



Sri Lakshmi Nrusimha ParabrahmaNe Nama:

Sri Navaneetha Krishna ParabrahmaNe Nama:

Srimate Sri Ramanujaya Nama: |

Srimate Sri Nigamantha Maha Desikaya Nama:

Srimate Sri Adivan Satakopa Yatheendra Maha Desikaya Nama:

Srimate Sri Lakshmi Nrisima Divya Paduka Sevaka Srivan Satakopa Sri Narayana

Yatheendra Maha Desikaya Nama: |

Srimate Srivan Satakopa Sri Ranganatha Yatheendra Maha Desikaya Nama:

Sri Godha Stuti:

Swami Vedanta Desikan

Arthanubhavam

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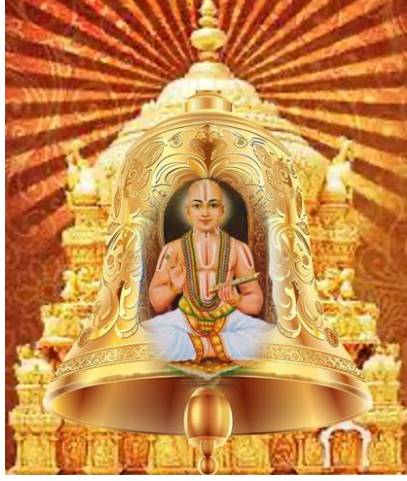


Sri Godha Stuti:

Swami Vedanta Desikan

Sriman Venkata Natharya Kavitharkika Kesari

Vedanthacharya Varyome Sannidhattham sadahridi



Avtharikai

Swami **Vedanta Desikan** composed **Godha Stuthi** at **Srivilliputhur**, the birthplace of **Sri Andal (Godha Devi)** the only female Azhwar of the 12 Azhwars and the divine consort of **Sri Ranganatha**. Swami Desikan was deeply inspired by **Sri Andal's unparalleled bhakti** and her divine works, particularly the **Thiruppavai** and **Nachiyar Thirumozhi**. He composed this hymn during his **pilgrimage** to Srivilliputhur, after experiencing the spiritual aura of the temple and the divine charm of Andal's **Thiruppavai**. It is said that after worshipping Andal in Srivilliputhur, Swami Desikan composed this stotra spontaneously, overwhelmed by Andal's compassion, poetic brilliance, and motherly grace.

Godha Stuti, consists of **29 verses** (slokas) where Desikan extols her divine qualities, poetic brilliance, spiritual greatness, and her role in guiding devotees toward **moksha** (liberation). The sloka mainly contains 6 themes



1. **Introduction & Surrender:** Desikan begins by humbly surrendering to Godha Devi, seeking her grace for his spiritual upliftment and requesting her to bless him with poetic brilliance, just as she inspired other great poets.
2. **Birth & Divine Nature:** He describes Godha's divine birth under a **Tulasi plant** in Srivilliputhur and highlights her incarnation as **Bhu Devi** (Mother Earth) and her role in continuing the divine mission of upliftment of devotees.
3. **Her Bhakti & Unparalleled Devotion:** Verses are dedicated to her deep love for **Sri Ranganatha** and her intense **nayika-bhava** (bride's longing for union with the Lord), particularly through her works **Thiruppavai** and **Nachiyar Thirumozhi**.
4. **Greatness of Thiruppavai:** Desikan greatly praises **Thiruppavai**, calling it superior even to the Vedas in effectiveness for guiding souls to salvation, due to its simplicity, sweetness, and deep meaning.
5. **Her Compassion & Role as Mediator:** Godha Devi's compassion toward devotees is lauded throughout. She is depicted as a **mediator (Purushakara Bhuta)** between the devotees and the Lord, helping them attain His blessings.
6. **Spiritual Achievements:** She is seen as a mother-like figure who grants **jnana (wisdom)**, **vairagya (detachment)**, and **Mukti (liberation)** to sincere seekers.
7. **Desikan's Personal Prayer:** In the closing verses, Desikan appeals to Godha to remove all his obstacles and to bless him with lasting devotion and ultimate service at the feet of the Divine Couple (Sri Ranganatha and Godha).



With this brief introduction let us delve into the meaning of the slokas

1. Sri Vishnu chittha kula Nandana kalpa valleem

Sri Rangaraja Hari Chandana yoga drusyAm ||

SAkshAth kshamAm Karunyam kamalamivAnyAm

Godham ananya sarana saranam prapadye |



1. Sri - Thayar

2. Vishnu chitha kula – In the lineage of Vishnu Chittha - Peryazhwar

3. Nandana – Nandhavanam – Garden of the Deva Indra

4. Kalpa Valleem – One who is like Kalpaka creeper

5. Rangaraja – Lord Ranganatha of Srirangam

6. Harichandana – Hari Chandana tree

7. Yoga – being together with

8. DrusyAm – Beautiful to the eyes

9. Sakshath – Clearly seen without a doubt

10. Kshamam – Patient and has the qualities of Booma Devi

11. Karunya - Compassion, Mercy, Kindness

12. Kamalamiva – Just as Sri Mahalakshmi – Periya Piratti

13. AnyAm - Another

14. Godham - Andal

15. Ananya sarana: - Without any other refuge



16. Sharanam prapadyE – I Surrender

Swami Desikan begins this sloka with an **act of total surrender** to Godha Devi. He describes Andal as the **creeper** seen in the Nandhavanam of Indra which is always with the **wish-fulfilling** Kalpaka tree. Similarly, Andal who has descended in the lineage of Vishnuchittha (Periyazhwar) which is the Nandhavanam. He says Seeing Andal always with Lord Ranganatha who gives everything to his devotees like the Harichandana tree is very beautiful spectacle to behold. Andal being Bhoomi Devi is a personification of forbearance and patience as **Kshama Devi**. She like another form of Sri Maha **Lakshmi – Periya Piratti** due to her great compassion. I surrender unto this Godha Devi **Ananya Sarana** means "I have no other refuge except you." This verse expresses **total dependence on Godha Devi's grace**.

2. Vaidesika sruthi giramapi bhooyaseenAm
Varneshu mAthi mahimA na hi madrusAm they ||
Itham vidandham api mAm sahasA Eva Godhe
Mounadruho mukarayanthi gunas thwadheeya|



1. **Vaidesika**: - Something that is distant
2. **sruthi giramapi** – as told in the Vedas
3. **bhooyaseenAm** – plentiful, abundant
4. **Varneshu** – to describe, sing the glory



5. **na hi mAthi** – Cannot be contained
6. **thE mahimA** – Your greatness
7. **madrusAm** – people like me
8. **Itham** – in this manner
9. **vidandham api** – even while realizing/ understanding
10. **mAm** – I/me
11. **sahasA Eva** – due to the strength/power
12. **Godhe** – Godha Devi
13. **Mouna druho** – breaking silence
14. **mukarayanthi** – makes me talk
15. **gunas** – attributes/ qualities
16. **Thwadheeya** - your

O Godha! Your greatness is limitless. Even Sruti, Vedas and scholars well-versed in them are unable to describe your greatness in words. I, fully realize I am not at all qualified, and clearly know my own limitations. However, your divine qualities **compassion, virtues** are so powerful themselves suddenly my **devotion and divine inspiration** compel me to break my silence and speak out your praises.”

3. Thwath preyasa sravanayor amruthaya manasam
ThulyAm thwadheya mani noopura sinchithAnAm
Godhe thwameva janani thwath abheeshtavArham
Vacham prasanna madhurAm mama samvidehi|



1. **Thwath preyasa** - Of your beloved (Lord Ranganatha)
2. **Sravanayo:** - to hear
3. **amruthaya manasam** – nectar to the mind
4. **ThulyAm** - equivalent
5. **thwadheya** – belonging to you
6. **mani noopura** - gem-studded anklets
7. **sinchithAnAm** – tingling sound
8. **Godhe** - Oh Godha
9. **thwameva** – You alone
10. **janani** - mother earth
11. **thwath abheeshtava** – sing your praise
12. **arhAm** – suitable, appropriate
13. **VAcham** - words
14. **prasanna madhurAm** – clear and sweet as honey
15. **mama** – to me
16. **Samvidehi** – kindly grant

O Mother Godha! You alone can grant me this favor—please bless me with sweet, clear, and pleasant words (speech) that are dear to you. Your granting me the ability to sing your praise with the appropriate words would be **nectar-like words to your beloved Lord (Ranganatha) and make him very happy and**



this experience will be equal to the joy felt by hearing the **sweet, tinkling sound of your gem-studded anklets as you come walking**. The words you make me say should also be very loud, clear and sweet to your bhakthas. You please grant me such boon to sing your praise.

