



Sri KrishNa Asram (to propagate SaraNaagati to one & all at Bhagavaan Sri-Krishna's Feet)

॥ श्री-देहळीश-स्तुतिः ॥ Srii-DhehaLiiSa-Sthuthi: (of Swamy Sri Vedhaantha-DheSika)

(This is a Special Prayer of 28 verses addressed to Bhagavaan Thrivikrama, the presiding Diety at Thirukkiviluur. DhehaLi is the front-porch (verandah) of a house. The First three AaLvaar-s met here on a rainy night, in this small dhehaLi – front-porch of a house, that is very small, but just enough for one to lie down, for two to sit and for three to stand. All three AaLvaar-s suddenly felt that a fourth person is trying to squeeze in between them and realized Him to be the Supreme Lord Sriman-Narayana, and the three AaLvaar-s burst into a spiritual ecstasy that resulted in the first 300 of the 4,000 PaaSuram-s of the Tamil Dhivya-PrabanDham. Local SThala-PuraaNa-s say that Bhagavaan Thrivikrama appeared here with Sankha in the right hand and Chakra in the left hand, at the request of Maharshi MRukandu. Also, Lord Thrivikrama is seen here raising His Right Foot to the sky. This Prayer assures the fulfillment of all desires for all those who accept the Sankha-Chakra mudhra-s on their shoulders, as part of their Sri-Vaishnava Initiation - SamaaSrayanam).

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी । वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

Srimaan Venkata-NaaThaarya: - kavi thaarkika kesarii

Vedhaantha-aachaarya varyo me - sannidhaththaam sadhaa hRudhi.

May we always meditate in our hearts on Swamy Sri Vedhaantha-DheSika, who is renowned all over the world as the Lion among all poets and logicians and the greatest Vedhaantha-Aacharya.

विक्रम्य येन विजितानि जगन्ति भूम्ना - विश्वस्य यं परम कारणमामनन्ति ।

विश्राणयन् प्रणयिनां विविधान् पुमर्थान् - गोप्ता स मे भवतु गोपपुराधिराजः ॥ १ ॥



vikramya yena vijithaani jaganthi bhuumnaa –
ViSvasya yam parama kaaraNam-aamananthi =
viSraaNayan praNayinaam viviDhaan pumarThaan –
gopthaa sa me bhavathu Gopa-PuraaDhi-Raaja: 1

May the Supreme Lord of Gopa-Pura (Thirukkovaluur) be my Lord (protector) also, who measured all the Universes by raising His Foot (after obtaining 3 feet of space as charity from Emperor Bali, Lord Vaamana became Thrivikrama and occupied all universes upto and including Brahma-Loka, by raising His Foot). He is the root-cause (of all Creation, Maintenance and Destruction) of all Universes and sanctions all the four Purusha-arTha-s (Dharma, ArTha, Kaama and Moksha) for all His Prapanna-s (truly Surrendered-Souls).

देहव्यधीश्वर तवेदशमीश्वरत्वं - तुष्टूषतां दिशति गद्गदिकानुबन्धम् ।
वाचालयत्यथ च मां क्वचन क्षपायां - क्षान्तेन दान्त कवि मुख्य विमर्दनेन ॥ २ ॥

DhehaLyaDhiiSvara thavedhRuSam-iiSvara thvam –
thushtuushathaam dhiSathi gadhgadhika-anubanDham =
vaachalayathy-aTha cha maam kvachana kshapaayaam –
kshaanthena dhaantha kavi mukhya vimardhanena. 2

O Supreme Lord, DhehaLiiSa! Those who want to praise You experience a choking sensation (with faltering speech) caused by Your Supreme Lordship. That same Lordship made the three great AaLvaar-s (Poygai, Pey and Bhuuthath AaLvaar-s) experience Your presence as Divine Pressure and made them experience spiritual ecstasy and compose the first 300 PaaSurams. The same Lordship of Yours also emboldens me to praise You.

त्वच्चक्रवद् द्रुतमनेहसि घूर्णमाने - निम्नोन्नत क्रम निदर्शित नेमि वृत्ताः ।
आराध्य गोप नगरे कृपयोदितं त्वां - स्वाराज्यमर्ग्यमलभन्त सुरासुरेन्द्राः ॥ ३ ॥

thvath-Chakravath dhruthamanehasi ghuurNamaane –
nimna-unnatha karma nidharSitha nemi vRuththaa: =
aaraaDhya Gopa-Nagare kRupayodhitham thvaam –
svaaraajyam-argyam-alabhantha Sura-asurendhraa: 3

O Lord of Gopa-Nagara! Like Your SudharSana Chakra, Time is an ever-running wheel (Kaala-Chakra) and the fortunes of the chiefs of gods and demons are up and down at different times. The very positions they are holding (as chiefs of gods and demons) are obtained by worshipping You and granted by Your causeless mercy (avyaaja-karuNa).

