



PRAISE TO ANDAL

GODA STHUTHI

**BY
SRI VEDANTA DESIKA**

SHOBHA CHAR
GURU YAMUNA RAMAPRIYA'S
GIRINAGAR ANDAL GHOSHTI
MENTOR: SWAMY DR V. SADAGOPAN

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GODA STHUTHI

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This is a 13th century Sanskrit prayer of 29 shlokas, composed in praise of Goda who is popularly known as Andal. Andal is the only woman and a favourite among the 12 Alvars (saint-poets) followed by Sri Vaishnavas. Her father Periyalwar was also one of the 12 Alvars, and he found her as a baby in his Tulasi garden in Vadapatrashayi Temple in Srivilliputhur, South India. She loved to wear the garland that her father strung every morning for the temple deity and enjoyed looking at her reflection. Periyalwar was very upset when he found her doing this, as the garlands for the Gods are not meant to be worn by anyone first. He forbade her from doing it. But the temple deity saw this and told Periyalwar that he only wanted him to offer the garland that Andal had worn first. Andal was an ardent devotee of Sriman Narayana and shunned the notion of an earthly marriage with a human, choosing to marry Lord Narayana and merge with the deity in Srirangam instead.

Andal is believed to be an incarnation of Goddess Bhudevi and is worshipped more as a Goddess. She gave us the clear message from Lord Varaha (the boar avatar of Lord Narayana) about the simplest 3 step way to reach salvation. First, vaayinaal paadi: sing the Lord's praises. Second, manathinaal shindhikka: dwell on his beauty and character. Third, thumalar thuvitholudu: offer him flowers.

Andal composed two Prabandhams or literary works, the Thiruppavai (30 pasurams or verses) and Nachiyar Thirumozhi (143 pasurams in 14 poems).

Sri Vedanta Desika (1268-1369) is a celebrated Sri Vaishnava Acharya or spiritual teacher who was called the lion among poets. A respected philosopher, poet, debater, an expert in logic, mathematics, food science, linguistics, arts and sculpture, he had multiple talents. He was a child prodigy and his maternal uncle Kidambi Apullar was his Acharya. He composed over a hundred scholarly works in Sanskrit, Tamil, Prakrit and Manipravala (a mix of Sanskrit and Tamil). He chose to live a very simple and humble life with his wife. He was a great influencer in his times.

Salutations to my Guru Smt Yamuna Ramapriya, Swamy Dr V. Sadagopan, Swamy Sri Vedanta Desika, AchAryas, Alvars and Lord Narayana with Sridevi



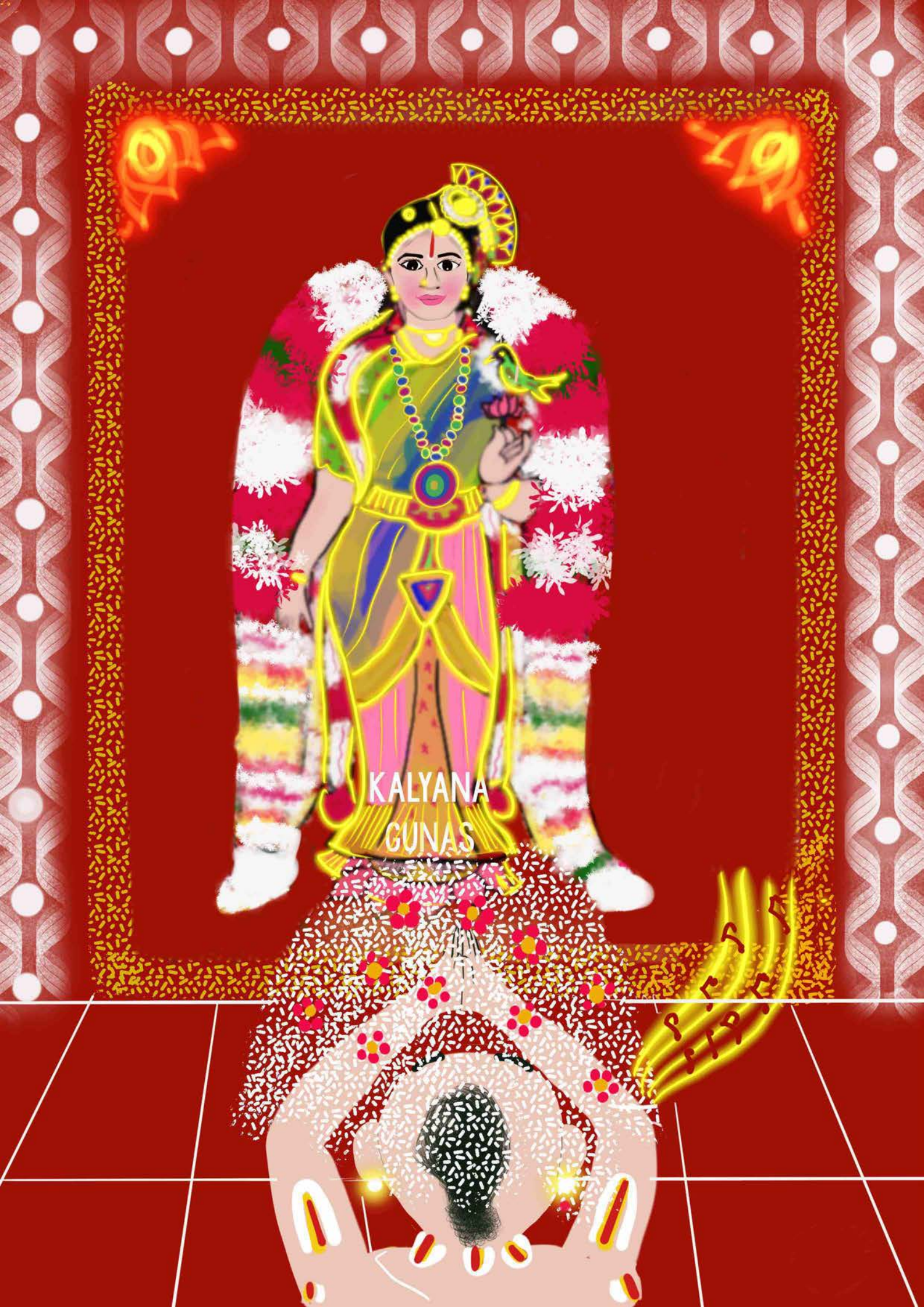
GODA STHUTHI

SHLOKA I

Godadevi, you're like the golden creeper in your father's garden 'Nandavan'. You twirl around Sri Ranganatha who is like the wish-granting sandalwood tree. You radiate patience like Bhudevi, and compassion like Sridevi. I surrender at your divine feet.

श्री विष्णुचित्त कुलनन्दन कल्पवल्लीं
श्री रङ्गराज हरिचन्दन योग दृश्याम् ।
साक्षात् क्षमां करुणया कमलामिवान्यां
गादोम् अनन्यशरणः शरणं प्रपद्ये ॥१॥

*Sri VishNu chittha kula nandhana kalpavallIm
Sri RangarAja Harichandhana yOga dhrusyAm
SaakshAth KshamAm karuNayA KamalAmivAnyAm
GodhAm ananyasaraNa: SaraNam prapadhyE*



KALYANA
GUNAS

GODA STHUTHI

SHLOKA 2

Godadevi, even the Vedas don't describe your glory adequately. Sometimes I wonder then, how a mortal such as myself can do justice to you. But when I witness your kalyana gunas or auspicious qualities of compassion and kindness, I cannot help but give it my best shot and I pour out my emotions in the form of this Stuthi.