4. Krishnanvayena dadadheem Yamuna anubhavam

Theerthai yadhavadha avagahya saraswatheem they
Godhe vikaswara ithi yam bhavathee kadakshAth
Vacha sphuranthi makarndha mucha kaveenAm|



1. **Krishna** – Dark hues Krishna
2. **anvayena** - lineage
3. **dadadheem** - you possess, you bear
4. **Yamuna** – river Yamuna
5. **AnubhAvam** – blissful qualities
6. **Theerthai** : - sacred waters, sacred bath
7. **yadhAvadh** – as it is present
8. **avagAhya** - absorbing, deep presence
9. **thE saraswatheem** - your Saraswati-like speech or your poetic excellence
10. **Godhe** - Oh Godha



11. **vikaswara thiyAm** - One blessed with flourishing knowledge
12. **bhavathee kadakshAth** - by your merciful glance
13. **Vacha** – Words/ speech
14. **sphuranthi** - come forth
15. **makarndha mucha** - like those who shower honey or nectar
16. **kaveenAm** - among poets, learned people

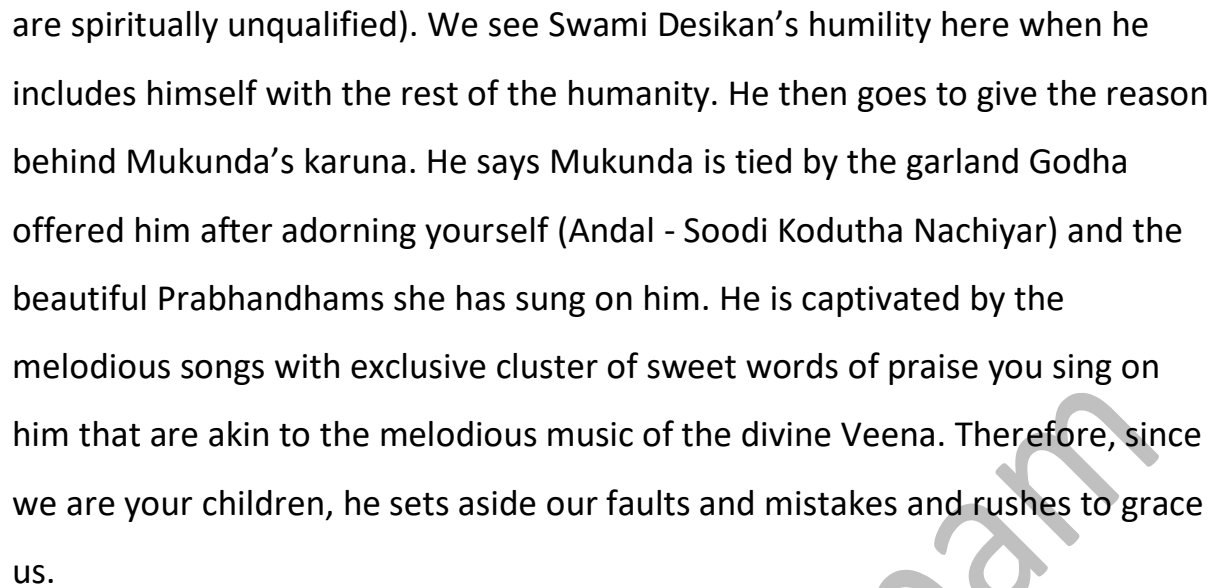
O Godha! By your connection to Krishna's lineage, you carry within you the essence of **Yamuna's divine experience**. The **Yamuna river** is sacred, as Lord Krishna performed many of his leelas (divine sports) on the banks of the river and being associated with Bhagavan **Krishna**. Similarly, You, Godha Devi—being spiritually linked to Krishna—embodies that sacred flow due to your **Krishna-bhakti**, poetic sweetness, and divine inspiration. Your divine Prabhandhams, Thiruppavai and Nachiyar Thirumozhi depict Lord Krishna only and your Krishna Bhakthi and are very sacrosanct and are being sung always. Acharyas and learned poets who are blessed by your **merciful attention** or **benign look** bestowed on them are understanding your **divine works** and bathe in the sweet nectar like verses of your **Thiruppavai** and Nachiyar Thirumozhi. This knowledge makes them brilliant and shine with radiance and their speech showering sweet nectar like speech - makarndha mucha Vacha- with great insight makes the world and everyone joyous.

5. **AsmadrusAm apakruthou chira deekshithAnAm**
AhnAyA devi dayithe yadhasou Mukunda
Than nischitham niyamitha sthava mauli dhamnA
Thanthree ninnadha madhuraisha girAm nikumbai|

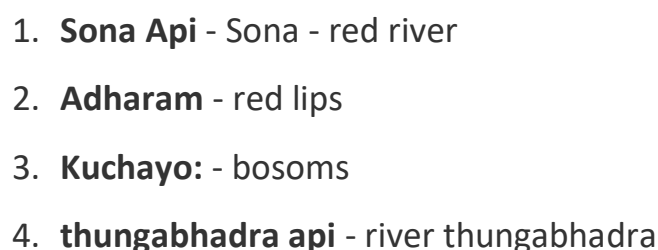


1. **AsmadrusAm** - people as me (humble ones / unworthy ones)
2. **apakruthou** - do sins - bhagavath apacharam
3. **chira deekshithAnAm** - has been our vow Vrata for endlessly long time
4. **AhnAyA** - Very quickly
5. **devi** - Oh Godha Cevi
6. **dayathe** - showers his grace
7. **asou Mukunda:** - This Lord Emperuman, Sriman Narayana
8. **Yath Thath** - this
9. **Thava** - Your
10. **nischitham** - certain, definite
11. **niyamitha** - directed / governed / influenced
13. **Thanthree ninnadha** - the melodious tune of the veena
14. **madhurai:** - pleasant
15. **girAm nikumbai** - the clusters or garlands of words (i.e., sweet, eloquent speech)

Oh, Godha Devi we have been doing Bhagavath apacharam (sins) for a very very long time. Your beloved Mukunda, Swami Desikan says, has been grants us respite, **relief, grace, pardon and liberation** even for "**People like me**" (who



6. SO na adharEpi kuchayorapi thungabhadra
VAchAm pravAha nivahe api saraswathi thwam
Aprakruthair api rasair virajA swabhAvAth
Godhe api devi kamithur nanu narmadhasi |





5. **VAchAm** - Speech
6. **pravAha nivahe** - undeterred flowing stream
7. **saraswathi api** - Saraswathi river
8. **thwam** - You
9. **Aprakruthai:** - Transcendental - that which is without any earthly connection
10. **Rasair:** - tastes or sentiments (rasa)
11. **virajA api** - One without rajo guna like the celestial VirajA river
12. **swabhAvAth** - Nature
13. **Godhe api devi** - Oh Godha Devi
14. **Kamithu:** - your beloved (Lord Ranganatha / Mukunda)
15. **Asi nanu** - You are there as
16. **Narmadha** - river Narmadha

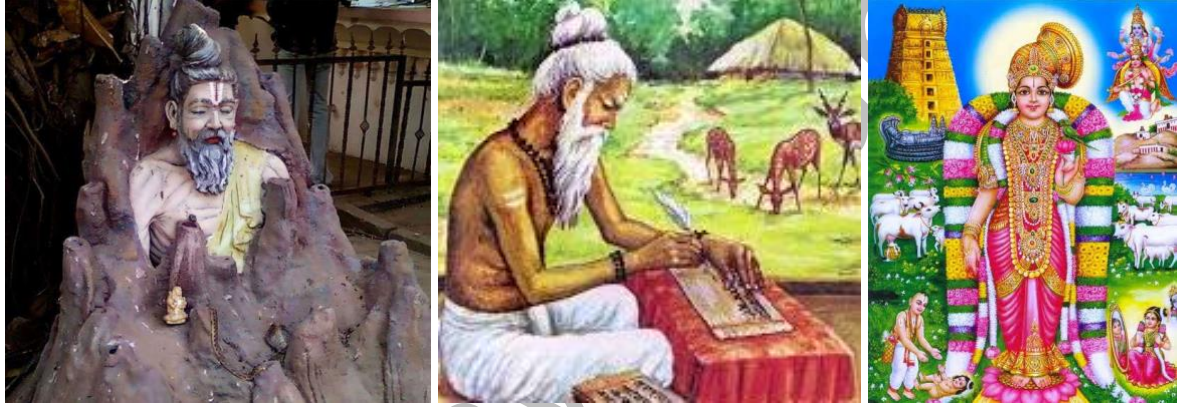
O Godha Devi! Your lips are like the **reddish Sona river**, your bosom resembles the **Tungabhadra's fullness**, your eloquence flows like the sacred river **Sarasvathi**. Even among the **transcendental rasas (divine tastes or sentiments)**, you remain **untouched by impurity**, by nature. You are, the true **Narmada**—the one who **delights your beloved Lord** with your charm, grace, and divine beauty.