आकल्प पुष्प सुभगोन्नत बाहु शाखः - पादे सदा परिपचेळिम सत्फलस्त्वम् ।
पण्णा तट स्पृशि मृकण्डु तपोवनेऽस्मिन् - छाया निलीन भुवनोऽसि तमाल शाखी ॥ ४ ॥

aakalpa pushpa subhaga-unnatha baahu Saakha: -
paadhe sadhaa paripacheLima sath-phala:-thvam =
PaNNaa thata spRuSi MRukaNdu thapovane-asmin –
Chaayaa niliina bhuvana:-asi thamaala Saakhii. 4

O Lord Thrivikrama! You are like a Thamaala tree in the thapo-vana (garden-of-meditation) of Sage MRukandu, on the banks of the River PaNNa (Penna). Your beautiful hands, with all the fine flower-like ornaments, are its branches. Moksha is its fully ripe fruit, (for those who did SaraNaagathi at Your Feet) and all the Universes are covered in its cool shade.

चक्रस्य दैत्य दनुजादिषु वाम भावं - शङ्खस्य चाश्रित जनेष्वपि दक्षिणत्वम् ।
व्यक्तं प्रदर्शयसि गोपपुराधिराज - व्यत्यस्य नूनमनयोः कर संप्रयोगम् ॥ ५ ॥

Chakrasya Dhaithya Dhanuja-aadhishu vaama bhaavam –
Sankhasya cha-aaSritha janeshu-api dhakshiNathvam =
vyaktham pradharSayasi Gopa-Pura-aDhiraaja –



O Supreme Lord Thrivikrama of Gopa-Pura! Your not-so-favourable way (vaama-bhaava) towards the demons and the raakshasa-s is shown in Your Left Hand by Your SudharSana Chakra and Your merciful glances (dhakshiNathvam) towards Your Prapanna-s (who did SaraNaagathi) is shown in Your Right Hand with Your Paanchajanya Sankha at this kshethram, contrary to their usual positions of Chakra in Right and Sankha in Left Hands.

दीपेन केनचिदशीत रुचा निशीथे - स्नेहोपपन्न परिशुद्ध गुणार्पितेन ।
दह्रावकाश निबिडं ददृशुर्भवन्तं - स्वाध्याय योग नयनाः शुचयः कवीन्द्राः ॥ ६ ॥

dhiipena kenachith-aSiitha ruchaa niSiiDhe –
sneha-upapanna pariSuDhdha guNa-arpithena=
dhahraavakaaSa nibidam dhadhRuSu:-bhavantham –
svaaDhyaaya yoga nayanaa: Suchaya: Kaviindhraa: 6

The three Holy Poets (the first three AaLvaar-s – Poyigai, Bhuuthath and Pey AaLvaar-s) have the Vedha and Yoga as their two eyes. One night, those three AaLvaar-s could have Your dharSan as You tried to squeeze in between them, in a very small area of the porch of a house (dhehaLi). The only lamp (Light) they had (to see You) is not the cool moon-light, but Jnaana (with their devotion as ghee and their Saththva-Guna as the wick for the lamp).

कासार पूर्व कवि मुख्य विमर्दजन्मा - पण्णा तटेक्षु सुभगस्य रसो बहुस्ते ।
त्वत्पाद पद्म मधुनि त्वदनन्य भोग्ये - नूनं समाश्रयति नूतन शर्करात्वम् ॥ ७ ॥

kaasaara puurva kavi mukhya vimardha janmaa –

PaNNaa thatekshu subhagasya raso bahu:-the =
thvath-paadha padhma maDhuni thvath-ananya bhogye –
nuunam samaaSrayathi nuuthana Sarkaraathvam. 7

O Supreme Lord Sri Thrivikrama! You are the Sugarcane growing on the banks of the river PaNNa (Penna). That most wonderful Sugarcane juice was obtained in the crusing mill called Poygai AaLvaar. That Sugarcane juice gets a new form as Sugar in association with the Honey of Your Lotus-Feet, which can only be enjoyed by those Prapanna-s (truly Surrendered-Souls) who are exclusively devoted to You (with Pathivratha-Bhakthi).

वैरोचने: सदसि वामन भूमिकावान् - विक्रान्त ताण्डव रसेन विजृम्भमाणः ।
चक्रे भवान् मकर-कुण्डल कर्णपाशः - श्यामैक मेघ भरितामिव सप्त लोकीम् ॥ ८ ॥

Vairochane: sadhasi Vaamana bhuumikaavaan –
vikraantha thaandava rasena vijRumbhamaaNa: =
chakre bhavaan Makara-kuNdala karNapaaSa: -
Syaamaika megha bharithaam-iva saptha lokiim. 8



