Sri Vedanta Desika's-Epic Verses (Hymns)
DAYASATAKAM – द्याशतकम्
ON LORD SRI VENKATESWARA
THE FLOW OF KARUNYA - (GREAT COMPASSION)

English Edition With Exhaustive Explanations - alongwith Sanskrit Verses repeated in English Phonetic Letterings verse by verse (Inspired from books in Sanskrit and Tamil Indian Languages written by Erudite Scholars and Pundits - Wide Explanations)

[It is gratifying, that the authorities T.T. Devasthanam, Tirupati, have sanctioned Rs. 20,000/- (Rupees Twenty thousand only) towards printing and block making charges for this book.]

By
Kri-pa
(K. Parthasarathi)
5, Viswa Bhuvan, 7th Cross Road, Chembur, Mumbai - 400 071.
2005
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I hereby submit with ardent devotion, my humble pranamams to Goddess Sree Alaramumanga Devi and Lord Sri Srinivasa Parabrahman, for having showered their Grace and Blessings, by granting me the "temerity" to write the exhaustive explanations in English Version of Sri Vedanta Desika's Epic Scripture "DAYASATAKAM" of 108 Sanskrit Verses which would enhance the spiritualisation of every devotee's heart to leap forward to total ecstasy towards Lord Sri Venkateswara and Sree Dayadevi, to obtain their Grace and Blessings. 

I am fully convinced that this achievement could not have been made possible for me without the "Paripoorna Anugrahams" of the Lord and my Revealed Acharya Srimad Andavan (Paravakottai), Sri Gopala Desika - Maha Desika of Sri Poundarikapuram Swami Asramam-Sri Rangam, S. India, and all Acharyas, elders and pundits of repute.

No doubt, I had undergone great ordeals and hardships in locating and following up with chaste pundits and scholars of repute to have my writings in English with exhaustive explanations verse by verse of this sacred scripture "DAYASATAKAM" for their close scrutiny and corrections, wherever may be required appropriately so that the devotees, when they use this book "DAYASATAKAM" for their daily "Parayana" (recitations) would obtain undoubtedly clear understanding of the inner-in depth thoughts of every verse and enhance their high spiritualisation and devotion towards Lord Sri Venkateswara and Sree Dayadevi who would shower their Grace and Blessings, on their devoted following.

I express my grateful thanks and appreciation to TT Devasthanam Authorities, Tirupati - for having sanctioned me Rs. 20,000(Rupess twenty thousand only) as part of their contribution towards printing- Publication expenses of this book "DAYASATAKAM": ENGLISH VERSION - as per DTP proof sent and approved by them for sanction.

I personally feel grateful to offer my sincere thanks and appreciation to Dr. V.K.S.N. Raghavan, Head of the Dept. of Vaishnavism, Madras Varsity, who finally made close scrutiny of my DTP Proof copy and relieved me of my anxieties and enhancing my confidence through his foreword attached herewith and to place the final proof at Acharya Srimad Andavan, Sri Gopala Desika Maha Desika of Sri Poundarikapuram Asramam, Sri Rangam, S. India, who has been kind enough to bless me and permitted me to proceed further for publication of this book "DAYASATAKAM", in English version.

This book "DAYASATAKAM" DTP proof was also placed before all other Acharyas: - Srimad Andavan, (Srimooshnam) Sri Ranga Ramanuja Maha Desika of Srimad Andavan Asramam, Sri Rangam and Srimad Azhagiya Singar, Srimate Sri Lakshmi Narasimha Paduka Sevaka Srinvan, Satakopa Sri Narayana Yatheendra Maha Desika of Sri Ahobilla Mutt and also Acharyas at Sri Parakala Swami Mutt - Mysore and obtained their blessings to enable me to proceed with the publication for the benefit of all devotees.

My thanks are finally due to M/s. Print Tech, Mumbai, who have been very kind enough to take lot of interest in preparing and printing the publication of the book "DAYASATAKAM" with all colour pictures of the Lord within a short period. I earnestly pray to Lord Sri Venkateswara and Sree Dayadevi to Bless everyone whoever have associated and helped me to bring out this publication in a very befitting manner for the benefit of all devotees.

Kri-pa
Mumbai, 14-06-2005
(K. Parthasarathi)
Printed by: Print Tech 46, Bomanji Lane, Near Fire Station, Fort, Mumbai - 400 001. (1000 Copies)
Supreme Lord Sri Paravasudeva (Sriman Narayana) along with Sreedevi, Sree Bhoothidevi & Devathas (Nithya Suries) at Sri Vaikuntam (in the Heavens)
GOD-ORDAINED SOCIAL REFORMER

SRI BHAGAVAD RAMANUJA (1017-1137 AD)
SRI VENDATHA DESIKA
(1268 AD / 1369 AD)
SREE GAYATRIDEVI
DAYASATAKAM OF SRI VEDANTA DESIKA
FOREWORD

Srimate Lakshmi-nrsimha-parabrahmane Namah
Srimate Nigamanta Mahadesikeya Namah
Srimate Sri Lakshminrsimha Divya Padukasevaka
Srivan Sathakopa Sri Narayanayatindra-Mahadesikeya Namah
Ramanujadaya-patram jnana-vairagya-bhusanam I
Srimad-venkatanatharyam vande vedantadesikeyam II

Among the great preceptors (Acharyas) of Visistadvaita Vedanta (Srivaisnavism), next only to Sri Ramanuja, Sri Vedanta Desika shines brilliantly as a unique and most significant philosopher-statesman of the ancient masters/philosopher saints of Vedanta systems of Indian philosophy, Swami Sri Desika’s philosophical and literary master-pieces are most praise-worthy and unparalleled. To mention a few of them:

The Tattva-muktakalapa and Sarvarthasiddhi; Nyaya-parisuddhi and Nyaya-Siddhanjana; (Sri Ranganatha) Padukasahasram, Sri Aycuta-satakam and (Srinvasa) Dayasatakam.

To start with, one should pinpoint the fact that any one of the excellent and marvellous granthas/works of Sri Vedanta Desika (Venkatanatha) has many valuable instructions/sublime teachings to the whole of humanity; vide the popular Tamil taniyan song:

Sirondu tuppul tiruvengadamudaiyan
Parondrac-conna palamoliyul-orondru
Taneyamayyada tariyiyil valvarkku
Vanerap-pomalavum valvu.

The present volume on the Daya-satakam of Sri Vedanta Desika is, indeed, a boon to many English-knowing public. To reiterate the above point, a few instances from the book may be cited:

a) Verse 3 : Poygai Azhvaar’s Mudal Tiruvantadi, 15:
"Mudalaaya Nallaan Arulallaal Naamaneer Vaiyathu Pallaar Arulum Pazhudu"
Bhoodath Azhvaar’s Irandam Tiruvantadi, 41:
"Arulaal Maamaraiyor Keenda Manivannan Paadame Neemaravel Ninje! Ninai"
Peyaazhvaar’s Moonram Tiruvantadi, 18:
"Anjaadirukka Arul"
"Bhaaje" — I worship

When we hear and learn about the Hymns of these Azhvaars viz. the four thousand sacred “Prabandha” and the phenomenal greatness of these Azhvaars (The Blessed saints) we feel very much sorry about our ill-luck, we were not born then, during those periods to see them in their lifetime, to enjoy their company and Bliss.

The devoted people say:

I was not fortunate to have been born during their lifetime. But let me at least enjoy reading their Prabandhas (Sukthi-s) in their 4000 verses and understand their meaning and pay our respects to these saints and God for enabling us to reach the elevation of the mind for our Salvation.
The above meaning was conveyed through the following verse of St. Tirumalaisai Azhvaar in his Tiruccandiruvutram, 64: "Anru Naan Perandilen"

b) Verse 6: Lakshmi Devi was sought after by the Lord to be His coordinating companion, and Sri Srinivasa also wanted Lakshmi Devi only as His (partner) Consort. The Goddess has three important features. They are Purushakaravatvam — Upayatvam — Upayatvam.

"Samastha Jananeem" relates to Upayathvam and Sreyoseem relates to Purushakaravatvam.

c) Verse 10: Thus, the prayers offered to Dayadevi becomes the foundation of this Epic Stotra, to sing further in praise of the Compassion of Lord Srinivasa. The main central theme, of "Arul" — i.e. Grace and Blessings of Lord as sought by Sri Nammalvar in His composition "Thiruvvoimozhi" — where the first 10 verses — depicting on the same theme of "Arul" of the LORD seeking His Grace and Blessings reflects similarly. "Seva Yogaratvam" — is the main subject matter dealt with in this unique "Dayasatakam".

d) Verse 30: Ahamasmi aparadaha-cakravarti
karune thvam ca gunesu sarvabhaumi
Vidusi shhitim-idrsim svayam mam
vrsa-sailesvrama! padasat-kuru tvam

His grace and blessings to ward off all sins and bad karmas and accede to their request and leading to grant moksha at His lotus feet in the Heavens at the end of their lives could be achieved only through the mediation of Dayadevi’s. Let all devotees pure and chaste persons.

Sloka 100 — Natah param kimapi me tvayi nathaniyam
matar-daye! mayi kurusya tatha prasadam I
baddhadaro vragsri-pranayi yathasau
muktanubhutim-aha dasyati me mukundah II

Extract from Summary: Oh Mother! what else could I seek from You?

All I seek is your great compassion... The Lord will grant me the experience of heavenly bliss now and here.... The fulfillment of the devotees desires culminates in the offer of total self-surrender to Lord Sri Venkatesvara. By performing Prapatti, one attains moksha (supreme bliss) in the heavenly abode at the end of one’s life. The Lord is very much pleased to grant moksha to all the devotees, and give them the feeling of ecstasy here, in this world itself.

Sri K. Parthasarathi (Sri-Kripa) Swami has produced this exhaustive English commentary based on the Tamil explanations of great Pundits and Scholars published about 30 years ago. However, the present English commentator has bequeathed this unique magnum opus for the perusal of the English knowing devoted public of the whole world. Everyone should applaud him for his unique venture.

In fine, I would like to recommend this praiseworthy volume on the Dayasatakam for all Libraries and the scholars and the students who could thus get the blessings of Lord Srinivasa and Sri Desika.

DR. V. K. S. N. RAGHAVAN
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8. DAYASATAKAM – VERSE BY VERSE (108 Hymns) in Sanskrit Language – repeated in English Phonetic letterings for anyone to easily recite these verses together with detailed explanations and commentaries in English – for daily recitation (Parayanam-followed by (101-108) VERSES–giving “PHALASRUTHI” – i.e. the effects of the Daily Recitations and God’s Blessings.
9. This writer’s new composition of SONGS (4 PADYAMS) and 2 Proseology Analysis – the Summary of DAYASATAKAM in English letterings – for easy following.
10. Cassette Tapes/CD are also available of DAYASATAKAM–YAGNA PARAYANAM (i.e. 108 verses) alongwith these Viruthams for easy following by Devotees. Summary for each 10 verses of 1 division. Total 10 divisions (i.e. 10 steps) for easy understanding. An ideal instrument for making “Dayasatakam Yagna Parayanam” by everyone conveniently alongwith other devotees at home. Total time taken 1 1/2 hours (90 minutes).
11. CONCLUSION.
PREFACE

Sri Vedanta Desika, the Great revered Acharya, who has given us this Epic Scripture – of 108 verses – DAYASATAKAM which are 108 NAVARATNAS – depicting LORD SRI VENKATESWARA’S – DAYA – (KARUNYA) – i.e. HIS GREAT COMPASSION – towards each and every devotee, who reaches the temple and pray to the Lord earnestly, seeking for his grace and blessings and to grant one’s desired reasonable requests and aspirations. Those who are unable to visit the Lord’s temple anywhere, could prepare in their own homes, with a secluded place for worship and keep the Lord’s picture and offer their daily prayers every morning, as they start for their work, after bath.

A few minutes of sincere prayers and offerings with a cup of warm milk or fruits to the Lord and then take the same for their use would please the God, who is always ready to shower His blessings to all in the family.

It is really very good to recite few verses (slokas) before God immediately after bath and pray to bless you to have “a good day”. Those who do not know any verses, could play the tapes of these slokas (verses) either at home or in the vehicle during their travel to work, would put the mind and spirit to calmness, greatly help to reduce all tensions, excitement, blood pressure and develop the habit of listening and thinking on right lines. By this process, one’s vision and thoughtful actions would develop and produce better results in the workplace and earn great recognition and rewards.

Please train everyone in the family to follow and make them pray for few minutes daily.

Sri Desika, it is said, as “Ganta Avathara” – (1268 AD – 1369 AD) who lived for over 100 years, was the incarnation of the “Big Bell” – used in the precincts of Tirumala – TIRUPATI Temple – (in S. India) during the offerings of various pujas and daily rituals to God – Lord Srinivasa.

The Lord has sent Sri Desika as an "amsa" (i.e. origin) of
“this Bell” of the temple purely to re-establish all the Vedas and Sastras with proper “interpretations” – since there was utter confusion and unrest prevailing among the people due to some of the so called preachers, of various religious groups who had made their own wrong interpretations of Vedas, Upanishads and other Sruthis and Smruthis. There was unrest and confusion prevailing everywhere. God who is known through these Vedas was very unhappy that these people have totally misused all His creations by their ignorance or wrong understandings. Hence, Sri Desika was specially sent by God as an incarnation of the Bell in the temple, who would give its “full” ringing sound and wake up people from their ignorance and confusion.

Sri Desika’s elaborate and loud preachings with correct interpretations of all these Vedas and Sastras, with proper linking to the Upanishads, Sruthis and Smruthis, had very great effects. By his vivid clarifications and proofs cited from these very Vedas in support of his teachings, created great attention from the entire population, who were very happy to understand the mistakes of those earlier preachers and regarded Sri Desika as their real Guru and Acharya for guidance and following, in all respects.

Even all those opponents, who had gathered during everytime of Sri Desika’s preachings to counter question him, understood their folly and wrong doings, not only corrected themselves, but also apologised to Sri Desika and the people. From then on even those opponents changed their views and followed Sri Desika wherever he visited and considered him as their Guru and Guide.

Sri Desika travelled all over the country from South to North and East to West throughout the length and breadth of India and offered his teachings to all. He was named as “Kavitarkika Kesari”. It means the “Lion”, which roars and silences other animals. Here he silenced all those wrong doers and corrected all the confusions and unrest created by them.

Sri Desika made over 100 scriptures based on all these
Sastras, Vedas and Upanishads for people to understand easily. He was not fully satisfied. So, Sri Desika has created two more last scriptures during the fag end of his life. Both these scriptures are based on “Saranagati” Thathwa – i.e. “Total and absolute surrender to God to forgive all sins and Karmas”. He very much desired that every human being should be enlightened and to obtain the “Soul Salvation” finally to reach God.

That is why, the Dayasatakam of 108 verses (slokas) in Sanskrit was written depicting Lord Srinavasa’s Karunya i.e. Daya (Arul) grace and blessings – His great compassion towards everyone, and to grant them to achieve their reasonable aspirations, through their offerings of earnest prayers to Him either by visiting the temple, where he is waiting to bless them or from their homes wherever they may be living would offer their prayers seeking for His grace and blessings.

That is why, Dayadevi, who has taken the form of His great compassion in the heart of Lord Venkateswara – draws all people from far and near to the temple at Tirumala hills and to pray for His blessings. That is why throughout the year, we find heavy rush of people from all corners of the world from very early morning to late night to have the Lord’s darshan at the Tirumala temple in the hills.

The 100 verses of Sri Desika’s – Dayasatakam leads everyone to the primary step of “Saranagati” – Sri Desika by his second and last Epic scripture – “Sreemad Rahasya Thraya Saram” in four parts. Sri Kri-pa has already published the first chapter of this book namely "Artha Anusasana Bhagam" in Tamil (S. India) Language. This was released on 20th April 2001 by the revered Acharya Srimad Aandavan, Sri Gopala Desika, Maha Desika of Poundarikapuram Ashramam-Srirangam (S. India) during his 80th birthday celebrations. The English equivalent translation for same is under preparation due to persistent demand by the devotees namely – “ESSENCE – THE THREE SECRETS OF LIFE and ITS SALVATION – TREATISES” by this writer will clearly and elaborately explain the basic principles of “Saranagati” and how
to obtain “Moksha” – at the end of our life at God’s Lotus Feet, guided through the very learned Acharyas, who will perform “Prapatti” after making all “Prayaschittas” i.e. oblations to ward off all past sins committed knowingly and unknowingly, thus make one pure and then perform “Prapatti” to attain this final Soul Salvation to reach the Heavens at end of the life and serve God forever.

May God bless everyone, after their reading this scripture and follow for their benefits.

Whereas, the “Dayasatarkam” of 108 slokas (verses) in Sanskrit fully depict Lord Srinavasa’s ever flowing Karunya continuously and explain very vividly in every verse, which was explained exhaustively by the writer Kri-Pa in English after examining the books of various commentaries by chaste pundits and scholars would move the heart of every devotee to ‘Ecstasy’ – as one proceeds to study the verse by verse alongwith the full explanations (commentaries), and finally when he reads the 100th verse, he has already climbed to the summit of great and abiding Devotion (Bhakti) (in Utter Trance Condition) and experience the Karunya of the Lord Srinivasa and he would forget for few minutes the entire surroundings and the world.

Sri Desika is taking everyone to its highest peak through his verses and teachings. Everyone learns about the Lord’s blessings (Arul) flowing continuously in abundance when performing the “Daya Pattabhishekam” i.e. Coronation of Lord Srinivasa, on completion of reciting the 100th verse. The Lord bestows on the devotee in return – the effect of the “Pattabhisheka” who has completed the recitations of the 100 slokas and followed by the 8 verses (i.e. 101 to 108 verses) which are called “Phalasruthi” i.e. explaining the effects of the rendering of 100 verses.

PS. The writer has explained the method of recitation of 108 verses. “Daily one verse with meanings” are explained in the following chapter for the benefit of all the readers to follow and experience and derive the full benefits. (This writer has been following the same method for over 23 years as Daily Parayana),
of one verse a day alongwith the full explanations given thereof.

The Translation into English language is specially prepared by this writer, with sole objective of serving all those devotees of Lord Venkateswara, who do not know either Sanskrit or Tamil language, to study the versatile commentaries written by very reputed learned scholars and pandits in Tamil, Sanskrit language.

This English translation was inspired and prepared taking all necessary care and devotion to bring out the full spirit and impact as appeared in the original commentaries of great scholars. (In Indian Language - Tamil and Sanskrit Languages)

May Lord Sri Venkateswara and His consorts bless ever devotee, who faithfully follows the suggested method for making daily recitations of this Epic scripture and obtain the full benefits for enhancing and to develop spiritual mind and all the best of things that would follow with them. If seeing is believing, you may experience yourself the high spirits and ecstasy by following the suggested methods.

May God bless everyone in their sincere efforts.

KRI-PA
(K. PARTHASARATHI)
10 July 2003
5, Viswa Bhuvan,
7th Cross Road,
Chembur, Mumbai – 400 071 (India)
Suggested Method for DAILY recitations (PARAYANA) OF DAYASATAKAM

The following suggested method for daily recitations of One verse a day in the morning immediately after bath – (The writer is following the same method for the last 23 years and 3 pattabhishekam to the Lord every year).

1. To recite one verse (sloka) with full explanations of each verse – At first please read the verse twice (two times) followed by its meanings. Explanations given to each verse to be read only once.

   Now that you have understood the meaning of the verse of the day, please read that verse one more time as conclusion of your ‘Parayana’ for the day.

2. You may take about 0:05 (about five minutes) to do this recitation as your maximum time – sometimes even less time.

3. Then please proceed to make all other prayers whatever you have been following or practising as your daily routine.

4. Offer a cup of warm milk with little sugar added to it or any fruits, as may be convenient to you and make a small Harathi to God and pray to bless you to have “a good day”.

5. You are taking maximum 0-05 minutes to 0-07 minutes for this morning prayers in all and please proceed with your usual routine.

6. By following the above procedure of one verse recitation daily, you would be completing the recitation of the 100th verse on 100th day.

7. After reading the 100th verse as above and offering of milk Or kheer made out of milk or rice boiled in milk (one cup of rice) – you call it “Sakar Bath” or offer fruits to God and perform
“Daya Pattabhishekam” i.e. coronation to the Lord and perform Harathi as usual, to conclude one cycle of recitation and continue……. Immediately.

8. Then please read once all the following verses 101 to 108 which is called “Phalasruti” i.e. effects of your daily recitations for last 100 days and performance for the Lord Daya Pattabhishek. Now, as you read and learnt from the 101-108th verses, that Lord Sri Venkateswara and Dayadevi are immensely pleased with your performance and joyfully crown you back with the Pattabhishekam and bless you and your family with their full grace and shower on you all prosperity and grant your reasonable aspirations and wishes.

Please experience yourself this feature personally and find for yourself as to how much elated you are and in ecstasy these days.

9. Please do not forget to start (repeat) the next day again starting with the 1st verse recitation and continue this routine as suggested above as a matter of daily ritual in the morning forever and forever to keep you in high spirits. You will experience lot of miracles happening to you and your family to your surprise by the blessings and grace of Lord Sri Venkateswara and His consorts — May God bless you all for your sincere efforts.

P. S. The writer has been following the above course for over 20 years performing Pattabhisheka 3 times in a year and by the daily recitations has given out his personal experience. Will you be good enough to write to me your personal experience and effects in due course of time.

With Best Wishes:

KRI-PA
(K.PARTHASARATHI)
A NOTIFICATION

A charitable organisation is being created [now under process] to look after the management of receipts and payments of the publications “Dayasatakam”- (English) and Essence-Three Secrets of life and its Salvation (Treatises), Rahasya Thraya Saram (Tamil-first part) and other Publications and Cassette Tapes, etc., under preparation. NONE ARE PREPARED FOR PROFITS, BUT AS DEDICATION AND SEVA (SERVICE) TO ALL DEVOTEES.

After reimbursement of actual expenses of these publications, rest of the balance proceeds, if any, will be utilised as follows:-

A corpus fund would be endowed for Curdbath Prasadam to be offered daily at Tirumala-Tirupati Temple during Seva-Sathumarai to the Lord alongwith Acharya-Jeer, during day time daily this prasadam to be distributed in sufficient quantity to every devotee whoever would participate during the occasion.

Any Balance proceeds, either out of all above undertakings, and any contribution / Voluntary Donations, if any, as and when received, will be pooled and endowed to give / utilise for any deserving charity [of worthy cause and education for very deserving students] and also towards the promotion of our sampradaya - Tax-exemption application is being prepared to authorities for obtaining any tax exemption.

KRI-PA
(K.PARTHASARATHI)
Kartha

XI
HISTORICAL FACTS OF LORD SRI VENKATESWARA AS KALIYUGA AVATARA

at TIRUMALA - HILLS - SOUTH INDIA.

(Extracts taken from Epic scripture—Venkatesa Puranam)—Summary

In the rotation of universal creations by the Supreme Lord, the 3rd Yuga namely "Dwapar Yuga" was just then completed and that the 4th and last yuga in rotation called, “Kaliyuga” – also otherwise known as – “Swetha Varaha Kalpa” – had just then emerged with the Supreme Lord Sri Narayana – who had taken the “Avathara” (Lord coming into the world) as “Swetha Varaha” i.e. the wild giant, white colour hog (Omnivorous Mammal) very huge, fierceful animal with one strong thick Horn over its forehead, to fight and kill the demon, Hiranyaksha, who stole the molten earth which was floating halfway between the deep ocean waters.

The Demon dragged the molten earth further deep into the bottom of the ocean floor called “Pathalaloka” with full of mud and slush.

HISTORY OF AVATARA

The four yugas are namely consist of :

1. KRUTHAYUGA  (17,28,000 years)
2. TRETAYUGA  (12,96,000 years)
3. DWAPARAYUGA  (8,64,000 years)
4. KALIYUGA  (4,32,000 years) and as on today

Kaliyuga 5102 years old.

Each yuga consists of several thousands of years as stated above.

At the end of the 3rd Dwapara Yuga, all the 7 great oceans were rising furiously and continuously due to heavy wild storms, cyclones and tornadoes, flooding all over the earth, destroying everything all
over and levelled up to the floors ups and downs. All the trees, large rivers, lakes, and others were destroyed and the waters were flooding here and there; so also all the living beings, animals, birds and human beings were all killed in the process completely followed by the gusty wild winds and heavy rains were pouring continuously for several years. Therefore, for the purpose of pulling out the molten earth covered in the slush and mud of the deep ocean water floors. The Lord had to take the Avatar of “Swetha Varaha” i.e. “white, wild, huge – Hog” with a strong, sharp horn over its forehead, (Omnivorous Mammal) appearing very fierceful and to kill the Demon – Hiranyaksha.

After pulling out the earth from the bottom floor of the ocean and allowed the earth to float in the ocean water. He then set the ocean waters split into several parts around the earth as before so that the earth could conveniently rest over these waters.

Thereafter He called the Brahma Deva, to take charge of creating all creatures, plants, animals and human beings as before.

The Maharishis and Devas were happy to learn that Brahma Deva started his work to create all living beings as before.

The Maharishis and Devas prayed to the Supreme Lord to come back and appear as before with His usual form i.e. to take the usual calm and pleasant form. The Lord agreed and acceded to the appeals. The Lord appeared alongwith His consorts Sree Devi and Bhoodevi on earth to bless all people.

Therefore, He created the sun and the moon as before to give light and heat to the new creations to live under their shadows.

The Lord would remain as the same “Bhoovaraha Avatar” Perumal, (leaving His wild hog appearance) alongwith His Devis – in the earth. He called the Garuda Azhvaar (white necked big bird used by God as his vehicle to move anywhere quickly), to bring from Heavens His “Kreedasailam” – which is a favourite spot (Abode) where He used to relax with His Devis. Immediately the Garuda Azhvaar had flown back to the Heavens and collected the great “Kreedasailam” – consisting of Navaratna Beeds, and surrounded by fragrant flowering plants and fruits bearing trees, several herbal plants, with beautiful small forest with singing birds, beautiful streams and waterfalls from the hill-locks, where the Lord used to spend His time at the so called “Narayana Giri”- Sri Garuda Azhvaar lifted the entire, “Narayana Giri” – over his shoulders from the Heavens and brought and placed in the midst of the chain of mountains and forests at Tirumala.

XIII
The Lord selected the “Seshasailam” hills at Tirumala, to place this “Narayana Giri” – brought from Heavens to “Sacred Swami Pushkarini” – Tank that was created, for the use of the Lord and His Consorts Sree Devi and Bhoo Devi.

The large chain of hills from ‘Seshasailam’ over Tirumala hills, Tirupati appeared as if the great Adi Sesha (1000 headed Cobra) had folded Himself into several layers, where the Lord used to take His seat in the Heavens.

The Lords Brahma, Rudra (Siva) alongwith their Consorts and Indra Deva alongwith the Devas reached where the Lord Sri Varaha Perumal had chosen His place on earth at the Hills and offered their prayers and expressed their gratitude and happiness to the Lord for having chosen a place to remain and bless all the new creations on earth.

The Devas prayed to the Lord to leave His aggressive posture and take to His usual appearance to bless all people. Lord Brahma has created a Temple over the “Swami Pushkarini” Tank for the Lord.

From then on, the 'Kreeda Sailed' and the Sri Varahaswami Temple were erected for the Lord to remain there to bless all people. This temple was built at the edges of Narayana Giri brought from Heavens by Garuda Azhvaar.

From then on the New Kaliyuga was started, which is the 4th yuga and last in the cycle of 4 yugas in rotation. This is the yuga in which we all live today, having completed over 5000 years since this yuga started.

The 4 yugas together is considered as one full day to Lord Brahma. Thus He lives for 100 years, consisting of several yugas coming in cycle rotation of 4 yugas.

One day the devoted and well known Sri Narada, Son of Lord Brahma had visited the yagasala, where Maharishis were performing a great ‘Yagna’ (Yaga) near the Seshasailam in the forests. He had enquired with those Maharishis as to whom they should offer their “Havis” – i.e. the ingredients that are used in the yagas and ‘Yagnas’ during the rituals, reciting the sacred Veda Mantras – and offering them in the Agni (fire)–Kund specially prepared for performing these yagas and yagnas i.e. whether to the Lord Brahma, Siva (Rudra) or Lord Vishnu (Sri Narayana)? Nobody could clearly express their opinion to which God they will offer the ‘Havis’ in the yaga. Therefore, all the Rishis, unanimously decided to give this responsibility to examine to
one of them and then finally report to them back – thus the responsibility was fallen on Sri Bhrigumaharishi – who is a well learned scholar as well as a devotee.

So, Sri Bhrigu Maharishi, first went to Lord Brahma’s Abode called “Satyaloka” – where He was explaining to the assembled scholars about Vedas and its divisions etc.

Bhrigu Maharishi straightaway entered the premises where the Brahma was talking to the assembled scholars and occupied the empty high seat (may be seat of Brahma Himself) without his permission. Brahma did not notice him for longtime. All the scholars were surprised to see Bhrigu Maharishi occupying the Seat of Brahma and that Brahma himself did not like Bhrigu’s action. He asked Bhrigu Maharishi to get down from the seat, not meant for anyone to occupy and started scolding him for his aweful action. Bhrigu Maharishi immediately got down and walked away deciding that ‘Brahma’ is not fit to take the ‘HAVIS’ of the yagas.

Then He straight away went to “Kailasa” where Lord Siva and His Consort Parvathi were in their privacy. Bhrigu Maharishi, without hesitation entered their place where Siva and His Consort Parvathi were engaged in their relaxed posture – in privacy. Noticing Bhrigu Maharishi entering his private place even without prior intimation or permission, Lord Siva got very angry and started scolding him to go out from there and not to disturb him.

Therefore, Bhrigu Maharishi left Kailasa and finally reached Sri Vaikuntam, where Lord Sri Narayana, the Supreme Lord and His Consort Sree Lakshmi Devi were resting in the Adisesha – Sree Lakshmi Devi was at the Lord’s feet comforting Him by pressing His legs and feet. Although He knew the arrival of Bhrigu, Lord Narayana pretended that He could not notice the arrival of Bhrigu Maharishi. But Bhrigu Maharishi was very much upset of the Lord for not even seeing Him on his arrival and got very angry about the attitude of the Lord. Then he walked fast near the Lord and kicked the Lord’s chest with His legs. Immediately, Lord Sri Narayana got up and caught hold of the feet of Bhrigu, asked him to excuse for not having noticed his arrival since Lord was bit sleepy then, as He was relaxing. He also enquired Bhrigu, whether his feet was paining by his hard kicking of Lord’s chest. So saying, the Lord during the process of holding Bhrigu’s feet pressed with His finger – just one eye Bhrigu had below his right foot as a special gift of sight for him to observe some minute things below his movements and surroundings and that was the secret of his strength and now the Lord removed that Gift from Bhrigu.

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The Bhrigu Maharishi, very well realised his folly for getting quick uncontrolable anger, at the Lord for not having noticed him on arrival, resulting for his rude behaviour of kicking Lord’s chest disrespectfully. Immediately Bhrigu apologised for his rude behaviour by his anger and begged the pardon of the Lord to forgive him. He offered his revered prayers to the Lord and informed Him all the facts for paying his visit to the Sri Vaikuntam and left the Heavenly Abode fully realising that the Supreme Lord Sri Narayana is the only God fit to receive the HAVIS from the yagas.- performance of the rishis. Lord Sri Narayana is fully aware of what was waiting for Him as the next course of action – i.e. next Avatara in the earth.

However, Sree Mahalakshmi, who was sitting at the Lord’s feet got very much upset and angry at the behaviour of Bhrigu and his disrespect shown to the Lord and his rude immoral action of kicking Lord’s chest, which is the place of Sree Lakshmi, where she always remains with the Lord – Now by the Bhrigu’s bad action, that place over the Lord’s chest had been polluted and lost its great sanctity and as such she cannot occupy Her place any longer until it is purified.

The Lord said that after all, Bhrigu is their son only as all of us are the children of the Lord and she should not feel so much hurt by the incident. But Sree Lakshmi – was not appeased by the Lord’s observation and she said that she has decided to undertake severe penance (Tapas) to purify that Lord’s chest, for Her re-occupation and that she was leaving immediately to the Bhooloka (the world below) and undertake deep penance to ward off this ill-omen and make the place pure and fit enough for Her to re-occupy Lord’s chest.

However much the Lord persuaded Her to calm down, nothing could appease Her and Her decision to undertake the penance for this purpose. So saying, she took leave of the Lord, left the Heavens to Bhooloka – searching for a suitable place for performing the Tapas (Penance) without disturbance. Ultimately the place she selected was Karaveerapuram, which was not very far from SESA Sailam, where Sri Varaha Perumal’s Temple and the sacred Swami Pushkarini were established.

Now Lord Sri Narayana found the Heavenly Abode appear deserted and dull, when Sree Mahalakshmi left the place for performing penance.

The Lord also felt unhappy to remain alone there without Lakshmi. So He also decided to come down to Bhooloka to find where Lakshmi had undertaken the penance and found she was very close to Sesa Sailam, where Sri Varahaswami Temple was erected over the Hills.

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Therefore, Lord Sri Narayana visited Sri Varahaswami Temple at Sesha Sainlam and informed Him that He would also like to stay closeby there and spend His time, where Sree Lakshmi was performing the pencece.

Lord Adi Varaha readily agreed since both of them are of same Amsam (same origin) from Srivaikunta. Since then the Lord had taken the New Kaliyuga Avathara as Lord Srinivasa also known as Lord Venkateswara and asked Him to choose anywhere He liked to take His Abode, over the hills.

Lord Sri Venkateswara had chosen the next closer place to Sri Varaha Swami Temple and Pushkarini and started living in a big cave adjoining the Temple. Lord Brahma, having learnt that the Lord Sri Narayana had also come down to earth following Sree Lakshmi Devi and the Avatara as Lord Sri Venkateswara (Lord Srinivasa) and running round in the forests at Sesha Sainlam and was living in large caves, close to Sri Varaha Swami Temple. So, Lord Brahma prepared the caves as a very large Ant Hill like palace fit for Lord’s stay comfortably, under a big Tamarind Tree. So, after spending the day in the forest, when the Lord returned to the caves, He found a large Ant Hill erected below the Tamarind Tree, instead of the large caves seen there earlier. He entered inside the Ant Hill, and found it was a large palace-like erection created with beautiful workmanship and decoration inside the Ant Hill, with a nice resting place – mantap with great art work. So the Lord decided to stay there.

Lord Brahma, returned to Bhooloka alongwith Lord Siva and visited the place where Sree Lakshmi was performing Her penance (TAPAS) and informed Her about the Lord having come down from Sri Vaikuntam eversince she left that place and was staying at Sesha Sainlam where the Sri Varaha Swami Temple was erected alongwith Swami Pushkarini. Now the Lord has occupied an Ant Hill like large caves palace under the Tamarind Tree adjoining the Temple. The Lord used to roam about in the forest during daytime and used to rest at the Ant Hill caves at night.

There was no proper facility for His food arrangements and as such, the Lords Brahma and Siva wanted to become cow and calf and requested Sree Lakshmi Devi to take them and sell off to the Chola King of the place at Karaveerapuram, so that they give milk everyday to the Lord which He could find as an immediate solution, apart from the fruits etc. available in the forest.

Sree Lakshmi Devi also felt very anxious about the Lord and
readily agreed to follow them to the King’s Palace as the custodian of the cow and the calf.

She having reached the king’s palace met the king who was also attracted by the cow and calf and purchased them from her. Then Sree Lakshmi Devi returned to her place to continue her penance.

The cow used to be under the special care of the cowboy, who used to take all the cattle from the palace for grazing in the forests. As soon as the cow reaches the forest, she would directly head on to the Ant Hill and gave away all the Milk through the “hole” over the Ant Hill and the Lord used to drink the sweet milk from inside the caves. The cow then returned to join rest of the cattle and went back to the palace. However this sacred cow’s milk was available to the Queen and King and the only child very little quantity. Since the milk was so sweet and tasty like Amruth, the queen was very anxious to obtain more quantity of this heavenly cow’s milk. So she told the cowboy, why the cow gave only very little milk and asked him to take proper care to allow the cow to take more grass of her choice and grazing her properly. So from then on the cowboy was moving closely watching and following the places wherever the cow was grazing and observed the cow was moving very fast towards the Ant Hill and was giving away much of the milk over the hole of the Ant Hill Top.

The cowboy got very wild on seeing the cow’s action and ran furiously towards the Ant Hill with his large and sharp spade like instrument – made a severe hit over the ant hill to break and to see what was inside the Ant Hill – suddenly, blood started splashing out from the Ant Hill hole all over and blood also splashed over the cow’s body.

The sharp instrument, hit the Lord’s face very hard and it started bleeding heavily and splashing all over the Ant Hill. The Lord came out furiously and on seeing the Lord, the cowboy fell down unconscious and the cow left that place and returned running back to the palace and stood before the King and Queen making terrible sound and shaking her head. The king could not understand the sign and cause of blood over the cow’s body and called the servant in the Palace to look into it. Meanwhile the cow thumping its feet over the floor and shaking her head strongly started moving back again towards the Ant Hill. The King ordered His guards to follow the cow and to observe its movements.

As the cow was running back to the place of the Ant Hill, stopped there and the king’s guard also saw a stream of blood over the Ant Hill and the cowboy was lying on the floor unconsciously. The guards...
were also scared that something happened terribly and so returned back to the palace to report the matter to the King. Having heard all these, the king at once took some army of his guards and accompanied them to the spot of the Ant Hill – where the boy was lying unconsciously. Suddenly, the king heard a furious voice from inside the Ant Hill and the Lord Srinivasa appeared angrily bleeding from his face, cursed the king that he should become a mad blind Devil and roam about in the forests. On seeing the Lord, the king prostrated before Him and begged of Him to please pardon him and the cowboy for this grievous mistake and excuse them for causing this wound out of innocence of the boy. The king pleaded before God to allow the cowboy to regain his life and also begged the Lord to be good enough to forgive him for this grievous mistake caused to the Lord.

The Lord then told the King that after spending rest of his life in the forest, he would take another birth named Akasha Raja to the king Sudharma of Chole kingdom – then he will have a daughter born to him, whom Lord Srinivasa would marry and thus clear His indebtedness to the Lord. So saying the Lord disappeared from that place.

The king became blind mad Devil immediately and started running and roaming in the forest. The cowboy regained his consciousness and the guards took him back to the palace and reported all that happened to the Queen and appeased her. The queen was in great distress to learn all these and spent her life with great sorrow, grief stricken and died in the end.

The Lord was looking for some herbs in the Hills to apply over the bleeding wound. At that time, Lord Srinivasa saw an old lady at the Hill side, recognised her and approaching near her, calling her “Mother” bleeding on His face. So she immediately picked up some herbal leaves in the hills and applied on the Lord’s face and dressed his face tearing off a piece of her sari and wiped the blood in the bloody face of the Lord. Then she enquired who He was, to call her as his mother. Lord Srinivasa then revealed to her about her previous birth as Yashoda Devi, the foster mother during his last Avatara as Sri Krishna and that He is that child Krishna and now taken Avatara as Lord Srinivasa. He also narrated that as Krishna and at the fag end of His Avatara at Dwaraka He was hurt by an arrow of a hunter. Thereafter returned back to Sri Vaikuntam. Now He has taken the Avatara as Lord Srinivasa and presently living in the Ant Hill over Sesa Sailam next to Swami Pushkarini and narrated the cause of the wound on his face. As promised by Him, during his last Sri Krishna Avatara that she would
be born as Vakula Malika Devi and they would unite again as mother and son.

Now Vakula Devi was very much moved with the words of Lord Srinivasa and requested HIM not to go away anywhere, but to remain with her over the hills. Lord Srinivasa told her that she should come and remain with Him in the Ant Hill caves where He is living at present in the Seshan Sailam Hills. Vakula Devi agreed and accompanied Lord Srinivasa to Ant Hill next to Sri Varaha Swami temple. She was very happy to remain there and visit every day Sri Varahaswami after taking bath in the sacred Swami Pushkarini Tank.

Meanwhile, the king who had become the blind devil, died and had born as son named Akasha Raja to king Sudarman at Narayana Puram, which was close to Seshan Sailam Hills, King Sudarman had another son named Tondaman.

The king Sudarman had made his first son Akasha Raja as King of Narayana Puram and left to forest for spending his days in penance (Tapas).

Birth of Padmavathi devi formally Known as Vedavathi in Her previous birth.

In due course, Akasha Raja grew big and became King of Narayana Puram. Having no issues, He wanted to perform a great yaga as per sastras and as per his Guru, Sukha Brahma Rishi. For that purpose, Akasa Raja had to plough the field for making yagasala there. At the time of ploughing, the plough hit a blockage and asked his servants to dig out and take out the blocking stuff.

While digging the field, he found a wooden box and when opened, the king found to his surprise a beautiful baby girl (new born) over the lotus petals spread over inside the box, below the baby – i.e. By the blessings of Mahalakshmi Devi formally known as Sita Devi as wife of Sri Rama—the avatar taken during Threthayuga.

Vedavathi was born to a King and She started making great penance as She wanted to marry only Lord Sri Narayana in his Avatar on earth. While she was performing the penance near the mountain side, the demon king Ravana was passing through that area and saw Vedavathi alone. Ravana came near her and disturbed her penance and told her that he would like to carry her to his place at Srilanka and marry her. Then Ravana pulled her arms to take her in his chariot.

Vedavathi got very much upset by the disturbance of Ravana and his words and took a knife to cut off her hair to escape from him

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and created fire by her prowess and jumped into the fire. Ravana took the remains of her burnt body to Srilanka and kept in his palace. She cursed Ravana that he along with his kingdom will be lost due to his rude behaviour of Snatching the devoted ladies like her.

However Agni Bhagvan has taken care of Vedavathi when she jumped in to the fire and handed her over to his wife's custody.

Coming to the present birth of Vedavathi, as the baby found by the Akash Raja in the wooden box in the field. On seeing the king, started laughing at him. He immediately lifted the baby from the box and handed over to his queen wife standing closeby. She was very pleased and happy to see the beautiful baby, took her and cuddled her to her chest.

Everyone assembled there, a big crowd, was very surprised to this God's gift to the king and queen and was very happy to see the beautiful baby.

The Kula Guru, Sri Suka Maharishi, said it was all God's Gift. It appeared Goddess Sree Lakshmi Devi had taken her birth and came out of the ground from his plough, to bless the king and the queen.

The queen Tarani Devi named the child as Padmavathi as she was found in the midst of lotus petals in the wooden box.

There is a "Corolary" to this version as seen in Sri Valmiki Ramayana – of Sri Padmavathi Devi is none else than Mahalakshmi Devi. Vedavathi in a previous birth was sent by Agni Bhagavan from his custody to Ravana as Sita Devi, when he attempted once again to kidnap Sitadevi from the Ashram at Panchavati as She was alone. To avoid Sita Devi to be taken by Ravana, Agni Bhagawan made Vedavathi as Chaya Sita and handed over to Ravana to save the situation. Now the Chaya Sita has appeared as Padmavathi in the wooden box, in order to honour the words of Sri Rama when Chaya Sita along with Sita Devi was brought out by Agni Bhagawan as he has kept Sita Devi in his custody till the War with Ravana was over. Agni Bhagawan told to Sri Rama and convinced Rama to accept both of them when both of them brought out from the Fire. Sita Devi also confirmed the same as true and requested Sri Rama to accept Vedavathi along with her. However Rama could not accept that as he has taken the vow of "Eka Pathni Vratham" i.e. Sri Rama will have only one wife (i.e. Sita Devi) during this Avathara and assured Sita that Vedavathi will be accepted as His consort in the next Avathara.

The child Padmavathi was growing fast and used to play with her friends in the private garden specially created by the king for her.
One day, as they were playing in the garden, found a wild Elephant running somewhere around the garden. Lord Srinivasa, who was chasing round in the forest, to catch the wild elephant came almost very close to the garden, where Padmavathi and her friends were playing round there. On seeing the wild elephant, everybody started running away from there to a safer place. Lord Srinivasa, having reached so closeby, saw Padmavathi and all her mates running. Ever since the Lord saw Padmavathi, He was dragged towards her very much — so also Padmavathi saw Him and was attracted towards Him at the very first sight.

The elephant which had come so closeby towards Lord Srinivasa, cried aloud and made a big noise and saluted the Lord and went away.

Then the Lord came near Padmavathi and enquired about her and informed her that He liked her. He also informed Padmavathi that He was staying in the closeby forest in Sesa Sailam hills, near the Swami Pushkarini and His name as Krishna and His mother’s name as Devaki and his father’s name as Vasudeva. He said he has several names. He was prepared to marry her if she was willing.

Ever since Padmavathi saw Lord Srinivasa — she was also very much attracted towards Him. She had become love sick and always thinking about their first meeting in the garden.

Padmavathi told Lord Srinivasa that her name is Padmavathi, daughter of Akasha Raja and queen Tharani Devi who is the King of Narayana Puram. She felt shy to talk further and ran away with anxiety and thoughts attracted towards Lord Srinivasa. Ever since then, Lord Srinivasa also was attracted towards Padmavathi and one day informed about the same to His mother Vakula Devi and requested her to visit Narayana Puram and sound about the marriage proposal to King Akasa Raja and the queen Tarani Devi. Vakula Devi agreed to the suggestion to visit Narayana Puram and make the marriage proposal of Padmavathi and Lord Srinivasa.

In the meanwhile Lord Srinivasa had taken the form of a gypsy lady, who make prophecies and went to the palace of Padmavathi and in the presence of queen mother, saw the hands of Padmavathi and predicted that in her previous birth, she was named as ‘Vedavathi’ in Thretha yuga, a daughter of a king and undertook severe penance towards Lord Sri Narayana and wanted to marry Him only. In that Thretha yuga, the king Ravana was moving through that way and saw Vedavathi in deep meditation. He disturbed her penance and told her that he would like to marry her forcefully.

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Hearing this, Vedavathi got wild when he held her by the hair. She cut off that portion of the hair and suddenly jumped into the fire nearby and lost herself into it.

Thereafter when Ravana wanted to kidnap Sree Sita Devi, wife of Lord Sri Rama, when He was away, the Agni Bhagwan appeared before Ravana, informed him that Vedavathi was the real Sita Devi and thus handed her over to him and hid the real Sita Devi in the custody of Agni Deva's wife “Swaha Devi”. Thus Vedavathi was made as Chaya Sita Devi by Agni Bhagavan.

After the war between Sri Rama and Ravana was over and Vedavathi was brought before Sri Rama, as Sita Devi, Sri Rama wanted her to take a bath in the fire and purify herself before coming near Him, since she stayed very long in Ravana’s custody. Vedavathi immediately went into the fire. At that time, the Agni Bhagawan appeared before Sri Rama along with the real Sita Devi who was kept in the custody of his wife “Swaha Devi” and Vedavathi who jumped into the fire, and placed before Sri Rama both of them.

Then Agni Bhagawan offered his respects and bowed before Sri Rama and told him what all had happened when Ravana came to hermitage, when Sita Devi was alone and wanted to Kidnap her.

Agni Bhagawan appeared before Ravana and told him showing Vedavathi as the Sita Devi and Ravana carried her away to Sri Lanka and Agni Bhagawan took Sita Devi and left her with his wife Swaha Devi to take care of her, where she stayed so long and now brought before Sri Rama from the fire, proving the purity of both of them.

Sita Devi pleaded before Sri Rama that was the exact truth and for all the sufferings Vedavathi as Chaya Sita and undergone all troubles so long on her behalf deserves his hand. So Sita Devi consented that Sri Rama could accept her also and so saying she took the hand of Vedavathi towards Sri Rama. But Sri Rama declined to accept Vedavathi, since in this Avathara, Sri Rama had undertaken the Vratham (promise) to remain with one wife only i.e. Sita Devi.

He promised that when he takes another Avathara, at that time, He would accept Vedavathi as His Devi also. Thus, this Vedavathi had now come as Padmavathi in this birth and Sri Rama took the Avatara then as Krishna and now as Lord Srinivasa and He would be pleased to marry Padmavathi very soon.

Having heard all these, the Queen mother, Tharani Devi was very pleased so also Padmavathi.

Very soon, Vakula Malika Devi came to see the king Akasa Raja

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and the queen Tarani Devi to talk about the Alliance proposal of Padmavathi to Lord Srinivasa.

Both the king and the queen received her respectfully and enquired all about Lord Srinivasa and both decided that they are willing to proceed with the proposal of giving in marriage Padmavathi to Lord Srinivasa and arrange to celebrate marriage very soon.

The King soon sent the marriage invitation to Lord Srinivasa and Vakula Malika through their Guru, Suka Brahma Rishi. The date for marriage was fixed as Chitra month, on Thrayodasi Day.

Lord Srinivasa is Vasishtagotram. Sindu Putra ——

Lord Srinivasa, forthwith sent word to Brahma Deva and Adi Sesha and asked him to extend the marriage invitation to all in Kailasa, Brahma Loka, Gyna Loka and Devaloka and to invite all Rishis, Devas and 30 and odd thousands of Devas and Sidhas.

For the required money for the marriage expenses, the Lord borrowed from Kubera, one crore and 40 lacs Rama Nishkas Gold Coins and promised to pay 1.00 lakh Ramanish Kas as interest would be paid (gold coins) every year and the principal amount would be returned at the end of Kaliyuga. The Brahma Deva signed the deed on behalf of Lord Srinivasa.

About Marriage Function:

Parvathi and Siva came with Nandi to attend the marriage. The Navarathna and other ornaments were brought by Kubera from Heavens. The silks dresses etc. for both Bride and Groom were also brought by Kubera.

Lord Srinivasa called the Sun God and sent word to Sree Lakshmi Devi at Kara Veera Puram reporting that the Lord is not keeping well and asked her to come immediately to meet Him at Seshaa Sailam in the Ant Hill caves. On hearing the news from Sun God, Sree Lakshmi Devi rushed to Seshaa Sailam and offered her prayer and respects to Lord Srinivasa and enquired about the problem in His health.

Lord Srinivasa recalled to Sree Lakshmi Devi of the earlier undertaking and promise given in the Thretha yuga at the time of previous Sree Rama Avathara and Sree Lakshmi Devi as Sree Seeta Devi. As she knew of His Vratham (undertaking) to remain only with Seeta Devi as His Devi and not any other as second Devi when Vedavathi who had been kept by Ravana in custody, instead of Seeta Devi (due to mistaken identity created by Agni Deva) promised her to marry in the next Avatara, The Lord added, now that the Vedavathi has taken

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birth as Padmavathi and daughter of Akasha Raja and queen Tharani Devi of Nayarana Puram. As undertaken earlier, Lord Srinivasa would fulfill the earlier promise by marrying the Padmavathi shortly.

Sree Lakshmi Devi was very happy to hear the news from the Lord and next day Sree Lakshmi Devi performed the sacred bath to the Lord. The Goddess Ganga, Krishna, Godavari and Saraswati also performed their sacred baths to the Lord.

The Lord wore the new silk dresses – the Maharishi Sree Vasishta performed the preliminary Vratham functioning – one Branch of the tree, “Sami Vruksha” was brought from the Banks of ‘Kumara Dhara’ – at the Tirumala hills and planted at the corner of Swami Pushkarini. Thereafter Lord Srinivasa visited Sree Varahaswami temple and informed Him about the ensuing marriage function with Padmavathi at Narayana Puram, daughter of king Akasa Raja and obtained His Best wishes – The Lord then got into Garuda Azhaar accompanied by the entire band of all Devathas, Brahma, Siva, Sree Lakshmi Devi and Parvathi, the Rishis and Devas straightaway headed direct to Narayana Puram along with the Lord in the Procession.

The Akasa Raja alongwith the queen Tarani Devi and daughter Padmavathi was waiting at the entrance of the Palace along with the entire crowd of people of Narayana Puram to receive Lord Srinivasa. Both Padmavathi and Lord Srinivasa exchanged their garlands and went in the procession to the MANTAP of the Marriage Hall.

Brahma Deva took out the garland from Lord Srinivasa and gave it to Him to exchange the garland with Padmavathi.

After receiving and exchanging greetings etc. from the King and queen, Sree Lakshmi, Ganga, Saraswathi, Parvathi along with Vakula Malika Devi reached their respective places at the Marriage Hall, and then to their places allotted to them for their stay during the function.

The whole palace appeared like Mayapuri – has come down from Heavens to earth with 30 thousands of Devas – The whole atmosphere looked like the Bhooloka Vaikuntam. All were enjoying and enthusiastically moving around the marriage hall and palace Mantap.

The Agni Deva has taken lead as the Head Cook to feed everybody in the function. The marriage of Lord Srinivasa with Padmavathi was celebrated in a very grand manner – for 5 days. Sree Lakshmi and Parvathi dressed up the Lord with all ornaments, dresses etc. The Lord appeared dazzling and so wonderful. No one turned in any other way their sight except looking at the Lord only.
The ladies from the palace, dressed up similarly Padmavathi and brought her to the marriage Mantap.

The religious ceremony was conducted by Sri Vasishta Maharishi and other learned pundits assembled at the Mantap. The Devas, Maharishis, Indra, Brahma etc. loudly recited the Veda Mantras – Lord Sri Venkateswara tied the Mangalya Sutra to Padmavathi, adorning it in the midst of loud Veda mantra recitations with sounds of musical instruments.

Akasa Raja and the Queen were immensely pleased to see the grand performance of the marriage and expressed their gratitude to one and all assembled there.

After giving away all gifts and presents, to the Bride and Bridegroom the entire crowd of Devas, Rishis etc. took leave of each other and retired to their respective places after offering their prayers to the Lord. So also Lords Brahma and Siva along with their consorts. After 4 days function, the Lord Srinivasa and Padmavathi were preparing to return to Sesha Sailam.

The king and queen were feeling very highly emotional to part with their daughter Padmavathi alongwith Lord Srinivasa. Vakula Malika had to persuade them to calm down and asked them to send the newly weds happily. Taking leave of their parents Padmavathi started moving to Sesha Sailam.

All the rest of the Devas, Brahma, Siva and everybody took leave and left to their respective places.

From Narayana Puram, the Lord Srinivasa alongwith Padmavathi reached Agasthya Asramam which was on the way and stayed there for sometime.

A separate place was arranged for the Lord and Padmavathi to stay at Agasthya Asramam, to spend their time privately for few days. Sree Mahalakshmi Devi requested the Lord’s permission to leave for Karaveerapuram to continue her penance. The Lord said, having agreed to the request of Sree Lakshmi in the earlier Avatara (as Sita Devi), He has married Padmavathi who was then called Vedavathi and that the Lord wanted Sree Lakshmi to stay with Him and Padmavathi at Sesha Sailam. But Sree Lakshmi wanted Padmavathi to enjoy privacy alone with Lord and be happy with Him exclusively. Lord Srinivasa had to agree ultimately to the request of Sree Lakshmi to leave for Karaveerapuram to continue her penance.

The Lord and Padmavathi spent some days at Agasthya Asramam.

XXVI
On hearing that Akasa Raja had suddenly fallen ill, Lord Srinivasa and Padmavathi had to visit Narayana Puram to see Akasa Raja, who had been just breathing hard, for His life. As promised earlier, the Lord granted Moksha to Akasa Raja. The queen Tarani Devi could not bear the loss of her husband, entered the pyre along with Akasa Raja’s body. Both obtained Moksha.

Within a short period, Akasa Raja’s son was made the king and Thondaiman brother of Akasa Raja has to take care of the young prince to rule the kingdom properly. Due to the quarrel ensued between the Prince and Thondaiman very soon, both of them came to meet Lord Srinivasa at Agasthya Asramam, who mediated for both of them to remain in peace. The prince would continue to rule the kingdom and Thondaiman was asked by the Lord to build the Temple for the Lord at the existing Ant Hill in Sesa Sailam next to Pushkarini. Instead of Ant Hill, there will be Gopuram called Ananda Vimanam and the garba gruha just below it i.e. instead of caves below the Ant Hill. The Lord and Padmavathi would soon have to occupy the new Temple.

A compound wall would be built up, around the Temple (Garbha Gruha) and next to that a kitchen and a well for making daily food etc. (Prasadam) for the Lord and then for distribution to all. A separate large room to be erected for storing all provisions for the kitchen. There should be large compound wall covering all these premises and two gopurams, one Big for the outer compound, another small for inner compound to be built along with a big congregation hall for assembly of people and pundits to recite Veda Mantras.

Thondaiman, readily agreed and immediately started making all arrangements, right from laying out the plan as explained by the Lord and the work started. All were working very hard and earnestly night and day to complete the building of temple at earliest.

Very soon, Thondaiman reported the Temple was ready for occupation as per the directions of the Lord.

The Lord called Brahma Deva to fix up an auspicious day to enable the Lord and Padmavathi to occupy at the earliest.

**INAUGURATION OF THE TEMPLE AT SESHA SAILAM:**

All the people at the Agasthiya Asramam, where the Lord and Padmavathi were staying, were very happy to learn that a new Temple was built for the Lord and Padmavathi to remain at Sesa Sailam.

Brahma Deva took all necessary steps to inaugurate the function very nicely.
The Prince Vasudaman, who was made the king of Narayana Puram accompanied with Thondaiman, joined the inauguration function of the Temple with all pomp and show. The chariot in which the Lord and Padmavathi were drawn by Brahma Deva and the Devas. The Vasishta Maharishi performed all the preliminary religious oblations for the opening of the temple and the Lord to enter the premises along with Padmavathi.

At the appointed hour, the Lord Srinivasa and Padmavathi entered the Temple. To express their happiness they named the gopuram above Garbha Gruha, where they would occupy and remain as “Ananda Nilayam” and the gopuram above was named as “Ananda Vimana Nilayam”.

Brahma Deva grew the Homa Kunda and the Pundits and Purohits performed the yaghas and yagnas and in the midst of their chanting Vedas, the Lord Srinivasa and Padmavathi entered into the Garbha Gruha – Ananda Nilayam and stood over the specially built pedestal for them.

The Lord Srinivasa said that the place of Padmavathi would be always over His Heart and so saying He lifted Padmavathi and placed Her over His Heart and the Vimanam above this Garbha Gruha would be named as “Ananda Vimana Nilayam”. All those assembled there were surprised to find that Padmavathi had merged into the Heart of the Lord Srinivasa (i.e. Lord Sri Venkateswara). The Lord stood on the pedestal showed His Right Hand, indicating downwards towards His feet, and left hand bent slightly towards the knee with all the ornaments worn over His body. It was so enthralling to see the entire proceedings of the rare function. The Lord Srinivasa explained that showing His Right Hand towards His Lotus Feet indicating that the Sree Vaikunta is certain for those who offer “Saranagati” at His feet and Samsara would be only upto their Knee deep as shown by Left Hand. They would be able to move about freely without difficulties in life, and cross the ocean of samsara easily.

The auspicious Bells were ringing loudly and was very heartening to hear the sound of the Bells all at a time. Even the Bells tied over the Vimanam of the Gopuram, also started producing their sounds together resulting the sounds of the Bells, passed through opposite the Hills top and produced the reflection of the sounds in “Echo”.

The entire throng of devoted people, forgot themselves and remained in Trans condition for sometime looking at the Lord and offered their unstinted salutations by prostrating before Him for His grace and
blessings. The Lord also was very happy to accord His grace and 
blessings to everyone assembled there.

Brahma Deva came forward, and pleaded before the Lord that
He should be good enough to remain on the earth and in this temple
which was built by Thondaiman under the Lord's directions and offer
His grace and blessings to one and all whoever comes and offer their
prayers and “Saranagati”. He also prayed and said that this is the
Bhooloka Vaikuntam.

The Lord also was very pleased with the words of Brahma Deva
and as required by Brahma agreed to remain in the Temple till the
end of Kaliyuga. He further stated that He would remain here in the
form of His idol forever and give His Darsan to all devotees at all times
and bless them.

Brahma Deva also requested one more Grant of His appeal that
every year in commemoration of this, the function has to be celebrated
as “Brahmothsavam” and the Lord also agreed, that it should be
performed every year on this auspicious day.

All those devoted people assembled there, were so happy to hear
the proposal of Brahma Deva and the Lord's acceptance of celebrating
“Brahmothsavam”. Immediately Brahma Deva, arranged to start the
first “Brahmothsavam” on that day.

The crowd along with Thondaiman, cried aloud, Oh Sri Govinda!
Sri Govinda! With great enthusiasm and in great ecstasy. Each devotee
contributed to one's might whatever one could afford to pay for the
Brahmothsavam and joined the first Brahmothsavam started that day,
which was celebrated in a very elegantly decorated Mantap. The Big
crowd enjoyed this rare appearance of the Lord, which could not be
so easily seen and offered ardent prayers to the Lord. Every year the
Brahmothsavam is being performed marking that day as a great
auspicious day. The Brahma Deva and the other Devas took leave of
the Lord and all others and left to their respective places. The crowd
of devotees along with Thondaiman returned back to their homes happily
with the God's Blessings.

Thondaiman, now the King of Half of Narayana Puram, made
his son as the king to succeed him and returned to Seshu Sailam and
wanted to do service to the Lord for the rest of his life.

Everyday, he was reverentially worshipping Him. Even then the
Lord was not speaking to him as freely as before. He did not also accord
him Darsan at anytime he desired, since the Lord remained silent as
an idol in the Temple.

XXIX
Thondaiman really felt very sad and was very anxious to know the reason for the Lord’s silence towards him. He felt whether he had committed any mistakes (Apacharams) which would have offended the Lord for this sudden change. He prostrated before God and started performing great penance even without any food and begged the Lord to excuse him for any faults committed knowingly or unknowingly. One day Thondaiman saw to his surprise in the Temple, whatever flowers he was offering to God were discarded to a corner. Instead he found “two flowers made out of clay” were at the Lord’s Lotus Feet. He was so much depressed and stopped even to offer flowers at the Lord’s Feet, as they were discarded everyday and he prostrated at His feet and did not get up from there. Several days passed, Thondaiman remained like that and didn’t get up from that place.

The Lord did not want to further test his patience, He called Thondaiman and asked him to get up. Immediately Thondaiman got up and cried aloud – Oh Lord! What mistakes (Apacharams) I have done which made you suddenly become indifferent and Silent towards me! You have even discarded the flowers I was offering reverentially daily at your Lotus Feet and instead I find clay flowers at Your Lotus Feet.

Is there anything wrong in my performance of Puja. He further said, Oh Lord! You have been so unkind towards me these days suddenly. As per your wish I have completed the construction of the Ananda Vimana Nilaya and the surrounding yaga salas and other premises as per your instructions.

Having discarded everything I reached here to serve here till the end of my life. I am unable to understand how the pujas performed by others are more sanctified than those performed by me at your Lotus Feet daily!

Then, the Lord Srinivasa calmly replied Thondaiman that everyone who worshipped me at my temple premises or from their homes are equal to me. There is no distinction whatsoever. Each one gets or derives same benefits depending upon their earnest Bhakti and prayers offered to me from wherever they may remain and offer me.

Then Thondaiman requested God to please clarify how his Bhakti and prayers are less pertinent and not sincere than all others who offered to the Lord here. The Lord replied that your Bhakti or services are equally sincere and appreciable. But you have one bad instinct in you that is an “Inherent Pride” that you had raised this “Ananda Vimana Nilayam” and all the other requirements like kitchen, well and storeroom

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and Hall and compound walls to separate the Garbha Gruha to other portion with Gopurams small and big attached to the temple for me.

You are also proud about the uthsavas and daily Kainkaryas (daily rituals) performed to me.

Unless you remove and discard all this pride you cannot reach me, with all this inherent wrong pride in you.

The difference between your offerings and Bhakti cannot be explained with the offering by others. For that, you have to see it for yourself. For that purpose you better travel 25 miles / 30 miles away at Bhima Varam. There lives a poor potter who makes mud vessels. You may go and see how this poor couple worship me and show their Bhakti towards me.

God calmly replied him that those who worshipped me irrespective of their position in life are equal whether at my premises here or at home keeping the picture of mine there.

Thodaiman prostrated before God and forthwith started heading towards Bhima Varam, to see the potter as referred by the Lord. Having reached the hut of the Potter, Thondaiman saw the potter just started the morning job.

He was surprised to see the hut of the potter and was surprised how God was pleased with potter's worship and Bhakti. He discarded his pride that he is a king close to God, serving Him in all respects. He clearly realised that before God the pride will never stand to gain any place. This potter and his humble prayer is more praiseworthy for his humble and devoted prayers. This potter did not build any temple or make any contribution. He only offered prayers to God every morning through meditation before starting his work. He prepared two flowers made out of clay and placed the same before the picture of the Lord. On seeing this, Thondaiman fell down unconsciously there on the spot.

The potter saw the king fell near his feet and asked his wife to bring water and sprinkled them over the unconscious king to enable him to regain consciousness. The king got up after a few minutes to normalcy. The potter saluted the king and enquired about his health and begged him with reverence to occupy on the raised platform. He told the king that he is a poor potter, could not offer any rich things either to drink or eat, except his humble broken rice liquid just prepared as his breakfast. He further enquired whether he committed any mistake or crime. The king had personally visited this place and fell down unconsciously here.
The king replied that how Lord Sri Srinivasa over Tirumala Hills had sent him here to see you (potter) and that he had come from Sesh Sailam. He further said that so long my eyes were blind folded under some pride about my services to God and other offerings.

All the pride have been totally removed on reaching here and seeing your sincere prayers to God and your offerings to Him before His picture placed here. The potter pleaded that he is a poor potter and barely sustained himself and his wife with the small income. That is why we are unable to visit the Lord’s temple even once and as such we offer our prayers to the Lord from here only in our own humble way. That is why your Highness could observe that I prepare this clay flowers and offer at the feet of Lord in this picture. We are greatly honoured by your Highness visit searching for this hut.