1. **Sona (red river)** → Symbolizes her **reddish lips**, tender and attractive like the flow of this red-colored river.
2. **Tungabhadra (sacred river in southern India)** → Used to describe her **full, graceful bosom**, reflecting maternal beauty and divine femininity.
3. **Saraswathi** - Compares her **flow of speech** to Saraswathi, goddess of learning, whose **words are sweet, wise, and graceful**.



Even in the presence of “**aparakritha rasa**” (divine, non-material emotions or sentiments), Godha Devi is **naturally pure (Viraja svabhAvAt)**—untainted by worldly attributes.

7. Valmikatha sravanatho vasudhath manasthe
Jatho babhuva sa muni Kavi sarva bhouma
Godhe kimadbhutham idham yadhami svadanthe
Vaktharavindha makarandha nibhA prabandha



1. **Valmikatha:** - from the ant hill
2. **The Sravanatha:** - your ears
3. **Vasudha athmana:** - you - the Bhhomi Devi
4. **Jatha:** - was born
5. **babhuva** - became
6. **sa muni** - that sage Valmiki
7. **Kavi sarva bhouma** - Kavi Chakravarthi
8. **Godhe** - Godha Devi
9. **kimadbhutham** - what is surprising
10. **Yadh idham** - this
11. **ami prabandha** - these prabandhams



12.**svadante** - taste very good

13.**Vaktha aravindhA** - lotus of your mouth

14.**makarandha nibhA** - like honey, nectar

O Godha Devi as said in the Vedas ant hills on earth are the ears of Boomi Devi. As you are the amsam of Bhoomi Devi they are your ears. When the **sage Valmiki** became the **emperor of poets** by merely **listening** to Srimad Ramayana from divine sources and writing it, is it any surprise that your beloved Emperuman - Ranganatha and the **people of the world delight in your divine poetic compositions Prabhandhams**, which are as sweet as **nectar from the lotus of your mouth?**

Valmiki, the author of the **Ramayana**, became a great poet (kavi-sarvabhauma) **after hearing the story of Rama** from divine sources. He was transformed **through Sravanam (listening)**—a key path in **bhakti yoga**.

Similarly, **Godha Devi**, through her deep bhakti and divine inspiration, composed the **Thiruppavai and Nachiyar Thirumozhi**. Her words are **like nectar**

(makaranda) flowing from the **lotus of her mouth**—sweet, fragrant, and spiritually nourishing.

Swami Desikan says, "Why be surprised that people are moved, inspired, and filled with joy when they hear your works?"

8. Bokthum thava priyathamam bhavadheeva godhe
Bhakthim nijAm pranaya bhavanaya grunantha
UcchA vachair viraha sangamajai ruthanthai
Srunkarayanthi hrudhayam guravas thwadheeya ||



1. **Bokthum** - To enjoy, relish, consume spiritually
2. **thava priyathamam** - Your beloved Bhagavan
3. **bhavadhi iva** - like you (in the same way as you)
4. **Godhe** - Godha Devi
5. **Bhakthim** - devotion
6. **nijAm** - true
7. **pranaya bhavanaya** - with loving feeling, affectionate intent
8. **grunantha:** - reciting, chanting, uttering
9. **UcchAvachai:** - in varied intonations
10. **viraha sangama jai:** - born out of separation (viraha) and union (sangama)
11. **uthanthai** - with historic episodes
12. **Srunkarayanthi** - they fill with love; they cause erotic or romantic sentiment (Sringara rasa) to rise
13. **hrudhayam** - hearts
14. **thwadheeya gurava:** - the elders, teachers, great devotees, who belong to you / your followers as your father - Periyazhwar

O Godha Devi! Since you were born as a lady you had the ability and found the way to perceive enjoy and experience your beloved Emperuman who is the Purusha - man. Your father Periyazhwar and other Azhwars also wanted to



enjoy your beloved Bhagavan the same way as you did. Being devoted like you to the Lord, they lovingly express **their personal devotion** in the **most beloved way to you**—by singing of divine love. They imaging themselves as females - Nayika Bhavam and recite with **deep feeling**, in **varied tones**, the stories born of Viraha - **separation and Sangma - union** between the devotee and the Lord. By doing so, they **fill hearts with the mood of divine love (Sringara Bhava)**, thus capturing and expressing the essence of your devotion. They enjoyed the same feelings as you did by sending birds as messengers and writing madal. Madal expresses ones extreme **longing and anguish, publicly announcing** his love to gain attention symbolizing **ultimate surrender and longing**. A devotee becomes **willing to forsake pride, norms, and ego** for the Lord's grace. It is the expression of **viraha bhakti** – the pain of separation, so intense that it breaks all barriers. When men do it You being a lady by nature expressing your love for him cannot be spoken about. Nachiyar Thirumozhi - Padhigam 1 Calling Kama Deva to bring the Lord, Padhigam 5 calling the Cuckoo bird to sing asking Emperuman to come - Kuyile Vara Koovai, Padhigam 6 - Varana Mayiram - Imaging a wedding scene and experiencing Lord Krishna to come marry her - kana kaNdEn thOzhI naan - this particular Padhigam is sung in all celestial and Sri Vaishnava weddings even today as the bride is portrayed and Godha Nachiyar and the groom as Sri Maha Vishnu.

9. Matha samudhi thavathim adhi Vishnu chitham
Visvopa jeevyam amrutham vachasA duhAnAm
tHapachitham himarucher iva moorthy manyAm
Santha payodhi duhithu sahajAm vidhusthvAm||



1. **Matha:** - Oh Mother
2. **Samudhi thavathim** - Appeared
3. **adhi Vishnu chittham** - Periyazhwar - One who has Sri Maha Vishnu in his mind and heart always as in the Sriman Narayana in the middle of Thirupparkadal the milky ocean - Godha Nachiyar's father
4. **Visva upa jeevyam** - something upon which the whole world can live or depend on
5. **amrutham** - Sweet nectar
6. **vachasA** - words, speech
7. **duhAnAm** - yields (milks out), like a cows udder
8. **tHapachitham** - One who eliminates afflictions, sufferings, heat, distress
9. **himaruche:** - one who is cool/soothing like moonlight
10. **moorthim iva** - manifests or have a form like
11. **anyAm** - another
12. **Santha:** - Learned elders
13. **payodhi duhithu:** - daughter of the milky ocean - Sri Mahalakshmi - Periya piratt.
14. **sahajAm** - born along with - sibling



15. **Vidhu:** - they (the wise) consider / understand

16. **thvAm** - You, Oh Godha

Oh, Mother Godha Devi, you are like another form of the moon that is always cool. Vedas say the moon manifested from Lord Sri Maha Vishnu's heart and you manifested as the beloved daughter of Vishnuchittha - Periyazhwar who raised with love and affectionate care feeding you Bhakthi and love towards Emperuman. The moon makes everyone cool and you have given us the beautiful Sri Sukthi. Just as the coolness of the moon cools down one's body you eliminate the pain of samsara - earthly sufferings of people with your Sri Sukthi their seeing your beautiful form - Thirumeni. Since moon is the brother of Sri Mahalakshmi you who is akin to and cool as the moon removing people's sufferings elder and learned ones say you the sister of Sri Mahalakshmi thayar. Also, Sri Mahalakshmi was born in the center of Thirupparkadal - Lord Maha Vishnu's heart is considered as Vishnuchittha's daughter and you also being born as Vishnuchittha's daughter Godha are sisters. Your words are like a **divine cow**, that **milks out nectar (Amritam)** through your **speech** (hymns like **Thiruppavai**), which **sustains and uplifts the world (viSvopajivyam)**.

10. THatha sthu madhupitha sthuthi lesa vasyAdh
Karnamruthai sthuthi sathair anavabdha poorvam
'Thwan mouli gandha subhagAm upahruthya mAlAm
Lebe mahathara padA anugunam prasAdham | |



1. **ThE** - Your
2. **ThAtha: thu** - Father Pattar PirAn, Periyazhwar, Vishnu Chitthar
3. **Madhu pitha** - From Sri Emperuman
4. **sthuthi lesa** - even a small portion of singing his praise
5. **vasyAdh** - being conquered
6. **Karna amruthai:-** that which is nectar like to the ears
7. **sthuthi sathai:** - thousands of devotional songs, hymns
8. **anavAbdha poorvam** - that which has never been attained before
9. **Thwad mouli** - from your hair
10. **gandha subhagAm** - auspicious fragrance
11. **upahruthya** - offering, presenting
12. **mAlAm** - garland
13. **Lebe** - received
14. **mahatthara pada** - a very great position or state - named as Periyazhwar
15. **anugunam** - suited, worthy of
16. **prasAdham** - gracious favor bestowed



Oh Godha, Your beloved Emperuman is captivated even with a **small portion (leSa)** of **honeyed praises**. That kind of Bhagavan has not been moved by Your father Periyazhwar and other Azhwar's singing of thousands of nectar songs praising him - 4000 Divya Prabandham that is very sweet to hear. But your father offered the garland adorned by you with a strand with your divine hair and offered to perumal. Emperuman being very pleased with the act and his singing "Thiruppallandu" gave him the name - Thirunamam - Periyazhwar. Since the title was given only to your father and not to other Azhwars who sang thousands of hymns - (Divya Prabandham) on Sriman Narayana only shows Bhagavan's love for you. Periyazhwar sings Thiruppallandu concerned about the welfare of perumal.

