

॥ श्री गोदा स्तुतिः ॥ - **Sri Godhaa-Sthuthi:** (Vedhaantha-dheSika)

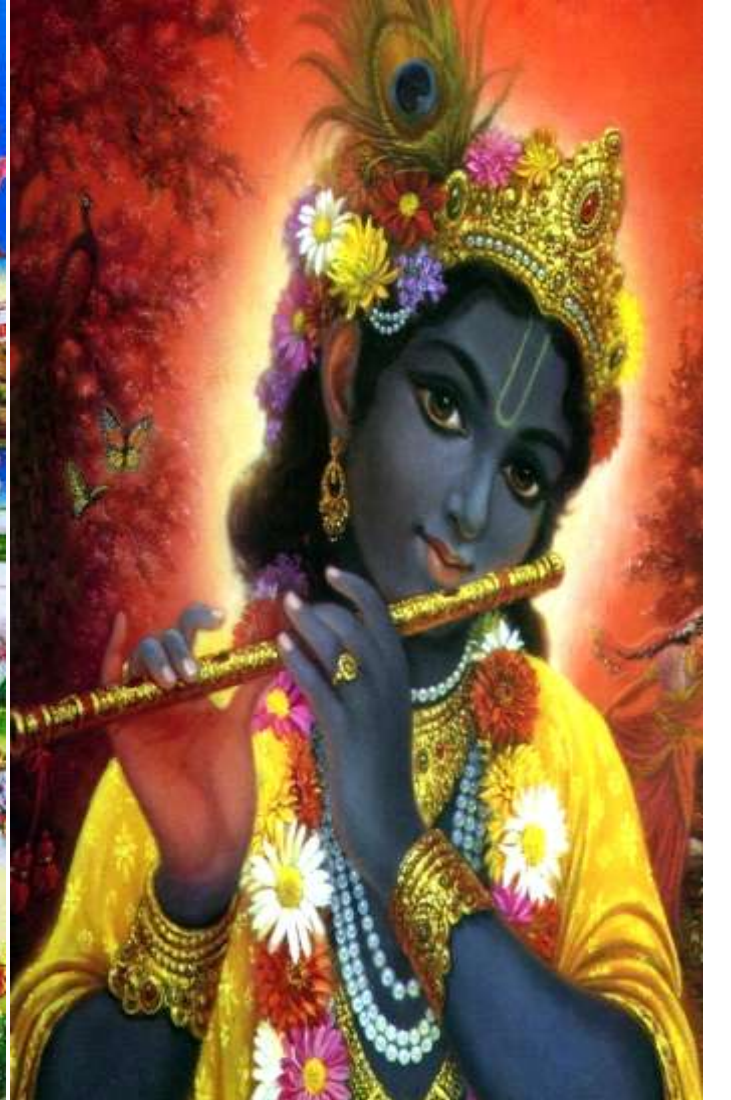
श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी - वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

Srimaan Venkata-NaaThaarya: kavi thaarkika kesarii
Vedhaantha-aachaarya varyo me sannidhaththaam sadhaa hRudhi.

May we offer our humble prostrations at the Holy Feet of Sri Vedhaantha-dheSika, who is famous all over the world as Kavi-Thaarkika-Kesari and Vedhaantha-Aachaarya and keep him always in our hearts with utmost reverence.

श्री विष्णुचित्त कुल नन्दन कल्पवल्लीं - श्री रङ्गराज हरिचन्दन योग दृश्याम् ।
साक्षात् क्षमां करुणया कमलामिवान्यां - गोदामनन्य शरणः शरणं प्रपद्ये ॥ १ ॥

Srii Vishnuchiththa kula nandhana kalpa-valliim -
Srii Rangaraaja Hari chandhana yoga dhRuSyaaam
saakshaath kshamaam karuNayaa Kamalaam iva-anyaaam -
Godhaam-ananya SaraNa: SaraNam prapadhye. 1



O Godhaa-dhevi! (Aandaal) I surrender to You as I have no one else to protect me. You are the wish-fulfilling creeper in the garden of Sri Vishnuchiththa (Periya-AaLwaar, Your foster father). You are the most merciful one because of Your associating with Lord Sri RanganaaTha, who is like a great sandal-wood Tree (around which, You, the wish-fulfilling creeper is wound). You are like mother Earth in Your forbearance and like another Sri-Mahaa-Lakshmi in compassion.