Lord Sri Venkateswarap appeared on the spot there with all His decorated ornaments, mala, and Panchayudha etc.

On seeing the Lord the potter and his wife were totally shaken and in Great Ecstasy (over pouring emotion) prostrated before the Lord several times crying aloud, Oh! Govinda, Oh! Govinda - and fell at His Lotus Feet. Having got up prayed before the Lord, pleading that we are very poor and unable to offer anything big. Whatever we have, we beg of you to kindly accept our humble offerings. So saying the potter’s wife brought pot full of water to wash the feet of the Lord - and sprinkled the washed water over their heads and potter’s wife wiped the Lord’s feet with the edges of her saree worn by her and both requested the Lord to occupy the raised platform where the Lord’s picture was placed and offered puja to the Lord with the broken rise kanji (semi solid food) prepared for the day, begged the Lord to accept the same as their humble offerings. The Lord drank that semi-solid food offered to Him and was pleased with the humble and sincere offerings. At that time a bright Pushpaka Vimanam appeared before the hut and the Lord told Garuda Ashvaa to go to Sesh Sailam and bring Padmavathi Devi to that place.

The Lord and Padmavathi Blessed the potter and his wife. Both potter and his wife prostrated before the Lord and Devi with great reverence and humility.

The Lord Srinavasa sent both the potter and his wife to the Heavens in the Pushpaka Vimana which was standing before their hut, to Sri Vaikuntam and granted ‘MOKSHA’ to the poor potter and his wife.

The king Thondaiman saw all these with great reverence and XXXII
was very much moved by the Lord’s presence along with Padmavathi Devi to grant ‘MOKSHA’ to the poor potter and stuck dumb founded and fell at the feet of the Lord begging Him to please forgive him for all the sins, blunders and any other omissions and commissions committed knowingly or unknowingly. He pleaded before the Lord, Oh Govinda! —and cried before the Lord “SAMASTHAAPARADHAN KSHAMASVA, KSHAMASVA” and begged the Lord to grant Him also MOKSHA. He cried, Oh Lord! My eyes have been opened up now to realise I am very grateful Oh Lord! Kindly forgive me for all my errors and mistakes.

The Lord accepted to the request and pleadings of the Thondaiman and granted Thondaiman also MOKSHA and to reach the Heavens. Soon the Pushpaka Vimanam came down to earth and took Thondaiman also to Heavens – the Sree Vaikuntam.

Lord Sri Venkateswara and Padmavathi Devi left to Sesha Sailam on the Garuda Vahana. The Lord remained at the Sree Ananda Viman Nilayam, at Sesha Sailam in the temple and Blessed all devotees who come to visit the Temple and offered their prayers and worshipped Him.

The people from all corners of the world thronged Tirumala Hills to have Darsan of the Lord at the temple and offered their reverential prayers and sought the Lord’s grace and blessings. They all offered their usual offerings and deposited in the Sree Vari Hundi kept at the temple premises. Whatever accumulated in the Hundi, the Lord was paying back the interest to Kubera for the money he received earlier from Kubera at the time of wedding with Padmavathi.

The Lord was not happy at times and appeared little upset as observed by Padmavathi. In spite of the several times enquiring for the reason, Lord did not directly answer Padmavathi. So Padmavathi one day persistently enquired with the Lord the reasons for His all time thoughtful and upset mood.

Then the Lord revealed what was deep in His Heart that created such appearance. He told Padmavathi that Lakshmi was not along with Him but doing penance at Karaveerapuram down the Hill. He also said it was all due to Bhrigu Rishi, who once came to Vaikuntam and kicked at His chest angrily, since the Lord did not notice him standing there. So Lakshmi felt offended and said that Her place at the Lord’s Heart was polluted by the Bhrigu over the Lord’s chest. Therefore Lakshmi wanted to undertake a penance to purify the place over the Lord’s body i.e. at the chest as it was polluted by Bhrigu Rishi so that she could re-occupy once again.

XXXIII
Because of Her absence, the Lord said that He had to borrow a big money as loan from Kubera for their marriage and that the Lord could only pay interest for those borrowings.

If the Lakshmi Devi comes back and stay with Him, the debt could be repaid early. Now it is not possible.

Padmavathi enquired why it was not possible now, the Lord replied since that Place in My chest was now Occupied by Padmavathi, how and where Lakshmi could come and stay in His Heart, which was sought by Her for which only she was doing the penance.

Padmavathi laughed aloud and said that Oh Lord! you have not understood me properly. The Lord accepted that fact and said it is very difficult to understand the minds of women. Padmavathi said that after all, she enjoys all the happiness and status only with consent and Best wishes of Lakshmi Devi. She is grateful to Lakshmi Devi for giving her the place in the Lord's Heart, for which she always remain faithful to Lakshmi Devi, for her sacrifice and good intentions.

Padmavathi then told the Lord, that she would at once go along with the Lord to meet Lakshmi Devi and persuade Her and request Her to reach the Tirumala Hills and always remain here with the Lord.

The Lord replied that for this purpose, He would Himself personally visit Lakshmi Devi at Karaveerapuram and persuade Her to come over here and for that purpose Padmavathi need not go with the Lord.

Thus Lord asked Padmavathi to remain with His mother Vakula Devi in His absence. So saying the Lord left immediately to Karaveerapuram to meet Lakshmi Devi.

Lakshmi Devi having learnt that Lord is coming to meet Her at Karaveerapuram, she felt that Her returning with the Lord to Tirumala Hills would not be beneficial for Padmavathi, as her presence would hinder Padmavathi of her exclusive happiness with the Lord. Lakshmi Devi, therefore left Karaveerapuram and reached Kapila Maharishi Asramam at Pathalaloka (i.e. very deep below the ocean floor).

The Kapila Maharishi was very pleased to receive Lakshmi Devi to stay at his Asramam at the Pathalaloka and continue Her penance.

The Lord reached Karaveerapuram on the Garuda Vahana, wearing all jewels and dresses to see Lakshmi Devi and found that she was not there. On His enquiry with the Rishis there the Lord came to understand that no one knew the whereabouts of Lakshmi Devi at present.

XXXIV
The Lord recapitulated the past Avatara as Rama, when it was Lakshmi Devi (then Sita Devi) who had insisted that the Lord accept and marry Vedavathi Devi then (now born as Padmavathi) who had been kidnapped by Ravana, the Demon king assuming her to be Sita Devi (as reported by Agni Deva who presented her before Ravana as Real Sita Devi and that Ravana believed and taken away Vedavathi assumed as Sita Devi on the word of Agni Deva. Agni Deva thus saved Sita Devi from the clutches of Ravana, the honour and purity of Sita Devi by keeping her under the protection and care of his wife till the end of Rama/Ravana yudha (war – i.e. fight) where Ravana was killed in the battle. Thereafter Vedavathi (assumed Sita Devi) who had undergone untold sufferings and humiliation at the Ravana’s secluded Asoka Vana (prison like small forest) under the care and vigilance of Rakshasa maid servants there, was brought before Sri Rama for reunion.

Then Sri Rama directed her to take the Agni Bath (enter in the fire pit) and Come out to establish her purity and Pathivrathyam. Immediately Vedavathi entered the fire pit specially prepared then and there and the Agni Deva brought out both the real Sita and Vedavathi and placed them before Sri Rama bowing with reverence and narrated to the Lord all that had happened and how Sita Devi was protected and was taken care by Agni Deva’s wife Swaha Devi so long and now brought before Sri Rama both these Devis for Sri Rama’s acceptance. Sita Devi also pleaded before Sri Rama to accept Vedavathi who had been doing penance to marry only the Lord but jumped into the fire when Ravana began to forcibly drag her to yield to him. Agni Deva gave her refuge under the custody of his wife. Then, when Sita Devi was in danger of being kidnapped by Ravana, Agni Deva playcated him and presented Vedavathi before him as Sita Devi and thus Vedavathi had been carried away by Ravana to Sri Lanka and placed her to undergo all sufferings in to the Asoka Vana and Sita Devi was kept safely under the care and custody of Agni Deva’s wife.

Sri Rama appreciated the great art of Agni Deva and sympathised with Vedavathi for all the sufferings she had undergone on behalf of Sita Devi who was saved from all troubles. Since Sri Rama then had taken a vow to remain with Sita Devi as His only wife and none else during that Avatara (Eka Patni Vratnam) He could not accept Sita Devi’s pleadings but promised Vedavathi that he would marry her in the next Avatara, when she will also take a new life as Padmavathi.

Now, He fulfilled that promise in the current Avatara as Lord Srinavasa (after Rama, Krishna Avatara). But Lord Sri Venkateswara
and Sri Lakshmi Devi talked over prior to marriage with Padmavathi. Lakshmi Devi herself was also present during their marriage of Lord Sri Srinivasa and Padmavathi and thereafter returned to continue her penance only with the consent of the Lord.

Now that Sree Lakshmi Devi wanted Padmavathi to have exclusive happiness with the Lord and as such she remained to continue her penance for some more time.

At that time suddenly there was a loud voice from the skies, informing the Lord that Lakshmi Devi would appear in the Lotus flower at the Swarnamukhi Padmasarovar Tank at Karaveera Puram, when the Lord just make a deep contemplation towards Lakshmi.

Accordingly the Lord, made a deep contemplation towards Lakshmi, having reached the Sarovar Tank at Karaveera Puram.

Sri Lakshmi came to know about the Lord's deep contemplation on her appearance before Him and was feeling very uneasy as to what to do. Then she narrated all the facts to Kapila Maharishi and sought his advice.

The Rishi passified Sri Lakshmi Devi to understand and realise the facts and realities. After all Bhrigu is their son and Sri Lakshmi should not be so upset to leave Sri Vaikuntam and come to earth and perform penance at Karaveerapuram so long to purify the spot on the Lord's Heart for her re-occupation.

The Lord is aware of all these things in advance and wanted to pretend as if He is ignorant of all the above happenings.

Kapila Maharishi persuaded Sri Lakshmi Devi to go back to the Lord and remain with Him.

Then Sri Lakshmi Devi left the Kapila Rishi Asramam at Pathala Loka and returned to Karaveerapuram and went back to Sarovar Tank and appeared over the Lotus flower as a bright jyothi. Since Sree Lakshmi Devi appeared in the midst of the Lotus flower at the Sarovar Tank, all the Devathas, Brahma, Siva and Rishis have assembled to have the Darshan of Devi. But Lakshmi Devi having appeared over the Lotus flower did not come out and remained there only, inspite of the request of Brahma Deva. Then Lord Siva asked Bhrigu Rishi to approach Sri Lakshmi Devi and seek Her pardon and plead before Her to come to the banks of the tank, where the Lord is waiting to receive Her. Immediately, Bhrigu Maharishi went to Sree Devi and sought Her pardon for all his thoughtless action, which was the root cause for all these developments and begged Sri Lakshmi Devi to come to the bank to the Lord who is waiting to receive Her.

XXXVI
Devi then, shed Her anger and got up from the Lotus flower and came to the bank where Lord was waiting to join Her.

Sri Lakshmi Devi walked around the Lord and bowed before Him and applied sandalwood paste over His chest, where normally Devi used to occupy in that place. Then she prostrated before the Lord and the Lord lifted Her with His both hands and placed Her over His chest.

The Devas, Gandharvas, showered flowers from the skies over the Lord and Sree Lakshmi Devi.

The famous dancers in the Deva Loka, Rambha and Oorvashi were called by Indira to perform their celebrating pieces and they both made a very appealing Dances in ecstasy which was appreciated by Lord and Sri Lakshmi Devi. The Lord told them to obtain the blessings of Sri Lakshmi Devi.

Then the entire throng of Devathas, Brahma, Siva, Bhrigu and other Rishis proceeded alongwith the Lord and Sri Lakshmi to Sesha Sairam where the Lord stays in the Tirumala Temple.

Everyone wanted to celebrate this auspicious day – Karthik Suudha Panchami at the Saravor Tank and took bath as that day was considered as auspicious day.

Whoever had observed this day and took bath in the tank on that day will be blessed with all wealth, happiness and prosperity, since it was the day when Lord Sri Venkateswara and Sree Lakshmi Devi re-united and blessed all people who assembled there on that day.

When Vakula Malika Devi and Padmavathi having learnt about the coming of Lord Srinivasa alongwith Sree Lakshmi Devi they were very immensely pleased and were waiting with Harathi of all Kinds.

As the procession of the Lord and Devi reached near the temple, Padmavathi and Vakula Malika took the Harathi to the Lord and Sri Lakshmi Devi and came around them.

Padmavathi prostrated before the Lord and Sri Lakshmi and sought their blessings. Padmavathi said that she was immensely pleased and overjoyed on seeing the Lord and Sree Lakshmi Devi together, arriving alongwith such a beautiful gathering of all Devatas and Rishis, Brahma and Siva etc.

The Lord invited Padmavathi to His other side and holding her alongwith closely and all the three of them walked inside the Ananda Nilayam in the temple.
Vakula Devi was longing to see this occasion and now was very pleased and showered all praises to Lord Srinivasa.

The entire crowd and all Devas, Rishis, Brahma, Siva all made a great ovation as the Lord was entering into temple with both the Devis on either side of the Lord Sri Venkateswara.

After the return of the entire crowd out of the temple, both Sree Padmavathi Devi and Sree Lakshmi Devi were competing with each other serving the Lord Srinivasa joyfully.

Sree Padmavathi called Sree Lakshmi Devi as her elder sister and praised her in so many ways.

Sree Lakshmi Devi was also pleased with Padmavathi and loved her for the great affinity shown by her.

The crowd of Devathas, who were visiting the temple, were very pleased to have the Darshan of the Lord Srinivasa and the Devis on either side of the Lord giving them their grace and blessings.

Now Vakulamalika Devi devoted more time on her meditation and prayers towards the Lord.

When Padmavathi was little away from the Lord in attending to her duties, the Lord told Sree Lakshmi Devi about the loan He had taken from Kubera for the marriage and that He is paying the interest only with some difficulty. Sree Lakshmi Devi replied the Lord as to why He did not say anything about this arrangement from Kubera, She added that she could have arranged all the requirements of the Lord for the marriage. Lord replied Sree Lakshmi not to broach the subject to her initially at that time and The Lord continued to say that if in case He could not meet those commitments on time completely, He would be blamed for not having kept His words.

Then Sree Lakshmi enquired as what she should do now. The Lord replied that when all Devotees come and pray before you, you could bless them with all prosperity and wealth. After their Darshan of both of us, they will deposit their offerings in the Hundi kept at the temple liberally which would meet the requirements.

Sree Lakshmi replied to the Lord, stating that if she remains together on this temple premises how would the people come to her and seek her grace and blessings. Therefore, it is advisable, she would remain in a separate place, where people would visit Her for Darshan and that she would Bless them for abundant wealth and prosperity and when they reach the temple here to have Darshan and Blessings of the Lord, they would deposit a good portion of their wealth in the
Hundi placed at the temple, which would fully meet the requirements of the Lord to pay interest to Kubera on time.

The Lord thought of the plan of Sree Lakshmi but felt sad for her going away from Him once again on this account.

However, Sree Lakshmi consoled the Lord telling Him, if she did not remain separately from Lord the plan would not succeed, to meet the present situation.

Thus Sree Lakshmi Devi took leave from the Lord and Padmavathi and went straight to Pathala Loka to Kapila Maharishi Asramam once again started to perform penance (Tapas) towards the Lord to purify herself.

Even after many years, Sree Lakshmi Devi did not come out from her penance, so the Lord reached the Kapila Maharishi Asramam and appeared before Sree Lakshmi. When she opened her eyes, the Lord vanished and stood behind Her hiding. Then the Lord told her that after her telling Him at the Temple, He expected Sree Lakshmi to be back near Sarovar tank at Karaveerapuram not at Pathala loka making penance again for purification. How she is expected to give Darshan to devotees and Bless them for all prosperity and wealth and then visit Him at Tirumala to offer their prayers and obtain Blessings, thereafter deposit their desired offerings into the Hundi there, to clear the interest on loan as per the undertaking.

Sree Lakshmi at once prayed towards Ádisesha calling him to arrange for her departure to Padma Sarovar tank at Karaveera Puram and Sukha Brahma Rishi Asramam there.

**Chaya Sukar**

The Suka Brahma Rishi came out and desired to leave this world and wanted to have Mukthi in the Heavens in the Gyna Loka. So, by his powers aligned by virtue of his Tapas (Deep meditation and powers of Yoga) started proceeding through the Skies...... to Gyna Loka. The Sun God stopped the Suka Brahma Rishi and told him that he cannot reach the Heavens, when his forefathers, are still alive on earth.

He has to undertake family life and perform the Dharma, leading a family life and create family for him, with children and then only could reach the Heavens. The Gyna Loka, and not before then, however much he would have achieved the Gyna by way of learning Vedas and Sastras. Also have the Prowess by virtue of his great penance (Tapas of high order).

In your family a son has to be born to serve your ancestors.

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After your life, your son has to perform, all these good Karmas, what is left behind by you. Then only you can become a Brahma Gyani. At the end of your life, you will obtain Moksha (Sayujya). Till then, Oh Maharishi! you may not be entitled to that Status.

Suka Brahma Rishi, replied the Sun God: Oh! Bhaskara, All the Vedas praise you. You are observing everyone’s performance of Karma. There is nothing left unknown to you that is what I understood in the Sastras.

The human being starts at the mother’s womb and come out to earth at the given time.

In the course of time, as he grows from childhood to youth and thereafter learns the Vedas and Sastras in the course of time, and then start leading a family life. Thereafter finishing his duties, learnt all the four (4) Vedas and Sastras and he takes the path to obtain Gyna, totally discarding all worldly things and become engrossed into The Vairagya. (leaving away from all worldly affairs). Now his mind has become pure and in total ecstasy towards reaching God’s Lotus Feet.

All the above facts are very true applicable to everyone. But, for Rishis like me, all these regulated procedures are not necessarily required to be followed, since we have very well understood what is life and its, uncertain period to live etc. We have ahead realised all these facts of life much earlier in life, as we were learning the Vedas and Sastras and from then on started to lead our life totally detached to worldly matters. Nothing has affected our way of esthetic, saintly life from the beginning.

We have already moved on the path of Gyna, and seeking the grace of the Lord to take us near Him to serve in the Heavens by our Penance.

We do not have any link or connection to family life or bondage or anything like that. The Sun God, interrupted the Maharishi and asked, Oh Maharishi! all the rules of undergoing 4 (four) different Varna Ashrama Dharmas of life are set by Lord Brahma for all human beings who are born in this world. Then how you are telling that, these 4 (four) types (Steps) are not necessary to be followed by people like you.

Oh Aditya! please note what has happened in my life.

For sometime, I was learning the Vedas and Sastras from my father. He has explained to me the various Dharmas, governing human life to be followed by one and all.

Then I had a doubt in my mind and enquired with my father.
He has explained to me various Dharmas, after understanding all the
governing rules and Sastras relating to them, especially on the question
of leading a family life or not?

Perhaps my father was very pleased to hear from me such a
question. He replied me to visit the King Janaka Maharaja at the Mithila
Kingdom and enquire with him the answer for this question.

Accordingly, I left to Mithila Kingdom to see Janaka Maharaja.
Having approached him, I enquired with him for an answer to clear
the doubt. The King Jaṅaka said the 4 varnashrama Dharmas are laid
only to set the mind chaste and matured in order to reach Gyna Loka.

If anyone has already become Gynani, While studying all these
Vedas and Sastras itself, there is no necessity for him to follow the 4
(four) different types of Ashramas in life.

After clearly understanding King Janaka's Clarifications, about
life, and Dharma etc. I had straight away chosen the path of Gyna
Marga from the beginning ignoring all other paths, what is normally
set for all human beings.

Hearing these words, the Aditya was very pleased and offered
his respects to Suka Brahma Rishi and enquired that when the King
Janaka has told so much to you. He still is leading the family life and
he has children.

Moreover, Lord Vishnu created Lord Brahma. From Brahma,
Vasishta Maharishi was born, from Vasishta, Sakthi was born. The
Parasara Maharishi was the son of Sakthi, Vyasa is the son of Parasara.
Oh Suka Brahama, you are the son of sage Vyasa Maharishi.

Therefore, you have to produce a son and then only seek
'Sayujya' i.e. Moksha so saying the Sun God asked, Suka Brahma
Rishi to go back to the earth and did not allow him to move further
in the Sky.

Then Suka Brahma Rishi thought for a while, and utilising his
Prowess, he created by the strength of his Mind, a boy named “Chhaya
Sukar”, and placed the child before the Sun God, and told him: Now
that as pointed out by you here is the Son, I have created who will
take care of the set services to be performed to the ancestors. Now
there should not be any more objections for me to move further in
the Sky and proceed towards Heavens. The sun God, was surprised
having observed the Prowess of Suka Brahma Rishi and his Yoga Powers.

The Sun God replied Sukha Brahma Rishi, I am stuck dumb
by seeing your Great Prowess, and effects of Yoga and I am grateful
for imparting certain further knowledge to me. The Sun God said that he would like to learn some more things from him. The Sun God enquired and wanted to know as to what are the ingredients and basic features engulfed into him (in the Sun).

Meanwhile, Chhaya Sukar, bowed down before his Creator Sukha Brahma Rishi and enquired as to what he has to do on earth on reaching there.

Suka Brahma Rishi told Chhaya Sukar, to go to the world, down below and reach the Banks of Ganges, where his parents are living. Chhaya Sukar has to perform all duties to those old Grand Parents who are living and obtain their blessings.

Chhaya Sukar saluted his father Sukha Brahma and left the place to the Banks of Ganges on earth accordingly to carry out the duties to old Grand Parents.

Chhaya Sukar served the Grand Father Vyasa Maharishi for a very longtime at the Banks of Ganges and obtained his blessings.

In reply to the question of Aditya the Sun God, Suka Brahma Rishi replied him:-

Oh Bhaskara! It is not that easy to describe your features. I am not a fit person to say all these things!
To whatever extent, I could know and understand.
I shall try to say which please listen:-
Suka Brahma Rishi narrated as under about Sun God: and His features.

The word “Aum”. The “Pranavam” was originated from the all pervasive Sriman Narayana, who is the Supreme “Para Brahma” Lord.

From the “Pranavam” - (!)“Aum” – Vast Sky was born out of it. The ‘Wind’ – i.e. ‘Vayu’ – was born out of the Sky.

The Sky and Wind joined together which produced a Brilliant Bright Sparkling lights – i.e. “Jyothi”.

The Sparkling lights – produced “Heat” and “Agni” – i.e. ‘Fire’.

It had given heat and Bright light when joined and mingled very furiously in the Atmosphere which produced a “Sakti” – (i.e. Energy), a “fierceful force” and very Scarry capable of destroying anything and everything.

But the effects of these forces are much more than what is described here. It has created “Pralaya” i.e. the entire earth was turned

XXXXII
upside down and completely shattered to pieces and destroyed by severe 
heat and fire. The whole earth was turned into molten sphere and was 
half floating in the large ocean at the end of Pralaya.

In the course of thousands of years, there appeared in the ocean 
waters a bright Jyothi like (Bright Light). Fire Ball (Big Sphere) floating 
half way in the ocean waters.

The bright sphere produced several things to appear over the 
ocean and in the edges of the ocean water floors.

That sphere is called the “Sun” – i.e. the Sun, the Earth and 
Land came into existence thereafter.

The bright sun contained important ingredients which are essential 
for everything to survive and breathe, under its shadow of the light 
and bright sun rays given on earth.

Only the Sun rays helps everything to survive on earth and 
especially all living beings, plants, animals and human beings.  

The Sun rays enter into everyone’s body as energy (just like 
electricity to burn the light and give energy etc for all purposes) and 
for all living beings. The Sun’s energy enters every woman’s body and 
womb and grow as child in the womb. The life is born again in the 
earth. The children as they grow, experience the joys and sorrows on 
earth as per the Karma accumulated over its back and carried forward 
birth after birth varying at intervals of various types of life.

At the end of the life, all the living beings die and the energies 
left reaches back to the Sun.

The Sun God Praised Suka Brahma Rishi with great pleasure 
and bowed to the great knowledge and explanation and said that he 
has won the full credit to reach the Gyna Loka in the Heavens and 
thus gave the way to the Rishi to proceed as desired by him in his 
Voyage towards Gyna Loka in the Heavens.

AT PADMASAROVAR TANK –
SREE ALARMELMANGADEVI (SREE MAHALAKSHMI 
DEVI) DARSAN

Now that the Chhaya Sukhar who was living at Karaveera Puram 
near Padmasarlovak saw Sree Lakshmi Devi appearing on the Lotus 
Flower Tank once again prayed in praise of Her, and the Rishis.

From the Skies, the Devas Gandhrvas flavored flowers on the 
appearance of Sree Lakshmi Devi.
Having learnt that Sree Mahalakshmi has appeared again at the Sarovar Tank, the Lord Srinivasa took Garuda Azhvaar and reached there. By then Lord, Brahma, Siva, and all other Devas joined in Lakshe and joined the Lord.

They all praised Sree Lakshmi Devi at Padmasarvar. Brahma Deva requested Sree Lakshmi Devi to grant Her Blessings to all people whoever take a dip in this sacred Tank and thus ward off all their sins, and Karmas and attain all types of wealth.

Brahma Deva said, that he would erect a Temple over the edges of the Tank, for Goddess Sree Lakshmi Devi to remain there forever and sought Her Blessings.

Other Devas also approved at Sri Brahma Deva's suggestions and said they also wished the same way.

The Lord Srinivasa said that it is His Desire that Sree Lakshmi Devi should accompany Him and remain at Sesha Sailam to which Sree Lakshmi Devi did not agree and pleaded before the Lord not to compel Her to accompany with Lord to Sesha Sailam.

Sree Lakshmi Devi desired to stay in the Temple that would be erected over the edge of the Sarovar Tank and bless all people with abundance of Wealth and Prosperity. She told the Lord that since the Lord also Meditated for Her to appear near the Tank, this place becomes sacred and be named as “Suka Kshetram” and requested the Lord to make it more Sacred and establish Her Temple over here by Brahma.

The Viswa-Karma was called from Heavens, to Prepare the Temple for Sree Lakshmi Devi and both the Lord and Sree Lakshmi entered the Temple in the midst of a big gathering of Devas, Rishis and sun etc. happily rejoicing on the occasion.

The Devi was given a Sacred Bath by the Devas and bowed before Her. The Lord invited Chhaya Sukar and through him arranged for daily Pujas and performance of all daily rituals and festivals.

The Lord alongwith Sree Devi, Bhoo Devi and Neela Devi reached Padma Sarovar Tank and gave their grace and blessings to all assembled there.

All the Devas and Rishis enjoyed the occasion with a great celebration and for the unique Darsan of the Lord and Devis and offered their prayers to them and sought their blessings.

The Lord again entered the Temple and came to Sree Mahalakshmi Devi inside the Temple. The Lord took the Tulasi Mala XXXXIV
from His Neck and Garlanded Sree Lakshmi Devi and told Sree Lakshmi Devi that now You got back the same Bright features as you were in Sree Vaikuntam before you left to perform your penance on this earth at this place.

The Lord further said that Sree Lakshmi Devi remain in the Temple forever and give Her grace and blessings to the Devotees whoever comes and Pray before Her to grant them all types of wealth and prosperity. Thereafter they will visit the Lord at Tirumala over the Hills and offer their prayers and seek His blessings.

The Devi bowed before the Lord and said that She would carry out the wishes of the Lord at all times and She cannot forget this great Auspicious Day.

This auspicious Day was “Karthik on the Sukla Paksha Panchami - will be celebrated every year and requested the Lord to send Her a Saree and Lord’s Garland that Day from the Hill Temple.

The Lord readily and happily agreed to follow Her wishes.

He called Chhaya Sukar to create a small Town near the Temple for people to live comfortably here and asked him to perform daily Pujas to Devi. The Lord came close to Sree Lakshmi Devi and sought permission for Him to leave to the Hill Temple. Sree Lakshmi Devi reluctantly agreed and gave Her Consent for the Lord to proceed to the Hills.

The Devotees thereafter thronged the Padmasarovar Tank and took their bath and visited the Temple and sought the Blessings of Sree Lakshmi Devi.

They called Her SREE ALARME L MANGA DEVI (SREE PADMAVATHI DEVI) since She appeared on the LOTUS flower there.

‘SUBHAMASTU’
7 NAMES OF THE TIRUMALA HILLS

(1) Sesa Sailam – The Lord Varahaswami and Lord Venkateswara Remain over the Hills. This is called Seshasailam, because it appears like Adisesha folded himself into several layers to enable the Lord to remain comfortably over the Top of the Hills.

(2) Simha Chalam – Reminds that ‘Vedas’ are recited at all Times in the Hills.

(3) Garuda Chalam – The hills was brought from the heavens (Sree Vaikuntam) by the Garuda Azhvaar (The Big Bird used by the Lord for all His fast movements at the devotees call) as ordered by Lord Varahaswami, at the beginning of His occupying over the Sesa Sailam Hills.

Sri Garuda Azhvaar brought Lord Narayana Giri Kreedasailam and Garudachalam from the heavens as per the orders of the Lord, alongwith many sacred, water sheds, herbal plants, fruits bearing Trees, flower plants Etc. over the hills from Heavens.

(4) Vrushabhadri – The Asura (Demon) named"Vrushaba” was killed by the Lord, as this demon created lot of Problems to the Rishis and Devas, obstructing their Yagas, prayers, etc. At the time of his death, the Demon begged the Lord to name the Spot in the Hill as “Vrushabhadri” and the Lord Granted the same.

(5) Anjanadri – Anjana Devi, performed her penance for a longtime and “Anjaneya” was born to her by the blessings of the Lord.

(6) Narayanadri – Adisesha and Vayudeva exhibited their valour and strength and brought the mountain there.

(7) Venkatachalam – The Mountains wash all the sins of the devotees, who reach the Tirumala hills. This is called Venkatachalam.

108 – Important and very Sacred Water Sheds, Rivers and Tanks over Tirumala Hills.

All of these rivulets and sacred waters were brought by Garuda Azhvaar from the Sree Vaikuntam (Heavens) as per Lord’s directions in the beginning of Kaliyuga – along with Kreedaa Sailam and Narayana Giri, which were placed at the Sesa Sailam for Lord’s utility.

Temples for the Lord Sri Venkateswara and Lord Varahaswamy
are erected side by side of Swami Pushkarini Tank in the Middle of these two Temples.

If one takes bath in these most important Sacred Water Sheds/ Tanks / Rivers – that person attains the full benefits of all sacred baths taken in various rivers elsewhere and he will attain 'Moksha' by the blessings of the Lord: Some of the water sheds which are very Important:-

1) SWAMI PUSHKARINI  
2) SWARNA MUKHI RIVER  
3) KUMARA DHARAI  
4) PANDAVA THEERTAM  
5) AKASA GANGA  
6) KONERI TEERTHAM  
7) PAPA VINA SANAM  
8) KAPILA TEERTHAM  
9) THUMBURU TEERTHAM  
10) KONA TEERTHAM  
11) PADMA SAROVAR  
12) AZVAAR TEERTHAM  
13) CAKRA TEERTHAM  
14) PANCHA YUDHA TEERTHAM  
15) NARASIMHA TEERTHAM  
16) NAVATEERTHAM  
17) VISHVAKSEN TEERTHAM and much more  
18) DASAVATARA TEERTHAM

Each and every water shed has history and Purana Story – describing its - sacredness and high value.

SARVA MANGALANI SANTU

XXXXVII
I Surrender to that Giri, which is the corporeal form of the flowing compassion of Lord Srinivasa and took the form of the Rocky Sugar-Candy Mountain.

SUMMARY

Just like the sugarcane juice that flows when the sugarcanes are passing through the crushing machines, and when processed it becomes sugar crystals for all those who see and enjoy eating them; in the sameway the Karunya – (Daya) i.e. (Great Compassion) of Lord Sri Venkateshwara appears hard like sugarcanes. When all the Devotees go over to the Tirumala – and reach the Precincts of the Temple and offer their ardent Prayers to the Lord, He becomes very pleased to see all of them near Him, and showers His grace and blessings to everyone.
This appears like the burst of showers from the Lord, and like the sugarcane juice flowing from the sugarcanes. Then the sugarcane juice becomes crystals of sugar. This happens through the ardent Prayers of all Devotees who visit Him at the Temple, and seek His grace and blessings. Such sugar crystals are formed into large lumps and slabs ultimately giving rise to the chain of Hills. That is Tirumala- Hills.

The overflowing of DAYA-GANGA – i.e. The Lord’s Karunya (Great Compassion) has taken together the form of various waterfalls – rivulets which are visible all over the Hills, giving a very enchanting view for everyone to enjoy as they approach the Hills and climb over them.

I reverentially offer my prayers to the Lord and seek His permission to climb over the vast chain of Hills to reach the Top where the Lord is occupying in the Temple waiting to shower His Grace and Blessings to one and all.

1. EXPLANATORY NOTES

The very commencement of the verse with the word, (प्रपद्ये) “PRAPADYE” leads one to take a note that Swami Sri Desika, had very much desired to establish the basic principles and procedures of “PRAPATTI” to be obtained by every human being, irrespective of his/her age, caste, creed, or position or status purely for their “soul salvation” – by warding off all their past Karmas, sins, and all evils around them, to make them pure, through the able GURU (Acharya).

The Acharya (GURU) is well versed with the procedures and scrupulously follows all rituals as per the Sastras and procedures. He is closer to God. When the Guru prays and requests God on behalf of his disciples to ward off their sins and Karmas, the Lord gives his Assent and Blessings. Thereafter the Acharya (Guru) prepares and performs all Prayaschittas (oblations) to ward off the sins and past Karmas of those disciples who approach him and beg of Him to grant “PRAPATTI” i.e. to make COMPLETE AND ABSOLUTE
SURRENDER TO GOD, through the Acharya and beg of Him to clear them from all past karmas and make them pure.

The Acharya then performs all the required oblations and performs "PRAPATTI" to the Disciple, duly Blessed by the Lord.

That brings Salvation to all those who undergo "PRAPATTI" – through Guru (Acharya) and become pure. By following the procedures taught by the Guru, if the disciples follow implicitly with full faith and pray to God daily, all those people would reach the Lord’s Lotus Feet at the end of their lives and remain there forever serving God along with similar other chaste Devoted people there.

This is the easiest method set out by God for everyone to follow for one’s salvation to reach Him ultimately in the Heavens. It is called Moksha (PARAMA MUKTHI)

2) (तं गिरिम) TAM GIRIM

The famous and visible Tirumala Hills – where the Lord has taken the Kaliyuga Avathara as Lord Srinivasa along with His Consorts to remain in the Temple over the Hills and shower His Grace and Blessings to one and all.

Therefore, I would like to take refuge under the shadow of the Hills. It is also said that Adisesha- i.e. the 1000 headed serpent in the (Sree Vaikunta) Heavens where the Lord and Goddess recline and relax on the Adisesha as their seat. "Adisesha-who folds himself into several layers and makes himself as a convenient – comfortable flat seat for the Lord and Goddess to occupy and attend to their various functions – has come down to earth and prepared himself into several layers to form the Hills and the Lord has occupied over the top of the Hills, made up of these Layers of Adisesha – a Big spacious Seat. Several scriptures describe about this story. At the bottom of the Hill – there is a “Great Paduka” of the Lord i.e. large pair of sandals of the Lord which adorns the Lord’s Lotus Feet.
AZHVAARS i.e. highly devoted people who have realised God personally have mentioned about this in their hymns, namely the Divya Prabandhas.

3) (तः) TAM

It is always in everybody's heart to reach the Top of the Hill. Just like “PRAPATTI” has the great power to wipe out past Karmas, in the same way this sacred Tirumala Hill has the equal force and power to wipe out the sins of all. The various waterfalls and the streams over the Hill are all very sacred to take bath since the Kreeda sailam and the Sree Naarayanagiri along with all sacred rivers, Herbal Plants, Trees, and flower plants are all brought from Sri Vaikuntam by Sri Garuda- (the Big Bird used by the Lord as His vehicle to travel everywhere) on His shoulders as per the orders of Lord Shree Varahaswami when He had created this new yuga (Kaliyuga) and desired to stay at the Sesa Sailam over the top of Tirumala Hill.

These are the feelings, Sri Desika had in his mind when he said about the sacred Tirumala Hill.

4) (इक्षुसारस्वत्त्वेव) IKSHUSARA SRAVANTHYEVA

Just like the sugar canes give out their sweet juice when crushed in the machines so also, the ‘Daya’ of the Lord always remains very tender and sweet. The Lord in appearance looks like an Idol. But He remains there very soft and always attractive and alert to hear every devotee’s voice and his/her prayers to respond spontaneously. He is the living God on earth and the Kaliyuga Avathara to shower His grace and blessings on one and all. The ‘Daya’ that flows from the Lord’s Heart is like perennial reservoir and will never go dry; thus He pours out His Karunya – Great Compassion. The iceberg would melt down into water and flow away, normally. But the Daya which flows from the Lord becomes solid spheres of sugar crystal balls.

When the juice comes out of sugar canes, they flow and become
solid sugar Crystal Balls when processed by the machines. But, the sweet flow of juice like the form of His grace and blessings flowing from the Daya of the Lord’s Heart, never goes dry. It flows forever. It is the perennial flow of Daya at all times towards every devotee.

5) (यन्मूर्त्य) YAN MOORTYA

This DAYA of the Lord has all the features like anyone of us, in shape but invisible to anyone. This is also the form of Tirumala which is visible to all.

6) (श्रीनिवासानुक्षण्य) SREENIVASANU KAMPAYA

Anukampa means Daya. Lord Sreenivasa possesses this daya. It is the natural quality of the Lord.

If anyone comes before the Lord, cry and beg of Him for Grace and Mercy, one could find at once the trembling of Daya of the Lord moving towards the devotee in response, reflecting that He (the Lord) is equally overwhelmed by the Devotee’s outbursts. That is the reflection of this Living God who is so compassionate and cannot withstand His children (all Devotees) crying and their expression of deep melancholies just like a father to his son. He at once moves to console everyone and ensure confidence and peace to prevail in their minds.

This 'ANUKAMPA' – is in the shape and form of Lord’s “DAYADEVI” that springs from His Heart to shower Grace and Blessings to one and all, waiting to receive and hear everybody’s prayers. It is not mere words of expression, but the real experience each and every devotee receives directly from the ‘DAYA’ of the Lord, in response to one's prayers, in whichever form one offers the Devoted Prayer to Him. Seeing is believing - likewise, it is the same feeling when ONE EXPERIENCES THE LORD’S RESPONSE SO SPONTANEOUSLY, that every devotee would pay much attention towards the Lord who is giving all boons to everyone, irrespective of the devotee whether he/she would offer his/her ardent prayers with faith and confidence.
7) (यन मूर्त्या) YAN MOORTYA
The Daya has got body and shape, that is why it is in the form of Tirumala Hill.

8) (शर्करायितम्) SARKARAYITAM
To remain as Big as Sugar Crystal Balls in appearance. That is the Tirumala Hill.

So I first offer my ardent prayers at the Bottom of the Hill, and seek permission of the Lord to climb over the Hill and reach at the Top of the Hill and offer my ardent prayers to Lord Sreenivasa in the Temple and seek for His grace and blessings.

There is another saying that the big Sugar Crystal Balls which have formed into the various layers of the Hill had formed into the large chain of the Hill ultimately.

The origin of these Sugar Crystal Balls are from Lord Sree Venkateswara flowing out of His grace and compassion towards the devotees. This transformed into Tirumala Hill.

So the opening of DAYA Satakam starts with showing the importance of the Tirumala Hill which takes us to the precincts of the Temple on the top of the Hill. We offer our prayers to Lord Sree Venkateswara and seek His Grace and Blessings. Everyone has taken step by step to understand the Basic Tenets of “SARANAGATHI” i.e. “PRAPATTI” Meaning: TOTAL AND ABSOLUTE SURRENDER TO LORD i.e. through “ACHARYAS’. Various scholars, and AZHVAARS, i.e. highly acclaimed devotees of the Lord- who have praised the Sacredness and Importance of the Tirumala Hills and the Lord Presiding over the Hill as Kaliyuga Avathara – to Bless all people. I follow their guidance and the path set to reach the top of the Hill and seek the Grace and blessings of Lord Sree Venkateswara.
VERSE 2

"I deeply (devoutly) bathe (contemplate) in the abundantly serene and cool waters of the lineage of perceptrons which is none but the ocean of flowing mercy of Lord Srinivasa"

SUMMARY

The Daya of Lord Srinivasa is like a large reservoir. The Reservoir is full and overflowing at all times, never goes dry – forming into various small rivulets, Waterfalls over the Hill, forming small tanks etc. It is very cool and pleasant not only in appearance but also it gives immense pleasure to take full dip and bathe in the deep cool waters, not having the mind to come out of it.

So I take several dips inside these deep waters and enjoy His Bliss.

Similarly, the Parampara (succession) of Acharyas (Gurus) created by the Lord is continuously flowing into world without any break, with His Blessings and Directions. All these Acharyas have born from the ‘DAYA GANGA’ of the Lord and they are sent to the world to serve and guide all the people. I have understood this fact very clearly.
EXPLANATORY NOTES

(विगाहे) (VIGAAHE) :- I take full dip into the deep waters of all these tanks, springs and waterfalls over the Hills.

तीर्थ बहुलम् (THEERTHA BAHULAAM) :- There are numerous springs, tanks, waterfalls etc. Specially there is one important and prominent rivulet / tank named "AZHVAAR THEERTAM", at the bottom of the Hills. All the pilgrims / devotees take their first dip here, before proceeding to climb the Hills.

Moreover, all the Acharya Paramparas have taken birth on the earth from these sacred waters to carryout the orders of the Lord. The watersheds coming from these Hills are very sacred and pure and one should take full pleasure in taking bath deep inside these waters.

शीतलम् (SEETALAAM):- Very cold and very much pleasant watersheds, as one takes bath in them.

गुरुसन्ततिम् (GURU SANTATIM) :- This means Guru Parampara (succession of Acharyas) ever flowing without any discrimination continuously. All these Gurus, are carrying out the Lord’s message throughout the length and breadth of the world.

श्रीनिवास द्याम्भोधि परीवाह परम्पराम्।।
(SREENIVAASA DAYAAMBHODI PAREEVAAAHA PARAMPARAAM:- The DAYA of the Lord Sree Srinivasa is like a large ocean which never becomes dry. It is very pure and even when it overflows to the other neighbouring lands, they will not be affected or destroyed.

All these lands will remain fertile and evergreen forever.
The overflowing of water of ‘DAYA’ brought out many chaste and spiritual Acharyas, like Sree Bhashyakara i.e. Sri Ramanuja – who has established the Guru Parampara (Succession of Acharyas) and 74 pontificates of Sampradaya.

Acharyas have been born out of Lord’s grace. By the great efforts of the Acharya, who sets out certain principles to be followed by the devotees. The religious organizations have been established well with procedures to be observed by them. They are all the products of ‘DAYA’ from the Lord. Therefore like the perennial supply of the water in the Tanks, the Acharya Paramparas flow at all times by the grace and blessings of the Lord, to serve people at all times.

Permit me to offer my humble and most respectful prayers and Pranams (Salutations) to all these Acharyas and seek their blessings.
VERSE - 3

कृतिनः कमलावास कारूण्ये कान्तिनो भजे।
धते यत्सूक्ति रूपेण त्रिवेदी सर्वयोग्यताम् ॥ ३ ॥

KRUTINA : KAMALAAVASA
KAARUNYAI KAANTINO BHAJE ।
DHATTE YATHSOOKTI ROOPENA
TRIVEDEE SARVAYOGYATAAM ॥

Salutations to the Azhwars, the solely devoted saints
to the compassion of the Lord and by whose utterances
all the Vedas become easily accessible to one and all.

SUMMARY (MEANING)

I seek to remain under the shadow of the revered AZHVAARS,
who are the renowned, ardent devotees of the Supreme Lord.
These AZHVAARS have fulfilled all their duties and performances
as commanded by the Lord, and they led their chaste lives seeking
only KARUNYA (ARUL) of the Supreme Lord - which was their
sole aim and object, so long as they remained alive on earth,
waiting to reach the Abode of the Lord at the end of their lives.

They have spread the essence of the Three Vedas through
their 4000 Divya Prabhandhas (Hymns) which are the true
translation and explanations of these Vedas, to enable all people
to easily understand and follow the righteous path to obtain Mukthi
(Moksha) i.e. salvation to reach God ultimately.

This is the greatest service they have done in fulfillment of
their duties as desired by God. Therefore God is very pleased
with all these AZHVAARS and appeared before them. The Lord
showered His grace and blessings very happily on all these devoted
AZHVAARS and fulfilled all their aspirations at all times. They
all remain very close to God who is always ready to act as requested
by these AZHVAARS.
EXPLANATORY NOTE

1) (कृत्तिन:) (KRUTHINA:) : The AZHVAARS are considered as very devoted saints, who have fulfilled their duties assigned to them by the Lord, in their service to the people — by imparting the right approach to all people to reach God, and obtain His Blessings.

All people could broaden their thinking and vision by following the study of the great Sukthis of Azhvaars — (4000 Divya Prabandhas), which would enhance their devotion to God and to attain enlightenment. This is the Greatest service to human kind rendered by the revered AZHVAARS — which pleased God very much. That is why God always responds immediately to any of the appeals made by the AZHVAARS. They have completed their duties assigned to them by God.

The AZHVAARS are also called (KRUTA KRUTHYAS) those who have fulfilled their duties.

2) (कमलावास.. कान्तिन:) (KAMALAVASA.. KANTINAH)

The AZHVAARS had concentrated their unfettered faith and confidence towards the Lord and the DAYA (ARUL) flowing from His Heart – which is the place of Goddess Mahalakshmi (Lord’s Consort) – (Sree ALARMELMANGA DEVI). It is therefore but natural to all people to rely on and seek the guidance of these AZHVAARS, who sow the seed of devotion into the minds of all people and show them the way to obtain God’s Blessings and ultimately emancipation at the Lord’s Lotus Feet.

The famous first three AZHVAARS – viz. POYGAI AZHVAAR, BHOODHATHAZHVAAR and PEY AZHVAAR – expressed their personal feelings and experience when the Lord was so pleased with them and stood in their midst crushed as it were, in a dark night. When all these AZHVAARS had been driven to seek refuge into a small corridor which had only a standing space for them,
EACH AZHVAAR tried to find the intruder in their midst who was crushing them, not knowing who it was, and who appeared there suddenly. They were not aware of Him; it was the Supreme Lord, who wanted to surprise them and wanted to enjoy their company, so crushingly, expressing His Happiness towards them. Ultimately, God revealed Himself with His Glorious splendor (jyothi) and entertained and surprised all the three Devotees, who were looking aghast and in great delight at His Presence so close to them, rubbing Himself with their Bodies and shoulder to shoulder, showing His intimacy with them.

That is why AZHVAARS (great saints) are called “KRUTHA KRUTHYAS” (i.e. those who had fulfilled their duties, whatever was expected of them); and thus they have earned great respect from all people and their (Hymns) - “DIVYA PRABANDHA” - is in simple local language (TAMIL) which earned them great reverence from all people.

Each AZHVAAR expressed reverence and gratitude to God for His Unusual and Unexpected Dharshan in that small place and sang Hymns in praise of Him on the spot and sought His Blessings (ARUL) invoking His great Compassion. To cite a few examples from the Hymns sung by the three AZHVAARS in the presence of God while giving His Dharshan:

1) FIRST AZHVAAR : POYGAI AZHVAAR
Hymn: “‘मुदलाय नालानू अरुलायलू नामनीर वैयत्तु पल्लारू अरुलमू पल्लु’”
MUDALAAYA NALLAAN ARULLAAL NAAMANEER VAIYATTHU PALLAAR ARULUM PAZHUDU. Verse 15.

2) SECOND AZHVAAR – BHOODATH AZHVAAR :
Hymn: “‘अरुलायल मामरे०य० कू की०न० मणिवणण० पादर० नै०व०व० नै०न० नै०न०’ ॥
“ARULAALE MAAMARAIYORK KEENDA MANIVANNAN PAADAME NEEMARAVEL NENJE ! NINAI” – Verse 41.
3) Third AZHVAAR – “PEYAAZHVAAR”
Hymn: “अञ्जादिरुक्क अरुल्”

“ANJAADIRUKKA ARUL” Verse 18.
मजे  BHAJE” – I worship

When we hear and learn about the Hymns of these AZHVAARS in 4000 – VERSES, the sacred PRABANDHAM and the History and greatness of these AZHVAARS (The Blessed saints) we feel very much sorry about our ill-luck, that we were not born then, during those periods to see them in their lifetime, to enjoy their company and Bliss.

The later Acharyas (devoted people) say:

I was not fortunate to have been born during their lifetime. But let me at least enjoy to read their PRABANDHAM (SUKTHIS) in their 4000 VERSES and understand their meanings and pay our respects to these saints and God for teaching as how to reach the high elation of the mind for our Salvation.

The above Meaning was conveyed through the following verse of St. Thirumazhisai Aazhvaar:

“अञ्जु नान् पिरन्द्विलेन् - तिरुच्चन्दविरुस्तम्, ६४ एक्रु कुरैतीर अडिपाणिदल् वेण्टुम्”

“ANRU NAAN PIRANDILEN ENRU KURAITEERA ADIPANIDAL VENDUM”
मज (सेवायाम) Bhaja (SEVAYAM)

The following is the central theme:
I serve them in their honour –
Even reciting their sacred Hymns (Sukthis-Verses) from the Prabandham is a great honour to them and pleasing to God.

मजे (BHAJE) also means I worship at their feet.
(धन्ते यत्सुक्ति सर्पेण)
(DHATHE YATHSOOKTHI ROOPENA)

If someone (ordinary person) recites one's own song composed on the above subject, we will consider it as mere verbal expression.

But when the AZHVAARS utter those very words, we call those words as their “SUKTHIS” (VERSES/Hymns on God).

All these AZHVAARS express their thoughts and feelings as they actually see / experience their conversation with God - all expressed through their SUKTHIS (verses in the Prabhandham).

There is no difference between the expression of sages after seeing God and that of AZHVAARS. Both are alike. Rishis saw God after performing great, severe penance (THAPAS) and through rigorous control of mind and by deep meditation (BHAKTI-YOGA) – to see God and seek His Blessings; whereas the AZHVAARS obtained the Bliss and Blessings through their chaste Bhakti flowing on its own, by ardent devotion with pure mind towards the Lord seeking His Bliss and Blessings (ARUL) – God was very pleased with the expression of these AZHVAARS and used to be bound by their abundant, unassuming BHAKTI. Therefore, there was no difference between the meditation of Rishis and the method followed by AZHVAARS.

So the songs of these AZHVAARS addressed towards God have become famous Sukthis included in the DIVYA-PRABANDHAM. They are THIRUVOIMOZHI, THIRUMOZHI etc. All these are nothing but true expression and translation of the three Vedas

5) त्रिवेदी सर्व योग्यतां – THRIVEDI SARVA YOGYATAAM

Instead of telling whatever came to their minds, these AZHVAARS have uttered only, whatever is necessary for people
to understand and follow in their life. So all those uttered by them form the important guidance to all people.

There are no restrictions / or methods or Swaras to these Prabandhas, just like one has to undergo training to follow the same rhythm and swaras in reciting the Vedas.

Spontaneously all the Prabandhas have come out of these AZHVAARS, who composed them wherever they invoked God. The Lord Himself was moved by great compassion on hearing all these verses. The Vedas are the direct utterances of God; and the Prabandhas are very useful for all of us to follow anytime, to Pray and call for the God’s grace and blessings – (Another expression of these Vedas).

That is why Swami Desika said:

Just like the Dark clouds carry the Water from the Oceans and bring back heavy downpour all over the earth, useful for all living beings even so the AZHVAARS changed Vedas into Tamil as Divyaprabandha or the “DAYA SAREE RA MEEMAMSA” – these AZHVAARS who are chaste saints, are placed as the Primary and foremost among Acharyas (GURUS).
**VERSE - 4**

पराशरमुखान् वन्दे भगीरथन्ये स्थितान्।
कमला कान्ता कारूण्य गञ्जाप्लावित मद्यिधान्॥ ४ ॥

**PARAASARA MUKHAAN VANDE**  
**BHAGEERATHA NAYE STHITAAN** I  
**KAMALAA KAANTA KAARUNYA**  
**GANGAAPLAAVITA MADVIDHAAN II**

_I salute Paraasara and others who are like Bhagiratha and who made people like me to immerse (bathe) in the Ganga, namely, the compassion of the Lord beloved of Kamala"._

**SUMMARY**

I offer my Salutations to all Maharshis starting from Sri Parasara Brahmariishi. All these Rishis (Sages) are like the King Bhageeratha famous for His stupendous and strenuous penance (Thapas) undertaken by Him for over 1000 years to achieve God’s Blessings and brought the Sacred River Ganges from Heavens over the earth to flow and pass through the ashes of His ancestors, who were all destroyed by the severe curse of Sage Kapila and thus attained salvation to all those departed souls to reach the Heavens.

Now the sacred River is flowing from the high Himalayan Mountain perennially on earth and millions of people and all living beings on earth find great solace and attain all benefits through this sacred River, including washing off their Sins and to attain Moksha (i.e. reach Heavens). In the sameway, all people could attain their soul salvation by immersing themselves into the “Daya Ganga” of Lord Sree Sreenivasa of the Tirumala Hill.
EXPLANATORY NOTES

In the earlier verse (No. 3), the AZHVAARS were offered salutations for their guidance given through their (Naalaayira Divya) PRABANDHA (Hymns). In this Verse, Brahma Rishi Sri PARASARA is offered salutations for His guidance to obtain God’s great compassion and blessings.

We are very fortunate, to have all these guidance through various forms of scriptures. Their teachings are all highly acclaimed by our elders, like Acharyas. The AZHVAARS and Maharishis and many erudite scholars have consolidated and summerised all these teachings.

Sri Desika in his important work, viz. the “DAYA SATALKAM” has shown us the Great Compassion of the Lord Sree Srinivasa in the Present days and through his another immortal work SHRI RAHASYATHRAYA SARAM – (This writer having published in TAMIL Language already acclaimed by many Devotees, now the true English Translation of the same, under the caption: “ESSENCE – THE THREE SECRETS OF LIFE and its SALVATION – TREATISES) will be available shortly).

EXPLANATORY MEANING

1. परासर मुखान् — PARASARA MUKHAAN

Maharishi Sri Parasara is the foremost among all Rishis, who had prepared the – TATTVA-SODhana i.e. the analysis of TRUTH which he has prepared over the ancient Puranas, Vedas and Sastras, after His very exhaustive research. Then he has, prepared the Purana-Ratna, bringing out and confirming the authenticity, greatness and their sacred value for all the future generations to follow and to understand their basic value and greatness.
He has very carefully prepared the Vishnu Purana as a great leading light for the sake of all scholars for their close study and to spread in future the great sacred value and significance to all people to understand and follow our Sastras in the right direction with all earnestness and derive their full benefits.

So also Sage Valmiki through his valuable Ithihasa Srimad RAMAYANA, brought out very clearly how Lord Sri RAMA, was born as a human being and lived and moved with all types of people - high and low and accorded them equal status with Him and shown His great Compassion towards everyone including to the animals like monkies, bears and birds like crows, and clearly shown the meaning and effects of “SARANAGATHI” i.e. total and absolute surrender to God with full faith; and everyone was protected and uplifted in their respective fields and ultimately obtained ‘MOKSHA’ (a place in the Heavens) in the end.

That is why, the Great Respected Acharya SRI ALAVANDAAR, in His Sukthi “STOTHRA RATHNAM” - hailed the Maharishi Sri PARASARA as “Sri BAGHAVAN PARASARA” and also called Him as “SRI PRASARA PARA DEVATHA” and as “PARAMAARTHEEYAVEDI” and thus paid His respects with ardent Bhakti; in the same way, he called Sri VALMIKI MAHARISHI also a great sage who had shown us very clearly the meaning and value of “SARANAGATHI TATTWA” citing several instances how Sri Rama had shown His great Compassion to various people from lowly to highly acclaimed people including animals, birds, etc. and well established the meaning and effect of “Great Compassion of the supreme Lord”.

Even Sage Vyaasa Maharishi, son of Maharishi Parasara, was called “PAARAASARYA”
Shri Desika has mentioned all these in his scriptural Stotra “DEVANAYAKA PANCHASATH” about Maharishi PARASARA as “PRAACHETHASA PRABHRUTHIKAAN”.

2) भगीरथ नये स्थितान्  भज्जरथा नये घस्तीतान्

This means, one who follows the path shown by King Bhageeratha as explained in earlier chapter.

Perennially flowing, the origin of the Ganga River water was the watershed of “the Paduka” of Lord who came to earth as the “Thrivicrama Avathara” in the guise of “VAMANA Avathara” to punish “MAHAA BALI CHAKRA VARTH” for his wrongdoings – in the process the King washed the feet of the Lord before giving Him the required three footsteps of Land as alms as asked by the Lord and taking this as a clue (Excuse) the Lord grew in Giant form called “Thrivicrama” and measured the whole earth with His gigantic form of ONE FOOT, the second foot on the sky and the third Foot over the King’s head and pressed Him down beneath the earth and never to come back alive again.

Lord Brahma washed the foot of the Lord when it touched the skies at Brahma Lokha. Since then the washed water trickled down from the Lord’s Feet, and became Large Sacred Ganges flowing even now perennially and washing off the sins of all people whoever took bath in the Sacred River. This is the greatest service done by King Bhageeratha through His severe penance, now useful for all generations.

3) कमलाकांत कारुण्य गंगाप्लावित मद्विधान्

KAMALAA KAANTA KAARUNYA GANGAAPLAAVITA MADVIDHAAN

Meaning

Goddess PADMAVATHI, enhanced the greatness of the
compassion of the Lord towards one and all in the same way as Lord Srinivasa’s great compassion increased the greatness of Goddess Padmavathi. Both were mutually important and their combined efforts in uplifting the entire humanity from their innumerable sufferings and grant them their wishes and prayers ultimately; their great compassion granted the devotees salvation and emancipation to reach them to Heavens, where they remained forever.

The great compassion of the Lord is like the great sacred River Ganga, which purifies everybody; ofcourse the Lord’s compassion, flowing from the Heart of the Lord, has blessed everyone, whoever had His darsan and prayed for their Eternal Bliss, irrespective of their status or position in life. It has purified all people without discrimination like the sacred River Ganga.

The sacred Ganga river flows in three different directions, as it originated from the washed feet of the Lord in His Thrivikrama Avathara on the earth. When the water was flowing as River Ganga, first she was controlled by Lord Siva over His hair knot of His head. Lord SIVA was purified from the sins committed by Him for chopping the head of His father, Lord Brahma, and Siva then released little water from there, in response to King Bhageeratha’s penance. Then the water of Ganga flowed over the ancestors of the King and enabled all of them to reach Heavens.

In her third phase Ganges at present springs and passes through Himalayas and flows over the vast land down on earth and serves all people and purifies everyone whoever takes his/her bath in the flowing Ganga River water.

Similarly the sacred text of Parasara and the sacred Prabandhas sung by all AZHVAARS have all brought great
elation to all people as an effective nectar to everyone who recited them as well as who heard them for their salvation and guidance to reach the Lord.

मद्विधानः MADVIDHAN

It means people like me. The purpose of expressing in this simple way is the origin and primary exposition of KARUNYA of the Lord; and its great importance was first brought out by Maharishis right from sage Parasara who has started just as great Ganga River.

The third verse started as कमला वास कारुण्यम् (KAMALAVAASA KARUNYAM) followed by this fourth Verse KAMALA KANThA KARUNYA GANGA

This has exhibited the flow of BHAKTI DHARA CONTINUOUSLY. कमला कान्त कारुण्य गंगा.

Thus there are three phases of Ganga on earth:

1) Deva Ganga – The great Sacred Ganga brought from Heavens to earth to flow perennially.

2) Bhagiratha Ganga – The Ganga river that flows because of the efforts of King Bhagiratha on earth.

3) Akasa Ganga – The Ganga that flows over the Tirumala Hills, brought from Heaven.

The Kamala Kantha Karunya — the Great Compassion of Lord Srinivasa who has His DAYADEVI staying in His Heart, i.e. (PADMAVATHI merged into His Heart). This is the origin of DAYA flowing like Ganga Water towards each and every devotee by His Great Compassion in response to their ardent prayers. So the “KARUNYA - DAYA” of the Lord is by far superior and greater than all the sacred Rivers flowing through various places.
VERSE 5

अशोष व्रिक्ष शमनम् अनीकेषवरमाध्रये ।
श्रीमतः करुणाम्भोधौ शिक्षास्िोत इवोस्थितम् ॥ ५ ॥

ASESHA VIGHNA SAMANAM
ANEEKESVARAMAASRAYE ॥
SREEMATHA : KARUNAAM BHODHOW
SIKSHASROTA-EVOTHITAM" ॥

"I surrender (resort) to the commander-in-chief of the Lord's army of devotees and the remover of all obstacles — who arose like the back-waters out of the ocean of compassion of Lord Srinivasa (to directs the movement of others.)"

SUMMARY

I offer my respectful salutations to Shree Vishvaksenar – who has the capacity and power to completely remove all obstacles that anyone would experience, in obtaining the DAYA of the Supreme Lord who has now come to the world as Lord Srinivasa. He will clear and make the place pure during any performance of Puja or yaga or yagnya or any rituals.

Sree VISHVAKSENA is also the Commander-in-Chief of the army of Devas in VAIKUNTA to protect everything in the precincts, and he is capable of removing and destroying any obstacles or evil forces or hindrances which may remain as obstacles in conducting the day to day activities in the Vaikuntha (Heavens) as per the wishes of God or His devotees living around anywhere in the world.

He is the thunderbolt to extinguish and remove any ill effects/obstacles in the service to the Lord at anytime by anybody.

He is the Prime Acharya in conducting all rituals in the Heavens, so also in the assembly of all Rishis, other Devathas, Devas etc. He is also called the chief Acharya, next to the Supreme Lord and Goddess Lakshmi, who are the First Acharyas for all.
He is also the Acharya for Sri NAMMAAZVAAR. Sri Suthravathi is the consort of Sri VISHVAKSENAR. He is holding the position of chief SRIKARYAM (chief Administrator) in the Heavens.

अशेश विग्ना शमनस् — ASESHA VIGHNA SAMANAM

This means any obstructions / obstacles that may take place, while performing any auspicious functions / ceremonies, will be destroyed to the last core, leaving nothing to again create any problem during the performance of good things.

Shri Vishvaksema Acharya is the chief person, who would protect any one affected by any evil forces or persons creating problems, during their performance of various auspicious functions / rituals. Therefore, before starting any such functions / rituals, it is the usual custom/practice first to invoke a prayer, requesting Shree Vishvaksema to kindly allow the functions ritual performed smoothly without any problem/obstacles from any source. It is firmly believed, he presents himself during such function and protects its smooth conduct and performance.

There are stories citing instances just to show the importance/prowess, the sages like Viswamithra, Durvasa, came in the way of performance of certain yagas/rituals by people and Devas and they just created some confusion / obstacle during the rituals. The prayer offered to Sri Vishvaksenar initially before starting the performance of the rituals had come very useful and handy to clear them from the scene and for peaceful conclusion. The Acharya obtained this power only through the Blessings of the Supreme Lord.

Therefore, Shri Vishvaksema is offered initial prayers at the beginning of every religious functions.

यस्य ढिबाबक्कस्य: पारिष्वय: पर: शतम्।
विघ्नं निपन्नित्व सततं विशवक्षेनं सतमात्रये॥

YASYA DVIRADAVAKTRAADYAA : PAARISHADYAA : PARA: SATAMI VIGHNAM NIGHNANTHI SATATAM VISHVAKSENAM TAMAASRAYE ॥

It is the beginning of the prayer, observed by all people
invoking and seeking the blessing and protection of the Acharya Sri Vishvaksena with full confidence and faith in Him to protect the function performed smoothly without any obstacles whatsoever.

अनीकेश्वरम् ANEEKESHWARAM
He is called Shri Vishvaksena and not Vigneswara – since this Acharya has sufficient ability and power to remove all obstacles to the very root.

That is why he has become the Commander in chief of the Army of the Devathas appointed by God and who as Srikaryam in the Heavens is the chief person to look after all functions in the Heavens.

आँश्ये — ASRAYE
I offer my respects to the Acharya first before starting any work/function.

विष्वक्षेनं तमाश्ये VISHVAKSENAM TAMASRAYE
The three reasons for our prayers to Sri Vishvaksena: 1) he is the Acharya of Sri NAMMAAZHVAAR who was the first disciple of Sri Vishvaksena 2) he is one of the Nityasuris in Heavens serving the Supreme Lord as per His Commands from time to time and (3) he is the Commander-in-Chief of the army of Devathas and Devas. Sri Vaishnava Community offers prayers to him before starting the performance of all functions / rituals.

श्रीमत: SRIMATAH
This is Lord Sree Srinivasa who has Sri Devi (Sri Mahalaxmi) and Sri Bhoo Devi (Goddess of Earth who bears the burden of Earth) as His consorts. Sri Padmavathi (Goddess Mahalakshmi who attained these names during the AVATHARA of Lord Sri Srinivasa got merged into the Heart of Lord Sree Srinivasa. She appeared in the Lotus flower, so she is referred as PADMAVATI [SRI ALARMELMANGA DEVI].
The Vedic terms

ऋष: ॆ Rucha :
सामानि — SAMANI :
वजूषि — YAJOOMSHI
all refer to Laxmi Devi.