11. Dik dakshinApi parimakthrima punya labhAth
SArvotharA bhavathi devi thavA avathArAn
Yathraibva ranga pathina bahumana poorvam
Nidhrana nApi niyatham nihithA kadAkshA||



1. **Dakshina Dik Api** - even the southern direction,
2. **Parimakthrima** - maturity or refinement



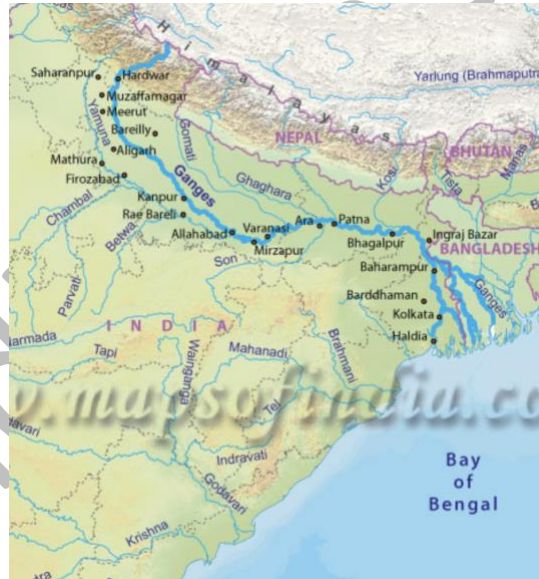
3. **punya** - **Spiritual Merit** Actions that are **righteous, dharmic**, or selfless generate **punya** — this is the **positive karma** that leads to favorable outcomes in this life or future births.
4. **labhAth** - gain, attain
5. **Sarva uthara** - becomes the most superior, traditionally southern direction is in auspicious and northern direction is superior
6. **bhavathi** - remains
7. **Devi** - Godha matha
8. **thavA avathArAn** - due to your incarnation (birth)
9. **Yathra eva** - in which direction
10. **ranga pathina** - The Lord of Thiruvarangam - Arangan - Ranganatha
11. **bahumana poorvam** - with great respect
12. **NidhralunnApi** - even during sleep
13. **Niyatham** - constantly, always
14. **nihithA** : - is fixed, directed
15. **kadAkshA**: - glance, divine look

O Devi Godha! Even the **southern direction** (traditionally not the most auspicious among the directions in Vedic thought) has become **supremely glorious**, having attained **unparalleled merit**, because of your divine **descent (avatara)** into this region. This southern direction — specifically **Srivilliputhur**, your birthplace — has gained supreme eminence because **you, the incarnation of divine compassion**, were born there. she becomes the superior among all. The southern region gained an incredibly rare merit – not ordinary punya, but that which is **immeasurable**, due to Godha Devi's **birth** there. The glory is attributed directly to **Godha's avatara**, not just to any event or structure. Swami Desikan now specifically emphasizes the very place where she was born - Srivilliputhur, which is now **eternally blessed**.



The **Lord of Srirangam - Aranganathan Himself**, though the Supreme Being, holds that place in **deep regard and reverence**, and this honor is not out of formality but **genuine esteem**. Even while resting in **yoga-nidra**, the Lord's glance remains **steadily fixed** in the direction of Godha's birthplace, signifying **perpetual divine attention** and love. This shows her **matchless position in His heart**. It is also said as the bridegroom Lord Ranganatha is constantly looking at his bride Godha Devi.

12. PrAyena devi bhavathi vyapadesa yogAth
Godhavari jagadhidham payasA puneethe
YasyAm samethya samayeshu chiram nivAsath
Bhagirathi prabrudhayo bhavanthi punyA| |



1. **PrAyena puneethe** - purifies or sanctifies
2. **Devi** - Godha Devi
3. **bhavathi vyapadesa yogAth** - is regarded as it also has a name similar to yours
4. **Godhavari** - Holy river Godhavari
5. **Jagadh** - entire world
6. **idham** - this



7. **payasA** - with its waters
8. **YasyAm** - in which river
9. **samethya** - after reaching, confluence
10. **samayeshu** - at the right times (especially during sacred moments)
11. **chiram** - prolonged
12. **nivAsath** - resides
13. **Bhagirathi prabrudhayo** - rivers as Ganga (Bhagirathi)
14. **bhavanthi punyA** - become sanctified (gain merit)

O Devi Godha! As told in the puranas holy rivers like Ganga come and reside in the Godhavari river (confluence of rivers) for a prolonged time and get purified as it carries your **in name, Godha in it and** is often regarded with reverence and considered as **holy**. It is believed to purify the whole world with its sacred waters. Godhavari = "Godha + vari" = "the stream of Godha" – suggesting that **any sanctity in that river comes not from its waters**, but from its **name's association** with **Godha Devi**. **Swami Desikan elevates Godha Devi** above even **Ganga and Godhavari**, suggesting that these rivers **gain sanctity** only through their **association** (directly or by name) with **Godha**. Even the **sacred Ganga** (Bhagirathi), known for washing away sins, is said to gain **extra punya** by **meeting and merging** with **Godhavari** — due to the **influence of your divine name**.

13. **NAGesaya suthanu pakshiratha kadham they**
Jatha swayam vara pathi purusha purAna
Evam vidhA samuchitham pranayam bhavathyA
Sandasyanthi parihAsa gira sakheenam||



1. **NAgesaya:** - the Lord of the serpent-bed (refers to **Sriman Narayana**, reclining on **AdiSesa**)
2. **suthanu** - O slender-waisted lady (a delicate address to Godha Devi)
3. **pakshiratha** - whose vehicle is the bird (**Garuda**)
4. **kadham** - how
5. **thE** - for you
6. **Jatha:** - became yours
7. **swayam vara pathi** - the husband chosen in your **svayamvara** (ceremony of choosing one's own husband)
8. **purAna purusha:**
9. **Evam vidhA:** - ancient man
10. **samuchitham** - fitting, appropriate, suitable
11. **pranayam** - love, affectio
12. **bhavathyA** - by you
13. **Sandarsyanthi** - shows
14. **parihAsa gira** - with words of jest/humor
15. **Sakheenam** - (from) the friends or companions (of Godha)

“O slender-waisted lady! How did the Lord who rests upon the serpent-bed and rides the bird-chariot, the ancient and eternal Supreme Person, become



your chosen husband through a swayamvara? Your friends, in jestful speech, lovingly tease you about this divine love that so perfectly suits you.”

This verse brings out the **romantic bhakti** flavor in **Sri Godha Stuti**. Vedanta Desika portrays a scene of divine **Sakhi-bhava**, where Godha's intimate friends humorously tease her for having united with **none other than the Supreme Being, PuruSha Purana**, who:

They marvel at how **He**, the **Transcendental Lord**, came to participate in something as human and personal as a **swayamvara** (bridal selection), and was **chosen by Godha**. But embedded within the teasing is also **deep reverence** — acknowledging that this **pranaya** (love) is indeed **perfectly appropriate (samucitam)** because Godha is no ordinary soul — she is **Bhoomi Devi Herself**, the eternal consort of Vishnu.

14. Thawad buktha mAlya surabhi krutha charu maule
Hithwa bujanthara gathAm api vijayanthim
Pathyu sthava easwari mitha prathigathA lola
BarhAtha pathrA ruchim Arachayanthi brungA||





1. **Thawad buktha** - adorned by you
2. **mAlA** - garland
3. **surabhi krutha** - made fragrant and attractive
4. **charu** - beautiful
5. **maule:** - head
6. **HithwA** - after discarding/leaving
7. **bujanthara gathAm** - worn between the shoulders
8. **Vijayanthim api** - the Lord's celestial divine garland - Vijayanthi mala - vana mala
9. **thava Pathyu:** - your pathi - consort - the Lord Sriman Narayana
10. **easwari** - Oh Goddess Devi
11. **Mitha:** - mutual
12. **prathigathA:** - exchange
13. **loIA:** - swinging garland
14. **Barha** - peacock feathers
15. **Atha pathra** - umbrella
16. **ruchim** - beautiful
17. **Arachayanthi** - perform
18. **brungA** - the bees

O Jaganmata (Mother of the Universe), the bees, enchanted by the divine charm and fragrance of the **Vanamala** worn by your beloved consort, **Lord Krishna**, cluster around Him in swarms. When He lovingly accepted the garland first adorned by You—infused with your devotion, affection, and sacred intent—and placed it upon His crown decorated with **peacock feathers**, His hair exuded a fragrance far more divine and delightful than ever before.