वैदेशिकः शुति गिरामपि भूयसीनां - वर्णेषु माति महिमा न हि मादृशां ते ।
इत्थं विदन्तमपि मां सहसैव गोदे - मौन द्रुहो मुखरयन्ति गुणास्त्वदीयाः ॥ २ ॥

VaidheSika: SRuthi giraam-api bhuuyasiinaam –
varNeshu maathi mahimaa na hi maadhRuSaam the
iThtham vidhantham api maam sahasaiva Godhe –
mauna dhRuho mukharayanthi guNaa: thvadhiiyaa: 2

O Godhaa-dhevi! All the Vedhic texts cannot glorify You adequately and how can I (a simple human being) praise you with some mere words ? I am completely aware of my limitations and yet Your uncomprehendable virtues made me break my silence to praise You. (legend is that Sri Vedhaantha-dheSika broke his mauna-vratham – observing strict silence on a Pradhosham evening, as he saw Godhaa-dhevi coming in a procession at Srivillipuththuur and composed these verses in Her praise, instantaneously).

त्वत्प्रेयसः श्रवणयोः अमृतायमानां - तुल्यां त्वदीय मणि नूपुर शिञ्चितानाम् ।
गोदे त्वमेव जननि त्वदभिष्टवार्हा - वाचं प्रसन्न मधुरां मम संविधेहि ॥ ३ ॥

thvath preyasa: SravaNayo: amRuthaayamaanaam -
thulyaam thvadhiiya maNi nuupura Sinjithaanaam
Godhe thvameva janani thvath-abhishtavaarhaam –
vaacham prasanna maDhuraam mama samviDhehi. 3

O mother Godhaa-dhevi! You are the only one who can bless me with appropriate words, which can please Your Lord (Lord Sriman-Narayana to whom You prayed and the Supreme Lord Sri-Krishna whom You wanted and Lord Sri-RanganaaTha whom You married). Kindly make my words of Your praise please Your Lord, same way as He is pleased with the melodious sounds of Your Divine Diamonds-studded anklets.

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

kRushna-anvayena dhaDhathiim Yamuna-anubhaavaam –
thiirThai: yaThaavath-avagaahya Sarasvathiim the
Godhe vikasvara Dhiyaam bhavathii kataakshaath –
vaacha: sphuranthi makarandhamucha: kaviinaam. 4

O Godhaa-dhevi! The sacred River Yamuna acquired all her greatness due to her association with the Supreme Lord Sri-Krishna. Your words have similar glory and all poets who want to praise You are drenching themselves in Your words for their intellects

to bloom. It is only Your graceful looks (kataaksha-viikshanam) that can make the poets glorify You with sweet words, that are dripping with honey.

अस्मादृशाम् अपकृतौ चिर दीक्षितानां - अहाय देवि दयते यदसौ मुकुन्दः ।
तन्निश्चितं नियमितस्तव मौलि दाम्ना - तन्त्री निनाद मधुरैश्च गिरां निगुम्भैः ॥ ५ ॥

asmaadhRuSaam apakRuthau chira dhiikshithaanaam –
ahnaaya dhevi dhayathe yadhasau mukundha:
thath-niSchitham niyamitha: thava mauLi dhaamnaa –
thanthrii ninaadha maDhurai:-cha giraam nigumbhai: 5

O Godhaa-dhevi! Lord Mukundha (one who blesses us all with Salvation – Lord Sriman-Narayana) is extending His grace to people like me who are behaving as though we took a vow to commit all forbidden acts (and thereby became most underserving). This could only be due to His being bound by the garlands You offered Him (after Yourself having those garlands first) and also by Your best compositions (Thiruppaavai and Naachiyaar-ThirumoLi) which are nectarian as the melodious sounds of VeeNa.