विष्णौ: श्री: अनपायिनी — VISHNO: SREE: ANAPAYINEE
Meaning : Lord Vishnu who bears the Goddess Sri Laxmi Devi.

करुणाम्भोधी— KARUNAAM BHODHOW

The great compassion of the Lord is compared to great and vast lake also visualised as a great sea, since all the floods from the Lord ultimately reached the river, then to seas and oceans, and to any place everywhere, since one and only object of DAYA is “ARUL” i.e. “Compassion” wants to spread and pervade with everyone in the universe wherever they remain and pray, invoking for His grace and blessings.

AMBHODHIH — समुद्र SAMUDRA :

i.e. it is milk ocean

The sea formed out of milk flowing from - i.e. “KAMADHENU”. The Heavenly cow appeared when the milk ocean was churned by the DEVAS and ASURAS (Demons) for taking out the NECTAR (AMRUTH) from Milk Ocean. The sea water comprises of Great Compassion of the Lord and Goddess. Therefore, it is very sacred Sri Vishvaksena had come out first to serve God at all times in the Heavens, as one of the NITYA SURIS. (They are the Prime Devatas who remain very close and prime sevaks to the God and Goddess.)

The Supreme Lord commands their services at all times so they remain very close forever within reach and at the precincts Abode of the God and Goddess in the Heavens, waiting for His Orders and commands.

The prime sevaks are, SRI ADISESHA (The 1000 headed
sarpa) serpent folding Himself into several layers to make it comfortable for the Lord and Goddess to use as His Seat on the Couch and perform their various functions in the Heavens.

Sameway, Sri GARUDA AZHVAAR (The big bird with white neck GARUDA) is always ready to carry God anywhere swiftly responding to the call of the devotees or any other functioning to be attended by God.

So also Sri Vishvaksena – who is the Heavenly Commander-in-Chief of Devathas and also the Primary Acharya, to performance of all oblations, and rituals in the Heavens – His other main function is also to remove all obstacles and obstructions created by anybody during the performance of any rituals, function of religious type by various people anywhere in the Heavens or on earth.

His most important function is to remain as primary Acharya to the Vaishnava community and Acharya to Sri Nammaazvaar – who is the author of the 1000 verses (The Tiruvaymozhi) OUT of the Naalayira Divya PRABANDHA, Composition of various AZHVAARS (The Tamil Translation of the Vedas) for the benefit of all people to follow and obtain the blessings of the Lord.

Therefore Sri Vishvaksena is the Master of Ceremonies to follow and adhere to the core principles as told in the Vedas and Upanishads. He not only strictly followed them but also made the disciples to follow all their duties and functions as per the set principles.

He would otherwise reprimand them, if they do not adhere to all these principles and who protects them from any obstacles created by anybody. He will set right any wrong doers, help them rectify their faults without any fear or favour on all occasions.

Therefore among the several Acharyas we first pray to Sri Vishvaksena and then, pray and seek the Blessings of the Lord and Goddess (Sri Laxmi is the immediate Acharya to Sri Vishvaksena).

Among the Lords, the Supreme Lord Sri Venkateswara and
Goddess Sri Devi are together the first and foremost Acharyas to all and followed by Sri Vishvaksena, the next Acharya and assigned all duties as referred to above and explained in detail. Sri Nammazvaar was the first disciple of this Acharya and sent to the world to establish the Sri Vaishnava community and to provide the essence of all the Vedas into local languages for all people to follow.

Now we proceed to pray and seek the Blessings of Sri Devi (Sri Mahalaxmi) who is the presiding Acharya along with the Supreme Lord to Sri Vishvakseena and all others in the Heavens and also to all in the Universe.

Meaning for शिष्यालेले इत्योतितं: Siksha Srota Evotitam:

Severe punishments are not given by Sri Vishvakseena by nature as he is very kind and compassionate. It appears as if he is a river originated from mansarovar at the Himalayas. From his looks and actions he seems to give an impression that he is born to give punishments observing strictly the rules and regulations of law of Saastras. But any punishment mooted out by him would be for the good of all humanity and orderliness for peaceful living by one and all. Therefore any punishments ultimately results in as blessings only. Since the meaning of शिष्या (Shiksha) really is attributed (Upadesa) or Aadesa that is the upanishad. Any punishment given would ultimately result strictly adhering to dharma and as per laid down procedure in Saastras. That is why the Lord has handed over his entire Asiwaryas to Sri Viswakseena to administer and manage them and as such the Aacharya is carefully looking after the performance of the Lords like Sri Brahma and other devataas. Since he taught the intrecasias in the Saastras to Sri Nammal Aazhvaar he is also known as "Shiksa Srothas" i.e. (who is meticulous in dealing with delicate dharma saastras being taught to chaste Aazhvaars, correcting wrong things he is also called (Daya) kind action. It is not like Indira or other Devataas committing any mistakes in their day to day administration and getting into trouble. Therefore we offer our respects to the Aacharya and proceed to offer our prayers to Srilakshmi Devi who is also Aacharya to Sri Vishvakseena.
VERSE 6

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

SAMASTA JANANEEM VANDE
CAITANYA STANYA DAAYINEEM I
SREYASEEM SREENIVASASYA
KARUNAAMIVA ROOPINEEM II

Salutations to Goddess Lakshmi, the mother of all, the embodiment of mercy of Lord Srinivasa and who provides the milk of knowledge to all beings.

SUMMARY

I offer my humble and ardent prayers to Sri Lakshmi Devi (Sri Devi) who is the Chief Goddess and Consort to the Supreme Lord and Goddess Mother for the whole Universe. Her great compassion joins with the Lord in giving their grace and blessings to all in the universe and in all worlds. Now she has taken the Kaliyuga Avathara along with Lord Sri Srinivasa on earth and presiding over the Tirumala Hills to Shower grace and blessings to all people.

EXPLANATORY

In the earlier verse, the devotees prayed before Sri Vishvakcenar and prayed to Him to remove all obstacles in their obtaining the grace of Goddess and the Lord.

In this verse, we salute the prime Acharya Goddess Sree Mahalaxmi Devi – now as Sree Padmavathi Devi who is presiding as Prime Acharya alongwith the Lord Sree Srinivasa to all including Sree Vishvakcenar. The prayer and verses stand like in YATHIRAJA SAPTATHI as follows:

अनुग्रह मयी, अज्ञात निग्रहा, संमन्त्रित जगद्धिता:
ANUGRAHA MAYEE, AJNAATHA NIGRAHA, SAMMANTRITA JAGADHITA:
Here also similar enchanting verses on Sri Devi are reflected as under:

समस्त जननी — SAMASTA JANANEEM

The Goddess Sri Devi (Sri Lakhmi Devi) is the Supreme Mother for the whole universe – Right from Lord Brahma to the tiny grass on earth, She is the Supreme Mother without exception along with the Supreme Lord.

She is the अखिल जगत-मातरं Supreme Mother to all beings on earth.

त्या च विष्णुना च अम्ब
THVAYAA CHA VISHNUNAA CHA AMBA
This was uttered by Sri PARASARA MAHARSHI

Calling Sri Devi as the Supreme Mother along with the Lord who is the Supreme Father for all in the universe. He called the Goddess Sri Lakshmi as अम्ब AMBA means, oh ! Mother.

चैतन्य स्तन्य दायनीम्
CHAITHANYA STANYA DAYINEEM

The Goddess Mother Sri Lakshmi is feeding everyone of us with the milk of Jyana (i.e. wisdom of high order) – Just like the Acharyas feed their disciples with the milk of chaste wisdom.

Since the Goddess Lakshmi has joined the ranks of Acharyas, She feeds everyone of us with the milk of Jyana (High Wisdom).

श्रेयसीम् श्रीनिवासस्य — SHEYASEEM SREE NIVASASYA

The fame (श्रेयस् SREYAS) referred here belongs to the Goddess along with the Lord, who are very well known for their showing their grace and blessings to all devotees. In the Sri Stuthi श्रेयोमूर्तिम् (SREYOMOORTHIM). Goddess Lakshmi is well-known for Her showering prosperity and all wealth to everyone from
wherever they worship Her. The six important Aiswaryas refer only to Sri Lakshmi Devi and it is very fascinating that the sixth verse in the Dayasatakam relates to Her only. Sri Lakshmi Devi normally showers all her glories to us, but also being the consort of Lord Srinivasa She is truly benign. The Lord Srinivasa has prefixed Shri Lakshmi Devi’s name and so He is Srinivasa. The author called Her as SREYOMOORTHIM. It means Sri Lakshmi Devi is the embodiment of all Aiswaryas.

Sri Lakshmi Devi was sought after by the Lord to be His co-ordinating companion, and Sri Srinivasa also wanted Lakshmi Devi only as His (Partner) Consort. The Goddess has three important features. They are पुरुष कारत्वम् PURUSH-A-KARATHVAM उपायत्वम् UPAYATVAM - उपेयत्वम् UPEYATVAM

Its means: समस्त जननी - SAMASTHA JANANEEM relates to UPEYATHVAM - उपेयत्वम् CHAITANYA DAAYINEEM relates to उपायत्वम् UPAYATHVAM श्रेयसीम् SREYASEEM relates to PURUSHAKARATHVAM.

करुणामिभ रूपिणीम् KARUNAAMIVA ROOPINEEM

There is no shape or visibility for KARUNYA. The appearance of Sri Lakshmi is the embodiment of her KARUNYA.

The DAYA is to be worshipped. There is no difference between DAYA and SRI LAKSHMI as both are same in shape, features and action. In the line of Acharyas, Sri Lakshmi Devi takes the first place along with the Lord Sri Srinivasa. In the prayer offered to God, Dayadevi gets the First place along with the Lord Sri Srinivasa. But, there is no difference between Sri Lakshmi Devi and Sri Dayadevi. Both of them refer to one and the same Goddess.
VERSE 7:

वन्दे वृषगीरैशाः स्य महिष्यो विश्वारिणीम् ।
तत्क्रृपा प्रतिघातानां क्षमया वारणं यथा ॥ ७ ॥

VANDE VRUSHAGIREESASYA
MAHISHEEM VISWA DHAARINEEM ।
TATKRUPAA PRATIGHAAATAANAAM
KSHAMAYAA VAARANAM YAYAA ॥

_I salute that beloved consort of the Lord of Vrishagiri, Goddess Bhooma Devi, who is of the form of forbearance, and who removes the obstacles in obtaining the mercy of the Lord._

SUMMARY

I salute and offer my humble ardent prayers to the Chief Consort Sree BhooDevi who is ruling from the Tirumala Hills. She bears the great burden of the universe.

Whatever obstacles occur to the Devotees to obtain the grace and blessings of the Lord Sri Srinivasa, she removes those obstacles by Her patience and with great compassion towards all devotees.

EXPLANATORY NOTES

1) वृषगीरिशास्य — VRUSHAGIRISASYA

The name of Tirumala is “VRUSHAGIRI” hill, where Lord Srinivasa’s Temple is situated and the Lord along with His Consorts always remains and give darshan to one and all, showers His grace and blessings.

The word “VRUSA” meaning “DHARMA” so the Vrsha Giri Hill in its form is filled with dharma and great compassion of the Lord flowing through various water falls, rivulets and tanks.

Sree Venkatesa Purana Mahatmyam elaborately describes about the “Vrushagiri” Hill and the surroundings and the Lord Sree Srinivasa. (Please refer to the initial chapter in this Book
under the heading Avathara of Lord).

2) महिषीम् — MAHISHEEM

If the Master / Lord gets angry it is the duty of the chief Consort of the Lord i.e. "PATTAMAHISHI" to come forward and sort out the cause and action, thereby calm down the anger of the Lord. She thus brings back the Peace and Tranquility to prevail in the precincts of the Lord and helps in His various other important functions.

3) विस्वधारिणीम् VISWADHARINEEM

VISWAM means Universe. It also refers to the Lord Srinivasa, who is the Creator, Controller and Ruler of the whole Universe.

In the Sahsranama Stothram "VISWAM and VISHNU" form the first two names referring to Lord Sri Vishnu, who is the supreme Lord, whom the Goddess keeps in good cheer and Happiness. The Goddess not only holds the Lord cheerful and in good spirits, but also protects along with Him, the whole universe and all the living beings; and inanimate things in them.

It is an onerous task for Sri Bhoodevi, who bears the entire burden of this universe, as a great Mother of all living beings by virtue of Her great patience, compassion, love and affection towards all. Just as the Mother takes care of the child to lead normal life and protects the child from obstacles, on its way, even so the Lord grants His grace and blessings to one and all in answer to their prayers and devotion. Yet, before the Lord’s actions, the Goddess takes adequate care to protect all the devotees well in advance and removes all obstacles that may come on their way, as a true Mother.

This is amply illustrated, in the various Puranas, (Mythological stories) about how the Asura King Hiranya, by his tyrannical rule tried his best to bring down his son PRAHLADA who is very devoted to God, made him to bend his knees and roled him down from the top of the mountain, because the son did not obey the father’s rash, wicked orders and unreasonable directions/demands.

However, the Great Mother, SREE BHOODEVI, held the
devoted Prahlada on Her arms, and made the steep mountain act like a flower bed for him to roll down from the top of the mountain and held him on in Her arms until reaching the bottom of the mountain without any mishap or injuries to him during his tumbling from the top to the bottom of the mountain.

Likewise, the devoted Prahlada was saved from several such tortures given by His tyrannical father, who is an Asura (Demon King) – discarding the Supreme God, by his false pride. The God had punished the asura King and tore him to pieces by taking Sri Nrusimha Avatara, when the asura kicked a nearby pillar questioning his son, where is his God? The Lord appeared suddenly in the pillar breaking it open into two pieces.

4) तत्क्रुपा प्रतियातानां TATKRUPAA PRATIGHAATAANAAAM

There are numerous obstacles, we have to face before obtaining the grace and blessings of the Lord. They cannot be counted or sorted out without any reasons, so easily, as all the sins and karma sticking with everyone, are inseparable and hold everyone of us very tightly. The innumerable sins (i.e. karma) virtually rule everyone throughout life.

The Supreme Lord knows everything and is witnessing all the sins in action with everyone. He has other attendants, servants who also witness all our wrong doings, and as such, they are all recorded beyond doubt in the Lord’s court of justice. Therefore none could escape in any way from the direct repercussions of one’s sins and wrong doings.

So the only way to escape from all these evil effects and sufferings, is to surrender totally and absolutely before God and seek His protection and blessings, by appealing to the Lord to pardon and also undertake to lead a chaste life in future and remain devoted honestly.

Goddess Bhoo-devi the Great Mother, by Her extra-ordinary affection, grace and compassion and with the anxiety to protect the refined Devotee, from falling a victim to any bad karma, makes us free and guide us to pray for the Lord’s Mercy and Grace.
That is the merciful act of the Great Mother, Bhoo-devi to Her children of this universe, like us; after our realisation and honest repentance we finally seek God’s pardon, grace and blessings.

5) शमयावारणयाव KSHAMAYAA VAARANAM YAYAA

The word Kshama (शमा) means forbear and pardon – all our omissions and commissions in life and all our sins and Karma are to be forgiven by the grace of God, through the good acts of Sri Bhoodevi’s guidance to us. She is called शमा देवी Kshama Devi.

शमा देवी Kshama Devi, who pardons us ignoring our bad karma and sinful acts and makes us pure and shows us the way to lead a pure life.

सर्वसैहेति... अन्या चतुर्विवस्थानि
अभिष्धातुत्वा नामान्यमूनि कथयति ततानुभावम्
SARVAM SAHETI - ANYANICHAANYA VIMUKHAANI
ABHIDHAANAARUTYAAN NAAMAANYAMOONI KATHAYANTI
TAVAANUBHAAVAM

The above Verse in the “BHOOSTUTHI” enumerates the names contained in the “SREESUKHTAM/BHOOSUKHTAM”, NEELA SUKHTAM.

It is the cardinal principles followed by all the three Devis : SREE DEVI (Goddess Laxmi Devi), BHOODEVI – PRINCIPAL/PRIME GODDESS to the Lord – NEELADEVI (DAYADEVI).

All the three Devis get merged into the Heart of the Supreme Lord, and remain and function coordinating with the Lord in all his actions to act finally on all matters towards all devotees. Those devoted who are drifting away from the righteous path, are directed to take the correct way by their guidance for attainment of “peace and prosperity” and finally the grace and blessings of the Lord and the Goddess.

This is the central function of all the Goddesses along with the Supreme God towards all devotees, in answer to their ardent prayers and meditation.
VERSE - 8

निशामयतु मां नीळा यद्वग पतलैङ्गुवर्मः
भावितं श्रीनिवासस्य भक्तं दोषेष्वदर्शनम् II 8 II

NISAAMAYATU MAAM NEELAA YADBHOGA PATALAIRDHRUVAM II
BHAAVITAM SRINIVASASYA BHAKTA DOSHESHVADARSANAM II

Let Goddess Neela devi bestowed Her grace on me, whose love-sports make the Lord's attention diverted from the sins of the devotees.

SUMMARY

I pray to Goddess (Neela Devi)-Nappinnai to shower Her Grace on me; by Her extraordinary features, appearances and movements, She performs the vital acts of drawing and absorbing the attention of Lord Sree Srinivasa towards HER. The Lord also is fascinated to yield to Her performance and thus keep Himself to remain in high spirits.

When all the devotees, who visit and pray for His mercy, grace and blessings, the sins and Karmas of these people, their omissions and commissions won't be seen as great obstacles, to obtain the grace and blessings of the Lord – since Goddess Napinnai (Neela Devi) has already kept the Lord absorbed in high spirits; She would Blur the Lord’s enquiring eyes to the extent not to notice the short-comings of the devotees and their sins and karma. So the people first offer prayers to the three Devis, as a great act and solace for their getting the grace and blessings of the Lord. The people pray and seek the guidance of the three consorts of the Lord to give them the strength of mind and spirits to pursue the righteous path as the primary step to ward off their sins/karmas.

EXPLANATIONS

1. निशामयतु मां नीळा NISHAAMAYATU MAAM NEELAA
Sri Desika first, offers His prayers to Sree Devi (Mahalakshmi) then to Bhoo Devi (Goddess of the universe who bears the Burden
of the world) and, then to Goddess Nappinnai for Her grace and blessings.

It is with confidence, that when we obtain the grace and blessings of all these three Devis, and specially Goddess Nappinnai, whose main object is to keep the Lord in high spirits and in good cheerful mood by Her performance – so that she could make room for all devotees to have the Darshan of the Lord, Sree Srinivasa without any problems – and beg of Him to pardon their wrong doings, sins and short – comings and grant them His grace and blessings.

This is firmly believed and as experienced by the renowned AZHVAARS who called the Goddess as Sree NAPPINNAI DEVI in their Hymns of the Nalayir Divya PRABANDHA, on account of Her performance and Grace. No one can match with this Goddess either in Her radiant features and kindness or Her performance to God, thereby a great service is done to all devotees to obtain God’s grace and blessings without much ordeals.

2. यद्भोग पत्त्यः धृतम् YADBHOGA PATALAIRDHUVAM

This Kaliyuga Avathara of the Supreme Lord, Lord Sri Srinivasa, Himself is called as “BOGHAVATHARA”. Even as He remains at the Tirumala, in the precincts of the Temple, under the ANANDA VIMANA NILAYAM, the Lord remains fully absorbed by the extraordinary performance of Goddess Nappinnai Devi, who draws the attention of the Lord and He is deeply absorbed by Her action.

In the process, Lord Sree Srinivasa remains very calm, and in good spirits, which helps all the devotees who come to the temple to have His Darshan and offer their prayers for His blessings.

He casts His “KATAKSHA” (attention) on the devotees now and then. He does not observe their drawbacks and shortcomings or their past bad deeds committed, on account of His remaining in high spirits absorbed by Goddess Nappinnai Devi.

It is great luck and boon to all devotees to obtain His Darshan and blessings during that time.
The word ("पतल") PATALAM – means some growth in the eyes, which would blur normal vision, otherwise called "EYESORE". The other meaning of "PATALAM" is "The assembly of various people in a spot" in one place – (Group of people).

The Lord’s eyes are like "LOTUS BUD" – not having any bad or ill effects. But His sight was blurred by diversion because of Goddess Nappannai’s action – to help the devotees who committed mistakes, shortcomings and having other defects get escaped from the attention of God, during their visits for Darshan and pray for His Blessings. Under the influence of Goddess Nappinnai Devi, the Lord mechanically acknowledges the requests and prayers of all devotees and bless them all without exception.

It is a great service to the people on earth that Goddess NAPPINNAI DEVI performs through Her irresistible abilities over the Lord.

भावितं श्रीनिवासस्य BHAAVITAM SREENIVAASASYA

There is nothing wanting in the process for the Lord Srinivasa to get the attention and appreciation from the form of Goddess Nappinnai Devi, except keeping Him in high spirits with calmness. Napinnai became fully merged into the heart of Lord Srinivasa – she married Him by ardently praying with deep longing for His kind heart to be turned towards Her – so she became DAYADEVI – reflecting the full sentiments and feelings of LORD SRINIVASA.

So this Dayadevi becomes the main functionary determining the Lord’s action towards all devotees. By this process, even the other two Devis, are drawn towards DAYADEVI’s influence and they also respected Her actions in keeping with the Lord in high spirits.

This is the vital reason, why all the devotees find their prayers and desired objectives are answered, as and when they offer their prayers to the Lord and seek His grace and blessings at anytime.

This is a great boon for all people to obtain salvation by the Grace of Lord Srinivasa as the Kaliyuga Avataara at Tirumala Hill waiting to receive everyone and bless them.
VERSE – 9

कमप्यनवधिं वन्दे करुणा वरुणालयम् ।
वृशंशैल ततस्थानां स्वयं व्यक्तिमुपागतम् ॥ ९ ॥

KAMAPYANAVADHIM VANDE KARUNAA VARUNAALAYAM |
VRUSHASAILA THATASTHAANAAM SWAYAM VYAKTIMUPAGATAM ||

"I salute the ocean of mercy which is unlimited and which has manifested on its own accord to those who are in the proximity of the Vrishasaila mountain."

SUMMARY

I offer my most respectful and revered salutations and devoted prayers to Lord Srinivasa, even from the edges of these Tirumala Hills, where He has taken the Kaliyuga Avathara of His own FREE WILL to offer His blessings to all people.

He is the embodiment of the immeasurable deep Karunya which is as vast as the ocean.

The karunya of the Lord cannot be measured by any means and it is unfathomable, incomprehensible and unimaginable.

EXPLANATIONS

We have to approach only through an Acharya to reach the first and Foremost of all Acharyas, viz. the Supreme Lord.

There is no one above the supreme ACHARYA, as He is the origin of all the Acharyas who came in succession.

"PEETHAKAVAADAI PIRAANAAR PIRAMA GURUVAAHI"  
"GURURASI GATHIS CHASI JAGATHAAAM"

Also it is said:
"GURUR NARAYANO GURUH"

Meaning: SRI NARAYANA is the chief Guru and Acharya; all other Acharyas followed Him in an array.
1. कमणि – KAMAPI

It means Incomprehensible (Unimaginable).

That is how the Lord’s real SWAROOPA (essential nature) is described in the Vedas and other ancient Scriptures.


**Meaning:**

The Lord who is not visible in normal thought to the mind or to talk about. His Roopa and Guna (Attitudes), are endowed with all the Aiswaryas of the universe.

When someone enquires about Him, at the time He remains “INVISIBLE” in MAYA form, but is very much present there – His Voice only heard – informing the enquirer that He is the LORD, who had come there in this Form (INVISIBLE i.e. MAYA) to answer one’s prayers and fulfill one’s desires.

There are people who could recognise the presence of the Lord, and His features by virtue of their powers of TAPAS – (deep meditation). There are some, who could hear His voice only or who could hear about God from others and about His presence and action, in so many ways – (occurrences during that occasion). They are Miracles which are recognized by ordinary people.

2. अनवधिम् - ANAVADHIM

It means Limitless i.e. He cannot be gleaned or understood by His Real, Worthy Appearance. It is so vast and high – cannot be easily measured or seen of His full form by anyone – He is “Incomprehensible” – He is not controlled / or bound by time, space or composition of Materials. No one can ever positively determine His personality, appearance or gauge the type of things.
used in His form as He Himself is the producer, controller, protector, possessor of all five elements made up of this universe which are all within His possession.

The “Guru Parampara”, begins with Him and also ends with Him. That is why he is called “ANAVADHI” – i.e. He is “INDESTRUCTIBLE” by anyone or any force and will remain forever as it is – at all times.

3. करुणावृणालयम् - KARUNAA VARUNAALAYAM

His great Compassion is like a great ocean, inborn in Him, whose length, breadth or depth (fathom) cannot be measured by any means. It is therefore Immeasurable / Uncontrollable.

4. वृष्णल तत्स्यानां - VRUSHASAILA TATASTHANAAM

People who remain over the TIRUMALA HILL (Tatasthas) would see the Lord clearly, as they remain on the edges of the Hill Top and look around and see upto the Bottom of the Hill completely.

People who were drowned or submerged into the ocean, do not know either its length or depth.

But only those who remain over the Land at the edges of this ocean, could at least gauge its length, breadth or to some extent its depth.

Similarly, Lord Srinivasa remains at a little lower level in the Precincts of the Temple at Tirumala Hill – whereas the path (passage) through which the devotees visit or remain there is a little higher for easy Darshan. At the edges of the Hill or at the outskirts of the Temple, we could easily see the Gopuram (the Golden Tower) called ANANDA VIMANAM where the Lord abides inside the precincts of the Temple.

At the Shrine in Tirumala Temple, next is the sacred “SWAMIPUSHKARANI” i.e. the large Tank over the Tirumala Hill,
adjoining the Temple of the Lord Srinivasa on one end and Sri VARAHASWAMI Temple at the other end could be clearly seen by one and all, when we reach the top of Tirumala Hill and stand at the entrance of the Temple.

This sacred tank was built by the gods from the Heaven, when Sree Varahaswami had chosen the Tirumala Hill and asked the Garuda (the divine Bird vehicle of the Lord) to bring from Heaven the Kreedasailam and place it on the Tirumala Hill along with so many beautiful trees, Herbal Plants, Rivers etc. all of which decorated and made the Hill very Sacred.

As such this sacred “SWAMIPUSHKARANI” – stands in the middle of both the Temples and all devotees could take bath to purify themselves from all sins.

The तत्फ (Thatam) i.e. edges also give expression to the mediator, who remains in their middle to quench our thoughts and actions, to draw our attention towards Him – (i.e. the Lord).

5. स्वयम् व्यक्तिमुपागतम् SVAYAM VYAKTIMUPAAGATAM

The Lord Srinavasa has chosen His Abode on Tirumala Hill of His own accord.

In the process of meditation, one could imagine, or articulate (able to speak clearly) over the top of the Hill about the Darshan of the Lord.

One could positively see Him in the meditation. At the same time, the appearance of the Lord into one's mind and thought during the prayers, gives His undisturbed image, as standing before everyone. This is achieved through deep meditation.
VERSE - 10

अकिंच्छन निधिः सूतिम् अपवर्ग त्रिवर्गयोः ||
अजजानाय दयाम् अभिषोभि निरञ्जनाम् || १० ||

AKINCHANA NIDHIM SOOTIM
APAVARGA TRIVARGAYO |
ANJANAAADREESVARA–DAYAM
ABHISHTOWMI NIRANJANAAM ||

"I extol that great compassion of the Lord of Anjana hill, the blemishless one, which is the sowing field for dharma, artha, kama and moksha and which is a treasure house for the helpless people".

SUMMARY

Dayadevi is the source of wealth and supporter to one and all, who are very poor and down-trodden, having nothing in their possession and solely depend on others' help and support for their very existence.

Since Dayadevi is the possessor of all the four aspects / qualities of Wealth, remains on the top of the Anjanadri Hill (i.e. Tirumala Hill) and offer all assistance to one and all, in obtaining their wishes fulfilled, and thus leads everyone to the Lord Srinivasa to receive His grace and blessings.

Therefore I offer my humble prayers with all reverences to Dayadevi of Lord Srinivasa.

EXPLANATORY NOTES

So far, in the previous verses, seeking the various Acharya’s blessings have been explained very elaborately. Through the Acharya’s guidance and blessings one could reach and approach Dayadevi. Dayadevi’s blessings are the most important means
which could lead one to obtain Lord Srinavasa’s grace and blessings.

अकिंचन निधिम् AKINCHANA NIDHIM
‘AAKINCHANYAM’ is one of the aspects of “SARANAAGATHI THATVAM”

‘AAKINCHANYAM’ – means, one who possesses ‘nothing’ and totally in a helpless condition, unable to achieve anything by one’s own efforts. That is, one is totally depending upon the goodwill and sympathy of someone else. This situation only makes one to seek support sympathy, from anyone willing to uplift and protect and do everything for the poor and help for a shelter to protect a person. Dayadevi is the only person, who is always ready to help people, and bring great solace peace, and happiness to them.

There is no use, if Dayadevi showers Her grace on those people, who are already wealthy, strong and have their basic requirements and above all will not appreciate or understand, Her gesture of blessings to them, even without their asking. They won’t appreciate Her magnanimity.

But, when the same amount of grace by Dayadevi as well as of the Lord Srinivasa—both combined have showered their grace and blessings, on these poor and helpless people, they remain very grateful since they are uplifted from poverty, which is a great relief for them. They offer their most reverential prayers and devotion for all the help and grace bestowed on them.

सूतिम अपवर्गेन्त्रिवर्गयो: SOOTIM APAVARGA TRIVARGAYOH:

अपवर्ग - (APAVARGA) means MOKSHA i.e. reaching the heavenly Abode of God and serve Him there.

त्रिवर्ग - (Thrivarga) – DHARM–AARTHA – KAMA
धर्म - Dharma - to give presents and also do good things to help people.

अर्थ - ARTHA - wealth.

का - KAAMA - Wishes, desires.

मोक्ष - MOKSHA - Bliss/freedom in the Heavenly Abode.

Thus, all these four aspects are granted by Dayadevi. The first and foremost of the blessings is granting “MOKSHA” – for every soul (Athma) even to an infant, without any distinction; this is explained through this verse.

अन्जनानंदी ईसवर दयामू - ANJANADRI ISWARA DAYAM

The Dayadevi belongs to the Lord, who remains on the top of the Anjanadri Hill which is part of Tirumala Hill, where the Temple for Lord Srinivasa is erected.

Just as Sri Sita Devi, consort of Sri Rama was associated with Sri Rama, as His life partner even so Dayadevi is associated with Lord Srinivasa, as one of His irresistible Consorts. Anjanadri is the name of the mountain, where Anjana Devi performed penance for a long time and gave birth to Sri Anjaneya as a blessing from Lord.

The other meaning of ANJANA: it will stick like a paste if one touches the mountain, which is – Bluish Black, in colour – just like the colour of ‘EYE-LASH’ – which will stick (like a paste) when touched. Same way Dayadevi catches and attracts the attention of every devotee who visits the Temple at Tirumala.

अभिश्पृह्म - ABHISHTOWMI

I pray earnestly.
When we sincerely pray to the Lord, He is happy about us,
as He always likes those who meditate invoking His grace and blessings. But I am going to pray for the grace and blessings of Dayadevi who always remains at the feet of Lord Srinivasa.

When we pray in praise of the sacred ornament, of the Lord – Dayadevi– makes jingling sound of Her ornaments worn on Her anklets – which immensely pleases the Lord – the sound that comes out of these DAYA Jewels is varied and very melodious to everyone to hear and enjoy. That musical sound is countless, so also the varieties of many prayers towards Dayadevi. I am so pleased to recite these prayers.

निरञ्जनाम् - NIRANJANAAM

Dayadevi is totally pure and serene. Even sometimes the Lord may create some sort of excitement and those persons, who are committing a lot of sins and then come before Him and then pray and plead to be excused by the Lord. Whereas, Dayadevi will not be perturbed when seeing such persons, who come and pray to the Lord for His pardon. She will at once become very soft and kind towards them, to console them and create a right mood to the Lord (to abandon His excitement and anger towards) these people and plead to pardon them and thus help them to obtain His grace and blessings.

Thus, even those sinners abandon thier fear and change their life pattern and rectify themselves thereafter by offering their gratitude to Dayadevi for Her kind help.

Thus the Lord also slowly calms down, casting away His anger towards them, appreciate the action of Dayadevi. Therefore निरञ्जनाम् - NIRANJANAAM refers to the Lord who is pure, chaste and always remains very kind towards all.
अञ्जनम् - ANJANAM

ANJANAM also refers to a low or of worn out creature.

Dayadevi always remains in pleasant form like an ornament, free from other types of weary love – She always thus presents Herself pure and pleasant towards all people and convert / attract them to become one like Her casting away all bad features and habits.

Thus the first Ten verses are concluded – through the Guru Parampara (गुरुपरंपरा) i.e. starting from praying to the supreme Guru = Acharya, Lord Srinivasa and followed by other Acharyas and finally the author commences his prayer to Dayadevi to crown all of them, through the tenth verse and seeks to attain the favour of the Lord’s grace and blessings.

Thus, the prayers offered to Dayadevi becomes the foundation of this Epic Stotra, to sing further in praise of the compassion of Lord Srinivasa.

The Main Central theme, of “ARUL” – i.e. GRACE AND BLESSINGS of LORD as sought by Sri Nammalvaar in His composition “THIRUVOIMOZHI” – where the first 10 verses – depicting on the same theme of “ARUL” of the LORD seeking His grace and blessings reflects similarly. “SEVA YOGYATHVAM” – is the main subject matter dealt with in this unique “DAYA Satakam”.

46
VERSE - 11

अनुचर शक्त्यादि गुणाम् अग्रेसर बोध विरचितालोकाम्।
स्वाधीन वृषगिरीशां स्वयं प्रभूतां प्रमाणायमि दयाम्॥ ११ ॥

ANUCARA SAKTYAADI GUNAAM
AGRESARA BODHA VIRACHITAALOKAAM I
SWAADHEENA VRUSHAGIREESAAM
SWAYAM PRABHOUTAAM PRAAMAANAYAAMI DAYAAM II

"I take refuge in Dayadevi, who has knowledge as Her vanguard and followed by supreme power and other qualities and who is superior because of having the Lord of Vrishagiri as Her beloved".

SUMMARY

Dayadevi has the quality of varied powers inherent in Her. All these powers and qualities follow Her commands, with the help of the great wisdom of light.

She is being held in high esteem by the Lord Sri Venkateswara because of highly acclaimed qualities. She is very noble possessing great wealth. I offer my salutations and prayer to such a great personality i.e. Dayadevi.

PARAPHRASE

1) अनुचरशक्त्यादि गुणाम् ANUCHARASAKTHYADIGUNAAM

The Lord Srinivasa possesses the quality of JNANA, SAKTHI, BALA, AISWARYA, VEERYA, and THEJAS - all immeasurable and uncontrollable. When God possesses such great powers, why should the author praises the high qualities and nature of Dayadevi?

It is mainly because none of those acclaimed prowess and quality, overstep Dayadevi but only follow Her control and
commands, as the thoughts and action of Lord and Devi are merged together.

By God's powers, if anyone has to undergo punishments, for the sins and crimes committed, the life imprisonment is not enough. One has to take repeated births, and undergo the punishments without exception and there is no end to find the salvation.

We commit numerous sins every moment and thus the accumulated sins could run into millions. Then how to come out of this problem and get released from this struggle.

One way is to make oblations (prayaschitas) to ward off all these sins and it is not possible to get rid off all these sins entirely by these oblations, because, as we proceed performing prayaschittas (remedial actions), the sins that are continuously accumulating non-stop-followed thereafter.

The future appears to be very bleak and dark. Dayadevi places all such arguments before the Lord and seeks His proper answer and solution to these impending problems and misery of these people.

Apart from placing such arguments before the Lord, Dayadevi, wins the affection and confidence of the Lord towards Her, and thus receptive to Her suggestions and solutions. The Lord is completely dragged by Dayadevi towards Her and keep an open mind to Her suggestions and solutions. That is how, our fear and anxieties are beaten down. Immediately Dayadevi, obtains Lord’s undertaking of His pardoning all these people who come to him and worship and plead before Him to ward off their sins and accumulated karmas completely and thus released all of them from all troubles.

It is therefore but natural for everyone to appreciate such great qualities of Dayadevi and follow Her directions.
This is accepted as a good guidance and doctrine (principle) for all people to follow Her. Dayadevi is independent in all Her thinking and actions.

The word “Bhagavan” means, one who possesses all the six (6) aforesaid qualities under their control, for which the Lord and Dayadevi are very well known as leading renowned models.

If all those high qualities are possessed by anyone, but do not have “Daya” i.e. Karunya i.e. great compassion, then everything would lose all its significant values, respects, and regards and the Person with such qualities is never respected or considered as Great, since none of these discarded qualities are useful to anyone’s welfare.

अग्रेसर गोष्ठ विरचितालोकाम् — AGRESARA BODHA VIRACITAA-LOKAAM

Before Dayadevi starts moving out anywhere, the Daya and gyana precedes Her. They produce a great power of Brightness just like the early morning appearance of the Sun starts rising in the East, indicating the day will start very soon. That is called early hours of the dawn with sufficient light. Similarly the Jyana, precedes the glow of light “Wisdom” leading the other qualities to follow – “DAYA”. Therefore, all other qualities shine in the glow of light from “Jyana” i.e. “Wisdom”.

The substance and central idea is that Dayadevi possesses all these qualities, under Her control, and guidance and none would go out of control from Daya. (great compassion) of Dayadevi.

स्वाधीन वृषभीरश्राम् — SWAADHEENA VRUSHA GIREESAAM

The entire universe and existing animate and inanimate objects, etc. are all entirely under the control and protection of Lord Srinivasa, However, the Lord accepts and acts as per the wishes of Dayadevi, who dwells within His heart and is always
alive to watch every action of the Lord.

Therefore it is to be clearly understood, that the Lord acts as per the “Daya Swaroopa” and Her independent thinking. There will be no clash of interest between Dayadevi and the Lord in any action whatsoever.

स्वयम् प्रभुतं प्रमाणयामि दयाम् — SWAYAM PRABHOOTAAM PRAMAAANAYAAMI DAYAAM

The Dayadevi was the incarnation out of the Lord Venkateswara's own mind. The incarnation, took place possessing all these ingredients of High qualities are Impregnated within Dayadevi. It was the same way, as Lord Venkateswara took the Kaliyuga Avathara in the world, Dayadevi came along with Him as both of them are inseparable from each other, and ever remains as part of Lord’s heart and reflects His thoughts and wishes in action.

प्रमाणयामि दयाम् — PRAMAAANAYAAMI DAYAM

I shall prove that Dayadevi has the same qualities as that of the Lord, and that she had come into the world completely merged in Him. The “honour” referred here means the proof of possessing of all these inherent qualities within Dayadevi and the same submerged fully along with the Lord.

They are totally inseparable from one another. How the other aspects and qualities of the Lord is reflected could be seen easily by one and all in the process of their worship by the prayers towards the Lord, either in the temple before Him or outside at home during the daily prayers towards Him or during the meditation from anywhere, and its effects as experienced by them.
VERSE - 12

अपि निनिर्घेलोक सुचरित मुख्षिंधय दुरित मूर्च्छना जुष्टम् ।
संजीवयतु दये माम् अज्ञन गिरिनाथ राजनी भवति ॥ १२ ॥

API NIKHILALOKA SUCHARITA
MUSHTINDHAYA DURITA MOORCHANAA JUSHTAM
SANJEEVAYATU DAYE MAAM
ANJANA GIRI NAATHA RANJANEE BHAVATEE ॥

O Goddess Dayadevi ! I am swooned because of the powerful sins committed that are capable of swallowing the good deeds of the entire world. Please save me.

SUMMARY

I have committed most heinous, hateful crimes and sins which would swallow and gulp even the most sacred, good deeds and actions of so many in the world, in one draw of sip.

I am in such a low, unpardonable situation, for which I only deserve worst punishments completely and which have made me unconscious, and lie down flat on the floor.

Oh Dayadevi ! You have been so kind to me and have taken sufficient care out of pity on me and release me from all these worst crimes, sins and obtain for me the grace and blessings of the Lord of the Seven Hills, who is presiding over the world from the Anjanadri Hill, and thus brought me back for leading a peaceful life.

EXPLANATORY NOTES

अपिनिनिर्घेलोक…… मूर्च्छनाजुष्टम् ।

API NIKHILA LOKA…… MOORCHANAA JUSHTAM

As you sow, so shall you reap is the famous proverb. Similarly, if one does good things and perform as enunciated in our Sastras and scriptures, then those things and results would lead one to a chaste and peaceful life.
Whoever follows the Vedic principles, will reap the benefits thereof. Sometimes, by the good and noble services of one person, other people also derive the benefits out of such services and good work.

When we do bad Karmas (or sinful acts) then we have to get the bad results and become sick because of these sins. There is no escape for us from the punishment and sufferings on account of our sinful deeds.

But, if we sincerely and seriously desire to get rid of all these Karmas and thus avert the evil effects viz. unbearable sufferings, we should undertake to perform expiatory actions to counter the bad effects. Our sincere efforts to perform certain expiatory actions as stated in the Sastras and scriptures, praying for the Lord’s mercy, grace and Blessings to pardon our faults committed and siphon out all sins.

In case we have no ability to wipe out such Karmas, and perform such of those expiations (prayaschitas) as the last resort, it would be wise to approach sacred Acharyas or such devoted persons, who are chaste and sincere people in performing good services to God and get blessed by Him and beg of them to help us. They may pray on our behalf to God, and seek His pardon towards us, by His Blessings.

The sad part of it is that in spite of their best efforts and sincere prayers to God, seeking for His grace and blessings to ward off all our sins, their efforts could not completely remove such of our heinous crimes and sins. Their best efforts and performance of prayers to God are immense but our stronger and heavy unpardonable sins overwhelms all their efforts and so they could not completely ward off all our sins and misdeees. Thus, still, we are left unconscious by the presence of incurable crimes, (sins), just like the habitual drunkard is thrown on the floor flatly and unconsciously.

सन्जीवयतु दये माम् — SANJEEVAYATU DAYE MAAM

This is the precarious condition in which all those crimes com-
mitted by me have placed me and I cannot escape from them by any other means and efforts.

At this right, opportune time, Oh Dayadevi! You have come to my rescue and save me from this severe crisis positively without any least doubt. Ordinary remedies and normal procedures of expiations (Prayaschittas) cannot save me completely. Medicines/ remedial actions required is like the herb ‘SANJEEVI’ which only has ability and capacity to save my life from the jaws of death.

What a surprise!

Luckily I am blessed by Dayadevi through Her great compassion towards me and my sufferings. I am very grateful to, You for you are kind enough to hear my pleadings and have given me another lease of life by pardoning all my sins and mountain-like heinous crimes. You have wiped out in one stroke all my mis-givings by obtaining for me the grace and blessings of the Lord!

This is like the Herb “SANJEEVI” in the sacred Tirumala Hill, which is the only thing which has the capacity to save me from the miserable crimes / sins.

अञ्जन गिरिनाथ रञ्जनी भवति

ANJANAGIRINAAATHA RANJANEE BHAVATEE

The sacred Anjana Hill was the place where ANJANA DEVI performed THAPAS (PENANCE for a longtime) and was gifted to have ANJANEYA as Her son as a boon from VAYUDEVA.

Since then ANJANEYA was growing strong, powerful and could fly as fast as air, for he is VAYU PUTRA. He performed the most sacred duties to Sri Rama during the war with Ravana (the Demon King).

Lakshmana, brother of Sri Rama, who fell unconscious regained consciousness immediately with the help of the leaves
of the SANJEEVI (Herbal Leaves) brought from mountain by Anjaneya; and Sri Rama was very pleased with the action of Anjaneya at that critical time.

It was the same like timely action taken by Doctors – when the child becomes seriously ill, the doctors helped the child to recover fast. The mother of the child greatly appreciates the Doctor for his timely services.

Similarly, Lord Srinivasa becomes very pleased with Dayadevi in Her continuous efforts to bring solace to all those downtrodden, helpless people, who have no means to realize themselves and perform prayers and pujas to ward off their Karmas and sins. Dayadevi consoles them and brings all of them before the Lord to surrender and pray for His mercy and blessings to save them from all their past sins and crimes and to give them a chaste mind to pray, towards Him at all times. The helpless people may remain offering their prayers to Lord, since they do not have the capacity to visit Tirumala -

This verse contains the central AIM and Ideas of Sri Bhashyakara (Srimad Acharya Ramanuja) found in his immortal works that illustrate “SANJEEVINI” i.e. when a person falls down and drowning Himself into the well, some of the people rush to help Him to pull him out of the well, but unfortunately, sometimes the drowning man drags all those who come to help him also, and makes others fall into the deep waters. So they all would suffer by drowning and no one escaped from the deep well.

Therefore, good action and performance to help such sinful persons, do not bring any good effect to the sufferer without a much powerful curable medicine which is ‘DAYA / KARUNA – showered by the Lord through the pleadings of Dayadevi which is like the Herb “SANJEEVI” to rescue the life of all these sinners from drowning.
VERSE -13

भगवति दये भक्त्या वृषगिरी नाथे समाप्लुते तुझे 
अप्रतिघ मज्जनां हस्तालम्बो मदागसां मृयः || १३ ||

BAGHAVATI DAYE BHAVATYAA
VRUSHAGIRI NATHE SAMAAPLUTE THUNGE I
APRATIGHA MAJJANAANAM
HASTAALAMBO MADAAGASAAM MRUGYAH II

"Oh Supreme Goddess Daya! when the Lord of vrishagiri Himself has been immersed by your cry and your compassion towards my sins too have been washed off and as such cannot be traced."

SUMMARY

Oh Dayadevi! You possess the most coveted and praise-worthy, six great gunas (charismatic) and through the combined power of all these characteristics – You have immersed the Lord into Daya-Ganga, who remains over the top of the Tirumala Hill.

With the same powerful force of your Daya, the entire sins and karma, which so long hounded me, were also submerged so deep into the deep ocean of Daya; and no-one could ever trace them or affect me any longer.

All these worst sins were completely wiped out by your Daya Ganga. Nobody could dare touch them or lift or rescue one from the deep ocean of sins. They will have no means to survive any longer and thus were destroyed completely and washed away.

EXPLANATORY NOTES

भगवती दये – BHAGAVATI DAYE

In the previous verse, it is said that Dayadevi, has given me the life back, opening up my mind and heart to realise purity of thoughts, and spiritualism. Dayadevi also granted me strength of mind to deep meditation and arranged through the Lord’s grace
the ultimate “PARAMA MUKTI”, which enabled my soul to remain in sublime bliss in the Heavens, to serve God forever, as one of the Muktras, taking a different form/features and body, obtained in the Heavens.

In this verse, it is explained that the entire sins and bad Karmas were completely wiped out, however much strong they may be and resisted from becoming extinct, by the grace and blessings of Dayadevi and the Lord.

It is well known that the Supreme Lord possesses all the six great characteristics of BALA, SAKTHI, VEERYA, AISVARYA, THEJAS, AND JNANA. And these characteristics have been imbibed in DAYADEVI also.

So she is also called BHAGAVATI.

There is no difference between the characteristics possessed by the Lord and Dayadevi. After all Dayadevi only reflects all the features of the Lord. She only initiates action, as may be required by the Lord Himself. So their actions are not different or duplicated, but only supplemented using the Lord’s work. So there is nothing wrong in calling Dayadevi as “BHAGAVATI”; and the performance and acts of Her job make us call Her i.e. भवत्या: respectfully calling Her, by your Goodself.

वृषगिरिनाथे – VRUSA GIRI NATHE

The Lord remains over the Vrushagiri in Tirumala Hill. He remains over the top of the Hills and valued by one and all in high esteem. He looks at everything and everyone from the top of the Hill.

समाप्लुते तुड्गे – SAMAAPLUTE TUNGGE

People who live towards the mouth of the rivers/lake – ends are normally affected by the wild rains and floods flowing over them. They sometimes flood their homes and drag them in the
running waters. They have to live carefully and watch during heavy rains and floods to save themselves from any mishap.

Such things will not happen to the Temple on the top of the Hills or to the Lord, where He remains to bless all people. As a significant rule, usually Temples are built in a little higher elevation, for everyone to have the Lord’s darshan inside the Temple. Even from a little distance the Lord also could be viewed easily by each and everyone from one end to the other.

अप्रतिघमजनानाय - APRATIGHA MAJJANAANAAM

The things that are getting submerged into the floods, go downwards towards the bottom floor. The heavy things would easily go deep down into the water without any problem and will not be visible at all or float again.

Whereas the lighter ones which may initially go down the water halfway and if they are stopped by some substance on their way to hold and hit them, these lighter materials would be pushed a little to the surface of the running water and they would start moving by halfway submerged and halfway floating a little and then move or remain stationary, depending upon how the supporting stuff takes them in the running water, escaping from its complete immersion to the bottom of the floor.

Our Karma and sins also, in the similar way, escape and affect us again, if our action and efforts are halfway or haphazard.

Such a situation would never arise once Dayadevi/Lord’s Karunya, shower His Blessings on us. Whatever Karmas have been bothering us till then would be once and for all destroyed and wipedout and become extinct, at one stroke by Lord’s blessings and we are all set free thereafter as a pure person.

हस्तालम्बो - HASTAALAMBO

One who has to stretch a helping hand to lift us from miseries / hardships.
One can stretch/show his hand to receive a flower. But who will show his hand to receive a burning fire piece? Similarly, our sins/karmas are shivering with fear, when we start offering our prayers to Lord and beg of Him to destroy our sins and karmas. By the blessings of the Lord, all these sins and karmas are up-rooted and wiped out completely and thrown in the running flow of waters, with no means of escape of any sort.

Only the Lord is capable of stretching his helping hand by His blessings to the devotees, and He drives away all those evil forces around us completely.

These bad elements can never exist any longer anywhere once driven away from us by the Lord. The Lord gives the “Avabhruthasanam” i.e. and we could obtain His grace and also flow of this sacred water flowing from Him after his bath (Abhishekam) over us.

We are twice blessed by the Lord again, through the sacred waters after his bath flowing from Him.

We are blessed to utilise this water for all purposes i.e. for our bath as this sacred water washes off all our sins/karmas etc. will never lift their head again as we drink this Sacred Water.

मदागसाम मृग्य - MADAAGASAM MRUGYAH

There is no trace of these bad karmas which were removed from us, although they may be in heaps and bounds, not even a wee bit could be traced out anywhere.

Just like the curse of the Rishi (Sages) has totally destroyed entire bunch of Sagara-putras (By the curse) as they gave troubles and disturbed their yagas and Penance in the forest.

Only after great penance by King Bhageeratha, he could bring the sacred Ganges from heavens to flow on earth to wash off all the ashes of the ancestors of the King to obtain Moksha.

The sacred Ganges waters which started flowing from the Supreme Lord’s feet washed the King Bal i’s head when pressed by the foot of the Lord.
VERSE 14

"Oh the Mercy of the Lord of Vrishagiri! You are the Kalpalata creeper for the helpless and poor people; as you are the foremost step in according the exploratory rites, wise men realise you as the one who help people in crossing the ocean of Samsara".

SUMMARY

You are like a thin, delicate, famous, and sacred Kalpaka creeper, which grows only in the heavens, with tiny leaves. This sacred creeper is capable of granting so many things to the devoted people as may be desired by them because it is the incarnation of Goddess Lakshmi. So this creeper is very tiny and delicate, but gives great solace to the most helpless and very poor people, who have none to guide or help them to achieve even their basic living requirements.

Dayadevi is like this kalpaka creeper, remains at the first and primary abode/step, who accords the necessary prayaschithas (expiations to ward off the karmas/calamities) and thus all people are set free from the sins / karmas once and for all.

Therefore, all those learned pundits, / realize that Dayadevi of Lord Srinivasa is everyone’s solace to give and grant the great gift of crossing the ocean of samsara with ease and reach the Lord for his grace and blessings.

EXPLANATION

KRUPANAJANA-KALPALATIKAAM
The condition of the most downtrodden, helpless people are very pitiable as they have no means to lead a normal life or protect themselves. The wealthy few do not worry or bother about this mass of poor people. These poor people do not possess anything and do not know to protect themselves. They virtually live like orphans, in this world purely under the mercy of a few sympathetic people who give them sometimes alms or food, which is hardly sufficient even for their sustenance.

Only Dayadevi, like the delicate Kalpaka plant, could rescue all these poor people by offering them the grace of the Lord to enhance their means of living. This is the only solace for all these helpless people like the leaves of Sanjeevi plant which restored the life of dying persons.

**कृतपरापत्ता निष्क्रिया आद्यम् – KRUTAPARAADHASYA NISHKRIYAAM AADYAAM**

Dayadevi stands first and foremost to receive and accept the ardent prayers of all those people who had been very much suffering and troubled in their lives, due to the heavy burden of sins and karmas accumulated by them and relieve them from their sufferings and past karmas once and for all which enabled these people lead a peaceful life thereafter.

**न कस्चित नापरापाद्यति – NA KASCHIT NAAPARAADHYATI**

Just like the advocate, just before the case commences in the judicial court, called for all relevant brief for preparing his arguments etc in support of his case, even so Dayadevi, stands foremost in the front to receive every devotee and understands the pleadings and problems of all suppliants before presenting them before the Lord for his grant of pardon and blessings to all those people.

Once Dayadevi, receives the pleadings and problems of all these devotees, their victory to obtain the pardon and blessings of the Lord towards them are assured and so they proceed with
confidence and return after Darsan happily to their homes with
greater confidence and peace of mind. When Dayadevi appears
in the Court of Justice, on behalf of dependent devotees, the vic-
tory is assured for them and guaranteed without doubt.

वृषगिरि नाथ दये त्वाम् — VRUSA GIRINATHA DAYE
TWAAM

Another reason for the positive victory for Dayadevi in this
case, because Dayadevi after all represents the Lord Himself in
another form (A reflection of the Heart of the Lord) to plead for
the case of the devotees. So why worry in anyway.

विद्वत्ति संसार तारिणी विबुधा — VIDANTHI SAMSAAARA
TAARINEEM VIBUDHAH

Only Dayadevi is responsible in the world to lead anyone
to obtain the sublime Bliss of the Lord. The learned and the in-
telligent people, know this fact very well. This fact cannot be un-
derstood by all ordinary people in the normal course.

That is why the word विबुधा: (intelligent and learned people)
has been referred very aptly.

All Pundits cannot understand this philosophy of achieving
final emancipation. Therefore, these Pundits without analysing
the underlying principles and facts, made out in their own way
of understanding and reasons. That is why there are many
clash of opinions and confusion prevailing among the various
sections of people. Once they come to learn/understand after
analysing all these facts through those other wellversed pundits,
they realise their folly and no wonder, enlightenment starts
dawning on them also and they go around to correct other
people as well. That is why the Lord is sending suitable
Acharya/devotees from time to time to rectify all these confu-
sions among the people around the world.
VERSE - 15

"Oh Goddess Daya devi! the essential qualities of the Lord of Vrushagiri, namely, knowledge, strength, lordship, virility, potency etc. would be defects only, without you."

SUMMARY

Lord Srinivasa has taken His Abode over Tirumala Hills, along with His Consorts, Sree Devi and Bhoo Devi. If the various Gunas (characteristics) of His Inherited nature, like - Jnana, Bala, Aiswarya, Veerya, Sakthi, Tejas, etc. are all separated from His main characteristic of great compassion/immeasurable DAYA, towards every devotee, then they will be termed as “Irreconcilable dosha (mistakes)

EXPLANATORY NOTES

The Lord Srinivasa has taken His Abode over the Tirumala Hills, along with his Consorts, Sree Devi and Bhoo Devi. He possesses all the six gunas i.e. Great qualities of the usual inheritance of the Supreme Lord as He presides over the Tirumala Hills, waiting to receive every devotee to bless them and grant them all their reasonable aspirations.

The inherited characteristics of the Lord i.e. Jnana, Bala, Aiswarya, Sakthi, Tejas and Veerya etc. could be easily and visibly seen and experienced by everyone who visits the Temple and prays before Him. The Supreme Lord is in full Bloom and ever...
remains compassionate to hear everyone’s prayers and He wishes to bless them.

बोध बलाईस्वर्य वीर शक्ति मुखा – BODHA BALAISWARYA VEERYA SAKTI MUKHAH

1) Jnana : Self realisation and understanding of external as well as internal forces.

2) Bala : One's own strenght which is immeasurable to hold and bear effortlessly as a matter of course.

3) Aiswarya : Possession of all great / highest things in the whole universe as He deems fit.

4) Veerya : All powerful and unconquerable, supreme force to control and realise everything effortlessly.

5) Sakthi : The power to use/control all forces and quell all bad elements and to protect all others i.e. who are all meek and helpless and who seek his grace & blessings.

(The power of strength possessed by Him, and no one dares to challenge before Him in opposition).

6) Tejas : Ever remain at any time bursting out with extraordinary brightness (jyothi) around him. Ever remain with his great compassion to all.

All the above six great qualities are inherited by the Supreme Lord. The Tejas is the capacity/ability to conquer any opposing forces or person and bring everyone under His total and absolute control.

दोषा भावेयुरेते – DOSHA BHAVEYURETE

All these supreme qualities of the Lord should not become Doshas/or Abuse of Privilege and Strength. That is why the Supreme Lord inherits every above type of qualities under His absolute control and utilise them very judiciously and only whenever they are absolutely required as the situation would warrant/
contingencies. Otherwise they are all totally hidden far beneath anybody’s visibility.

The wise and intelligent people who knew all about these qualities of God, should not venture to obtain even any of these powers. Otherwise they may misuse them for their own personal prowess or show of strength illegitimately towards anyone in the universe. In order to prevent all misuse of power, the Supreme Lord is the sole possessor, controller and commander of all these (six) great qualities.

यदि नाम दये त्वा विना भूता – YADI NAAMA DAYE TWAYA VINAABHOOTAA

The one and only “great compassion” and Daya is the supreme force which keeps all the other qualities inherited by the Lord, under control and to utilize them very judiciously whenever any occasion/situation demands.

But the Daya, ruling over the rest is not there, all these elements would become abusive and destructive in conducting the worldly affairs and all forces exist under the universe. Otherwise, every force and qualities would become total waste as the full bright moon, giving its shine in the middle of a forest / desert which is of no use to anyone.

Dayadevi not only remains alert and ever ready to receive and bless all people as they approach the Lord, but also ensure, that the Lord does not even for a moment remain away from his thoughts and fail to bless all these devoted and who pray before Him for his kind grace.

Otherwise, should there be any slip in his action the Lord would become at once “Nirguna” i.e. one who is wicked and has no compassion towards devotees. That is why Dayadevi remains ever alert and ensures that the Lord blesses and remain compassionate at all times without fail and act as per the directions of Dayadevi.
VERSE -16
आसुर्थि संततानाम् अपराधानां निरोधिनीं जगत: ।
पद्मा सहाय करुणे प्रतिसंचार केलिमाचरसि ॥ ९६ ॥
AASRUSHTI SANTATAANAAM
APARADHANAAM NIRODHNIEEM JAGATAH ।
PADMA SAHAAYA KARUNE
PRATI SANCHARA KELIMAACARASI ॥

"Oh the Mercy of the Lord of Padma! You perform the sportive recreation of dissolution of the universe in order to prevent the performance of sins (by the people) that is performed from the time of creation."

SUMMARY

Ever since the world came into being, the continuous increasing of evils and sins have to be reduced and brought under control from spreading further to worsen the situation.

Oh Dayadevi! You have adopted the forceful and fearful, "Pralaya Dance" known as “Pratisanchara Keli” out of great kindness and compassion towards all, and thus please the supreme Lord to carry out His work to re-create a “New World” after the “Pralaya” (i.e. extinct of the old and creation of New World”).

EXPLANATORY NOTES

आसुर्थि संततानाम् – AASRUSHTI SANTATAA NAAM

The evils and sins are day by day increasing and growing in manifold without any sign of reduction, just like the multiplying of wealth invested in speculative/powerful investments of high magnitude, for high rise and fall. There is no difference whatsoever as one cannot visualise how that is increased or multiplied in their movements and investments, or when it crashes to its low level.
NEEM

All these multiple, forceful and fierce sins are capable of destroying the entire elements in the world. Each facet of these fierce sins continuously multiplies non-stop and they are all like uncontrollable floods. All these evil forces gather enmass, to become very strong and cannot be so easily dissolved or destroyed. So the supreme Lord has to take immediate action either to stop their growth in multiples, or completely destroy them and uproot them forthwith once and for all.

The supreme Lord, found that there is no use of controlling their growth but to destroy all these evil forces and multiples of sins, all at once to its very roots so that nothing will ever survive thereafter in future.

PADMAA SAHAAYA KARUNE

The great compassion of Lord Srinivasa is combined with the forces of all the Three Consorts: the Goddess Sree Devi (SREE PADMAVATHI) has merged into the Heart of Lord Srinivasa. So also the other Consorts. One illustrated here as the Three Consorts all have been completely merged into the heart of the Lord, help the Lord by remaining invisible and the principal Devi in the functioning “Dayadevi” who takes the share of all other Consorts to perform their jobs also, in inviting all devotees there and hear their prayers, prarthanas (pleading) grievances and requests, and recommends to the Lord to bestow the Lord’s blessings and grant their wishes.

In the process, the other Consorts co-operate and help Dayadevi – in the proper functioning towards all devotees. The other Devis, also offer mild punishments to the wrong doings/sins of unpardonable nature, and make all these devotees realise their faults and mistakes, and allow them to repent and seek the Lord’s kind grace and forgiveness and on their promise to rectify themselves henceforth before the Lord.
That is how the siksha (punishment), forgiving and grant of Lord’s blessings are all attained by the devotees, as they come and pray before the Lord with total devotion and all sincerity.

**प्रतिसंचर केलिमात्रि – PRATISANCARA KELIMAA CARASI**

The word “Pratisancharam” refers to “Pralaya” i.e. the onslaught of destruction of entire world. This is the work or play of the supreme Lord. when He finds the world has accumulated with heaviest burden of evil forces and sins all throughout which cannot be removed except by destruction of the world and start a new world, so that none would escape from the action of the Lord.

The words “Anusancharam” “Upasancharam”, and “Pratisancharam” : mean that they are the various movements in the performance of great religious dances. It means to move "forward" “side ways”, and "Backwards" and all types of quick and brisk movements combined fast and non-stop part of the heavenly dance of the Lord, in destroying the evil forces growing in the world, so that none would escape from the action of the Lord.

In the famous Indian Dance form called “Bharata Natyam” one of the performances is called “Prati Sanchara Keli”.

In the action and process of the Lord for the destruction of the world, along with the entire evil forces to its last drop, He adopts a dance called a “Pralaya Thandavam” dance with quick movements in all fronts i.e., this dance enables Him to completely extinguish all the evil forces to its very roots so that none could exist to come back or grow back again. All these actions would appear like as if these are all done by giving them a doze of intoxicated medicine, to destroy them completely. It would also appear like to wear brand new clothes and dresses, discarding all those damaged or torn dresses and clothes.

Similarly, the action of God, in the “Pralaya” is to destroy all old and totally destructive, evil forces so that when the new world starts in its place, one can see everything fresh and new free from all evil forces and grow with fresh beautiful and peaceful things and living beings without any doubt.
VERSE – 17
अविदविशिष्टान् प्रलये जन्तूनवलोक्य जातनिर्वेदा ।
करण कलेबर योगं वितरसि वृष्णैल नाथ करुणे त्वम् ॥ ९७ ॥
ACHIDAVISHTAAN PRALAYE
JANTOONAVALOKYA JAATANIRVEDAA ।
KARANA KALEBARA YOGAM VITARASI
Vrushasila Naatha Karune Thvam ॥

"Oh Mercy of Lord Srinivasa ! observing with pity the sentient entities more or less identical with the insentient objects in the state of Pralaya, (in order to retrieve the souls) you provided them with the sense organs".

SUMMARY
Oh ! Dayadevi – Sree Venkateswara, Lord at the Tirumala Hill, with great compassion towards every living being, plants, animals, and all these things, who have all been totally destroyed and their remains floating all over the waters in the oceans, (lifeless lumps), looked at them and felt sorry for those good and quiet natured things, which had also lost their lives, and become extinct. Then, the Supreme Lord, started giving again those good living beings life, body and all the features, required as and when He rejuvenated them afresh once more.

EXPLANATORY NOTES
अविदविशिष्टान् प्रलये – ACHIDAVISHTAAN PRALAYE

The remains of all jeevas, were floating in the ocean waters after the destruction caused by the “Pralaya”. They float at the edges of the ocean shores, lifeless, and shapeless in lumps and clusters. They did not move anywhere except drift as the ocean waters would take them along with their movements.

जन्तून अवलोक्य जातनिर्वेदा – JANTOON AVALOKYA JAATA NIRVEDAA

The Dayadevi looks at all these elements floating and remains over the ocean waters. She is reluctant to look up, due
to Her great sorrow, on account of what has happened to all these living beings, plants and animals who have been totally destroyed during the “PRALAYA”. All their remains were floating over the ocean waters as lifeless creatures.

She did not consider them as ‘jeevas’ which are floating but would like to call them as ‘lifeless’ creatures floating over the ocean waters as lumps of solids.

The Supreme Lord, who had created the Vedas, for the benefit and well being of the people in the world does not have any feeling about the action caused by the “PRALAYA” because that was one of his normal actions, to get rid of all evil forces totally and start afresh a new world again, in order to maintain tranquility and peace everywhere. But, Dayadevi feels very much upset at the very sight of all these jeevas floating over the ocean waters as lifeless creatures.