वैदेशिकः श्रुतिगिरामपि भूयसीनां
वर्णेषु माति महिमा न हि मादृशां ते ।
इत्थं विदन्तमपि मां सहसैव गोदे
मौनद्रुहो मुखरयन्ति गुणास्त्वदीयाः ॥ २ ॥

*VaidEsika: sruthigirAmapi bhUyasInAm
varNEshu maathi mahimA na hi maadhrusAm tE
ittham vidhanthamapi maam sahasaiva GodhE
mounadhruhO mukharayanthi guNAsthvadhIyA:*



GODA STHUTHI

SHLOKA 3

Godadevi, please bless me with the ability to sing about your glory. Give me the boon of good speech so that my writings will sound as melodious to Lord Sriranganatha as the tinkling bells on your gem-studded anklets, and as pleasing as the anticipation of seeing your divine being.

त्वत् प्रेयसः श्रवणयोर् अमृतायमानां
तुल्यां त्वदीय मणि नूपुर शिञ्जितानाम् ।
गादेत्वमेव जननि त्वदभिष्टवार्हा
वाचं प्रसन्न मधुरां मम संविधेहि ॥ ३ ॥

*thvath prEyasa: sravaNayO: amruthAyamAnam
thulyAm thvadhIya MaNi noopura sinjithAnAm
GodhE thvamEva Janani thvath abhIshtavArham
Vaacham prasanna madhurAm mama samvidEhi*



GODA STHUTHI

SHLOKA 4

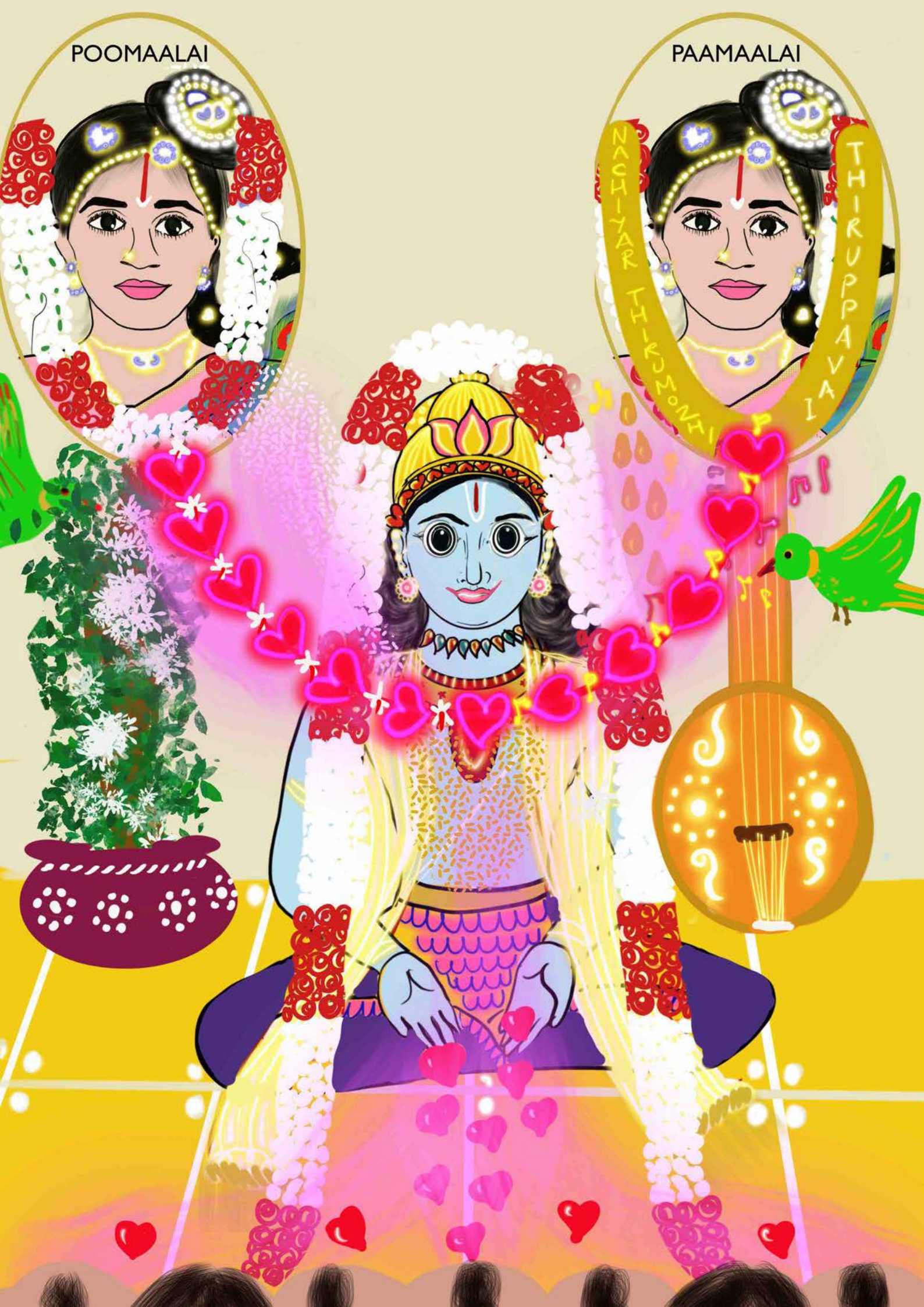
River Yamuna had many fans and was super famous, just like you Godadevi. Yamuna was a witness to all of Lord Krishna's miracles on her banks, while you experienced and wrote about them. Poets who understand the wisdom of your prabandhams are transformed, and their speech flows like nectar. Inspired by you, they create poems that are enjoyed by many.

कृष्णान्वयेन दधतीं यमुनानुभावं
तीर्थैर् यथावदवगाह्य सरस्वतीं ते ।
गोदे विकस्वर धियां भवती कटाक्षात्
वाचः स्फुरन्ति मकरन्द मुचः कवीनाम् ॥ ४ ॥

*KrishNAnvayEna dhadhathIM YamunAnubhAvam
Theerthair yathAvath avagAhya SarasvathIM tE
GodhE vikasvara dhiyAm BhavathI katAkshAth
Vaacha: spuranthi makarandhamucha: kaveenAM*

POOMAALAI

PAAMAALAI



GODA STHUTHI

SHLOKA 5

Goda, we have been wondering why even though we digress from the right path and have sinned in plenty, that the Lord has been so forgiving of us. We realise it's all due to your grace and recommendation, which the Lord takes so seriously. He is after all under your doting spell. He adores the 'Poomaalai' (garland of flowers) worn by you and the 'Paamaalai' (garland of verses) composed by you.