शोणाऽधरेऽपि कुचयोरपि तुङ्गभद्रा - वाचां प्रवाह निवहेऽपि सरस्वती त्वम् ।
अप्राकृतैरपि रसैर्विरजा स्वभावात् - गोदाऽपि देवि कमितुर्ननु नर्मदाऽसि ॥ ६ ॥

SoNa-aDhare-api kuchayo:-api thungabhadhraa –
vaachaam pravaaha nivahe-api Sarasvathii thvam
apraakRuthai:-api rasai:-Virajaa svabhaavaath –
Godhaa-api dhevi kimathu:-nanu Narmadhaa-api. 6

O Godhaa-dhevi! You are SoNa (river and red) though Your lips, Thungabhadhra (river and beautiful) through Your breasts, Sarasvathi (river and speech) through Your words, Virajaa (river that a Soul takes a dip en-route to Sri-VaikunTam after crossing Brahma-Lokam, and without impurities) through Your inherent nature (of helping all the Souls attain salvation) and You are Narmadha (River and by giving pleasure) to Your Lord (Sri-Krishna).

वल्मीकतः श्रवणतो वसुधात्मनस्ते - जातो बभूव स मुनिः कवि सार्वभौमः ।
गोदे किमद्भुतमिदं यदमी स्वदन्ते - वक्त्रारविन्द मकरन्द निभाः प्रबन्धाः ॥ ७ ॥

Valmiikatha: SravaNatho VasuDhaathmana:-the –
jaatho babhuuva sa muni: kavi saarvabhauma:
Godhe kim-adhbhutham-idham yadhamii svadhanthe –
vakthra-aravindha makarandha nibhaa: prabanDhaa: 7

O Godhaa-dhevi! That great Sage Vaalmiiki, who came out of an ant-hill, which is like an ear of mother Earth (whereas that mother earth is You, Yourself) became a monarch among all poets. No wonder then, the PrabanDha-s that came from Your own lotus-like-mouth (Thiruppavai and Naachiyaar-ThirumoLi) are so nectarian!

भोक्तुं तव प्रियतमं भवतीव गोदे - भक्तिं निजां प्रणय भावनया गृणन्तः ।

उच्चावचैः विरह संगमजैरुदन्तैः - शृङ्गारयन्ति हृदयं गुरवस्त्वदीयाः ॥ ८ ॥

bhokthum thava priyathamam bhavathiiva Godhe –
bhakthim nijaam praNaya bhaavanayaa gRuNantha:
uchchaavachai: viraha sangamajai:-udhanthai: -
SRungaarayanthi hRudhayam gurava:-thvadhiiaa: 8



O Godhaa-dhevi! Elders (like Your father Sri Vishnuchiththa, Sri Nammaalvaar etc...,) are trying to enjoy the Supreme Lord Sriman-Narayana, similar to how You have enjoyed. That is why they too took to the naayikaa-bhaava (a lady-in-love with her unreciprocating lover) and expressed their union and separation (with their Lord) and captured all hearts (of devotees with unexplainable MaaDhurya-bhaava).

मातः समुत्थितवतीमधि विष्णुचित्तं - विश्वोपजीव्यम् अमृतं वचसा दुहानाम् ।
तापच्छिदं हिम रुचेरिव मूर्तिमन्यां - सन्तः पयोधि दुहितुः सहजां विदुस्त्वाम् ॥ ९ ॥

maatha: samuThthithavathiim aDhi VishNuchiththam –
viSvopajiivyam amRutham vachasaa dhuhaanaam

thaapaChchidham hima ruche:-iva muurthim-anyaam –
santha: payoDhi dhuhithu: sahajaam vidhu:-thvaam. 9

O mother Godhaa-dhevi! Even though You are the daughter of Sri VishNuchiththa (Sri Periya-AaLvaar's foster daughter), all the learned devotees consider You as the Sister of Sri-Mahaa-Lakshmi (Kshiira-Saagara-Puthri). You are like the Moon (born along with Sri-Mahaa-Lakshmi) who dispels all the heat and sustains all the worlds (with food), suastaining all the worlds with Your nectarian words (compositions - Thiruppavai & Naachiyaa-ThirumoLi).