Only “NIRVEDA” (compassion towards all) could bring results of fresh creation and also an “AVATAARA” of the Lord to protect the universe and the living beings. So Dayadevi had Inculcated the feeling of “NIRVEDA” (great compassion) in the Lord’s mind, so that a New World would be created and all these jeevas which were floating over ocean waters lifeless again would get a fresh life, body and all the required features to enable them to lead a quiet new life in the new world, created by the Lord.

करण कठेनर योगम् वितरसि – KARANA KALEBARA YOGAM VITARASI

So Dayadevi through the help of the Supreme Lord, could manage to give back life, features, body, and necessary things to every jeeva floating in the ocean waters as lumps of solids. Only mother can give such of these features to jeevas.

This would appear that all these jeevas, were in the mother’s womb waiting for the time of birth after the period of Pralaya and Dayadevi had ultimately taken the lead and responsibility viz. Compassion and requested the Lord to give life and all features to these lifeless beings remaining on the ocean waters and thus create afresh world and living beings.

Therefore, everyone of us could recognise Dayadevi as the
Supreme Mother of one and all in the world. Only Dayadevi could help every jeeva to get good features, body and shape in the new world. We offer our gratitude and salutations to Dayadevi along with the Supreme Lord, for having given us a fresh lease of life and everything.

वृष्णीलाय करणे तवं - VRUSHASAILA NATHA KARUNE THVAM:

All those living beings under the process, or to be created in future are all with the blessings and directions of the Lord Srinivasa.

The children will look up to the mother, and call her "Oh Maa!", for all the requirements and services to them. The mother’s role during their creations into the world is of greater significance.

Everyone of us owe our salutations and gratitude to both Lord Srinivasa, the Supreme Lord and His Consorts i.e. Sree Devi, Bhoodevi and Neeladevi for having blessed us to come into the world by Their grace and blessings. We must offer our prayers to Him to lead us throughout by taking us to a righteous path to reach Him ultimately. No wonder, we call the mother with great liberty and this is due to the closeness of the mother to the children.

Similarly, we call Dayadevi along with the other Devis with similar Liberties as our great universal Mother, and seek Her grace, attention and blessings. This only describes the closeness we develop in our devotion and prayers to the Lord and Dayadevi.

No wonder, this great Mother was feeling and looking at all the living creatures floating on the ocean with great sympathy and requested the Supreme Lord to infuse life to all these creatures floating over the ocean waters.

Hence all these creations come from out of all these floating creatures into living beings with body, shape, and spirits and all features of human beings. So all of them born into the new world owe themselves to Dayadevi.
VERSE - 18
अनुगुण दशार्पितेन श्रीघर करुणे समाहित स्नेहा।
शमयसि तमः प्रजानां शास्त्रमयेन स्थिर प्रदीपेन॥ ९८॥
ANUGUNA DASAARPITENA
SREEDHARA KARUNE SAMAAHITA SNEHAA
SAMAYASI TAMAH PRAJAANAAM
SAAASTRA MAYENA STHIRA PRADEEPENA॥
"The Mercy of Lord Sridhara! showing great affection (pouring oil) to the devotees you provided at the appropriate time (the lighting of the lamp in the wick) the inextinguishable lamp in the form of Sastras and dispelled the darkness of the people".

SUMMARY
Oh Lord, Srinivasa ! You are so kind enough to have given us with a "Leading Kindly Light" which remains very Bright forever in the form of Epic Sastras and Sacred Vedas and Upanishads, through which we could reach you by our ardent prayers.

All these Scriptures dispelled the darkness from every corner of our hearts and enlightened us to realise the purity of thoughts to find ways and means to reach your Abode i.e. “Moksha” since all these Lamps that produce the bright lights are provided with enough oil in them. You are so kind enough to provide us these lights at an appropriate time.

EXPLANATORY NOTES
In the 16th verse (sloka) it was said that the “Pralaya” was created by Dayadevi and in the 17th verse – Dayadevi felt sorry and extremely sympathetic in the creation of all living beings, out of all those floating creatures (souls) in the vast oceans, giving shape and body to each of them to live and lead a fresh lease of life, in the new world, and wants to take care of all of them.

Therefore, Dayadevi has once again lighted the ever bright light which will not be destroyed or extinguished by anyway, since
Dayadevi has provided, enough oil in all the lamps to remain bright for ever.

अनुगुण दशापितेन – ANUGUNA DASAAPITENA

It is essential that proper education, knowledge and character have to be imparted at the right moment. Similarly, the glow of light, should be brightened with appropriate and sufficient quantity of materials for burning (i.e. thick threads) in the lamps and dipped with the full brim of oil in the lamps to ensure for their shining bright forever so that no ill-will or bad thoughts would ever come close to the brightness of these lamps thus everyone would acquire superior knowledge and enlightenment of thoughts.

The knowledge that is imparted should be easily understood and followed by one and all, so that they will enhance the lives of all these living beings. It is like feeding the young babies, with appropriate food in order to enable them to digest and live comfortably.

श्रीघर करुणे – SREEDHARA KARUNE

Dayadevi consort of Lord Sri Venkateswara who possesses all the virtues and is all powerful and at the same time showers great compassion towards all His creations.

She possessed enough and adequate power and luster, also provides enough oil filled in abundance in the lamps and also with plenty of these thick burning threads in the lamps, so that these lamps burn bright for ever.

There is no necessity for anytime to wait for their requirements of these materials to keep the lights burning bright for ever, as she is holding all the wealth of ingredients to provide them at all times.

समांहितस्नेहा – SAMAHHITA SNEHA

The Dayadevi possesses, the natural love and affection like a natural mother towards all living beings, who have obtained life, body and features through the fresh lease of life now in the new world created by the Lord. They all appeared to be like new
born babies for the first time and Dayadevi’s love and affection towards them are immeasurable.

The closeness between Dayadevi and the new born living beings just created could be compared to the moderate love and affection or intense deep love and determined affection. Ahitha Sneha and Samahita Sneha means very deep and immeasurable affection.

That is why Dayadevi’s love and affection towards all living beings are compared to the brighter lamps where she has provided enough oil and burning threads into the lamps, so that they shine bright at all times without worry or any problems.

शमयसि तम: प्रजानाम् – SAMAYASI TAMAH: PRAJAANAAAM

Dayadevi dispels the utter darkness and forever remains very bright, provides enough ingredients and adequate oil to keep the lamps burning bright. The darkness are of two kinds. One is the darkness that pervades the entire space in the universe at nights and that these bright lights remain ever shining in full glow, driving away all those darkness, never to return again anywhere. The two types of darkness are: (1) total ignorance possessed by the entire mass of people without proper knowledge or guidance to clear them. (2) The whole world remains in the cloud of pitch darkness where there is no light of any kind. The bright lights provided by Dayadevi dispels and clears all those ignorance and provide knowledge adequately forever to every one, so that none will be left with ignorance growing in them. So also the brightness of full moon provides full glow of light everywhere.

तम: प्रजानाम् – TAMAH: PRAJAANAAAM

It means from the young children onwards, to grown ups they do not possess “GNANA” i.e. Greater knowledge on Sastras and Vedas.

“Suchinaam srimatham gehe” which means some of those born, and grown to greater heights in their knowledge.

“Jayamana Kataksha” – i.e. As they were born with blessings
and grace of God, they rise to Greater heights with their vast knowledge on Scriptures, Vedas etc.

शास्त्रमैयन स्थिर प्रदीपेन – SAASTRAMAYENA STHIRA-PRADEEPENA:

Our Sastras are the ever-shining bright lights and they never extinguish from the world. They remain brighter and brighter forever, guiding all people in the proper directions pointing out what is right and what is wrong to protect everyone from going astray and suffer by their ignorance. These Sastras, greatly help to remove their ignorance from all minds, and help them lead a more peaceful happy life.

Sastras refer to Vedas and Vedanta Sastras refer to Sri Parasarabhatta says in the Sri Rangarajastava, Maanam PRADEEPAMIVA KARUNIKO DADATHI. The Divya Prabandha is referred as “PRADEEPAM” which is in tamil language and is the composition of the AZHVAARS.

The same substance of Vedas are reflected in the Verses of PRABANDHAS, by the highly devoted AZHVAARS who praised the Supreme Lord and expressed their nearness to Him through their unstinted devotion.

The first three Azhvaars had undertaken to bring to light and spread the gospel of love and devotion towards God everywhere, as they were visiting various places and thus enhanced the knowledge and understanding of our Sastras, and Vedas, among the entire community of people.

The features of “Jeevaatma” i.e. soul in ‘Dehali’ i.e. ‘a bright lamp’. The grace and blessings of Dayadevi is the oil filled to the brim of the lamp. The serene and ever devoted minds of people is the thick thread used in the oil lamps to burn brighter at all times.

Thus, this verse explores and explains the usefulness of Vedas, knowledge acquired from the Vedas, which serves as the lamp. The Prajaanaam refer to Devoted People and children (all people are considered as children of Dayadevi); Darkness is the ignorance. And these are explained, in the Prabandhas.
VERSE - 19

रुद्धा वृषाचलपते: पादे मुखकान्ति पत्रलच्छया ।
करूणे सुखयसि विनतान् कटाक्षविटपै: कराच्येच फले: ॥ ९९ ॥

ROODHAA VRUSHAA CHALAPATEH:
PAADE MUKHAKAANTI PATRALACHAAAYAA
KARUNE SUKHAYASI VINATAAN KATAAKSHA VITAPAIIH:
KARAAPACHEYA PHALAIH : ॥

"O Dayadevi ! having sprouted in the foot of Lord Sreenivasa you have provided the pleasant shade (shelter). You have also provided comfort and happiness to the devotees who come there with your merciful glances as if plucking the fruits by their hands".

SUMMARY

Oh Dayadevi ! you have risen from the lotus feet of Lord Venkateswara. Your great jyothi (glorious light) outshines from head to foot resulting in the Lord’s face glittering under the glorious light (jyothi) that has spread throughout, and that enables every devotee who reaches for Dharsan of the Lord, stands spell-bound by the power of this ever shining and bright face of the Lord, whose smiling lips greets everyone and magnetizes their entire spirits and thoughts, into great “Ecstacy” (over powering emotions). It is so pleasant to stand before the Lord and pray ardently craving for His grace and blessings. All the devotees remain speechless, motionless with high spirits and do not think anything else beyond having the Darsan of the Lord, with raised hands, praying ardently, filled with emotions for His grace and blessings.

This appears, as if the favourite fruits - bearing tree bends its branches so low touching the floors with bunch of their ripe fruits, to enable you to pluck them with ease and with great joy.

That is the type of feelings, and great joy everyone expe-
riences, as they approach the precincts of the temple where Lord is waiting to accord the Darsan from early hours of the morning to late night. They return back from temple after Darsan in high spirits and with great jubilation, of their minds.

Evaluation of life in the living being:

As explained earlier, Dayadevi, i.e. the heart of Lord Venkateswara, invites every devotee into the precincts of the Lord in the Temple - with great affection. The 'magnetic rays' - that is overflowing towards every Devotee, as they reach the Temple premises-with the "Beeping of Rays sound - the Lord only can hear and answer to the "Soul" of the devotee- which is nothing else than part of one of those thousands of "Sparks" - coming out of Lord's heart every minute, which is transformed into, as the "soul" of "every living being " on earth and everywhere i.e. right from the grass, plants, trees, animals to human being, that every creature will have life, and breathe and grow for some years. The 'Spark' is a "live wire" forever.

As soon as 'The spark' departs from that body- the living being loses its life and perishes instantaneously - without exception- the Spark that departed from that body - will enter into another creature- (Egg, or Embrygo (organiser in the first stages of development to life). That is the cycle of life and various forms of living beings, now existing on earth (from grass to human beings).

Each one is distinguished by the shape of its appaerance.
Every type of life that has taken place, is based on the good and bad performance of action (Karma) that is being carried forward in its cycle of births-through the soul.

EXPLANATORY NOTES
In the previous verse, it was explained that the procedure to be followed for performing various functioning and to achieve the objectives of obtaining the grace and blessings of the Lord.
In this verse, the author explains the effects and results of observing and following the set procedures to receive the blessings of Dayadevi and the Lord.

रुढ़ा वृषाचरतमें पादें – ROODHA VRUSHAACHALA PATEH PADE

Dayadevi was born at the Lotus feet of the Lord Venkateswara and has grown up to the face of the Lord, showing clearly the great compassion of the Lord flowing from His Heart, remains bright forever, to shower His blessings to one and all.

The word Vrushaa chala pathi refers to Sree Venkateswara.

The entire groups of devotee's who come to the Temple for the Darsan of the Lord and offer their ardent prayers to Him at His lotus feet obtain His grace, because Dayadevi is at the lotus feet and grows up to the heights of the Seven Hills and remains there forever, attracting everybody at its very sight of it, and takes them into the precincts of the Temple over the top of the Hills and reveals the smiling face of the Lord which shines by the bright jyothi produced from Head to Foot of the Lord by the Dayadevi’s out-pouring compassion, towards every devotee as a True Mother and Great Father. Dayadevi consoles the devotees by granting their desired objects through the Lord.

मुखकान्ति पत्रलच्छाया – MUKHA KAANTI PATRALACHAAYAA

The devotee who concentrates offering his prayers at the lotus feet of the Lord, slowly looks up to the Lord’s face and seeks His grace and blessings, raising up from his salutations, and with anxious looks at the Lord. He is very much longing to know whether the Lord accepted his ardent prayers, and that whether the Lord has showered His grace and blessings to Him with his usual great compassion. He could feel the Lord’s happiness from His smiling face, indicative of His grace and blessings. The devotee expresses his gratitude and offers his salutations before leaving the precincts of the temple with great
satisfaction and happiness having fulfilled his great desire of obtaining the Darsan of the Lord.

करुणे सुखयसि – KARUNE SUKHAYASI

The child cries before the mother to obtain its cherished desire/wants. The mother by her kindness and love towards the child gives the child the desired object so long as it is a reasonable request. Similarly, Dayadevi as supreme Mother consoles every devotee as he/she comes and ardently prays before the Lord for obtaining their objects and wishes fulfilled by His grace and blessings.

The devotee sometimes cries aloud, with uncontrollable emotion, expressing his distress, and sufferings and thus seeks the Lord’s grace and blessings to release him from all the problems, and difficulties.

Dayadevi takes control of the situations and consoles the crying devotee and softens the Lord’s heart and face with smiling appearance, which at once magnifies the devotee’s to console and bring calmness and happiness into his/her mind with great satisfaction. She enables the devotees get the grace and blessings in unspoken language of the Lord. The devotees go back home with great confidence to tackle their problems and attain success with better results in their efforts.

These feelings cannot be put in the writings of a few words but one has to learn from all those who had visited the Lord and returned after their prayers, and who would express/relate by their own personal experiences.

विनतान् – VINATAAN

This does not apply to any of those people, who pray to anyone else at any place. But, it relates only to the true devotees, who offer their prayers to Lord Venkateswara at His Temple (at Tirumala which is more auspicious and of great value) before Him,
or to all those who worship Him at their homes and ardently pray towards Him, wherever He is worshipped offering prayers. The Lord responds to the devotee's prayer wherever he may be living and offers his prayer and especially, those who have performed prapathi by surrendering themselves to the Lord’s lotus feet and who are also specially blessed by the process of their daily prayers.

Even the great acharya, Sri Nammalvar is said to have obtained the grace and blessings of the Lord at the Tirumala Hill, before the Lord in the Temple.

क्रामस्थ चित्रपै: क्रामचेय फळै: KATAAKSHA VITAPAIH: KARAAPACHEYA PHALAIH:

The grace and blessings of the Lord have grown up into large branches with fruits-bearing mango trees, with their branches bending very low touching almost the ground, bearing ripe mango fruits, in branches, bending, for everyone’s easy reach to pluck and take as much as to their capacity to carry with them. The grace and blessings of the Lord are in the form of those bunches of fruits hanging so low for everyone’s easy reach.

Lord Vishnu’s grace and blessings can be obtained through the “Prapati” performed by the Acharya’. 

So this emphasizes the importance of doing “Prapathi” by everyone, followed by the continuous grace and blessings of the Lord.
VERSE - 20

नयने वृषाचलेन्द्रोः तारामैत्रीं ददानया करुणे ।
द्रुस्तस्त्वैव जनिमान्सं अपवर्गम् अकृष्ट पच्यमनुभवति ॥ २० ॥

NAYANE VRUSHAACHALENDROH
TAARAAAMAITREEM DADHAANAYAA KARUNE ।
DRUSHTASTHVAYAIVA JANIMAAN APAVARGAM AKRUSHTA
PACHYAMANUBHAVATI ॥

"Oh Karuna devi! because of your association with the eyes of the moon, namely, the Lord of Vrishadri (Sreenivasa), persons who were looked at by you (blessed by your grace) enjoy moksha without any effort"

SUMMARY

Lord Srinivasa shines like a bright full moon at the Tirumala Hills. Oh Dayadevi! You are glittering in His eyes, like bright stars, expressing close friendliness like moon shining in the midst of those bright stars. By your bountiful grace, the Atma (Jeeva) has taken its birth on this earth and lives at ease and remains free of all worries and in the end reaches the Heavens effortlessly (the God’s lotus feet.)

EXPLANATORY NOTES

In the earlier verse, it is said that by the grace of Dayadevi, Lord Srinivasa’s blessing was showered on the devotee, resulting in a happy carefree life to be led by the Jeeva (Atma) who obtains the Moksha in the Heavens at the end of the life, if it was desired by the devotee. In this verse, it is very clearly stated that this Moksha, which is the ultimate end and object of every living being could be attained only with the grace and blessings through Dayadevi.
Lord Srinivasa is shining bright which is more than the brightness of the full moon in summer time with clear skies. The Lord Himself has stated that He is the brightest moon with more glittering, with ever-shining eyes. The regular moon in the sky does not have eyes and She has the different type of phases as coming, growing to the full moon and then waxing the level of being extinct on New-moon day, when there will be no moon at all. That is not the case with the Lord’s shining resembling full-moon, which remains for-ever as fully bright at all times “Nithyodita” i.e. “ever remains same without any change in appearance / or shape”: “Full Bright Moon”.

तारामैत्रीं दधानया करुणे
TAARAAMAITREEM DADHAANAYAA KARUNE

The meaning of Taaraa Maitreem relates to black eye balls, expressing the most friendliness towards all. Some people are very much attracted on the spot as they look at each other. This is called spontaneous love and affection; and some others get very much excited on looking at some persons.

All these are the normal functions of observations, which differ from person to person. But the appearance and looks of Dayadevi is always very compassionate, loving and affectionate towards all.

Out of the constellation of stars, from अयन “the star sravana”, to star “uthira” – when counted comes to Nineth number of the star, which is referred as “Paramamaithram” (i.e. very friendly). From the star – uthirashada, to star “sravana” – comes no. 2 (i.e. second star) – which is referred as संपत्ति i.e. Aiswarya.
By this process, the compatibility of these two persons, stars, matching are excellent and consider more friendly. This is the basic matching performed, when considering the horoscopes matching of boy and a girl for the purpose of the marriage proposals to each of them. This is the first process followed in arranged marriages as per the Hindu customs, besides considering other aspects and matters.

No one, not even the Lord ever frowned at Dayadevi at anytime for anything; this shows the utmost unanimity and understandings of each other. The moon's brightness and the eye catching appearance of Dayadevi have united together and they remain as one at all times. They are both complementary and supplementary to each other.

पूष्टस्त्ये -- DRUSTASTVAYAIVA

It is a great thing to obtain your grace towards me. The Lord will grace and bless the one, who is born on this earth. But as far as, you are concerned, your grace and blessings are even as the child is in the mother's womb for its well being and will positively obtain the ultimate Moksha at the end of one's life easily and positively without any more special efforts in that direction. The features and appearance of the child as it was born could show / exhibit the looks, which will be very attractive and pleasing, indicating that the child was blessed and had your grace even before its birth.

The very looks of the child indicates everything.

जनिमात् -- JANIMAAN

The child that is born with your grace and blessings need not feel sorry or frustrated about its birth on this earth. The child
born in a highly respected family and welcomed by all, need not feel sorry for its birth on this earth.

अपवर्गं अकृष्टपञ्चं अनुभवति – APAVARGAM AKRUSHTA PACHYAM ANU BHAVATHI

अपवर्गं Apavargam means an accomplishment of the most praiseworthy and reaching the heavens (Moksha) in the end without anxiety, or totally free from any other problem in the process of reaching the heavens i.e., obtaining the Moksha. The blessings of the Acharya by performing “Prapati” to him/her is a greater shield and assurance of his attaining Moksha effortlessly.

Dayadevi has made everything easy by this process of obtaining “Prapathi”. Thus the second group of ten slokas (verses) very clearly explains, step by step the work of Dayadevi towards every devotee / living being and take them to the easy process of obtaining “Prapati” and ensuring all of them to ultimately obtain Moksha and the grace of God in the heavens at the end of their lives. Thus it is explained so elaborately about the presence and work of Dayadevi at the feet of the Lord and taking everyone to obtain the desired core of the Lord’s grace and blessings which enables everyone to lead peacefully and pass through their lives on this earth.

Also Dayadevi, by this process could make the Lord to wipe out all those onerous sins committed and accumulated by all devotees and thus release them free from all evils and troubles by His grace and blessings. Every devotee returns to home after Darsan of the Lord with greater confidence and peaceful mind.

Such is the greatness of Dayadevi who leads everyone to the righteous path and into great ‘ecstasy’.
VERSE 21

समयोपनतेस्तव प्रवाहेः अनुकम्पे कृत संप्लवा धरित्री।
शरणागत सस्य मालिनीयं वृष्णेलेश वृषीवलं विनोति।

SAMAYOPANATAISTAVA PRAVAHAIH
ANUKAMPE KRUTA SAMPLAVAA DHARITREE |
SARANAAGATA SASYA MAALINEEYAM
VRUSHASAILESAR KRUSEEVALAM DHINOTI |

"Oh Dayadevi! by the increasing flow of your stream
at the appropriate time you drench or (water) the row
of plants in the form of the surrendered devotees in the
earth and make the former, the Lord of Vrishaadri, happy".

SUMMARY

You are raining at the most appropriate time. The dry earth
is blessed, free from the great heat and the land is sufficiently
wet to grow food and other stuff. That apart, the devoted people,
who have already performed “prapati” – through Acharya and
surrendered to you for your grace and blessings are growing in
abundance strongly when the Lord looks from the top of the Hill
at these devotees waiting for His grace, He is very pleased to
bless all of them.

EXPLANATORY NOTES

Here starts the third group of the next 10 steps, where the
author proves the high esteem of Dayadevi showered through
the Lord on the devotees in so many ways.

समयोपनतेस्तव प्रवाहेः:

SAMAYOPANATAIS – TAVA PRAVAHAIH

The floods of water due to heavy downpour should occur
at the appropriate time. Otherwise just like the rain at irrelevant
unwanted times with floods flowing erratically at various spots,
destroying even the existing crops and vegetations and uprooting
trees and other things on earth, would be totally unwelcome and troublesome to all people, who cannot attend to the damages caused by the floods. Therefore, the floods should come at the right time, with even flow and should be more useful to be utilised by one and all, including to water the plants and trees because these floods flow evenly at various spots little by little, in various branches so that they could feed the hungry people and also be useful to everyone for their full utilisation.

It is like the food served to all hungry people to satisfy their needs.

कृत संपलवा धरित्री
KRUTA SAMPLAVAA DHARITREE

The appropriate and timely rain over the earth gives sufficient water to the nascent plants in the fields to grow well. This earth is full of people, who suffer due to various problems faced by them during the course of their day to day living and other family responsibilities to be fulfilled at the proper time. So, in order to keep all the people happy and minimise their basic living problems, Bhoo Devi who bears the burden of this earth with all these people suffering should be pacified first, so that, she in turn will take care of the people’s basic amenities, viz. growing adequate food and preserve water at the lakes and tanks and reservoirs for meeting all their requirements.

शरणागत सस्य मालिनीयम
SARANAGATA SASYA MAALINEEYAM

The devotee’s who offer prayers to the Lord by their total and absolute surrender to Him for His grace and blessings (शरणागति Saranagathi) are compared to the standing crops in the fields. ‘Saranagathi’ could be performed only by those who are born in this world.

As all of us know, the different types of crops are grown on earth in this world. Some are wet crops, which require constant
and adequate water, periodically till they grow well to harvesting. Some others are dry crops, which require occasional rains / water and not much like wet crops.

Out of these two types of crops, the importance is given to wet crops, which are compared to the people who surrender to the Lord for His grace and blessings. All these people are required to be constantly taken care like wet crops. These people come in groups to the Lord for His grace and brighten their minds and souls by ardent prayers.

That is: each and every devotee is offering a bright lamp lit by him at the temple for the Lord. They wear sacred flowers, after offering to God. These various types of flowers offered by them to God are fragrant fresh flowers. There are flowers and garlands made of silk threads. Some are made out of natural Navarathna beads, etc.

Bhoodevi, remains at the Lord’s heart and cheerfully invite all devotees into the precincts of the temple before the Lord and makes Him happy and coax Him to bless all those devotees, who visit Him and offer their prayers and seek His grace.

Thus, Bhoodevi takes care of all people on earth to live happily and devote themselves towards their upliftment of their enthusiasm and attitudes to devote on performing “Saranagathi” to the Lord and take all efforts to obtain His grace and blessings to their salvation. So she joins Dayadevi, at the heart of the Lord in inviting and blessing all the devotees collectively, who perform “Saranagathi” – towards the Lord.

वृष्णीले नम धिनोति
VRUSHASAILESA KRUSHEVALAM DHINOTI

The Lord owns the Tirumala Hills – although He is very rich. He considers Himself – basically a “farmer”, who ploughs the land and grows food. He remains over the top of the hills and looks all around Him and right upto the base of the hills over all fertile lands and the crops raised on them.
It means, the people over the earth are all like the plants grown in the field and the Lord wants to ensure that every crop in the field (earth) is grown healthy and fit for good harvest, since every person over the earth leads happy, peaceful life and devoted towards Him and offer his “Saranagathi” – (Salutations of surrender to Lord) to obtain the ultimate blessings of the Lord in the heavens, at the end of their lives.

The Lord wants every person should attain moksha (heavenly bliss) and no one to take another birth in this world and undergo sufferings in this world.

That is why the Lord wants to be a good farmer, to grow healthy people in the fields and not to perish half-way due to any reasons.

Usually when the farmer and owner of the fields work in the fields for better crops (people to become chaste and more devoted, without going astray by the worldly distractions) the wife of the farmer joins him to nourish all those plants, taking out the weeds and gives adequate water and other requirements for the crops to grow more healthier and better for good yields in the end at the time of harvest. Similarly Bhoo Devi – assists all the devotees and keep them happy to enable them to offer their prayers to the Lord and make “Saranagathi” ultimately for gaining a place in the heavenly abode, at the end of their lives and not to take re-birth again into the world and undergo sufferings during their stay on the earth.

Dayadevi encourages and creates confidence and enthusiasm in the minds of all people to offer “Saranagathi” at the Lord’s Lotus feet for their soul emancipation.

That is why the Lord is very happy and kind towards Bhoo Devi for Her great service to the people.

Those devotees increase in number with great enthusiasm and offer “Saranagathi” to the Lord and beg of Him to grant the moksha(soul salvation) ultimately.
VERSE - 22

कलशोदधि संपदो भवत्या: करुणे सन्मति मन्थ संस्कृताया: ||
अमृतांशवैमि दिव्यदेहं मृतसंजीवनम् अज्जना चलेन्दो: || २२ ||

KALASODADHI SAMPADO BHAVATYAA
KARUNE SANMATI MANTHA SAMSKRUTAAYAA |
AMRUTAAMSAMAVAIMI DIVYA DEHAM
MRUTA SANJEEVANAM ANJANAA CHALENDO ||

"O Karuna I understand the beautiful form of the Lord of Anjana hills as an elixir as a part of your nectar churned by the noble intention of yours".

SUMMARY

Lord Venketeswara stays over the Anjanadri hills of Tirumala, shining like a full bright moon. His features and body is very beautiful and pleasant to look at, and draws everyone with great delight and make them very lively and appear bright.

The reason being the Lord’s presence is like “Amrutha” – (i.e. Nectar from the Heavens). We consider that the Sree Devi (Mahalakshmi) who had come out from the churning of the Milk ocean along with the ‘Nectar’, (Amrutha) and in the same way the Lord also remains over the Milk ocean, lying on the couch ‘Adisesha’ (Serpent God) are one and the same sacred place.

EXPLANATORY NOTES

कलशोदधि संपदो भवत्या:
KALASODADHI SAMPADO BHAVATYAA

Goddess Sree Devi – (Sree MahaLakshmi) came out of the Milk ocean, when it was churned for taking out the “Amrutha” – (Nectar) from there.
In the process of churning the milk ocean, so many precious things came out and each one had taken one material out of those treasures. Out of all those precious materials that came out of the milk ocean, Goddess – Sree Devi (Sree MahaLakshmi) is the most precious and auspicious that appeared on the top. It is the greatest, most precious one can ever see or receive from there.

सन्मति मन्थ संस्कृताया:

SANMATI MANTHA SAMSKRUTAAYAAH

The Nectar (Amrutha) could be obtained only if the milk ocean could be churned very well. At that time of churning the milky ocean, the Devas used the ‘Mantara Mountain’ as the churning instrument. But, here the highly well versed and chaste people with vast deep thoughts over the Lord have used their minds and hearts with their sincere devotion to obtain the Lord’s grace and blessings. So there are no confusing or conflicting thoughts which resulted in their seeing Dayadevi, who merged with the heart of the Lord, appeared before them to grant their wishes.

अमृतांशमवैमि विद्यदेहस्

AMRUTHAAMSAM AVALMI DIVYA DEHAM

I consider Goddess Sri Devi (MahaLakshmi) as the product of the Amrutha (Nectar) that came out of the milky ocean while it was being churned intensively. The result of the Daya has come out of the sacred material in the form of Sree Mahalakshmi (Sree Devi) whom the Lord – adores over His Heart.

मृतसञ्जीवनम् अञ्जनाचालेन्द्रोः

MRUTA SANJEEVANAM ANJANACHALENDOH

Lord Srinivasa as He appeared on the top of the Anjanadri Hills at the Tirumala is so precious, possessing the body like
Amrutha (Nectar) as the Dayadevi (i.e. Sree MahaLakshmi i.e. Sree Devi) has already occupied and merged into the heart of the Lord and becomes very sacred.

The most precious and auspicious things were Shree MahaLakshmi (Sree Devi) (i.e. Sree Dayadevi) and the Moon (Chandra) that came out from milk ocean, so the Lord who is as bright as the full moon had taken possession of Sree Malakshmi Devi and kept Her over His heart. Within no time, Sree MahaLakshmi merged into the Heart of the Lord. Sree MahaLakshmi and Sree Dayadevi are one and the same who adores the Lord and commend the Heart of the Lord to shower His grace and blessings towards one and all devotees, who come and pray from all corners of the world without exception, and thus preserves the sacredness of His presence and compassion towards everyone of the living beings on earth in general and ardent devotees in particular, who worship and pray towards Him from wherever they are staying, whether in the temple or from their homes. It is a great service Dayadevi does to everyone on earth, as a great mother of all living beings.

That is how Sree Dayadevi is described as Milk Ocean and she is considered as important material from the milk ocean and came out as Shree MahaLakshmi Devi, as one of the most precious things. The Lord was so pleased to place Her over His heart, she serves as a great ornament of the Lord and took possession of His Heart and offer the blessings of the Lord to everyone at all times as a great Mother.
VERSE 23

जलधेरिव शीतता दये त्यं वृष्णशैलाधिपते: स्वभावभूता।
प्रलयारभटि नर्ती तदीक्षां प्रसभं ग्रहयसि प्रसतिलाश्यम् ॥ २३ ॥

JALADHERIVA SEETATA DAYE TVAM
VRUSHASAILAADHIPATE: SWABHAAVABHOOTAA |
PRALAYAARABHATEE NATEEM TADEEKSHAAM
PRASABHAM GRAAHAYASI PRASATTILAASYAM ॥

"Goddess Daya ! you wake up His furious resolve at the time of deluge and make Him adopt a fine dance and calm Him which is naturally normal to Him like coolness that is natural to the ocean."

SUMMARY

The nature of the ocean is to always remain cool and pleasant. Similarly Dayadevi also by nature is always cool, calm and collective and remains so with Lord Srinivasa in His Heart.

During the time of Pralaya, Lord Srinivasa was in great fury to destroy everything through His “Pralaya Thandavam”. That had created total destruction of everything in the universe and the whole world was submerged into the rising furious tides of the ocean waters, which appeared as one large sheet of water.

Dayadevi by Her very cheerful appearance and tactful performance of her smooth loving dance and movements brought down the fury and anger of the Lord Venkateswara to normal loving attitude.

EXPLANATORY NOTES

जलधेरिव शीतता दये त्यं

JALADHERIVA SEETATA DAYE TVAM

It is natural for ocean water to remain always cool. No one could ever change that cool temperature from the ocean. It is just like the sun’s shining with bright severe heat that cannot be
removed from the sun. The nature of the sun is to shine and pro-
duce heat at all times.

In the Sristuti – Sree Devi who came out of the milk ocean
is described as the “Madhuratha” i.e. one who is always bright
and pleasant. In this place Sree Devi is described as calm, cool
and collective.

बृष्ठशैलधिपते: स्वभाव भूता
VRUSHASAILAADHIPATE: SWABHAAVABHOOTAA |

Dayadevi was born with Lord Srinivasa, as His nature. The
person who is supreme to all, should always remain with great
compassion. The person should not be cold hearted but there
is nothing wrong if the body is cold, or by nature if one is affected
by cold. One cannot change the attitude of the person who is
cold hearted.

When the water is heated it remains hot only for sometime
and slowly the heat will vanish and the water will become cold.
Similarly if one gets angry he will calm down after sometime.

Anger is considered a short time attitude and it does not al-
ways remain in that condition. It changes by and by.

The Lord’s general nature is to remain compassionate to-
wards all. Although, He may initially become annoyed and gets
angry by first looking at us, it is certain that He slowly leaves
that anger and becomes kind and compassionate, when we pray
and seek His grace and blessings.

प्रलयारम्भी नर्त्ती तदीशां PRALAYAARABHATEE NATEEM
TADEEKSHAAM

The furious dance of the Lord during the “Pralaya” was very
destructive, vividly exhibiting His extraordinary anger and annoy-
ance and very much fearful. This cannot be controlled by any
means of pacification, because of the high degree of sins and
all evil things were happening during that time which were all
against law of nature and beyond control. Therefore, the Supreme Lord’s “Pralaya Thandavam” had taken place, which was very extraordinary, very fearful and cannot be controlled by any means. That was in the Threta Yuga. The result was the total destruction of the whole universe. The Lord said: Caapamaanaya Ramaneeya – Kshipaami (Gita).

प्रसंगः ग्राह्यसि प्रसतिलास्यम् ॥

PRASABHAM GRAAHAYASI PRASATILLAASYAM ॥

Sree Dayadevi performed using several types of actions right from compelling attitude to tactful movements. Slow and light and enlightening dancing, which would calm down the furious movements of the Supreme Lord and very steadily to bring down from the very furious and fearful attitude to slow movements of dance and then calming down to cool and collective appearance.

“The blow hot, blow cold” way of dancing of the Lord and Dayadevi, after great efforts started yielding favourable response from the Lord slowly and steadily to calm and serene attitude by the able handling and persistent efforts of Dayadevi, who brought about the normal condition of the Lord, reinstating His usual kind heart and great compassion, towards all creations. The Lord slowly looked at the total destruction and the floating of “Jeevas” over the edges of the ocean water, drifting here and there.

Dayadevi’s performance of “Prathi Sanchara Keli” was the counter-action of dance to the Lord’s furious action and she had brought the Lord to normal attitude and thinking. Having succeeded by Her great efforts to bring round the Lord, to show compassion towards all lifeless Jeevas floating in the ocean water, slowly made the Lord to yield to Re-creation of a fresh world and to give lives as before into the new world.

It is really a great job of Dayadevi, to calm down the fury of the Lord to a natural, normal condition.
VERSE 24

PRANATA PRATIKOOLA MOOLA GHAATEE
PRATIGHA: KOPI VRUSHACALESVARASYA |
KALAME YAVASAAPACAAYA NEETYAA
KARUNE KINKARATAAM TAVOPAYAATI ||

"Oh Karuna devi! the fury of the Lord of Vrushadri serves you by eradicating the enemies of the devotees of Lord Srinivasa like the removal of the weed in a field helping the plants (devotees) to grow".

SUMMARY

There are many enemies for those who have surrendered before God. The anger and fury of God could not be easily described, against those who give troubles and problems to the devotees who have surrendered to the Lord and seek His protection.

It cannot be so easily visualised as to how the anger of God would act towards those wicked people and their bad actions.

This is like the farmer, who plucks out all the weeds in the field where he raised the food crops and desired the crops to grow well in the field free from all weeds.

same way the anger or fury of God, acts like the farmer plucking off the weeds from the fields. The Lord would weed out all the bad elements and persons, who act and trouble the devotees.
EXPLANATORY NOTES

प्रणाले प्रतिकूल मूल घाटी

PRANATA PRATIKOOLA MOOLA GHAATEE

The Lord, sometimes may tolerate those who are opposed to the Lord Himself (like the misbehaviour of Ravana, the demon king of Sri Lanka, and another demon king Kamsa, who had been killing all the new borns of his sister as he was scared to be killed by the Lord, coming out in the child form and so many such other Rakshasas etc. But, if the Lord finds anyone giving any trouble / problem or opposed to the devotees, who have surrendered to the Lord and pray and seek His protection, grace and blessings, He will at once take action to punish and quell all those trouble shooters once and for all, so that none will exist thereafter. The Lord will not tolerate any type of problems given to His devotees. He will destroy all those wicked people and give full protection to the devotees.

It is the same process, like the farmer, who completely removes all the weeds from the fields and allow his food-crops to grow well, without trouble / obstruction.

प्रतिष्ठ: कौपि वृषाचलेश्वरस्य।
PRATIGHA: KOPI VRUSAACALESVARASYA |

प्रतिष्ठ: PRATIGHAH – means anger

To destroy all those trouble shooters to the very roots, who create problems and obstructions to the devotees who have surrendered to the Lord and offer their prayers and other oblations. The Lord remains at the Tirumala Hills.

जितक्रोध – Jitha Krodha – one who has won the anger
स्थान क्रोध – Sthana Krodha – one who is angry towards the wicked

कलमेयवसाप्तचय नीत्या

KALAME YAVASAAPACAAYA NEETYAA

When the farmer makes all his efforts to grow rich and better yielding good crops essentially, he has to attend intensively and continuously to uproot all those weeds completely and allow the good crops to grow well and brightly and produce better yields. In the same way, the Lord gets very furious and excited when He finds the bunch of trouble shooters and opposing forces, who create problem to the devotees and obstruct their offerings to the Lord. He is forced to take severe action and completely root out all these evil forces, just like the farmer works to get good yielding crops in the fields.

करुणे किंकरतां तवोपयाति ॥

KARUNE KINKARATAAM TAVOPAYAATI ॥

The action and anger of the Lord, does not possess any wicked attitude towards the troubling elements in the society, in the midst of good and devoted people in the world.

The Lord was very angry towards those wild and bad elements of people because they were creating problems and obstructions to the devotees who were praying to the Lord and surrendered themselves for His grace and blessings.

The farmers use their fingernails to weed out the grass and other wild weeds in the field. Similarly, the Lord also nipped out all those bad people by His fingertips.
VERSE – 25

अबहिष्कृत निग्राहान् विदंत: कमलाकान्त गुणान् स्वतन्त्रतादीन्।
अविकल्पम् अनुग्रहं दुहानं भवतीमेव दये भजन्ति सन्त्:॥ २५ ॥

ABAHISSHRUTA NIGRAHAN VIDANTAH
KAMALAAKANTA GUNAAN SWATANTRATADADEEN I
AVIKALPAM ANUGRAHAM DUHAANAM
BHIVATEEMEVA DAYE BHAJANTI SANTAH II

"Oh Dayadevi ! the true devotees of the Lord differentiating between the qualities, independence etc, and yourself of the Lord, glorify only yourself who is pouring compassion alone."

SUMMARY

The Lord has His own independent nature of action, alongwith so many other aspects inherent in Him. All those good features of the Lord, will not act all at once unless they are required for performing any particular righteous thing and for the right cause.

The one quality, the Lord always reserves and keep under His control is निग्रह (Nigraham) i.e. punishing attitude which He very discreetly utilises / uses to the ‘Minimum’ and where it is absolutely required to be performed.

The learned devotees know all these qualities of God. They do not differentiate any of those qualities or His action but offer their worship and total devotion, prayers and other oblations to the Lord, seeking His grace and blessings only in return.
EXPLANATORY NOTES
अवहिष्कृत निग्राहान् विदन्तः।

ABAHISHKRUTA NIGRAHAAN VIDANTAH

Jnana, Bala, Veerya, Sakti, Aiswarya and Tejas are the
great inherent qualities of the Lord and each one of them acts
independently on its own as a great feature. If anyone of us
try to invoke or indulge in creating troubles, any of those in-
herent qualities of God sometimes may punish us also for our
innocent action. The Lord keeps such of those weapons to use
only very discreetly when it is absolutely essential to be utilised
for punishing wrong doers. If He does not punish those wrong
doers, the Lord will become guilty of ignoring to do His
proper actions. None of these inherent qualities would like to
create such a situation to the Lord and to be blamed for ignor-
ing these actions.

कमलाकांक्तगुणानुः स्वतन्त्रतादीन्।

KAMALAACKANTA GUNAAN SWATANTRATAADEXEEN

The Lord possesses / inherits all those good qualities to act
independently and no one could control them except the Lord
Himself.

It is a great feature of the Lord, who holds everything under
His control and action and utilises every weapon at appropriate
time as and when required.

अविकल्पम् अनुराहं द्वहानाम्

AVIKALPAMANUGRAHAM DUHAANAAAM

Dayadevi showers Her blessings at all times. There is no place
for any difference or fear and she always showers Her blessings
towards all devotees, like the Heavenly Kamadhenu (i.e. Heavenly cow – named Kamadhenu, is capable of giving all best of things on earth).

भवतीमेव दये भजन्ति सन्तः

BHAVATEEMEVA DAYE BHAJANTI SANTA : II

All the devoted people always approach you. They are intelligent and know all about your qualities. So without having any reservations in their minds and without fear they always approach you with devotion and seek your grace and blessings which would take care of everything when answering their prayers to the Lord.
VERSE 26

कमला निलयस्त्वया दयालु: करूणे निष्कर्णा निरुपणे त्वम्।
अत एव हि तावकाभिरितानां दुरितानां भवति त्वदेव भीति: ॥२६॥

KAMALAA NILAYASTVAYAA DAYAALUH
KARUNE NISHKARUNAA NIROOPANE TVAM I
ATA EVA HEI TAAVAKAASRITAANAAM
DURITAANAAM BHAVATI TVADEVA BHEETIH II

"Oh Goddess Mercy! the beloved of Kamala is compassionate by your presence. But in truth, on an analysis, you are merciless, for, your devotees' sins become frightened when your devotees resort you (as you eradicate their sins)."

SUMMARY

Oh Dayadevi! The Lord of Padmavathi Devi (i.e. Sri Devi) is very kind and compassionate by your great efforts and performance of keeping Him always cheerful. If one has to deeply analyse and understand your characteristics and actions, it appears apparently (plainly) that you are really kind hearted. That is why, all those sins which have taken possession of your devotees are very much scared of you, as and when these devotees come and pray before the Lord to ward off all their sins and make them pure and free from all troubles. By your grace and kindness the Lord is happy to grant the wishes of these devotees and He destroys all those sins and makes the people happy. Then the devotees express their gratitude to the Lord and return home to perform their duties with greater confidence.
**EXPLANATORY NOTES**

कमला निलयस्तव्या दयालूः

**KAMALAA NILAYASTVAYAA DAYAALUH**

Lord Venkateswara and Goddess Padmavathi Devi (Sree Devi) are inseparable and hence she always remains constantly abiding in His heart.

Since Sri Devi has acquired you, Oh Dayadevi! into Herself and in turn both of you have merged into the heart of the Lord, Sree Srinivasa is called “Daya Nidhi” as He inherits both of you together into His heart. Only the person who possesses/inherits the quality of great Daya, could be called “Daya Nidhi” and none else. Similarly you are appropriately named as “Daya Nidhi”.

कौशल्य निष्कौशल्य निरूपणे त्वम्

**KARUNE NISHKARUNAA NIROOPANE TVAM II**

Oh Dayadevi, it is stated that you are not possessing the Daya (Compassion). One need not prove or test a person, to find out whether a person is “Dayalu” i.e. possessing Daya (compassion) or not.

Just as it could be possible to examine and prove that the other person has compassion, even so, it could be easily examined and proved that one does not possess “compassion” towards all, especially the helpless and orphaned people. The praise or expression of gratitude could come from all people, only when they offered their ardent prayers to a great person.

How will it become a prayer, if no one will praise telling that the great person does show compassion or helpful gestures and blessings towards all and specially down trodden people. All these are explained in the following chapters.
ATA EVA HE TAAVAKAASRITAANAAM

Oh Dayadevi! no devotee is scared to approach You, because you are at the heart of Lord, Venkateswara and you coax Him at all times to remain cheerful and show great compassion towards each and everyone, when they offer their prayers and seek your grace and blessings. Whereas, the sins and all other evil forces that ghero the devotees, are scarred of you as they cannot escape from your grip and thus all of them would be weeded out completely from the devotees and thus make all of them free and happy.

DURITAANAAM BHAVATI TVADEVA BHEETIH ||

All these evils and sins are numerous and cannot be easily counted.

The Lord kills some people, who are evil forces themselves as they are menace to peaceful human society and the happy living of the society at large. Then these evil forces fly away by the approach of the Lord and are happy to see those persons (devotees) killed. But, Oh Dayadevi!, before these forces slip away and escape unpunished, you have weeded out all of them completely from the devotees. You do not show any mercy towards any of those evil forces. Therefore they are very much scared of you and cry and fly out as the devotees come to you, seeking your grace and blessings to clear their omissions, commissions and sins which embraced them and make them free from all evil and sinful forces.
VERSE 27
अतिलक्ष्वित शासनेष्वभीष्मन वृष्णिलाधिपति विरजुम्भितोष्मा ।
पुनरेव दये क्षमा निदाने: भवतीमाद्रियते भवत्वधीने: ॥ २७ ॥

"Oh Goddess Daya! the Lord of Vrushagiri who is
excessively angry towards those who transgress the rules
of the sastras often, becomes pacified by your
forebearance and again gets associated with you".

SUMMARY

Lord Venkateswara who lives in the Vrushasaila at the
Tirumala Hills, is furious to observe people who act against all
normal observation of Sastras and do not follow in anyway as
laid down therein. However, Oh Dayadevi! – His fury and anger
subsides by your very kind and patient approach in transferring
His anger and fury to cheerfulness and grace with great com-
passion, towards all people who come and pray before Him and
seek His favour and blessings and beg of Him to forgive their
wrongful acts and sins and to give them good mind.

EXPLANATORY NOTES

1. अतिलक्ष्वित शासनेष्वभीष्मन भीष्माः
ATILANGHITA SAASANESHVA BHEEKSHNAM

Anybody who disobeys and goes against the laid down pro-
cedure in the Sastras and knowingly acts discarding all those taught
to them are declared sinners / bad elements in the world.

In case such wrongful acts and sins are committed once only
or having done those things unknowingly and out of ignorance
if the devotees after realisation of their faults feel extremely sorry
and worry to carry the burden of sins and struggle to ward off any such bad karmas accumulated by performing Prayaschithas (either by performing certain expiations / rituals or approaching the Acharya to do whatever necessary to make them pure from these miserable sins etc) and in future undertake to be rectified themselves in their actions in the proper way as may be directed by elders / Acharyas and then pray and beg before God to excuse him for all wrongful acts and make them pure and give strength of mind to be a chaste person. All these procedures are a way out to bring back the persons into proper righteous path for their enlightenment.

If the people who commit sins and wrongful acts continue in their own way, they grow into sickness and their karma increases manifold to completely submerge them deep into the sea and they will never see the light of the days compare the declaration of Bhagavan.

आञ्जाच्छेदी मम त्रोही
AAGNACHEDEE MAMA DROHEE : It means one who discards / disobeys all the prescribed duties said in the Sastras are liable to be punished.

श्रृति: स्मृति: ममैवाजा
SRUTI: SMRUTI: MAMAIVAAJNA
“All that are stated in the Smruthis and Sruthis are all my orders”

Lord Krishna says
शास्त्र विधायोंतं कर्म कर्तुं हाहार्षि
SAAASTRA VIDHAAANOKTAM KARMA KARTUM IHAARHASI –

All of us are performing in our everyday life many mistakes knowingly and unknowingly also. All those are greater sins and through these sins, accumulating bad karmas we continuously do much wrong things, unobstructed and thus incur more severe sins.
2. वृष्णीलाभिषिति: विज्ञामितोप्या

Vrusha-Sailaadhapatir Vajarumbhitoshmaa

The meaning of Vrushasaila is the Tirumala Hills where the Lord stays in the Temple as the Embodiment of ‘Dharma’ in the long range of Hills. Lord Srinivasa resides on the top of the hill and rules the world by Dharma Paripalana – (by following rules as laid down in the Dharma Sastra)

ऋत्र:, सामानि, वजरुषि, विश्णोः: श्री: अनपायिनि।

RUC.:, SAAMANI, YAJOOMSHI, VISHNOHO: SREEH ANAPAAYINI |

The King who is the chief and controls everything and rules the world should strictly follow the set of Dhamas and the rules assigned in them by the Lord. This applies even to all chieftains, the kings and anyone who holds some authoritative positions at various levels in the universe. No one is exception to the rule of Dharma and Sastras.

If the king, who rules the kingdom transgresses from these rules of Dharma, certainly his empire will fall down like a pack of cards, and he will be no more a king even as he is looking at it. So the Lord gets angry and furious by looking at these sinners. Just like criminals are put in jail for their crimes committed, similarly the Lord punishes anyone, who disobeys and acts indiscreetly, committing untold wrong acts and accumulate more sins.

Compare: The words of Lord Sri Rama-in the Ramayana.

न च सड़कृतित: पन्त्या: – NACA SANKUCITA: PANTHAAH

3. पुनरेव दये श्रम निवाने:

Punareva Daye Kshamaa- Nidaanaaih

The Lord excuses those people who come to Him and seek His pardon for all past sins (committed knowingly or unknowingly) and request Him to make them pure on the assurance they will be careful not to commit such sins again.
The Lord excuses all these people out of compassion as requested by them. They refer it to be the work of Dayadevi. But, nevertheless the people commit similar or fresh crimes and sins again and come to the Lord requesting Him to pardon and excuse them for errors and wrong doings. They beg for His mercy and cry aloud having lost their senses.

The Lord, by His compassion once again excuses them with some punishments for the wrong doings and admonish them not to do such things once again.

It is all due to Dayadevi’s kind persuasion of the Lord to accede to the repeated requests of these people to the Lord. This sort of things do happen very often repeatedly, with due warnings and punishments, without any exception.

यत्र पुनः शरण प्रजेत् – YAT PUNAH SARANAM VRAJET
प्रेष्यस्य अभितव्यं – PRESHYASYA KSHAMITAVYAM

Thus the Lord’s anger subsides by the repeated presence of Dayadevi

4. भवती आद्रियते भवत्यधीने:
BHAVATEEM AADRIYATE BHAVATYA DHEENAI:

Oh Dayadevi!, Lord Srinivasa heeds to your repeated requests and remains compassionate to excuse the repetitive sinners, who frequently visit the Lord and seek and beg of His pardon against continuous and repetitive sins and wrong doings.

The Lord also is so kind enough to extend His kindness and grace towards all these people, mainly due to the action of Dayadevi, with due warnings, and punishments.

Dayadevi calms down the anger of the Lord again and again and He Remains compassionate in giving His blessings to these devoted people, who come and pray before Him, wherever they may be. This is an extraordinary act of Dayadevi to create such a situation to the Lord, all for the sake of the devotees.
VERSE 28

करुणे दुरितेषु मामकेषु प्रतिकारान्तर दुर्जयिष्ठु खिन्न; ।
कवचायतिया त्वयैव शार्की विजयस्थानमुपाश्रितो वृशाद्रिम् ॥२८॥

KARUNE DURITESHU MAAMAKESHU
PRATIKAARAANTARA DURJAYESHU KHINNAH |
KAVACAAYITAYAA TVAYAIVA SAARNGEE
VIJAYASTHAANAMUPAASRITO VRUSHAADREM ||

"O Goddess Karuna! the bow wielding Lord realising that my sins could not be vanquished by other means has stationed Himself in the Vrushagiri along with you as His armour (so that my sins would not enter His mind)".

SUMMARY

Oh Dayadevi! The most unpardonable sins, wrong-doings, I had committed cannot be warded off by performing mere 'prayaschithas' (religious expiations). Realising these facts, Lord Venkateswara feels very sad and sympathetic towards all these people / devotees affected, who are innumerable and ever increasing. Therefore in order that their sins and bad karmas do not approach Him. He is wearing “a protective cover” Oh Dayadevi! since you are merged into His body as a shield to protect Him, the Lord is holding the bow and arrow being named “Sarnga Dhanvi” and remaining over the Tirumala Hills in the Temple.

1. करुणे दुरितेषु मामकेषु

KARUNE DURITESHU MAAMAKESHU

Unpardonable sins and wrong doings are holding me, as they multiply very fast. Even if I discard them, they do not leave me, but stick to me very hard.

मामका: (MAAMAKAA:)

Maamaka has become the "alias" for Duryodhana and his 99 brothers who are called Kowravaas in the famous
Mahabharatha. They have committed umpteen bad and unpardonable sins (Durita). All those unpardonable sins and wrong-doings, had at once taken the form of numerous arrows with poisonous heads and fight and attack them.

2. प्रतिकारान्तर दुर्जयेषु – (PRATIKARANTARA DURJAYESHU)

There are no ways to ward off such severe and unpardonable sins and karmas. But the Lord is making all efforts to induce these persons to perform certain types of “Prayashchitas” (expiations) to completely ward off these severe sins around them which made them blind to any good thoughts and actions. They do not listen or pay heed to anybody’s advice (advice from good learned people and their well-wishers).

All these stubborn attitudes of the people, do not make them realise themselves in the right direction. Therefore the Lord feels extremely sorry and sympathetic towards all these people, waiting for an opportunity to correct them to follow the righteous path.

3. कवचायितया त्वपी शार्नी KAVACAAYITAYAA TVAYAIWA SAARNGEES

When all these bad elements try to penetrate near the Lord’s precincts, just like प्रकृतित्त्वां नियोश्यति “Prakrutilttvak Niyokshyati” when these bad elements disclose their identity, the Lord has to use His bow and arrow, (He is called “Saarngee”) to destroy all these bad karmas blindly which try to attack anyone in the precincts of the Temple of the Lord, just to stop their approach near the precincts, the Lord wears Dayadevi as His protective cover to deal with them.

Oh Dayadevi! You are a protective shield

शरव्षेः वष्टः – SARAVARSHAM VAVARSHA HA

He has taken His bow and arrow to kill all bad elements coming near the precincts of the temple.
We hail the Lord saying “PALLANDU PALLANDU” i.e. Oh Lord – please remain there for thousands of years and offer protection and blessings to all of us. Hymns in praise of the Lord for all His actions – to safeguard all other people from being attacked by these bad elements.

The Lord remains in the temple to protect and bless everyone.

4. विजयस्थानसुप्राप्तिः वृषाद्रिम् ॥
VIJAYASTHAANAMUPAAASRITO VRUSHAADRIM ॥

There are certain places called dangerous spots (places) and there are places, where there are big congregations / crowd of people. There are certain other places which will bring victory and peace everywhere. That is Tirumala Hill.

Therefore the precincts of this temple is called (Vijayasthaanam) – The Lord’s precincts are always referred as Vijayasthaanam, it means: “Always victorious" and completely pure and free from bad elements, which can never enter or survive in the precincts of the Lord. That is why everyone and all the crowd of devotees love to come and remain in the premises and praise the Lord for His great karunya to help all of them.

If one wants victory, it is easy to obtain from the top of the Tirumala Hill and destroy all enemies and bad sins and karmas.

The Lord had come to the Tirumala Hill and remains there only to receive all those devotees, who surrendered before Him and request Him for moksha and bless them to remain His ardent devotees and serve Him in the Sree Vaikunta (Heavens).

The Lord has come all the way to a place on earth, where everyone could easily reach and seek His grace and blessings. The Lord is waiting to receive every devotee to visit Him anytime. Therefore we are pleased to visit the Tirumala Hills and offer our prayers before Him.
VERSE 29

मथि तिष्ठति दुःखृतां प्रधाने मितदोषानितरान् विचिन्वती त्वम्।
अपराध गणेर पूर्णकुक्षि: कमलाकान्त दये करं भवित्री॥ २९ ॥

MAYI TISHTATI DUSHKRUTAAM PRADHAANE
MITADOSHAANITARRAAN VICHINVATEE TVAM !
APARADHA GANAIRA POORNAKUKSHI :
KAMALAAKAANTA DAYE KATHAM BHAVITREE !

"O Goddess Mercy of the beloved of Kamala when I, being Kantha the foremost among the sinners am here, if you are on the look out for those who had committed minimum sins, then, how can you, without satisfying your appetite, survive? ".

SUMMARY

Oh Goddess Dayadevi! I stand before you as a prime culprit / sinner and leader among so many sinners in my clan. Whereas, you are searching for all those people who have committed minor sins, out of their ignorance/ innocence. If you catch such people and make them pure by warding off those minor sins that cling to them, it is hardly enough for quenching your thirst or hunger to your satisfaction. I am the fit person who has committed greater sins and wrong doings which would be a good feast for you.

EXPLANATORY NOTES

मथि तिष्ठति दुःखृतां प्रधाने
MAYI TISHTATI DUSHKRUTAAM PRADHAANE

Oh Lord! only one who eats healthy food, could survive without trouble in the world.

Your healthy food could be only the unbearable sins committed by people like me. By looking at other minor or
innocent sinners if you want to get satisfaction by eating them or if you like to fill your stomach with sufficient food then it would be futile.

Whereas, the most unpardonable heavy sins committed by me knowingly or unknowingly, as I now come before you and seek to your pardon to ward off all those sins and bless me happily, those serious sins of me would satisfy you in all respects. My sins, even after performing “Prayaschittas” (i.e. religious expiations) cannot be erased out of me so easily.

Stotra Ratna, 48 of Yamunacharya:

अपराध सहस्र भाजन - APARAADHA SAHASRA BHAAJANAM

Even if I make ‘Prayaschitas’ thousand times (religious expiations) these sins could not be warded off from me, so easily.

2. मित्दोषनितरान् विचिन्वती लम्

MITADOSHAANITARAAN VICINVATEE TVAM

Whatever sins others commit are all minor faults. Those people who are शास्त्रवर्या: who are familiar with Sastras and obey the rules, and if such people discard those duties laid down in the Sastras and act as they like against those rules and practices are the greatest sinners and wrong-doers of major types. The wrong doings of other people may not be counted as serious types of karmas / sins and they are not the breakers of Sastras and their practices.

What is the use of looking / or getting angry with the travelers, who need not be compelled to perform Sandhya, which is a compulsory daily routine, to be performed properly at the appropriate times. Your concern about them appears to be little funny.

If one does not get sufficient food, one has to make efforts to obtain the same.
When a fat person like me with a big load of worst sins, stand before you seeking Your pardon to wipe them out and my sins will satisfy Your hunger for giving me punishment, or offer me pardon and bless me warding off my heavy sins why do you waste the time?

What is the use of running after a crow, a small bird – when you can get a heavier stuff like a wild animal to satisfy Your hunger with heavy sins – animal i.e. myself.

3. अपराधगणीर्पूर्ण कुश्ति:
APARAADHA GANAIRAPOORNAKUKSHI :

Oh Dayadevi! are You not fully satisfied with all my load of severe sins. Perhaps, it is because You are accustomed to swallow bigger and heavy load of sins than what I could carry and because you are ever inseparable from the Great Lord, who destroyed and swallowed such a large universe very recently. (Destroyed the whole world by causing ‘Pralaya’ and now created a new world and all living beings, plants, etc. over them as before) (the “Dwapara yuga” had gone by “Pralaya” and in its place the new world “Kaliyuga” as present was started). Oh Lord! during your last avathara as Sri Krishna, as a child You drank the milk of the Care-Taker mother, leaving Your own mother elsewhere. You took mud as your tasty food and were playing with all those milk maids around You as great companions. You were famous and capable of eating all those grown in the mountains, seas and all in the worlds in your last avathara as Lord Krishna.

Oh Dayadevi! You have married such a Person. How could you survive like the cows eating the straw and dried leaves and grass? You have to take sufficient food and that too healthy food. Only my heavy sins and indestructible wrong doings would give you sufficient feed to satisfy You and the Lord.

So please bear with me and I beg your pardon to cast away
from me these unbearable sins and karmas I carry on my back. Please make me free from the sins, which will fully satisfy your desire of killing and wiping off such burdensome sins.

4. कमलाकान्तद्वये कथं भवित्रि

KAMALAAKAANTA DAYE KATHAM BHAVITREE ॥

You have married Padma Devi’s husband, how could you remain hungry? The idea of describing Dayadevi and her dealings with all types of worshippers and innocent devotees, are explained.

The people like me, who knowingly committed heavy sins and unpardonable mistakes, come before You and surrender before You, whom You take care by completely destroying their heavy burden of sins and unpardonable mistakes, because they realized You are the only Source where they can come with confidence and pray, surrender before You and earnestly beg of You to help them by completely taking away all these heavy burden of sins and mistakes committed and thus made all of them feel free from all problems and thus obtain the Lord’s grace and blessings to them.

ममैव दुष्कृतं किष्मितू महदस्ति?

MAMAIVA DUSHKRUTAM KINCHIT MAHADASTI?

I am the carrier of heavy sins and you are the Protector who could destroy all those heavy sins and save me.
VERSE – 30

अहम् अस्म्य अपराध चक्रवर्ती करुणे त्वं च गुणेषु सार्वभोमि।
विदुषी स्थितिम् इद्दर्शी स्वयं मां वृषाशेलेखर पादसात् कुरू त्मम्। ॥३०॥

AHAM ASMIA APARAADHA CAKRVARTEE
KARUNE TVAM CA GUNESHU SAARVA BHOWMEE I
VIDUSHEE STHITIM EEDRUSEEM SVAYAM MAM
VRUSHASAILESVARA PAADASAAT KURU TVAM II

"Goddess compassion! I am, a sovereign among sinners. You are an Empress of benign virtues. Knowing this state (between us) please make me approach to the lotus feet of the Lord of Vrushasaila of your own accord."

SUMMARY:

I am the chieftain of all the great sinners and those engaged in always doing sinful deeds, whereas you are the chieftain and embodiment of Daya (Karunya) Inherited by You. I maybe even called the Rogue king or chieftain.

On the contrary, You are the Chief Consort of the Lord Sree Venkateswara, the Supreme Lord. You are well aware of all these facts. Therefore, You may please bestow the Kindness of the Lord towards me and place me at His Lotus Feet by your kind Grace and good action.

EXPLANATORY NOTES

अहमस्मि अपराध चक्रवर्ती

AHAMASMI APARAADHA CAKRVARTEE:

I possess the combination of ego, anger and pride leading a very worldly life. This is the first step of Aparadha (great sin which cannot be excused). I stand in the front line of all these sinners. Therefore I am called head of all sinners / wrongdoers.
I am therefore considered as chief of all these people, since none in our group are pure enough to draw the Affection of the Lord. Therefore, I become the chief of survivors. Since You are the chief consort of the Lord Sree Venkateswara and myself being the chieftain among the greatest sinners, I could have the same status like You but in the Opposite direction.

करुणे त्वं च गुणेषु सार्वभौमी

KARUNE TVAM CA GUNESHU SAARVA BOW MEE

You are the Embodiment of Daya and Karunya. Therefore you remain as the Chief Consort of the Lord.

As you are known as Goddess ‘SARVABOWMEE’ (Possessing all types of Aiswaryas) and therefore Your Lord is called “SARVABOHMAN”

विदुषी स्थिति

VIDUSHEE STHITIM

You are well aware of my position and also know my inherent bad qualities and attitudes. Such an evil person like me should not run a country. It is dangerous.

वृष्णीलेखस्र व पादसात् कुरुलचम्

VRUSHAILESVARA PADASATKURU TVAM

The Supreme Lord has come down to earth and remains over the Tirumala Hills as Lord Sree Venkateswara – to bless everyone on Earth. He is the Supreme Lord, who is the Ultimate Authority to grant “Moksha” to all and His Chief Consort Shree Dayadevi remains merged into His Heart, stands in front to receive every devotee. I beg the Dayadevi to take the initiative and help everyone to achieve their desired wishes and with the blessings and grace of the Lord. I offer my salutations to Dayadevi and the Lord and beg them to grant me ‘Moksha’ in the Heavens at the end of this life.
The Moksha could be obtained at the Lord's Lotus Feet only through the grace and help of Dayadevi. Dayadevi is capable of convincing the all powerful Lord to grant pardon to the devotees who come and beg of Him to grant Moksha.

His grace and blessings—to ward off all sins and bad karmas and accede to their request and leading to Grant Moksha at His Lotus Feet in the Heavens at the end of their lives—could be achieved only through Dayadevi’s mediation and thus make all devotees pure and chaste persons.