अस्मादृशाम् अपकृतौ चिर दीक्षितानां
अह्नाय देवि दयते यदसौ मुकुन्दः ।
तन्निश्चितं नियमितस्तव मौलिदाम्ना
तन्त्री निनाद मधुरैश्च गिरां निगुम्भैः ॥ ५ ॥

*asmAdhrusAM apakruthou chira dhIkshithAnAm
ahnAya Devi dhayathE yadhasou Mukundha:
Tanniscchitham niyamithstava MouLidhAmnA
tanthrI ninAdha madhuraisccha girAm nigumbhai:*



SARASWATI

NARMADA

BHADRA

THUNGA

BHADRA

GODA STHUTHI

SHLOKA 6

Goda, your form and nature leave me spellbound, and become flowing rivers in my mind. Your enchanting red lips are like the river Sona, declaring your longing for the Lord. The twin rivers Tunga and Badra represent your kindness and compassion. The fast river Saraswathi rushes with the sweet speech of your prabandhams. Your poems are heavenly like the celestial river Viraja. You are gracious like the gentle Godavari and charming like the lilting Narmada. You bring waves and tides of joy to the world.

शोणाऽधरेपि कुचयोरपि तुङ्गभद्रा
वाचां प्रवाह निवहेऽपि सरस्वती त्वम् ।
अप्राकृतैरपि रसैर् विरजास्वभावात्
गोदाऽपि देवि कमितुर्ननु नर्मदासि ॥ ६ ॥

*sONAdharEpi KuchayOrapi Thungabhadra
VaachAm pravAha nivahEapi SarsavathI thvAm
AprAkruthairapi RasairvirajA svabhAvAth
Godhaapi Devi kamithur nanu NarmadhAsi*



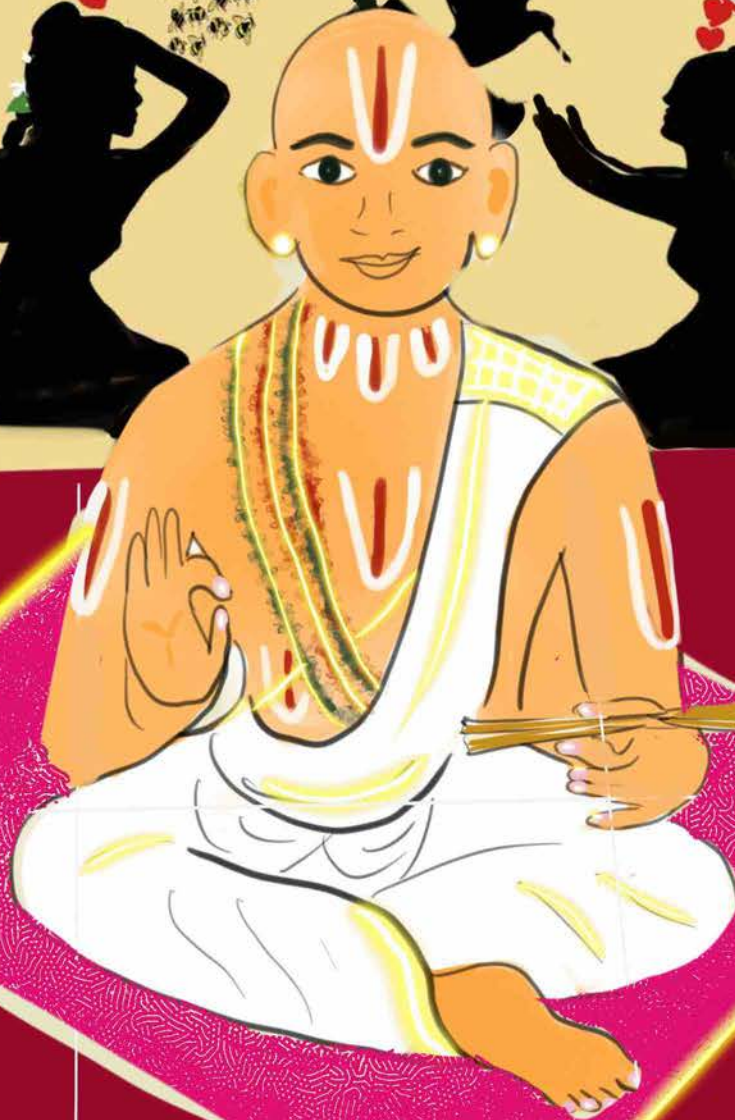
GODA STHUTHI

SHLOKA 7

Godadevi, your prabandhams are unsurprisingly, sweet like nectar. Our very first poet Adi Kavi Valmiki who wrote the Ramayana arose from an anthill which can be considered as mother earth's ears. Since you are an avatar of Goddess Bhudevi, he was truly blessed by you and was able to create a work as divine, immaculate and acclaimed as the historical Srimad Ramayana.

वल्मीकतः श्रवणतो वसुधात्मनस्ते
जातो बभूव समुनिः कवि सार्वभोमः ।
गोदे किमद्भुतमिदं यदमी स्वदन्ते
वक्त्रारविन्द मकरन्द निभाः प्रबन्धा : ॥ ७ ॥

*ValmIkatha: sravaNathO VasudhAthmanas tE
jaathO bhabhUva sa muni: Kavi saarvabhouma:
GodhE kimadhbhutham idham yadhamI svadhanthE
VakthrAravindha makarandha nibhA: prabhandhA:*



GODA STHUTHI

SHLOKA 8

Goda, your love for the Lord seems so natural and rings true. As the only woman Alwar you were the only one who truly understood a lady's feelings, unlike your father Periyalwar and the other Alwars who had to don the mindset of a woman or Nayaki to express their Sringara Bhavam or love. The feelings of experiencing bliss when with the Lord, and extreme misery when separated from him, were not understood by most people, so this was a challenge the Alwars had to live with.

भोक्तुं तव प्रियतमं भवतीव गोदे
भक्तिं निजां प्रणय भावनया गृणन्तः ।
उच्चावचैर् विरह संगमजैर् उदन्तैः
शृङ्गारयन्ति हृदयं गुरवः त्वदीयाः ॥ ८ ॥

*bhokthum tava priyatamam bhavatheeva gOdhe
bhakthim nijAm praNaya BhavanayA gruNantha :
ucchavachai : viraha sangamajai : udanthai :
srungArayanthi hrudhayam gurava: tvadheeyA :*