तातस्तु ते मधुभिदः स्तुति लेश वश्यात् - कर्णामृतैः स्तुति शतैरनवाप्त पूर्वम् ।
त्वन्मौलि गन्ध सुभगामुपहत्य मालां - लेभे महत्तर पदानुगुणं प्रसादम् ॥ १० ॥



thaathasthu the MaDhubhidha: sthuthi leSa vaSyaath –
karNa-amRuthai: sthuthi Sathai:-anavaaptha puurvam
thvanmaulLi ganDha subhagaam upahRuthya maalaam –
lebhe mahaththara padha-anuguNam prasaadham. 10

O Godhaa-dhevi! The Supreme Lord MaDhu-suudhana (who killed the demon MaDhu) can be pleased by simple words of praise. But, Your father could not get the title “The Great-One” (Periya-AaLvaar) in spite of his composing so many nectarian and sweet verses. He got that title, simply by offering the flower-garlands that became special after You had put them on Your tresses.

दिक् दक्षिणाऽपि परि पक्तिम पुण्य लभ्यात् - सर्वोत्तरा भवति देवि तवावतारात् ।
यत्रैव रङ्गपतिना बहुमान पूर्व - निद्राळुनाऽपि नियतं निहिताः कटाक्षः ॥ ११ ॥

dhik dhakshiNa-api pari pakthrima puNya labhyaath –
sarvoththaraa bhavathi dhevi thava-avathaaraath
yathraiva Ranga-pathinaa bahumaana puurvam –
nidhraaLunaapi niyatham nihithaa: kataaksha: 11

O Godhaa-dhevi! Due to a total fructification of so many PuNya-Karma-s, Your appearance (at Srivillipuththuur) made the Southern direction as the best among all directions (which is otherwise considered inauspicious, being the place of Yama – the god of death). Lord Sri-RanganaaTha's merciful glances are always fixed in the Southern direction, even while He is asleep (to look at You incessantly, and this constant looking at the South cannot be attributed to bless VibhiishaNa in deep South).



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

praayeNa dhevi bhavathii vyapadheSa yogaath –
Godhaavarii jagath-idham payasaa puniithe
yasyaam samethya samayeshu chiram nivaasaath –
BhaagiiraThii prabhRuthaya:-api bhavanthi puNyaa: 12

O Godhaa-dhevi! The waters of River Godhaavari purify this world because of the River bearing Your name – Godhaa. Even the most sacred Rivers like Ganga, join the waters of Godhaavari on some special occasions and stay there for quite some considerable period, only to purify themselves.

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

naage Saya: suthanu pakshi RaTha: kaTham the –
jaatha: svayamvara pathi: purusha: puraana:
evam viDhaa: samuchitham praNayam bhavathyaa: -
samdharSayanthi parihaasa gira: sakhiinaam. 13

O Godhaa-dhevi! (with a thin waist-line) Your friends are teasing you, saying: “How did you choose such a person as your would be husband who sleeps on a snake (not even a bed to sleep), has a bird for transportation (no chariot to travel) and who is very very old etc., “. These very teasing words of Your friends reveal how deserving is Your Lord for all your love (who has AadhiSesha as His bed, Garuda as His vehicle and the First and Foremost Purusha who created everyone like Brahma and all other gods, humans etc.,).

त्वद्भुक्त माल्य सुरभीकृत चारु मौळे: - हित्वा भुजान्तर गतामपि वैजयन्तीम् ।
पत्युस्तवेश्वरि मिथः प्रतिधात लोलाः - बर्हातपत्र रुचिमारचयन्ति भृङ्गाः ॥ १४ ॥



thvath bhuktha maalya surabhiikRutha chaaru mauLe: -
hithvaa bhujaanthara gathaamapi Vaijyanthiim
pathyu: thaveSvari miTha: prathighaatha lolaa: -
barha-aathapathra ruchimaarachayanthi bhRungaa: 14

O Godhaa-dhevi (the supreme goddess – iiSvari) All the honey-bees, looking like an umbrella of peacock-feathers, are circling around the head of Your Lord (Sri-Krishna) which became extremely fragrant with all the garlands that are already worn by You. Those bees seem not to care much about the Divine Vaijyanthi garland on His chest.