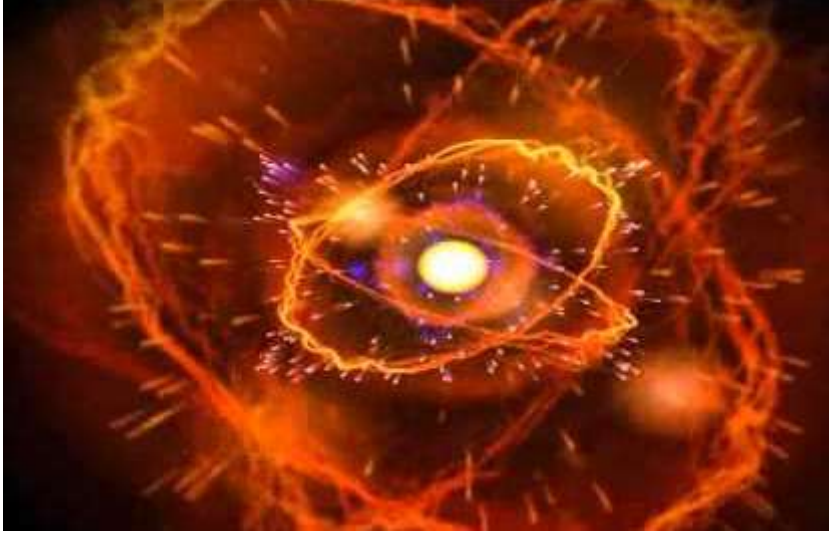
O Supreme Lord! You accepted the role of Vaamana (a little boy - dwarf, in the drama of Your Incarnations), with sparkling fish-shaped ear-rings (Makara-Kundala-s). You entered the great assembly hall (stage) of Mahaa-Raaja Bali (Prahlaadha's grand-son and Virochana's son). You acted with a keen interest in the dance of covering the Universes. You became Thrivikrama and occupied all the seven worlds like a dark-green-grey-black (Syaamala-varNa) cloud covering the entire skyline.

चित्रं न तत् त्रिषु मितानि पदेषु यत्ते - विश्वान्यमूनि भुवनानि विशङ्कटेषु ।
भक्तैः समं कचिदसौ भवनैकदेशे - माति स्म मूर्तिरमिता तदिहाद्भुतं नः ॥ ९ ॥

chithram na thath thrishu mithaani padheshu yath-the –
viSvaany-amuuni bhuvanaani viSankateshu =
bhakthai: samam kvachith-asau bhavanaika dheSe –
maathi sma muurthi:-amithaa thath-ihadhbhutham na: 9

O Supreme Lord Thrivikrama! It is not at all surprising that You measured all these seven vast Universes with Your three steps. The only surprising thing is how You squeezed in Your gigantic Thrivikrama form into the tiny space of the front-porch of a house (dhehaLi) along with the 3 of Your great Devotees (first 3 - Poygai, Bhuuthath and Pey AaLvaar-s).

भक्तप्रिय त्वयि तथा परिवर्धमाने - मुक्ता वितान विततिस्तव पूर्वमासीत् ।
हारावळिः परमथो रशना कलापः - तारागणस्तदनु मौक्तिक नूपुर श्रीः ॥ १० ॥



bhaktha-priya thvayi thaThaa parivarDhamaane –
mukthaa vithaani vithathi:-thava puurvam-aasiith =
haaraavaLi: paramaTho raSanaa kalaapa: -
thaaraa-gaN:-thadhanu maukthika nuupura Srii: 10

O Bhaktha-Priya! (one who loves His devotees) When You started manifesting as Thrivikrama from Your Vaamana form, all those stars in the Milkyway appeared like an umbrella over Your head first, then they looked beautiful strings-of-pearls around Your neck, then like Your waistband and finally ended up as Your anklets to Your Holy-Feet.

भिक्षोचितं प्रकटयन् प्रथमाश्रमं त्वं - कृष्णाजिनं यवनिकां कृतवान् प्रियायाः ।
व्यक्ताकृतेस्तव समीक्ष्य भुजान्तरे तां - त्वामेव गोप नगरीश जना विदुस्त्वाम् ॥ ११ ॥



bhiksha-uchitham prakatayan praThama-aaSramam thvam –
kRushNa-ajinam yavanikaam kRuthavaan Piyaayaa: =
vyaktha-aakRuthe:-thava samiikshya bhuja-anthare thaam –
thvaam-eva Gopa-Nagari-iiSa janaa vidhu:-thvaam. 11

O Lord of Gopa-Pura! (Sri Thrivikrama) When You appeared as a Brahmachari (unmarried young boy – as a student) seeking Bhiksha (alms – three feet of land from the Emperor Bali), You stealthily covered Your most beloved Nithyaanapaayini - Sri-Mahaa-Lakshmi on Your Chest (Sri-Vathsam) with a patch of deer-skin. But, as You started growing big into Thrivikrama, She was seen by all (as the small patch of deer-skin could no longer cover the proportionately increasing Sri-Mahaa-Lakshmi on Thrivikrama's chest) and everyone there recognized You as the Supreme Lord Sriman-Narayana.