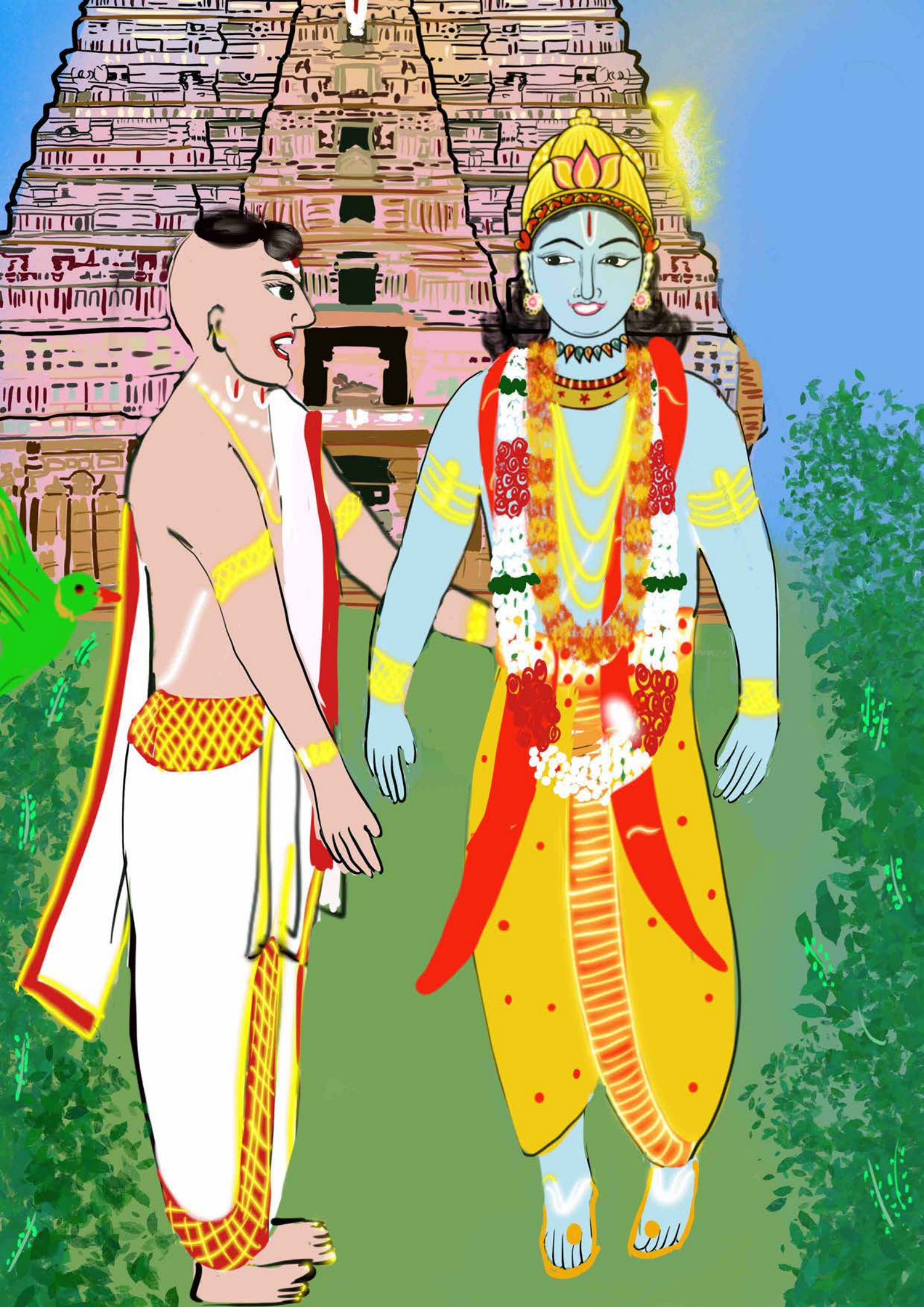
GODA STHUTHI

SHLOKA १

Goda, the darling daughter of Vishnu chittar, in a way you are like the Moon, because he was born from the mind of Lord Vishnu too. Chandra the moon, arose from the milky ocean just like Sri Mahakshmi who is considered your sister. You three siblings are the darlings of the world in your own different ways.

मातः समुत्थितवतीमधि विष्णुचित्तं
विश्वापेजीव्यम् अमृतं वचसा दुहानाम् ।
तापच्छिदं हिम रुचेरिव मूर्तिर्मन्यां
सन्तः पयोधि दुहितुः सहजा विदुस्त्वाम् ॥ १ ॥

*Maatha: SamutthuTithathavathIm adhivishNu chittham
visvOpjeevyam amrutham vachasA dhuhAnAm
taapacchidham hima-ruchEriva moorthymanyAm
santhna: payOdhi Duhithu: sahajAm vidhusthvAm*



GODA STHUTHI

SHLOKA 10

Goda, your beloved father Periyalwar and other Azhwars composed thousands of pasurams filled with love and devotion in praise of the Lord. The Lord's response though to the garlands of pasurams was rather lukewarm I thought, considering he is known to be easily moved by praise. But when Periyalwar offered the garland of flowers worn by you with the fragrance of your hair in them, the Lord was visibly pleased and his affection towards Periyalwar grew. He even conferred upon him the title of 'Periyalwar', as he was after all the father of his precious one.

तातस्तु ते मधुभिदः स्तुति लेश वश्यात्
कर्णामृतैः स्तुति शतैर् अनवाप्त पूर्वम् ।
त्वन्मौलि गन्ध सुभगाम् उपहृत्य मालां
लेभे महत्तर पदानुगुणं प्रसादम् ॥ १० ॥

*thaathasthu tE madhubidha: sthuthi lesa vasyAth
karNAmruthai : shtuthi sathai : anavAptha poorvam
tvanmowli ghandha subhagAm upahruthya maalaam
lEbE mahatthara padhAnuguNam prasAdham*



SRIRANGAM

SRIVILLIPUTTUR

GODA STHUTHI

SHLOKA II

Goda, you are a great influencer. Having been born in beautiful Srivilliputhur, south of sacred Thiruvarangam, you tilted the balance in favour of the south and brought a sacred tag to the southern direction. Lord Ranganatha chose to face south even in his yoganidra so he could see you 24*7. Now it isn't just the north where Lord Rama and Krishna took birth that is special. The humble South can claim the fame of your birth.

दिक्दक्षिणाऽपि परिपक्त्रिम पुण्य लभ्यात्
सर्वोत्तरा भवति देवि तवावतारात् ।
यत्रैव रङ्गपतिना बहुमानपूर्वं
निद्रालुनापि नियतं निहिताः कटाक्षाः ॥ ११ ॥

*dhik dakshiNAapi paripakthrima puNya lAbhAth
sarvottarA bhavathi dEvi tavAvathArAth I
Yathriva RangapathinA bhaumAna poorvam
nidhrALunA apniyatham nihithA; kataakshA : II*



GODA STHUTHI

SHLOKA 12

Goda, by lending your revered name to river Godavari you gave her the power to remain pristine despite people bathing in her to get rid of their sins. The other sacred rivers Ganga, Yamuna and Cauvery, come to her to cleanse themselves of the sins of their bathers. Just your name has the power to cleanse the world.

प्रायेण देवि भवती व्यपदेश योगात्
गोदावरी जगदिदं पयसा पुनीते ।
यस्यां समेत्य समयेषु चिरं निवासात्
भागीरथी प्रभृतयोऽपि भवन्ति पुण्याः ॥ १२ ॥

*prAyENa dEvi bhavathI vyapadEsa-yOgAth
Godhaavari Jagadhidham payasA puneethE
YasyAm samEthyA samayEshu chiram nivAsAth
BhAgIraTI PrabhruthayOapi bhavanthi puNyA:*