आमोदवत्यपि सदा हृदयंगमाऽपि - रागान्विताऽपि लळिताऽपि गुणोत्तराऽपि ।
मौळि स्रजा तव मुकुन्द किरीट भाजा - गोदे भवत्यधरिता खलु वैजयन्ती ॥ १५ ॥

aamodhavathi-api sadhaa hRudhayangamaa-api –
raagaanvithaa-api lalithaa-api guNoththaraa-api
mauLi srajaa thava Mukundha kiriita bhaajaa
Godhe bhavathi-aDharithaa khalu Vaijayanthii. 15

O Godhaa-dhevi! That divine Vaijayanthi (the celestial garland or that lady), though filled with fragrance, so close to Your Lord's heart, very colorful and tender (raga means lovely and colorful, lalitha means beautiful and tender and GuNa means quality and strands) has been rendered low by Your best garland that adores the head of Your Lord Sri-Krishna.

त्वन्मौळि दामनि विभोः शिरसा गृहीते - स्वच्छन्दकल्पित सपीति रस प्रमोदाः ।
मञ्जु स्वना मधु लिहो विदधुः स्वयं ते - स्वायंवरं कमपि मङ्गळ तूर्य घोषम् ॥ १६ ॥

thvanmauLi dhaamani vibho: Sirasaa gRuhithe –
svaChchandha kalpitha sapiithi rasa pramodhaa:
manju svanaa maDhuliho vidhaDhu: svayam the –
svaayamvaram kamapi mangaLa thuurya ghosham. 16

As Your Lord (Sri-Krishna) accepted Your already worn-garland on His head, all the bees enjoyed the honey from it and are voluntarily making sonorous-humming sounds as Divine music (Mangala-vaadhya-s) for your Svayam-vara (select a husband personally).

विश्वायमान रजसा कमलेन नाभौ - वक्षःस्थले च कमला स्तन चन्दनेन ।
आमोदितोऽपि निगमैर्विभुरङ्घ्रि युग्मे - धत्ते नतेन शिरसा तव मौळि मालाम् ॥ १७ ॥

viSvaayamaana rachasaa kamalena naabhau –
vaksha:sThale cha Kamalaa sthana chandhanena
aamodhithopi nigamai: vibhu:-anghri yugme –
Dhaththe nathena Sirasaa thava mauLi maalaam. 17

The Supreme Lord Sriman-Narayana, whose navel is made fragrant by the Lotus flower (from where Brahma is born) and whose pollen- grains become all the Universes; whose chest is made fragrant by the sandal-paste from the breasts of Sri-Mahaa-Lakshmi and whose two Feet are made fragrant by all the Vedha-s, still accepts the garland worn by You, with a bent head.

चूडा पदेन परिगृह्य तवोत्तरीयं - मालामपि त्वदळकैः अधिवास्य दत्ताम् ।
प्रायेण रङ्गपतिरेष बिभर्ति गोदे - सौभाग्य संपदभिषेक महाधिकारम् ॥ १८ ॥

chuudaa padhena parigRuhya thava-uththariiyam –
maalaam-api thvath-alakai: aDhivaasya dhaththaam
praayeNa Rangapathi:-esha bibharthi Godhe –
saubhaagya sampath-abhisheka mahaa-aDhikaaram. 18

O Godhaa-dhevi! The Supreme Lord Sri-RanganaaTha receives Your upper-cloth and the garland that are made fragrant by your first wearing them on Your tresses (Of the five prospective bridegrooms – RanganaaTha, Vata-pathra-Saayi, Srinivaasa, Azhagar and Appan, You chose RanganaaTha) and keeping them on His head (Aandaal's upper-cloth as parivattam) and becomes eligible for Pattaabhishekam as Akhila-Bhuvana-Saarvabhauma (Coronation as Emperor of all Universes).

तुङ्गैः अकृत्रिम गिरः स्वयमुत्तमाङ्गैः - यं सर्वगन्ध इति सादरमुद्वहन्ति ।
आमोदमन्यम् अधिगच्छति मालिकाभिः - सोऽपि त्वदीय कुटिलाळक वासिताभिः ॥ १९ ॥

thungai: akRuthrima girai: svayam uththamaangai: -
yam sarva ganDha ithi saadharam udhvahanthi
aamodham anyam aDhigaChchathi maalikaabhi: -
sopi thvadhiiya kutila-alaka vaasithaabhi: 19

The Supreme Lord (Sriman-Narayana) is glorified by all the Vedha-s and the Upanishath-s as the All-Fragrant-Supreme-Lord (sarva-ganDha), on their own accord. Yet, He wants to have additional fragrance from the beautiful garlands You wore on Your curly tresses.

