

Enu bEDali ninna baLige baMdu  
nNitta saubhAgya nibiDavAgide enage ||pa||

Sri Gopaladasa gurubyoh namah

This great saint Haridasa is the illustrious disciple of Sri Vijayadasaru and the eminent guru of Sri Jagannatha Dasaru. At the slightest wish of his guru he gave away 40 years of his life to the then Srinivasa who later became Sri Jagannatha Dasaru and wrote the Harikathamrutha saara. The grace of his guru is evident in the verses of the HKS . In the Vigneshwara stotra sandhi Sri Jagannatha Dasaru uses a set of words similar to this coposition, praying to his guru 'Sri Gopala dasaru ' who is the amsha of Vigneshwara.

Enu bEDuvudilla ninna kuyOnigaLu baralaMje lakShml  
prANapatittvESariMdoDagUDi guNakArya |  
tAne mADuvaneMba I suj~jAnave karuNisuvudemage mahAnuBAva muhurmuhu  
prArthisuveniniteMdu ||17||

Dasaru begs for the correct direction from his guru,Sri Gopaladasaru. After all, guru is the right person to seek such direction. What is it he asks for?

It is most interesting and shows how much he feels in tune with his guru's ideals. He says, " I do not seek anything from you . I am not afraid of any kind of lowly births. My only hankering is that I should always have the knowledge that **Lord Lakshmiapati** who controls Prana who in turn controls all tatvabhimani devathas **is the impeller of all** at all times. This is my earnest wish and I seek it to the exclusion of all else."

When one sees the above sentence from Jagannatha Dasaru to his guru one can understand fully how much he is in sync with the thoughts of his guru. The below composition is a prayer to the Lord of all which clearly states that the only and most important thing that one needs to seek from the Lord Gopalavittala is to stop asking or seeking for satisfaction from other sources it may be mother, father, brother, wife,husband ,wealth etc etc. Sri Gopala Dasaru says," O Gopala vittala,Please grant me the wish that I shall not seek anything from anyone else! "

Dasaru indirectly addresses the question :

Why do we seek to ask something?

It is because we think that we may be more happy or peaceful with such a thing in our possession. But Dasaru hints that is not so by using the words like janani EnittaLA, janakanEnittanA, anujanEnittanai etc. If at all the mother or father had given protection, love and care by their own independence, they should have done so in the case of Dhruva, Prahlada and Sugreeva etc. But the fact that there

are many instances when this does not happen, it shows a higher power who controls these entities to behave as per His direction.

People always seek comfort from relationships, things, wealth etc They feel insecure if they don't have wealth . They feel forsaken if they have no father, mother or brothers etc Why ?

This is precisely because that the knowledge which Jagannatha Dasaru so earnestly seeks from his guru is not there with us or we have forgotten it in times of dire distress.

Dasaru uses the show and tell method to teach us that asking the Lord for a source of happiness is totally futile. The actual thing to ask of the Lord is to feel the contentment in what He has decided fit to grant to us. To highlight that all our asking for this or that is not the means to happiness by showing instances in the puranas and itihisas where people have asked for this or that and were still unhappy.

He finally says that the only thing that is worthy of seeking from the great Lord is being able to not seek anything from anyone other than the Lord. This clearly implies that the knowledge of the Lord's swatantra kartrutva should be always in the forefront of one's mind, only then it is possible to do so. How so? Dasaru indicates this by using phrases and addresses for Paramatma which imply this.

In the composition observe the words **jayavaMta, jagadlsha, mativanta, deva, mUDalagirivAsa, gOpAla viTTala, hari**. All these addresses for the sweet, Supreme Lord Vittala show His Supreme independence in jNAna, ichchA and kriya .

jayavaMta- One whose wish always attains fulfillment. One who is always victorious, one who never loses anything at anytime-achchutA

jagadlsha- One who is the sole controller of the world

mativanta- One is the brain behind every brain in the world. He is the infinite intelligence which is the source of other kinds of intellectual abilities found in entities in the world.

deva- kriDa swaroopa. His nature to is perform leelas . The design, creation, sustenance and destruction of the world and the provision of jNAna, ajNana , banda or moksha for the souls are some of His leelas.

mUDalagirivAsa- The Lord of Tirumala which is located in the eastern ghats.

gOpAla viTTala – the aaradhya muruthi of Sri Gopala dasaru

hari- who frees one from miseries

How do understand that we are not independent in jNAna, ichchA and kriya.