In this verse Dayadevi is described as the Heart of Lord Sree Venkateswara and the Lord is basically a great farmer, who nourishes all the devotees, who surrender before Him to ward off their sins and make them pure and accept them to His Lotus Feet in the Heavens at the end of their lives.

The Lord is the embodiment of great all karunya and Daya, which destroy all those heavy and wild sins surrounding all devotees and thus relieve them free to remain happy and finally reach the lotus Feet of the Lord in the Heavens at the end of their lives.

In this process Dayadevi does not show any mercy to those wild karmas and sins which are removed from the devotees to make them all free and happy to lead a peaceful, chaste life during rest of their lives and enable them to reach the heavenly Abode - (Moksha finally ).

देवप्रपदनम् DEVA PRAPADANAM is established here.
VERSE 31

अशिथिल करणेदस्मिन् अक्षात श्वास वृत्तो
वपुषि गमनयोग्ये वासमासादयेयम्
वृशिरीकटकेषु व्यञ्जयत्सु प्रतीतः:
मधु मथन दये त्वां वारि धारा विशेषे: || 31 ||

ASITHILA KARANESMIN AKSHATA SWASA VRUTTOU
VAPUSHI GAMANAYOGYE VAASAMAASAADAYEYAM
VRUSHAGIRI KATAKESHU VYANJAYATSU PRATEETAIH
MADHU MATHANA DAYE TVAAM VAARI DHAAARAA VIRESHAIH II

"O the Mercy of the foe of the demon Madhu! let me aspire to dwell in the place of Vrushagiri that is beautified by well-known cool waterfalls, rivulets when my physical body is non-deteriorating, the sense-organs functioning proper by breathing properly, and fit to move".

SUMMARY

Oh Dayadevi! You are visible in all the famous waterfalls, great rivulets etc. which are found surroundings all over Tirumala Hills.

It is a great solace and great desire to live in this Tirumala Hills, before this body and the limbs become unfit from normal functioning. I very much wish to live when I am fit enough to move from one place of waterfalls to another without any difficulties. I pray for your kindness and grace to grant me this favour.

EXPLANATORY NOTES

In the previous verse, the devotees prayed to Dayadevi to obtain the grace and blessings of the Lord and to grant moksha, at the Lord’s lotus feet in the heavens, at the end of their lives, by warding off all sins and past karmas, which are the main concern of troubles and obstacles to achieve the grace and blessings of the Lord.

Now in this verse, the Lord has been kind enough to accede
to the ardent prayers and requests for granting moksha by warding off all sins and karmas which engulfed the devotees.

In this verse, I request Dayadevi to bless me, permitting me to live at the Tirumala hills, near those famous waterfalls, the rest of my life so that I could everyday visit the temple and offer my prayers and services to the Lord.

अशिथिल-करणेस्मिन् - ASITHILA KARANESMIN

The devotee prays to Lord - expressing his desire to reach the Lord’s lotus feet at the end of his life. Before the youthfulness in him goes away and when there is sufficient strength in the limbs to move around at all those beautiful waterfalls over the Hills, the devotees desire to live very close to those places and come to temple everyday and offer their services to God. He feels that if his eye-sight gets dimmer and dull, he may not be able to enjoy the beautiful, bright face of the Lord and His various bewitching limbs. So, he prays that such things should not happen and requests the Lord to bless him and accord him to a place closer to the Temple to perform the duties everyday till the rest of his life.

वृश्चिगिरि कटकेषु - VRUSHAGIRI KATAKESHU

Tirumala Hills are studded with beautiful waterfalls all over the Hills. All those waterfalls are auspicious and very precious and sacred, reflecting Dayadevi’s karunya towards all devotees. There are also small tanks and ponds, some small rivulets apart from beautiful springs and waterfalls all over the Hills. All these are very enchanting to look at and give us ineffable pleasure. When we take a dip at these spots, we could get fresh energy and it gives great thoughts after taking bath in those places. They all reflect the spirits and grace of Dayadevi, who it appears has taken another form through all these types of waterfalls, to bless and purify everyone. Out of all these, it is very difficult to reach the famous “Kumaradaaarai” waterfalls over hills, unless one has sufficient strength to go over the hill-top.
VERSE 32

अविदित निज योगक्षेमम् आत्मानभिज्ञ
गुणलव रहितं मां गोपुरकामा दये त्वम्।
परवति चतुरैस्ते विभ्रम: श्रीनिवासे
बहुमतिमनपायां विन्दसि श्रीधरण्योः॥ ३२ ॥

AVIDITA NIJA-YOGAKSHEMAM-ATMAANABHIGNAM
GUNALAVA RAHITAM MAAM GOPTUKAAMAA DAYE TVAM I
PARAVATI CATURAISTE VIBHRAMAIH SREENIVASE
BAHUMATIMANAPAAYAAAM VINDASI SREEDHARANYOH II

Dayadevi! you desired to protect me who has not
realised my own good or bad, or the true nature of my
own self, and who is devoid of any good quality. As the
Lord is under your influence because of your sports, you
Goddess attain the appreciation of Sree and Bhumi".

SUMMARY

A person like me, who do not know what is good or bad,
to me for my well being and one who do not have any sense
or knowledge about the soul, its ways and means to achieve for
its upliftment in order to reach the Lord’s lotus feet in the end
ultimately seeks the kind sympathy from you.

A person with all bad elements and drawbacks stands be-
fore you offering prayers to the Lord. Oh Dayadevi, you are
so kind enough to console me and take pity on me of my ig-
norance and wish to help me for obtaining the grace towards
me and to bless me.

By your kind sympathy, I could obtain the grace of the Lord
and blessings by your unstinted support. You are respected and
loved by the other Queens Sridevi and Sri Bhoo Devi for all your Good performance.

**EXPLANATORY NOTES**

Oh Dayadevi! I do not know what is good or bad to me for my well being.

शिष्यस्तेःं साधि मां त्वां प्रपञ्च

**SISHYASTEHAM SADHI MAAM TVAAM PRAPANNAM**

I do not have any knowledge about the soul and its salvation.

A person with such drawbacks, stands before you offering prayers to the Lord.

Oh Dayadevi! You are so kind enough to console me and take pity on my ignorance and wish to help me for obtaining the Grace and Blessings of the Lord. So you are taking all out efforts to bring round the Lord’s attention towards me to bless me.

By your kind sympathy, I could obtain the grace of the Lord. The Lord was totally moved by Your great efforts and perseverance. No doubt, you have also obtained the respects of the other two Devis, Sree Devi and Bhoo Devi, when they saw how the Lord Himself was dragged by your able persuasion and to yield to your appealing requests.

It is usually not that easy for the ladies to mutually respect, appreciate and regard one another, when all the three Devis are closely connected to the Lord. So Dayadevi is called—अनपायायम् (ANAPAAYAAM).
VERSE 33

फल वितरण दक्ष पक्षपातानभिज्ञः
प्रगुणमनुविधेयं प्राप्य पद्मा सहायम् ।
महत्ति गुण समाजे मानपूर्व दये त्वं
प्रतिवदसि यथाहं पाप्नां मामकानाम् ॥ ३३ ॥

PHALA VITARANA DAKSHAM PAKSHAPAATAANABHIJNAM
PRAGUNAMANUVIDHEYAM PRAAPYA PADMAA SAHAAYAM ।
MAHATI GUNA SAMAAJE MAANAPPOORVAM DAYE TVAM
PRATIVADASI YATHAARHAM PAAPMANAAM MAAMAKAANAAM ॥

"Oh Goddess of compassion! you are amidst the
great qualities of the beloved of Padma who is capti-
vated towards those who utter the great ashtakshara,
the impartial, adept in dispensing the (desired) fruits,
and who is easily accessible; you are arguing and
pleading to the Lord on behalf of sinner like me who
have no other hope at all.

SUMMARY

Dayadevi is described here as the leading pleader in the large
court of justice, taking the briefs on behalf of all ordinary down-
trodden people, where the Lord and His Consorts (Sree Devi and
Bhoo Devi) are presiding to hear the cases.

The Lord and His Consorts are always receptive and eas-
ily approachable. They keep an open mind on all pleadings
and listen to the various reasonings that are placed by Daya
Devi on our behalf in the open court to convince the Lord
ineffably with various facts.

EXPLANATORY NOTES

This verse is set with a large Court of Justice, assembled by
able lawyers and prosecutors to hear the cases of all those people
who have committed unpardonable sins and karmas, and all those
affected people remain in the world suffering and struggling because of their own unpardonable sins.

The Lord as the chief justice is fully equipped to deliver the right type of judgment after weighing all the details of arguments presented before Him about each and every individual. He is very broad-minded, neither prejudiced nor, hasty to award any punishment for wrong-doers who are innocent and poor. He is sympathetic towards them.

The other two consorts are also listening to all arguments of Dayadevi on behalf of all these people.

They have studied the cases of all these people presented before them by the prosecuting sins and advocates of Karma. However, when a lady lawyer viz., Dayadevi stood with modesty and respects before the Court of Justice and presented the defence cases, on behalf of all these innocent, poor people with elaborate details of explanations in reply to all questions raised by the prosecuting “Karmadhipathi” and his assistants, everyone assembled in the Court stuck dumb. They could not counter the arguments and replies of Dayadevi. The Chief Justice along with His consorts (Sree Devi and Bhoo Devi, who are also sitting and hearing the cases) could understand the Justice and reasonings shown in Dayadevi’s replies and arguments so, they accepted the reasonings of Dayadevi and released all the culprits from their accumulated sins and karmas thus made them all free and finally awarded them their much sought after “moksha” to all of them in the heavenly Abode.

This is the everyday function of Dayadevi who waits, at the door-steps of the Lord and looks for devotees with such hard cases who have no resources or help. A unique court of justice in the other world.

This verse carries many inner thoughts, high spiritual power and lessons that are established on the value and significance of ardent prayers to the Lord daily.
VERSE – 34

अनुभवितुमघौं नालमागमि कालः
प्रशमितुम्प्रशेषं निष्क्रियाभिर्न शक्यम्
स्वयमिति हि दये तं स्वीकृत श्रीनिवासा
शिखिलित भव भीति: श्रेयसे जायसे नः: ॥ ३४ ॥

ANUBHAVITUM AGHOWGHAM NAALA MAAGAMI KAALAAH:
PRASAMAYITUM ASESHAM NISHKRIVYABBHIR NA SAKYAM I
SWAYAMITI HI DAYE TVAM SWEEKRUTA SRINIVASAA
SITHILITA BHAVA BHEETIH SREYASE JAAYASE NAH: ॥

"Oh Dayadevi! to experience the results of sinful activities fully the whole of future time is not sufficient; the sins cannot be eradicated even by expiations (Prayas-chittas). Considering this fact, You have manifested yourself for my sake. You have associated yourself with Lord Srinivasa."

SUMMARY

Whatever karmas and sins of varied types (good or bad) should be undergone with their respective effects in the current birth and whatever left over are carried over to the subsequent Births. The soul carries all these on itself and enter into the body of its next birth. By this unending process, and cycles of life, the karmas get accumulated in multiples during each birth. The results of struggles in life suffered by the souls in this world, find no end from this process, in the normal course.

The proverb says “As you sow the seed, so shall you reap” This rule applies to everyone in life.

Oh Dayadevi! realising this fact of Life, you have taken the great initiatives on our behalf and made every effort to inspire Lord Srinivasa, and have fully taken possession of His sympathies and attention towards all the suffering human beings, who are praying and seeking for their final salvation from all these struggles.
EXPLANATORY NOTES

The punishment is given for every crime and sin committed without exception as per the law of Nature. If the crime is a major offence, then the punishment would be whole life imprisonment. By this process, if one has to undergo punishments, for the sins and crimes committed, the life imprisonment is not enough. One has to take several repeated births and undergo the punishments without exception and there is no end.

We commit numerous sins every moment and the accumulated sins could run into millions. Then how to come out of this problem and get released from this struggle?

One way is to make "Prayashchittas" (Religious expiations) and it is not possible to get rid of all these sins in toto. As we perform the expiations (Prayashchitas) the sins continuously committed further get multiplied in abundance. The future appears to be very bleak and dark. Dayadevi places such arguments before the Lord and seeks His proper answer and solution to these unending problems and miseries being experienced by entire humanity.

Apart from placing such arguments before the Lord, Dayadevi, wins the affection and confidence of the Lord towards Her and thus The Lord is receptive to Her suggestions and solutions.

The Lord endears himself towards her, and keeps an open mind to Her suggestions. That is how, our fear and anxieties are beaten down. Immediately Dayadevi obtains the Lord's undertaking to pardoning all these people and ward off all their accumulated crimes and sins completely; them she releases all of them from all troubles, when they come and offer their "Sarananagati" to the Lord and beg of Him to give moksha.

We are so grateful to Dayadevi and the Lord for their onerous actions and blessings to all of us, because they have and released us from the struggles once and for all.

Oh Dayadevi ! we remain ever grateful for the great sympathies shown to the entire humanity.
VERSE – 35

अवतरण विशेषार्थ लीलापदेशे:
अवमतिमनुकम्पे मन्द चित्तेषु विन्दन्।
वृषभ शिखरि नाथः स्त्वस्वरीदेशे नूनं
भजति शरण भाजां भाविनो जनमभेदान् ॥ ३५ ॥

AVATARANA VISESHAIRATMA LEELAAPADESAIH
AVAMATIMANUKAMPE MANDA CITTESHU VINDAN I
VRUSHABHA SIKHARI NAATHA TVANNIDESENA NOONAM
BHAJATI SARANA BHAAJAAM BHAAVINO JANMA BHEDAAN II

"Oh Goddess Mercy! the Lord of Vrushagiri at your instance only, makes advents in variegated forms with various names. In this process He receives only censure (or insult) from the wicked. Ignoring that, the Lord descends in this world indeed, for the sake of those who would surrender unto Him".

SUMMARY

Lord Venketaswara has taken several “Avatars” on this earth like a play –toy. Those people who have no sense of deep and proper understanding of ‘Avatars’ of the Lord, do not give any proper value or reverence to these Actions of God.

However, the Lord decides properly to come down (make Avatara) at the behest of Dayadevi, to protect those devotees and in response to their ardent prayers, to give credence to their request and ‘Saranagati’.

EXPLANATORY NOTES

Ordinary people do not consider any great significance, value or respect whenever God takes His ‘Avatara’ to protect some people/or to avert some disastrous calamities, whenever God performs some action on Earth like a play - toy, nobody
could question the type of action taken by God. Those people do not know whatever God does; they are all for the good of all and their well-being. If people do not value or respect these actions and performances, God does not bother about it.

The Lord says अवजानांती Avajaanaanthi i.e. They are ignorant.

But however, He takes Various ‘Avatars’ in the world every now and then.

Why is it so? The apt response for this query is that it is only true, God is taking many ‘Avatars’ too often. All these are at the instance of Dayadevi. That is the secret of the various Avatars of God.

We take many births and re-births. But all these are due to our Karmas. But the Avatars of God are purely in response to Dayadevi, at Her persistent requests to God to descend on earth in various Avatars from time to time, to perform certain important function at a particular place.

He descends to protect the Sadhus (devotees) and punish those who are giving troubles, create problems and remain as obstacles to the performance of various yagas/yagnas which are all for the welfare of all people.

They all offer their, “Saranagati” (Total surrender) to God and beg of Him to protect them from distress and disasters. In short, the Karmas drag the people to take births and re-births to reap those Karmas accumulated by them. Whereas the Lord comes to earth purely at the behest of Dayadevi to protect the devotees and sadhus who perform rituals for the welfare of all people. This is the secret and essence of Lord’s Avatars in the world.
VERSE – 36

परहितमनुकम्पे भावयन्तां भवत्यां
स्थिरमनुपधि हार्द श्रीनिवासो दधान: ।
ललिता रुचिषु लक्ष्मी भूमिनीठासु नूनं
प्रथयति बहुमानं त्वत्प्रतिच्छण्ड बुद्ध्या ॥ ३६ ॥

PARAHITAMUKAMPE BHAAVAYANTAAM BHAVATYAAM
STHIRAMANUPADHI HAARDAAM SREENIVAAISO DADHAANAH ।
LALITA RUCHISHU LAKSHMI BHOOmi NEELAASU NOONAM
PRATHAYATI BAHUMAAANAM TVATPRATICCHANDA BUDDHYAA ॥

"Oh Karuna devi! you always contemplate the welfare of others and have Lord Srinivasa as affectionate towards you without any reason. Imagining the lustrous consorts Lakshmi Devi, Bhumi Devi and Nila Devi as a reflection of yours only, the Lord is favourably disposed towards them. This is certain."

SUMMARY

Oh Dayadevi, you are always thinking about the welfare of every one in the world. That is why the Lord Srinivasa has developed immeasurable and heartfelt high regard and affection towards you. However, He is equally affectionate and likes to be in the company of His other two beloved consorts, Sree Devi i.e. Sree Mahalakshmi Devi (Goddess of wealth) and Bhoo Devi (Goddess who bears the burden of this world), who always remain with Him.

That is all because, they are the reflections of His features and in the other two forms of appearances. There is no difference among all the three of these consorts who always remain with the Lord.

EXPLANATORY NOTES

Dayadevi is called as “Anukampa Devi”. It means, the God-
dess who remains always alert for the sake of protecting every ordinary devoted people and listen to their prayers and calls to respond immediately. She never considers anything beneficial for Herself at anytime.

That is why Lord Srinivasa, has special affection and regards for Her and her actions.

He always keeps it in His heart and does not exhibit outside. It is not that he is attempting to keep her happy. But He possesses her always in His heart without showing it to outside world.

He remains happy having three Consorts, Sree Devi, Bhoo Devi and Neela Devi (Dayadevi) who always accompany Him. He intensively showers His affection, love and regards to all these three Consorts equally, and with great elation. They are very beautiful and also possess great prowess (bravery) in tackling difficult tasks, very kind and generous towards devotees and great understanding of Lord’s mind and take action suitably along with Him in everyway. Whereas Dayadevi, has no separate features for Herself, She is reflected in the other two devis and all merged into the heart of Lord.

Dayadevi is no one else but only the heart of Lord Srinivasa, reflecting his kindness and Compassion of the heart of the Lord towards all.

That is why the two consorts have great love and regard for Dayadevi, because She is the heart of the Lord, showing the love, affection and everything on them and also She is their own reflection, since all of them have merged into the heart of the Lord Srinivasa.

These Consorts perform their actions openly and by invisible forms. The Dayadevi not only makes the Lord take many Avataaras, but along with Him, she also takes her own descent. No one is left out by Dayadevi in the process of Avataaras.
VERSE - 37

Vrūṣagiri savidhēṣu vyājato vaśa bhaṭaṃ
durita kaluṣitaanaṃ doṣamaṇa daye tvaṃ.
karaṇa vilayakaale kaṇḍiseeka smruteenaṃ
smarayasi bahuleelam maadhavam saavadhaanaa.

"Dayadevi! you take pity of those people who dwell in the proximity of Vrushagiri and who have spoiled themselves by committing sins. But, you make the Lord Srinivasa remember them kindly when they are in their final stages of life as the function of all organs ceases to function".

SUMMARY

People having committed various sins – small and severe types – and for some reason or other, do not know anything about salvation of their lives from all these problems. Dayadevi seeing the plights and sufferings of these people feels extremely distressed and very much wishes to liberate them from these conditions, before they reach the last stages of their lives. She comes to rescue them when they almost lost their own self-consciousness, reminds and draws the attention of the Lord to show His kindness and grace towards them.

EXPLAINATORY NOTES

Every one should make efforts to remain very close to Tirumala Hills. We may remain in any part of the Hills or at the foot of the Hills, and need not feel that it is a sacred place,
one has chosen to live and could perform/carry on with any work from those places.

At one time, we were craving to take our abode near the sacred place, to achieve greater advantage of accumulating more auspicious results for our lives. Similarly if one has to commit any sin, it will also result in extremely severe sins, create more confusions and uneasiness to the minds.

Dayadevi, having observed all these conditions, feels extremely distressed as to the people’s ignorance in making these sinful acts.

All these sins kill the people’s movements with severe sickness and make them unconscious. They do not realise where their minds drag them in the last stages of their lives. At that time, Dayadevi is taking determined efforts, without losing Her heart carefully sort out with the Lord, to look at these suffering people and seeks His grace and compassion towards all these unfortunate people to grant them salvation.

Perhaps, the Lord would have forgotten sometimes about these people living so close to His hills, because He is deeply absorbed in the company of His Consorts. Dayadevi has to take efforts to drag Him out of the position and seeking Him to help these unfortunate people, who are in their last breadth of their lives, to salvation.

The Lord in His Varahaavathara says:

अहं स्मरामि, AHAM SMARAMI,

Seetha in the Ramaya Says:

स्मारये त्यां, SMARAYE TVAAM.

I Meditate on you and No one else.

I always ardently pray before you. I do not think anything else except offer my earnest prayers to you.
VERSE – 38

"O Goddess Mercy! acting like a small boat, that is led by able men, you guide people who are struggling in the ocean of samsara to the shore namely the Lord of Vrushagiri by binding them firmly with ropes in the form of noble qualities (like Bhakti, Prapati etc).

SUMMARY

Just like the crews who take their ships in proper directions, ably managing during the turbulent seas and sail to reach the tip of the shores by tying up with strong ropes and thus keep the ships steady till the end to reach all passengers safely. Even so, Dayadevi acts like a good Acharya, who could carefully guide his disciples to cross the samsara and ultimately reach the Abode of God as a safe ship to carry all these people to ultimately reach their destination.

EXPLANATORY NOTES

Here the underlying principle is that of the sailors who navigate the ship through the rough seas ably and make all passengers reach safely to the shores. Similarly, “Desika” means, teachers, guides, who could teach and lead people to carry on the day-to-day life peacefully and at the sametime follow all the laid
down principles, to improve their life with devotion to God and show them the way to reach the final salvation through Acharya’s guidance.

The Acharyas are free from committing any sins / or bad Karmas. These learned pundits, who are well versed in Sastras would help to guide the people follow righteous path to avoid any pitfalls in life. People can get benefits in their life, if they follow the instructions and guidance of these pundits.

Just like the sailors are used to navigate a ship safely to the shores, even so many learned pundits guide the people in right lines and make them reach the shore safely in their life, leading the ways to Moksha.

All Pundits are well disciplined and great devotees of God; they will not let the people struggle in the mid-way. They will lead and guide them to the end in all respects. People could safely and easily climb the Hills and reach the Top of the Tirumala Hills, where Lord Venkateswara, along with his Consorts wait to receive everyone and give them their grace and blessings at all times. Dayadevi goes to all nooks and corners of the world and bring people to come to the Tirumala Hills and arrange for the Darsan of the Lord and His grace and blessings without any exception.

All the jeevas, ultimately are blessed by the Lord through the initiative of Dayadevi. In the earlier verse, it was said that everyone should come and reside anywhere near the Tirumala Hills. In this verse, Dayadevi, brings all of them, before the Lord from all corners of the world to the top of the Hills and make them attain His grace and blessings.
VERSE - 39

परिमित फल सज्जात प्राणिनः किंपचानः
निगम विपणि मध्ये नित्य मुक्तानुषक्षमः
प्रसदनमनुकम्पे प्राप्तवत्या भवत्या
वृक्षगिरि हरिनीलं व्यञ्जितं निर्विश्वान्ति || ३९ ||

PARIMITA PHALA SANGAAT PRAANINA: KIMPACAANAAHA:
NIGAMA VIPANI MADHYE NITYA MUKTAANUSHAKTAM I
PRASADANAMANUKAMPE PRAAPTAVATYAABHAVATYAA
VRUSHAGIRI HARINEELAM VYANJITAM NIRVISANTI II

"Oh Goddess compassion! certain people interested in materialistic pleasures search for them in the market namely the Vedas. But they are guided by You, out of compassion and they obtain (adopt) the right object (means) like Bhakti or Saranagati".

SUMMARY

Most of the people are attracted to odd things which are bright and tempting in appearance available in the market for their pleasures, kept in the shops decoratively, forgetting the main purpose of their visiting the Temples and auspicious pilgrim centres. They forget their main objectives in life. However, Dayadevi reminds them in their thoughts, to let them visit the Temple first having come all the way on pilgrimage and presents the beautiful bluish jewel-like Lord Himself to them clearly, which enables all of them to really enjoy the Darsan of the Lord in great ecstasy.

EXPLANATORY NOTES

In the earlier verse, Dayadevi was compared to able sail-
ors carrying the Devotees from various corners of the world to the top of Tirumala Hills. Having reached the Hills, people have diverted their attentions to bright, glittering things exhibited in the shops over there, forgetting their main purpose of visit, i.e. for Darsan in the Temple.

Dayadevi, reminds them in their thoughts, that they have a better attraction and objective inside the Temple at Tirumala for them to enjoy and derive greater benefits of their long voyage and pilgrimage to this centre. So saying Dayadevi, takes all these pilgrims inside the Temple and present them with the real bluish Jewel, Lord Venkateswara Himself by which everyone was deeply absorbed in ecstasy. The people who are more materialistic are attracted to worldly things like acquiring properties, their children, kingdom, power, position and wealth etc. They also aspire to obtain Moksha.

The Baghavad Geeta says that the Vedas contain three important aspects.

चैगुण्यं - विषया: वेदः - Thraigunyam - Vishayaah Vedah
1. Creation, 2. Protection and 3. Destruction

In the places, where the Vedas are being recited, a great sanctity is established for a peaceful, serene atmosphere.

In the bazaar, many shops sell various goods, attracting people. But there is one shop in the middle which is very famous because that shop decorates with real gems and pearls. That is why quite a large people are attracted to visit that shop alone. Similarly, the great gem i.e. the Supreme Lord, Sree Venkateswara, is in the midst of Muktas and Nityas who recite the Vedas and maintain the sanctity and superiority of this heavenly place of high order.
All these ordinary folks looking from outside, at this unique shop in the middle, decorated with superior gems and jewels, avoid going inside the shop with a wrong notion. They may even feel, that perhaps they may not be allowed to go inside this unique shop. Some other people would feel that perhaps they may not have any suitable things to their requirements, within their means and thus get disappointed by their own wrong notions.

But, Dayadevi, invites all these people calling them loudly to come inside this shop, and see for themselves the beautiful bluish jewel, at the central hall in the unique shop. Everyone Looks aghast, when he/she is presented with the Lord for Darsan.

All people return after having obtained the unexpected and unforgettable Darshan of the Lord and His karunya (compassion) and blessings given to all of them.

Here, Dayadevi exhibits the most enchanting dealings, attractions, accorded to all people who had visited the Tirumala Temple and obtained the Darsan (of the Lord) which has led them to great ecstasy.
VERSE - 40

त्वयि बहुमति हीन: श्रीनिवासानुकम्ये
जगति गतिमिहायां देवि समन्यते यः।
स खलु विभुध सिन्धौ सत्किर्कृष्य दहन्त्यां
शामयति मृगत्तृष्णा वीचिकामभि: पिपासाम् ॥ ४० ॥

TVAYI BAHUMATI HEENA: SREENIVAASANUKAMPE
JAGATI GATIMIHAAANYAAM DEVI SAMMANYATE YA: I
SA KHALU VIBUDHA SINDHOW SANNIKARSHE VAHANTYAAM
SAMAYATI MRUGATRUSHNAA VEECHIKAABHI : PIPAASAAM ॥

"Goddess Karuna of Srinivasa! if a person who does not adore you and consider other deities as superior to you then he is like one who tries to quench himself with the waves of a mirage when there is the heavenly Ganga flowing in his proximity."

SUMMARY

Oh Dayadevi, if there is anyone in this world who does not pay any respect or regard to Lord Srinivasa, he is considered as not a human being at all. He is considered nothing but a mad man roaming on the streets. When the Ganga water flowing very close to a place within easy reach, leaving that if one runs after an artificial and colourful mite or mitage produced by Sun's heat then he is a fool.

EXPLANATORY NOTES

Dayadevi always takes every effort to make everyone to reach the Lord Srinivasa. Ignoring this fact if anyone does not pay heed, or understand the greatness and kindness, he is considered as a thoughtless, ignorant person. He will never get any benefit from any source.
If one does not listen and run after some other god or goddess, or evil spirited or less important daity, then such a person is a fool who does not understand or distinguish between good and evil things. He will only go down to a very low birth and undergo all sorts of hardship and never see any light of the day.

There is an apt example to the above reference. When the holy Ganges is flowing closely, one can quench one's thirst and have a dip in the Ganges which would remove the sins sticking to a person, because the Ganges originated from the toes of the Lord and flows all the way from the peak of Himalayas into the plains.

If anyone out of ignorance or arrogance do not quench his thirst using the Ganges water flowing very closely, but looks up at the other end to a beautiful, colourful waves-like water viz. mirage, then that fool is to be blamed. Very true, the heat waves are colourful and beautiful in sandy tracks.

Dayadevi makes earnest efforts to bring people from all corners of the world to Tirumala Hills and enables wanted everyone to obtain the blessings of the Lord and meet their aspirations in life.

Dayadevi of the Lord is like the flowing Ganga Water with various rivulets and waterfalls over the Hills. There are sacred waters and pleasant fountains at Tirumala Tirupati Hills. Dayadevi, pleases the Lord to a great extent, and the Lord is holding her in high esteem and listens to her wishes. In another verse, Dayadevi becomes an advocate pleading on behalf of all sinners and prepares an open court of Justice for all these helpless people (i) who are suffering and come before the Lord requesting Him to ward off all Karmas and sins and (ii) who crave for His grace and blessings.
Save Dayadevi, there is no one who is bold enough to present these unfortunate people's case and conditions before the Lord where all sins and karmas turned to become prosecutors out to punish the "Jeevas". Thus Dayadevi circumvents all these people and make the Lord yield to her pleas to ward off all the karmas and sins of all these Jeevas.

It is a greatest service of Dayadevi, to the helpless and ignorant people, who have come to Tirumala and who pray before the Lord for his blessings. Dayadevi has taken a lasting place hidden in the heart of Lord Venkateswara and she guides the Lord in appropriate time to shower His compassion and blessings to all people when they approach and pray before him seeking His grace and blessings.

Dayadevi acts like an able navigator, loading in the ship all the pilgrims from far and near, and bring them to Tirumala Hills, making them cross the seas of troubles and Samsara.

She diverts the attention of all the pilgrims who having reached the Tirumala Hills, still run after material decorative pieces in various shops leaving / forgetting the bright blue Jewel, Lord Srinivasa waiting in the temple to meet all these pilgrims to Bless them.

Therefore, Dayadevi is our great Acharya, guide and Goddess of compassion who has taken a great lead and Initiatives towards all helpless people and obtain the Lord's grace and blessings to everyone who had come to worship Him.

She is the great guide, like the great step of Saint Kulasekhara Aalvaar, fixed at the entrance through which every devotee passes through, as they enter the precincts of the Lord's Temple. This "great step" at the entrance of the garbha griha is called Kulasekara Aazhvaar step".
VERSE – 41

आज्ञा ख्यातिं धनमनुचरान् आधिराज्यादिकं वा
काले दृष्ट्या कमल वसते रप्यकिनिष्ठकारणि।
पद्मा कान्तं प्रणिहितवतीं पालनेकंन्यासाध्ये
साराभिह्ना जगति कृतिनः संभ्रयत्ते दये त्वाम् ॥ ४९ ॥

AAGHYAAM KHYAATIM DHANAMANUCARAAI AADHIRAAJYADIKAM VAA
KAALE DJRUSHTVAA KAMALA VASATE RAPYAKINCHITKARAANI I
PADMAA KANTAM PRANIHITAVEEM PAALANE ANANYA SAADHYE
SAARAABHINAA JAGATI KRUTINAH SAMSRAYANTE DAYE TVAAM II

Oh Dayadevi! in this world, the realised souls (aa
zhvaars and achaaryas) knowing well that the
sovereignty, fame, paraphernalia of the Brahma, the
four faced God, residing on a lotus—as insignificant
and of no use—over a period of time resort to you, (the
close associate of the beloved of Padma,) who is in
charge of protecting the (devotees), which protection
cannot be achieved by others.

SUMMARY

The "Mahaans" i.e. the highly learned and devoted Gurus/
Acharyas offer their salutations to Dayadevi only. The reason
for this is: they found that Lord Brahma who had come out
from the Supreme Lord’s navel was not given the responsibil-
ity/authority to protect the world in spite of the fact that he
had an army of men to assist him in various capacities at any-
time. Brahma has shown his helplessness at one stage and
was left in the lurch. He lost the Vedas as the demons had
stolen away from him and hid them in the nether world
(Pataala). The Supreme Lord had to take an Avatara, as
Hayagreeva (with the head of a Horse) and went down to
Pataala loka i.e. beneath the Sea and brought back the Vedas kept hidden by the demons. The protection could not be given to us by Brahma being the creator of all living beings, in spite of possessing Sattvic Gunas.

Where does Siva, Indra and others stand in respect of their powers or strength or ability. All these are inferior to Lord Srinivasa as revealed from various Puranas, (all those ancient historical facts appearing in the mythological scriptures) and their evidence.

Therefore the Nitya Suris, who are capable of knowing the essence of all these projections clearly understood Dayadevi’s positive action of keeping and maintaining the task of ‘protection’ (which is the chief requisite with regard to living beings) with the Supreme Lord only.

Therefore these Nitya Suris seek the grace and protection of Dayadevi only who would take all the devotees to the Lord for His blessings, to grant “Moksha” ultimately.
VERSE – 42

प्राजापत्य प्रभुति विभवं प्रेक्ष्य पर्याय दुःखं
जन्माकाम्पि वृषभिरि वने जम्मुषां तस्मां वा।
आशासानाः कतिचन विभोः स्वतपरिष्वङ्ग्र धन्यः।
अन्सङ्गारं क्षणामपि दये हार्द तुज्जैरपाङ्गः। || ४२ ||

PRAAJAAPATYA PRABHRUTI VIBHAVAM PREKSHYA PARYAAYA DUHKKHAM
JANMAAAANKSHAN VRUSHAGIRI VANE JAGMUSHAAM TASTHUSHAAM VAA I
AASAASAANAA: KATICANA VIBHOS TVAT PARISHVANGA DHANYAI
ANGEEKAARAM KSHANAMAPI DAYE HAARDA–TUNGAIRAPAANGAI II

"Oh Goddess of Compassion! knowing the lordship and status of Brahma and other Gods, as good as misery, one prefers to be born as either a mobile or an immobile being in the forests of Vrushagiri which would provide fortune of your compassionate embraces and the affectionate glances of the Lord."

SUMMARY

In the world, the position of Brahma, Siva, Indra, and other Gods are all considered very sacred, and highly acclaimed everywhere. But actually speaking, all these positions are mostly deplorable and full of problems, and considered as other forms of producing miseries and distress to all of them. No one likes to aspire or desire such positions. But, everyone prays and ardently wishes to have darshan of the Supreme Lord Srinivasa. taking any form of life, like plants, or grass or just a stone or stray things in the Tirumala Hills; all devotees would like to obtain the grace and blessings of the Lord. even for a few moments during their lifetime.
EXPLANATORY NOTES

The positions of Indra, and other Gods are dangerous and are full of anxieties. All these individuals cannot remain in power forever, because these positions are all full of problems and with anxieties. In other words, all these troubles have taken the form of these positions.

It will be safer to remain as plants in the forests, or in the form of stones or rocks. The life over the Tirumala Hills could be more happier and peaceful to spend the rest of life in any form right from grass, plant, tree, animal or any creature or human beings. All these living beings will attain Moksha at the end of their respective lives.

Even the renowned (saint) KULASEKHARA-AZHVAAR has expressed the same in his famous verses (hymns in Perumaal Tirumozhi of the Divya Prabandha) - in praise of the Lord Srinivasa.

Others have also stated that if one lives/remains in any form at the banks of Yamuna river, as the trees behind the yards of Lord Krishna’s palace one could obtains Moksha. So much is the power of the Lord that even a casual glance of the lord at these plants and creatures and other things which remain around these sacred places makes them obtain Moksha/Salvation.
VERSE - 43

नाभी पद्म स्फुरण सुभगा नव्य नीलोतपलाभा
क्रीडाशैलं कमपि करुणे वृणवती वेडुडाख्यम्।
शीता नित्यं प्रसदनवती श्रद्धानावगाहा
दिव्या काचिम्यति महती दीर्घिका तावकीना ॥ ४३ ॥

"Oh Goddess Karuna! you have a beautiful small pond (namely Lord Srinivasa) which having resorted to a sportive mountain called Venkata shines lovely. That pond is beautified by the beautiful lotus originated from the navel, possessing the hue of cool blue lilies, and are pleasant. That sacred tank is fit to be bathed and enjoyed by virtuous people."

SUMMARY

The sacred watertank is attached very much near the precincts of the Temple (Nadavaapi) at the Tirumala Hills for Lord Venkateswara. This sacred Tank is full of beautiful Lotus flowers in full bloom, which is bright as the Blue water of the tank (Nadavaapi) remains pure, cool and always very pleasant for a leisureed and enjoyable bath by Sri Dayadevi.

This sacred tank of the Lord adores and enhances the Great ness of the Tirumala Hills, which is otherwise called “KREEDA SAILAM” for Sree Dayadevi.
EXPLANATORY NOTES

It appears strange for Sri Desika to note that Lord Venkateswara’s heart is the beautiful (Nadavaapi) i.e. small Tank full of beautiful blossoming lotus flowers, used by Dayadevi where she enjoys the cool, pleasant Blue Water and the beauty. For Dayadevi it is more than pleasant Hills.

The Lord is blue in colour and the water tank (Nadavaapi) also is bluish giving a pleasant atmosphere with very quiet, cool and enjoyable moments where Dayadevi always likes to remain there and never likes to move away even for a moment from that area.

The Lord is also so pleased to enjoy the moments with Dayadevi at this exclusive area where none would disturb them.

It is said that the whole area of Tirumala Hills and the waterfalls and rivulets are cool, pleasant, to look at their even flow from top of the Hills to the bottom, filling up various sacred tanks, where all the devotees are very happy to have their dip and feel so much enthralled by the beautiful surroundings of the hills.
VERSE – 44

"Oh Dayadevi! As one gets the vision of the Supreme Lord’s other pleasures become insignificant (as that of small puddles). Supreme Lord is devoid of any modification, He is of the form of truth and knowledge (Jnana), and is devoid of the three limitations (namely space, time, and place). He is always enjoyed by the host of Nityasuris. whose experience is ever fresh. Since You are inseparable from Him, fortunate people enjoy Him in the world at the Anjanadri hill like a treasure.

SUMMARY

Are we not in great ecstasy and feel immensely pleased to have the Darsan of Lord Srinivasa at the Temple in Tirumala Hills? The feelings of joy and the resultant effect of peace of mind, we immediately experience on having stood before the Lord for a few minutes and offered our ardent prayers to Him are incomprehensible. Nothing could be equated to such an experience which is something very unique and which ever remains evergreen in our thoughts and in daily meditation; it flows like Ganges river over our hearts.
It is the sacred Anjanadri hill which bears the Lord’s “Sesha Sailam” and the temple, where the Lord remains to shower His grace and blessings to all devotees and ward off all their anxieties and worries.

All the devotees feel very happy to have the vision of the Lord and return to their homes with greater confidence to perform their duties. This is the same experience as narrated by the devoted Aazhvars in their hymns and also by all other devotees. This is called “Sri Bhooloka Vaikunta” (Heaven on earth) experience, where the Supreme Lord Srinivasa is always waiting to shower His blessings to one and all.

**EXPLANATORY NOTES**

In the previous verse, Lord Venkateswara was described as the exclusive small tank full of beautiful and sweet smelling lotus flowers, cool and bluish in colour for Sri Dayadevi to remain immersed fully and enjoy without any hindrance.

In this verse, the very presence of the Lord, in the Temple at Tirumala Hills, gives us the feeling, that we are in the “Sri Vaikunta” on Earth and His Darsan makes everyone into great ecstasy which is indescribable. We are carried away to such heights in our feelings and we are totally wonder stuck at the very first sight of the Lord inside the Temple.

His kind grace and compassionate looks at everyone of us, penetrate deep into our hearts. The Nectar of kindness that flow from His smiling looks, our hearts lead many miles away and we are totally immersed in the ‘Daya Ganga’.

The unique experience and the greatest cherished memory makes everyone enthralled after the Dharsan of the Lord in the Tirumala Temple.
The Vedas describe the essential characteristics of “Para-
Brahma” in the Sri Vaikunta (Heavens). Satyam, Jnanam, Anantam, – all these relate to the definition of the Lord. The Anantham is one of the qualities of the Lord: it is described as “त्रिभि: अवधिभि: मुक्तम्” Tribhih: Avadhibhi: Muktham

It means:
The essential nature of the Lord would not change or diminish by anyway due to time, place and thing.

The Lord is immeasurable. The ‘Amalathwa’ and the other qualities are infinite and excellent. The Lord is called ‘आनन्द सिन्धु’ i.e. “ANANDA SINDHU”.

It means:
All these features are also enjoyed by the Nitya Suries. This is a permanent feature never diminishes at any time. He is also described as ‘पवलूण’ Pavalatoon.

This was not experienced at anytime earlier. The reasons for all these unblemished and Unimaginable flow of great ecstasy is all due to Shree Dayadevi who accompanies the Lord forever. We are also melted and immersed into the ‘Daya Ganga’ that is flowing continuously in full swing as the Lord showers His grace and kindness on everyone of us.

The Lord is a great Reservoir of Daya.

That is why He is called "Dayanidhi".
VERSE - 45

सार्यं लघ्वा कमपि महतः श्रीनिवासाम्बुराशे:  
काले काले घनरसवती कालिकेवानुकम्पे ।
व्यक्तोषेषा मृगपतिगिरो विश्वमाप्याययन्ती  
शीलोपखः क्षरति भवति शीतलं सदुणोघम् ॥ ४५ ॥

SAARAM LABDHVAA KAMAPI MAHATA : SRINIVAASAAMBURAASEH  
KAALE KAALE GHANARASAVATEE KAALIKEVAANUKAMPE ।
VYAKTONMESHAA MRUGAPATI GIRAU VISWAMAAPYAAYAYANTEE  
SEELOPAJNAM KSHARATI BHAVATEE SEETALAM SADGUNOWGHAM ॥

"Oh Devi Anukampa! you shower the cool stream of noble qualities of the Lord, sausilya etc. at appropriate times in order to pacify and cool down the world. In this act (of yours) you are like a row of clouds coming out of the lofty Simhadri mountain (where lions dwell) pregnant with waters of affection, which is the wonderful essence taken (or consumed) from the big ocean, namely, Lord Srinivasa.

SUMMARY

Dayadevi draws the essence from the large ocean of compassion and kindness from the heart of Lord Srinivasa at the appropriate time and holds the essence like the thick black clouds and brings it down in the form of cool heavy showers- towards earth, with chaste and pleasing characteristics into the world to the enjoyment of all people.

EXPLANATORY NOTES

The Dayadevi (Karunya) is called the thick black clouds. The devotees called Her, "Oh! black Clouds", 'Dayadevi' You have
drawn the Entire Great Compassion and Kindness from your beloved Lord Srinivasa and held (stored) it with you and pour like the heavy rain showers, for the benefit of all devotees around the world. Lord Srinivasa is a large ocean, which draws all the world's people into Him. Just like the heat of the sun draws away all the bad elements from the atmosphere into the skies, and makes the clouds hang all over the skies, bursts, out at the appropriate time with heavy rains over the earth and thus makes all people happy; even so the devoted Azhvaars draw all good aspects and very useful portions from the Sastras and Vedas, and then give them to the people by their teachings.

Dayadevi holds the Lord’s great compassion and showers it towards all people for their happiness and benefits. This is a verse of high order with great inner thoughts shown by Sri Desika.

Sri Desika has come out of the thick black clouds hanging from the Tirumala and poured through these verses in ‘Daya Satakam’ revealing the greatness of Lord Venkateswara and His Karunya (compassion) and (Arul) grace showered from Lord’s heart which is called ‘Dayadevi’ for the benefit of all people.

This verse contains the central idea of how Lord Srinivasa, by remaining in the Temple at Tirumala Hills, specially accord His grace and blessings to everyone and thus purifies their thoughts to perform “Prapatti” through the guidance of an Acharya to reach the Heavens ultimately at the end of their lives.

This is the central theme of the entire scripture (consisting of 100 verses + 8 verses of ‘Phalasruti’ i.e. effects of recitation of these verses) is brought out in this one verse. crowning the “Dayasatakam” as a great scripture.
VERSE – 46

भीमे नित्यं भवजलनिधो मन्जतां मानवानाम्
आलम्बार्थ वृषगिरि पतिस्तव्वश्रिदेशात् प्रयुक्ते ।
प्रजासारे प्रकृतिमहता मूलभागेन जुष्टं
शाखाभेदेः सुभागमनघं शाश्वतं शास्त्रपाणिम् ॥ 46 ॥

BHEEME NITYAM BHAVA JALANIDHOU MANJATAAM MAANAVAANAM
AALAMBAARTHAM VRUSHAGIRI PATIS-TVANNIDESAAAT PRAYUNKTE ।
PRAJNAASAARAM PRAKRUTI MAHATAA Moola BHAAGENA JUSHTAM
SAAHAA BHEDAI-SUBHAGAMANAGHAM SAASVATAM SAASTRAPAANIM ॥

"Oh Dayadevi! the Lord of Vrushagiri extends His hand in
the form of Sastras (the Vedas) at your instance for those
who are drowning in the ocean of transmigration so that
they can get hold of that. This hand (Sastra) has knowledge
as its essence, is naturally strong and robust with Pranava
syllable, faultless, eternal and is associated with various
branches (that is, fingers) such as Rik, Yajus and Saama".

SUMMARY

The Samsaara (family life) is a big ocean consisting of several
obstacles, dangers and miseries. Many people are deeply
engrossed in this ocean and unable to come out of it. It is very
essential to give a helping hand to pull out these people from
this ocean.

The Lord issues positive orders so that all these people
could be saved and uplifted from this miserable life. The effect
and result of these directions form part of the Vedas and
Upanishads spread all over the world that serve as a great
helping hand for all people to study, understand and follow as
indicated therein.

All the Vedas which have large branches (divisions) bear large
fruits in the form of Azhvaars. Gurus, Acharyas, who devote their
entire life and energies to teach people the gist of all these scriptures
and enlighten them and make them lead a better and devoted
life. Thus the devotees pray before God for His grace and
compassion, to forgive their sins and faults and thus make them pure to reach Him ultimately at the end of their life.

**EXPLANATORY NOTES**

The Lord, out of great compassion and kindness, gave the Vedas, Upanishads and Sastras to the world for the benefit of all people for their emancipation, (salvation) by following them.

He made all efforts to create from time to time great acharyas, Azhvaars and Gurus. Sometimes He Himself had taken various Avatars in the world for the benefit of all living beings and their upliftment.

The Sastra means Vedas.

There are Samhitas or Saakhas or branches of these Vedas. They are explanatory / supplementary divisions only. By following the Vedas / Sastras, one could cross the ocean of Samsara (family / worldly life and troubles attached to this life). The Vedas exhibit clearly what is Dharma.

"AUM" stands for proper course of action in leading a chaste life and to reach ultimately the emancipation of the soul.

"अ", "उ", "म्" - "A", "U" and "M" = The origin of this Veda is "Pranavam" Even for the "Pranavam" the origin comes from "Aakaram" i.e. "अ" = "A". The Vedas have several branches and divisions.

They are called "Samhita or Saakhaa" (संहिता, शाखा)

**VEDAAT SASTRAM PARAM NAASTI NA DAIVAM KESAVAAT PARAM:-**

There is no Veda or Sastra, without the Supreme Lord, and His kind grace. Just like we have five fingers in each hand, even so the greatness and importance of the Vedas are explained by its five special important features:

प्रज्ञासारं मूलभागेन जुष्टं, सुभगं, अनयं, शास्त्रं Prajnaasaaram moolabhaaenga jushtam, subhagam, anaghamm, saasvatam.

All these 5 (five) qualities belongs to the Veda. Likewise, there are many beautiful and interesting contents in the Veda.
VERSE – 47

"Oh Dayadevi! the beloved of Padma viz. Lord Srinivasa, in order to help and remove the confusion of His true devotees, has revealed His own Sastra, (namely the Pancharatra) that reflects you which is like a service to the wise. In your absence, the Lord reveals the other Sastras namely Maayaa Sastras in order to control the enemies of your devotees in sportive association (with His wishes)"

SUMMARY

Lord Srinivasa has taken some special efforts to show some hidden secrets about how to ignore or drive out the Maayaa Sastras, so that these should not affect the chaste, learned persons, who are totally devoted to the Lord and follow religiously the several scriptures like the Vedas (Srutis) etc. When Dayadevi was away for sometime, the Lord reflects these Mayaa Sastras to the demons like a mirror could show the reflection of the exact figures appear before it. But the chaste people would not be affected by these Mayaa Sastras. as per reflections appearing in the mirror. for, God has explained to them about the Mayaa Sastras and their drawbacks.
EXPLANATORY NOTES

The service of the Vidwans (chaste learned Pundits) are like the herbal materials used to clear scrupulously i.e. for removing all dirt and dust, and push them out from the water tank and make the water pure from all bad elements. Similarly, the chaste learned persons should not become confused or doubtful about anything created by God and said in the Vedas.

Agama Sastras, i.e. Sastras like Pancharatra and vaikhanaasa are specially provided for establishing Temples and install idols of the God and Goddess in them, by following certain procedures and reciting Vedas, in the same way as stated therein. So the Lord will be pleased to be consecrates (make sacred for devotees) and He will remain there in those idols and give His blessings to all people.

For the sake of all devotees, the Lord along with his consorts adorn the seats inside those precincts of the Temple and thus create a great sanctity and purity of the place by His presence in the idols of the Temple, and bless all the people, who come and worship them.

For this purpose, the Lord has given us certain Sastras, dealing with daily performance of rituals by the temple priests to keep the sanctity and purity of the sacred places, including the recitations of the Vedas.

Thus, the Lord wants to drive away all those enemies and opposing forces of the chaste people for making the latter follow the rules and guidance given by God Himself in the Agama Sastras and the Vedas.

In the earlier verse, importance of the Vedas, Upanishads and the Sruthis was declared. In this verse, are explained Agama Sastras and their purpose to serve all people are explained.
VERSE - 48

"Oh Devi Karuna! by your grace a fortunate soul who has reached the foot hill of Vrushagiri utters without his knowledge "O Lord protect me", the Lord along with His consort appears before that soul in his final stage uttering the pranava syllable (which is a sign of acceptance), which is the key for the host of the Vedas – only to have your grace on Him".

SUMMARY

Oh Dayadevi, by virtue of your kind grace and your good actions during one of our visits to the Temple as a pilgrim, accidentally or in a casual way, we uttered and prayed before the Lord at the Tirumala Temple to protect us, and then again in the same way repeated before the Lord, "Please forgive and protect us from our sins and grant us “Moksha” at the last breath of our life".

The Lord is very much pleased by virtue of your presence and perseverance, accedes to our prayers and requests, and grants us Moksha as desired by us.

EXPLANATORY NOTES
It is very much beneficial to lead a life in Tirumala Hills. Unless one has the blessings and grace of Dayadevi, one cannot have the chance to live there. During one's stay there, if one could get Dayadevi's grace and blessings then the person concerned could dwell there till the last breath of his life over the hills; he will be granted "Moksha" just like the "Ajamila", the King who was a Naastika (who did not pray to the Lord at any time but uttered and called his beloved son, named "Narayana", loudly at the time of the last minute of his breath and died suddenly, got the Moksha later on, effortlessly.

The Lord immediately answers the devotee by the sacred word "OM" – i.e. AUM = meaning “I accept; the word of Lord, as told by Him in the Vedas / Sastras.

The word "OM" – AUM is not an ordinary word. This is the word uttered by God to Protect the person who called his name “Narayana” at the fag end of his life and sought His protection and grace. The Lord's reply is contained in "AUM" which means I accept and agree to protect you and grant you 'Moksha'.
VERSE – 49

"Oh Goddess of compassion! a person who is blessed even once with the glances of Lord Srinivasa, who is a dear friend of yours, becomes released from the three debts (namely towards Gods, sages and manes) even while he is here with his physical body (that is, in this world) and is being greeted by those gods and others by their flawless offerings."

SUMMARY

The grace of Lord Srinivasa and Sree Dayadevi are complements to each other. They remain very close together at all times in their actions. The grace of the Lord and His very attention towards anyone will grant ‘Moksha’ at the end of his / her life. But both Dayadevi and the Lord carry identical and unique approach with same objectives towards everybody and everything. Those ‘Katakshas’ (grace) and attention of the Lord, is always so cool and attractive at once immerses everyone’s heart and thoughts deeply, during the darsan in the Temple.

If these katakshas (grace and attention) happen even at least once, they will clear and make us free from all our Karmas and sins accumulated by us in this world. We are no more liable for
anything to be performed in this world or in this life. At the end of the life, the gods come forward on their own and complete all those obligations that may be due to be done, and help us clear the way in all respects.

**EXPLANATORY NOTES**

In this verse, it is said that the grace of the Lord and Dayadevi are mutually very friendly and complimentary to each other. Just like the 'Prapatti' is performed only once even so the grace of the Lord obtained even once will have its full effects to obtain 'Moksha' for the soul. Here the high value of the Lord’s grace (Kataksha) over anyone is explained in clear language. It is also explained that the Lord’s grace please the gods to come forward and fulfill all or any of the left over obligations due to be performed. Thus it has been amply clarified that the grace of the Lord alone makes that person completely purified, and makes him free from all sorts of obligations to anyone either in this world or in the other world (Heavenly place where the godss live).
VERSE - 50

दिव्यापाङ्गः दिशसि करूणे येषु सद्देशिकात्मा
क्षिप्रं प्रासा वृषगिरिपति क्षत्रबन्धवायदयस्ते।
विश्वाचार्या विद्विशिवमुखा: स्वाधिकारोपरूप्दः
मन्ये माता जड़ इव सुते वत्सला मादृशे त्वम्॥ ५०॥

DIVYAPAANGAM DISASI KARUNE YESHU SADDASAATMAAA
KSHIPRAM PRAAPTAAM VRUSHAGIRI PATIM KSHATRA BANDHVAADAYASTE
VISWAACAARYAA VIDHI-SIVA-MUKHA: SWAADHIKAAROPARUDDHAHAH
MANYE MAATAA JADA IVA SUTE VATSALAA MAADRUSE TVAM ॥

"Oh Goddess Karuna! when you turn your divine grace on those people, taking the form of noble preceptors, they, such as Kshatrabandhu and others, have attained the abode of Lord of Vrushagiri. But those who are not glanced by you such as Brahma, Siva and others are found in this world by their profession. I presume. you, like a mother who is affectionate towards her incompetent child, are blessing me."

SUMMARY

Oh Dayadevi! you have taken the role/appearance of sadaacaarya. The great Acharya i.e. the Lord himself has shown your grace and blessings to all. Whosoever obtain your grace and blessings during their visit to Tirumala Temple and offer their prayers to the Lord and everyone is showered by your grace, and it is positive all their prayers reach the Lotus feet of the Lord Srinivasa and will take them to Heavens at the end of their life effortlessly.

The worst sinners like Kshathra Bandhu has obtained the heavenly abode at the end of his life.

Without obtaining your grace and blessings. Brahma, Rudra
(Siva) and others, who call themselves as Jagadguru, Acharya (Lords) have to devote their entire time to their assigned duties, and they do not accord any protection or have the authority to grant Moksha to anyone, and they also did not receive Moksha.

I consider that the mother loves and gives more attention and affection towards her children, who are not capable of leading a better life, as they are not intelligent or smart in dealing with various problems in the world. So, Oh Dayadevi, You have shown a lot of compassion towards helpless people, who are seeking the Lord's grace through You.

**EXPLANATORY NOTES**

In the previous verse, it is stated that with the help of Dayadevi and Lord Srinivasa’s, Kataksha’ i.e. grace and blessings— both mingled together form the pathway to obtain Moksha for any one.

In this verse, the greatness of the grace of Dayadevi is described. The beginning of the verse is ‘Divya paangam’ i.e. the greatness of Kataaksha, showered by Dayadevi who has taken the role of ‘Jagat Acharya’ ‘Sadacharya’ of the Lord.

Compare:- Stothra rathnas ‘JAGATH SAMASTAM YADAPAANGA SAMSRAYAM’ : and also the Baghavat Geeta. “Divyam Dadami te chakshuh”.

This grace and blessing of Dayadevi is obtained which is more sacred (KATAKSHA) i.e. through the looks towards us. When Dayadevi showers her grace it has the same effect as the blessings of the Great Acharya—the Lord, himself. On reaching the Great Acharya, the worst sinners like “Kshatra Bandhu” obtained the grace of God and Moksha at the end.

“Kshatrabanu” Maanre Paraamgati Kandu Kondaan” says Tondaradippodi Azhvaar.
This is called “DAYA DIVYA PAANGAM”. Even Brahma and Rudra (Siva) cannot obtain the Grace of Dayadevi. The two deities, called ‘Vishvacharyas’ would be carrying out the duties assigned to them by the Supreme Lord. So they are called “VISVACHARYAS” according to their positions. But they could not offer protection to anyone or could be able to grant ‘Moksha’ to anyone. They themselves did not obtain ‘Moksha’ although they are also the children of Dayadevi.

By virtue of their duties, they are called “Jagada Charyas” i.e. Blessed people, “Divyaapaanga dooraah’. This is very nicely explained and shown for everyone to understand their status and position.

The mother would be very much concerned and show her compassion and anxiety towards the innocent and helpless children who are having less capability and who cannot show their helplessness. It is therefore natural for Dayadevi to have that type of affection and anxiety to help and give Her grace to these helpless people.

The learned and chaste people know very well to seek the grace of Dayadevi only from the sacred small Tank, wherein Dayadevi remains with the Lord Srinivasa in the form of “Nada Vaapi” over the precincts of the Temple, Her glance appears like the “DARK EYE LASH”. Dayadevi remains like the dark clouds and showers her grace with great compassion .

Only by the grace of Dayadevi, the Lord Srinivasa delivers the Vedas, which contain all directions and other procedural Sastras for everyone to understand and follow for their enlightenment.

The Aagama Sastras get reflected from the face of Dayadevi, just like reflection seen in the mirror. अभिमुख (Reflection)
Everyone is desirous of obtaining the grace of Dayadevi and therefore prays for Her grace and blessings. The devotees are pleased with Her performance towards all people. Thus, through the grace of Dayadevi, the blessing of the Lord Srinivasa is obtained thus everyone is assured of reaching ‘Moksha’ at the end of the life, in the heavenly Abode.

Dayadevi, by remaining as great Acharya gives Her grace even to the sinners, and people with wicked characters, on their offering prayers and promise to turn as good chaste people, Dayadevi arrange through the Lord’s blessings for their getting ‘Moksha’ at the end of their lives.

Thus this verse establishes, through the 10th of the 5th decade (i.e.) being the last verse of the 5th part, the greatness and union of Dayadevi with Lord Srinivasa as her “Nada Vapi” to all, including the worst sinners, who turned out to be good, through their honest prayers and promise to rectify themselves, assuage their grief and be assured of ‘Moksha’ at the end of their lives in the Heavens.
VERSE – 51

अतिकृपणोपि जन्तुरधिगम्य दये भवतीम्
अशिथिल धर्मसेतु पदवीं रुचिरामचिरात्।
अमित महोर्मिज़ जालमतिलज्ज्य भवाम्भु निधिं
भवति व्रुषाचलेश पद पतन नित्य धनी॥ ५९ ॥

ATI KRUPANO'PI JANTURADHIGAMYA DAYE BHAVATEEM
ACTHILA DHARMA SETU PADAVEEM RUCIRAAMACIRAAT I
AMITA MAHORMIJAALAMATILANGHAYA BHAVAAMBUNIDHIM
BHAVATI VRUSHAAACALESAPA PATANA NITYA DHANEE II

"Oh Goddess Daya! a person who is utterly poor, after resorting (or surrendering) to you who is like an enduring lovely virtuous bridge to cross over the ocean of samsara (full of turbulent waves) the shore city of the lotus feet of the Lord of Vrushagiri reaches and attains the eternal wealth."

SUMMARY

Oh Dayadevi! I am a very poor person having no means; I do not possess any qualities like the acquisition of knowledge to reach God. Therefore, I approach you in the very beginning. You have guided the Great path for me to tread (walk) my way to reach Lord Srinivasa. You have helped me to cross me dreadful worldly life (Samsara) and enable me to obtain the grace of the Lord and reach his lotus feet in the heavenly Abode at the end of this life. By your kind grace I could reach the Heaven and become a blessed man forever in serving God at the Supreme Abode.

EXPLANATORY NOTES

Here, the high value of "Prapatti" i.e. total and absolute surrender to God 'Saranagathi' which is called "Kaarpanyakam" i.e. total incapability, is explained.
Those who are incapable of performing various types of rituals, as shown in the Vedas and Saastras, should express very sincerely their incapacity.

After expressing very sincerely their inability to undertake any such strict rituals, they should beg the Lord to pardon them for their omissions and commissions in life, and approach a well learned Acharya and ardently pray before him to accept them as his disciple and to perform ‘Prapatti’ to enable them to reach salvation (Mukthi) in the end.

The Acharya, being kind towards the devotees, undertakes to perform ‘Prayaschittas’ i.e. expiations to ward off all sins committed by them and make them pure and prays before God to accept their pleadings to ward off all karmas, so that ‘Prapatti’ could be performed for them.

The Lord, at the request of Acharya agrees to ward off the sins of the disciples and make fit to ‘Prapatti’ through the Acharya, which enabled the disciples to obtain ‘Moksha’ by the grace of the Lord.

If a disciple expresses and realises himself that he is incapable of performing any type of rituals as may be prescribed in the Saastras, for obtaining Moksha then through the help of Acharya, who accepts him as his disciple, the disciple can perform ‘Prapatti’. By this performance of ‘Prapatti’ the disciple is assured of obtaining ‘Moksha’ in the Heavenly Abode at the end of his life.

He reaches the heavenly Abode of God and is blessed by the Lord with ever enjoyable life in the Heavens by serving God along with other Mukthas (people who reached the heavenly abode by the grace of God).

Thus the most innocent and totally ill-equipped person, is able to achieve this Great ecstasy in the Heavens; all due to the effect of having performed ‘Prapatti’ through the learned Acharya.

अचिरात् ‘Achiraath’ means very early.
The disciple approaches the Dayanidhi Lord, very early and seeks his pardon and blessings and grace; thus he surrenders totally before the Lord begging for salvation of the soul. He quickly passes through the hurdles of Samsara. As he approaches the Acharya at very early stage and begs of him to perform prayaschittas and enable him to do ‘Prapatti’ so that he would become pure and follow all that is taught to him by the Acharya: this world enable him to reach “Moksha” at the heavenly abode of God. This position, cannot be obtained in the normal course if he did not go through all the above set procedures and practices.

The Acharya helps him to cross the hurdles just as bunds were provided for crossing the ocean at Sethu through which, along with His army Sri Rama went by foot to cross and reach Sri Lanka and punish Ravana and the evil Rakshasas.

The sixth decade of this hymn starts explaining the sukthis (hymns) of the great Azhvaar called Sri Nammal Azhvaar especially, the Thiru Voimozi.

Here the author vividly explains the effect of doing ‘Prapatti’ and how the performance of “Prapatti’ by the Acharya could enable the disciple (Devotee) obtain the grace of Lord Venkateswara and obtain Moksha by his grace. All these effects are examined in Greater details along with other interesting matters.
VERSE – 52

अभिमुख भाव सम्पदंभि सम्भविनां भविनां
क्रचिदुपङलक्षिता क्रचिदभडङ्गुर गृहगतिः ।
विमल रसावहा कृष्णगिरीश दये भवति
सप्दि सरस्वतीव शमयत्य धम प्रतिधमम् ॥ ५२ ॥

ABHIMUKHA BHAAVA-SAMPADABHI SAMBHAVINAAM BHAVINAAM
KVACIDUPALAKSHITAA KVACIDABHANGURA GOODHAGATIHE
VIMALA RASAAVAHAAA VRUSHAGIREESA DAYE BHAVATEE |
SAPADI SARASWATEEVA SAMAYATYA GHAMA PRATIGHAM ॥

"Oh Goddess compassion of the Lord of Vrushagiri! your
grace of affection flows like the stream of the river
Saraswathi. Thus you become visible to those fortunate
souls who have attained the wealth, – namely, the
favourable Will of the Lord, and sometimes in some
places, you remove the great sins of the devotees being
invisible with an un-impeding flow".

SUMMARY

All those people who come looking for the grace of Dayadevi
receive the great ‘aiswarya’ called ‘aabhimukhya’ i.e.‘the greatest/
higher grace of Dayadevi showering all aiswaaryas.

Dayadevi just wards off (extinguishes totally) without
hesitation the entire sins of all these devotees who reaches her
seeking for her grace and blessings. In this context Dayadevi is
compared to sacred river, ‘Sarasvatee’ who remains always
invisible but flow below the earth. In some places, this river
will be visible coming out flowing, and in other places flow is
invisible below the earth. Thus the sacred river Sarasvatee
wipes out all sins. Such is the power and prowess of this river

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and Dayadevi is compared to this sacred river, as she wards off all the sins, of those who comes seeking Her grace and blessings.

**EXPLANATORY NOTES**

Everyone requires favourable response viz: grace and blessings from the Lord and Goddess. Here Dayadevi is in the front line steps and if devotees take the courage to go and stand before Her, they get positively Dayadevi’s grace and blessings without fail.