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



Dhanye samastha jagathaam pithu:-uththamaange –
thvanmauLi maalya bhara sambharaNena bhuuya:
indhiivara srajam iva-adhaDhathi thvadhiyaani –
aakekaraaNi bahumaana vilokithaani. 20

O blessed Godhaa-dhevi! The Supreme Lord Sriman-Narayana, the Father of all the Universes, already accepted Your crest-garland on His head. It looks that You are offering Him another garland of blue Lotus-Flowers, with Your sidelong glances of Your half-closed eyes.

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

RangeSwarasya thava cha PraNaya-anubanDhaath –
anyonya maalya parivRuththim abhishtuvantha:
vaachaalayanthi VasuDhe rasikaa: thrilokiim -
nyuuna-aDhikathva samathaa vishayai: vivaadhai: 21



O Godhaa-dhevi! (VasuDha – Bhuu-dhevi) Lord Sri-Ranganatha and You have exchanged the garlands (as a token of getting married) with all the Divine Love (intimacy). All the devotees glorified You Two but also filled the three worlds with arguments like – You are inferior or superior to Your Lord and both are equal to each other (the usual / casual talk by people attending a marriage that the bride is better than the groom and vice-versa, etc..).

दूर्वा दळ प्रतिमया तव देह कान्त्या - गोरोचना रुचिरया च रुचेन्दिरायाः ।

आसीदनुज्झित शिखावळ कण्ठ शोभं - माङ्गल्यदं प्रणमतां मधुवैरि गात्रम् ॥ २२ ॥

dhuurvaa dhaLa prathimayaa thava dheha kaanthyaa –
gorochanaa ruchirayaa cha rucha-Indhiraayaa:
aasiith-anuJhjitha Sikhaavala kaNTa Sobham –
maangaLyadham praNamathaam Madhu-vairi gaathram. 22

O Godhaa-dhevi! The Supreme Lord Sriman-Narayana, who confers all auspiciousness to all his Surrendered Souls, has the body color of the neck of a peacock – His own body of bluish hue mingled with Your body hue of light green dhuurva-grass and the golden yellow body hue of Sri-Mahaa-Lakshmi (Sri-dhevi & Bhuv-dhevi on both sides of the Lord).

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

archyam samarchya niyamai: nigama prasuunai: -
naaTham thvayaa Kamalayaa cha sameyivaamsam
maatha:-chiram niraviSan nijam-aaDhiraajyam –
maanyaa Manu prabhRuthayo:-api mahiikshithasthe. 23

O Godhaa-dhevi! (maatha:) The most venerable monarchs like Manu ruled this Earth for long, long periods because they worshipped the Supreme Lord Sriman-Narayana along with You and Sri-Mahaa-Lakshmi, with flowers in the form of Do-s and Don't-s (code-of-conduct) as dictated by the Vedha-s (Manu-Dharma-Saasthra etc.,).

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

aardhra-aparaaDhini jane:-api-abhirakshaNaarTham –
RangeSwarasya Ramayaa vinivedhyamaane
paarSve parathra bhavathii yadhi thathra naasiith –
praayeNa dhevi vadhanam parivarthitham syaath. 24

O Godhaa-dhevi! Sri-Mahaa-Lakshmi pleads with Lord Sri-Ranganatha to protect all the devotees who keep committing more and more sins, again and again (to accept their SaraNaagathi in spite of all their mistakes). The Lord turns His face the other side (unhappy with the sinners and not willing to forgive them). If You are not there on that side, probably nobody would have got Saranaagathi (Your presence on the other side where the Lord turned His face, is convincing the Lord Sriman-Narayana to accept the SaraNaagathi of the devotees).

गोदे गुणैरपनयन् प्रणतापराधान् - भूक्षेप एव तव भोग रसानुकूलः ।
कर्मानुबन्धि फल दान रतस्य भर्तुः - स्वातन्त्र्यदुर्व्यसन मर्म भिदा निदानम् ॥ २५ ॥

Godhe guNai: apanayan praNatha-aparaaDhaan –
bhruukshepa eva thava bhoga rasaaanukuula:
karma-anubanDhi phala dhaana rathasya bharthu: -
svaathanthrya dhurvyasana marma bhidhaa nidhaanam. 25

O Godhaa-dhevi! Just the knitting of Your eye-brows will give abundance of pleasure to Your Lord Sriman-Narayana. That becomes the primary cause of softening the unquestionable independence of Your Lord and He will forgive the sins of all those who surrendered. He is equally anxious (like You) to bless all the surrendered devotees according to their karma-s.

