creeper known as Daya Devi is in a form suitable for plucking even by a little child. **vinatAn sukhayasi** is the **svArasyam** that deserves closer attention. Those who perform a surrender to Lord Srinivasa's feet are welcomed by Daya Devi with open arms seeming to suggest "behold this tree which offers as fruits, the sought after purushArthas - dharma, artha, kAma, and mokSham. Please feel free to take as much as you want of any of these with your own hands!" In this manner Daya Devi brings great joy to those who have surrendered to the Feet of Lord Srinivasa. In the Raghuvamsam, Kalidasa describes the fact that he is incapable of scaling tall trees to pluck fruits. Instead, he desires the low hanging easily accessible fruits. In a like manner Svami Desikan describes Daya Devi as the treasure house of low hanging fruit. In a slight variation, Svami Desikan uses the **Saranagati Dipika** salutation :

udbAhubhAvamapahAya yathaiva kharvaH
prAMshuM phalArthamabhiyAcati yogicintya |
evaM suduShkaramupAyagaNaM vihAya
sthAne niveshayati tasya vicakShNastvAm ||

Svami Desikan's genius comes through in this verse. "A short man is incapable of plucking fruits from a tall tree. Therefore, he requests the help of a tall man for this purpose. In a like manner, adiyen is incapable of undertaking the rigors of jnana yogam, karma yogam, and bhakti yogam. Instead, Oh Deepa Prakasa! You must stand in their stead and grant me the benefit arising from the performance of jnana yogam, karma yogam, and bhakti yogam." Rather than someone else plucking the fruit and allowing us to enjoy them Daya Devi allows one to directly pluck the fruits and enjoy them. The taste of such fruit is several folds greater than that obtained from another that has plucked them. Sri Parasara Bhattar performs mangalasanam for this fact through the tribute:

shrlrAngarAjakaranamR^itashAkhikAbhyo
lakShmyA svahastakalitashravaNAvataMsam |
punnAgatallajamajasrasahasraglti –
sekotthadivyanijasaaurabhamAma nAmaH ||

"During the evening time, Sri Ranganatha and Sri Ranganayaki Thayar are engaged in a sporting walk to Chandra pushkaraNi bank, where there is a golden tree. The Lord Himself plucks a flower from this tree and adorns Thayar's head with this flower. Thayar jokingly enquires of Perumal, what is so great about this tree that You stopped and plucked a flower with Your own hands and insisted on adorning My hair with this flower. Perumal responds this is no ordinary tree. It is the tree grown from the Azhvar Sri Suktis that have been transformed into this golden tree. This is the place where Sri Parasara Bhattar engaged in kalakshepam. Therefore, it is most befitting for Me to pluck the flower with My own hands and adorn Your hair with this flower." This is meant to illustrate the greatness of plucking flowers with one's own hands and adorning their hair. In a like manner, Daya Devi ensures that bountiful fruits and flowers are available to Her Children, who have surrendered to the Lord's feet so that they can pluck these with their own hands and partake of them. This is the mahopakaram rendered by Daya Devi. Who is it that enables the jivan to secure the grace of Daya Devi in this manner? It is undoubtedly Svami Desikan and SadAchAryAs in his line.



Svami Desikan and SadAchAryAs in his line, enable the jivan to secure the grace of Sri Daya Devi.

Therefore, the importance of Acharya sambandham is highlighted in this verse as the inner meaning.

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

This verse has a metaphorical implication. It stresses that anyone who appeals to KaruNa of Lord Srinivasa can secure his objective, lying flat on the ground in a posture of prostration to the Feet of Lord Srinivasa.

It must be remembered that those who bow to the Feet of Lord Srinivasa would rise to lofty heights, whereas arrogant egotistic ones who haughtily stand erect in contempt are instantaneously humbled.

Oh Daya Devi! You are verily the tree with roots in the Lord's feet! You have grown quite tall in rich verdant hue by virtue of the Lord's complexion. His potent eyeglances have helped You shoot out long rich branches. They bear delightful fruits, which are however bent low by weight. Those who seek fruits belonging to the three kinds - dharma, artha, and kAma, can pluck the fruits they want while lying low in prostration. Oh Daya Devi you please the seekers by conferring all that they ask for and more!"



