shrIkRiShNadvAdashama njarI

श्रीकृष्णदादाश्मान्जरी

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॥ श्री श्रीधरवेंकेशार्यण कृता ॥

दुराशान्यो-समुष्मिणितिषय-विसरावर्त्तजने
तृणचछरे कृपे तृणकशलतुथ्यः पशुरिव।
पतिता सख्येसावशिष्टतिरि उद्रूत्य कलये:
कदा मां कृष्ण त्वत्सक्यकलरुपक्षयो मुरितम्॥ १॥

कथर्ची-यद्विते कमलभक्ष: कामाक्षामुखाः
वहत्तो मजन्ति स्वय: मनवथो हर्षजलः॥
ऍक तदिव्य-श्रीमचरणकस्तै कृष्ण भवतः
क चाहै तस्तेऽह मम शुन इथ-खण्डपरे॥ २॥

दुरापस्त्रैं कृष्ण स्मरंगर-मुर्वानो तद्यपि ते
क्षति: का कारुण्या-दुरगतिरिति मां तात्त्विस्थि चेतु।
प्रपदयनं रथ्यायां शिशु मण्डति मुरारस्विरि
न सम्राज्ञप्य्यं दपुरुद्दयस्यस्बायति किम्॥ ३॥

प्रतिवासं नेतुं प्रयतन्भुरीणः पिनुपरिः
विपत्तीनां यवक्ति विहरणमिदं तु प्रतिपदम॥
तथा हेयव्युहा तनुरिरसीमिहा-थापिवभरे
हतात्मा कृष्णोत्कृमति-मफहर्या मम कदा॥ ४॥

विभीशार्धस्त्रयं प्रणाम-बिनयायां भजनि यान्
पियस्ते यत्सेवी विविष्ट इतस्ततेषु तृणधी।
क्रिमयं-त्सर्वापि ल्वदनमभिमताव रस्तितिरहो
दुरात्माय मे ते स्यो यदुवर स्वाहा: कथमहम्॥ ५॥

विनिन्यते तुन्याधिक-विरहिता य हुल्लु खल्ला:
तथा भूतं कृतं तद्यपि सह तैरैव वसति।
तदेवानुष्ठितं मम भवति नेहास्त्यरुचि-प्रयों धिङ्ग्रां कृवं किमिव न दया कृष्ण मयि ते॥ ६॥
तवदायत्व-भिल्यान तवदमशु-गुणावदान भवत्-स्पर्श्यायास्तका जगति कति वासनन्दजलधोऽः।
न खेलतन्त्रेषु दुःर्वेऽनु-हुतभुगम्भ-पतित-स्तव्वं सीताम्ब्रेः कुदुवर दश्येशा मम कदा॥ ७॥
कद वा निर्हूनमितित-करुणालिवितभवतः कटकाल्लेः व्यसननगहना-श्रिगेत इतः।
हताशेष-ग्लानिन्यमूतससनन्दसिशिरे सुवं पादाम्योत्सु ददुवर कदासानि विहरन॥ ८॥
अनित्यलो जान-चालद-मदपरसविनयः स्वके दोषेविधा: परजुषि तु मूदससकरुणः।
सतार दासदशान्त-स्तम्भतित-रजस्तव तयथा भजोयं पादास्तु ददुवर दश्येशा मम कदा॥ ९॥
करातु दांवास्त्री कबलितवता देव भवता परित्रात्सा गोपा: परमकृप्या किन्त्र हि पुर॥
मदवीणातविक्रियर-दहनं किं कबलवनः।
दयासिन्यो गोपीदयित वद गोपायसि न माम॥ १०॥
न भीरारुहस सन्देहा शामने नाप्युदयते जुगुप्ता देहस्याशुचिनित्यभावे स्मृततरे।
अष श्रीका नोदेत्यवमतिशाते सत्यनुपदं क मे स्तालत्वभक्ति: कथमिव कृपा कृष्ण मयि ते॥ ११॥
बलीस्मयत्वमं मदधपतवी तद्दुपस्ते परित्रातुं नो मां र्मववसि तथा नो द्रमवितम।
अलााहर्दर्दिनामिद्मनुगुणानामदयिते किद्वहास्तन्त्र धिङ्ग्रां त्यि विनतममत्माद्वहिमम॥ १२॥
॥ इति श्री श्रीधरेेकेेकेषायिन्यकृता कृष्णादशमज्जरी समासा॥
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 भगवन्मभूषणम् (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.