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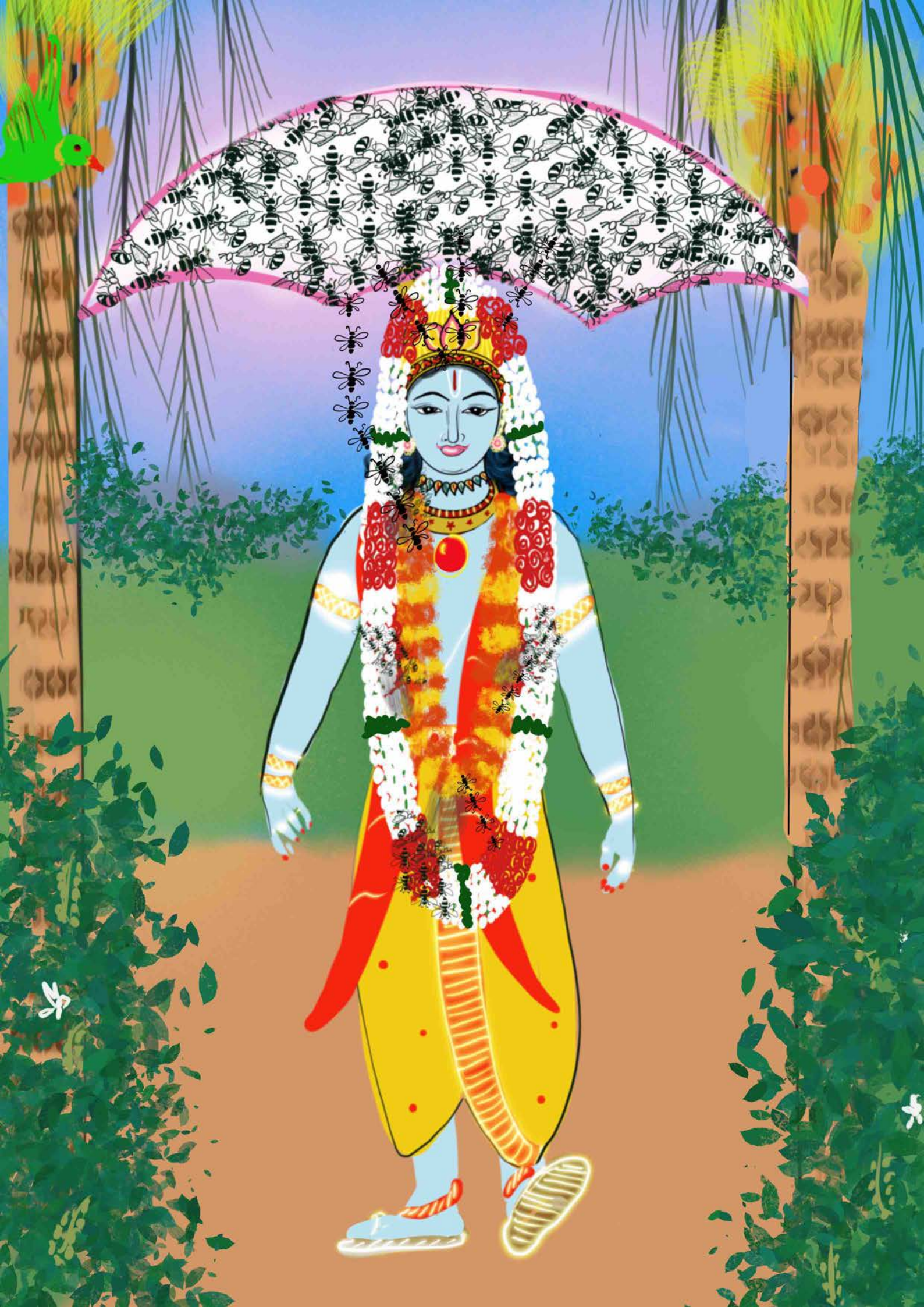
GODA STHUTHI

SHLOKA 13

Goda, you are most beautiful and sought after, and that's why your friends can't fathom what made you choose a partner such as Sri Ranganatha, who sleeps on a hooded snake, which is kind of weird and scary. He even has an eagle, Garuda which apparently is his strange form of transportation. To top it all he is so old that nobody knows when he was born! Why did you choose him? Oh no, are there tears in your eyes? Goda dear, surely you know this is the traditional ritual of teasing by your friends, who are actually congratulating you on your good fortune!

नागेशयः सुतनु पक्षिरथः कथं ते
जातः स्वयंवर पतिः पुरुषः पुराणः ।
एवं विधाः समुचितं प्रणयं भवत्याः
संदर्शयन्ति परिहास गिरः सखीनाम् ॥ १३ ॥

*NaagEsaya: sutanu: PakshiraTa: Katham tE
Jaatha: svayamvarapathi: Purusha: PurANa:
Yevam vidhA samuchitham praNayam bhavathyA:
Samdarsayanthi ParihAsa Gira: SakheenAm*



GODA STHUTHI

SHLOKA 14

Goda, your Lord wears the colourful 'Vanamaalai' or forest flowers which the bees love, and they hover around his chest and shoulders. But then Periyalwar brings the flower garland worn by you and offers it on the Lord's head, as it's special with your fragrance. Immediately, the honey bees abandon the vanamaalai garland and rush towards his head, eager to establish a connection with you. They create a quivering black umbrella similar to that held by the maternal uncle during the wedding as he coaxes the groom to give up on Kashiyaatra, and come back to wed his niece.

त्वद्भुक्त माल्य सुरभीकृत चारुमौलेः
हित्वा भुजान्तर गतामपि वैजयन्तीम् ।
पत्युस्तवेश्वरि मिथः प्रतिघात लोलाः
बर्हातपत्र रुचिमारचयन्ति भृङ्गाः ॥ १४ ॥

*Thavth Bhuktha maalya SurabhIkrutha ChArumouLE:
hithvA bhujAnthara-gathAmapi VyjayanthIm
pathyus tavEswari mitha: prathighAtha IOIA:
BahArtha pathra ruchim aarachayanthi bhrungA:*