सत्कुर्वतां तव पदं चतुराननत्वं - पादोदकं च शिरसा वहतां शिवत्वम् ।
एकत्र विक्रमण कर्मणि तद्वयं ते - देहल्यधीश युगपत् प्रथितं पृथिव्याम् ॥ १२ ॥



sath-kurvathaam thava padham Chathuraanana-thvam -
paaadha-udhakam cha Sirasaa vahathaam Sivathvam =
ekathra vikramaNa karmaNi thath-dhvayam the –
DhehaLi-aDhiiSa praThitham PRuThivyaam. 12

O Lord DhehaLiiSa! (of Thiru-kkovaluur) Those who washed Your Lotus-Feet attained the status of a Four-Faced-Brahma-s and those who accepted that water on their heads (the water used to wash Your Feet that became Ganga) attained the status of Siva-s (those who give auspiciousness). In just one simple act of transforming from Vaamana into Thrivikrama, You achieved both the things (bestowing Brahmavam and Rudhravam to two highly evolved Souls, who are at the highest levels of PuNya-Karma).

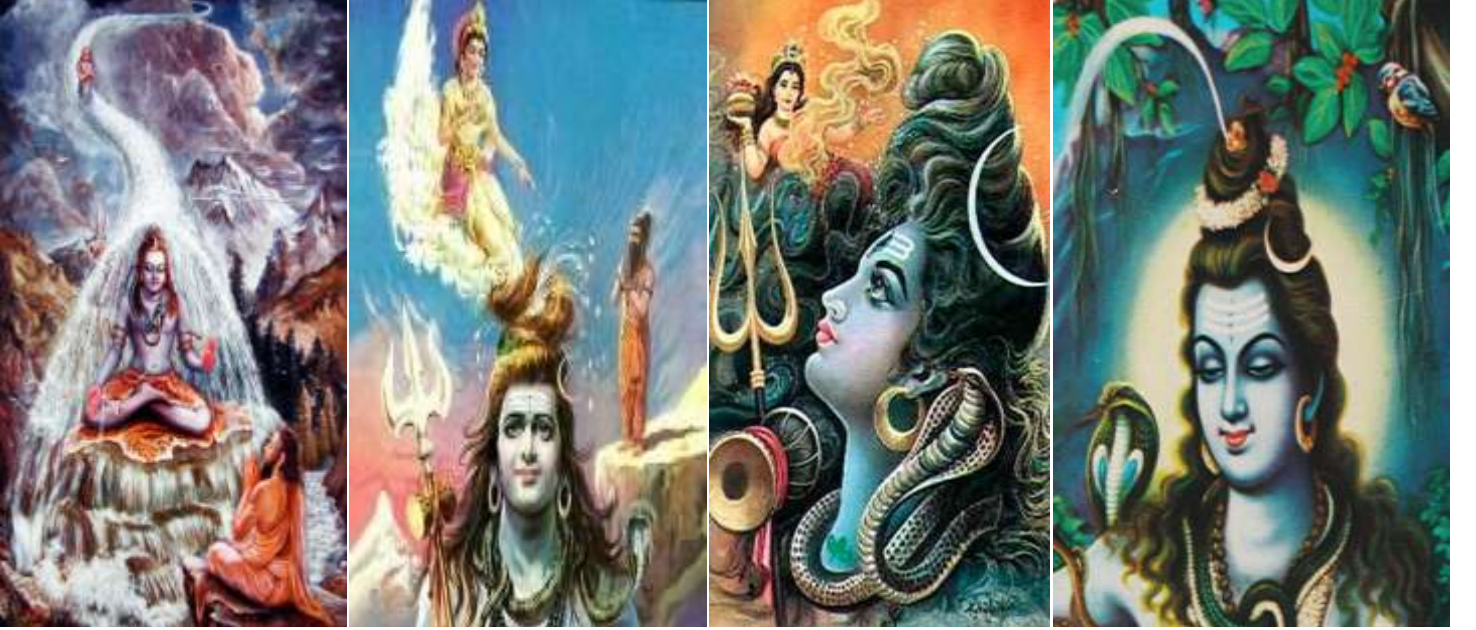
भक्तोपरोध सह पाद सरोजतस्ते - मन्दाकिनी विगळिता मकरन्द धारा ।
सद्यस्त्रिवर्ग अपवर्गमपि क्षरन्ती - पुण्या बभूव पुर-शासन मौळि-माला ॥ १३ ॥

bhakthoparoDha-saha paadha sarojatha:-the –
Mandhaakinii vigaLithaa makarandha Dhaaraa =
sadhya:-thrivargam apavargam-api ksharanthii –
puNyaa babhuuva Pura-Saasana mauLi-maalaa. 13

O Supreme Lord Thrivikrama! You enjoyed being squeezed by the three great devotees (Poygai, Bhuuthath and Pey AaLvaar-s). When Brahma washed Your Lotus-Foot, that stream of honey became the Holiest River Ganga, which is capable of fulfilling all the Purusha-arTha-s – Dharma, ArTh, Kaama and even Moksha and finally became a garland on Sankara's head (Thri-pura-Saasana, who kept Ganga on His head and became Siva).