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

Range thatith-guNavatho Ramayaiva Godhe –
KrushNa-ambudhasya ghatithaam kRupayaa suvRushtyaa
dhaurgathya dhurvisha vinaaSa suDhaa nadhiim thvaam –
santha: prapadhya Samayanthi-achreNa thaapaan, 26

O Godhaa-dhevi! You are the river of Nectar into which flows all the showers of mercy from that dark cloud of Sri-Rangam (Lord Sri-RanganaaTha). Those lightnings accompanying the dark clouds is Sri-Mahaa-Lakshmi (whose mercy also flows into the river Godha). All the saaDhu-s surrender to You, who will wipe out the deadly poison of this Samsaara and remove all the sufferings of the Prapanna-s.

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

jaatha-aparaaDham-api maam anukampya Godhe –
gopthrii yadhi thvamasī yuktham idham bhavathyaa:
vaathsalya nirbharathayaa jananii kumaaram –
sthanyena varDhayathi dhashta payoDharaa-api. 27

O Godhaa-dhevi! It is so natural to You and Your mercifulness that You will forgive and protect even a sinner like me just as a mother who nourishes a child with her own milk, even though that naughty child is biting her breast during the suckling.

शतमख मणि नीला चारु कल्हार हस्ता - स्तन भर नमिताङ्गी सान्द्र वात्सल्य सिन्धुः ।
अळक विनिहिताभिः स्रग्भिराकृष्ट नाथा - विलसतु हृदि गोदा विष्णुचित्तात्मजा नः ॥ २८ ॥

Satha-makha maNi niilaa chaaru kalhaara hasthaa –
sthana bhara namitha-angii saandhra vaathsalya sinDhu:
alaka vinihithaabhi: sragbhi:-aakRushta naaThaa –
vilasathu hRudhi Godhaa VishNu-Chiththa-aathmajaa na: 28

May the most merciful Godhaa-dhevi, with a dark body hue of a Sapphire (Indhra-Niila-maNi), holding a blue water-lily in Her hand, with a slightly bent body due to the weight of Her breasts, an ocean of compassion and who won Her Lord Sri-RanganaaTha with the garlands she first adorned on Her tresses, ever remain in our hearts.

इति विकसित भक्तेरुत्थितां वेङ्कटेशात् - बहुगुण रमणीयां वक्ति गोदास्तुतिं यः ।
स भवति बहुमान्यः श्रीमतो रङ्गभर्तुः - चरण कमल सेवां शाश्वतीम् अभ्युपैष्यन् ॥ २९ ॥

ithi vikasitha bhakthe:-uThthithaam VenkateSaath –
bahu guNa ramaNiiyaam vakthi Godhaa sthuthim ya:
sa bhavathi bahumaanya: Sriimatho Ranga-Bharthu: -
charaNa kamala sevaam SaaSvathiim abhyupaishyan. 29

All devotees who read this Godhaa-sthuthi, beautiful with many auspicious qualities, composed by Sri Vedhaantha-dheSika of immense devotion, will certainly be fortunate to render eternal service to the Dhivya-Dhampathi-s – Sri-Mahaa-Lakshmi and Lord Sri-RanganaaTha and will certainly be the recipients of Their mercy.

कवितार्किक सिंहाय कल्याण गुण शालिने - श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavi thaarkika simhaaya kalYaana guNa Saaline -
Sriimathe VenkateSaaya Vedhaantha gurave nama:

May we all offer humble prostrations at the Holy Feet of Sri Vedhaantha-dheSika, who is aptly titled Kavi-thaarkika-Simha and an embodiment of all auspicious qualities.

॥ इति श्री गोदा स्तुतिः समाप्ता ॥ ithi Srii Godha Sthuthi: samaapthaa –
this completes Sri-Godhaa-Sthuthi.