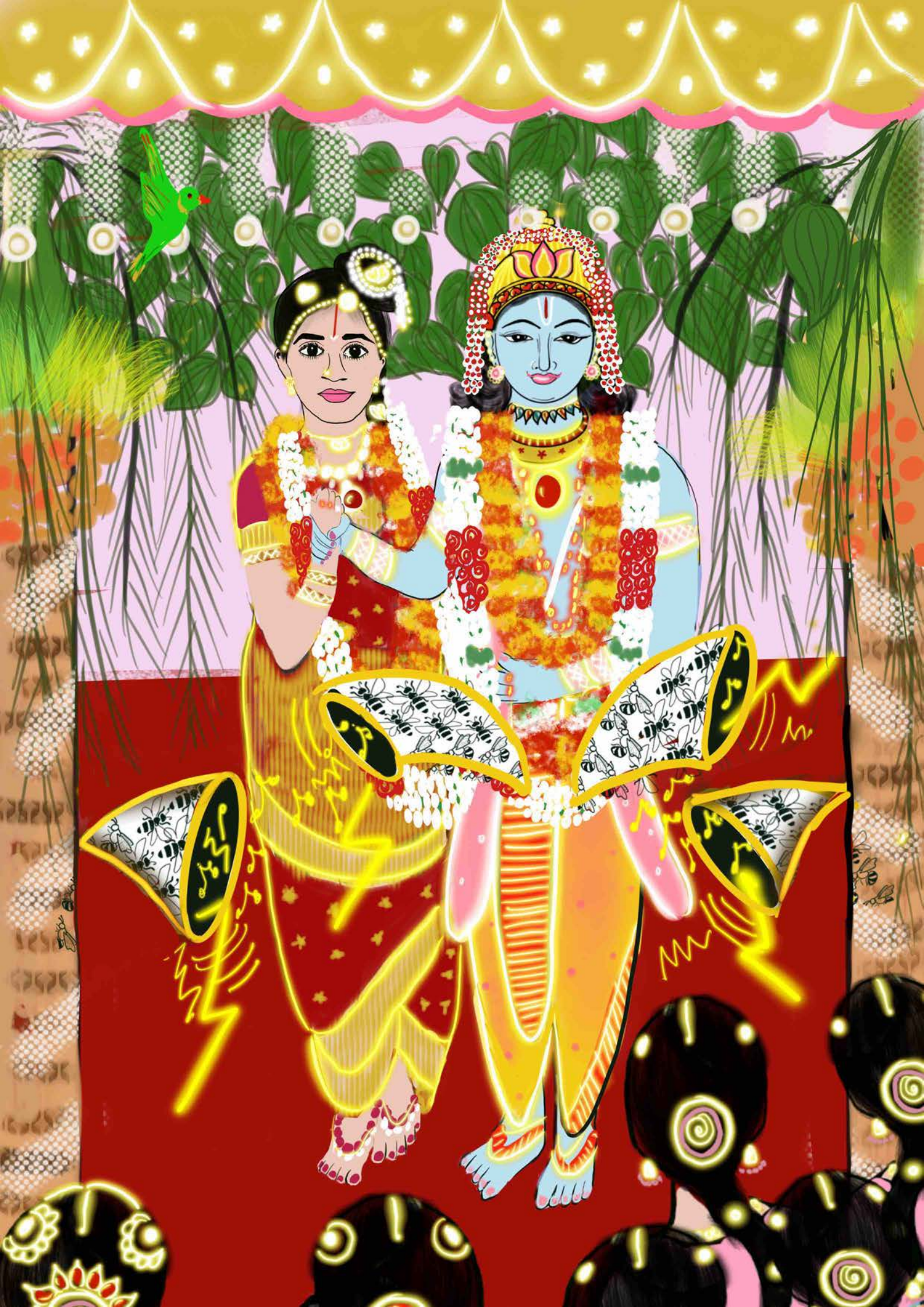
GODA STHUTHI

SHLOKA 15

Dear Goda, how handsome your Lord looks with the garland of forest flowers, Vanamaalai on his chest. But so what if the Vanamaalai is very fragrant (aamOdavatyapi api)? So what if it adorns the Lord's chest (HrudayangamA api) and has the red colour of love (raaga anvithA api)? So what if it is attractive and delicate (lalithA api), and has favourable attributes (GuNa UttharA api)? It still does not find a place on his crown. That esteemed place is reserved for the garland worn by you that carries the fragrance of your hair.

आमोदवत्यपि सदा हृदयंगमाऽपि
रागान्विताऽपि ललिताऽपि गुणोत्तराऽपि ।
मौलिस्त्रजा तव मुकुन्द किरीट भाजा
गोदे भवत्यधरिता खलु वैजयन्ती ॥ १५ ॥

*aamOdhavathyapi sadhA hrudhayangamAapi
rAgAnvithAapi lalithAapi guNOTtharAapi
MouLisrajA tava Mukhundha kirITa bhAjA
GodhE! bhavathyadharithA khalu VaijayanthI*



GODA STHUTHI

SHLOKA 16

Dear Goda, the Lord wears your garland proudly on his crown. The honey bees get drunk on the nectar from his favourite garland, fragrant with the aroma of your hair. They sing in pure delight, dancing the happy buzz dance, and creating music like an orchestra at your very special wedding.

त्वन्मौलि दामनि विभोः शिरसा गृहीते
स्वच्छन्द कल्पित सपीति रसप्रमोदाः ।
मञ्जुस्वना मधु लिहो विदधुः स्वयंते
स्वायवरं कमपि मङ्गल तूर्य घोषम् ॥ १६ ॥

*thvanmouLi dhAmani VibhO: sirasA gruhIthE
svacchandha kalpitha sapeethi rasa pramOdha:
manjusvanA madhulihO vidhadhu: svayam tE
svAyamvaram kamapi MangaLa thoorya-GhOsham*



GODA STHUTHI

SHLOKA 17

Dear Goda, celebrate your garland. The Lord is enveloped In a multitude of fragrances: the fragrance of the pollen dust from the lotus arising from his navel, the pleasing aroma of sandal from his chest, the fragrance of the Vedas and of the Divya Prabandham wafting from near his divine feet. Yet he longs for your garland and bends his head with glee to receive it from your father Periyalwar. This surely means that the fragrance of your garland has surpassed those of the universe.

विश्वायमान रजसा कमलेन नाभौ
वक्षः स्थले च कमला स्तन चन्दनेन ।
आमोदिताऽपि निगमैर् विभुरङ्घ्रि युग्मे
धत्ते नतेन शिरसा तव मौलि मालाम् ॥ १७ ॥

*viswaayamaana rajasA kamalEna naabhou
vaksha: sthalE cha kamalA sthana chandhanEna
aamOdhithOapi nigamai : vibhurangri-yugmE
dhatthE nathEna sirasaa tava MowLi maalaam*



GODA STHUTHI

SHLOKA 18

Dear Goda, the Lord loves to wear your dupatta as a head scarf. He always wears the garland you have worn first. Both of these give him a regal look. The light in his eyes suggests that he feels on top of the world and ready to grace his devotees generously.

चूडापदेन परिगृह्य तवोत्तरीयं
मालामपि त्वदळकैरधिवास्य दत्ताम् ।
प्रायेण रङ्गपतिरेष बिभर्ति गोदे
सौभाग्य संपदभिषेक महाधिकारम् ॥ १८ ॥

*chooDApadhEna parigruhya tavotthareeyam
maalaamapi tvadhaLakairadhivaasya dhattAm
prAyENa rangapathirEsha bhibharthi GodhE
sowbhAgya sampath abhishEka mahAdhikAram*



GODA STHUTHI

SHLOKA 19

Dear Goda, the Vedhas proclaim through the Upanishads that the Lord has a unique fragrance that surpasses all others. However, the garland you wore and offered to the Lord has such a special perfume, that he treasures it beyond all and it brings him much joy.

तुङ्गैरकृत्रिम गिरः स्वयम् उत्तमाङ्गैः
यं सर्वगन्ध इति सादरमुद्धहन्ति ।
आमोदम् अन्यम् अधिगच्छति मालिकाभिः
सोऽपि त्वदीय कुटिलाळक वासिताभिः ॥ १९ ॥

*tungairaruthrima gira: svyamutthamAngai:
yam sarvagandha ithi saadharam udhvahanthi
AmOdham anyam adhigacchathi maalikAbhi:
sOapi tvadhIya kuTila aLaka vaasithAbhi:*



GODA STHUTHI

SHLOKA 20

Dear Goda, your Lord is the Master of the Universe. He wears your garland and looks so joyous that you steal a glance at him to witness the love in his face. Lo and behold! A beautiful new blue garland has appeared, no doubt a manifestation of your adoring look.

धन्ये समस्त जगतां पितुरुत्तमाङ्गे
त्वन्मौलिमाल्य भर संभरणेन भूयः ।
इन्दीवर स्रजमिवादधति त्वदीयानि
आकेकराणि बहुमान विलोकितानि ॥ २० ॥

*dhanyE samastha jagadhAm pithurutthamAnghE
tvanmowLimAlya bhara sambharaNE na bhooya :
indeevara srajamivAdhadhithi tvadheeyAni
AakEkarANi bahumAna vilokithAni*



*She is
SUPERIOR!*

*He is
SUPERIOR!*

*They are
EQUAL!*

GODA STHUTHI

SHLOKA 21

Mother Earth Vasudhe, your wedding with Ranganatha was the talk of the town. The rasikas were delighted to witness the divine exchange of garlands. The debate and din that followed could be heard in the three worlds. Some shouted that you were superior, and some shouted back that he was. Some voiced that you both are equal. Well, whatever the truth, it was certainly the noisiest and most talked about wedding.