विक्रान्ति केतु पटिका पद वाहिनी ते - न्यञ्चन्त्युपैति नतजीवित शिंशुमारम् ।
औत्तानपादिममृतांशुमशीत भानुं - हेमाचलं पशुपतिं हिमवन्तमुर्वीम् ॥ १४ ॥

vikraanthi kethu patikaa padha vaahinii the –
nyanchanthi-upaithi natha jiivitha SimSumaaram =
Auththaanapaadhim-amRutha-amSum-aSiitha bhaanum –
Hema-achalam PaSupathim Himavantham-urviim. 14



O Lord Thrivikrama! You are the very life of all those who Surrendered to You. That holy River Ganga, which originated at Your Holy Lotus-Foot, became the banner for the great act of Your measuring all the worlds in three steps (actually two steps only to measure and the third step was to send King Bali to Suthala-loka). That Celestial River Ganga flowed down to the Earth, passing through the SimSumaara-Chakra, Dhruva-Mandala, Chandhra-Mandala, Suurya-Mandala, Meru-Mountain, Sankara-Jataajuutam and Himalayas.

वेधः कमण्डलु जलैर्विहितार्चनं ते - पादाम्बुजं प्रतिदिनं प्रतिपद्यमाना ।
स्तोत्रप्रिय त्रिपथगादि सरिद्वराणां - पण्णा बभूव भुवने बहुमान पात्रम् ॥ १५ ॥

veDha: kamandalu jalai:-vihitha-archanam the –
paadha-ambujam prathi-dhinam prathipadhyamaanaa =
sthothra-priya thripaThagaadhi sarith-varaaNaam –
PaNNaa babhuuva bhuvane bahumaan paathram. 15

O Supreme Lord Trivikrama! (Sthothra-Priya - one who is very fond of being praised) This River PaNNa is always flowing at Your Holy-Lotus-Feet. The Same Holy-Lotus-Feet are worshipped (washed) with the holy water from the pitcher (Kamandalu) of the Four-Faced-

Brahma, and became the sacred River Ganga. For similar reasons, River PaNNa (Penna) is also sacred and worthy of worship like Ganga and other holy Rivers (Kaaveri etc..).

स्वच्छन्द विक्रम समुन्नमितादमुष्मात् - स्रोतस्तयं यदभवत् तव पाद पद्मात् ।
वेताळ भूत सरसामपदिश्य वाचं - प्रायेण तत् प्रसव भूमिमवाप भूयः ॥ १६ ॥

svaChchandha vikrama samunnamithaath-amushmaath –
srotha:-thrayam yath-abhavath thava paadha padhmaath =
vethaaLa bhuutha sarasaam-apadhiSya vaacham –
praayeNa thath prasava bhuumim-avaapa bhuuya: 16

The Sacred River Ganga, originated at Your Holy-Lotus-Foot, because of Your desire to measure all the universes when You lifted Your Foot, is also famous as Tri-PaTha-Gaaminii (which travelled in all the three worlds – Heavens, Earth and the nether worlds). The Same Triple-Stream in the form of 300 sacred PaaSuram-s (Tamil verses glorifying the Supreme Lord Sriman-Narayana) from the three great Mystics – Pygai, Bhuuthath and Pey AaLvaar-s, attained its place-of-birth at Your Lotus-Feet (as praised by the Aalvaar-s).

क्रीडापरेण भवता विहितोपरोधान् - आराधकाननुपरोधमुदञ्चयिष्यन् ।
ताम्रेण पाद नखरेण तदाऽण्डमध्ये - घण्टापथं कमपि नूनमवर्तयस्त्वम् ॥ १७ ॥



kriidaapareNa bhavathaa vihithoparoDhaan –
aaraaDhakaan –anuparoDhamudhanchayishyan =
thaamreNa paadha nakhareNa thadhaa-aNda-maDhye –
ghantaa-paTham kamapi nuunam-avarthaya:-thvam. 17

O Lord DhehaLiiSa! You wanted to elevate those three AaLvaar-s (Poygai, Bhuuthath and Pey AaLvaar-s) who might have sportively squeezed You between them, to Sri-VaikunTam, without any hindrances. Accordingly, You arranged for a Royal Highway in the middle of this Brahmaanda (Cosmos – of these 14 worlds) with Your Beautiful toe-nails.

कामाविलेऽपि करुणार्णव बिन्दुरेकः - क्षिप्तः स्वकेळि तरसा तव देहळीश ।
तत्संततेरुभयथा वितति भजन्त्याः - संसार दाव दहनं शमयत्यशेषम् ॥ १८ ॥

kaamaavilepi karuNa-arNava bindhu:-eka: -
kshiptha: svakeLi tharasaa thava DhehaLiiSa =
thath-santhathe:-ubhayaThaa vithathim bhajanthyya: -
samsaara dhaava dhahanam Samayathy-aSesham. 18

O Lord DhehaLiiSa! Just a small drop from Your Ocean of Compassion, hurled out by You in Your sportive way, is enough to elevate all the people who are immersed (in this material world) in sense-gratification. That drop of Your Compassion manifests as Bhakthi and SaraNaagathi (the only two highways that lead to guaranteed Salvation) and will completely wipe out the raging forest-fire of this material bondage.