SlokaM 20

नयने वृषाचलेन्दोः तारा मैत्रीं दधानया करुणे ।

धृष्टस्त्वयैव जनिमान् अपवर्गम् अकृष्ट पच्यं अनुभवति ॥ २० ॥

nayane vR^iShAcalendoH tArA maitrIM dadhAnayaA karuNe |

dhR^iShTastvayaiva janimAn apavargam akR^iShTa pacyaM anubhavati | |20



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

“In the previous verse the bountiful fruits that are conferred by Daya Devi were dwelt upon in some detail. Conferring the fruits of Dharma, Artha, and Kama are fairly routine fare for Daya Devi. However, Her role in granting Moksham is critically important. It must be borne in mind that Svami Desikan is a **Paramaikantin** par excellence. Therefore, he has absolutely no use for **kAmyArtha phalan** (fruits). Therefore, he turns his attention to the singular objective of uninterrupted kaimkaryam for the Divine Couple as a by-product of which Moksham is secured. This is something that is only possible for the Lord to confer. This is facilitated by Daya Devi. In this verse, the **sambodhanam** is **karuNe!** Lord Srinivasa is like the Moon that exudes gentleness at Vrushachala hill. The qualities of Chandra are elucidated next. There is a soothing feeling of gentle cool. Also, if the Chandran is pUrNam (full moon) the very sight brings a sense of calm even in the hottest of climates. One can joyously view this sight completely losing track of time. In a like manner the Chandran known as Lord Srinivasa brings great joy to all beholders. He is known as one who provides “**AhIAdam**” (extreme joy) to others. Andal has a unique anubhavam of this aspect of Lord Srinivasa in the **Nacchiyar Tirumozhi** pasuram

oLi vaNNam vaLai cintai * uRakkattODivai eIlAm*

eLimaiyAl iTTennai* IDazhiyap pOyinavAl*

kuLir aruvi vEnkaTattu* en kOvintan kuNam pADi*

aLi atta mEkankAl! * Avi kAttiruppEnE

In this pasuram Andal enjoys the bhagyam of the clouds that hang over the Tiruvenkatam hill and laments the fact that she is not privy to the same anubhavam. What is the bhagyam of the clouds? The clouds hang low in close proximity with

the Tiruvenkatam hill and thus develop a close contact with Lord Srinivasa. Those clouds are extremely cool and offer a sense of calm singing the praise of Govinda. In a like manner a mere darshan of Lord Srinivasa rids one of all worries and bestows a sense of calm reassurance. The amount of time spent in front of Srinivasa is not of importance. Even a split second darsan relieves one of all the accumulated samsaric baggage. One may go to have a darsan of Lord Srinivasa with the objective of requesting a large list of blessings. However, the mere sight of Lord Srinivasa brings great joy making one forget the entire list of prayers. Instead, one returns with the feeling,



“I am a **dAsa bhUta** (humble servant) of Lord Srinivasa. The entire burden of protecting me has been submitted to His feet. He knows what is best for me and thus will confer the things I need.”

vR^iShAcalendoH - Svami Desikan uses the analogy to Chandran most skillfully in this instance. Chandran is subject to waxing and waning. The full moon is visible only once a month. However, the Chandran on top of the Vrushachala hill (Lord Srinivasa) is constant in His offering the comforting, soothing, calming, and

cooling darsanam. There are numerous differences between Chandran and Lord Srinivasa. Svami Desikan enjoys this in the context of Sri Bhashyakar in the **Yatiraja saptati** salutation “**yatirAjacandramuparAgadUragam**” in the sense that the Chandran known as Yatirajar is not subject to any eclipses by Rahu and Ketu, thus shining forth gently. In a like manner the Chandran on top of the Vrushachala is not subject to any eclipses or diminishing of any kind. He is **nityodita** in that He is constantly gracing all His seekers. The Lord of such magnificence is sought after by all. Even in the present time it is customary practice in some homes where when a problem arises, to wrap up coins in a yellow cloth with the prayer that the coins will be submitted to the Hundi of Lord Srinivasa in Tirumalai. We have submitted our worry to Lord Srinivasa residing on top of the Tiruvenkatam hill to ensure our welfare. Therefore, the problem is as good as solved. Therefore, it must be understood that the analogy between Lord Srinivasa and Chandran was merely used as an example to illustrate the soothing calm, coolness, and joy that comes about from beholding him. However, Lord Srinivasa offers everything that Chandran does and much more.