अभिमुख्य भार्तकोः:  AABHIMUKHYANCA SAATVIKAI:

It means by standing before the Lord and Goddess, one who obtains the grace of Dayadevi’s most auspicious and unusual blessings which are unimaginable in this world and never happens like that at any time.

स्वरात सांतक्  – SWARAAT SAMRAAT :

It means ‘Moksha’ – a place in the heavenly abode of god to serve Him along with others.

Dayadevi bestows Her grace and blessings of unusual nature of Aiswaryas (which is partly seen and other part unseen (invisible) to these devotees in response to their ardent prayers, towards Her. If all auspicious things turned to be good, Dayadevi earns greater popularity. If by any chance, Dayadevi awards certain punishments for the wrong doings of these people, everyone would feel that it was not the work of Dayadevi but the karmas have taken over to act on them. As a matter of fact, Dayadevi does both good and bad things to the devotees depending upon their nature and force of their respective karmas accumulated by them. Certain punishments are due for wrong doings and unpardonable sins, (Karmas) as per the law of nature. She has to at least accord
certain mild punishments for all these severe sins / crimes and then offer her grace and blessings. This is like appearance and flow of the sacred Saraswathi river in certain places and invisible in some other places on the Earth.

The water of the river Saraswathi always remains clean and clear flowing on earth. Sameway, Dayadevi and Her Lord Venkateswara appreciate and bear with each other.

River Saraswathi positively destroys all sins without any distinction – Dayadevi who performs her functioning in the sameway is no exception.

The host of sins accumulated, which is the enemy coming on the way to the performance of ‘Prapathi’ has to be removed totally.

Just like Dayadevi originated from the Heart of Lord Srinivasa, even so the river, has also originated from the heart of Dayadevi. So both are compared to each other in their functioning and awarding their grace and blessings to all devotees.
VERSE - 53

अपि करूणे जनस्य तरुणेन्द्रु विभूषणताम्।
अपि कमलासनत्वमपि धाम वृष्णाद्रिपते।
तरतमतात वशेन तनुते ननु ते वितति।
परहितवर्ष्णं परिपचेचिल्ले केलिमती॥ ५३ ॥

API KARUNE JANASYA TARUNENDU-VIBHOOSHANATAAM
API KAMALAASANATVAMAPI DHAAMA VRUSHAADRI PATEH I
TARATAMATAAA VASENA TANUTE NANUTE VITATIH
PARAHITA-VARSHMANAA PARIPACELIMA KELIMATEE II

"Oh Devi Karuna! your matured sportive grace has attained the form in doing good to others in accordance with their merits and has pervaded everywhere. Thus it has provided the status of Siva for the one who has the young moon as his crest jewel, the position of Brahma for the one who is seated on the lotus and the attainment of the Supreme abode of the Lord of Vrushagri (in accordance with their merits)."

SUMMARY

Dayadevi by her flow of grace and blessings, raises up or awards the great job and position of Brahma and Siva even to an ordinary person on earth. She is the cause for the Lord to take Avatara as Srinivasa over the Tirumala Hills.

She acts and performs all these only with the main objective of helping and doing good to others. She has no other inclination or motive behind her acts.
EXPLANATORY NOTES

Only with the main objective of doing good to others, Dayadevi performs all and unusual things as an expert and experienced person playing games.

She raises up even ordinary people to such high and esteemed positions like Lord Siva (Rudra), and Brahma who had come out from the navel of the Supreme Lord. With extreme Kaarunya and compassion, Dayadevi even blesses any one to spend their life over Tirumala hills. Their living and leading a life at the Tirumala Hills is more auspicious and greater than those coveted positions like Lord Brahma or Siva in the celestial worlds. (Satya-Loka or Kailasa). Dayadevi does all those acts in lighter vein and like play toys.
SUMMARY

Dayadevi is also like the sacred Ganga river where even if one takes his bath only once, that will wash away all the sins and karmas at one stroke. It is the same way, the effects of Dayadevi’s grace and blessings obtained once only by the devotee. The Ganga (sacred water), makes the entire world fertile and to produce rich harvest, because she has joined with the two other sacred rivers.

The Ganga, Yamuna river and Saraswathi river (in all the three sacred rivers) have emanated from the sacred waters washed over the feet of Lord Venkateswara. Similarly, Dayadevi has three different phases. So many people may not be aware of all these facts.

EXPLANATORY NOTES

Earlier, the Dayadevi was compared to the sacred river Saraswathi. Then, by looking at her playful and lighter moods, and her attitude of granting her grace and blessings to every-
one, whoever comes and worships Her, Dayadevi is now compared to the Sacred Ganga river. The Ganga river originated from the Sacred water by which the feet of the supreme Lord was washed by Brahma at the heavenly skies, and then these sacred waters started flowing through the Himalaya mountains to the earth. It has three phases and is therefore called ‘त्रिपथगा’ (three phases) starting from the Heavens, and flowing from the top of the Himalaya mountains, bringing all sacred materials and ultimately flowing freely all over enriching the entire fields for making rich harvest. Thus Ganga river washes off all the sins of the people whoever takes their bath even once. So also all the fields are enriched to produce high yields of food crops, and make all people happily living in those lands.

Dayadevi also is famous for Her three great features prominent in Her viz. Aiswaryas, Kaivalya and Moksha. By Her blessings she endows everyone with all prosperity, accords Kaivalyam, and grants Moksha. Dayadevi remains forever at the Lord’s Lotus Feet - whereas the Sacred Ganga originated from the Lord’s Lotus Feet and started flowing from there all over the earth.

The people do not realise the Sacredness and Greatness of the Ganga river as it is flowing freely over the earth enriches everything, and everybody around its flow and blesses them who have taken bath in the running Sacred water. She makes no distinction from one type or set of people (Rich or Poor) to another.

Dayadevi also does not have any clear appearance or visible form for anyone to notice her. So most of the people do
not know the work of Dayadevi and Her Greatness. Since Dayadevi is fully merged into the Lord, she cannot be seen by anyone. However, she carries out all her functions and blesses everyone, alongwith the Lord without any distinction.

Herin is described about performance of ‘Prapatti’ and its effects. The ‘Prapatti’ or ‘Saranagati’ is performed at the Lord’s feet, seeking His pardon to ward off all sins and karmas and make the person pure. Thus, it can be seen that just like the Ganges river purifies all persons and washes off all their sins; even so the ‘Saranagati’ i.e. surrender done at the Lord’s feet, where from both Ganga river and Dayadevi originate wards off all the karmas and sins of those whoever offer their prayers.
VERSE – 55

निगम समाश्रिता निखिल लोका समृद्धी करी
भजदघ कूल मुद्रुज गति: परितित हिता।
प्रकटित हंस मत्स्य कमठाद्वैतार शता
विबुध सरिच्छियं वृषगिरिश दये वहसि॥ ५५ ॥

NIGAMA SAMASAASRITAA NIHILA LOKA SAMRUDII KAREE
BHJADAGHA Koola MUDRUJ A GATHI PARITAPTHAA HITAA ||
PRAKATITA HAMSA MATSYA KAMATTAADYAVATAAARA CATAA
VIBUDHA SARIChRIYAM VRUSHAGIREESA DAYE VAHASI ||

"Oh Daya of the Lord of Vrushagiri! you possess the greatness of the heavenly Ganges as you are exalted by the Vedas and you are providing fertility to the worlds; by washing off the scores of sins of those who surrender (to the Lord) you have made the Lord to take the role of several incarnations like Hamsa, Matsya, Koorma, Tortoise etc".–Avataras.

SUMMARY

Oh Dayadevi you possess all the features, status and all attributes of the divine Ganga river, which originated from the Lord’s feet in the Heavens and reached the earth. As described in the Vedas, about the sacredness of the Ganga river, that flows allover the vast lands having arrived from Heavens and make them rich in growing bumper and heavy harvests of food useful for all people and also washes off all the sins and karmas of those whoever take their bath in the Sacred river.

In the sameway, Oh Dayadevi, you always remain at the feet of the Supreme Lord (fully merged with Him invisible for anyone to see by the ordinary. naked eyes. However you are well-known for your compassion and kindness in granting the
grace and blessings of the Lord to all whoever come and pray before Him and thus making all of them happy through the Lord's blessings. You have made the Lord to take various Avatharas like 'मत्य, कूर्म, वराह' like large Fish, Tortoise and a wild boar etc. all remaining in the water for his creation of the new universe. Thus both Ganga River and Dayadevi are located in water the same manner as the Avataras of Lord as swans, fish, tortoise, etc.

EXPLANATORY NOTES

The Vedas state the greatness of the sacred Ganga river and about Dayadevi i.e. the heart of the Lord. Just like Ganga river is taken first as an illustration, Dayadevi also is taken for comparison at the beginning of this verse. All the Vedas are created by the Lord at the request of Dayadevi for the benefit of all people. There are five examples quoted for equating both Ganga river and Dayadevi. Dayadevi persuaded the Lord to take various Avataras in the universe for the protection and welfare of all people. That is how the Lord has taken several Avatharas like, swan, fish, tortoise, etc., Avataras from time to time at various intervals in the floods of Daya Sagaras (oceans). The Lord also had shown the sages and devotee Akroorar, at their request the Dasavathara of the Lord inside the ocean. The Ganga river also is divine so also Dayadevi-both are chaste and sacred goddesses.

Ganga river originated from the water which was used as paadya for the lotus feet of the Lord by Brahma. Dayadevi has merged herself at the lotus feet of the Lord. Dayadevi flows as the Karunya from within the Lord, she is invisible to see by the ordinary eyes; whereas the river Ganga Devi flows on the earth very visibly seen by all the people purifying them internally and externally.
VERSE - 56

जगति मितांपचा त्वदितरा तु दये तर्खा
फल नियमोजिन्तात्त्ववति सन्तपनाय पुनः।
त्वमिह निरक्षुभ्रप्रशकनादि विभू तिमती
वितरसी देहिनां निरवर्धि वृषशैल निधिम्॥ ५६ ॥

JAGATI MITAMPACAA TVADITARAA TU DAYE TARALAA
PHALA NIYAMOJHITAA BHAVATI SANTAPANAAYA PUNAHA I
TVAMIHA NIRANKUCA PRASAKANAADI VIBHRUTIMATEE
VITARASI DEHINAAM NIRAVADHIM VRUSHASAILA NIDHIM II

"Oh Goddess compassion! in the world the mercy of other deities provides insignificant, transient, not capable of granting the desired fruits and even if provided, it becomes the cause of misery. On the otherhand you provide, for the people in the world, with your un-impeded lordship and process the un-limited treasure namely the Lord of Vrushagiri!".

SUMMARY

There are many people in the world who help and serve the various cross section of the people. All their help, services and assistance are only of very ordinary type, meagre, and will not last for longer period or forever and not always assured of good results. They are difficult to maintain the same level, at all times, because they themselves are not sure to remain and survive forever to perform all these services with good intentions. Perhaps they may in the course of time, would create hardships and problems to the people who receive them.

Whereas Oh Dayaevi! You are well known for showering your
grace and blessings to all devotees without any obstacles, and the same will flow like Ganga river towards all indiscriminately forever. They are very powerful in their action for the benefit of all people. You shower all these blessings flowing from Lord Venkateswara to all people.

EXPLANATORY NOTES

In this verse, it is said that the compassion of Lord Venkateswara and His grace and blessings flow towards all devotees, whoever comes and begs the Lord by offering their total surrender with absolute faith i.e. ‘Saranaagati’ शरणागति and its effects are illustrated clearly by explaining the full benefits derived by surrender with absolute faith begging for the Lord’s grace and blessings to ward off all their wrong / sinful acts and the karmas accumulated over them and making them free to lead a chaste life thereafter till end of their lives to obtain ‘moksha’ by His blessings.

The devotees who beg and ardently pray to the Lord, clearly show their “Ananyagatitva” ‘अनन्यगतित्व’ i.e. there is no one, who could help except the Lord, who only has the power to rescue all the devotees from their sufferings and uplift them from samsara and grant them ‘moksha’. All these are possible only through the Daya and Karunya of Lord Srinivasa and Dayadevi.

Only such grants of Daya and blessings of the Lord have a lasting value and not all the other assistance or help given by those sympathetic well-wishers, which may not last long, and they are all with certain limitations to their ability and capacity. Those so called donors themselves do not remain for
long, and are not reliable to maintain for long whatever they offer now to needy people.

Oh Lord! your grace and kindness towards all are immeasurable and perennial, like Ganga water flowing in the large river. Therefore I will never seek help or assistance from anyone else. Oh Lord! I totally surrender before you, for your ever-shining grace and blessings. In the Vedas it is said:

‘नान्य: पञ्चा: अयनाय विद्यते’ ANYAH PANTHAH
AYANAAYA VIDYATE |

There is no one else who could award anything like your grace and blessings.
VERSE - 57

सकरुण लौकिक प्रभु परिग्रह निग्रहयोः
नियतिमुपाधि चक्र परिवृत्ति परंपरया।
वृषभ मही धरेश करुणे वितर्क्यतां
श्रुति मित संपदि त्वयि कथं भविता विशयः ॥ ५७ ॥

SAKARUNA LAUKIKA PRABHU PARIGRAHA NIGRAHAYOH
NIYATIMUPAADHI CAKRA PARIVRUTTI PARAMPARAYAA I
VRUSHABHA MAHEE DHARESA KARUNE ! VITARANGAYATAAM
SRUTI MITA SAMPADI TVAYI KATHAM BHAVITAA VICAYAH II

"Oh Karuna of the Lord of Vrushagiri! the compassion of the wealthy people in this world would provide either favourable or unfavourable depending upon the cause like a rotating wheel. But for persons of discrimination, how can there be a doubt in you (in providing favourable results) whose glory has been definitely extolled in the Vedas".

SUMMARY

The wealthy people in the world, support and help those who are favorable and closer to their liking and hate all those who are opposed to them and their actions. Again, if those supporters of yesterday turned out suddenly opposing those wealthy people for some reasons or other, then all these people do not get any more support, sympathy or help from his earlier philanthropist / donor / well-wishers. All those benefits they got till yesterday, will be stopped immediately and no more favours to them any-longer. Whereas, those who have been opponents earlier have now become friendly for some reason or the other towards these wealthy men. Then these donors / philanthropists turn their sympathies to these new set of supporters and assist them and help them.
The cycle is now turned out from the earlier opposition to new supporting people. This is what happens in the world everywhere today without exception.

Those people who were well known by their knowledge and experience will never become victims of any of these self-seeking wealthy men. These learned, cultured people, knowing the Vedas and its teachings will always approach with all humility the Lord Venketswara only seeking His kind grace and blessings, which never changes or fades away.

These learned, cultured people will never doubt anytime about the Lord’s karunya to all whoever prays before Him for His blessings which is always flowing like river Ganga irrespective of personalities.

**EXPLANATORY**

In this verse, the most important part/division of ‘Prapatti’ is illustrated. It is called ‘Mahaviswasaw’ i.e. ‘total and absolute faith’ towards the Acharya and supreme Lord.

For obtaining ‘Prapatti’ the disciple approaches the learned Acharya and beg of him to grant ‘prapatti’ and makes ‘Saranagathi’ with the absolute faith and surrender before Him and beg of Him to clear of all karmas/sins accumulated by him so far and make him pure to follow the Acharya’s guidance and procedures.

The Acharya is pleased to accept him as his disciple and performs necessary ‘Prayashchittas’ i.e. all rituals required to clear off all sins and karmas of the disciple and pray to the Lord, on behalf of the disciple to kindly ward off all Sins and karmas. He seeks grace and blessings for the disciple. The disciple also makes ‘saranagathi’ to Acharya and also to the Lord (i.e. complete and total surrender with absolute faith) and begs the Lord to pardon him and Ward off all
karmas and sins. The disciple, then, vows to follow a pure life till the end as per Acharya’s instructions. Thus the ‘Saranagati’ is completed and the Lord showers His grace and blessings to the devotee/disciple, as requested by him.

Thus the total and absolute faith by the devotee towards the Acharya and the Lord is well established.

The disciple is fully convinced that all his sins and karmas are completely warded off by the ‘Prayachithas’ performed by Acharya (and ‘Prapatti’ done on his behalf and the Lord in turn has given His grace and blessings confirming the Acharya’s performance of ‘Prapatti’ for the sake of the disciple. Thus, the disciple is assured of obtaining ‘Moksha’ in the Heavens at the end of his life by the blessings of the Lord.

Thus, a helpless man could achieve the coveted ‘Moksha’ by the Kaarunya of the Lord and His blessings.

It has been proved beyond doubt that those wealthy people’s help or sympathies are only a temporary facet in one’s life and it can turn either way like today’s help and support will be turned next day opposite with total neglect or refusal of any help to continue any-longer and thus ends abruptly for no valid reasons. So all those paltry things are unreliable and shifting type as the changes in weather takes place. It is not the case, with regard to what the Lord accords to all devotees and all people. His grace and life’s permanent happiness i.e. ‘Moksha’ alone form the main goal to be desired by them in their prayers.

How could anyone doubt the effects of the grace and blessings of the Lord Venkateswara, and His karunya and compassion towards all, as explained clearly in all Vedas and Scriptures?
VERSE – 58

"Oh Dayadevi! fortunate people in this world, like the Chataka bird would disregard small ponds (other deities) using the good rains namely, your grace that had originated from the dark clouds of the Lord of the Vrushagiri and which removes the pain of samsara. Thus the wise never abandon the noble path".

SUMMARY

Lord Srinivasa is like the thick dark clouds over the Tirumala Hills. The continuous heavy rains occur from thick cloud like kaarunya of the Lord. Such a heavy rain wipes out all the people’s problems once and for all.

The grace of Dayadevi is in the form of heavy rains. The learned people, indeed, reap the benefit by these rains and grace of Dayadevi, who fulfills all their wishes.

Eventhough there are so many tanks, small and big all around them, they could not quench their thirst with those waters. Only the grace and blessings of Dayadevi could quench their thirst for the sake of which these learned chaste
people were waiting like the ‘Chaathaka birds’ (चातकक्षिण:) which survive only on the water from rain directly falling into their beaks.

**EXPLANATORY NOTES**

The Prapannas i.e. chaste, learned people, who are ardent devotees of Lord Srinivasa do not relent from their worship of the Lord at any time, and always seek the grace and blessings of Dayadevi and the Lord and none else. They will not think of moving even a little from their utter faith and reverence towards Lord Srinivasa.

These devotees of the Lord are like the Chaataka birds, who will drink only rain water directly falling into their mouths) to quench their thirst and not any other water from elsewhere. They follow this principle strictly and never transgress even a little from their faith and practice. So they are compared to chaste people (Prapannas). So these birds are even referred as “Paramai ekanties” (परम एकान्तीन:).

Those people who do not take food outside or eat anything, any where, strictly follow the rituals, and after offering to God all selected foods prepared with complete sanctity consume them. They strictly follow all set religious practices as per the Sastras. Sages like Parasara and Aazhvaars like Paraankusa (Nammalvar) offer their devotion and dedication towards the Lord and Dayadevi, in the same way.

The Lord dwelling on the Tirumala Hills is like the dark thick clouds. He is far superior to any other type of clouds anywhere else. The rain water falling from the thick clouds
over Tirumala Hills is very sacred (सुवृश्चि) (Suvrushti). It is not like those inauspicious like (अतिवृश्चि – अनावृश्चि) (Athivrushti and Anaavrushti).

But the Lord’s grace and blessings through Dayadevi alone these devoted people always seek at any time and nothing else. They remain happy and in peace by their grace only and do not aspire for anything else.

They will not worship any other God at any time. They strictly follow Ananya Gatitvam, Mahaviswasam ‘अनन्य गतिव्रत्म’ to Lord Srinivasa. They have unalloyed devotion to Him and perform, with total and absolute faith शरणागति‘ Saranaagati’ to Him only.

They are like the famous ‘चातक’ Birds (Chataka Birds) which only depend on rainwater directly falling into their mouths to quench their thirst, and not any other water from elsewhere.
VERSE – 59

त्वदुदय तूलिकाभिस्मुना वृषशैल जुषा
स्थिर चर शिल्पिनेव परिकल्पित चित्र धियः।
यतिपति यामुना प्रभुत्वयः प्रथयान्ति दये
जगति हितं न नस्तविय भरन्यसनादधिकम्। ५९।

TVADUDAYA TOOLIKAABHIRAMUNAA VRESHACILA JUSHAA
STHIRA CARA SILPINAIVA PARIKALPITA CITRA DHIYAA|
YATI PATI YAAMUNA PRABHUTAYAHA PRATHAYANTI DAYE
JAGATHI HITAM NA NASTVAYI BHARANYASAANAAADHIKAM

"Oh Goddess of compassion! the Sculptor-Architect
dwelling in the Vrushagiri who has created the mobile
and immobile entitles, using you as the painting
brush, as it were, created in the great intellect of the
king of ascetics, (Yatipati- Ramanuja), Yamunacharya
and others, the noble pictures (doctrines). They, on
their turn, resorting to you have revealed to us that
there is no other superior means (upaaya) in the world
other than resorting to you".

SUMMARY

Lord Venkateswara who is at Tirumala Hills is a Sculptor,
Painter. He will prepare pictures, sculptures etc. which can move
and also those which will remain static without movements.

Oh Dayadevi ! by using you as His painting brush and pure
paints and inks, the Lord has drawn very beautiful pictures in
all our hearts. The devoted Aazvaars like "Sree Nammalvaar (Sri
Satakopa) Aachaaryas like Sree Ramanuja and Sree Aalavandar
(Yaamuna). I have clearly shown to every one of us and established
the facts that the only way to salvation is through “Prapatti” i.e.
Saranagathi (Total and absolute surrender to the Supreme Lord).
EXPLANATORY NOTES

It is very essential to show the ways and means adopted by elders and great scholars performing Saranaagati to Dayadevi and the Lord.

Therefore, the best way is to hold on to ‘Prapatti’ as stated by these elders and great intellectuals. They said thus to perform ‘Sankalpa’ i.e. undertaking as at the beginning like the rising sun. The performance of ‘Prapatti’ i.e. doing ‘Prapatti’ through Acharya is a cradle, that would lift the soul to salvation. Then obtaining the grace and blessing of the Dayadevi and the Lord is also resultant cradle to obtain the Moksha in the Heavens.

The able painter/sculptor presents varieties of brushes and instruments for his profession. The Supreme Lord Srinivasa, after one ascends Tirumala Hills, becomes very much fascinated to draw and paint Heart-throbing beautiful pictures of Azhvaars, Saints and Acharyas, like Sree Ramanuja, Sree Aalavandaar, etc. in the minds of the ardent devotees. All these Acharyas/Azhvaars were born with the blessings of the Lord to create such Sculpture esteemed like ‘PRABANDAAS’ etc. establishing the fact/ values of all the Vedas, Upanishads and other Sastras created by the Supreme Lord for the welfare of all people on the earth (to be followed and thus derive the benefits).

Whatever is uttered or wirtten by these chaste Acharyas and Azhvaars were all based on those words spoken out of Karunya (compassion) by the supreme Lord to all people on earth.

The teachings of these Acharyas have greater importance and value, because these Acharyas followed them scrupulously and shown the people their esteem value for their upliftment. Therefore the devotees have reverence and respects to these Acharyaas and Azhvaars.
VERSE - 60

मृदुहर्दये दये मृदित काम हिते महिते
धरत विशुद्धे बुधेशु विततात्मपुरे मधुरे।
वृष्णिरि सार्वभौम दयिते मयि ते महर्ती
भुकुक निधे निधेहि भवमूल हरां लहरीम् ॥ ६० ॥

MRUDUHRUDAYE DAYE MRUDITA KAAMA HITE MAHITHE
DHRTA VIBUDHE BUDHESHU VITATAATMADHURE MADHURE I
VRUSHAGIRI SAARVABHOWMADAYITE MAYI TE MAHATEEM
BHAVUKA NIDHE NIDHEHI BHAVAMOOLA HARAAM LAHAREEM II

"Oh Lady of Soft-nature (or kind-hearted)! the
protector of gods! a good wisher for those who have
conquered the desires! the depoister of your responsibilites
in noble Aacharyas! the beloved of the sovereign of
Vrushagiri! the treasure house of auspiciousness and
sweetness! bestow your graceful, compassionate glances
on me—the glances that would eradicate samsara with
its root and branch."

SUMMARY

Oh Devi! I tumble and jumble in my voice and make words
of expressions in praise of you on the various facets of your glory.
Yet I will fail in my duties, if I do not properly express what I
see and feel on your greatness.

Oh kind-hearted Dayadevi, you have conquered all the
desires, and always think of giving your blessings to all for which
you are very famous. You support and encourage the Jnaanis,
(learned scholars) and have given them the responsibilities of taking
care of the preachings/teachings of our Sastras to all people in
the proper way. Your courtesy and kindness are immeasurable
towards all. You are the most beloved consort of Lord Srinivasa
in the Tirumala hills and you are the great treasure and monument
of all auspicious and precious things in the world, Oh Dayadevi! may I beg of you to please be good enough to allow the large floods to flow over the thick large samsara I bear like a banian tree to completely uproot me so that it could be carried away by your uncontrollable floods of Karunya.

EXPLANATORY NOTES

In this Verse, सरणागति “Saranaagati” is sought to be performed to Dayadevi! There are eight (8) qualities attached to Dayadevi; they are all very auspicious and are immense great value.

Dayadevi is very kind hearted full of compassion having no blemishes at all. The chaste learned people, i.e. Jnaanins are those who conquered all their desires, anxieties and any other attributes of the Sanssara of any kind, which are totally discarded, and who remain away from all bindings and connections.

One has to develop and remain totally absorbed in the chaste thoughts on the Supreme Lord (अनुराग = Anuragam)

Dayadevi showers her kindness and grace only on such people. She will shower her blessings on them.

Even the Supreme Lord is very pleased by Dayadevi’s action, because, all people glorify the Lord of His kindness, grace and blessings through Her actions.

Thus, the Lord is praising Dayadevi’s actions.

Dayadevi bears all the burden of these efforts of all ‘Jnanis’ (chaste learned scholars who spread all the Vedas and Saastras as enumerated by the Lord to all people and turn them as ardent devotees of the Lord).

Dayadevi is the consort very close to the Lord, who said in the Bhagavad-Gita that He will bear and take care of the
welfare of all people. Instead of performing everything by Herself, Dayadevi has bestowed the responsibilities of spreading the knowledge of all Sastras to the chaste poets. Acharyas, and Azhvaars. She is very courteous, kind and dispassionate in dealing with all difficulties of the learned people who carry out the duties assigned to them. These Acharyas have greatest respect and regard towards Dayadevi for Her actions and kindness and always seek Her grace and blessings. Dayadevi is the consort of Lord Krishna, who is the Lord of Mathura kingdom. So she is also called Madura Devi. Since she is the consort of the Supreme Lord people seek the grace and blessings of Dayadevi with reverence. Similarly, all the Eight type of Gunas of Dayadevi are explained here to our proper understanding. So we offer our शरणागति ‘Saranaagati’ to Dayadevi and Supreme Lord, and seek their grace and blessings.

The Great Acharya Sree Nammaazhvaar through the tenth stanza of 10th decade of the 6th centum-Thiruvoimozi offered his शरणागति ‘Saranaagati’ to Dayadevi and Lord Srinivasa (Dayadevi is otherwise known as Sree Padmavati / Sree Alarmelu Manga Devi) and praised the Daya (Karunya) of the Devi and thus Prove that the Supreme Lord Srinivasa who bears the consorts in His heart shows karunya, grace and blessings to all.

Dayadevi rescues such helpless, poor man by granting his wishes, with her grace and blessings, resulting in his attaining. ‘Moksha’ at the Lord’s Lotus Feet in the Heavens at the end of his life in this world; thereby he becomes rich enjoying the bliss of the heavenly life, serving the Lord along with other Mukthas like him, who have also come in the similar way. Thus Dayadevi clears all the Sins / Karmas of such ordinary persons, when they offered शरणागति ‘Saranaagati’ to Sree Devi and Lord.
In this series of the 10 verses of the sixth decade it is very clearly explained :-

If a person who is not able to do any good thing in his life, and who is totally helpless comes to Dayadevi and offers his शरणागति ‘Saranaagati’ and begs of Her grace and blessings, then he gets Moksha at the end of his life.

Just as the Sacred Ganga River, which started from the Heavens, flowing on earth has the capacity to wipe out all the Karmas and Sins of those who take their bath in the Ganges river; even so Dayadevi removes all the people’s troubles, Sins and karmas, when they offer शरणागति ‘Saranaagati’ and beg to pardon them from all Sins and Karmas; thus Lord and the Devi shower their grace and blessings to them to lead a clean life thereafter and reach His Lotus Feet in the Heavens at the end of their lives.

Dayadevi, persuades the Lord to take various Avathars on earth like, मत्स्य, कूर्म, वराह etc. Matsya, Koorna, Varaha, etc., wherever there is trouble/problem in the world to the devotees and the people in general.

Dayadevi has taken the efforts, requesting the Lord to create chaste scholars, Acharyas, Devoted Azhvaars like Sree Aalavandaar and Sri Ramanuja to create new awakening to establish the various Sruthis, Vedas etc. into the People’s mind to follow them and understand them properly clearing all doubts.

Dayadevi helps steadfastly all these chaste people with Her grace wherever their disciples offer शरणागति ‘Saranaagati’ obtain ‘Prapatti’ to enable them to obtain Moksha at the Lotus Feet of the Lord in the Heavens at the end of their of lives.

Thus the 6th decade of this hymn ends with the importance of शरणागति ‘Saranaagati’ explained in detail.
VERSE – 61

अकृपारै रेकोदक समय वैतालिक जवैः
अनिर्वाप्यां क्षिप्रं क्षपयितुं अविद्यास्य बख्काम्।
रूपे त्वं तत्ताप्रक प्रथिम वृष पृष्टीधरणि—
स्वरूप देवगुण्य द्विगुण निज निजुः: प्रमवसिः॥ ६९॥

AKOOPAAARI REKODAKA SAMAYA VAITANDIKA JAVAHI
ANIRVAAPYAAM KSHIPRAM KSHIPAYITUM AVIDHYAAKHYA BADABAAM I
KRPE TVAM TATTHADUK PRATHIMA VRUSHA PRUTHVEEDHARAPATI
SWAROOPA DVAIGUNYA DVIGUNA NIJA BINDHUH PRABHAVASI II

"Oh Kripa devi! the greatness of your one drop is equal to the twice two times of the divine form of the Lord of such huge Vrushagiri – with such a greatness you alone have the capacity to wipe out my sins which is like the Vadavagni (the fire of deluge) that cannot be extinguished by great oceans possessing noisy waves similar to that of the arguments of fools."

SUMMARY

As soon as शरणागति ‘Saranagati’ was performed, the devotees are assured of ‘Moksha’, because Dayadevi and the Lord shower their grace and blessings to wipe out all the sins and karmas of the devotee. The Karma should be wiped out which is called अविद्या ‘Avidya’. Then only one could obtain ‘Moksha’. The ‘Avidya’ is a powerful wildfire like the face of horse which cannot be easily wiped out.

Even during the ‘Pralaya period’ this “Avidya” cannot be extinguished by the rising ocean waters. It would behave like those ‘opposing’ forces, which will not yield and fight to the last bit to
remain alive. That is why this is called by another word ब्रह्महर्ष्या ‘Brahmahathya’ i.e. worst sins / karmas which cannot be erased from a person and will stick to her/him in to the deep skin, and will create all types of problem to the individual. Daya Devi wipes out all such karmas/sins of the devotees, and make them totally free from all troubles.

**EXPLANATORY NOTES**

In the earlier verse, it was explained about शरणागति ‘Saranaagati’ i.e. total and absolute surrender to God. Unless the karma is wiped out by the grace of God, no one will get Moksha. The karmas are very powerful and can not be easily wiped out, except by the grace of Dayadevi and the Lord. It is called ‘Avidya’ i.e. Karma that is powerful and so, it cannot be easily wiped out, even during the ‘Pralaya’ when the entire ocean water could rise and immerse the entire earth into it. The wild fire which is called ‘Badavagni’ is a very fierceful fire that is created by the internal ‘combustion’ of ocean water. This wildfire will raise above sea water and burn everything in the world and melt them totally. When the ocean water rises furiously, this fire will be extinguished from its furry. Still the ‘karma’ which is also known as ‘Avidya’ remains all the more forceful and stronger and will not get destroyed in the ‘Pralaya’. It alone requires the Lord’s action to wipe it out. Therefore it is more powerful than the ‘Badavagni’ produced by ocean waters. This ‘Badavagni’ is also compared to those people who always quarrel and oppose for everything without any reasoning.

This is compared to the ocean waters getting highly heated during ‘Pralaya’. Similarly the wild fire viz. ‘Avidya’ can
only be extinguished by the Dayadevi and the Lord because it is the ‘karma’ which is the sum-total of the worst sins committed by people. Therefore only the grace and blessings of the Dayadevi and the Lord, could wipe out these karmas of the people. Let it be clearly understood that the divine grace of the Lord alone could wipe out such powerful karma of the people, when they perform शरणागति ‘Saranaagati’.

In the world “Parabrahman” is the supreme God. There is nothing else beyond that power. It is the supreme powerful God, Whose Swaroopa, essential nature is “Anantham” i.e. immeasurable. But the one ‘drop’ of its ‘Daya’ Pravaha is four times bigger than that. That is the vital power of the grace of the Lord and Dayadevi. This grace of the Lord and Devi just washes away all the karma/sins of the devotees by the flow of their grace towards the devotees. Such is the Power and force of “one Drop” of this Daya – Karunya. What about the flood and flow of Daya Pravaha – over all these devotees!
VERSE – 62

विविस्ता वेताली विगम परिशुद्धेऽपि ह्रदये
पदु प्रत्याहार प्रभृति पुत्रपक प्रचौकिता: ।
नमन्तरत्वां नारायण शिखरि कूटस्थ करुणे
निरुद्वत्वद्द्रोहा नृपति सुत सीति न जहति ॥ ६२ ॥

VIVITSAA VETAALEE VIGAMA PARISUDDE PI HRUDAYE
PATU PRATYAHAARA PRABHRUTI PUTAPAAKA PRACAKITAHH I
NAMANTASTVAAM NARAYANA SIKHARI KOOTASTA KARUNE
NIRUDVATVADROHA NRUPATI SUTA NEETIM NA JAHATI II

"Oh Devi Karuna of the Lord who dwells on the lofty peaks of Narayanagiri! though the noble souls who have purified their mind by expelling the she-devil namely, desire, yet, being doubtful of practicing the wise means of Pratyahara (an accessory that accomplishes Bhakti yoga by controlling the sense organs) surrender to you and refrain from committing sins. In this process they have not abandoned the principle of the crown-prince.

SUMMARY

The avariciousness for everything is very bad and dangerous in life. Only when one conquers this extra-ordinary desire/avariciousness, a devotee could become pious and be able to selfless service to God.

We have to drive out all these devilish desires out of our minds. Even after observing many types of yogas, rituals, etc we doubt about our abilities and capacity of cleansing our thoughts and attitudes to the proper path of unblemished life. There is no other way except to make शरणागति ‘Saranagati’ to the Lord Srinivasa, who is the only savior living at ‘Narayana Giri’ at Tirumala hills for His grace and blessings, coming to you with their ardent prayers.
Oh Dayadevi! although all the people have put in all efforts to bypass all the obstacles, they never like to leave the utter faith and confidence in you as their saviour, who would offer the grace and blessings to them ultimately. So they perform शरणागति ‘Saranagati’ to you.

EXPLANATORY NOTES

In the previous verse, it was explained the methods to rectify and wash away indestructible and difficult, ‘Karma’ namely ‘Avidya’ – which is more powerful, i.e. by recourse to your “one drop” of grace and flow of “Daya Pravaha” floods which flows from Lord Srinivasa to bless all devotees who made शरणागति ‘Saranagati’ – to Him. Thus the power of ‘Daya Pravaha’ is clearly explained in that verse.

Now it is explained that we have to discard completely all types of desires on material things surrounding us in this world. Avariciousness (extraordinary desires) are like devils which will even swallow the person completely.

Therefore we should endeavour in full to discard all types of desires step by step, and completely cut off everything, to amend our life pattern to lead a chaste, and devoted life and learn to understand the scripture method of meditation and service to God. We are scared to perform the Bhakti Yoga, which needs the undergoing of “Ashtanga Yoga”, this means, the eight steps to be adopted for “Bhakti Yoga” to be successful beginning with discarding step by step, food, water, and total concentration of Meditation on the Supreme Lord, like the flow of “Bhakti Dhara” i.e., the flowing water drops continuously like a string nonstop from the bottom centre of the pinhole made in the pot filled with water fully to its brim.

This process should continue and finally taking “only the fresh air” as the food till the life goes out of the body and soul to reach God in the Heavens. Such difficult process of Bhakti Yoga is impossible for any ordinary people like us to
achieve while even the Yogis and the Rishis failed to attain Moksha by this process. So the only easy way to achieve ‘Moksha’ by ordinary persons like us is the means of ṣarṇaṅgaṇī ‘Saranaagati’ i.e. total surrender, to the Supreme Lord, through Acharya. The Acharya, who is totally devoted to the Lord and performs all rituals to God regularly, we have to approach him and beg of him to accept us as his disciple and perform all necessary oblations and make us pure and grant us “Prapatti” i.e. ṣarṇaṅgaṇī ‘Saranaagati’ to the Lord. The Acharya performs all oblations after accepting us as his disciple and pray to God to pardon the disciple and to ward off all sins and karmas and to make him pure. The Lord accepts the Acharya’s request on behalf of the disciple and then the Acharya performs the “Prapatti” – which means, under the directions of the Lord, having purified by the Acharya, the disciple is blessed by God with His grace and the Lord accepts the ṣarṇaṅgaṇī ‘Saranaagati’ of the disciple and grant him ‘Moksha’; and thus clears from the dreadful sins / karmas surrounding us. He makes us undergo some small punishments like the father punishes his children when they do wrong things. By our performance of ṣarṇaṅgaṇī ‘Saranaagati’ total surrender to the Supreme Lord, these results are achieved.
VERSE – 63

अनन्तायंिन: सत् भवति परतन्त्रः प्रणामताेः
कृपे सर्वद्रश्ता न गणयति तेषाम् अपकृतिम्।
पतिष्टव्यत्प पारार्थ्य प्रथयति वृष्क्षकांधप पति:
व्यवस्थां वैयात्यादिति विघटयन्ति विहरसि। II ६३ II

ANANYAA DHEENAHA SAN BHAVATHI PARATANTRAH PRANAMATAAM
KRUPA SARVADRASHTAA NA GANAYATI TESAAM APAKRUTIM I
PATISTVATPAARAARTHYAM PRATHAYATI VRUSHASKHMAADHARA PATIH
VYAVASTHAAM VAIYAAATYAADITI VIGHATAYANTEE VIHARASI II

"Oh Devi Kripa! the Lord of Vrushagiri though independent and in-accessible becomes dependent and accessible to those who surrender to Him. Similarly though He sees everything He doesn't look into the errors of them. Though He is the Lord of you, yet He is subservient to you. Thus you sport by your courage transgressing the limits".

SUMMARY

Oh Dayadevi! It is very-well known that your over- Lord Sree Srinivasa, is well aware of all the actions and thinking of everyone in the Universe. He is very independent in all His movements. But, however, He becomes very soft and broadly thinking and does not seriously take any of the mistakes/ shortcoming of His devotees, who come and surrender before Him, seeking His grace and blessings. Thus, He excuses them for any of those shortcomings and do not consider them as reprehensible, all by your grace.

The Lord who rules the universe from Tirumala, Tirupathi is supreme to act in any manner. He may be pleased but however, He becomes totally meek and submissive towards
You. Oh Dayadevi! Thus, You are able to turn the Lord to Your will and pleasure in all His actions towards the devotees.

**EXPLANATORY NOTES**

In the previous verse, it was said that one has to follow the rule applied to Crown princes for all their actions of omission and commission without exception. That is called justice to all by the rule. In this verse, it is clearly explained and shown how the Lord becomes meek and submissive with the influence of Dayadevi towards all those devotees, and left them scot-free even when these devotees commit mistakes and wrong doings. All those short comings of these devotees are ignored by the Lord, on account of Dayadevi and thus they are all Blessed, when they come and pray before Him seeking His grace, pardon and blessings.

This type of action of the Lord is totally different to His normal attitude towards all these devotees. So much is the influence of Dayadevi with the Lord and she acts very normally in a lighter vein and thus the Lord tolerates all the short comings of the devotees and mechanically give them His blessings when they come and make “Saranaagati” to Him seeking His grace. By this it may appear as abuse of privilege by Dayadevi over the Lord, but it is not so. This should be considered as ardent prayers and Bhakti of devotees, seeking the Lord’s pardon for their omission and commissions, and thus seek His grace and blessings.

Dayadevi helps all these people (devotees) to obtain their desired objectives from the Lord purely out of Her compassion towards all devotees.
VERSE 64

अपां पत्युः शतु नसहन सुनेर्धर्म निगलं
क्रुपे काकस्यैकं हितमिति हिनस्ति सम नयनम्।
विलीन स्वातन्त्र्यो वृषगिरि पतिस्तवद् विह्वतिभि;
दिशत्येवं देवो जनित सुगाति दण्डन गतिम्। ॥ ६४ ॥

APAAM PATYUH SATROONASAHAÑA—MUNERDHARMA—NIGALAM
KRUPE KAKASYAIKAM HITAMITI HINASTI SMA NAYANAM I
VILEENA SWAATANTRYO VRUSHAGIRI PATISTVAD VIHRUTIBHIH
DISATYEVAM DEVO JANITA SUGATIM DANDANA GATIM II

"Oh Dayadevi! the Lord of Vrushagiri losing His independence because of you has destroyed the enemies of the Lord of oceans, has removed the fetters, namely, merits of the impatient Parasurama and also plucked one of the eyes of Kakasura thinking that it is only good for them. Thus the Lord provides punishment only for good purpose (because of you)."

SUMMARY

The Supreme Lord gave a token punishment only for the serious offences committed by the chief, of enemies of all oceans, samudra raja.

The impatient and angry brahmin, Parasurama, who had to forego all his acquired capabilities and prowess and good deeds, because of his misbehaviour towards the Lord. Similarly when an Asura (demon) came in the form of a crow and gave trouble and created wounds on the bosom of Seeta Devi, when she was busy caring for the Lord and for which offence the Lord has only removed its one eye, when it performed in total surrender to the Lord. All these are out of Lord's compassion when the offenders sincerely realized their faults
and sought relief from the Lord by surrendering to Him and, begging for His Mercy.

All the three instances are quoted from the Ramayana to pinpoint the enormous compassion of Sree Rama.

They are all granted by the Lord propelled by His Daya (Karuna) i.e. compassion towards all beings.

All the actions are mainly due to the part vitally led by Dayadevi who prevented the Lord to accord major punishments to these serious offences and left them with lighter punishments.

EXPLANATORY NOTES

In the earlier verse, it was stated that Dayadevi by her extra ordinary features and actions, diverted the affection of the Lord to remain calm leaving his anger or punishing attitude towards those devotees who committed serious mistakes and wrong doings knowingly or unknowingly. Dayadevi only wanted the Lord to show his sympathy and compassion to all those people ignoring the mistakes, and accord them only lighter punishments, when they seek Lord’s pardon for all those offences, having sincerely apologised to the Lord.

This process adopted by Dayadevi has not created any serious repercussions – either to the devotees or to the Lord’s general attitude of showing sympathy to all. The devotees are happy with lighter punishments for their serious offences, and thereby they have rectified their way of life to be sincere and pure in their future actions.

All these process of actions, even in the case of Samudra-raja (king of the oceans having realized his mistakes and came running seeking the Lord’s pardon). Similarly, when
Parasurama, misbehaved by showing his talents and his ability to use the bows and varieties of arrows, he was defeated by Lord Sri Rama and then Parasurama apologised. The Lord removed all the prowess and ability of Parasurama and thus reduced him to an ordinary person. That is the punishment to Parasurama for offending Lord Sri Rama.

Further, when the Asura (Demon) who disguised himself as crow and gave trouble to Sree Seeta Devi removing the crow's one eye, left him to go away. All these are the Lord's show of sympathy when one realized one's mistakes sincerely and prays for the Lord's Pardon after giving an undertaking to become pure and chaste in future.

All these instances only exhibit clearly Lord's unbounded attitude of compassion and sympathy towards all. This has shown His desire to establish peace and tranquility everywhere and mend the people from wrong ways to righteous path, with honest and pure thoughts.
VERSE – 65

निषादानां नेता कपिकुलपति: कापि शबरी
कुचेल: कुञ्जा सा ब्रज युवतयो माल्यकृदिति।
अमीषां निम्नत्वं वृषगिरि पतेत्रम्मतिमपि
प्रभुतैः स्रोतो: ढुः तोभि: प्रसभमनुकम्पे समयसि॥ ६५ ॥

NISHAADAANAAM NETHA KAPI KULAPATIH KAAPPITI SABAREE
KUCHELAH-KUBJAA SAA VRAJA-YUVATAYO MAALYAKRUDITI I
AMEESHAAM NIMNATHVAM Vrushagiri PATERUNNATIMAPI
PRABHUTAIH SROTOBHIH PRASABHAMANUKAMPE SAMAYASI II

"Oh Goddess compassion! by your great floods (of Kripa) you have brought about similarity equality between these persons on the one hand the lord of the hunters (Guha), the lord of the monkeys (Sugriva), Sabhari, Kuchela, the hunch-backed lady, the maidens of Brindavan and the garland maker (who were considered low because of their status), and with the supremacy of the Lord of Vrushagiri, on the other".

SUMMARY

1. 'Guha', the boatman, and head of the hunter's clan,
2. The chief of the monkies, Sugreeva, 3. The devoted old lady-Sabhari, who lived in a corner of a forest, longing to worship Lord Sri Rama in the forest. 4. The hunch backed lady who carried scented items to Kamsa was blessed by Krishna who removed her crookedness from the body 5. The group of milkmaids, who were moving around with Lord Krishna as playmates with their innocent love and respect towards the Lord (not knowing who He was). 6. Kuchela, the poor brahmin who was at onetime studying under a Guru where the Lord also as Sri Krishna was associated to the

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Gurukulam, 7. The garland maker for the Lord, all these people and such others are very low born, poor and simple having very little means to survive, and were leading their simple lives, showing great reverence, love and respect to the Lord. All these people were treated with equality and with dignity by the Lord, although the Lord was in much higher, esteem and elevation.

The Lord came down to those people's level and treated them with all courtesy and with due compassion, blessed everyone to reach the high and coveted positions of “Moksha” in the heavens as sought by them at the end of their lives. The Lord earned their love and reverence by virtue of His sympathetic attitude and granted them all – Prosperity and happiness in their lives, so long as they lived on this earth and granted them Moksha in the end for their sincere services.

And these are the acts of Dayadevi of the Lord

These are instances quoted from the Vishnu-purana and the Ramayana during the Lord's Sri Rama Avathara and as Lord Krishna as next Avathara.

Dayadevi brought out the moral principles, establishing that one should uplift the people from lower level to higher elevation by Her fast flow of ‘Daya’ Ganga and bring the higher elevation to that of “Equal level” of elevation of all people. One should not ditch down the down-trodden and that they should be brought upto to a higher level pulled from below.

The Lord in both Sri Rama Avathara and Sri Krishna Avathara has clearly established this way of life with every opportunity for all others to follow accordingly in future, without exception.
EXPLANATORY NOTES

It is really very thought-provoking to see the unusual action of Dayadevi who uplifts the helpless, small people to make them on par with stronger ones, who live in a very comfortable manner i.e. on equal pedestal, with no distinction.

The Lord’s extra-ordinary compassion was fully exploited and established by Dayadevi in all those above instances. The Lord in Sri Rama Avathara, sat along with the hunter boat-man “Guha”, when the Lord utilised his boat and kind services to cross the Ganges river from one end to the other side, and on reaching the other bank, before leaving the boat, Sri Rama closely embraced the boatman and blessed him for his devoted services.

Along with the chieftain of the Monkies, “Sugreeva”, Sri Rama sat together over a branch of a tree, thus treated the monkies as His close friends and associates. The army of monkies and “Sugreeva”, along with their commander “Hanuman” joined Sri Rama to fight the army of the demons, Rakshasa “Ravana”, the evil King of Sri Lanka who was killed for his atrocities and, Sri Rama gave the kingdom to Ravana’s Brother “Vibheeshana”, who was very devoted and who surrendered at the feet of Sri Rama. Sri Rama thus established the dharma in the world, by destroying evil forces and evil doers.

The hunch-backed lady who carried scented items to Kamsa was blessed by Krishna who removed her crookedness from the body of the hunch-backed lady in Krishnavatara.

In Sri Krishna Avathara, the Lord, treated and mixed with all those innocent milk maids and was very much moved by their innocent devotion and respect shown to the Lord. He granted all of them “Moksha” at the end of their lives in this world. None of these maids ever knew they, were associated with the Lord who is all – Powerful.
Similarly, the most poor brahmin, Kuchela was given due respect; and the Lord's consorts Sree Rukmani Devi and Sree Satya-Bhaama served the brahmin and sent him with love and His blessings.

The brahmin who brought three handful of "Rice Pudding" as offerings to the Lord was Kuchela. The Lord accepted very happily.

When the old brahmin returned home, he found to his surprise that his entire large family and 27 children were living in a big mansion with all wealth and prosperity blessed by the Lord as he consumed the 3 mouthful of rice puddings so devoutly brought by the poor man.

Similarly, Lord Sri Krishna visited the house of a gardener and flower gatherer, and accepted his offerings and blessed Him.

Periyaazhvaar's daughter was accepted by the Lord, who was very much devoted to Him; and her desire to marry the Lord was fulfilled – by her unusual devotion and that she was later on recognized as Sri Andal, as one among the chaste Azhvaars. The devotional songs composed by her, has since become a legend "Thiruppavai" which is full of philosophy and devotion and very popular among all devotees even today.

One can easily understand from all the above circumstances as to how 'Dayadevi' by Her compassion towards all devotees, make the Lord to take sympathetic approach towards all simple people and accord them all the required help in their upliftment and fulfillment of their ambitions and requests.
VERSE - 66

त्या दृष्टस्तुः भजति परमेश्वी निज पदे
वहनू मूर्तीर्षौ विहरति मृडानी परिवृढः।
बिभरति स्वाराज्यं वृष्णिखरि श्रृद्धारि करुणे
शुनासीरो देवासुर समर नासीर सुभातः॥ ६६ ॥

TVAYAA DRUSHTASTUSHTIM BHAJATI PARAMESHTEE NJAPADE
VAHAN MOORTEERASHTAU VIHARATI MRUDAANI PARIBRUDHAH I
BIBHARTI SWAARAAJYAM VRUSHASIKHARI SRUNGAARI KARUNE
SUNAASEERO DEVAASURA SAMARA NAASEERA SUBHATAH II

"Oh Devi Karuna of the Lord shining sportively on
the Vrushagiri! Brahmaa attains happiness in his
status only because of your gentle grace and side-
glances; the Lord of Parvathi sports (or plays)
assuming eight forms and Indra rules over the heavens
and shines as a great warrior in the battle of gods and
demons; even these two gods attained such a status
only because of your gentle grace".

SUMMARY

Oh Dayadevi! Lord Srivinasa who rules the entire universe
remains at the Tirumala hills, looking around everything that is
taking place at every nook and corner of the world. By your
grace and the blessings of the Lord, Brahma is able to carry
out his duties assigned to him by the Lord, in the Satya Loka.
He creates all living beings in the world, and teaches the
Vedas to god and other attendants.

Even Rudra (Lord Siva) Lord of Parvathi, possessing eight
forms peacefully carries out His assigned duties dwelling at
mount Kailasa.

Even Indra, by virtue of obtaining your grace and
blessings of the Lord, could win the war against the Rakshasas
(demons) and come out, successfully earning a good name as a big warrior and thus protect and rule his kingdom of gods in Deva Loka.

All these achievements of the gods, are not that easy in the midst of so many obstacles in the day-to-day problems. But, surely by your grace and blessings of the Lord, they are above to achieve so many things.

**EXPLANATORY NOTES**

In the earlier verse, it was explained how Dayadevi lifted all those poor and down-trodden people to higher elevation in life by Her daya, grace and blessings of the Lord.

In this verse, it has been explained how the rulers, like Indira the chief of gods could win the battle against the demons and thus maintain his ruling the kingdom in Deva Loka by Dayadevi's grace and blessings.

Similarly, Lord Brahma and Rudra (Siva) could manage peacefully their respective duties over their administering and carrying out their assigned duties and tasks happily by Dayadevi's grace and blessings of the Lord. They all know these facts fully and therefore are very devoted in their prayers and seek the blessings of the Lord through the intercession of Dayadevi.

The Puranas, and other important scriptures describe all these facts in abundance, quoting several thought-provoking incidents and happenings since ages.
VERSE – 67

दये दुग्धोदन्वद्यति युत सुधा सिन्धु नयतः
त्वदा भेषात्रिष्यं जनित मृत सत्यीवन दशा: ||
स्वदन्ते दान्तेभ्यः श्रुति वदन कर्पूर गुलिक:||
विषुण्वन्तद्वित्वं वृषशिखरि विश्वंभरणा: || ६७ ||

DAYE DUGDHODANVADVAYATI YUTA SUDHAA SINDHU NAYATAH
TVADAASLESHAANNITYAM JANITA MRUTA SANJEEVANA DASAHAH
SWADANTE DAANTEBYH SRUTI VADANA KARPOORA GULIKAHAH
VISHUNVANTASCHITTAM VRUSHASIKHARI VISVAMBHARA GUNAAHAH

"Oh Dayadevi! your additional association with the
Lord which is like the association of the stream of nectar
in the milky ocean has become the elixer to bring back
to life even the dead. Therefore you have become the
object of taste with the fragrance of camphor to the mouth
of the Upanishads (as they extol you). You, thus, along
with the other qualities of Srinivasa melt, the heart of
devotees and are being experienced by those fortunate
devotees who have controlled their senses".

SUMMARY

Oh Dayadevi ! It is impossible to express in words about
the ‘Sangamam’ i.e. combination of the milk ocean and the
ocean consists of ‘Amrutha’ – i.e. chaste essence and cream of
the milky ocean.

The combination of Dayadevi and the Lord is far beyond
comprehension and imagination. It is impossible to describe
and measure its width or depth, or its beauty and taste.

Lord Venkateswara along with His compassion (Karunya)
is gushing out with full force like the Ganges water. The Lord's

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shower of compassion is just like the combination of Sacred Ganga, Yamuna and Saraswati river flowing over the earth in full swing with foams, and bubbles.

The Karunya (Compassion) of Lord Srinivasa, reaches its high pitch and esteem by Dayadevi’s intercession and compassionate action towards all devotees. Even the sick and elderly, and those people who are physically handicapped become young and energetic by Dayadevi’s grace when they reach the temple and obtain the darsan and blessings of the Lord. All these are by the fine tuning of Dayadevi’s Karuna towards all, to obtain the Lord’s blessings, which is universally accepted and remain in great recognition, known to one and all.

All the devotees obtain immense faith and confidence as they reach the Tirumala temple and have the darsan of the Lord.

The sruti-texts, viz. Veda Mantras recited at the Temple, meet everybody’s hearts and create the sweet smelling of the saffron combined camphor in everyone’s voice and utterances spread throughout the atmosphere, and in the air.

EXPLANATORY NOTES

In the earlier verse, it is stated that all the gods, like Indra Lord Brahma and Shiva are comfortably carrying out their duties assigned to them. All these are possible by the grace of Dayadevi and the blessings of the Lord. In this verse, it is further elaborated and explicitly stated that Dayadevi and Lord Srinivasa, shower their grace and blessings over all devotees who visit the Tirumala temple to obtain the dharsan of the Lord. The devotees return to their homes with greater happiness after their visit and dharsan of the Lord, and attend to their duties very confidently for their success and prosperity.
If Dayadevi has not taken lead and channelise the even flow of the grace and blessings from the heart of the Lord, all these efforts may turn out as obstacles.

Therefore, Dayadevi takes all necessary care and precautions for the even flow of the Lord’s Karunya towards, all devotees, just like the controller of wild floods to be tamed for sweet normal flows useful for all, at all times without any danger and obstacles. That is an important function of Dayadevi.

This combination of Dayadevi and the grace and blessings of the Lord which appears like the combination of Great Sacred rivers which start flowing evenly over the plains of the earth, useful for all forever through proper regulated control.

The mixing of “Amruth River” with these sacred rivers, add greater advantages and high values and esteem for all waters, flowing perennially.

Further, those who recite and sing all the Vedic mantras or the divine songs – do with utmost devotion, produce and spread the sweet smelling combination of saffron and camphor in their mouths and make the whole atmosphere of the Temple serene and holy.

The Devotees who hear all these verses and songs remain in total ecstasy, which purify their minds and souls.
VERSE – 68

जगज्ञान स्थेम प्रक्ष्य रचना केवल रसिको विमुक्त्येक द्वारं विग्रहिति कवारं प्रणविनाम्।
इति त्वय्यायत्तं द्वितयमुपपीकृत्य करुणे विशुद्धानं वाचङ वृषिखरि नाथः स्तुति पदम्॥ ६८ ॥

JAGAJJANMASTHEMA PRALAYARACANAA KELI RASIKO
VIMUKTAYEKA DWAARAM VIGHATITA KAVAATAM PRANAYINAAM I
ITI TVAYYAAYATTAM DVITAYAMUPADHEEKRTUYA KARUNE
VISUDDHANAAM VAACAAM VURSHASIKHARI NATHAH STUTI PADAM ॥

"The Lord of Vrushagiri becomes the object of praise to the words of the pure Vedas on two grounds namely that, He is the cause of origination, sustenance and dissolution of the world; and He is the sole cause of liberation for those who surrender unto him. All these are, O Goddess of campassion! because of your presence in Him".

SUMMARY

Lord Sri Venkateswara is busily engaged in attending to the creation, protection and destruction of all forces (both good and evil) as a matter of routine. Just like the young kids play with their toys, even so, the Lord attends to these matters in lighter vein.

For those who have done “Saranagati” to Him. He Himself keeps the doors of the heavens open and receive them to grant “Moksha”, as desired by them, at the end of their lives.

Since the Lord has both the rights, i.e. to punish all those evil doers and protect those who are devoted and surrendered totally seeking His grace and blessings. He has been kept in high esteem and all praise in the utterances of all Vedas, Sastras and Sacred texts.
EXPLANATORY NOTES

In his magnum opus 'Sree Bhaashyam', Sree Ramanuja, the great Acharya explains in the invocatory verse that the supreme Lord carries out the vital functioning of the creation, protection and destruction of all forces, as a matter of routine job, just like the children go out playing with various games in their normal routine way of spending their time and leisure.

Earlier, it was stated that all these routine work are performed out of compassion (Kaarunya). Because the important aspect and attitude of Lords's Karunya drives Him to attend to all these matters as His daily routine.

The chaste singer will always enjoy very highly classical music with greater interest and join the chorus and participate in the singing concerts, without fail. In the same way the Lord is also responsible to accord / grant the “Moksha” to all those who perform “Saranagati” i.e. “Total Surrender” to Him seeking His grace, pardon for all wrong doings and ultimate Blessings to obtain “Moksha” in the heavens at the end of their lives. All these are undoubtedly the clear expression of His Daya (Kaarunya) towards all those devotees.

The Lord tells them that all these devotees are welcome at anytime to reach Him, opening the heavenly doors by themselves, without any hesitation; and the Lord is too pleased to receive them to fulfill their aspirations, without exception. He blesses all those to maintain a happy family life during their life-time on earth, and they can free themselves from all those bondages of Samsara and seek the blessings and grace of the Lord to grant them “Moksha” at the end of their lives.

All these are done by the Lord out of His great Daya. That is why, all the Vedas (Scriptures) unhesitatingly praise with one voice of the great quality of Daya / Kaarunya of Lord Venkateswara who is holding this as His exclusive privilege and action performed through Daya inborn and ever merged in His heart.
VERSE – 69

कलि क्षोभोन्नीलक्षिति क्लुष कूलक्ष ज्वेऽ
अनुचछईदैर्यतात्त तट वैषम्य रहिते।
प्रवाहेस्ते पद्मा सहचर परिष्कारिणी कृपे
विकल्पन्तेतनल्या वृष शिखरिणो निर्ज्ञर गुणाः।

"Oh Goddess compassion who decorates the beloved of Padma! your stream of compassion is extolled as similar to the stream that falls from the cliff of the Vrushagiri mountain. It is because your stream does not differentiate the growing sins on the earth and as they wash them off because of the confusion made by Kaliyuga which is similar to the streams of the waterfalls of Vrashagiri which flows without differentiating the pits and falls'.

SUMMARY

Oh Dayadevi! you are the decorative ornament of Lord Srinivasa, who moves around majestically with you. The flow of your Daya is so fast and furious that it (i) cannot be assumed or measured by anyone and (ii) overtakes or uproots all those evil forces / sins and karmas of the devotees. It is well known that all these evil forces are the outcome of the confusion and malfunctioning created on account of the present Kaliyuga. None of these things stand before you or escape from your force of free, fast flow of your waterfalls over the Tirumala hills.

EXPLANATORY NOTES

There are many waterfalls over Tirumala hills which are very small and big. They flow freely, with full force and on
their own. While the water-streams flow so fast, they do not bother about the high or lower grounds, steep or leveled grounds over the Hills. All these rivulets flow freely and very fast from the Top of the Hill, turning in all directions. In this process, the flow and movement of these Waterfalls is so fast with their foams that they and uproot anything that may obstruct, or remain in the middle of its free, fast flow. All these blockages are compared to the sins and karmas and evil forces, which engulf all human beings in the Kaliyuga and obstruct the normal life of the people. Such of these blockages are driven away and swallowed by these wild waterfalls from the Tirumala hills leaving all people to enjoy a peaceful, pleasant life. This position could be created and maintained only by Dayadevi by means of her free flow of Kaarunya (Compassion) towards all devotees. There will be no distinction of rich or poor people. All are treated alike by Dayadevi. In this context one may compare the Brahma Sutra: there is no difference whatsoever from person to person (i.e. ‘ैषुप्य नैर्गृप्ये’ ना भवताः: (i.e. VAISHAMYA NAIRGRUNYE; NA BHAVATAH).

The Lord’s compassion (Karunya) and other characteristics are same as the free flow of waterfalls from the top of Tirumala hills towards all types of people (devotees) without any distinction, with equal force and level them uniformly in one stroke.
VERSE – 70

खिलं चेतो वृत्ते: किमिदमिति विस्मेर भुवनं
कृपे सिंह क्षमाभृक्त्रूत मुख चमत्कार करणम्।
भरण्यास चछ्र्य प्रबल वृजिन प्राभृत भृतां
प्रतिप्रस्थानं ते श्रृति नगर श्रिज्ञातक जुशः: || ७० ||

KHALAM CETO VRUTEH KIMIDAMITI VISMERA BHUVANAM
KRUPSE SIMHA KSHMAABHRUTKRUTA MUKHA CAMATKAARA KARANAM I
BHARANYASA CCHANNA PRABALA VRUJINA PRAABRUTA BHRUTAAM
PRATIPRASHTHANAM TE SRUTI NAGARA SRUNGATAKA JUSHAH II

"Oh Devi Krupa! the Lord of Simhadri and also the entire world are surprised at your mental attitude because you have attained the Quadrangle of the city of the Vedas and you voluntarily go forward to receive those persons who have concealed their sins by cloth, namely, Saranaagati as their offering to you".

SUMMARY

"Saranagati" i.e. total and absolute surrender to God is like a coverage to the body. This cover, so long as it is worn will not reveal the sins / karmas. Oh Dayadevi! you move a step forward to receive all these devotees, who come to offer their Salutations devotedly to you and the Lord, seeking your pardon, grace and blessings.

You welcome all these people, who carry heavy load of their sins and karmas as their offerings. Lord Srinivasa, observes, your action towards such people with a surprise and feels a bit astonished and upset of your movements, and speaks aloud to make you hear (Dayadevi!). What is the fun, for your attitude towards such people and showing all
courtesies to them (these sinners) !! All these appear funny and irksome to the Lord and He becomes, a bit uneasy with the movements of Dayadevi.

Since all these actions are happening in the midst of such huge gathering of people, the entire world is surprised. So also Lord Srinivasa feels very uneasy to see these movements / actions of Dayadevi!

**EXPLANATORY NOTES**

In the earlier verse, the free flow of Dayadevi’s compassion/Karunya towards all devotees are compared with the various Water falls that flow from the Top of Tirumala hills to the ground passing through all rough and rugged paths.

In that free flow, the waterfalls drives out all blockages, high and low surfaces are levelled up by its forceful flow and the ground is made of levelled surface and the path is cleared for free flow of the Water falls with its full force and foams.

In this verse, the gracious Dayadevi’s extra-ordinary kindness, (kaarunya – compassion) is fully explained – which cannot be measured or imagined by any normal observation. Even Lord Srinivasa wonders on looking at Dayadevi’s unrestricted welcome given to all those sinners who carry their heavy loads of karmas to unload before the Lord, by offering their “Saranaaagathi” and ardently pray and seek the Pardon of Dayadevi and the Lord. At first, Lord Srinivasa is really annoyed, and upset with the movements and actions of Dayadevi for Her showing extraordinary compassion towards these people. What is more surprising Dayadevi accords Her welcome whole heartedly to all these sinners in the midst of such a huge crowd / publicly, to everybody’s surprise. Nothing
was done, secretly. All with open hands for everyone to notice and wonder of this unusual features of Dayadevi.