नीडोदरान्निपतितस्य शुकार्भकस्य - त्राणेन नाथ विहरन्निव सार्वभौमः ।
आदाय गोप नगराधिपते स्वयं मां - क्रीडा दया व्यतिकरेण कृतार्थय त्वम् ॥ १९ ॥

niida-udharaath-nipathithasya Suka-arbhakasya –
thraaNena naaTha viharan-iva saarvabhauma: =
aadhaaya Gopa-Nagara-aDhipathe svayam maam –
kriidaa dhayaa vyathikareNa kRuthaarThaya thvam. 19



O Lord of Gopa-Nagara! (Sri Thrivikrama of Thiru-Kkovaluur) Even an Emperor indulged in the sport of hunting, will pick-up a little parrot that fell down from its nest and will nurture

it and protect it. May we beg You to protect us in the same way, with a little of Your Mercy and Divine Sport and bless us all with the bliss of having achieved our goal of attaining You (to be Your eternal servants, for Your own Pleasure in Your Place – Sri-VaikunTam).

लीला शकुन्तमिव मां स्वपदोपलब्धै - स्वैरं क्षिपन् दुरित पञ्जरतो गुणस्थम् ।
तत्तादृशं कमपि गोप पुरी विहारिन् - सन्तोषमुल्लङ्घ्य सागर संभवायाः ॥ २० ॥

liilaa Sakuntham-iva maam svapadha-upalabDhyai –
svairam kshipan dhuritha panjaratho guNasTham =
thath-thaadhRuSam kamapi Gopa-Purii vihaarin –
santhosham-ullaLaya saagara sambhavaayaa: 20



O Supreme Lord Thrivikrama! (engaged in Your Celestial sporting activities at Gopa-Pura – Thiru-Kkovaluur) May we all beg You to kindly release us from this cage of sins (from this Paancha-Bhauthika Material-Nature - PrakRuthi), where we are all kept as birds for pleasure (as prisoners) tied with fetters of the three GuNa-s and help us do eternal Service to You (which is our original, true nature). By doing this (giving us Liberation), You will be pleasing Sri-Mahaa-Lakshmi (our Universal Mother will be very happy to see Her children freed from the prison and engaged in the Nithya-Kaimkaryam of the Dhivya-Dhampathis).

वातूल कल्प वृजिन प्रभवैर्मदीयां - वैयाकुलीं विषय सिन्धु तरङ्ग भङ्गैः ।
दासोपमर्द सह दुर्निरसां त्वदन्यैः - अन्वीक्ष्य गाढमनुकम्पितुमर्हसि त्वम् ॥ २१ ॥



vaathuula kalpa vRujina prabhavai:-madhiiyaam –
vaiyaakuliim vishaya sinDhu tharanga bhangai: =
dhaasopamardha saha dhurnirasaam thvath-anyai: -
anviikshya gaaDam-anukampithum-arhasi thvam. 21

O Supreme Lord Thrivikrama! (DhehaLiiSa, who enjoyed being squeezed by Your 3 great devotees – the 3 AaLvaar-s) I am in the worst confused state of mind due to the high tides of this Samsaara-Saagaram (Ocean of material existence). Those waves are all the more getting higher and higher due to the hurricanes of my unforgivable sins. There is no one else other than You in all the Universes, who can save me. Kindly look at my most pitiable condition and it is but apt that You shower Your Compassion (Dhaya / mercy) on me.

एनस्विनीमिति सदा मयि जायमानां - देहव्यधीश दृषदोऽपि विलापयन्तीम् ।
नाथे समग्रशक्ने त्वयि जागरूके - किं ते सहेत करुणा करुणामवस्थाम् ॥ २२ ॥

enasviiniim-ithi sadhaa mayi jaayamaanaam –
DhehaLyaDhiiSa dhRushadha:-api vilaapayanthiim =
naaThe samagraSakane thvayi jaagaruuke –
kim the sahetha karuNaa karuNaam-avasThaam. 22

O Supreme Lord DhehaLiiSa (the Lord of Thiru-Kkovaluur) My most pitiable condition (of rotting in this endless and repeated cycles of births-&-deaths) due to the mountains of my accumulated sins, will make even the heartless stones cry. How come, You, the Supreme Omnipotent Lord, the very Embodiment of all Compassion, and who is fully awake, are tolerating my most wretched state (that deserves to be showered with all Your Mercy).