Drawn by that sublime scent and beauty, the bees gathered in a line around His head, forming a thick halo that, along with the fluttering peacock plumes, resembled a **celestial umbrella** over His head—a sight symbolic and sacred.

Thus, the garland adorned and offered by You became more divine than even His own **Vaijayantimala** or **Vanamala**, though they had long graced His person. The Lord's joyful acceptance of your offering reveals the supreme value of **bhakti (devotion)** over ritual ornamentation.

This scene echoes the symbolic moment in traditional **weddings**, when the bridegroom returns after his **Kasi Yatra**, observed as a sacred **vrata (vow)**, with the ceremonial **umbrella and garland**—marking the union of purpose and love. In the same way, Lord Krishna, the eternal bridegroom, returns adorned with your garland, now sanctified by your divine love.

The garland here becomes a symbol of devotee–divine union, more powerful than ritual, more fragrant than even heaven's best, and it **draws the attention of all creation**, even the buzzing bees!

15. Amovadhya api sadA hrudayAnga mApi

RagA anvtithApi lalithApi gunotharApi

Mouli sraja thava Mukunda kireeda bhAja

Godhe bhavathya AdarithA kalu vaijayanthi||



1. **Amovadhya api** - Eventhough, it has a divine fragrance, despite being a happy one
2. **sadA** - always
3. **hrudayAngamA api** - residing happily close to the Lord's heart, his affectionate one
4. **RagA anvtithApi** - richly red colored (or filled with rasa – beauty/emotion and love)
5. **Lalitha api** - exceedingly - graceful, slim and beautiful
6. **guna uthara api** - endowed with all other supreme qualities
7. **thava Mouli sraja** - wearing Your garland on his head
8. **Mukunda** - Lord Krishna
9. **kireeda bhAja** : - Mukunda's crown
10. **Godhe** - Godha Devi
11. **bhavathy** - by You
12. **AdarithA kalu** - becomes lower than
13. **Vijayanthi** - Vanamala - Vijayanthi mala

Oh Godha Matha, the divine Vijayanthi mala adorned by Lord Krishna (Mukunda) is on his shoulders and residing very his chest and does not find its



way to Bhagavan's crown. Mukunda accepts only the garland adorned by you and given to him on his crown honoring you. In this status the Vijayanthi mala is below the garland given by you on Bhagavan. This elevates the status of **the** devotee's love over even the inherent greatness of celestial objects. **It** subtly reinforces the bhakti-siddhantha: that devotion from a pure heart can sanctify even the sanctified.

**16. Thwath mouli dhamani vibho sirasA gruheethe
Swachandha kalpitha sapeethi rasa promodhA
Manju swanA madhuliho vidathu swayam they
SwAyam varam kamapi mangala thoorya gosham||**



1. **Thwath mouli dhamani** - the garland from your head
2. **vibho** - your Lord, the Supreme One
3. **sirasa:** - head, his thirumudi
4. **gruheethe** - accepted
5. **Swachandha** - by his own will
6. **kalpitha** - accepted
7. **sapeethi rasa** - filled with



8. **promodhA** : **the** joy of love and delight
9. **Manju swanA**: - has a melodious sweet sound
10. **Madhuliha**: - the bees
11. **vidathu** : - did
12. **swayam** - by themselves
13. **thE** - for you
14. **Swayamvaram** - for divine swayamvara - choosing the groom
15. **Kam api** - astonishing, strange in an admirable way
16. **Mangala thoorya gosham** - the auspicious music of marriage instruments (turyas)

When the garland from your head, O Godha, was placed on the head of the Lord, the bees, filled with joy and intoxicated by the sweet fragrance, spontaneously produced melodious humming. Their buzzing, like a blissful composition of their own will, became the auspicious turiya music — as if announcing a divine swayamvara (wedding ceremony) of an extraordinary kind of celestial music for the wedding"

This verse vividly portrays a divine wedding scene, rich in symbolism and rasa:

- The **garland** worn by Godha is now **accepted by the Lord** and placed on His head, symbolizing their sacred union.
- **Bees (madhulihah)**, intoxicated by the fragrance, hover and hum in joy — their natural buzzing becomes **a divine orchestra**, echoing the **mangalaturya** (auspicious marriage music).
- This sound isn't man-made — it is **spontaneously generated (svacchanda-kalpita)**, as if **nature itself** is celebrating the wedding.



- The phrase "**kam Api swayamvaram**" indicates that this is **no ordinary wedding** — it is a **most unique and divine union**, beyond description.

Just as in a traditional wedding the arrival of the bridegroom is heralded with auspicious instruments, here, **the Lord's acceptance of Godha's garland** itself **summons the Mangala music** from the **bees**, showing that this union is blessed by **all of nature**.

17. ViswAyamAna rajasA kamalena nabhou
Vakshasthala cha kamala sthana chandanena
Amodhithopi nigamair vipbhurangri yugme
Dathe nathena sirasA thava mouli mAlAm||



1. ViswAyamAna - "being diffused," "being spread," "being pervaded"
2. rajasA - pollen particle
3. kamalena - Lotus
4. nabhou - naval
5. Vakshasthala cha - On the chest
6. Kamala - Periya Piratti, Sri Mahalakshmi thayar
7. sthana - bosom
8. chandanena - sandalwood paste
9. Amodhitha: api - though already fragrant



10.Nigamai: - by the Vedas

11. Vipu: - the all-pervading Lord Your consort

12. angri yugme - at His two feet

13. Dathe - accepts and wears

14. nathena - by the bowing (devotee)

15. sirasA - with the head

16. thava - Your

17. mouli mAlAm - garland from your (Godha's) head - thirumudi

O Godha Devi, Your beloved, Sriman Narayana, bears a divine lotus in His navel — so potent and fragrant that even a single speck of its pollen has the power to give rise to entire worlds. His very navel is thus a source of sacred fragrance. His chest, too, is suffused with a divine scent — the sweet aroma of sandalwood, lovingly applied on the bosom of Periya Piratti, who eternally resides there as Lakshmi Devi. His lotus feet are venerated by the Vedas (nigamaih) and by the Divya Prabhandhams of the Azhwars, the highest authorities in spiritual knowledge.

Yet, despite being worshipped with the loftiest hymns and enveloped in such celestial grandeur, He chooses to accept — with supreme delight — a humble garland from **your** head. This garland is not woven from divine blossoms or infused with heavenly perfumes, but is rich in pure, unalloyed **bhakti**. Offered with a heart full of love and a head bowed in surrender, this simple act of devotion surpasses all ritualistic opulence — and He treasures it above all.

18.ChoodA padena parigruhya thava utthareeyam

MAlam api thava dalakai rathivAsya dathAm

PrAyena Ranga pathiresha bhibhrathi godhe

Saubhagya sampath abhishekamahAdhikArAm



1. **ChoodA padena** - as a **head ornament**, or placed on the **head/crown**
2. **parigruhya** - having accepted or taken up
3. **thava** - Your
4. **utthareeyam** - upper garment or shawl (a cloth worn over the shoulder)
5. **MAlam api** - and even the garland
6. **Thavad alakai** - Your hair
7. **athivAsya** - inducing a pleasant fragrance
8. **dathAm** - given
9. **PrAyena** - generally, usually, most often
10. **Ranga pathi:-** Lord Sri Ranganatha of Srirangam
11. **Esha:-** - this
12. **bhibhrathi** - wears, bears
13. **Godhe** - Godha Devi
14. **Saubhagya** - Great good fortune, auspiciousness, blessedness, prosperity
15. **sampath** - wealth
16. **Abhisheka** - coronation
17. **mahAdhikArAm** - bearing the great authority



Oh Godha, Lord Ranganatha, the divine sovereign of Srirangam, often adorns Himself with your **uttariya**—your upper garment—placing it upon His head as though it were a royal crown. He also wears the garland you once wore on your own head, tenderly crafted and offered with your delicate hands, perhaps during a moment of profound devotion or sacred intimacy. By adorning Himself with these personal tokens of your love, He openly declares that **you alone** possess the **supreme authority (mahadhikara)** to perform a **royal abhiseka**—a coronation that confers upon Him the **entire treasury of saubhagya-Sampath**, the full wealth of divine auspiciousness.

This is no mere ornamentation. In wearing your offerings, Ranganatha affirms that His **splendor, fortune, and divine majesty** are not complete without the **grace and love** bestowed by **you**, His dearest devotee and beloved.