रङ्गेश्वरस्य तव च प्रणयानुबन्धात्
अन्योन्य माल्य परिवृत्तिम् अभिष्टुवन्तः ।
वाचालयन्ति वसुधे रसिकास्त्रिलोकीं
न्यूनाधिकत्व समता विषयैर्विवादैः ॥ २१ ॥

*Rangeswarasya tava cha pranayaAnubhandhAth
anyonya maalya parivrutthim abhishtuvantha :
vaachalayanthi VasudhE rasikAstrilokheem
nunoodhikathva-samathA- vishayairvivAdhai :*



GODA STHUTHI

SHLOKA 22

Dear Goda, after the exchange of garlands, you and the Lord look so radiant and happy. The play of light from the Aarathi enhances the ocean hue of your Lord's body, reflecting iridescent colours like those on a peacock's neck. This blue merges with your earthy grass-green hue as you sit close by his side. The golden hue from his chest adds to this unique colour combination, mesmerising all the devotees with it's magic.

दूर्वादळ प्रतिमया तव देह कान्त्या
गोरोचना रुचिरया च रुचेन्दिरायाः ।
आसीदनुज्झित शिखावल कण्ठ शोभं
माङ्गळ्यदं प्रणमतां मधुवैरि गात्रम् ॥ २२ ॥

*DhUrvAdhaLa prathimayA tava dEha kaanthyaA
gOrOchanA ruchirayaa cha ruchEndhirAyA:
aasIdhanu~jnitha sikhAvaLa kaNTa SObham
MaangaLyatham praNamathAm Madhuvairi gAthram*



MANU

MANDATA

SRIRAMA

GODA STHUTHI

SHLOKA 23

The great kings *Manu* and *Mandaata* of the *Surya* dynasty, the ancestors of Lord *Srirama*, ruled their kingdoms with joy for many years. Did you know this is due to your grace in archa form as *Bhudevi*? These great kings offered the Lord a variety of flowers* and were blessed in return with the boon of a good long rule.

**Note: The flowers are equated by commentators to Ahimsa (Non violence), Indriya nigraha (sense control), Daya (Love), Kshama (forgiveness), gnana (knowledge), tapa (austerity), Shanthi (peace), Satyam (truth)*

अर्च्यं समर्च्य नियमैर्निगम प्रसूनैः
नाथं त्वया कमलया च समोयिवांसम् ।
मातश्चिरं निरविशन् निजमाधिराज्यं
मान्या मनु प्रभृतयोऽपि महीक्षितस्ते ॥ २३ ॥

*archyam samarchaya niyamai: nigama prasUnai:
Naatham thvayA KamalayA cha samEyivAmsam
Matha: chiram niravisan nijamAdhirAjjam
MaanyA-Manu prabruthayOapi mahIkshithasthE*



GODA STHUTHI

SHLOKA 24

Dear Goda, the beings or chetanas on earth owe you a lot. They constantly digress from the right path and make themselves vulnerable to being punished by the Lord. Sridevi does her best to plead for pardon on their behalf. You join forces with her to convince the Lord to forgive them. What would the chetanas do but for you?

आर्द्रापराधिनि जनेऽप्यभिरक्षणार्थं
रङ्गेश्वरस्य रमया विनिवेद्यमाने ।
पार्श्वे परत्र भवती यदि तत्र नासीत्
प्रायेण देवि वदनं परिवर्तितं स्यात् ॥ २४ ॥

*aardhrAparAdhini janEbhyabhirakshanArTam
Rangesvarasya RamayA vinivedhyamAnE
paarsvE parathra bhavathi yadhi tathra naaseeth
prAyENa dEvi vadanam parivarthitham syAth*



GODA STHUTHI

SHLOKA 25

The Lord is very rule-based when it comes to assessing the good and the bad karmas of the erring chetanas, and distributes the right rewards or punishments accordingly. But dear Goda, you are so compassionate that you use the soft corner that the Lord has for you to get him to be more forgiving. The slightest sign of distress in your eyebrows moves him enough to make less harsh judgements.

गोदे गुणैरपनयन् प्रणतापराधान्
भ्रूक्षेप एव तव भोग रसानुकूलः ।
कर्मानुबन्धि फल दान रतस्य भर्तुः
स्वातन्त्र्य दुर्व्यसन मर्मभिदा निदानम् ॥ २५ ॥

*G*OdhE guNairapanayan praNathAparAdhAn
*B*hrUkshEpa yEva Tava BhOga rasAnukUla:
*k*armAnubhandhi phala dhAna rathasya bharthu:
*S*vAthanthrya dhurvyasana marmabhidhA nidhAnam



THIRU PPA VAI NA CHIYAR THIRU MOZHI



GODA STHUTHI

SHLOKA 26

People seek refuge in you to quell their worldly frustrations. In your nectarine River Sudha that can destroy snake venoms they seek solace. In the wisdom of your prabandhams Thiruppavai and Nachiyar Thirumozhi, they find ways to lead a better life. You are their Acharya and their benefactor. You bring a shower of kindness and grace to the people, from the dark blue rain-cloud who is the Lord of Srirangam.

रङ्गे तटिद्गुणवतो रमयैव गोदे
कृष्णाम्बुदस्य घटितां कृपया सुवृष्ट्या ।
दौर्गत्य दुर्विष विनाश सुधा नदीं त्वां
सन्तः प्रपद्य शमयन्त्यचिरेण तापान् ॥ २६ ॥

*RangE TaDithguNavathO Ramayaiva GodhE
KrishNAmbhudasya gaDithAm KrupayA suvrushtyA
dhourgathya Dhurvisha vinAsa sudhAnadhIm ThvAm
Santha: prapadhya smayanthychirENa thApAn*



GODA STHUTHI

SHLOKA 27

Dear Goda, you are the epitome of motherhood, ready to forgive the faults of your children. I confess to having erred in my life, and I pray that you forgive my trespasses. Just as the breast-feeding mother ignores her baby's bites and nourishes her child with her unconditional love, I know you will pardon me and I am grateful.

