॥ श्रीकृष्णदास्ताद्वारा दशमञ्जरी ॥
.. shriIkRiShNadvAdashama njarI ..
प्रातिधीशाराध्यस्त्र वृणय-विनयायां भजसि पानः
प्रयस्ते यज्ञे प्रजीत इत्यस्तेषु पुराणाः
क्रिमन्य-कर्मसंपत्तेन विन्नस्यानं
दुरासात् युग्मव द्वाराः कथमहम्
पवित्रस्त्रस्त्र तुल्यानां विन्नस्यानां
तथा भूतं कृतं सह तैरेथुयानां
लोकायताः कृतां कुमिते
कथमहम् न द्वारा कृष्ण मध्ये
लोकायताः कृतां कुमिते
कथमहम् न द्वारा कृष्ण मध्ये
कथमहम् न द्वारा कृष्ण मध्ये
हताशेष-महानिन्यमृतस-निष्णन्दितिशिरे
सुखं पादांभोजे यदुवर कदासानि विहरनः   ॥ ८ ॥
अतिन्यत जान-श्रीतिन्द-मदरपस्वतिनयः
स्वेके दोषेषभिजः परजुषि तु मृदस्तसकरुणः ।
सतां दासश्वान्त-स्मरमति-रजस्व तत्यथा
भजेर्य पादाश्वं यदुवर दश्यथा मम कदा् ॥ ९ ॥
करालं दावाश्रि कबलितवता देव भवता
परिज्ञाता गोपा: परमकृपया किञ्च हि पुषा ।
मदीयान्तवरिपकर-दहर्न कि कबलयनः
द्वायस्मो गोपीदितित वद गोपायिस न माम् ॥ १० ॥
न भीरान्त्यांस नदिति शामने नायुद्यते
जुगुप्ता देशस्यालावनिचनिचयमव स्मुटतेरे ।
अषे ब्रीडा नोदेवत्यमवतिशाते सत्यनुपदः
क मे स्यात्वभक्ति: कथमिव कृपा कृष्ण मयि ते ॥ ११ ॥
बहुस्यस्यत्वनं मदघपटली तथ्यः
परिज्ञातुं नो मा म्भवचिसि तथा नो दमियतुम् ।
अलाभान्त्यांस नमुद्यकरुणानामदियते
कियष्ठस्य धिष्ठा त्विय विमत्तमत्मदुहमिमम् ॥ १२ ॥
॥ इति श्री श्रीधरेन्द्रेष्टायन्त्रकृता
कृष्णदासश्रमज्ज्री समासा ॥

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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.

LIFE OF SRIDHARA VENKATESA

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 भगवन्नमभूषणम् (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.