19. Thungai rakruthrima raha swayam uthamangai

Yam sarva gandha ithi sAdharam udhvahanthi

Amodham anya adhi gachathi mAlikhabhi

Soapi thwadheeyas kutila alaka vAsithAbhi| |



1. **Thungai** - lofty, tall, prominent
2. **akruthrima raha** - the words of the Vedas, as told in the Vedas
3. **swayam** - by themselves
4. **uthamangai** - noble heads (refers to the best or superior beings — gods, sages — lifting or carrying it personally)
5. **Yam** - that Lord Srīman Narayana - Emperuman
6. **sarva gandha ithi** - all fragrances (personified)
7. **sAdharam** - with evidence
8. **udhvahanthi** - to celebrate, to rejoice, to glorify, or to worship joyfully.
9. **Amodham** - fragrance, sweet aroma
10. **anya** - elsewhere
11. **adhi gachathi** - spreads elsewhere, diffuses to other places
12. **mAlikhabhi** - by garlands
13. **Sa api** - He too, that Emperuman Srīman Narayana
14. **thwadheeya** - Yours



15. **kutila** - curly locks

16. **alaka** - hair

17. **vAsithAbhi:** - made fragrant by

O Godha Devi, the **Vedas**, eternal and unauthored, proclaim through the **Upanishads** that your beloved **Emperuman, Sriman Narayana**, embodies within Himself **all fragrances** associated with **Prakriti**, the created world. Yet, this all-fragrant Lord chooses to wear the **garland that once adorned your hair**, sanctified by the natural essence of your divine tresses. The true and supreme **fragrance (amodha)** does not arise merely from perfumes or floral garlands—it radiates from the **innate scent of your curly locks**. Even celestial garlands, resplendent with divine fragrance, find their glory enhanced when they are infused with your sacred aroma. So exalted is this fragrance that even the **noble heads of devas and sages** respectfully bear and honor it, acknowledging its **unparalleled divinity**. Garlands, though inherently fragrant, attain a **higher sanctity** when touched by your presence.

This verse beautifully conveys that your **devotion and natural grace** do not just complement the divine—they **elevate it**. Even that which is already sacred becomes more so through your touch, for your **bhakti** and **purity** surpass all worldly and celestial embellishments.

20. **Dhanye samastha jagadAm pithru uthamange**

Thwath mouli malayAbhara sambharena bhooya

Indeevara srajamiva dhadheethi thwadheeyAni

Ake karAni bahumana vilokithAni||



1. **Dhanye** - Blessed, fortunate
2. **samastha jagadAm** - of all the worlds / among all created beings
3. **pithru** - Father the Bhagavan
4. **uthamange** - head, supreme part of the body)
5. **Thwath mouli** - from **your head**
6. **malayAbhara** - the collection of ornaments consisting of the **garland**
(malaya)
7. **sambharena** - adorn
8. **bhooya:** - again, more splendidly, even more
9. **Indeevara srajam** - a garland of blue lotuses (indivara = blue lotus, srajam = garland)
10. **adhadheethi iva** - probably adorn, wear
11. **thwadheeyAni** - yours, belonging to you
12. **Ake karAni** - seeing in a sly manner, glancing
13. **bahumana** - great reverence and admiration
14. **vilokithAni** - looked upon



O Godha, - The crown of your beloved Lord, Srīman Narayana—He who is the foremost among all beings and the very refuge of the cosmos—becomes even more splendid when adorned with the **garland from your own head**. Though the divine head of the Lord is already venerated by sages, gods, and the Vedas themselves, it attains an added radiance and sanctity when graced by **your garland**, lovingly worn by you before being offered. It is no ordinary floral offering—it is **suffused with your bhakti, your purity, and the gentle fragrance of your devotion**, making it shine like a **wreath of rare blue lotuses (indivara-srajam)** resting upon His divine crown.

Even your **ear ornaments**—modest in form yet touched by your sacred being—are revered, not for their ornamental charm, but because they represent the **intimate connection between the devotee and the Divine**, a connection forged not by jewels but by heartfelt love and surrender. They are looked upon with awe by the celestial beings, for they are part of the **adornments of the one whose devotion sanctifies even the Lord's beauty**. As you behold your Lord wearing the garland that once rested upon your tresses, your heart overflows with joy. You gaze upon Him with **tender affection and divine pride**, your eyes lingering lovingly on His majestic form. That glance—infused with rasa, love, and reverence—deepens the glow of the garland on His head, as if your very vision transforms it into a **living crown of luminous blue lotuses**, pulsing with divine energy.

Thus, Srīman Narayana wears your garland not as a mere ornament, but as a **sacred symbol of your love, your right as His eternal consort, and the devotional power that crowns even the Lord of all worlds**. Through this act, He proclaims to the universe that your offering, born of pure devotion, surpasses the grandeur of celestial opulence.



21. Rangeswarasya thava cha prAnayanu bandAth

Anyonya mAlAya parivruthi mabheeshtu vantha

VAchalayanthi vasudhe rasikA strilokim

NyoonA dhikathva samastha vishayai vivadhai||



1. **Rangeswarasya** - the lord of Srirangam - Ranganatha
2. **thava cha** - and you (Godha Devi)
3. **prAnaya** - Love affection
4. **anu bandAth** - due to the deep bond (bandha) of life-force attachment
5. **Anyonya** - closeness between each other
6. **mAlAya parivruthim** - exchange of garland
7. **abheeshtu vantha** - praising, singing in admiration
8. **VAchalayanthi** - causing to resound, echo
9. **vasudhe** - Godha Devi an amsam of Bhooma Devi
10. **rasikA** - connoisseurs, learned admirers
11. **trilokim** - three worlds
12. **NyoonA adhikathva samastha vishayai** - with arguments regarding inferiority and superiority (nyuna = less, adhikathva = superiority, visayaih = topics/objects)



13. vivadhais: - with debates, discussions, contentions

Oh, Godha Devi You manifested as an amsam of Bhooma Devi Is the celestial marriage between and the Lord of Srirangam Ranganatha happening due to the great love and affection between you both. Bound by a sacred thread of love and life-breath with Lord Ranganatha, you exchange garlands with Him in an intimate gesture that speaks volumes of your inseparable bond. Witnessing this divine act, the rasikas - those immersed in the sweetness of devotion—break into joyous praise, making the very **earth echo** with their celebration. So enthralled are they, that they enter into vibrant **debates** across the worlds:

“Who is more adorned—the Lord by her garland, or she by His love?”

“Whose glory is greater—the Giver or the Wearer?”

Thus, in the loving contest of **devotion and divine grace**, your union becomes the subject of **endless praise and wonder**. These **rasikas** cause the **whole earth to resound** with their admiration. In their joy and excitement, they engage in lively **debates** across the three worlds (strilokim—possibly interpreted as “the realm of devotees”) about the **relative greatness** of either of you—some declaring you the greater, others the Lord, arguing passionately over who is more adorned, more blessed, more adorned by the other.

22. Dhoorva dala prathimaya thava deha kAnthyA

GorochanA ruchirayA cha ruchendhirAya

Aseed anujitha shika vala kanda shobham

Mangalyatham pranamathAm madhu vairi gAthram ||



1. **Dhoorva dala prathimaya** - Like a blade of sacred argam pul grass
2. **thava deha kAnthyA** - by the radiance of your body (deha = body, kanti = glow, beauty)
3. **GorochanaA ruchirayA** - possessing a glow like gorocana (sacred yellow pigment obtained from the cow, highly valued in rituals)
4. **Rucha cha** - Radiance of your body
5. **indhiraYA** - Periya Piratti, Sri Mahalakshmi, Sri Ranganayaki thayar
6. **Aseed** - became appeared as
7. **Anujitha** - surpassed overcome
8. **shika vala** - peacock feather
9. **kanda shubham** - neck shining with charming beauty
10. **Mangalyatham** - being auspicious
11. **pranamathAm** - those who bow down (the devotees)
12. **madhu vairi gAthram** - the body/form of the enemy of Madhu (i.e., Lord Vishnu/Narayana)

This verse celebrates the **power of Godha's beauty and presence in enhancing the auspiciousness** of Lord Narayana Himself: Her complexion is likened



to **dhoorva grass**—symbolic of purity, freshness, and longevity in Vedic rituals. The added **golden glow** of Gorochana enhances this imagery, indicating not just physical beauty, but **ritual sanctity and divine luster**. Her **inner and outer radiance**, the very **power of her bhakti and femininity**, reflects upon her consort. As a result, even the **natural majesty of the Lord**, adorned with **peacock feathers and royal ornaments**, is **surpassed** in brilliance by her contribution. The phrase “**mangalyatam pranamatam**” beautifully conveys that **devotees who bow to Him** are especially blessed, because they are now seeing a form of the Lord that is **enhanced by Godha's presence**. This subtly implies **Shringara-bhakti**, where the divine union itself becomes a source of grace and auspiciousness for all creation.