For that one needs to use logic, experience and scriptural statements to discern the actual truth which is complete dependence of the soul on the Lord. In a

simplified way let us look at these three points which classify an entity as a sentient entity or soul.

jNAna- All souls are dependent on the Lord for knowledge of their own existence, for knowledge about the world, about truth, for recalling past incidents etc. One may ask how to understand this ? For that consider the following question.

What happens to the so called jNAna of our ourselves and what we did, while we are asleep or while we are in a dream state? If we were truly independent, we should be able to know at all times that which we claim to know now. This is in tune with the Lord's words in the Bg where , He says "mattah smriti jNAnamapOhanam cha" indicating that the memory or lack of memory , the absorption of knowledge or its lack is all due to Him."

ichchA – The desire of the jiva arises from the deep recesses of the mind and these desires stem from the previous attractions or repulsions as well the actual essence of the jiva . Further the ichchA of the jiva is seldom fulfilled clearly indicating that it is not independent in executing its wish.

Purandara Dasaru says,"The Lord's will prevails, the jiva's wish is too insignificant. If it is fulfilled then it means that the wish was in sync with the Lord's will.

hari chitta satya, nara chittake baMdaddu lava lEshavaiyya

kriyA- The energy and will power to accomplish a task is not always the same, neither are we able to complete even routine tasks when we are ill in body or mind. The ability of youth also diminishes with age. When so many factors determine our capability to act , how can we ever claim to be independent in kriya.

If we claim that we have independence in all the three they we should always choose happiness. But that is not the case. Srimad Acharyaru says in Dwadasha stotra

yadi nAma parO na bhavEta hariH kathamasya vashE jagadEtadabhUt |  
yadi nAma na tasya vashE sakalaM kathamEva tu nitya sukhaM na bhavEt || 3.5  
||

The logical argument is that an independent entity would always wish to be happy and choose to be happy. Since that is not the case with the entities in the world who are always on a roller coaster ride of happiness, pleasure, sadness, depression, bliss, peace, anger, passion etc etc, one has to understand that Hari who is Supreme and who controls the world is the only Independent entity. Logic also points to the fact there should be only one independent entity who creates and controls as there is order in the universe.

This verse from HKS, sums up the Ishatva of Paramatma and dAsatva of all other.

vAsudEvaikaprakAradi  
Ishanenisuva brahma R^idra sha  
chlsha modalAdamararellaru dAsarenisuvaru  
I sumARgava biTTu sOhamu  
pAsaneya gaiva nara dEhaja  
daishika kIEshagaLu baralavanEke biDisikoLa....HKAS\_16-22

Let's move to the composition taken for discussion.

Enu bEDali ninna baLige baMdu  
lnnitta saubhAgya nibiDavAgide enage ||pa||

"I approach you O Lord. I know not what to ask of You. You are the great benevolent generous giver and have granted me enough to enrich all aspects of my life.

nibiDa- complete and full. This is the state of mind that should be aspired for by any devotee.

Sri Jagannatha Dasaru says ,"The Lord is the bimba and is responsible for the actions of all starting from Brahma onwards. He know what has to be given to whom and at what time. So don't seek anything from anything. Just accept what He gives as soubhAgya." This implies that whatever the Lord decides to give is soubhAgya if we know that He is the Vishwa kuTumbi who gives to satisfy the need of the soul even as the father gives to satisfy the needs of his child. Point to note here is that the need of the soul need not be the need of the body and usually one is too engrossed in samsaara to realise that the one is not the body.

biMbarUpanu I teradi jaDa  
poMbasura modalAda suraroLa  
giMbugoMDihaneMdaridu dhaRmARthakAmagaLa  
haMbalisidanudinadi vishvaku  
TuMbi koTTa kaNAnna kutsita  
kaMbaLiye soubhAgyaveMdavanaMghrigaLa bhajisu...HKAS\_05-07

jananiya koDu eMdu jayavaMta bEDuvene  
janani EnittaLA dhruvarAyage  
janakana koDu eMdu jagadISa bEDuvene  
janakanEnittanA prahlAdage |1|