The precincts of the Lord in the Tirumala – Tirupathi temple is pure and it is the “BhooLoka Vaikuntam” where Lord Srinivasa and His consorts are ready to shower their grace and blessings to all devotees. It is a big open place of public gathering for all types of people, who come from all nook and corner of the world to have the Darsan of the Lord and seek His blessings. It is like a big bazaar, where the merchants come and sell all their commodities. It is a free open, trading centre where ‘Darma’, ‘Kama’, ‘Moksa’, ‘Artha’ are the central commodities that are available freely and openly.

Anybody can buy whichever of these commodities freely.

This is a sacred place for everyone to seek and ask for any of these four sacred commodities.

They all remain permanently for ever and very essential and useful commodity to every devotee (visitor) who had come to Tirumala hills.

The prime / chief trader is Dayadevi selling all these sacred commodities and offer them to anyone whoever wants it. Seeing is Believing. So also, obtaining such priceless grace and blessings of Dayadevi and Lord Srinivasa is a direct experience and reality not a fit of imagination or carry tales. Every devotee, irrespective of his position all are treated and blessed alike without exception. Total faith, absolute surrender (“Saranaagati”) and undertaking to lead a chaste life from then on with total honesty, humanity and scrupulously follow the Darma as laid down in the sacred Vedas/scriptures and as taught by learned gurus acharya. In short to lead a chaste life

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with purity of thoughts and action nothing short of it at any time.

Only that cover of "Saranaagati" i.e. total and absolute surrender to the Lord is the vital instrument/shield every devotee carries to attain the coveted grace and blessings of Dayadevi and Lord Srinivasa, for the ultimate "Moksha" in the heavens at the Lord's lotus feet, to remain forever. This is obtained through the kindness of the Acharya/Guru who carries out the proper conduct of "Prapatti" to the disciples. In turn these disciples have followed the above principles and procedures and undertake to remain totally devoted to the Lord, and follow the Dharma.

Thus, Dayadevi, knows and recognise all those people and give all of them Her wholehearted welcome and receive them openly in that big crowd.

As soon as the Lord hears the words,

"Caranau Sarana Maham Prapadye"

"चरणाव सरणामहां प्रपद्ये’’

From these devotees – The Lord moves and all the karmas and sins were totally sunk far beneath invisible from those people and thus the much coveted grace and blessings of Dayadevi and the Lord flows freely towards them leading all of them to great ecstasy.

Thereafter they return to their respective homes with great happiness and in total tranquility. They all received the fresh oxygen from the Lord to lead a peaceful life for rest of their days on earth.
VERSE – 71

"Devi karuna! you control the existence activity and nature of the three kinds of sentient and insentient entities, without being unimpeded and bears the responsibility of them. You posses the greatness of being served by the other qualities of the lord and so posseses the desired form to the lord of Vrushagiri. You, of such a nature also posseses the advanterous act namely best owing your grace on me.

SUMMARY

The Lord Srinivasa is the embodiment of “Karunya” (great compassion). This reflects from His heart as Dayadevi. This is full of ‘Gyana’. This ‘Gyana’, describes the three types of qualities in the Lord, exercised at different occasions appropriately. No one can stop or alter His decisions and actions. All the rest of characteristics would be subservient to the Lord’s actions.

Such is the greatness of “Daya”, (Karunya - compassion) of the Lord. It is very strange and surprising. That such great, sacred Dayadevi, has taken the lead to look at me, a very ordinary person having no great qualities in me, to draw the attention of the Dayadevi or the Lord Himself. I am a dust invisible.
EXPLANATORY NOTES

The detailed qualities and greatness of ‘Dayadevi’ is described in this chapter. The "will" of Lord Srinivasa is called ‘Daya’. This is in the form of Jnana Swaroopa. The main object and work of Daya of the Lord is to wipe out the distress of the devotees, sorrow or any other genuine problems—physically, mental or Moral. The special effects and greatness of the ‘Daya’ of the Lord are to give directions in all matters relating to performance and execution properly.

No one could interfere or act in any other manner, except to follow the directions of the Lord. Any other actions and performance are subservient to the Lord’s directions.

Such is the greatness of Daya of the Lord. It is very surprising and thought-provoking as to why such great daya should venture to see me. Even looking at me (a sinner) or talking to me, will create blemishness to the Lord’s great quality of ‘Daya’. However, the Daya of the Lord, has taken the lead and initiative to look at me (a puny ‘creature’ – a dust).

It is no doubt, this shows the great act of Dayadevi:

योगक्षेमं वहामि (Yogak–shemam Vahaami) are the words of the Lord. It means, the Lord takes care of the devotees’ well being in the universe.

The term "Vahami" is turned as "Vahasi" : i.e. You hold them.

The Desire of the Vibhu means : the Lord directs everything.

अप्रतिहते: APRATIHATAIHI:- Means making the others as His Slave. Each one of this quality shows His greatness – by His grace and blessings, we are moved greatly.
VERSE - 72

वृषगिरि पतेहुद्धा विश्वावतार सहायिनी
क्षेत्रित निखिलावद्या देवी क्षमादि निषेधिता।
भुवन जननी पुंसां भोगापवर्ग विधायिनी
वितमसि पदे व्यक्ति नित्यां विभिन्ने दये स्वयम्॥ ७२ ॥

Vrushagiri paterhrudyaa visvaavataara sahaayinee
kshapita nikhilavadhya devi kshamaadi nishevitaam
bhuvana janane pumsaam bhogaapavarga vidhaaynee
vitamasi pade vyaktim nityanm bibharshi daye swayam ॥

"Oh Goddess of compassion! you dwell in the heart
of the Lord of Vrushagiri. Accompanying the Lord in all
His incarnations you wipe out all the sins of the devotees.
You are being served and waited upon by Goddess of
forebearence (Bhoomi devi). You are the mother of the
entire universe and you provide the desired ends here
in this world and also liberation. Therefore, you, devoid
of the tamo guna voluntarily assume an eternal form in
Shri Vaikuntha. (Thus there is no distinction between you
and Goddess Lakshmi).

SUMMARY

Oh Dayadevi! You have taken the Present form and merged
into the heart of Lord Srinivasa at Tirumala, Tirupati hills. You
always remain along with the Lord during every avataara and
assist Him in various ways in conducting His many functions.

You are well known for removing all obstacles, ill effects /
sufferings, of all people, apart from helping the Lord’s creation
of this new world.

You shower all happiness, wealth and prosperity to one and
all and remain in the Heavens, Sri Vaikuntam, along with the
Lord, in the Heavens which is far beyond the grip of Rajo-guna
and Tamo-guna

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EXPLANATORY NOTES

Here it is clarified that Dayadevi is none else than Sri Lakshmi, the prime consort of the Lord. Sri Mahalakshmi is found merged into the heart of the Lord, possessing Her extraordinary prowess, “Jyothi, beautifully”.

Lord Venkateswara is holding Sri Lakshmi Devi to His right side of the Heart, completely merged in Him, invisible for others to see normally.

Whenever the Lord, also known as “Viswam”, takes Avatara on earth, Sree Devi also takes similar Avatara along with Him, as His close associate and performs all duties to help Him in the various functions during that Avatara.

Sri Lakshmi removes all obstacles faced by all the devotees. She possesses all the Aiswaryas in plenty and followed by Bhoo Devi, who is well-known for Her extraordinary Patience, who bears the burden of the Universe, and is the other Consort of the Lord. The Lord has Lakshmi Devi on one side and Sree Bhoo Devi on the other side.

Sri Lakshmi Devi is the prime and elderly Queen the Lord, and leader of all Goddesses around the Lord. She is the Universal Mother of all beings in the World. The great sage Parasara had called the Sri Lakshmi Devi as the great mother of the world अम्बा Ambaa.

(विमुक्ति फल दायिनी) VIMUKTI PHALA DAYINI :-

The one, who clears all obstacles and showers all prosperity, Aiswaryas to all. She along with the Lord grant Moksha to all devotees. Such a great ‘Dayadevi’, had originated on Her own from the Milk-ocean, when it was churned by the Devas and Asuras at the command of the Lord, and always remains in Sri Vaikutram along with the Lord. Like the Lord, Sri Lakshmi Devi i.e. Dayadevi also possesses all the Six highly chaste and powerful gunas and Aiswaryas.
VERSE - 73

स्वयमुदयिनः सिद्धाद्याविष्कृताश्र शुभायोः
विविदं विभवं वृहावासं परं च पदं विभोः।
वृङ्गिरि मुखेष्यते विच्छावधि प्रतिलब्धये
दृढं विनिहितास निश्रेणिस्तं दये निज परंभिः।

SWAYAMUDAYINAH SIDDHAADYAAVISHKRUTAASCA SUBHAALAYAHAH
VIVIDHA VIBHAVA VYOORAAVAASAHA PARAM CA PADAM VIBHOHO
VRUSHAGIRI MUKHESHVETESH VICCHAAVADHI PRATILABDHAYE
DRUDHA VINIHITAA NISRENISTVAM DAYE NIJA PARVABHIH

"Dayadevi! the divine places of worship such as Vrushagiri etc., which are self-manifest, that are manifested through great sages and others, the divine centres of pilgrimage wherein many vibhava (Avatara) forms and the Vyuha forms of the Supreme and transcendental form of the Lord dwell are made to provide the desired results because of your presence, you who art a firm ladder with steps to reach the Lord.

SUMMARY

The Supreme Lord, has taken on His Own, several Avataraas, as and when required on this earth. In certain places, He has appeared on His own, to Give His Dharsan, Blessings and also to remain there in the Iconic form, as per the wishes of the Devoted Azhvaars and Maharishis.

In certain places, the Siddhas (very devoted Devas/Rishis) created the Lord’s idols and prayed for His presence to remain in them to bless all those devotees, who would visit and offer their prayers. Similarly, in many sacred places, the devoted people built Temples for the Lord and Sree Devi and installed their Idols, as per the Agama Sastras, and Vastusastras, (All these Sastras are created by the Lord Himself) for the benefit of all Devotees to build, prepare and worship the Lord in His various Avataraas and the Lord was pleased to remain in the idols to Bless everyone.
The most important feature in the Temple should be that all the daily rituals and procedures, should be strictly observed and followed with total devotion and utmost care and purity reciting all the Veda Mantras, all the three times of the day.

Then only the Lord's presence in the Idols would be altogether sufficient to bless and answer everyone's prayers. In the places like Tirumala, Tirupati, the Lord, on his own accord has taken the Kaliyuga Avatara and remains there in the form of Archa-Roopam the deity worthy of worship, and offer His grace and blessings to all devotees at all times.

Thus, the Lord has prepared various easy steps for all people to climb and reach the various sacred Temples and thus give His blessings to all devotees and fulfill their aspirations.

**EXPLANATORY NOTES**

The various forms in which the Lord has been very kind enough to remain on earth as desired and prayed by the great Azhvaars, Maharishis and other celebrated Acharyas.

The Lord, is therefore keeps His Presence at all Places, in the various forms. They are called (a) PARAM (He remains invisible everywhere, and is in everyone's heart and keeping them alive in this World). (b) VIYOOHAM  (c) VIBHAVAM  (c) HAARDAM (d) ARCHAROOPAM

Thus, the Supreme Lord remaining everywhere, invisible and gives His grace and blessings at all times by His extraordinary Daya (Karunya i.e. Compassion).

He is present in everyone's heart. It is the first step (you could recall through deep, concentrated meditation with great devotion, He would answer your prayers and wishes).

The next step for people is to visit the various sacred temples, where His icons (vigrahas / images) are installed as per the Aagama saastras and procedures. The Lord remains in those idols, and accept the daily rituals conducted there with all devotion and gives His grace and blessings to one and all
whoever comes and worship there. These Archa Rupams depict the various Avatharas of the Lord. Everything ultimately refers to Him only as the Supreme Lord.

'Swayamvyaktha' i.e. the Lord Himself appeared on His own, in response to the ardent, chaste wishes of Aazhvaars and Acharyas request and remains there in the Sacred temples. These are erected for the Lord. All the rituals are performed everyday as per the Aagama Sastras. All these Sacred places are very well-known shrines of great importance, and the Lord remains there in the images / vighrahahas in those places to bless everyone who comes and visits those Temples. All these forms depict various Avataaras like Sri Rama, Sri Krishna and other Avatharas.

Above all, the "Viyoooham" in the milky ocean. Like Lord “Sree Vasudeva”, Lord Sree Pradyumna, and other Avatharas like Sree Kesava, Sree Narayana, Sree Madhava, Sree Govinda, Sree Rama, Sree Krishna and such other Avatharas of the Lord.

“The Paravasudeva Swaroopa” is at Sree Vaikuntam in the Heavens – along with Sree Devi and Bhoo Devi.

The Lord has been so kind enough to remain everywhere, and through His great Karunya (Daya - compassion) grants His grace and blessings, to all devotees at, all places, at anytime, and thus answers everyone’s prayers and aspirations. All these are various steps which are left to the choice of individuals to seek their cherished steps and methods to pray and obtain His blessings.

Most of the people, easily reach the various temples and offer their devoted prayers to the Lord and find a great solace and peace of mind and happiness, thus they build up their spirits day by day and ultimately lead a chaste life which pleases God grants their prayers and bless them.

So we are very fortunate to follow these easy steps which enable us to fulfill our ultimate desire of obtaining “Moksha” at the Lord’s Lotus Feet.
VERSE - 74

HитаМити जगद्दृष्ट्यां क्लुप्तारक्लुप्ता पहांताः
अमति विहितेन्यैर्यथायतंत्वे यदृच्छ्या ।
परिणात बहुच्छात्रा पंचासहाय दये स्वयं
प्रदिशसि निजाभिप्रेतं न: प्रशाश्यदपत्रम्॥ ७४ ॥

"Oh! the compassion of the Lord of Padma! you grant the desired fruits to us abandoning your concern under some pretext. Thus you bestow the results for those activities that are considered definitively as good in this world, that are considered by you as good and are performed unknowingly, the noble activities that are performed accidentally and by such activities that becomes fruitful. You grant the results".

SUMMARY

I have done certain services to the people / community, as a matter of routine course to assist / help them, without expecting any advantages in return. They are all in conformity with the norms and procedures followed by all people in the world. If some people, whom I would have helped, are benefited, then I am so happy for this small service done by me.

However, Oh Dayadevi! it looks very strange and surprising, that you have been so kind enough to keep a watch even on those small services done by me to people and volunteer yourself to reward me with your grace and Lord's blessings, by considering all these small services to the people as a great job / performance done by me.
EXPLANATORY NOTES

In the earlier verse, it was explained that Dayadevi had taken every opportunity to obtain the blessings of the Lord in varied types to the devotees.

In this verse, it is said that Dayadevi goes a step ahead to treat every type of services / assistance done by those devotees to the upliftment of those helpless / less-fortunate people, as a great performance, and thus reward all these devotees with Her grace and obtain the Lord’s blessings.

In this world, we consider that certain ways of doing our daily activities are chaste and good and thus we carry out them. We follow those procedures at all times. If those types of performances are in conformity with our Sastras and correct procedures, we derive the full benefits on account of such actions. If it is only an ordinary, normal way of doing it, it is rather rare to derive full credits and reward for such actions. But, Dayadevi, drives these people to perform even those small good actions effectively and to get better results, and make them fit for obtaining Her grace and Lord’s blessings.

It is explained hereunder, the details of various types of laudable and great services (Kainkaryams) done for the benefit of all people, for which the Lord is pleased to bless those involved in initiating these services and for their successful completion,

(1) The well-to-do devotees, utilise their good wealth and resources to build temple to the Lord, or prepare water tanks to serve for the daily use by the temple and also by all those devotees who visit those places. Also giving donations to them. These rich people have undertaken this type of services, just for the benefit of all pilgrims and as community services.

This is called “Prasangika Sukrutam”

(2) Aanushangika Sukrutam:
Expecting to earn Punya (Award for good actions) by performing this “good karma” (righteous actions / services), also
brings out another great advantage to all by the timely services, adds credit to this initial performance.

**Examples:** One wishes to help a devotee for his or her, trip to a pilgrim centre i.e. for his/her family's travel for the pilgrimage, their comfortable stay and for performance of their daily routine in that holy place etc.

If such services are done to a highly devoted, very deserving family, who have otherwise no means to carry out their important pilgrimage to Kasi or Gaya from the Southern point to North and return safely highly satisfied, such a laudable, timely, deserving services have helped a very deserving set of devoted people, this had brought out two great achievements:-

(a) The financial and other assistance given to family to achieve the pilgrimage.

(b) Such a pilgrimage was possible by a family of chaste devoted people, who have no means to achieve / undertake this pilgrimage but for this great financial help by this person.

Thus, the donor derived two great achievements of his good action:

(1) To help a family to carry out their Pilgrimage.

(2) Such a help / service has reached the doors of a chaste, Devoted family, who have no means to undertake this Great Pilgrimage to Kasi, Gaya, from one end of to the farther end peacefully and safely return to their place after the Performance.

(3) Abuddhi Poorva Sukrutam:
One person goes to the sacred pilgrim centre to take bath in the holy Ganges river while during his bath in case he dies on the spot suddenly, and unexpectedly, this is a very great achievement of sukrutam.

Without expecting the end of his life, in the holy Ganges water,
which certainly leads the departed soul to reach the Heavens without any trouble. All the sins and karmas are wiped out once and for all by the holy dip in the sacred Ganga river. Such incidents rarely take place.

(4) Yaadruchikaa Sukrutam:

If a fisherman, who had gone to Ganges or any other Sacred river to catch fish for his daily food or so, suddenly dies in that holy river, accidentally or otherwise; he also gets Moksha in the Heavens. This had happened, suddenly and unexpectedly.

(5) Saamaanya Budhi Sukrutam:

During the performance of some religious function/ceremony, when the devotee is able to locate and give all due respects and oblations performed through a chaste brahmin, the agent/karta i.e. the person who has undertaken to perform the ritual is greatly blessed to come across a great, chaste devoted person, to whom all the materials and dakshina are given with great satisfaction.

This has resulted with double advantage of (1) performance of the ceremony and giving the oblations to him. (2) this receiving person happens to be a great devoted chaste brahmin, which meets all requirements of the offering of those oblations into fire.

Thus, Dayadevi, takes into account every type of assistance / services performed, as a great laudable act, and becomes very happy and pleased to shower Her grace and enables one to obtain the blessings of the Lord for all these services.
VERSE – 75

अतिविधि शिवैरूप्यात्मानुभूति रसैजनान्
अहृदयमिहोपचर्चन्द्रैशामसज्ज दशार्थिनी।
तृषित जनता तीर्थ स्नान क्रम क्षपितेनसां
दितरसि दये वितातंड्रा वृषाद्रि पते: पदम् ॥ ७५ ॥

ATIVIDHI-SIVAIR AISVARYAATMAANUBHUTI RASAIRJANAAN
AHRUDAYA MIHOPACCHANDYAISHAAMASANGA DASAARTIHNEE ।
TRUSHITAJANATAA TEERTHASNAANA KRAMA KSAAPITAINASAAM
VITARASI DAYE VEETAATANKAA VRUSHAADRI PATEH PADAM ॥

"Oh Dayadevi! you grant the desired bliss namely self
enjoyment that is superior to the lordship of Brahma,
Shiva and others, to those persons in accordance with
their wish. But in truth you prefer detachment to these
persons in such enjoyments. Ultimately, your worries-
being subsided of their own you provide the eternal place
namely the attainment of the lotus feet of the Lord of
Vrughagiri for the same souls who becomes saturated,
by those enjoyments. This is similar to a person, who
takes a dip in the holy waters amidst all people (thereby
his sins getting washed away)."

SUMMARY

The positions of Brahma, Rudra (Siva) are only next to
Kāivalyam i.e. various desires and other Aiswaryas.

Dayadevi at first offers and grants such desired KaiValyams
to those devoted people with reluctance. Then by diverting their
attention Dayadevi manages all these people to discard their
desires towards these worldly things and creates a sort of
discomfiture or distaste in all such things very soon, and arrange to obtain Lord Srinivasa’s grace and blessings to reach His lotus feet at the end of their lives (i.e. Moksha) in the Heavens.

**EXPLANATORY NOTES**

In the present world most of the people desire and ask for all types of wealth, Aiswaryas, etc which these devotees consider as higher in value than the positions of Lord Brahma (Brahma Loka) and Lord Siva (Rudra), (Kailasa Loka).

Dayadevi, initially grants all these wealth and Aiswaryas, with reluctance, (although none of these would stand or ‘last longer for ever) and then by diverting their attention from all those worldly things to spiritualism and a sort of distaste to all worldly pleasures. Thus, creating interest in them on the desire to attain ‘Moksha’ with the blessings of the Lord by making ‘Saranagati’.

In the earlier verse, it was stated about the various methods of “Sukruthams’. In this verse the various methods to discard the desires on worldly things, and try to concentrate their attention to reach God and Moksha through “Saranaagati”. In the earlier verse, it was stated that one attains this ultimate sublime Truth, accidentally.

In this verse, it is stated that this great guna of “Saranaagati” could be practised by the firm will and desire to total devotion to God and not in other worldly attractions.
VERSE – 76

"O Goddess of compassion! the individual soul who was made to attain the nectar-ocean in the Vrashagiri mountain by you, he, in order to remove the fear of samsara and other miseries adopts the means namely "surrender" that would eradicate them. Getting released by such act, he becomes filled with the experience namely enjoying the blissful joy of the inner self (antaryami), the iconic form (archaa) of the Supreme etc., that is prior to liberation".

SUMMARY

Dayadevi, takes great initiatives and troubles in bringing all the people of various tastes to the Tirumala hills, and divert their attentions to the ultimate aims and objects of total and absolute devotion, discarding all their desires on these worldly things, and make them perform “Saranagati” to Lord Venkateswara and seek His pardon to ward off all their karmas and sins and to lead pure and chaste life to attain the Lord’s grace and blessings to reach His lotus feet ultimately in the heavens.

At the precincts of the temple, where the Lord is presiding she receives all these devotees, warmly and grants His grace and blessings, giving them a new turn of life to total devotion and
to lead a pure life thereafter preparing himself for the ultimate goal of reaching the Heavens “Moksha”.

Thus every Jeeva (‘Soul’) is rescued by the grace of Dayadevi with the blessings of the Lord. Thus, there is a great Solace to everyone who visits the temple at Tirumala hills.

**EXPLANATORY NOTES**

If a person is suffering physically, mentally and also crazy with many desires and wants in life, such a person is given a clean dip into the sacred “Daya Samudra” (i.e. the ocean of compassion which is so cool and sacred) which is very enchanting both externally and internally.

Externally, first the entire atmosphere would attract everyone and change their attitudes and minds. Internally, it would make everyone think deeply about their inner self. (an introspection) and self analysis of their movements and actions.

Finally, by the time, they reach the precincts of the Temple and have the Darsan of the Lord, bring great solace and peace of mind after offering their sincere, devoted prayers to the Lord, who receives everyone and grants His grace and blessings.

When they come out after darsan, they are totally changed in their attitudes and from then on make every efforts to lead a chaste, pure devoted life, since all the sins and karmas are all warded off by the blessings of the Lord. Thus, they offer their “Saranagati” i.e. total and absolute surrender to God and beg Him for His pardon and blessings.

Dayadevi helps every devotee in his / her efforts and thus all these devotees come out in great “ecstasy” with the grace and blessings of the Lord.
VERSE – 77

अनितर जुषामन्तर्मूलेक्प्यपाय परिप्लवे
कृतविदनधाविचित्रदेषां कृपे यम वश्यताम्।
प्रपदन फल प्रत्यादेश प्रसस्तः विवर्जितं
प्रतितिविधिम् उपाधत्से सार्थ वृषाद्व्रि हितेषिणा॥ ७७ ॥

ANITARA-JUSHAAMANTARMOOLE APYAPAAYA PARIPLAVE
KRUTAVISADANAGHAA VICCIDYAISHAAM KRUPE YAMA VASYATAAM
PRAPADANA PHALA PRATYAADESA PRASANGA VIVARJITAM
PRATIVIDHIM UPAADHATSE SAARDHAM VRUSHAADRI HITAISHINAA॥

"Oh Kripa devi! you do a favour to those prapannas who do not expect any other fruit other than moksha and who do not resort to any other deity though they happen to associate themselves with some minor sins. Thus you, the flawless one, feeling compassionate to them, remove the fear of going to the world of Yama, do the good favour of attaining moksha, that is the un-impeded result of Prapatti in consultation with the Lord".

SUMMARY

Those ardent devotees who do not think of any other God/Goddess, and those who do not give their thoughts/attention towards small/minor or towards those side-attractions which may give physical pleasures of temporary benefits but always remain firm and steadfastly worship Supreme Lord Venkateswara only, are always protected even if these people make mistakes or take a wrong path knowingly or unknowingly. Dayadevi does not forget their earlier performance of ‘Saranaagati’ to the Lord and obtained Prapatti through the Acharya.

Devi in consultation with the Lord Srinivasa, averts all the problems that may be faced by these devotees knowingly or unknowingly and arranges to once again perform – “Praayaschitha Prapadanam” – to make these devotees totally pure and chaste.
people, on their giving undertaking of following up every procedure scrupulously.

**EXPLANATORY NOTES**

All those devoted people who have obtained “Prapatti” through Acharya, had undertaken a vow never to do anything wrong or carry out any work which are not acceptable to the Lord. They would remain totally sincere to their earlier undertakings when they have made “Saranaagati” to the Lord, and obtained “Prapatti”. Sometimes, they commit sins knowingly or unknowingly. Whatever sins committed unknowingly, they will not stick to these devotees. But any of those sins that are committed knowingly by them, there is no escape. They will certainly affect them. All these have to be cleared with the help of “Praayashchithas” (expiations). Otherwise, they will have to answer to the Karma Lord to ward off their sins, and undergo light punishments.

Dayadevi comes to their rescue, after consulting with the Lord, to arrange for a “Praayashchitha Prapadanam” i.e. all the expiations to be performed and undertaken to ward off those sins and Karmas accumulated after earlier “Prapatti” obtained through Acharya. This performance of “Praayashchitha” also to be performed by the Acharya only to clear these Karmas to make one pure and chaste again, after careful study. It should be clearly understood that this sort of performance cannot be granted easily to all, or undertaken now and then. It is once only and that is the final act. The devotee has to be totally changed to lead a clean life, praying to the supreme Lord for His great compassion and blessings.

Dayadevi takes the Lead to perform herself the “Prayashchitta Prapadanam”, to the devotee by giving the devotee lighter punishments for the karmas and sins committed by him knowingly. One has to undergo punishments for any wrong doings and no one is exception to it. However, through the grace of Dayadevi, all these punishments are reduced to lighter punishments in consultation with the Lord. That is a great thing.

“Prayaaschithriyam Saatra Yat Puna: Saranam Vrajeth” is the sacred teaching.
VERSE - 78

क्षणविलयिनां शास्त्रथर्नां फलाय निवेषिते
सुर पितृ गणे निर्वेषात् प्राणपि प्रक्ष्यं गते।
अधिगत वृष्क्षमाबृहाथाम् अकाल वंशवदा
प्रतिभुवमिह व्याच्युस्त्वां कृपे निरूपलवाम्।

KSHANAVILAYINAAM SAASTRAARTHAANAAM PHALAAYA NIVESITE
SURAPITRU GANE NIRVESAAAT PRAAGAPI PRALAYAM GATE I
ADHIGATA VRUSHAKSHMAABHRUNNAATHAAM AKAALAVASAMVADAAM
PRATI BHUVAMIHA VYAAACAKHYUTHVAAM KRUPE NIRUPAPLAVAAM II

"O Goddess Kripa! Those who had understood the import of the Sastras have declared that you are the representative bestower of fruits for those ritualistic activities that gets destroyed after their performance and the presiding deities of those rituals who also get destroyed before they could provide the results of those actions. On the other hand, you are free from obstacles in your endeavours as you are associated with the Lord of Vrushagiri who is the bestower of eternal results".

SUMMARY

We perform certain religious rituals. All these rituals could give the effects only for a short period. When one performs Yagas, they bring the results to reach svarga viz. Heaven. Even if one gets wealth like house, cows/cattle to serve his needs immediately, one cannot get Moksha for it requires protracted procedures to obtain in due course, and not immediately like any other commodity. One has to wait for a ripe period to get Moksha for it is granted only by the blessings of the Lord.
During such critical period, Dayadevi, stands steadfastly and conduct all the human endeavours and arrange to obtain the results / effects for all the performances of yagas, rituals and other activities undertaken already, by the devotee.

Dayadevi is not affected by the limitations. She always remains with Lord Venkateswara, and as such none of these limitations, time or any obstructions, could stand before Dayadevi. Thus, She remains always a true representative on behalf of all ardent devotees and thus carries out every performance due properly at the appropriate time for them. This is what is stated by all those learned persons who have studied the Sastras and Vedas.

EXPLANATORY NOTES

As stated in the Gita:

यज्ञदान तपः: YAGNA DAANA TAPAH
कर्म न त्याज्यम्: KARMA NA THYAAJYAM

This is the declaration of the scriptures – It states that we should perform daily rituals regularly. All the Yagas performed, all relate to the oblations offered to Lord / divine beings. Some of them bear the direct results. Some of them are being performed by people since generations, as a daily routine, to the deities. (Like Sandhya, religious ceremonies to forefathers) etc.

In the Vedas also it is well established that all these daily rituals performed relate to the gods and as our daily prayers to the Lord.
Therefore, we cannot ignore or keep off from performance as daily routine. If the gods are destroyed during Pralaya, Dayadevi comes forward to give the effective results for all such performances, of these rituals / yagas offered to gods, etc, standing in their positions. Dayadevi is above all these time factors, and none of these ‘Pralayas’ would affect Her. Therefore, the “Mumukshus” (i.e. Aspirants of moksha) would be protected by Dayadevi at all times, and she provides them whatever may be due in their favour as a result of Yagas / rituals and all other oblations.

None of them will go waste and she always remains to grant the good effects at all times, under any circumstances and thus upholds the value and significance of these Saastras/ Vedas and the resultant effects of any Vedic rituals or scriptual injunctions.
VERSE – 79

"Oh Devi Karuna! the Lord of Vrushagiri grants the fruit of attaining His lotus feet to those who have surrendered to Him either to-day or to-morrow or at the end of the great dissolution (surely). Therefore, in this activity of the Lord, wise men realise that this is your wave-like sportive activity with the Lord which He could not transgress".

SUMMARY

Oh Dayadevi! we approach you with all humility and with utmost reverence and confidence.

We are very positive in our approach to you and in our devotion, as we are fully confident that you will one day lead us and take us to reach the Lord’s lotus feet ultimately by obtaining His grace and blessings to us.

The Learned, Acharyas and Aazhvaars have all uniformly confirmed these facts in their various Hymns, and commentaries. But ultimately you will take us to the lotus feet
of the Lord with His grace and blessings. None can overrule or stand in your ways of your actions and, this is explained in those Hymns.

EXPLANATORY NOTES

"Saranaagati" towards Dayadevi possesses an exclusive privilege and special effects. All those Jeevas which are born in this world have to leave this life one day without any exception.

Of course, "Daya Prapadanam" i.e. total surrender "Saranaagati" to Dayadevi will "positively grant the desired effects without fail. The grace and blessings obtained from Lord Srinivasa through the intercession of Dayadevi would totally ward off all ill-effects, sins and karmas of the devotees surrounding their samsara life, positively.

In the sacred Gita, Lord Sri Krishna has said "Mama duratyayaa maayaa i.e. (it is impossible swim across God's will). When we perform "Daya Prapadanam" even Sree Venkateswara cannot go against or discard the action of Dayadevi. It is same as Acharya Prapadanam. Both have the same effects and force in all respects.

After all, our life on this earth is uncertain; it may end today or tomorrow. But 'Daya Prapadanam' i.e. Grace of Dayadevi is the Anchor for our safe landing by crossing the ocean of this world of samsara to the Lord's lotus feet at the Heavens positively at the end of our life.

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VERSE – 80

प्रणिहित धियां त्वत्संपृक्ते वृषाद्रि शिखामणो
प्रस्रूमर सुधा धाराकारा प्रसीदति भावना।
द्रुढमिति दये दत्तस्वादं विमुक्ति वलाहं
निभृत गरुतो निध्यायन्ति स्थिराशय चातका: || 80 ||

PRANIHITA DHIYAAM TVATSAMPRIKTE VRUSHAADRISHIKHAAMANOW
PRASRUMARA SUDHAA DHARAAAKAAARAA PRASEEDATI BHAAVANAAI
DRUDHAMITI DAYE DATTAASVAAADAM VIMUKTI VALAAHAKAM
NIBHRUTA GARIITO NIDHYAAYANTI STHIRAASAYA CAATAKAAM

"Oh Dayadevi! the nectar stream like meditation
flows to those who have focussed their
mind in Srinivasa, the great bell on the cliff of
Vrushagiri who is associated with you. Hence, those
devotees of steadfast mind (in Bhakti Yoga), meditate
the cloud that rains moksha and which provides joy to
them who are like the chataka bird without moving
about with their wings (without changing their mind)").

SUMMARY

Oh Dayadevi! all those devoted Yogis, who totally
concentrate their deep meditation towards Lord Venkateswara
who stands along with you fully merged in His Heart, are
bestowed with clarity of chaste thoughts in their meditation.

The meditation, is not performed outwardly as any
ordinary Type of Meditation (निरालंबः - Niralamba). But their
deep meditation stands as (Amrutadhara) i.e. a continuous
flow of their deep concentrated meditation bring out the chaste
Amrutadhara – "Visibility of the Lord in their minds' eye. Their
thoughts remain like a free flow of total ecstasy of enjoying the

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Lord’s Karunya (Arul) i.e. His Kataksha (Appearance before their continuous chaste thoughts “Dhyaanam”.

All these ardent devotees remain in deep concentrated devotion / meditation on Lord Venkateswara, just like the Caataka Birds which always earnestly wait for the few drops of rain water directly falling into their mouths. They keep their mouths open throughout and look above towards the sky for the few drops of rain water falling directly at them to quench their thirst. The Devotees total faith towards Lord is unshakable like the Caataka bird’s looking to the sky for a few drops of rain water.

EXPLANATORY NOTES

In this verse, the comparison of the firm thoughts of Yogis, chase devotees and the Caataka birds are clearly made out to understand the firm belief, Devotion with utter faith and Determination to remain firm in their thoughts and actions.

Pranidhanam :- i.e. Firm Determination – in achieving the objective is a very enviable quality in all the above three cases.

Their determination is based on total and utter faith and devotion to Lord Venkateswara through the grace of Dayadevi. Therefore, their objective of obtaining the Lord’s grace and blessings will not deter from their thoughts. Therefore, they do not pray separately for Dayadevi and to Lord Srinivasa but, their full concentrated devotion, thoughts and deep meditation are towards obtaining the combined grace and blessings of Dayadevi and Lord Venkateswara.

By this process of concentrated meditation, these devotees achieve the “Aanandam” i.e. total and continuous happiness of
free flow of Lord’s image in their thoughts continuously leaving them in total ‘Ecstasy’ fully submerged in the Amruta Dhara – experienced through deep meditation. One may name it as “Sudhadhara” – which flows without any break in the flow of thoughts / meditation.

It is not like “Jnana-Yoga / Karma-Yoga. But this ‘Sudha Dhara’ is a combined effect of deep meditation, in which one could experience how the Lord is immersed in the honey and milk combined free flow continuously in their deep meditation. The Caataka birds, open their both wings and stand evenly looking at the sky for the few drops of rain water to fall directly into their mouths remain in full concentration forgetting all around them. So these devotees are compared to the Caataka birds for their total faith and concentration.

The desire to achieve the object of grace from Dayadevi, who is none other than Goddess Sri Lakshmi Devi, who is merged into the heart of Lord Venkateswara.

We try to reach through the ladder of deep meditation for the grace of Dayadevi to obtain the blessings of the Lord Sri Venkateswara. So, Dayadevi takes us to the lotus feet of the Lord without any fear and give us the Bath of “Aghamarshana” – i.e. the effects of “Saranagati” by preparing us to do the ‘Prayaschitas’ for all our sins and Karmas accumulated knowingly or unknowingly and thus make us pure to reach the ultimate “Moksha” at His lotus feet.

This is called “Praayaschitha Prapadanam” performed by Dayadevi and thus she showers on us Her full grace and obtain the blessings of Lord Sri Venkateswara.
VERSE - 81

"Oh Goddess Kripa! by you who has pervaded everywhere, the iconic forms of the Lord of Vrushadri along with their retinue, that were nourished fully by you, shines in all the holy pilgrimage centers and removes the pain and fatigue of all kinds caused by the scorching heat of Kaliyuga of the world."

SUMMARY

Oh Dayadevi! it was your kind compassionate thoughts towards all those who perished completely by the destruction caused just at the end of Dwapar Yuga by the Pralaya (deluge).

You had taken all the initiatives to create the new world, to ward off all those sufferings caused during the Pralaya to all living beings and the universe. So you first created heavy, continuous Rain, thus brought down the severe heat caused by the earlier destruction of the universe.

You have been kind enough to take all the extraordinary care and initiatives, to put the new world created on a sound footing with all provisions for leading a happy living.

This appears just like the dark clouds formed, hanging on the top of the hills before bursting out heavy downpours.

By your grace, all those people who live over the Tirumala
‘hills’ lead a very happy contended living without any anxieties or worries. Lord Sri Venkateswara is very much pleased to remain over the Tirumala Hills appreciating all the initiatives you have taken carefully to make every life to lead happily and peacefully.

**EXPLANATORY NOTES**

Dayadevi has taken very thoughtful actions far beyond the normal functioning in setting up the new lives and all related comforts required for the fresh new world.

Just like the dark thick clouds would be ready to burst out with rains over Tirumala hills, even so the Lord over Tirumala hills, is ready to shower the blessings to all the living beings that have sprung up in the new creations of the world.

This place at the Lord’s lotus feet is the centre for protection of all living beings on earth. The meaning of Sthiti – is “protection”. Therefore the place of the Lord is the centre for protection of all living beings.

Just like the dark clouds, accompanied by thunder, lightning and even gusty winds before it burst into heavy rains, even so Lord Venketaswara is accompanied by His troupes like, Sri Garuda, Ananta, Vishvaksena and other arch-angels, in the heavens.

Lord Srinivasa has taken several Avataras earlier – The initial avatharas like मत्स्य युगः - Mathsyas, Koorma Avataras are very famous for their benevolence towards the New world. Later in Sri Krishna Avatar and His stay at Dwaraka, had shown His various forms of Avataru to the chaste devotees like Akroora and others about the “Dasavatara” in the midst of the ocean waters at his earnest pleadings before the Lord. All those Avataras had emanated from the Supreme Lord, Now He has taken the Avatar as Lord Srinivasa over the Tirumala hills. This Avataru is the only solace to the present generation of all living beings. So His blessings are like the Heavy showers of rain pouring out of the thick dark clouds hanging low over the Tirumala hills.
VERSE – 82

प्रसूय विविधं जगत् तदभिवृद्धये त्वं दये
समीक्षण विचिन्तन प्रभृतिभि: स्वयं ताहृशीः।
विचिन्त्र गुण चिन्तिताम विविधं दोष वैदेशिकीं
वृषाचल पतेस्तनुः विशिष्टि मत्स्यकृमदिकाम्। ॥ ८२ ॥

PRASOONYA VIVIDHAM JAGAT TADABHRURUDDHAYE TVAM DAYE
SAMEEKSHANA VICINTANA PRABHRUTIBHI: SWAYAM TAADRUSA!: I
VICITRAGUNA CITRITAAM VIVIDHA DOSHA–VAIDESIKEEM
VRUSHAAACALA PATESTANUM VISASI MATHSYA KOORMADAIIKAAM II

"Oh Dayadevi! you have entered into the divine Lord of the Vrushagiri mountain voluntarily and incarnated as Matsya (fish), Kurma (tortoise) etc., for the welfare of the world that was created. Thus your activities in the incarnated forms are glancing them (in the fish incarnation), contemplating (their welfare in the Koorma incarnation) and other such wonderful activities. These incarnated forms are far removed from the impurities (of the world and are of pristine nature)."

SUMMARY

Oh Dayadevi! you have created the universe in the new form in various aspects. You were kind enough to think about various ways to improve the conditions in the world. You have taken all the initiatives in executing your thoughts and planning, so that they should result in the peaceful living for all living beings without any faults or defects. The great thoughts and your kindness have been reflected in the various Avatharas taken like Mathsyaa, Koorma, and other Descents/
Advents followed by your taking different types of Avataras.

EXPLANATORY NOTES
Oh Dayadevi! you have created various forms of living beings in this world like, gods, human beings, cows and other animals, trees etc.

You have taken enormous steps to protect them and for their leading a peaceful life. You have been kind enough to observe their living conditions, and taken all efforts to improve their conditions without any defects / faults. By Your wonderful actions, You have entered into the body of Lord Srinivasa, and taken the form of Mathsyas (Fish) Koorma (Tortoise) etc. in the process of protection, in various ways of all these creations, and for their happy living conditions.

Oh Dayadevi! it is all very clear, that all these Avataras are taken by the Lord, only at Your instance and initiatives.

Every Avatar of the Lord has revealed certain speciality and definite purpose and achievements, all mainly for the protection of all the living beings in the universe.

Compare : the oft-quoted sloka, viz.
Munir Jayati Yogendra Mahaatma Kumbhasambhavah.
Yenaika - Culake drushtau
Divyau tau Matsya - Kacchhapau
Hail to the great safe Agastya who had occasion to see simultaneously the Lord's divine descends, viz. Fish and Tortoise.
VERSE – 83

युगान्त समयोचितं भजति योग निद्रासं
वृषक्षितिमृदीकः विहरण क्रमाज्जाग्रति ।
उदीर्ण चतुरर्णवीकदन वेदिनीं मेदिनीं
समुद्रघृतवती दये त्वदभिजुष्या दंश्रया ॥ ८३ ॥

YUGAANTA SAMAYOCITAM BHAJATI YOGA NIDRAARASAM
VRUSHAKSHITI-BHRUDEESVARE VIHARANA-KRAMAAJJAAGRATI ।
UDEERNA-CATURARNAVEEKADANA-VEDINEEM MEDINEEM
SAMUDDHRUTAVATEE DAYE TADABHJUSHTAYAA DAMSHTRAYAA ॥

"Oh Goddess of compassion! when the Lord of the Vrashagri wakes up for His sportive creation after enjoying the sleep of yoganidra at the time of great deluge, you, realising the plight of mother earth who get immersed in the roaring four oceans, prompted the Lord with His horns in His Boar incarnation to uplift her (world)."

SUMMARY

Lord Venkateswara is presiding over the Tirumala hills in this present avatara. He was enjoying the yoga nidra which was suitable at the time of pralaya. Suddenly he got up from His yoga nidra (relaxed form of Yoga), and saw all the great oceans very furiously rising, and submerging the entire universe into ocean waters.

At the instance of Dayadevi, the Lord had taken the Avatara of Varaha, and lifted the drowning world from the deep sea waters. Thus the Earth started floating again over the deep ocean waters.

EXPLANATORY NOTES

In this verse, the details and purpose of Varaha Avatara are explained. The Lord by taking the Varaha Avatara (the fierceful white Boar with a strong single horn over His forehead) went
deep into the ocean, and lifted Mother Earth who was resting over the ocean floors in the midst of the slush and mud, as hidden by the demon King, "Hiranyaaksha" who was killed in the battle by the Lord, and then the Lord allowed the universe to float over the ocean waters as before.

By means of Varaha Avathara, the Lord has brought back the universe from the deep ocean floors and allowed it to float as before.

While the Lord was enjoying the Yoga-Nidra prior to pralaya – which had totally destroyed everything in the universe, it was the end of Dwaparayuga. But, the Lord got up from His Yoga Nidra. He realised that the entire universe was submerged into the ocean and therefore He had to take the Varaha Avataara, and brought back Mother Earth over the surface to float again over the Ocean waters. Then the new Yuga called “Kaliyuga” started and the Lord has created all living beings once again to live on Earth.

Both during the functioning of the Lord, i.e. Yoga Nidra and also waking up to take the new Avatara, the Lord has created a new, fresh world and all living beings over them.

We could see Sree Varaha Perumal temple over the Tirumala hills and Swami Pushkarini – both of them were built at the beginning of the present Kaliyuga.

At the end of the Swami Pushkarini is the temple of Lord Sri Venkateswara the presiding Deity waiting to grant His grace and blessings to one and all during this Kaliyuga. All these had happened at the instance of Dayadevi.
VERSE - 84

सटापतन भीषणे सरभसाङ्गहासोज्ये
स्फुर्तकुव्विधि परिस्फुरद्वाकुटिकेिपि वक्ते कृले।
दये वृषगिरीशिवुर्जुज डिम्भ दत्त स्तना
सरोज सदृशा दूषा समुदितकृतिदृश्यसे॥ ८४ ॥

SATAAPATALA BHEESHANE SARABHASAATTAAHAASODBHATE
SPHURATKRUDHI PARISPURAD BHRUKUTIKEPI VAKTREKRUTE I
DAYE VRUSHAGIREESITURDANUJA DIMBHA DATTA STANAA
SAROJA SADRUSAA DRUSAA SAMUDITAATKRUTIRDUSYASE II

"Oh Goddess Daya of the Lord of Vrushagiri! though you appear (in the incarnation of male-lion form) with your face terrific with its manes, magnificent with the great laughter and the eye-brows knitting in your growing fury. Yet you also appear pleasantly, nourish the child of the demon with your affectionate glances".

SUMMARY

Oh Dayadevi! Your Embodiment of Karunya has always been reflected in the Lord at Tirumala hills. At one stage of Lord's Avataaras, Lord Sree Narasimha i.e. when the Lord appeared suddenly on the spot from the Midst of the huge pillar to punish and kill the demon king Hiranya Kasipu, for his disrespectful and hateful behaviour towards, the Lord and exhibited the same over his only son, Prahlada – the furious and very dreadful avataara appeared at once, of the Lord has un-nerved even that Demon King to become weak and humble before the Anger of the Lord, and thus he succumbed to the unpardonable apacara (worst sin) (The demon committed towards his pious and devoted son) has drawn the anger and wrath of the Lord to tear the demon to pieces on the spot. This Avataara depicted with the head of a furious lion and the body of human being Combined Appearance was unique and specially appeared to honour the boons the Demon had obtained from the other god, Brahma the creator. At the same time, immediately, after the killing of the demon king, the Lord was overtaken by the Dayadevi who made the Lord to calm down and remain cool and loving towards the Son of the demon King, Prahlada, a pious devotee of the Lord, who was standing close
by offering his unstinted devotion and prayers to the Lord. “This Blow Hot and Blow cold” Appearance of the Lord. – on one side very angry and furious spitting fire and fierceful and at the same time, the other side the Lord’s turning towards the devotee, appears totally with the extreme of absolute calmness, cool and loving attitude of the Lord when looking at the young pious devoted Prahlada, the Demon’s son is very unique and exhibition of Karunya – Daya of the Lord, created by Dayadevi over the Lord with His Lotus Eyes.

EXPLANATORY NOTES

This Avataara of the Supreme Lord as Lord Narasimha i.e. having the head of a furious, angry lion - showing uncontrollable fierceful appearance of the Lord with the body only in human form, but with the hands and finger tips as that of the Lion appeared suddenly breaking the huge pillar before the demon king, Hiranyakasipu – who had attached sages and his only devoted and pious, young son, Prahlada.

The Demon King used most untolarable, abusive languages, with spitting fires of hateful epithets about the Lord, and insulting kicked the pillar infront of him and to his surprise and shock of the demon king, the Supreme Lord, suddenly appeared in the same Pillar, with the combined appearance of a furious lion’s head and hands but body as that of human being in response to the boons the demon king obtained from other gods like Siva and Brahma and curse of a Rishi in his earlier Birth.

This Avataara is called Sree Narasimhavatara of the Lord. taken purely to punish the demon king and kill him on his own terms and at the same time the Lord wanted to protect and bless the demon’s only young son, Prahlada, who is very much devoted and pious towards the Lord.

Therefore the Lord decided to put an end to the misbehaviour of the demon king, at the same time protect and bless his devoted and pious young son.

This rare combination furious on one side and simultaneously at the other side, totally opposite with all karunya. Daya, and loving – showing this contrast in his pair of red lotus like eyes. This is the action of Dayadevi – towards all devotess who have totally surrendered to the Lord for His protection and blessings.
VERSE - 85

प्रसात मधुना विद्धि प्रणिहिते: सपर्योदके:
समस्त दुरिति चिंचिदा निगम गन्धिना तवं दये।
अशेषमविशेषतस्त्रिजगद्धजनानाद्रीशितुः:
चराचरचीकरश्रवण पञ्चजेनाध्वितम्॥ ८५॥

PRASAKTA MADHUNAA VIDHI PRANIHITAIH SAPARYODAKAIH
SAMASTA DURITASCHIDAA NIGAMAGANDHINAA TVAM DAYE I
ASESHAMAVISHESTASTRIJAGADANJANAADREESITUH
CARAACAARAMACEEKARASCARANA PANKAJENAANKITAM II

"Oh Dayadevi! you have made all the three worlds without differentiation between mobile and immobile entities by your stamp when you have made the world to be measured by the Lotus feet of the Lord of Anjanadri and which was worshipped by Brahma with the holy waters and which is capable of removing the sins, and which has the fragrance of the Vedas".

SUMMARY

Oh Dayadevi! by your great, thoughtful action at every stage and at every opportunity, you have been kind enough to show your Daya, through the performance of the Lord, as per your wishes.

In this instance, the Lord as per your wishes has taken the Avatara as Lord Thrivikrama.

The Lord has taken the Avatara as Sri Vamana at first i.e. the Lord in appearance, as a small young tiny brahmin, visiting the Yagasala of demon king Bali – who was creating a lot of problems for the Rishis and gods. At their earnest request, the Lord appeared as a small, young brahmin before
the demon king and asked for a "three feet" of land which the king immediately granted to the Brahmin to measure for His requirement, taking the words of Brahmin very lightly and with fun. On his agreeing to the grant of three feet of land the Supreme Lord, suddenly took a gigantic appearance-known as "Sri Thrivikrama Avatara", to measure the three feet of land (i.e., appeared tall and gorgeous to the height of the sky).

The Lord with one large foot, measured the whole Earth as the first foot. The second foot the Lord raised to measure from the Earth to the Sky-for the third foot of Land, there was no place to measure, the demon king realising that it was the supreme Lord appeared first as short Brahmin bowed down before the Lord and shown his head to be measured for his third foot placement. Utilising this occasion, the Lord placed His foot on the demon king’s head and pressed his head hard inside and below the earth so that the demon would never again reappear from far below the earth. Thus, the Lord, punished the demon for all his untold troubles caused to Rishis, gods and to the People over the Land.

**EXPLANATORY NOTES**

The Vaamana Avatara of the Lord known also as Thrivikrama Avataara has been illustrated here along with the action of Lord and Dayadevi.

Dayadevi has merged into the heart of the Lord, thereby Dayadevi’s lotus feet over the Lord’s heart made Him ‘PuruShottama’.

The Lord had taken the Thrivikrama Avatara suddenly from His appearance of a small young Brahmin, known as "Vamana" when the Lord first approached the demon king, Bali asking for a three feet land.
To the great surprise of the King, the Lord has transformed Himself as a gigantic figure as “Thrivikrama Avatara” to measure the three feet of land. With one foot the Lord measured the whole Earth. Thus the Earth has totally become sacred by the placement of Lord’s Foot. The Lord placed His second foot over the skies i.e. the space between the earth and heaven.

Lord Brahma, washed the foot of the Lord with the heavenly water, thereby the entire water rushed forth over the regions making them sacred. The water trickled down to become the sacred Ganges water coming from Heavens.

Siva took the Ganges water over His twift of hair, thus the sacred water purified Siva from the great calamity of Karma / Sin due to his chopping of His father, Brahma’s head.

After great, severe penance of King Bhageeratha, the Ganges water was brought to Earth from hairclot of Siva, dishevelled histuft of Jata.

Today everyone of us enjoy the bliss of this sacred Ganges water flowing through the Himalaya mountain over the plains of the Land for everyone to take bath and wash off all the sins and karmas.

Thus by the grace of Dayadevi, the sacred water, namely the Ganges, has come from heavens to earth to enable everyone of us to wash off all our Karmas and sins thus purify ourselves by the grace and blessings of Dayadevi and Lord Srinivasa.
VERSE - 86

परशुरथ तपोधन प्रथम सत्कृतप्रकृत-
क्षितीक्षर पशु क्षरत्क्षरज कुड्रुम स्थासके:।
वृषाचल दयालुना ननु विहरुमालिप्यथा:
निधाय हृदये दये निहत रक्षितानां हितम्। ८६॥

PARASVATHA TAPODHANA PRATHANA SATKRUTOOPAAKRUTA-
KHSHITEESWARA PASU KSHARATKHATAJA KUNKUMA STHAASAKIH
VRUSHAACHALA DAYAALUNAA NANU VIHARTUMAAALIPIYATHAAH
NIDHAAYA HRUDAYE DAYE NIHATA RAKSHITAANAAM HITAM॥

"Oh Goddess of compassion! you made the Lord
as if annointed with the saffron in the form of blood
stream gushing forth from the kings who were killed in
the war sacrifice of Parasurama who veils the gleaming
axe only keeping in mind the welfare of those kings
who were killed through the compassionate Lord of
Vrushagri".

SUMMARY

The Lord has taken Parasurama Avatara, purely to punish
and kill the Kings of Kshatriya Clan of twentyone generations.
These Kings had severely punished and spoiled the various
Sacred yagas and yagnas performed by sages and Devas.

So God became furious to punish them and the entire
clan of successive kings and princes were killed with an axe,
like the goats being offered as oblations in various Yagas and
Yagnas. This is called Sri Parasurama Avatara.

By this process, all those killed were punished for their
misdeeds and all of them reached the heavens ultimately by
the process. The punishment was for wrong doings – but
appeared like a performance of Yaga, where these animals are offered as oblations.

**EXPLANATORY NOTES**

Although the action of the Lord, in this Parasurama Avatara appears as the slaying of Kshatriyas, they are not an act of unkind, brutal actions. The Lord had to punish those who acted as despots who were cruel in punishing and spoiling the yagas and yagnas performed by the pious people (sages and saints), devoted to the Lord.

The Lord cannot be a silent spectator looking at these cruel actions of Kshatriyas. He had to take the Parasurama Avatara and Punished them. Although this appears to be an unkind action of the Lord, actually by this process, the Lord gave Moksha to those people killed by Him. So, it is also referred as an act of Daya and Compassion towards those people. They became like cows / goats given as oblations in the Yagas and Yagnas and all those animals are blessed attaining ‘Moksha’ directly in the Heavens. It is a great sacrifice and action of ‘God’.
VERSE - 87

कृपे कृत जगदिष्टे कृपण जन्तु चिन्तामणे
रमा सहचरं क्षितौ रघु धुरीणयन्त्या त्यया।
व्यभच्छत सरित्पति: सकृद्वेक्षणात् तत्क्षणात्
प्रकृष्ट बहु पातक प्रशंस हेतुना सेतुना॥ ८७ ॥

KRUPA KRUTAJAGADHITE KRUPANA JANTU CHINTAAMANE
RAMAA SAHACARAM KSHITAV RAGHU DHUREENAYANTYA TVAYAA I
VYABHAYYATA SARITPATIHA SAKRUDAVEKSHANAAT TATKSHANAAT
PRAKRUSTA BAHU PAATAKA PRASAMA HETUNAA SETUNAA II

"Oh Goddess of Krupa! you are the wellwisher of the entire world and is the wish yielding gem for those suffering souls. Oh Goddess! by you who made the beloved of Rama to incarnate as the gem of Raghukula, the ocean was bifurcated by the sacred bridge which is capable of eradicating the heinous sins instantaneously by viewing it".

SUMMARY

Dayadevi always performs good things for the well-being of all people in the world; She helps all the meek and helpless people who are seeking the support of well-to-do and strong people.

Dayadevi was responsible to induce the Lord to take Sri Rama Avatara, who had set an example for everyone in the world to follow His way of life and directions.

Lord Srinivasa had taken Sri Rama Avatara in the royal race of Raghu Vamsa as the son of King Dasaratha. Sri Rama had set Himself as a model for all mankind, establishing Dharma and to follow the chaste ideals of Veda Sastra i.e. obedient to the Parents, Acharya and loving towards all brothers, and all types of People, high and low, irrespective of their birth as Animals, Birds, all human beings, etc.

Poor men, old people, hunters, or all human beings
irrespective of anyone high or low, meek and helpless people. Sri Rama moved with everyone showing His affection and affinity; He remained very affectionate and faithful towards his wife, Sree Seeta Devi. The great ocean was split into two parts by His constructing a bund dividing them preparing a pathway to Sri Lanka from the southern tip of India.

Whoever took bath in this place could wash off all their sins. It is called the “Sacred Sethu Bandha”.

EXPLANATORY NOTES

Sri Rama Avatara of the Lord, is considered as the embodiment of total kindness towards all, following the principles of Dharma. In this Avatara, every ordinary person was highly elated by the action of Sri Rama.

He has developed great friendship with animals like monkies and their King Sugriva. Poor hunter Guha was placed as a great friend, who had come forward to serve Sri Rama to cross the great river Ganges-when Sri Rama proceeded with His brother and wife to live in the forest for fourteen years.

His affection shown towards a poor old lady, Sabari who was very pious and devoted to Sri Rama, was honoured when he was proceeding in the forest, and He was witness for her attaining Moksha.

Even though, Ravana, the demon king had committed most unpardonable crime of kidnapping Sree Sita Devi to his Sri Lanka, Sri Rama sent word to him to surrender and leave Sree Sita to her freedom and free movements. Since Ravana did not pay heed to the messages, he was killed in the war that took place following the refusal of Ravana.

Ravana’s brother, Vibhishana, who made ‘Saranagati’ to Sri Rama, even before the War, was awarded with the kingdom of Sri Lanka and became a great devotee of Sri Rama.

Thus, Sri Rama has established the proper Dharma to be followed by each and every individual in life.
VERSE – 88

"Oh Goddess Devi Krupa! The sports of the Lord of Vrushagiri who is influenced by you only yield good results to the world. This fact is made meaningful by the hundreds of sportive activities of the one who bears the plough as His weapon (Balaraama) as he has killed the cruel demons and also who has become blind towards the sins of the devotees under the pretext of losing his consciousness by drinking".

SUMMARY

Oh Dayadevi! Lord Venkateswara has been totally influenced by you. He even obeys your commands. Whatever the Lord did, – everything brought peace and tranquility to mankind. This has been amply proved by the following action of the Lord.

The Lord remained totally blind to what was going on around Him, just like a person who had taken some drinks to forget Himself (intoxicated condition). By this process, the Lord did not notice all those sins and bad karmas of people. When they come and pray before Him seeking His grace and blessings and also to pardon all their sins and bad Karma
committed knowingly or unknowingly, by remaining in lighter moods, the Lord ignored all those wrong doings of these people and Blessed them with His grace as a matter of course. So all these people are very lucky in meeting their aspirations.

At the same time, having taken the Avataara of Balaraama, with a tillers plough always in His hand, would punish and kill all those who had done anything wrong, which are not in conformity to the Laws and Dharmas.

Thus all those opposing elements were killed instantaneously, by the tillers plough.

**EXPLANATORY NOTES**

Here, the Lord’s Avataara as Balrama is described. The Lord holds a tillers plough as His weapon. It is always a fact that the Lord takes every type of Avataara – all on account of His kindness towards the welfare of all people who are devoted and meek seeking help and assistance for their survival.

In Bala Rama Avataara, the Lord was totally, by and large, remained sober, and helpful to all human beings. But anyone who confronts Him, will be killed by the tillers plough which He always carried as a warring weapon.

Thus, the Lord ignored (not taken to His heart) whatever sins and wrong doings committed by the Kauravas, i.e. Duryodhana and his umpteen Brothers in Mahabharata, towards the Pandavas (who are ardent devotees of Lord Krishna).

The Lord wanted them to compromise with Pandavas and remain in peace.
VERSE - 89

प्रभृत विवुधद् विषदरण खिन्न विश्वंभरा—
भरापनयन चलात् त्वमवतार्य लक्ष्मीधरम्।
निराकृतवती दये निगम सोध दीप भ्रिया
विपशिद विगीतया जगति गीतयाः सन्न्यं तमः। II 89 II

PRABHOOTA VIBUDHABDI VISHADBHARANA KHNNA VISVAMBHARAA—
BHARAAPANAYANACCHALAAAT TVAMAVATAARYA LAKSHMIDHARAMI
NIRAAKRUTAVATEE DAYE NIGAMA SOWDHA DEEPASRIYAA
VIPASCIDA VIGEETAYAA JAGATI GEETAYA ANDHAM TAMAH II

"Oh Dayadevi! you removed the darkness of ignorance in the world through the Bhagavad Gita which is glorified unanimously by wise men as a lamp to the palace of Vedas. This was made by you who made the beloved of Lakshmi to take the Avatara of as Krishna under the pretext of removing the burden of Goddess Earth who became worried by carrying the powerful enemies of gods".

SUMMARY

The Asuras (Demons) in great numbers, were abusing and creating troubles of all kinds to the gods and devotees of the Lord. Bhoo Devi could not bear this burden of trouble shooting demons and their atrocities. As such the Goddess requested the Lord to take an Avatara on earth to put down these demons, and lighten the burden on earth.

EXPLANATORY NOTES

The Lord’s Krishna Avatara is explained in this verse. Bhoo Devi could not bear the burden of the devilish action and abuse created by the demons (Asuras) on earth. These wicked people even troubled gods and devotees in many ways.
Therefore she requested the Lord to take an Avatar on earth to reduce the burden and put an end their atrocities.

Therefore the Lord has taken the Avatar as Sri Krishna.

The Lord has not only cleared the burden of these demons (Rakshasas) and thus relieved greatly Bhoo Devi, but also gave all the people on earth “the great light in the form of Sree Bhagavad Gita”, the rejuvenation of the Vedas and Upanishads.

Availing the opportunity to be the master and charioteer of Arjuna (Partha) in the war of Mahabharata, Lord Sri Krishna had explained in very clear language, the Vedas in a simple form, through Bhagavad Gita.

Last but not the least the effect of “Saranagati” – and the duties of all people on earth to attain salvation. This leading light viz. the Bhagavad Gita remains brighter and brighter even today and for ever to be followed by one and all on this earth.

The entire gist of the Vedas and Upanishads are condensed into the 18 chapters of Bhagavad Gita. Out of this, the last 18th Chapter is very important, summarising the entire substance in one word “Saranagati” to the Supreme Lord as the only way to obtain Moksha in the Heavens and to ward off all Karmas that impede every human being.

The Nitya Surs, and great sages—all praised the Action of Sri Krishna who has given us “Sri Bhagavad Gita”, as a leading light.

Some of the lights would create glare to the eyes and blind our sight but this great bright light “Sri Bhagavad Gita” has enlightened everyone on earth, to wake up from their slumber and pray earnestly to the Lord and make “Total
surrender” i.e. “Saranagati” pleading before the Lord to ward off all sins and Karmas and thus grant the “Moksha”, salvation to reach the Heavens at His Lotus Feet.

The Lord said:

मामू एके शरणं ब्रजः
अहं त्या सर्वं पापंमुः मोक्षविश्रामि भा गुरुः ||
MAAM EKAM SARANAM VRAJA |
AHAM TVAA SARVA PAAPEBHYO MOKSHAYISHYAAMI MA SUCAH ||

Meaning:

Lord Sri Krishna said:

You surrender only to me and I shall clear you and ward off all your sins and karmas. You take my word of assurance and trust me.

In the modern world, all the people are groping in the dark with multifarious troubles and problems.

This Last verse of Lord Sri Krishna through Bhagavad Gita has given everyone of us a great delight and relief through this ever shining Bright Light for our salvation and release from all troubles and problems by simply surrendering to Him, “make total and absolute surrender to Him: (Saranagati) to the Supreme Lord—with full confidence.

The Supreme Lord will bless every devotee and grant “Moksha”, i.e. salvation, at His lotus feet in the Heavens forever, at the end of the life.
VERSE - 90

"Oh Goddess Daya! that dagger like a cloud in association with you is going to create the sprout of Krutayuga in the Earth which could remove the heat caused by the great summer, Kaliyuga. In this process, this sword shines with brilliance of a lightening and is moved by the powerful gales blowing from the Lord who rides the horse in the Vrushagiri".

SUMMARY

Lord Venkateswara, at the Tirumala hills had taken the horse to ride over the earth holding His ever bright long sword to clear the jungle and all distorted and disturbed earth due to the recently ended Dwaparah-yuga.

The Lord turns the bright sword either side as He rides over the horse. This appeared like a lightning rod bringing heavy rains over the earth. The rain water makes the earth evenly settled down and made it fit for creating a good harvest. The new world of Kaliyuga just then started and the Lord takes the Kalki Avatara riding over the white horse.
named “Kalkam” and also over the elephant to marry Sree Padmavati (Sree Alarmel manga Devi) as stated in the Sri Venkatachala Mahatmyams of the Puranas.

When Daya Nidhi, holds the sword and moves on the horse the entire sky turns dark with thick black clouds, ready to burst out heavy rains over the earth to make it cool and pleasant.

The timely rain water brings out bumper crops throughout the earth. The sword is compared to the thick black clouds producing lightnings and bright light. Thus the “New Kaliyuga” had emerged from the destruction and end of the Dwapara Yuga.
VERSE – 91

"Oh goddess of compassion of the Lord of Vrushagri mountain! you have been bestowing your grace to the entire world in the aforesaid manner; though knowing about this and that you have resolved to protect me yet I have been careless. Hence kindly bear with me and make me attain the Lord by your grace".

