

# ஸ்ரீகஷ்ணத்வாதபாமஞ்ஜரீ

{॥ ஸ்ரீகஷ்ணத்வாதபாமஞ்ஜரீ ॥}

॥ ஸ்ரீ ஸ்ரீதரவேகடேமார்யேண கதா ॥

துராபாந்தோ-ஸமுஷ்மிந்விஷய-விஸராவர்தஜடரே

தணச்சந்நே கூபே தணகபலலுப்தஃ பஸ,ரிவ ।

பதித்வா கித்யேஸாவகதிரித உத்தத்ய கலயேஃ

கதா மரீ கஷ்ண த்வத்பதகமலலாபேந ஸுகிதம் ॥ க ॥

கதீசி-த்யச்சித்தே கமலபவ-காமாந்தகமுகாஃ

வஹந்தோ மஜ்ஜந்தி ஸ்வய-மநவதௌ ஹர்ஷஜலதௌ ।

வக்வ தத்திவ்ய-ஸ்ரீமச்சரணகமலீ கஷ்ண பவதஃ

க்வ சாஹீ தத்ரேஹா மம ஸ,ந இவா-கண்டலபதே ॥ உ ॥

துராபஸ்த்வீ கஷ்ண ஸ்மரஹர-முகாநரீ ததபி தே

க்ஷதிஃ கா காருண்யா-தகதிரிதி மரீ லாலயஸி சேத் ।

ப்ரபஸ்யந் ரத்யாயரீ ஸிஸ,மகதி-முத்தாமருதித்

ந ஸம்ராடப்யங்கே தததுருதயஸ்ஸாந்த்வயதி கிம் ॥ ட ॥

ப்ரதிஸ்வாஸீ நேது ப்ரயதநதுரீணஃ பிதபதிஃ

விபத்தீநரீ வ்யக்தீ விஹரணமித் து ப்ரதிபதம் ।

ததா ஹேயவ்யூஹா தநுரியமிஹா-தாப்ய்பிரமே

ஹதாத்மா கஷ்ணைதரீ குமதி-மபஹந்யா மம கதா ॥ ச ॥

விதீமாராத்யஸ்த்வீ ப்ரணய-விநயாப்யரீ பஜஸி யாந்

ப்ரியஸ்தே யத்ஸேவீ விமத இதரஸ்தேஷு தணதீஃ ।

கிமந்ய-த்ஸர்வாபி த்வதநபிமதைவ ஸ்திதிரஹோ

துராத்மைவ தே ஸ்யரீ யதுவர தயார்ஹாஃ கதமஹம் ॥ ரு ॥

விநிந்த்யத்வே துல்யாதிக-விரஹிதா ய கலு கலாஃ  
ததா பூதீ கத்யீ யதபி ஸஹ தைரேவ வஸதிஃ ।  
ததேவாநுஷ்டேயீ மம பவதி நேஹாஸ்த்யருசிர-  
ப்யஹோ திங்மரீ குர்வே கிமிவ ந தயா கஷ்ண மயி தே ॥ ௬ ॥

த்வதாக்க்யா-பிக்யாந த்வதமல-குணாஸ்வாதந பவத்-  
ஸபர்யாயாஸக்தா ஜகதி கதி வாஸநந்தஜலதௌ ।  
ந கேலந்த்யேவ் துர்வ்யஸந-ஹ,தபுக்கர்ப-பதித-  
ஸ்த்வஹீ ஸீதாம்யேகோ யதுவர தயேதா மம கதா ॥ ௭ ॥

கத வா நிர்ஹேதூந்மிஷித-கருணாலிங்கிதபவத்-  
கடாக்ஷாலப்தேந வ்யஸநகஹநா-ந்நிர்கத இதஃ ।  
ஹதாமேஷ-க்லாநிந்யமதரஸ-நிஷ்யந்தபரிபிரே  
ஸுகீ பாதரீபோஜே யதுவர கதாஸாநி விஹரந் ॥ ௮ ॥

அநித்யத்வ் ஜாந-ந்நதிதட-மதர்பஸ்ஸவிநயஃ  
ஸ்வகே தோஷே஽பிஜ்ஞஃ பரஜ,ஷி து முடஸ்ஸகருணஃ ।  
ஸதரீ தாஸம்பாந்த-ஸ்ஸமமதி-ரஜஸ்ரீ தவ யதா  
பஜேயீ பாதாப்ஜீ யதுவர தயேதா மம கதா ॥ ௯ ॥

கராலீ தாவாக்நீ கபலிதவதா தேவ பவதா  
பரித்ராதா கோபாஃ பரமகபயா கிந்ந ஹி புரா ।  
மதீயாந்தர்வைரிப்ரகர-தஹநீ கீ கபலயந்  
தயாஸிந்தோ கோபீதயித வத கோபாயஸி ந மாம் ॥ ௧௦ ॥

ந பீராருஹ்யரீஸ நததி ஸமநே நாப்யுதயதே  
ஜ,குப்ஸா தேஹஸ்யாம,சிநிசயபாவே ஸ்புடதரே ।  
அபி வ்ரீடா நோதேத்யவமதிஸதே ஸத்யநுபதீ