" You are jayavantha the victorious one! Your victory is assured as Your wish reaches fruition even as You contemplate it. Now that I have come near enough to You to seek something, I wonder what should I ask? Should I ask for the

mother who is the nurturer, comforter and nourisher of her children ? When I think of Dhruva raya, I don't think it is the right choice for a wish. After his mother Suruchi told him that he was not fit to sit on his father's lap and needed to be reborn as her son if he wanted to. He felt untold pain and then sought comfort in his mother Suneethi who then advised him to go the forest and do severe penance to seek the Lord's grace. So one way or the other, Dhruva did not get peace from his mother directly .So what is the point of asking for it! In that case I wonder if I should ask a father who is the protector and nourisher? Then I remember that mistreatment and suffering that Prahlada's father meted out to him. "

The mother or the father were not able to fulfill the needs aspired for as the dispenser of the aspiration of a jiva is not the mother or father but the Lord Himself who sits inside these people and does the job.

[anujana koDu eMdu atiSayadi bEDuvene](#)  
[anujanEnittanai A vAlige](#)  
[dhanavanne koDu eMdu dainyadali bEDuvene](#)  
[dhanava gaLisida suyOdhananEnAdanu | 2 |](#)

Dasaru moves on to next important relation in life –brother. He says ' Why should I earnestly seek for a brother when I know that Vali received nothing less than death from his younger brother.

"If it is wealth that would make a person happy then why did not Duryodhana become happy when he had so much of wealth ? "

The underlying cause of happiness is different. Even though in general money may appear to be a source of pleasure and comfort, Dasaru is highlighting that it would be so only if the Lord wills it. Otherwise it becomes the cause of unease and conflict too. So why should one seek these objects when they are not the true givers of bliss?

[satiyaLa koDu eMdu mativaMta bEDuvene](#)  
[satiyiMda dyunAmakanEnAdanayya](#)  
[sutarugaLa koDu eMdu satatadali bEDuvene](#)  
[sutariMda dhRutarAShTra gatiyeShTu paDeda | 3 |](#)

Dasaru says , "Should I beg you to give me a lovely spouse? Not at all . After Dhu namaka Vasu stooped to the level of stealing at the behest of his wife. He did not choose wisely when he did that, did he? And what kind of life and after life did Dhritarashtra obtain from his sons, the Kauravas?

[baMdhugaLa koDu eMdu ceMdadali bEDuvene](#)  
[baMdhugaLu salahidare gajarAjana](#)  
[aMdanaVa koDu eMdu aMdadali bEDuvene](#)

aMdaNErida nahuShanEnAdanayya |4|

“O never mind all of these next to kin people! Let me ask for the relations. Surely they maybe of help in times of need. But then the thought of Gajaraja struggling in the pond comes to my mind. All his bandhus were unable to help him out of the dire distress he was in. Then my mind thinks of asking for being powerful and being carried in the palanquin. Would not that be a great thing to ask from You ? Alas, what happened to Nahusha who was quite alright until he sat in the palanquin, then he was cursed by the rishis and became a snake. It’s as if Dasarु says ,”I’d rather not sit in a palanquin!”

bEDuvenu nA ninna bEDatakkuda dEva  
nIDeneMbudu ninna manadoLitte  
mUDalagirivAsa gOpAlaviThala parara  
bEDadaMte enna mADayya hariye |5|

Dasaru is telling the Lord, “ I have analysed all the possible things that I may want to ask of You and I have come to a conclusion that there one thing that I should definitely ask and beg of You. Please grant it to me if You will. O Gopalavittala, the Lord of Tirumala hills, please let me not beg anyone else for anything. O Hari, You can me this possible, by removing all the desires which take me away from You. “

Hari is the one who removes the pApas, the miseries and wrong desires which lead to distress. Dasarु uses this address tactfully to point us to the path of contentment with our lot which is possible only if the terrible waves of kAma subside. Hari is proclaimed as the redeemer in the Shruthis and Smrithis. So let us take refuge in Hari nama and move towards the state of mind which Dasarु is talking about.

sri krishNArpaNamastu

I am not the doer, Lord Hari is the doer  
Even so, whatever He makes me do is His worship by His grace, not otherwise.

R.Parimala