

॥ श्री श्रीधरवेंकटेशार्येण कृता ॥  
दुराशान्धो-ऽमुष्मिन्विषय-विसरावर्तजठरे  
तृणच्छन्ने कूपे तृणकबललुब्धः पशुरिव ।  
पतित्वा खिद्येऽसावगतिरित उद्धृत्य कलयेः  
कदा मां कृष्ण त्वत्पदकमललाभेन सुखितम् ॥ १ ॥  
कथंचि-द्यच्चित्ते कमलभव-कामान्तकमुखाः  
वहन्तो मज्जन्ति स्वय-मनवधौ हर्षजलधौ ।  
टक्व तद्विव्य-श्रीमच्चरणकमलं कृष्ण भवतः  
क्व चाहं तत्रेहा मम शुन इवा-खण्डलपदे ॥ २ ॥  
दुरापस्त्वं कृष्ण स्मरहर-मुखानां तदपि ते  
क्षतिः का कारुण्या-दगतिरिति मां लालयसि चेत् ।  
प्रपश्यन् रथ्यायां शिशु-मगति-मुद्गामरुदितं  
न सम्राडप्यङ्गे दधदुरुदयस्सान्त्वयति किम् ॥ ३ ॥  
प्रतिश्वासं नेतुं प्रयतनधुरीणः पितृपतिः  
विपत्तीनां व्यक्तं विहरणमिदं तु प्रतिपदम् ।  
तथा हेयव्यूहा तनुरियमिहा-थाप्त्रिभरमे  
हतात्मा कृष्णैतां कुमति-मपहन्या मम कदा ॥ ४ ॥  
विधीशाराध्यस्त्वं प्रणय-विनयाभ्यां भजसि यान्  
प्रियस्ते यत्सेवी विमत इतरस्तेषु तृणधीः ।  
किमन्य-त्सर्वापि त्वदनभिमतैव स्थितिरहो  
दुरात्मैवं ते स्यां यदुवर दयार्हाः कथमहम् ॥ ५ ॥  
विनिन्द्यत्वे तुल्याधिक-विरहिता य खलु खलाः  
तथा भूतं कृत्यं यदपि सह तैरेव वसतिः ।  
तदेवानुष्ठेयं मम भवति नेहास्त्यरुचिर-  
प्यहो धिङ्मां कुर्वे किमिव न दया कृष्ण मयि ते ॥ ६ ॥  
त्वदाख्या-भिख्यान त्वदमल-गुणास्वादन भवत्-  
सपर्यायासक्ता जगति कति वाऽऽनन्दजलधौ ।  
न खेलन्त्येवं दुर्व्यसन-हुतभुग्गर्भ-पतित-  
स्त्वहं सीदाम्येको यदुवर दयेथा मम कदा ॥ ७ ॥  
कद वा निर्हेतून्मिषित-करुणालिङ्गितभवत्-  
कटाक्षालब्धेन व्यसनगहना-न्निर्गत इतः ।  
हताशेल्अ-गलानिन्यमृतरस-निष्यन्दशिशिरे

सुखं पादांभोजे यदुवर कदासानि विहरन् ॥ ८ ॥  
अनित्यत्वं जान-न्नतिदृढ-मदर्पस्सविनयः  
स्वके दोषेऽभिज्ञः परजुषि तु मूढस्सकरुणः ।  
सतां दासशशान्त-स्सममति-रजस्रं तव यथा  
भजेयं पादाब्जं यदुवर दयेथा मम कदा ॥ ९ ॥  
करालं दावाग्निं कबलितवता देव भवता  
परित्राता गोपाः परमकृपया किन्न हि पुरा ।  
मदीयान्तर्वैरिप्रकर-दहनं किं कबलयन्  
दयासिन्धो गोपीदयित वद गोपायसि न माम् ॥ १० ॥  
न भीरारुह्यांस नदति शमने नाप्युदयते  
जुगुप्सा देहस्याशुचिनिचयभावे स्पुटतरे ।  
अपि व्रीडा नोदेत्यवमतिशते सत्यनुपदं  
क्व मे स्यात्तवभक्तिः कथमिव कृपा कृष्ण मयि ते ॥ ११ ॥  
बलीयस्यत्यन्तं मदघपटली तद्यदुपते  
परित्रातुं नो मां प्रभवसि तथा नो दमयितुम् ।  
अलाभादतीनामिदमनुगुणानामदयिते  
कियद्वैस्थ्यं धिङ्गां त्वयि विमतमात्मद्बुहमिमम् ॥ १२ ॥  
॥ इति श्री श्रीधरवेङ्कटेशार्येणकृता  
कृष्णद्वादशमञ्जरी समाप्ता ॥

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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.

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LIFE OF SRIDHARA VENKATESA

श्रीकण्ठमिव भास्वन्तं शिवनामपरायणम् ।  
श्रीधरं वेङ्कटेशार्यं श्रेयसे गुरुमाश्रये ॥

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 भगवन्नामभूषणम् (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book नामामृतरसायनम् (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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