க்வ மே ஸ்யாத்தவபக்திஃ கதமிவ கபா கஷ்ண மயி தே ॥ கக ॥

பலீயஸ்யத்யந்தீ மதகபடலீ தத்யதுபதே  
பரித்ராது நோ மரீ ப்ரபவஸி ததா நோ தமயிதும் ।  
அலாபாதர்தீநாமிதமநுகுணாநாமதயிதே  
கியத்தௌஸ்தயீ திங்மரீ த்வயி விமதமாத்மத்ருஹமிமம் ॥ கஉ ॥

॥இதி ஸ்ரீ ஸ்ரீதரவேங்கடேஸார்யேணகதா

கஷ்ணத்வாதமஞ்ஜரீ ஸமாப்தா ॥

Encoded by N. Balasubramanian bbalu@satyam.net.in

This poem is said to be a spontaneous composition  
of Sridhara Venkatesa on seeing a procession in which  
the deity was dressed as Krishna. When the procession  
reached his house, the poet saw the Lord and was overcome  
by emotion and poured out his devotion to Krishna  
in the form of this poem. He pleads to the Lord  
to redeem him from the worldly pleasures which  
are like a blind well covered on the top by a  
growth of grass. It is known that He is  
above other gods but He should extend His mercy  
to Him. He had put out the forest fire and saved  
a cowherd on earlier occasions. Should He not  
now put out the fire raging in his mind?

The poet aptly addresses Krishna as

Dayasindhu – ocean of mercy and seeks His grace.

{LIFE OF SRIDHARA VENKATESA}

ஸ்ரீகண்டமிவ பாஸ்வந்தீ பரிவநாமபராயணம்।

ஸ்ரீதர் வேங்கடேஹார்யீ ஸ்ரேயஸே குருமாஸ்ரயே ॥

Sridhara Venkatesa lived about 300 years ago in

Tiruvisanallur, a village in Tanjavur district in Tamilnadu. He was called

Tiruvisanallur Ayyaval (deeply respected person) out of great respect

people held for him. Even today he is known by that name only. He was

the son of Lingayaryar who was a minister to the Maharaja of Mysore. Even

as a young boy Ayyaval was deeply religious and in particular had great

devotion to Shiva but he made no distinction between Shiva and Vishnu. He

studied Vedas, shastras and puranas and had a great desire to travel and

spread the message of the puranas and in particular the glory of Lord's

name among the people. After his father's death the Maharaja wanted

him to take his father's job but he politely declined and left Mysore

state with his wife and mother. He came to Tiruchirapalli in Tamilnadu

and stayed for some time giving talks. He was supposed to have brought

back to life a woman who had died by praying to the Lord. This attracted

people who wanted him to solve their problems. Ayyaval did not like this

and left the place. He proceeded to Tanjavur. It seems that King Shahaji

(1684–1710.AD) who was ruling at that time in Tanjavur wanted him to

stay in Tanjavur but Ayyaval wanted to lead a quiet life. King Shahaji

was inviting scholarly brahmins to stay in his kingdom. He renamed the

village Tiruvisanallur as Shahajirajapuram. One street was allotted for

their stay. Ayyaval also stayed in a house there. Ayyaval was a proponent

of the view that in this dark age Kali chanting the lord's name will ward off its evil effects. He was the senior contemporary of Bodhendra Swami who was the 59th pontiff of the Shankara Math at Kanchipuram and who was an ardent advocate of the glory of the lord's name. Ayyaval wrote a book பகவந்நாமபூஷணம் (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book நாமாமதரஸாயநம் (Namamritarasayanam) on the subject wherein he had made references to the work of Ayyaval. Once Ayyaval had to perform a sraddha ceremony in his house. Therein food is prepared and offered to the departed forefathers who are invoked in three brahmins invited for the occasion. When every thing was getting ready Ayyaval saw an outcaste with his family in a famished condition begging for food. His heart melted with compassion at their condition. Without any hesitation he offered them the food that was being prepared for the ceremony. He then had the house washed and prepared to conduct the ceremony again. But the brahmins in the village considered this act reprehensible and refused to conduct the ceremony again. Ayyaval pleaded with them quoting texts from the scriptures to support his action but the Brahmins were not convinced. He asked them what he should do to remedy the situation. They said that the only atonement was having a bath in the Ganges. But there was no time to go to Varanasi and return. So he prayed to Lord Shiva ( in Gangashtakam) to release the waters of Ganga from His matted hair as he did on an earlier occasion for Bhagiratha. Water started flowing out of the well in his house and flooded the streets of the village. The villagers got scared and prayed to Ayyaval to forgive them and stop the flood that was threatening the village. He accordingly prayed again to stop the flooding and requested her to appear in the well every year on that day. Even now people flock to that place

every year on that day and take bath in the waters of the well in the belief that Ganga is present in the well on that day. Ayyaval had composed a number of works some of which are not yet been printed and some not available. Some of his works are listed below. (1) Bhagavannama Bhushanam. (2) Akhyashashti. (3) Daya satakam. (4) Matrubhtasatakam. (5) Stuti paddati. (6) Shivabhakthikalpalatha. (7) Shivabhaktha lakShanam. (8) Taravali stotram. (9) Artihara stotram. (10) Kuliresvarashtakam. (11) Jambhunathashtakam. (12) Doshapariharashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari – a sanskrit dictionary. (17) Shahajiraja charitam.

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