Next, Svami Desikan dwells upon the fact that Daya Devi resides in the eye-glances of Lord Srinivasa- **vR^iShAcalendoH nayane** is the usage depicting this fact. Next the meaning of the salutation **tArA maltrIm** is elaborated upon. It is quite common that upon beholding some people a natural sense of attachment and emotion is evoked. One would like to cultivate the association with them and be of service to them. This is known as **tArA maltrIm**. This is the magic brought about by Daya Devi. A seeker who comes to Lord Srinivasa may make Him wonder “what has this person done to receive My grace?” However, Daya Devi ensures that no such questions arise, and the seeker is instantly graced by Lord Srinivasa. This is known as **tArA maltrIm**. In the **Kishkinda khANDam** of **Srlmad RAmAyana**, Sugriva upon beholding Rama and Lakshmana from the Rishyamukha hill wonders if these majestically armed warriors were sent by Vali to destroy him. However, Hanuman assured him that “Merely looking at their faces indicates that they are not in any way ill-intended towards you.” “**rupameva shItam mahimAnam vyachaste**” is the Vedam salutation illustrating this fact. Hanuman further elaborates **prabhayA parvatendrosau yuvayoH avabhAsati** in glorifying Rama and Lakshmana. The meaning is that the entire hill acquires effulgence due to your radiance. Hanuman further glorifies Rama and Lakshmana “**yadrucayaiva sampratou candra suryo vasundharam.**” In seeing you both it appears as if the Sun and Moon have simultaneously descended on the earth. This instant bonding upon beholding someone is known as **tara maltrIm**.



Daya Devi ensures that all seekers coming to Lord Srinivasa gain an instantaneous evocative, unquestioning grace from the Lord.

Daya Devi in a like manner ensures that all seekers coming to Lord Srinivasa gain an instantaneous evocative, unquestioning grace from the Lord. The inner meaning is that those who receive the kataksham of Lord Srinivasa through the grace of Daya Devi are the fortunate ones.

Another interpretation of this verse is that Daya Devi ensures that Lord Srinivasa's kataksham falls upon all beings without discrimination in the manner of tara maltrIm. The next question that arises is should this kataksham be gained at birth or even when in garbha vasam. This is answered through the Mahabharatam salutation "jAyamanam hi puruSham yam pashyeth madhusUdhanaH sAtvikaH sa tu vij~neyaH sa vai mokShArtha cintakaH" Each being at birth begets katakshams from various devatas. Their lives will be accordingly dictated. One who has Madhusudhana kataksham develops Satvika gunam and desires moksham. Azhvar offers mangalasanam to this through the salutation tiruvuDayAr. What then about those who receive the kataksham of devatas like Brahma and Rudra? This is answered through the salutation "pashyatenam jAyamanam brahma rudro tava punaH rajasa tamasa cAsya manasAm samabhiplutam" If one gets the kataksham of Brahma or Rudra, their minds are subject to Rajas and Tamas and filled with thoughts about enriching themselves at the expense of others. They will never have an inclination for Moksham. Therefore, one who has performed Bharasamarpanam at the feet of a Sadacharya undoubtedly has the kataksham of Madhusudhana. There are six factors essential for begetting sadacharya sambandham. Ishvarasya sauhardam, yadR^icCa sukR^itam tatha viShNoH kaTAKSham, adveSham, abhimukhyam ca sAtvikaiH sambhAShaNam shaDaitAni AcArya prApti hetavaH