23. Archyam samarchya niyamair nigama pragoonair

Nadham twayA kamalAyA cha sameyivAmsAm

Matha chiram nirvisan nija madhi rajyam

MAnyA manu prabruthayopi maheekshithasthe ||



1. Arcyam – The One to be worshipped (Sriman Narayana)



2. **Samarcyā** – having worshipped well
3. **Niyamai:** – with proper disciplines or observances
4. **Nigama-prasunaih** – with the flowers advised by the vedas (i.e., Vedic mantras, Vedic rites treated as offerings)
5. **Natham** – the Lord, Your Master
6. **Tvaya** – by you (Godha Devi)
7. **Kamalaya ca** – and by Lakshmi (Thirumagal)
8. **Sameyivamsam** – of those who have reached / attained (the Lord)
9. **Matah** – O Mother (Godha!)
10. **Chiram nirviSan** – long enjoying, freely partaking in for a long time
11. **Nijam** - that which belongs to
12. **adhi-rajyam** – one's own inner sovereignty, the spiritual rulership of self or kingdom of Self
13. **Manyah** – honored, worshipful, venerable
14. **Manu-prabṛtaya** – even those like Manu and others (exemplary kings, sages)
15. **ThE Mahiksitaḥ te api** – your earthly rulers, your kings

O Mother Godha! The Lord, who is the supreme object of Vedic worship (arcyam), is worshipped by you and by Lakshmi Devi with the utmost reverence—using the flowers of Vedic wisdom (nigama-prasunaih) and strict observances (niyamair).

Because of your devotion and service to Him, even exalted rulers like Manu and other kings, who are renowned for their wisdom and rule over the earth, are considered as your servants (mahiksitaḥ thE).

They attain greatness and are honored only because they have followed in



your path—**offering worship to the same Lord** and enjoying spiritual sovereignty (nija-madhi-rajyam) for long through inner realization and divine proximity.

This verse is layered with philosophical richness and devotion: **Nigama-prasunaih**: This metaphor beautifully implies that **Vedic mantras and truths** are like flowers offered to the Lord. True worship is not merely ritualistic but **rooted in knowledge and purity of devotion**. **Tvaya Kamalaya ca**: Swami Vedanta Desika equates the worship by **Godha** to that of **Lakshmi Devi**. This is a significant statement: **Godha's bhakti is not just exemplary—it is on par with Mahalakshmi's**. **Sameyivamsam**: Refers to those who have reached the Lord—those in **moksha**, or those who have **realized Him** while being alive. **Matah...mahiksitah te**: Even great kings and rulers—like **Manu, the progenitor of mankind**, and other **illustrious monarchs**—are said to be **your subordinates**, because they attain greatness only by **following your path of bhakti**. They are **praised, honored**, but they are **followers** of your tradition. **Nija-madhi-rajyam**: Means both **spiritual rulership of the self** and also **inner kingdom**. These kings don't merely rule lands—they rule themselves, through devotion, guided by your example.

This verse reinforces the **paramount place of Godha Devi** in spiritual hierarchy. Not only is she an ideal devotee—she sets the standard for **kings, sages, and even Mahalakshmi**, making her **the crown jewel of bhakti tradition**.

24.Ardhra paradhini jane abhyayir kshanArtham

Rangeswarasaya ramayA vinivedhyamAne

PArsve pArthra bhavathi yadhi thathra nAseeth

Prayena devi vadanam parivarthithAm syAth||



1. **Ardra-paradhini** – A person who has committed offenses (paradhi) and is sorrowfully repentant (ardra – softened, moved, weeping).
2. **Jane** – in such a person (a soul, jiva)
3. **Abhyayir-ksanartham** – for granting just a moment of audience or grace (literally: for the moment of approach)
4. **RaṅgeSvarasya** – of the Lord of Srirangam (Sri Ranganatha)
5. **Ramyaya** – by Lakshmi Devi (Raṅganayaki)
6. **Vinivedyamane** – being recommended, interceded for
7. **Parthra ParSve** – nearby, at the other side
8. **bhavati** – you, O Godha
9. **Yadi tatra nasit** – if you had not been there
10. **Prayeṇa** – most probably
11. **Devi** – O Devi (Godha!)
12. **Vadanam - face Thirumugam**
13. **parivartitam** – turned away (in anger or disapproval)
14. **Syat** - would have been



O Devi Godha, It is in the nature of humans to err — they continually accumulate new and varied sins. Even before they fully turn toward repentance, **Lakshmi Devi (Sri Rama)** is already pleading on their behalf, requesting the Lord to forgive their transgressions. Yet, at times, **even the ever-compassionate Sriman Narayana** appears slightly exasperated by these repeated faults. Despite Periya Piratti's gentle insistence to protect and pardon them, He may turn His divine face aside — as if to feign indifference or momentarily ignore Her compassionate appeals. But then **you, Godha, are present — standing on the other side**, radiant with mercy and overflowing with empathy. It is your **mere presence** that softens His sternness. At once, His heart transforms — what was righteous indignation melts into tender acceptance. His face, once turned away, now turns toward the devotee, offering the sought-after **darshan and grace**.

Swami Vedanta DeSika calls you **parthra bhavati** — the embodiment of tenderness, a vessel of boundless compassion. For a devotee who stands weeping and broken by their own faults (**ardra-paradhini Janah**), it is **your presence** that becomes the final turning point — the bridge between despair and deliverance. This is not to diminish the greatness of Lakshmi Devi, whose role as mediator is eternal and profound. Rather, it highlights the **unique intimacy and spiritual authority you hold, O Godha**, born of your deep bhakti and closeness to the Lord.

You are the final hope, the **catalyst of divine grace** — the one who gently melts the Lord's resolve to judge and guides Him toward loving acceptance.



25. Godhe gunair apanayan pranath aparAdhAn
Brukshepa yeva thava bhoga rasanukoola
Karmanubandhi phala dhana rathAya bharthu
Swathanthrya dur vyasana marmabithA nidhanam||



1. **Godhe** - O Godha (addressing Goddess Godha Devi)
2. **Gunai:** - by your virtues, qualities
3. **apanayan** - the removal
4. **pranath** - those who surrender
5. **aparAdhAn** - mistakes, sins
6. **Brukshepa yeva thava** - mere glance with the eyebrows
7. **bhoga rasanukoola** - suited to enjoyment and pleasures; related to your delightful nature or activities
8. **Karma anubandhi** - bound to karma (i.e., resulting from past actions)
9. **phala dhana rathasya** - to the one delighted or engaged in giving the fruits (phala) (of karma)
10. **bharthu** - to (your) Lord (consort, i.e., Sriman Narayana)



11. Swatantrya - freedom, autonomy

12. dur vyasana - the dangerous vice, or affliction (here refers to harsh, rigid justice)

13. Marma bithA - one who pierces the core (marman = vital point; bhita = one who strikes)

14. Nidhanam - the end, remedy, or cure, primary reason.

O Godha Devi, your divine consort, Sriman Narayana, upholds perfect justice by dispensing the results of one's past actions — both good and bad — in accordance with karma. As the impartial protector of dharma, He must remain unbiased; to deviate from that would compromise His own divine attributes of fairness and righteousness. Yet, this very justice, though flawless in principle, can become unbearably harsh in practice, especially for those entangled in the endless cycle of sin and sorrow. While the Lord is devoted to upholding this karmic order (karma-anubandhi phala-dana-rataya bhartuh), you, O Godha, step in — not with resistance, but with graceful compassion.

With a mere glance or gentle movement suited to your divine nature (bhoga-rasanukula vriksepa), you begin to unravel the chains of karma. Your independence (svatantryam), far from being in conflict with the Lord's justice, becomes the healing counterbalance. You are marmabhita — one who pierces straight to the core of this stern discipline and dissolves it with your mercy. You are the **nidhanam**, not an end in despair, but the beginning of hope. Your presence doesn't oppose the law; it elevates it, infusing divine justice with divine grace. In your love, the soul finds not judgment, but redemption — not punishment, but peace.



26. Range thadith gunavatho ramyaiva godhe
Krishnambudhasya gadu ithAm krupayA suvrushtyA
Dhourgathya durvisha vinasa sudhA nadhim thwam
SAnthA prapAdhya samyanthya chirena thApAn||



1. **Range** - In Srirangam - Lord Ranganatha
2. **thadith gunavatha:** - struck, touched, or impacted as the lightning strikes
3. **Ramaya eva** - due to Sri Mahalakshmi. Periya Piratti
4. **Godhe** - Oh Godha Devi
5. **Krishna ambudhasya** - Lord Ranganatha, the dark hued Bhagavan
6. **gadithAm** - created
7. **krupayA** - with compassion
8. **suvrushtyA** - with auspicious rainfall (a metaphor for her grace)
9. **Dhourgathya** - in the worldly bondage
10. **Durvisha** - deadly poisons (sins and sufferings)
11. **vinasa** - destruction
12. **sudhA nadhim** - a river of nectar
13. **Thwam** - your
14. **Santha:** - sages and munis



15. **prapadhya** - attain

16. **Samyanthi** - find relief from, are rid of

17. **achirena** - quickly, soon

18. **thApAn** - pains, afflictions (physical, emotional, spiritual) due to worldly bondage

This verse glorifies **Godha Devi** as the **divine outpouring of Lord Krishna's compassion**, the gentle but powerful expression of His grace.