आत्मोन्नतिं परनिकर्षमपीह वाञ्छन् - निम्नेऽपि मोह जलधौ निपतामि भूयः ।
तन्मामुदञ्चय तवोन्नत पाद दग्नं - देहव्यधीश गुणितेन दया गुणेन ॥ २३ ॥

aathma-unnathim para nikarsham-apiiha vaanChan –
nimne-api moha jalaDhau nipathaami bhuuya: =
thath-maam-udhanchaya thava-unnatha paadha dhagghnam –
DhehaLyaDhiiSa guNithena dhayaa guNena. 23

O Supreme Lord DhehaLiiSa! (Lord Sri Thrivikrama of Thiru-Kkovaluur) I am falling again and again into this unfathomable Ocean of ignorance due to my deluded thinking of my own superiority and others inferiority (in comparison to myself). Kindly, pull me up to Your Raised Holy Foot, with the rope of Your Compassion (mercy / Dhaya), with multiple strands for reinforcement (that I should not slip back again into this Ocean of Samsaara).

अक्षीण कल्मष रसोऽपि तवानृशंस्यात् - लक्ष्मी समक्षमपि विज्जपयाम्यभीतः ।
भक्तोपमर्द रसिक स्वयमल्प बुद्धेः - यन्मन्यसे मम हितं तदुपाददीथाः ॥ २४ ॥



akshiiNa kalmasha rasa:-api thava-anRuSamsyaath –
Lakshmii samaksham-api vijnapayaamy-abhiitha: =
bhaktha-upamardha rasika svayam-alpa buDhdhe: -
yath-manyase mama hitham thath-upaadhadhiiThaa: 24

O Supreme Lord DhehaLiiSa! (who enjoyed being squeezed in between the three great AaLvaar-s) How unfortunate I am that I have a never satiating liking for committing sins and only sins. Since I know of Your noble quality called Compassion (Mercy / Dhaya), I am not afraid of falling at Your Holy Feet and make an earnest appeal to You, in the very presence of my Divine Mother – Sri-Mahaa-Lakshmi, to bless me with what You consider as best for me (Salvation), since I am not even capable of knowing what is good for me.

मन्ये दयार्द्र हृदयेन महा धनं मे - दत्तं त्वयेदमनपायमकिञ्चनत्वम् ।
येन स्तनंधयमिव स्वहितानभिज्ज्ञं - न्यासीकरोषि निज पाद सरोरुहे माम् ॥ २५ ॥

manye dhayaa-aardhra hRudhayena mahaa Dhanam me –
dhaththam thvayaa-idham-anapaayam-akinchanathvam =
yena sthananDhayam-iva svahithaan-abhijnam –
nyaasiikaroshi nija Paadha saroruhe maam. 25

O Supreme Lord Thrivikrama! With an abundance of Your Compassion, You blessed me with this greatest wealth of total helplessness, which is inexhaustible. I am totally ignorant of what is beneficial to me and You Yourself have entrusted me, a suckling infant, to the tender loving care of Your Lotus-Feet (and how fortunate am I to be at Your Feet).

दुर्वार तीव्र दुरित प्रतिवावदूकैः - औदार्यवद्भिरनघ स्मित दर्शनीयैः ।
देहव्यधीश्वर दया भरितैरपाङ्गैः - वाचं विनापि वदसीव मयि प्रसादम् ॥ २६ ॥



dhurvaara thiivra dhuritha prathivaavadhuukai: -
audhaaryavadhbi:-anagha smitha dharSaniiyai: =
DhehaLyaDhiiSvara dhayaa bharithai:-apaangai: -
vaacham vinaa-api vadhasiiva mayi prasaadham. 26

O Supreme Lord DhehaLiiSa! My worst sins are so horrible that they cannot be purged by any known means, except by Your most magnanimous and compassionate side-glances, which become all the more beautiful with Your lovely smile. It looks to me that You are speaking to me, without even uttering a single word (with your most merciful glances).

अयमनवम सूक्तैरादि भक्तैर्यथावत् - विशदित निज तत्त्वो विश्वमव्यादभव्यात् ।
रथ चरण निरूढ व्यञ्जनानां जनानां - दुरित मथन लीला दोहळी देहलीशः ॥ २७ ॥

ayam-anavama suukthai:-aadhi bhakthai:-yaThaavath –
viSadhitha nija thaththvo viSvam-avyaadhabhavyaath =
raTha charaNa niruuDa vyanjanaanaam janaanaam –
dhuritha maThana liilaa DhehaLii DhehaLiiSa: 27



This Supreme Lord DhehaLiiSa's glory is revealed by the most exalted first 3 AaLvaar-s (Poygai, Bhuthath and Pey AaLvaar-s). Lord Sri Thrivikrama is deeply committed to wipe out all the sins of all those who surrendered to Him and accepted the imprints of Chakra and Sankha. May He save all Prapanna-s from any and all calamities (of this Samsaara).