We have taken numerous births. In all of these births it has never occurred to us that we must acquire Acharya Sambandham, learn sadvishayam, and perform Bharanyasam. This has only fructified in this birth. What is the reason for this? It is entirely the compassionate Acharya Kataksham. There has to be a reason for the Acharya Kataksham. This is accounted for through the salutation Ishvarasya souhardham - Emperuman needs to think in this birth this jivan needs to acquire Acharya kataksham. yadR^icCa sukR^itam comes next-as a good deed that is done through sheer accident without any thought of accruing benefit. For example if one visits Kanchipuram for some purpose and by sheer accident happens to witness the Garuda Sevai. Thiru thEr happens next and one by sheer accident is able to get this sevai, it qualifies as yadR^icCika sukR^itam. The darsanam of the Lord on the thEr is capable of ridding one of Brahma hatthi dosham. ViShNoH kaTAKSham - the glances of Vishnu. adveSham - no feeling of enmity towards the Lord. sAtvika sambhashaNam comes next. Namely engaging in conversations with satvikas, who

are learned about the scriptures. manasa dhyAyet is the salutation that denotes the fact that a conversation with the learned ones/Acharyas destroys all consequences of unintended sins. With these six factors one is able to gain Acharya kataksham. In a like manner only one who has the kataksham of Emperuman through the grace of Daya Devi at birth alone will be inclined towards moksham. What then is the benefit conferred? This is answered through the salutation **dhR^iShTastvayaiva janimAn apavargam akR^iShTa pacyaM anubhavati.**

In the next verse Lord Srinivasa will be glorified as a farmer harvesting a bumper crop. Before that Svami Desikan lays the groundwork for the kind of crop. Needless to say, there are numerous types of crop. Some grow by sheer accident of someone scattering a few seeds. However, when this grows into a full-blown tree yielding fruit with no effort on anyone's part it is commendable. Svami Desikan declares here that that the grace of Daya Devi is such that one attains moksham akin to the tree bearing fruit with no effort at all. A few questions arise in this context. How is it that Daya Devi makes it possible to attain the ultimate benefit of Moksham effortlessly? The inner meaning is that the grace of Daya Devi causes one to seek a Sadacharya and perform Bharanyasam as a consequence of which moksham is attained effortlessly. Daya Devi ensures that all things are in place for this act. It is most definitely not intended to mean that no action is called for on the part of the individual.

Summarizing this set of 10 verses, it is important to note that among all the Kalyana Gunams, Daya Devi reigns supreme. It is only on account of association with Daya Devi do the other gunams become gunams. All of Emperuman's kAryams such as pralayam, srushti, and sthiti are carried out due to Daya Devi. Daya Devi due to Her grace facilitates the offering of low hanging fruit - everything and more that one wishes for, making it possible for seekers to pluck these on their own from the tree known as Lord Srinivasa. The upakaram of Daya Devi towards baddha jivans is documented in this set of ten verses. In the next set of ten verses, the focus shifts to Daya Devi's upakaram for Emperuman. Emperuman who resides in Sri Vaikuntam gave up this abode to take root at the top of the Tiruvenkatam Hill. Why so? It is only to bring out the prominence of Daya Devi in redeeming baddha jivans by excusing or overlooking their sins. If He had resided eternally in Sri Vaikuntam there is no scope for showcasing the role of Daya Devi in the context of uplifting errant jivans. **mAyAvi paramAnandam tyaktvA vaikuNTham uttamam, svAmi puShkaraNI tIre ramayA sahamodate.** Bhagavan is denoted as MAyAvi who forsakes the uttamam (foremost) abode and takes residence on the banks of SvAmi

PuShkaraNi along with Sri MahAlakShmi and is even more blissful than He is in His eternal abode.

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

“Oh Daya Devi! The Lord of Tirumalai casts the lovely glance of His eyes on a sentient at birth. It is a significant glance. You cause this I would say. When the sentient has this privilege, he has no ordeal to pass through. He is a Krita-Kritya (one who has done what needs to be done) in our parlance. He is destined to enjoy the fruits of Moksha as a landowner reaps the crop yield in full measure, without any strain for the fruit.

1. Jaayamana Kataksham is a significant concept. The famous quotation from the scripture declares that whomever Lord Madhusudhana blesses at his birth moment will set his heart on Moksham. This verse glorifies Daya Devi. She casts Her glance and ensures that this particular being goes to Moksha in the normal course-especially without having to strain himself for the benefit of the fruit.

2. Questions such as “should he not strive by Bhakti or Prapatti?” and “How can he gain Moksham without conscientious effort on his part?” are irrelevant here.

3. Daya Devi takes care of him!”