SUMMARY

Oh Dayadevi! you always remain along with Lord Srinivasa, Tirumala hills, also known as “Vrushaadri hills”. You have been performing so many auspicious things which are very useful and helpful to all people and (devotees) on earth.

You are well aware of my position and all about me, still I remain like a dumb creature, not bothering about your great deeds. I beg of you, to give me your kind grace and arrange to grant me the blessings of Lord Srinivasa, who is the supreme controller of this universe to everything, Remaining at the Tirumala hills.
EXPLANATORY NOTES

The word विश्वम् – Viswam (1) means universe (2) the supreme Lord, (3) the entire thing in the universe.

This word indicates all the three things. What Dayadevi has been doing is a great service to the universe, to all living beings, to animates and in animates things in this world and to the Supreme Lord keeping Herself always alert around Him.

The word ‘दुहानाम्’ Duhanam refers to one who always exerts and extracts.

In the Goda Stuti, ‘विश्वोपजीव्यं अमृतं चच्चै दुहानाम्’ (Visvopa Jeevam Amrutam Vacasaa Duhaanam) It means: ‘Sadaa’ is an important word which means “Always”. One who is being milked is the “Supreme Lord Srinivasa” The milk-maid is “Dayadevi” who takes out milk from the Lord. What is the stuff that is taken out is called the grace of the Lord and grant of His blessings. We are all the children of the Supreme Lord, and live only through the help of the milk (blessings) that is given by the Lord.

When we are being taken care of so much, and being helped in so many ways for our welfare and prosperity, how should we behave towards you and the Lord.

Many times, we ignore or forget these very facts. Therefore, Oh Dayadevi! please forgive us and grant us your grace to enable us always remain faithful and devoted towards you and beg of you to please take us one day towards the lotus feet of the Lord at the end of our life.

This is our earnest prayer to you.
VERSE – 92

"Oh Goddess of Compassion! if your grace with its natural force reaches me who am at a high level like the high tides of the great ocean (at the time of deluge) that cannot be stopped and breaks the barriers then this would surprise even the Lord of Vrushagiri (about your great compassion)".

SUMMARY

Oh Dayadevi! the uncontrollable flow of your Daya may please be passed through me, as one of those plants / trees-
Your flow of Daya (Karunya) moves very fast, by nature. Kindly allow that flow of Daya pass through me also.

The flow of water moves faster, when passing through the low level; but the vast fast flow of Daya, does not notice whether it is low level or high level. That flow makes everything even. In a way, although, I am at the lower end of the mountain, I feel, by your kind grace and Daya, I am placed at a higher elevation than the mountain itself.
Now that your Daya flows so fast from the top, it rises even higher than the mountain itself in its fast flow. In that process, the flow of your Daya has taken over me. The Lord, viz. Sri Venkateswara, looking at your fast, free flow of the Daya-pravaaha is also Surprised, and could not control His thoughts and your action.

The Lord feels within Himself with a smile that, when a big ocean rises with its high tides and flow towards the edges of the sea so furiously how it could be controlled from its fast flow! Let it perform its flow and go back to its ocean waters, with whatever sand-dunes it could carry back to ocean waters.

But such furious floods, or high tides will not affect or carry Lord Srinivasa, except keeping Him surprised at Dayadevi's performance. Thus Dayadevi helps everyone to obtain the grace and blessings of Lord Srinivasa atop the Tirumala hills.
VERSE – 93

विज्ञात शासन गतिरिपती वृत्त्या
वृत्तादिभि: परिचितां पदवीं भजामि।
एवंविधे वृषणिर्दश दये मयि त्वं
दीने विभोः शमय दण्ड धरत्व लीलाम्॥ ९३ ॥

VIJNAATA SAASANA GATIR-VIPAREETA-VRUTYAA
VRUTRAADIBIH PARICITAAM PADAVEEM BHAJAAMI।
EVAMVIDHE VRUSHAGIREESA DAYE MAYI TVAM
DEENE VIBHOH SAMAYA DANDADHARATVA LEELAAM॥

"Oh Goddess Karuna of the Lord of Vrushagiri! I, knowing the injunctions of the Sastras still resort to the well known path of Vrithra and others by my sinful activities. Hence I surrender and request you to pacify the Lord from his anger on me and save me from his punishing sport".

SUMMARY

Oh Dayadevi! I have studied the Sastras and also know properly the various rules and regulations referred to in which are to be followed by one and all.

In spite of my knowing all these things, certain untoward, unexpected things do happen beyond my control. Therefore, I realise that I am also drifting towards the path and performance of the famous Asuras (Demons) who have been wantonly doing certain wrongful deeds against all these rules and much to your displeasure.

I quite realise and feel very much for my folly and that there are a lot of misdeeds committed by me which deserve severe punishments. I do understand that the Lord will not spare me without punishing me for all these misdeeds, as that is His duty. No one could be exempted from the punishments for wrong doings, as per Sastras and as such, I also have to face the same situation.

However, may I earnestly request you O Goddess Karuna!

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to kindly pardon me for all these mistakes / sins committed by me knowingly / unknowingly and spare me from the wrath of the Lord and from the punishments that I have to undergo.

**EXPLANATORY NOTES**

The scripture of law and order is known as the Sastras. Just like the law and order cannot be by-passed / ignored everyone should follow and obey all of them there is no exception to it. The Demons (Rakshasas) when cursed by the Rishis, begged of the latter to reduce the punishments and to avoid number of births and rebirths to ward off these sins and punishments. So, they begged the sages to limit their number of births in the world just three and made ‘विपरीत शरणागति’ It means “Saranagati” to be done in the opposite way, so that the Lord will punish us and thus end our life forth with. Thus, everyone could take the 2nd and 3rd birth likewise, and make the same ‘विपरीत शरणागति’ “Viparita Saranagati”- working against the Lord to invite His punishments earlier and thus end one’s life to fulfill the curse of the sages.

Thus, Ravana, Sisupala, Hiranya– all these Rakshasas in their earlier births were serving God in the Heavens, have to face the wrath of the great sages for their misbehaviour and which made them to undergo punishments.

In order to obtain these punishments in quick succession, they prayed to work against the Lord to get their due punishments immediately for wrong doings and thus end their life.

Thus by taking the three births in quick succession, each time working against the Sastras and they obtained severe punishments from the Lord and ended up their births in quick succession, which enabled them to return to heavens to serve God carefully and diligently.

When one commits sins and mistakes knowingly, they all have to undergo punishment similar to Ravana, Sisupala, and Hiranya.

Now, Oh Dayadevi! I plead before you to kindly spare me from the anger of the Lord and leave me with minor punishments since the Lord will pay heed to your suggestions and pleadings.
VERSE – 94

"Oh Goddess of compassion of the beloved of Padma!
I have been instructing others thus "don't perform actions that are contrary to sastras" and thus mislead others with this strong shield. But, alas, I am doing the prohibited activities in their very presence. O Goddess! why don't you prevent me from this activity which is similar to that of Kulinga bird?".

SUMMARY

Oh Dayadevi! you are the Lord Srinivasa’s beloved Consort viz. Karuna (great compassion).

I am surprised by looking at my own guilty (trecherous) action (performance). It is also very dreadful and dangerous by any stretch of imagination.

I say one thing and do something else. i.e. Whatever I was openly criticising and telling everybody i.e. not to do wrongful acts, but I myself commit the mistakes in their very presence. It is total Hypocrisy. I preach one thing not to do these wrong things; but I myself do the samething in their presence, disregarding all that I preached to them. It looks as totally atrocious (wicked). The small tiny bird called “sparrow with long beak’ (Kulinga) does in the same manner. It is a small thin bird, telling to the Giant Lion, not to make any wicked things, inviting trouble and danger.
Whenever the Lion starts closing its eyes and taking a nap after his taking whatever meat food (live) available on that day, and keeps its mouth wide open – this tiny Bird, flies directly inside the mouth of the Lion, and try to pick up the meat particles stuck in the Lion's teeth and gums.

If by any chance, the Lion closes its mouth the tiny bird will be crushed to death in the Lion's mouth. There is no escape – what the small bird was doing is not only dangerous but also not as per its teaching to the Lion.

In this verse, it is clearly explained that those who preach about moral values and laws start practising the same wrongful acts inviting risk and danger to their own life by their own action. It is therefore, emphasised that the preacher should not disregard his own Teachings, and should not commit any dangerous act causing havoc to its own life.

Oh Dayadevi! could you please take adequate steps by not allowing them to do ‘विपरीत शरणागति’ Viparita Saranagati – i.e. total surrender before the Lord in the reverse direction.

Kulinga bird trias to pick up the particles of the food from the Lion's open mouth without realising its own fate and possible death if the Lion closes its mouth while asleep. Similarly these platform preachers cannot play their game of talking high Philosophy and do all those wrong things and then seek the Lord's pardon, His mercy to ward off their sins, fully realising that the Lord is not sleeping like the Lion, but always keeping awake and watching everyone's movements. No one could escape without any type of punishments for the wrong doings against the Laws laid down in the Sastras.
VERSE – 95

विक्षेपिमहि स्ये विपलायितेपि
व्याजं विभाव्य वृष्णैल पतेर्विहास्।
स्वाधीन सत्त्व सरणि: स्वयम्त्र जन्तौ
द्राधीयस्य द्रुढःतरा गुण वागुरां त्वम्॥ ९५ ॥

VIKSHEPAMARHASI DAYE VIPALAAYITE'PI
VYAAJAM VIBHAAVYA VRUSHASAILA-PATERVIHAARAM I
SWAADHEENA-SATTVA-SARANIH SWAYAMATRA JANTOWH
DRAAWGHEEYASI DRUDATARAA GUNA VAAGURAA TVAM II

"Oh Dayadevi! you do know the functioning of the path of Sattvaguna that becomes the strong thread of the net of Lord Srinivasa and is fit to trap me who am like an animal trying to escape, though I try to flee away under pretext of hunting of the Lord of Vrushagiri (and thus you forcefully make me attain the Lord)".

SUMMARY

Oh Dayadevi! like a person ashamed of his own action, or like a coward, I try to run away from your sight and try to hide myself from you. Please do not ignore me or leave me in the lurch. Please do not neglect or drop me off from your care. Just stretch your hands or block me from my running away from you. Either out of fear or shame, I am trying to be away from your sight.

The Lord dwells over the Tirumala hills and usually He goes out for hunting in the forests. Oh Dayadevi! you are His beloved partner. The Lord used the hunting as His sport, and as a game of play.
Just like the play you advised Him to kill the wicked and cruel Vali, who was the king of the monkies and the demon who had appeared before you in disguise of a beautiful Deer, Mareecha – both of whom were hunted and killed by the Lord for their wicked actions.

Oh Devi! please do not neglect or ignore me for any of my wrongful actions. Please turn yourself as able and strong net to catch the wild birds and animals in the process of your hunting and thus catch me in your strong net, so that there will be no way to escape from your hold and control. By chance, if we escape from your net or control or sight it may be possible for us to run the risk of being slipped.

Therefore, kindly please ensure, we are caught in your strong big net and find no way to escape from your sight.

You are well aware that we who are the worst sinners and we form a good feed fit for hunting by the Lord. In that process, please catch me into your strong net which is long and wide open to catch people (sinners) like me. When I fall into the net spread by you, in no way, I could escape by any means from your grip and control because your net is long and strong full of chaste and sympathetic to mend people like me who drift away from normal way of life and righteous path as shown in our Sastras.

Therefore kindly shower Your sympathetic grace like strong arrows coming out of the Lord’s bow and catch us under your spell, and thus obtain for us the Lord’s grace and blessings, which form the only source for our emancipation from this drifting way of life.
VERSE - 96
सन्तन्यमानम् अपराधगाणं विचिनत्य
त्रस्यामि हन्तं भवति च विभावयामि।
अहाय मे वृश्चिरिश दये जहीमाम्
आशीविष ग्रहण केषि निभावस्थाम्॥ ९६ ॥

SANTANYAMAANAMAPARAADHAGANAM VICINTYA
TRASYAAMI HANTA BHAVATEEM CA VIBHAAVAYAAMI I
AHNAAYA ME VRUSHAGIREESA DAYE JAEEMAAM
AASEEVIISHA GRAHANA KELI-NIBHAAMAVASTHAAM II

"Oh Dayadevi of the Lord of Vrushagiri! I am really afraid of th host of sins which I am performing continuously. At the same time I also meditate and surrender to you. Indeed this is rediculous. I request of you to please remove this activity of mine which is similar to a sport of playing with a venomous snake".

SUMMARY
SANTANYAMAANAM APARAADHA GANAM-
(सन्तन्यमानम् अपराध गणम्)
Those who are continuously doing all wrongful and sinful acts.

त्रस्यामि - THRASYAAMI - I am scared
भवति - BHAVATEEM - Your good self
विभावयामि - VIBHAAVAYAMI - pray before you.

EXPLANATORY NOTES
Oh Dayadevi! you have been throughout into the good
books of Lord Sri Venkateswara, at Tirumala hills. I beg of you to kindly relieve me from my existing unbearable pains and distress.

I am shivering and feeling very uneasy at the thoughts of my continuous wrongful acts and multifacous sins committed by me.

If this situation persists and continued to overpower me, I may suddenly fall down and collapse at any time. Very fortunately, I am so lucky and grateful as I could control my thoughts for sometime, and suddenly think of you deeply praying, and seeking your guidance and grace to redeem good thoughts to offer my prayers to you and the Lord Venkateswara.

These acts give me great mental relief and I would beg of you to perform “Praayashchita Prapadanam” i.e. repeatedly seeking your pardon to excuse me for all wrong doings knowingly and unknowingly. My present situation is very precarious and also dangerous for me to continue any longer. It is just like, holding a poisonous snake tight in my hand, which is trying to climb over my hands and body to bite me. I am scarred to leave it from my grip or throw it out. Either way, it will not spare me from biting me by any means.

Oh Dayadevi! may you help me from the wrath of this poisonous snake, which is trying its best to bite me with its poisonous teeth. Kindly somehow, divert this snake’s attention from me.

I should not indulge hereafter in unwanted things in life. Kindly grant me your grace to only think and pray before you casting away all other unwanted thoughts.
VERSE - 97

ॐत्सुक्य पूर्वम् उपहृत्य महापराधान्
मात: प्रसादवितुमिच्छति मे मनस्त्वाम्।
आलिख्य तान् निरवशेषमलब्ध तृसिः:
ताम्यस्यहो वृषगिरीश घृता दये त्वम्॥ ९७ ॥

AUTHSUKYA POORVAMUPAHRUTYA MAHAAPARAADHAAN
MAATAH PRASAADAYITUMICCHATI ME MANASTWAAM I
AALIHYA TAAN NIRAVASESHAMALABDHATRUPTIH
TAAMYASYAHO VRUSHAGIREESA – DRUTAA DAYE TVAM I

"Oh Mother Dayadevi! my mind desires to offer the
great sins of mine as an offering to you and satisfy
you. You, who are being borne by the Lord of
Vrashaagiri, on your turn consume and enjoy all those
sins and feel sad that you have not yet quenched
your appetite. What a wonder indeed is this !!".

EXPLANATORY NOTES

Oh Dayadevi! My beloved Mother, I offer with great
reverence and feelings all the unbearable sins and wrongful
actions committed by me to you. They are in heaps and
bounds raised to the heights of hill-locks. Nobody would
receive or touch them. I have none except you to offer them.
Oh Mother, please discharge whatever action you deem fit to
destroy them.

Instead of offering valuable and useful materials when
worshipping you. I place before you only these unbearable
heaps of sins, committed by me for your observation and
complete destruction, so that nothing will be left for survival. In
spite of my offerings in heaps, I do not find any reaction in your face! Are you not happy to swallow these sins in one stroke to the last? Are you still looking, out for some more of these bundles of Karmas? I realise, after all you are married to the Lord, Who takes the pleasure of punishing and destroying all those who are obstructionist and trouble shooters and sinners in the world. You have also joined Him in destroying all my heaps of sins, I have carried and placed before You for Your action as you deem fit. You have been so kind enough to shape my life and got rid of all these sins and karmas carried by me so long, which were pulling me down to the bottom of the pit. I am grateful for your kind generosity towards me.
VERSE – 98

JAHYAAD VRUSHAACALA PATIH PRATIGHEPI NAM TVAAM
GHARMOPATAPTA IVA SEETALATAAMUDANVAAN I
SAA MAAMARUNTUDA BHARANYASANAANU VRUTIH
TADVEEKSHANAIH SPRUSA DAYE TAVA KELI PADMAIH II

"Oh Goddess compassion! though the Lord appears to be angry externally, still He remains cool because of your presence, like the ocean which though hot on its upper surface yet remains cool internally. You who become pained by the repetition of prapatti (as the prapatti done earlier itself is sufficient) should reach and touch me with the cool grace of the Lord like a sportive lotus".

EXPLANATORY NOTES

It is the nature of the ocean water not to lose its usual cold condition, in spite of the severe heat produced by the Sun.

Similarly, in spite of the fact, that Lord Srinivasa is very much angry and annoyed at your action of accommodating me and relieving me from the severe sins submitted by me, He will not leave you or stretch His anger any further, and will continue His affection and affinity towards you as usual. Just
like the heat of the Sun, although appears severe externally, His usual warm and loving affection and feelings towards you will not be discarded by Him anyway.

Prapatti is performed only once for everyone. He will not tolerate if any one attempts to do Prapatti more than once. Of course, the Lord also does not approve continuous performance of “Praayashchita Prapadanam” i.e. performance of expiations in the form of Prapatti to ward off those sins accumulated subsequently. The Lord does not approve such repeated actions of “Praayashchita Prapadanam”, (expiations frequently for warding off repeated Sins / Karmas.

Hence, He will get angry and annoyed. whenever these people come and plead before Dayadevi to perform “Praayashchita Prapadanam” repeatedly. However, Dayadevi – who holds the lotus bud in Her hand place the same over the Eyes of Lord Srinivasa, which transforms His anger to calm and cool pleasing appearance towards everyone who approaches the Goddess and the Lord to plead for their grace and blessings.
VERSE – 99

"Drushtepi Durbaladhiyam Damane'hipi Druptam Snaatvaapi Dhoolirasikam BhaJane'pi Bheemam I Badhvaa Gruhana Vrushasaila Paterdaye Maam Tvad Vaaranam Swayamanugraha Srunkhalaabhih II"

"Oh Dayadevi of the Lord of Vrushagiri! I who am like a dangerous mad elephant have confused intellect. Though punished I still become uncontrollable and prefers to roll on the dust even after bathing. Though appears yet I am ferocious. Oh mother! please tie me and bound me voluntarily of your own accord by the chains of anugraha— your favourable disposition".

SUMMARY

Oh Dayadevi! kindly accept me as your elephant to ride over me. You are the only competent person as the elephant rider to keep me under your control and commands. Presently, I am actually rough and rude in my attitude just like the elephant which is, as it were annoyed and shows its displeasure by its rude behaviour. When the elephant rider, maahoot gives a good bath in a big pond and drives it out to the land, the elephant suddenly takes mouthful of Mud, and all sorts of dirt and throws them over its head and body. However much the elephant rider passifies, it does not have any desired effect.

The elephant becomes wild and turns wilder towards the rider with anger. So the mahoot takes a strong chain and slowly moves from behind to its back side and puts the chain to its back of the legs and thus makes the elephant unable to move or turn around.
After some pacification, the elephant slowly becomes normal in its behaviour. It is well known that two elephants jointly worship the Goddess by pouring fresh water through its trunks and perform “Pattabhishekam” i.e. “Coronation” to Dayadevi.

Dayadevi is Goddess Lakshmi, the prime consort of Lord Venkateswara. So the chief of the elephants performs worship to “Dayadevi” by pouring sacred milk and sacred water from the pond and offers lotus flowers plucked from the large tank.

Similarly, Sri Desika assumes himself as the elephant to Dayadevi and perform the Patta-bhisheka by offering the highly devoted verses on Dayadevi (i.e. Karunya / Compassion) which has become the Embodiment of Lord Venkateswara, who has occupied over the Tirumala hills as “Kaliyuga Avataara”, mainly to shower His grace and blessings to everyone who offers ardent prayers to Him from wherever place one dwells.

The four Important aspects are:

दर्शनम्, दमनम्, स्नानम्, भजनम्

DARSA NAM, DAMANAM SNAANAM and BHAJANAM

DARSA NAM means: knowledge about Philosophy of life and Jnana about Soul and its emancipation.

DAMANAM: means to control one’s mind and other worldly desires or to ward off sins.

SNAANAM means: Aghamarshana Snaanam - i.e. by making total surrender to God and remain in total ecstasy only with the thoughts of the Lord - Bhakti dhaaraa, by total concentration.

Bhajanam means: Uttarakruthyam i.e. the total feeling in ecstasy of remaining in the heavens at the lotus feet of the Lord serving Him along with other Mukhtas and heavenly angels around the Lord for ever.

Sri Swami Desika, who is the author of this Epic Scripture, “Dayasatakam” places himself as the small elephant at the garden of the Dayadevi where the Lord remains in a happy atmosphere.
VERSE – 100

नात: परं किमभि मे तवथि नाथनीयं
मातर्द्ये मयि कुरूष्य तथा प्रसादम्।
बद्धादरो वृषागिरि प्रणयी यथादसो
मुक्तानुभूतिमिह दास्यति मे मुकुन्दः॥ १००॥

NAATAH PARAM KIMAPI ME TVAYI NAATHANEYAM
MAATARDAYE MAYI KURUSHVA TATHAA PRASAADAM I
BADDHADARO VRUSHAGIRI PRANAYEE YATHAA'SAU
MUKTAANUBHOOTIMIHA DAASYATI ME MUKUNDAH II

"Mother Daya! make the Lord who is interested in dwelling in the Vrushagiri to bestow His grace on me so that I can enjoy the blissful experiences of the liberated souls here itself. O! Goddess, I have nothing to request from you other than this".

**SUMMARY**

Oh Mother! Dayadevi! what else I could seek from you or plead before you. There is nothing left out by me to the best of my knowledge. All I seek and plead before you is your great Karunya i.e. compassion to shower on me. The Lord is going to grant me the entire feeling and experience of the Heavenly Bliss now and here itself. He is so kind and compassionate. His grace and sympathies towards all the devoted people is immeasurable and cannot be curtailed within Himself.

All these blessings flow towards them in abundance. This 100th verse of Dayasatakam of Sri Vedanta Desika contains with rare and beautiful substance of great feelings of fulfillment and achievement.

The fulfillment of the devotees consists in their complete exposure of their feelings, pleading and offer of total surrender i.e. शरणागति - Saranaagati to the Lord Venkateswara and beg
of Him to forget and forgive all the sins and karmas done knowingly or unknowingly through the undertaking of Prapatti – preformed by the able Acharya, who performs all Praayaschithas i.e. (expiations) to ward off all the sins and karmas and makes the devotee pure to become eligible to undergo “Prapatti”.

By performing the ‘Prapatti’ one is assured of reaching ‘Moksha’ in the Heavenly Abode at the end of one's life and there will be no rebirth in this world again for the soul, which has reached the Lord’s lotus feet.

The devotee performs the “Daya Brahmostavam” through the able erudite acharya Sri Desika, who has shown the way to everyone, to obtain Moksha i.e. the heavenly abode at the Lord’s lotus feet.

These 100 verses contain, His Aadaram, Prasdam, Pranayam and Anubhavam i.e. the another expression of His deep and ardent prayers to the Lord, requesting Him to grant the same feelings and experience of ecstasy, here in this world itself of whatever would have been achieved in the Heavenly Abode. In the earlier verse the author wanted Dayadevi to tie the legs of elephant (which is not so easily amenable) and thus bring back the soul to its proper senses.

Then the elephant performs Pattabhisheka to Dayadevi with great reverence and both the Lord and goddess become very pleased at their actions. Now the Lord Himself is very much moved by the devotee’s expression of gratitude for obtaining the grace and blessings of the Lord and Dayadevi.

The Lord is very pleased to grant ‘Moksha’ to all these devotees as desired by them, and Give them the feelings of “Ecstasy” here, in this world itself. The word Mukunda Means-One who yields Bogha - (happiness), Moksha, (Ecstasy of Heavenly feelings) in this world itself.

This could be achieved through Dayadevi, who waits to receive every devotee and leads to the Lord Venkateswara to obtain His grace and blessings.

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VERSE - 101

निःसीमवेभव जुषां मिष्टतां गुणानां
स्तोतर्द्ये वृषागीश गुणेश्वरी त्वाम्।
तैरेव नूनं अवशैर अभिनन्दितं मे
सत्यापितं तव बलादुक्तो भयत्वम्॥ १०९॥

NISSEMA VAIBHAVA JUSHAAM MISHATAAM GUNAANAAM
STOTURDAYE VRUSHA GIREESA GUNESVAREEM TVAAM I
TAIREVA NOONAM AVASAIRA ABHINANDITAM ME
SATYAPITAM TAVA BALAADAKUTO BHAYATVAM II

"Oh Goddess compassion! I have extolled you who is the queen of all the qualities of the Lord of Vrushagiri in the very presence of other qualities that had attained a great fame. Thus I have attained a fearless stage by your strength and hence my state has been well acknowledged and celebrated truly by those other qualities who have lost their own control. This indeed is definite".

SUMMARY

Oh Dayadevi! you are the chief exponent of Lord Venkateswara and His high qualities and gunas.

These celestial qualities of the Lord are looking at everything without browbeating even for a few seconds. But I have not praised these high qualities except only devoting my whole attention and reverence turned towards You and the Lord. Your chief Sree Srinivasa, the Supreme Lord remains at the ‘Vrushaagiri hills’ You are the chief of the high qualities of the Lord. When I started praising in these ways, all those gunas – His divine qualities started murmuring, as I was referring only all the praises to the Lord and Dayadevi.

At the same time, they themselves felt that after all I had only told the truth. Jnana, Sakthi, Bala, Aiswarya, Veerya and
Tejas are the great qualities that belong to the Lord Srinivasa. Having realized that none of those qualities will ever have any recognition, if they do not adorn the Supreme Lord; those qualities kept quiet and resorted to Him. Thus, without any ill-feeling all these qualities themselves are nodding their heads in appreciation of the praises towards the Lord, who rules over all these qualities (Gunas) appropriately. They do not praise Dayadevi, but they, show all praise and reverence to the 100 gems of verses contained in Dayasatakam. They are 100 Navaratnas of high value.

The erudite scholar Sri Desika has immensely enhanced our thoughts to sing in praise of the Lord Srinivasa and Dayadevi alike. When I possess the strength obtained through your grace and blessings, I need not fear about anything else.

This has been amply proved by the very fact that the Lord was very pleased to listen to all these 100 verses of navarathnas. So I need not worry about anything, when I am confident of your grace and blessings towards me.

The great happiness may be submissive to Dayadevi. Otherwise these 100 verses of gems would not have been completed and presented as they appear at present. Even the great Tiruvaaymozhi also started with the words “Uyarvara Uyarnalam”. Sri Nammazhvaar also indicates this same happiness in expressing the greatness of the Lord. Therefore all these happiness are subservient to Dayadevi.
VERSE – 102
अद्यापि तद् वृषगिरीश दये भवत्याम्
आरम्भ मात्र मनिदांप्रथम स्तुतीनाम्।
संदर्शित स्व पर निर्वहणा सहेथा:
मन्दस्य साहसमिदं त्यि वन्दिनो मे ॥ १०२॥

ADYAAPITADVRUSHAGIREESA DAVE BHAVATYAAM
AARAMBA MAATRAMANIDAMPRATHAMA STUTEENAAMI
SANDARSITA SWAPARANIRVAHANAA SAHETHAAM
MANDASYAA SAHASAMIDAMTVAYIVANDINO ME II

"Oh Daya of the Lord of Vrushagiri! the stotra commenced by the Vedas to euologise you long before (and not now) still remains in the beginning stage only. But I, a person of insignificant intellect, have committed this adventerous act of praising you. You who make the Lord to be patient for my sins, also should endure this misdeed (of mine) by your own self".

SUMMARY

Oh Dayadevi of Lord Venkateswara! I have started worshipping you. This is not unusual or a new feature. This has been practiced since agelong openly. Even the sacred Vedas offer great praise of your high qualities. But, all these versions stand only in their primary and beginning stages only. When this is the status of the great sacred Vedas, where does my praise of words and expressions could stand through these 100 verses. All my attempts to praise these qualities of the Lord appears as a mere mockery only. However, I plead before you to bear all my utterances, like a child’s half broken language or prattle with you. Also please make others also to bear with my utterance in these verses. I quite realise and am confident that You have the ability and capacity to concede and control any amount of criticism.

After all, I am only a singer of praises, as appearing in various Sruthis and Sukthis of devoted people. I only repeat whatever had been uttered or sung since generations about You and your high qualities. Therefore, when it is a known fact that I am only a singer of all those old songs of praise on You, You may have to kindly pardon me in normal course. Oh Dayadevi! kindly bear with me with all these words whatever stated in these 100 verses.
VERSE – 103

प्रायो दये वदनुभाव महामुराशौ
प्राचेतस प्रभृतियोपपि परं ततस्था: ।
तत्रावतीर्णमतल स्पृशमाप्नूर्तं मान
पद्मापते: प्रहस नोचित माद्रित्येशा: ॥ १०३ ॥

PRAAYO DAYE TVADANUBHAAVA MAHAMBURAASA
PRAACHETASA PRABHRUTAYO'PI PARAM TATASTHAH ।
TATRAAVATEERNAMATA LA SPRUSA MAAPLUTAM MAAM
PADMAA PATEH PRAHASANOCITA MAADRIYETAHH ॥

"Oh Goddess of compassion! great sages like Valmiki
and others, generally, remain on the shore only of your
ocean like greatness (for your experience). Please accept
and support me who has entered into that ocean floating,
unable to find the end of ridicule of the Lord of Padma".

SUMMARY

Oh Dayadevi! your greatness is as vast as a great ocean and
far beyond. No one could ever measure either its length, breadth
or depth. It is immeasurable.

Knowing very well all these facts, even the famous poets like
Valmiki, etc., were very hesitant to dive into this ocean of your
Daya, as they were having great doubts as to where they will
lead if they get down in these deep waters. Therefore, they
remained only at the edges of these oceans. When such great
poets were cautious and kept away from going deep into their
writings of your greatness, I was wondering myself how I have
been attempting to dive deep into the ocean to analyse your great
qualities, and started writing through these verses all that I could
observe and visualise through my workings.

It is very true, this is a great ocean with immeasurable depth.
I was going deeper and not able to touch the ocean floors. I
was only pushed up and again floating over the ocean waters.
Having seen my plights, Sri Lakshmi Devi and also the Lord both
started laughing at me. I am pleased within my mind that at least
I could create some laughter to the Goddess and the Lord through
my actions.
Oh Dayadevi! you please give your support and sympathy towards me, for at least creating this pleasure to the Goddess and the Lord through my descriptions made in my 100 Verses about the qualities of the Lord. Poet Valmiki, has only described in two verses about the greatness of Lord's Paduka. In that also, I took courage and jumped into the greatnes of Lord’s Paduka. The outcome was “Paduka Sahasram” of 1000 verses. When those people only talked academically in a general way about the qualities of Lord’s Daya, I jumped into this venture also and attempted through “these 100 verses of Dayasatakam” and brought out to some greater length about the Lord’s Daya and other qualities. Although I am not fully satisfied about the outcome of the verses, it appears that both Sree Devi and the Lord Srinivasa were laughing and trying to talk in appreciation of my attempts on this score. I am happy to hear their comments in whatever form it may be.

I have dived a little deeper into the subject and made deep analysis of the Lord’s qualities. I have taken this birth only for studying and analysing all these aspects and make people understand the real truth behind all these writings of ancient Sruthis and Smruthis and other sacred scriptures.

I have not stated anything here as mere description but everything I uttered here are the results, out of deep analysis and research as a matter of fact.

How, I could remain over the Surface in preparing these analysis, without proper examination whatever left over by those earlier Poets, Sages, Rishis. I had taken them for an indepth study and brought out the truth through my various writings. I am born only to unveil the secrets of Daya and their great qualities of the Lord. Dayadevi and the Lord openly laughed at me in appreciation for the attempts I made through these 100 verses of Dayasatakam. At least, may You show your kind sympathy and encouragement for my efforts, Oh Dayadevi, even if the Lord and Goddess, are to laugh at my writings. after all I have only spoken the truth and facts on the qualities of Lord and His action.
VERSE - 104

वेदान्त देशिकपदे विनिवेश्य बालं
देवो दयाशतकम् एतत् द्वादयन्नाम्।
वैहरिकेन विधिना समये गृहीतं
वीणा विशेषभिव वेदपंशैल नाथः॥ १०४॥

VEDAANTA DESIKAPADE VINIVESYA BAALAM
DEVO DAYASATAKAM AETAT DAVAADAYAN MAAM I
VAHIHRIKENA VIDHINAA SAMAYE GRUHEETAM
VEENAA VIRESHAMIVA VENKATA SAILA NAATHAH II

"The supreme Lord of the Venkata hills placing (giving) me the title Vedantacharya sportively and (as He Himself had given this title and in order to make it meaningful) at an appropriate time made me play (sing) this Dayasataka as if in a great Veena".

SUMMARY

Lord Venkateswara has placed me and honoured me as His small instrument as Vedanta Desika and made me to write and say these 100 verses of Dayasataram when he was relaxing, he made use of me as His musical instrument of Veena and started playing with the tune as I was writing and reciting these 100 verses in praise of His quality.

In this Avataara, the Lord is staying and relaxing at Tirumala, hills. All these verses are His own thoughts brought out through my writings. I am only an instrument producing the musical sounds and nodes. Therefore, if the outcome of all these verses have any relevance or otherwise I do not have to worry or feel sorry for the results. Everything belongs to the Lord both for creation and its presentation.

One must be fit enough to recite these 100 verses of Dayasataram. The Lord feels confident of my ability and capacity to produce this Dayasataram, when He made me His instrument to prepare this scripture.
I am known as His ghanta avathara (one created out of the Lord's bell used in the Temple premises during the puja and Worship), although I was born to Sri Ananta Suri.

Therefore, I am the Lord's instrument of Veena, as well as His pet son out of His bell. The bell has become the Veena instrument to produce a melodious, musical sound. This cannot be enjoyed by the instrument but only the musician who plays the Veena enjoys its nodes and sound that is produced as He plays the instrument.

Both the Lord and Dayadevi enjoy the melodious music produced through the Dayasatakam over the instrument "Veena".

The Lord did not want to praise directly His consort. He only placed me in between and made me His instrument to produce the sound, as He played the music, which proved the greatness of the Lord and the Goddess.

So this Dayasatakam was played by the first and foremost Vedanta Desika i.e. the Lord Venkateshwara and the last and small Vedanta Desika as his instrument-veena only could sing this 100 verses.

This Baala (small) Vedantha Desika's melodies came out of the Veena through "Dayasatakam" and elder Vedantha Desika i.e. Lord Venkateswara-Melodies was Adhikarana Saravali (Music that Produced the Nodes). Further, the Lord wanted to praise His consort through this Satakam and used this instrument through me.

Just like the Sri Ramayana is so sweet to hear, Similarly, this Dayasatakam is fit to play over the instrument veena and also to sing melodiously by all in praise of the Lord's Venkateswara and Dayadevi.

*Cassette Tape – 1½ hours (i.e. 90 minutes) of this "Dayasatakam"- specially prepared by this writer, (Sri Kri-Pa) is available for devotees to hear and enjoy in "Ecstasy", with summary of each 10 verses for easy understanding — called "Dayasatakam–Yagna Parayanam".

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VERSE – 105

अनवधिम् अधिकृत्य श्रीनिवासानुक्पाम्
अवितथ विषयत्वात् विश्वमवीड्यंति।
विविध कृशल नीरी वेड्नेस्ख प्रसूता
स्तुतिरियमनवद्या शोभेस्त्र स्थत्र भाजाम्॥ १०५॥

ANAVADHIM ADHIKRUTYA SREENIVAASAANUKAMPAAM
AVITATHA-VISHAYATVAAT-VISWAMAVREEDAYANTEE I
VIVIDHA-KUSALA-NEVEE VENKATESA PRASOOTAA
STUTIRIYAM ANAVADYAA SOBHATE SATTVA BHAJAAM II

"This stotra having the Karuna of Lord Srinivasa for its subject, is the outcome of Venkatesa (Vedanta Desika). As the contents of this stotra are true and significant it does not make the (people of the) world either feel sad or ashamed. (Therefore) this stotra, shines as the source for many good things especially as the source of joy for persons of Sattvic quality".

SUMMARY

This Dayasataka Stotram is the outcome of great celebration illustrating the immeasurable Karunya (Daya) i.e compassion of Lord Venkateswara.

Every word or matter said in these verses (Slokas) explaining the Lord’s Karunya are full of genuine facts and to its description neither exaggeration nor Imagination.

Seeing is believing. So also, get into one’s own personal experience by the individual action / performance and the results achieved would be the only answer for these writings. So the world should be proud and confident, and not in any way feel ashamed for anything.

Lord Venkateswara has not only created this world but also dwelt into stead-fastly to listen and protect everyone and everything by showering His unbound grace on all to prosper and remain
happy, utilising this great treasure kept open for everyone to share and enjoy with pleasure.

No one could find fault with this open treasure as it is accessible to everybody. The Lord always remain's in the hearts of people who are chaste, honest, and guides them in all respects.

Lord Venkateswara Himself has uttered everything as found in these 100 sacred verses of Dayasatakam. Sree Vedanta Desika was used by the Lord only as an instrument to spread the truth and philosophy of the Lord’s qualities and actions. All these expressions in the verses are related only about Lord’s Daya (Karunya) i.e. compassion. In substance it is Lord’s blessings (Arul). That is why, these verses are the crowning glory for everyone to attain “soul emancipation” by opening up their true vision and thoughts in the right direction.

‘Viswam’ means ‘Universe’ Also this refers to the ‘Supreme Lord’.

The Lord does not feel sad about these verses, which extol His Dayadevi, hidden in the Lord’s Heart. When the praise is uttered to the great Daya in the Lord’s heart, naturally it relates to the Lord Himself. Therefore the Lord is very pleased to hear all these praises on His Dayadevi, living in His heart.

These are the words uttered by the Lord in Bhagavad Geeta. It means: Lord Venkateswara wanted to create these verses in Dayasatakam and through them all people should derive the full benefits and know the ways to obtain Moksha at the Lord’s feet in the heavens, at the end of their present birth.

SO THIS IS THE MAIN INGREDIENT AND MEDICINE FOR ALL DEVOTED PEOPLE, TO ATTAIN THEIR OBJECTIVES IN THEIR PRESENT BIRTH.
VERSE – 106

शतकं इदं उदारं सम्यगप्रयस्य मानान्
वृषगिरिम् अधिरुह्या व्यक्तमालोकयन्ति।
अनितरं शरणानाम् आधिराज्येवभिषिष्येत्
शमिति विमतं पक्षं शार्मुखन्यानुकम्पा॥ १०६ ॥

SATAKAM IDAM UDAARAM SAMYAGABHYASYA MAANAAN
VRUSHAGIRIM ADHIRUHYA VYAKTAMAALOKAYANTE I
ANITARA–SARANAANAAM AADHIRAAJYEBHISHINCHETH
SAMITA VIMATA PAKSHAA SAARNGA DHANVAANUKAMPAA II

"Dayadevi would bless those people with Her cool glances, the people who recite this Dayasataka which is capable of bestowing the desired fruits. Further, Goddess Karuna of the Lord, who wields the bow (Lord Aaraavamudan/Lord Saarngapaani), destroying the enemies of those devotees who do not resort to any other means other than Saranaagati, coronates them as the emperors (in the state of Moksha)."

SUMMARY

All the 100 verses in this Dayasatakam are full of Glory (Praise worthy). Dayadevi shows her kindness from the Top of the hills to all those who recite these verses with ardent, unalloyed devotion. She leads all those devotees who have surrendered with full faith, to Lord Venkateswara for His kind grace and blessings. She performs, Daya Pattabhisheka to all of them who have devotedly completed the recitation of these 100 verses of praiseworthy = 12 groups of Navaratnams. She will ensure that no evil effects or forces, go near these people.
at any time. There will be no enemies to give any obstacles or troubles to them, because the Lord is holding His bow and arrow ready to punish all those evil forces at any time.

The glorious magnificence of the Dayasatakam, makes it shine as the highly Esteemed Scripture. The kindness of Dayadevi is highly acclaimed. That is why it has attained this great importance.

Here the Pattabhisheka (coronation) is not performed for Dayadevi, or for Dayanidhi (The Lord) or the Author who has composed these verses of Dayasatakam. But Dayadevi and Lord Sree Venkateshwara is celebrating and performing the Pattabhisheka (Coronation) to all those devoted people who have recided daily these verses of Dayasatakam and sought the blessings of Dayadevi and Lord Srinivasa.

The Dayadevi comes forward inconducting the coronation (Pattabhisheka) to all these devotees on their rapt attention in ardent recitations of these 100 verses and Lord Venkateshwara joins Dayadevi in showering His glorious grace and blessings to all of them.
VERSE – 107

विद्धानुगृह मातरं व्यतिष्जत् स्वर्गापवर्गा सुधा-
साधीचीमिति वेङ्कुटेश्वर कविर्भक्तक्या दयामस्तुत।
पद्यानामिह यक्षिधेय भगवत्स्नान्ति कल्प दुमात्
झंझा मारुत घूल चूत नवत: संपातिकोड्यं क्रम: || १०७||

VISWAANUGRAHA MAATARAM VYATISHAHT SWARGAAPAVARGAAM SUHDAA-
SADHREECEEMITI VENKATESWARAKVIR BHAKTYAA DAYAAMASTUTA I
PADYAANAAMIHA YADVIDHEYA BHAGAVAT SANKALPA KALPA DRUMAN I
JHANJHAA MARUTA DHOOOTA CHOOTANAYATAH SAAMPAATIKOYAM KRAMAH II

"The poet Venkatesa, out of great devotion, has thus eulogised (in this centum) Dayadevi, the mother who showers Her grace to the entire world, who provides swarga and moksha and who is like the ambrosia. These (hundred and eight slokas) sprang forth (fell) simultaneously from the wish–yielding tree (Karpaka tree) like ripe mango fruits tossed by the great force of the wind Karuna namely the resolve (favourable sankalpa) of the Lord" who acts according to Her wishes".

SUMMARY

The Acharya Saarvabhauma and Kavi (Poet) Sri Venkateswara has drawn these sacred verses with all reverence (Bhakti). There are three vital reasons for drawing – sculpturing these sacred verses. First of all the Lord has to bless all the devoted people and as such Dayadevi has stood in front of all these people to lead them to the Lord. Dayadevi has taken this prime objective of leading the devotees to obtain the blessings of the Lord to enable them reach the Swarga in the Heavens, to obtain Moksha (to always remain in the heavenly abode) at the Lord’s Lotus feet. Such a main objective has made Sri Desika (Sree Venkateswara Kavi-instrument of the
Lord) to draw these 12 groups of Navarathna gems of verses, vividly describing the qualities of Lord Venkateswara and Dayadevi.

So all these verses may appear as mere verses for Layman. But when these verses are recited with devotion one could see how the showering of Lord Venkateswara's great compassion (Daya-Karunya) flow like the waterfalls. Also one could see that when there is a strong wind blowing, this kalpa vruksha (Karunya) of the Lord–just like the Mango tree bearing bunches of Mangos fully ripe all fall down at one and the same time at the stroke of strong hurricane passing through it. You will find at once the heaps of Beautiful fully ripe mangoes falling on the floors, enable you to pick them up to your heart contents.

So sweet are these 12 groups of Navaratnas of verses:-

Showers all at one stroke on account of Dayadevi. Dayadevi stands in front to shower Her blessings along with Lord Venkateswara. So these verses although recited by Desika who is the poet of the Lord, as a matter of fact, he was only placed as an instrument by the Lord Venkateswara, who is instrumental in creating these sacred verses for the benefit of all devotees to properly understand the Karunya (Arul) – i.e. blessings of the Lord.

The importance of performing “Prapatti”, through the intercession of the Acharya is fully explained for everyone to follow devotedly.
VERSE – 108

"If there are merits and de-merits in our slokas, let it be so. The roaring noise of the waves of Karuna of the Divine Couple flowing like waterfalls issuing forth from the Vrushagiri would subdue the voice of those fault finding persons to be most meagre and, will not bear those voices (and makes it un-audible) which would purify the waters, namely noble persons, like a seed that would purify".

SUMMARY

Let all these verses remain with all deficiencies and drawbacks mixed as may be viewed by some people. But let it be clearly understood that all these 100 verses are crystal-clear in their exposition. They all will clear up any dirt accumulated in any part or parts of out intellect completely and make it appear, or shine brighter at all times.

They all will clean and clear all confused or worried minds and thoughts. They are very clear verses, giving openly the actual facts, so that those who are worried or confused or full of grief, would find a great solace and peace on reciting these 100 verses without doubt.

The flow of waterfalls over Tirumala hills – produce large sound by their flow freely over the slopes of the mountain. This
sound along with the loud voice of Dayadevi and Lord Venkateswara praising and producing the beautiful musical voice all combined together would deafen other laymen' criticisms and harsh voices to wilderness. None of these words would be heard in the midst of such voices of Dayadevi and the Lord, when they shower their grace and blessings to all devotees.

**EXPLANATORY NOTES**

Some people may find fault with those who possess good virtues and chaste devotion. If one is strict, it may also be considered as wrong. Actually, they are not defects or faults.

Sri Desika has taken a great initiative, lead and boldness in preparing these 100 Gems of verses.

Dayasatakam – all in praise of Dayadevi. The Acharya made through Dayadevi and her ability to bring round Lord Venkateswara to be submissive and to perform everything as directed by Dayadevi. Dayadevi is the central figure and the Lord became a mere performer as per directions. Dayadevi is always wonderful and thought-provoking. The Lord is amenable to the wishes and desire of Dayadevi in granting and showering His blessings to all those devotees who approach Him for His blessings.

The main reason for all this is that these 100 verses are thought - provoking and full of very deep rooted meanings and truth.

No one can deny any of those facts as stated in the above verses. They are not mere verses. But are full of highly spiritual and devoted expressions, of the souls. Some people may feel why Sri Desika has written such thought-provoking Gems of verses on the Dayadevi and Lord in Sanskrit, which language only very few people could follow with great devotion just like climbing over the hills which have lofty peaks.

By the loud noise of the waterfalls combined with the loud cheers of Lord Venkateswara and Dayadevi—expressing their great happiness of Sri Desika’s Dayasatakam of these 100 verses-blurred
and dimmed all other criticisms of those lay men who can neither understand not write such epic scriptures.

All these verses, would cleanse anybody's mind and spirit to turn towards proper ways and directions. They will put down the slush and mud far beneath the floors, of the rivers and tanks and keep the water pure and clean for everybody to use with pleasure. They will become clear and crystal clear and very tasty to drink to quench their thirst for clear knowledge enabling them to follow the guided path.

All these verses are prepared by Sri Vedanta Desika, like a mere music instrument, but made all at the firetions and desires of Lord Venkateswara, as He was anxious to mend the people's way of life and take them to the righteous path of devotion and spirituality to attain the ultimate objective of “Moksha” at the Lord's lotus feet at the end of their life.

The objective and necessity of performing “Praapatti” through Acharya has been primarily established through these verses.

In the 105th verse, Dayadevi's great service to all devotees are explained and in this 108th verse Sri Desika expresses his extraordinary happiness of having brought out this Dayasatakam--in praise of Dayadevi and Dayanidhi, Lord Venkateswara.

He expresses his full confidence that every devotee who follows and recites these verses regularly will attain his/her cherished goal by developing high spirits and devotion.

May Lord Venkateswara and Dayadevi shower their grace and blessings to all the devotees and infuse confidence in their performance and action.

"कविताक्षरिक सिङ्हाय कल्याणगुणशालिने।
श्रीमते वेङ्टेषाय वेदान्त गुरुः नमः॥

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A BRIEF OUTLINE

Our elders viz. the versatile scholars have divided the 100 verses of Dayasatakam - into 10 divisions - each division relating to one aspect of Lord’s Daya (Karunya) fully illustrated.

The ten salient features are:

1) Only Lord Sri Venkateswara, can grant Moksha to the soul when it leaves this world at the end of the present life.
2) The Lord knows everyone’s action and knows all things that are happening around Him, as He remains as a “Spark”, in each and everybody’s soul.
3) He will punish and destroy all the opponents and enemies of the devotees.
4) He will stand by the side of truth and dharma and help for their safe movement.
5) He will remain as the appropriate person to receive all oblations, offered in Yagas and Yagnas performed by the devotees; all these people could ultimately reach Him.
6) Only through the performance of “Prapatti” by the Acharya one can aspire and obtain moksha at the Lord’s lotus feet, at the end of one’s life.
7) The Lord shows utmost sympathy and compassion towards all helpless, poor people and makes every effort to uplift them.
8) The Lord Sri Venkateswara remains as the Supreme Lord who alone can give protection and grant Moksha to one and all both Low and High born people.
9) The Supreme Lord has taken the earlier Avatars as Sri Rama and Sri Krishna, when He had shown the above actions and performance indicated in to (8).
10) Those who have resorted to “Prapatti” would be granted “Moksha” in this world itself.

Some of the verses of Sri Nammazhvaar's Tiruvaaymozh

contained in the Naalaayira – Divya Prabandha relate to the substance / summary in every 10 verses of Dayasatakam, as indicated in the Dramidopanishat Tathparya Ratnavali of Swami Sree Desika.

11) 3 Padyams alongwith 4 and 5 (Proseology–Soul Analysis) also recorded in Cassette Tape for the benefit of all devotees.
As stated in the Introductory chapter at the beginning of this “Epic Scripture” – “Dayasatakam” – of Sree Vedanta Desika.

I present the few “Padyaani” - (Poems) composed by me summarising the entire substance of “Dayasatakam” in my own humble way and presenting before the ardent devotees of Lord Sri Venkateswara for their study and derive the full benefits of Dayanidhi, for His grace and blessings.

I am sure, every devotee would have clearly understood the detailed explanations given of the 108 Epic verses of Dayasatakam and the importance of “Prapatti” i.e. the Saranagati Tathva and the procedure to be followed to practise the same as taught by the Learned Acharya.

Lord Sri Venkateswara, alongwith His consorts, is waiting at Tirumala hills to shower His grace and blessings to every devotee and for those who are unable to visit or reach this Holy shrine, could prepare a separate area in home, and place the Lord’s picture and start worshipping and reciting these verses of Dayasatakam to experience by themselves, how the Lord bestows His kind grace and blessings to them. (Please follow the procedure as explained in the introductory chapter at the beginning of this book).

Additionally, as stated therein, the following few hymns (Padyams) would also enhance their deep devotion to the Lord.
May Lord Sri Venkateswara bless every sincere devotee, whoever approaches/prays before Him, all the best of health, prosperity and happiness to all in their family.

It gives great satisfaction to my mind and thus I feel very close in my approach to the Lord and converse with Him, expressing my feelings. What a great solace, I receive from His grace and smiles and blessings bestowed on me!

I find Him always following me in all my acts and performance.

I breathe and live by His grace “Daya” – (Arul) and He protects me in every moment of my life. He lives in my heart throughout, whether I am awake or asleep.

I perceptibly feel His presence throughout within me. He may be invisible to the naked eyes, but I see Him in action, and appear in some form and protects me and guides me throughout my life.

Oh Lord Sri Venkateswara! I am profoundly grateful to you for all your kindness, (Daya) grace and blessings (Arul) showered on me and my family.

I write these few lines for all devotees to derive the full benefits from your grace and blessings.

Bho Daya Nidhe! Bhavantam Sarana Maham Prapadye.

Dhanyo'smi,
KRI-PA.
Essence (Summary) of DAYASATHAKAM – Poems and Songs

1. पद्यम् – POEM

श्री... रङ... रङ... रङनाथ... श्री... हरी... श्रीमन्न नारायण सरसिजासन... सर्वबिष्ट मकर कुण्डल, श्री हरि... श्री रङ... सकल जीवनसंरक्षणार्थम्... (२)
करुणामिव भूतले अनेक अवतार स्थितम्... भक्तजन रक्षक, दुष्टजन शिष्ट परिपालन... करुणामिव भूतले अनेक अवतार स्थितम्... मत्स्य, कूमारिक, वराह वामन रूप... (२)
श्री... नृसिंहावतार स्थितम्
राक्षस रावण संहार... सर्वजन प्रिय राम (२)
जय जय राम... कोदंड राम... रघुराम सीता राम... पद्माभिराम
जय जय राम... पुरुषोतम... श्री हरी
कालिक नर्थन, कंस निष्ठुन, गोपीजन रक्षक
gोवर्धन गिरिधारिन्... (२)
हे कृष्ण, जय जय कृष्ण... मुकुन्द मुरारे... जय जय कृष्ण... श्री हरी
कलियुगे वरद... करुणा कटाक्ष... सर्वगिरिवास, दयानिधे... दयानिधे... शरण, शरण, शरणमहं प्रपदे श्री हरि (२)
गोविन्द... श्री हरि गोविन्द... श्री हरि... श्रीमन्न नारायण सरसिजासन
सर्वविष्ट मकरकुण्डल श्री हरि...
SRI: DAYASATAKA SAARAM – PADYAANI
ESSENCE (SUMMARY) OF DAYASATAKAM

1. PADYAM

SREE RANGA ............
SREE RANGANAATHA SREE HARI....
SREEMAN NARAYANA SARASI JAASANA .......
SANNIVISHTA MAHAKAUNDALA, SREE HARI ........
SREE RANGA........
SAKAJA JEEVANA SAMRAKSHANAARTHAM...............(2)
KARUNAAMIVA BHOOTALE ANEKA AVATARA STHITAM
BHAKTAJANA SAMRAKSHA, DUSHTAJANA – SISHTA PARIPAALANA...
KARUNAAMIVA BHOOTALE ANEKA AVATARA STHITAM .......
MATSYA, KOCRMAADIKA, VARAHA, VAMANA ROOPA......(2)
SREE NRUSIMHAAVATARASTHITAM........
RAAKSHASA RAAVANA SAMHAARA, SARVAJANA, PRIYA RAMA ...... (2)
JAYA JAYA RAMA .......... KODANDARAMA, RAGHURAMA
SEETA RAMA ............ PATTABHIRAMA ........
JAYA JAYA RAMA .......... PURUSHOTTAMA ........ SREE HARI
KAALINGA NARTANA, KAMSANISHOODANA, GÖPEEJANA – RAKSHA.....
GOVARDHANA GIRIDHARIN ...............(2)
HE KRISHNA ! ...... JAYA JAYA KRISHNA ......MUKUNDA.....
MURARE ............. JAYA JAYA KRISHNA ............. SREE HARI
KALIYUGA VARADAA ........ KARUNA KATAAKSHA ........
SAPTAGIRIVAASA – DAYANIDHE – DAYANIDHE ..........
SARANAM, SARANAM, SARANAMAHAM PRAPADYE ........(2)
SREE HARI GOVINDA...SREE HARI GOVINDA.... SREE HARI...
SREEMAN NARAYANA SARASIJASANA SANNIVISHTA
MAHAKAUNDALA SREE HARI.

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2. PADYAM
GOD’S APPEARANCE
IN DREAM (POEM)

CHINTANAI ARUL – (LORD’S BLESSINGS IN THE DREAM)
( VERSE IN TAMIL - MADE IN ROMAN TRANSLITERATION)
and followed by meaning in English

KANDEN - KANDEN
KANDEN - TIRUVADIMUDAL - TIRUMUDIVARAI
PARAM JYOTIYAI KANDEN ........
KANDEN - AANANDAMAYA KAMALA KANGALE ....
AASI ARULUM, ABHAYAHASTHAMUM-
ASAINADIDA KANDEN
KANDEN - ENDAN AIMBULA – JYNAANANGAL – ADANGI,
ODINGIDA, ULLAM SILIRTTIDA, NEKKURUGA
VIZHINEERGAL VAZHINDODA.......
HEY GOVINDA YENRU ARAIKOOGI .............
UNDAN TIRUVADI KAMALA PADANGALIL
SARANAMADAINDEN – GOVINDA – HEY GOVINDA
HEY GOVINDA ............. GOVINDA
ENDANAI PORUTHU ARUL VAAYE .................
VERONRUM VENDEN – HEY GOVINDA ............
ENDANAI KATRU ARUL VAAYE .............
DAYA NIDHE ............... SREE GOVINDA
UNDAN TIRUVADI SARANAM ....
SARANAM ...... SARANAMAHAM PRAPADYE!

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I am blessed by the Lord’s appearance in my dream last night (Its true narration) Oh yes! I saw, a Bright Jyoti appearing all around before me.

I could see the Lord’s Lotus Feet in the Jyoti – and with full glow of Jyoti – I could see the bright bejeweled Lord Sri Venkateswara. Similarly, and the lotus eyes giving expression of happiness in showering His grace and blessings with slight noddings of the Abhaya Hasta of the Lord re-assuring me of His blessings.

I was driven to total Ecstasy with shivering of my whole- body, My eyes became blurred covered by full of joy with tears flowing, I remained in utter trance.

I only cried out Oh Govinda! Oh Govinda! I beg of you to kindly pardon me for any of my wrong doings and kindly excuse me for all my omissions and commissions in my life and bless me by your grace.

I do not ask anything else – Hey! Govinda.
Daya Nidhe — Sri Govinda.

I surrender and make “Saranagati” at your lotus feet.
3. IN RETROSPECTION
(ENGULFED WITH DEPRESSED MIND & HEART)
Prayer seeking the Lord’s grace and blessings

PADYAM (POEM)

(In Tamil Language – Made In Roman Script)
followed by Meaning in English

KAARUNYA MOORTY NEE - KARUNAA LAYAMEY...2)

KAARUNYA MOORTY NEE

OONILUM, URAKKAMUM PALAKAALAM KAZHINDODA ENJIYA
POZHUDINIL UNNÁİ NINAÍKKA MANAMILLAYE ...(2)

KAARUNYA MOORTY NEE KARUNAAALAYAME......

AIMBULANGALUM, MUDANGI ODUNGIDA..........,

MINJIYA TAAPAMUM, ANTIMAKAALAMUM
ENNAI AATKOLLA VEY .... (2)

KARUNAÍK KADALE, DAYANIDHE ... ENNAÍKAATTARULVAYE

DAYANIDHE – SARANAM SARANAM – THANGAL THIRUVADIGALILE
SARANAM PATRINEN
DAYA NIDHE !
IN RETROSPECTION
(ENGULFED WITH DEPRESSED MIND & HEART)
PRAYER SEEKING THE LORD’S
GRACE AND BLESSINGS
PADYAM (POEM)

(TRUE TRANSLATION IN ENGLISH OF THE
TAMIL POEM WRITTEN IN TAMIL LANGUAGE)

OH KARUNAMOORTY! YOU ARE THE KARUNAALAYA
(EMBODIMENT OF KINDNESS AND KAARUNYA IN FULLNESS)

Oh Lord! the depth and size of your Daya is immeasurable and
unimaginable.

I earnestly seek your kind grace and blessings, forgiving me for
all my wrong doings. I beg of you to forgive me for all my thoughtless
action and deeds.

It is very true, I spent most of my time in eating as I liked and
spent away without caring to think of you or pray before you. I have
wasted my precious years of life in a carefree way and now reached
the fag end of my life.

I now realise my folly and great blunders committed in my life.

I pray and seek your pardon for my sins committed and for your
kind grace and blessings to reach your lotus feet peacefully.

Oh Daya Nidhe, please forgive me and kindly bless me by
your kaarunya—oh Daya Nidhe.

Saranam, Saranam – and I seek your grace to reach your
lotus feet.
4. OVER LORD VENKATESWARA
A FEW THOUGHTS IN ECSTASY

Oh DAYA NIDHE! the sublime thought that springs – fills my mind and heart, with deep reverence takes me into total ecstacy! Ah! at the sight of your dazzling bejeweled crest – with kundalas, sankam and chakra that radiates, blind my naked eyes, with the glow of lustrous rays –

Oh Lord – DAYA NIDHE! how exhilarating it is to feel and experience... The all pervading Kaarunya through your lotus eyes!

Oh Daya Nidhe! It is as cool as the sea breeze!

The Three Consorts Enshrine Your Heart Smiling that Enhances your Bewitching Karunya and purifies me completely into the deep seas of your Daya Ganga.

Oh Lord! I am grateful and feel fully blessed
By all the Three Consorts joining you
To grant me this sublime bliss!

I pray with all reverence, to kindly keep me for ever and ever, deeply immersed into the Daya Ganga, flowing at your lotus feet – Oh Daya Nidhe!

Saranam Saranam – Saranam Aham Prapadye.
Let there be peace, peace, peace everywhere forever.

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5. DUST ME NOT OH LORD!
(Autobiography of a dust – “Soul”-Athman)

A narration of the soul (Athman) just departed from the remains of the person who died by a most severe serious accident during his travel in a car which had met with an accident, viz: headon collision with a lorry fully loaded while crossing a railway bridge over a river.

The departed soul (Athman) from the dead body of the person flew away like a twinkling star (spark) and stuck to a piece of wood floating in the river water and pushed towards the edges of the river where some plants were grown bearing flowers.

The flower plant acceded to the request of the soul (Athman) when approached and could get stuck to a flower over the plant on the river edge appearing invisible and remained there. Next morning a gardener collected flowers from these plants to make garlands and sell them in a shop close to the Lord Sri Venkateswara Temple. Fortunately the flowers from the plant where the soul (Athman) remained like a dust was picked up by the gardener and on reaching his shop the gardener sprinkled water over the flowers to make it fresh for preparing the garland for the Lord. In the process of cleaning, the ‘dust’ (soul) fell over a leaf kept below the gardener’s table used for packing purpose. When a devotee came to buy a garland the gardener picked up the leaf below for packing the garland on which the dust had settled down and gave it to the devotee. The garland packet was handed over to the priest (Archaka) in the temple who threw the leaf and took the garland for decorating the Lord Sri Srinivasa after performing “abhishekam” to the Lord i.e. a sacred bath to the Lord with fresh water specially kept for the purpose. When the priest threw the packing leaf to a corner in the temple precincts the soul (dust) fell just at the base-platform (peetam) of the Lord. Now that the soul (Athman) had travelled a long way from river edge to the precincts of the temple and remains at the base of the Lord’s Lotus Feet-Platform and started intensively praying to the Lord confessing for all the sins and Karmas it is carrying over after the Prapatti having obtained by the person at a very early age. However this person was continuously making all wrong doings thereafter – minor crimes as well as major with the result, now finally having met with an accident, however, the Athman (Soul) is carrying all these karmas and sins now surrendered before the Lord to forgive all sins and pray to grant the soul Moksha by the Lord’s grace.

Oh Lord! please dust me not – "I beg of you and make saranagati and surrender i.e. surrender before you for your kind grace". I am sub-
merged very deep into the Samsara by these karmas not knowing the way to clear out from this cage which I have been carrying, birth after birth.

Fortunately at a young age, I obtained Prapatti while in the person's body is the only shield I carry now. Thereafter whatever accumulated sins and karmas are still remain that could not be washed off so easily I bear all sufferings. Kindly by your grace Oh Mukunda! with all these loads I could now reach near your lotus feet at the edge of the pitam. Kindly forgive me for all the omissions and commissions for all the sins and karmas I am now carrying and grant me Moksha i.e. soul salvation at your lotus feet hear itself.

Dust me not Oh Lord! please accept my Saranagati (surrender at your lotus feet) I have undergone punishments already. The priest just then started Abhishekam in the midst of chanting Veda-mantras by devotees. The sacred water was poured over the Lord, then Milk and honey. All these sacred water were flowing over the floors near the pitam i.e. pedestal of the Lord's lotus feet. Thereby the dust (soul) at the edge of the pedestal-pitam of the Lord was fully submerged in the Abhishekam water over the floor resulting in the purification of the dust (Athman) soul in the midst of Veda-mantras chanted by the devotees.

After Abhishekam, the Lord was decorated with the flowers and flower garlands and new clothes and Haarathi was performed by the priest to the Lord Srinivasa who has just then granted Moksha i.e. soul salvation to the dust (Athman) here itself which flew off like a "twinkling star" to the Heavens. The soul expressed gratitude to the Lord for his grace and karunya for granting Moksha here itself. The devotees assembled there saw a "twinkling bright star" (like glow worm) was flying out ultimately due to prapatti obtained earlier by the person from the Aacharya. The soul could obtain Moksha after washing off all the sins by the Lord. Such is the power of "Prapatti" performed by the Aacharya even during early age to the person and the sacred Abhishekam water washed off all the rest of sins and purified the soul by granting Moksha by the Lord.

"Saranam Saranam – Saranam Aham Prapadye.
Let there be peace, peace everywhere forever.

KAVITAARKIKA SIMHAYA KALYANA GUNA SAALINE
SREEMATE VENKATESAYA VEDANTA GURAVE NAMAH
Dhanya-dhanyo'smi
KRI - PA
(K. Parthasarathi)
DETAILS OF PUBLICATIONS

1) RAHASYA THRAYA SARAM. Summary (in Tamil) of SRI VEDANTA DESIKA.
   I PART – ARTHA ANUSASANA BAGAM
   (In simple language, inspired from commentaries of Erudite Scholars).

2) THE ESSENCE – THE THREE SECRETS OF LIFE AND ITS SALVATION–TREATISES.
   (English Translation of the above book – now under preparation,
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