इयमवितथ वर्णा वर्णनीय स्वभावात् - विदित निगम सीम्ना वेङ्कटेशेन गीता ।
भव मरु भुवि तृष्णालोभ पर्याकुलानां - दिशतु फलमभीष्टं देहळीश स्तुतिर्नः ॥ २८ ॥



iyam-avithaTha varNaa varNaniya svabhaavaath –
vidhitha nigama siimnaa VenkateSena giithaa =
bhava maru bhuvi thRushNaa lobha paryaakulaanaam –
dhisathu phalam-abhiishtam DhehaLiiSa sthuthi:-na: 28

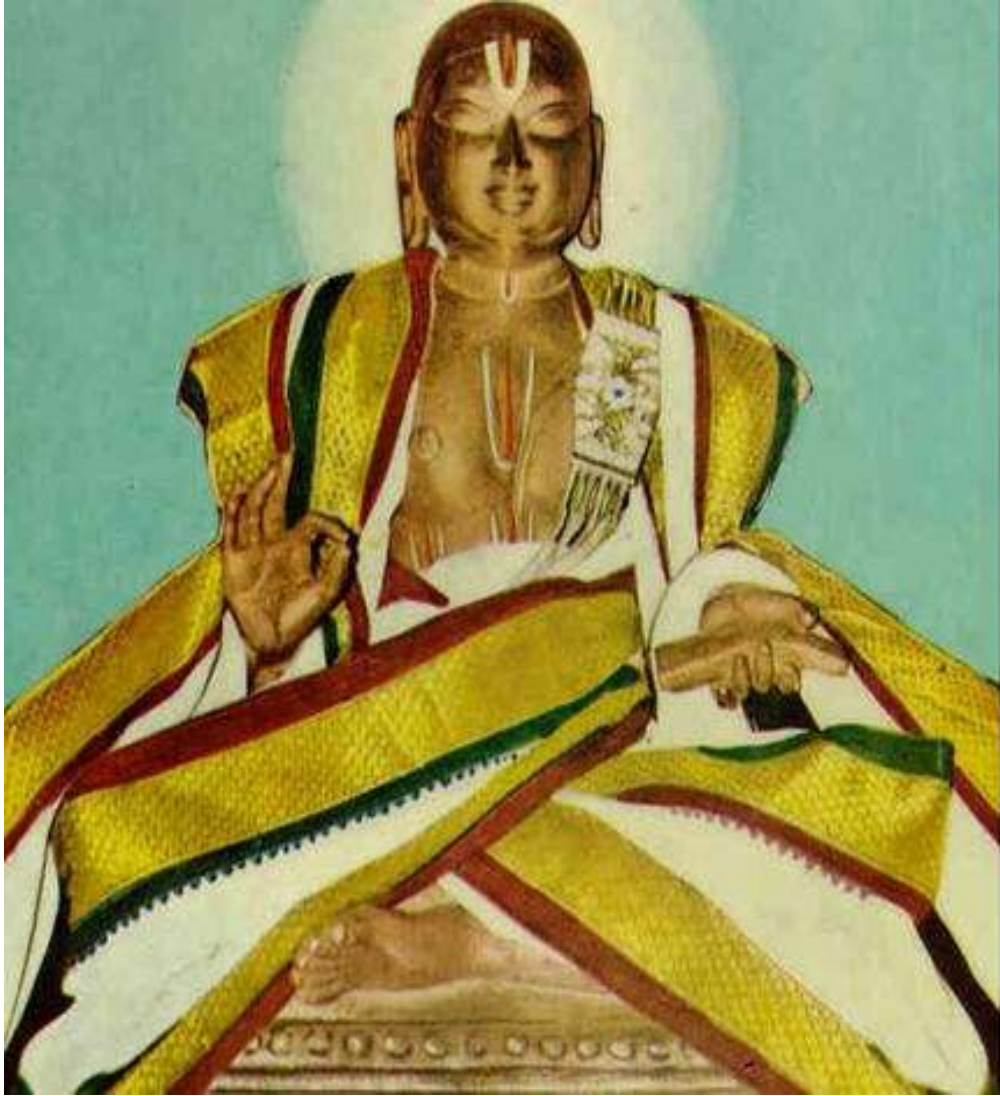
All the devotees who chant this prayer to the Supreme Lord DhehaLiiSa (Thrivikrama of Thiru-Kkovalur), composed by Sri VenkateSa (Swamy Sri Vedhaantha-DheSika), who realized the true purport of Vedhaantha, will have all their desires fulfilled. It is so, because of the compassionate nature of the Supreme Lord glorified in these verses, even if we are all afflicted with greed and sense-gratification in this barren material world.

॥ इति श्री देहलीश स्तुतिः समाप्ता ॥ ithi Srii DhehaLiiSa sthuthi: samaapthaa –

Thus ends Srii DhehaLiiSa sthuthi (glorification).

कवि-तार्किक सिंहाय कल्याण-गुण-शालिने - श्रीमते वेङ्कटेशाय वेदान्त-गुरवे नमः ॥

Kavi-Thaarkika Simhaaya kalyaaNa GuNa Saaline –
Sriimathe VenkateSaaya Vedhaantha-Gurave Nama: =



Let us offer our humble prostrations to Sri VenkateSa (Swaamy Sri Vedhaantha-DheSika), a lion among all poets and logicians and the great Vedhaantha-Aachaarya, endowed with all KalyaaNa-GuNa-s.