जातापराधमपि माम् अनुकम्प्य गोदे
गोप्त्री यदि त्वमसि युक्तमिदं भवत्याः ।
वात्सल्य निर्भरतया जननी कुमारं
स्तन्येन वर्धयति दष्ट पयोधराऽपि ॥ २७ ॥

*jaathAparAdhamapi mAmAnukampya GodhE
gopthree yadhi tvamasi yukthamidham bhavathyA
vAtsalya nirbharatayA jananee kumAram
sthanyEna vardhayathi dhashta payOdharAapi*



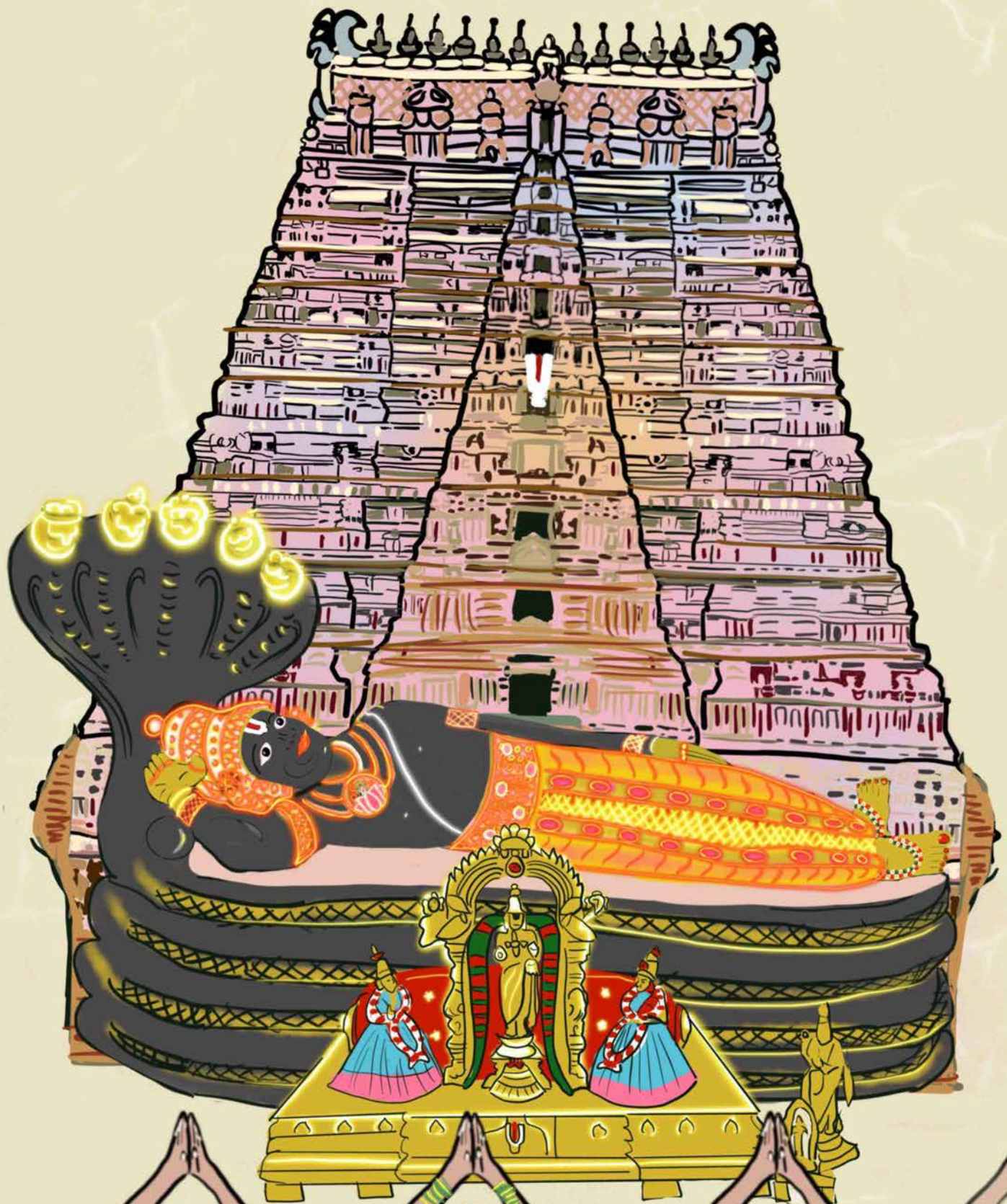
GODA STHUTHI

SHLOKA 28

Goda, the darling daughter of Periyalwar with the white lily in her hand, looks beautiful although a bit weighed down. It is because her heart holds so much kindness and compassion for all the living beings of the world, whose trespasses she forgives. She influences the Lord to overlook them too, by putting him in a good mood with the garland that he is so fond of. We pray that she resides in our hearts forever.

शतमख मणिनीलाचारु कल्हार हस्ता
स्तनभर नमिताङ्गी सान्द्रवात्सल्य सिन्धुः ।
अळक विनिहिताभिः स्रग्भिर् आकृष्ट नाथा
विलसतु हृदि गोदा विष्णुचित्तात्मजा नः ॥ २८ ॥

*Sathamakha maNineelA chAru kalhAra hasthA
sthanabhara namithAngi saandhra vaathsalya sindhu:
aLakavinihithAbhi: sragbhirAkrushta NaathA
vilasathu hrudhi GodhA VishNuchitthAthmajA na:*



GODA STHUTHI

SHLOKA 29

PHALASHRUTHI

Those who recite Goda Sthuthi composed by Sri Vedanta Desika, even without understanding it will enjoy the respect of the world as well as the grace of Sri Ranganatha and compassionate Goda.

इति विकसित भक्तेरुत्थितां वेङ्कटेशात्
बहुगुण रमणीयां वक्ति गोदास्तुतिं यः ।
सभवति बहुमान्यः श्रीमतो रङ्गभर्तुः
चरण कमल सर्वो शाश्वतीमभ्युपैष्यन् ॥ २९ ॥

*ithi vikasitha bhakthE: utthithAm VenkatEsAth
Bahu guNa ramaNeeyAm vakthi GodhA sthuthim ya:
sa Bhavathi bahumAnyA: SrimathO Rangabharthu:
CharaNa Kamala sEvAm SaasvathIm abhyupaishyan*

AUTHOR'S NOTE

This is the eighth book in the '@scripturepeek with Shobha' series. It has been my passion project to bring out a series of my illustrations accompanied by meanings of some of my favourite excerpts from the scriptures I study.

I have spent 30 years post my PhD, working in the field of molecular biology across the USA, UK and India, and have always been very immersed in my work life. But one of the most enjoyable pursuits that I engaged in after I retired was to begin to understand our ancient scriptures and the saints who wrote them. If there is one defining thing about myself, it is that I have made many different places my home during my life: my childhood in Africa and India, my young adulthood in Europe and North America. This has given me a unique perspective on the way I view my own culture, and how others do as well.

I feel immensely blessed to be enveloped in an atmosphere of divine encouragement, devotion and purpose as part of Sri Hayagreeva Likhita Kaimkarya Ghoshti led by Dr Swamy Varadachari Sadagopan of sadagopan.org fame. I remain grateful to him for appreciating my work, he motivates me to learn, create and share. I am thankful for all of the information available on sadagopan.org.

My sincere salutations to my ancient scriptures teacher, Guru Smt Yamuna Ramapriya. She is an inspiring person who has mastered the Divya Prabandham and other ancient scriptures and passes on her learnings to hundreds of people. Her unique style of expression through her words, tone, gestures and beautiful rangolis is very pleasing.

I am immensely grateful to my daughter Madhuvanthi Mohan (an illustrator who founded @somethingsketchy and also runs an illustrators group called @thesketchup) for making this dream come true. She took it upon herself to equip me with all that was required to translate my thoughts into visual and copy: self-confidence, an iPad, focused tutorials on using creative apps and hand-holding when needed. She "transformed" me, taking me up a sharp learning curve to let me take the quantum leap from paper to digital. She designs the beautiful cover pages and is the Editor of my books ensuring that the language and illustrations are appropriate for the new generation.

Hope you enjoy reading the book! -
Shobha Char fb/insta: @scripturepeek

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BEAUTIFUL SHLOKAS BY
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THE STOTHRAM
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