In **Srirangam**, the Lord Ranganatha, whose form resembles a **dark rain cloud** (karmugil vanna), embodies limitless mercy. Just as **Periya Piratti**, Sri Ranganayaki, is likened to a radiant **streak of lightning** beside that cloud, **you, O Godha**, are like the **life-giving rain** — the gentle, abundant **shower of compassion** that flows from that divine source. You do not merely accompany the Lord — you channel His grace into the world. From the cloud of **Krishna's Krupa**, you rain **blessings and mercy**, drenching this world in **hope and healing**. You are a **nectar-stream**, a river of **amrutham**, washing away the bitter poisons of **duhkha** (suffering), **daurgatya** (misfortune), and **papa** (sin).

Those who are **Santah** — peaceful, wise, and spiritually mature — turn to you, seeking **refuge**. And in surrendering to you, they are finally **freed** from the long-standing **burn of sorrow** they have carried within. Their burdens dissolve in your cooling grace. Though **Sri Ranganatha** is naturally **merciful**, it is through **your loving intercession**, Godha, that this mercy becomes **accessible, gentle, and overflowing**. You are not only beautiful in form (ramya), but **charming in spirit** — soothing, motherly, and suffused with love.

The **calm seekers**, those longing for not just momentary relief but lasting **Santi (peace)**, find in you their answer. You transform the **strict justice of karma** into



the **sweet fruit of grace**, simply through your association with the Lord and your spontaneous compassion.

27. JathA apararadham api mAm anukampya Godhe
Gopthree yadhi thwamasi yukthamidham bhavthyA
Vathsalya nirbharathaya janani kumaram
Sthanyena vardhayathi dashta payodharApi||



1. **JathA apararadham api** - Eventhough I have committed sins, and do wrong actions
2. **mAm** - me
3. **anukampya** - worthy of your compassion / to be pitied by you
4. **Godhe** - Godha Devi
5. **Gopthree** - One who protects/ guards
6. **yadhi** - if
7. **thwam asi** - You are
8. **yuktham** - appropriate / fitting
9. **idham** - this
10. **bhavthyA** - For you
11. **Vathsalya nirbharathaya** - out of your abundant love
12. **Janani** - mother



13. Kumaram - her child

14. Sthanyena - mothers milk

15. vardhayathi - nourish

16. dashta Payodhara api - even if her breasts are bitten (by the child)

Swami Vedanta DeSika beautifully likens the boundless compassion of Godha Devi to the tender, forgiving love of a mother.

O Godha Devi, you are my divine mother, and I am your helpless child. Though I am laden with faults and sins, you still choose to protect me—not because I am deserving, but because your heart overflows with unconditional affection.

Just as a mother, full of **Vatsalyam** (deep maternal love), continues to nurse her infant even when he bites her in his ignorance or hunger, you too, O Godha, nurture and guard me, never withdrawing your grace despite my transgressions. A true mother does not withhold her care, even when hurt by her child—and so it is with you. Your mercy does not look merely at the sin, but sees the **weakness, ignorance, and helplessness** behind it. Your love is not shaken by mistakes; rather, it becomes the very refuge for the fallen.

Indeed, your compassion is steady and unwavering—always seeking to lift, shelter, and redeem.

Dhyana Slokam

28. Satha makha mani neelA charu kalhara hasthA

Sthanabhara namithangi sAndra vathsalya sindhu

Alaka vinihithAbhi sraghbhir Akrushta nAthA

Vilasthu hrudhi godhA Vishnu chithAthmaja na ||



1. **Satha makha mani neela** - blue like the sapphire adorning Indra (Sata-makha = Indra; maṇi = gem; nila = dark blue)
2. **charu kalhara** - holding beautiful blue lotuses (Saru-kalhara)
3. **hastha** - divine hands
4. **Sthanabhara** - weight of her breasts
5. **Namitha angi** - curved form - slightly bent
6. **sAndra vathsalya sindhu:** - a deep ocean (sindhuh) of condensed (sandra) maternal affection (vatsalya)
7. **Alaka vinihithAbhi** - placed (vinihita) among her locks (alaka) of hair
8. **Sraghbhi:** - beautiful garlands
9. **Akrushta nAthA** - one who has drawn or attracted (akrṣṭa) her Lord (natha)
10. **Vilasthu** - may she shine vilasatu
11. **Na: hrudhi** - in our hearts
12. **Godha** - Godha Devi
13. **Vishnu chitthAthmaja** - daughter (atmaja) of Viṣṇucitta (Periyalvar)

Swami Vedanta DeSika lovingly prays that **Sri Godha Devi**, the daughter of **Vishnuchittha (Periyazhwar)**, may **reside and shine in our hearts**. The verse



is both a **prayer and a poetic visualization** of Godha's divine form and compassionate nature.

Godha's complexion is compared to the **deep blue sapphire**, like the gem worn by Indra, which reflects her divine radiance and association with Lord Krishna's hue.

She is depicted holding **beautiful blue lotuses**, a symbol of purity, grace, and spiritual awakening. Her body leans slightly forward due to the weight of her bosom — a traditional poetic image representing youthful beauty and maternal maturity. It's symbolic also of her **readiness to rush forward with compassion**. Godha is not just affectionate — she is an **ocean of dense, condensed maternal love**. Her compassion is **not superficial or fleeting**, but **deep, nurturing, and all-encompassing**. Her beautiful curly tresses are adorned with fragrant garlands, enhancing her **divine charm** and bridal beauty. Such is her beauty and bhakti that she has **drawn the Lord Himself** (Natha = Sri Ranganatha) to her. She becomes His very magnet, attracting Him with her love, surrender, and purity. Let this radiant, affectionate, and beautiful Godha **dwelt within our hearts**, bringing joy, grace, and salvation.

She is the spiritual daughter of Vishnuchittha (Periyazhwar), whose own deep devotion to Sri Ranganatha was inherited and magnified by Godha.

Phala Sruthi

29. Ithi vikasitha bhakther uttitham Venkatesath

Bahu guna ramaneeyam vakthi godha sthuthim ya

SA bhavathi bahumanya srimatho Ranga barthu

Charana kamala sevAm sAsvatheem abhyupaishan||



1. **Ithi** - thus
2. **vikasitha bhakthe** - of one whose devotion has blossomed
3. **uttitham** - arisen
4. **Venkatesath** - from Venkaṭesa i.e., Swami Vedanta DeSika - Venkatanatha
5. **Bahu guna** - possessing many good qualities, attributes
6. **ramaneeyam** - beautiful
7. **vakthi** - speaks, recites
8. **godha sthuthim** - this praise of Godha
9. **ya** - who
10. **SA bhavathi** - that person he/sh becomes
11. **bahumanya** - greatly honored/respected
12. **Srimatha** - always with Periya piratti - Ranganayaki thayar of Srirandam
13. **Ranga bharthu** - glorious Lord of Srirangam (Sri Ranganatha)



14. **Charana kamala sevAm** - service at the lotus feet

15. **sAsvatheem** - always, forever, eternal

16. **Abhyupaishan** - attains, reaches

This verse serves as the **Phala Sruti** — the statement of the benefit — for those who recite Sri Godha Stuti.

This stuti is said to have **sprung from the heart of Vedanta DeSika**, whose devotion to Sri Godha and Sri Ranganatha had fully **blossomed (vikasita)**. It implies that the stuti is not merely poetry — it is a **heartfelt expression of pure bhakti**, arising from personal experience and divine insight.

"bahu-Guna-Ramaniyam": The stuti is **beautiful in its expression, rich in poetic charm, and abundant in spiritual qualities**. It pleases not just the ears but the hearts of devotees and the Lord alike.

"yah vakti Godha-stutim":

Whoever recites or speaks this hymn of praise to Sri Godha — not necessarily just by voice, but also with faith and feeling.

"sa bhavati bahu-Manya Srimatah Ranga-bhartuh":

That person becomes **greatly esteemed and beloved** by **Sri Ranganatha**, the divine Lord of Srirangam. The Lord **holds in high regard** those who glorify His dearest consort and devotee, Godha Devi.

"charana-kamala-sevam SaSvatim abhyupaiSan":

As the ultimate reward, the devotee **attains eternal service at the lotus feet** of Sri Ranganatha. This is **moksha** in its sweetest form — not mere liberation, but **an eternal role in divine service**, filled with love, purpose, and nearness to the Lord.



Thus ends this beautiful hymn to Sri Godha Devi, composed by Swami Vedanta DeSika — a master of devotion and wisdom. It is rich in poetic charm and divine sentiments. Whoever chants this hymn with faith and devotion will become deeply cherished by Sri Ranganatha Himself. Such a soul will attain the highest reward: **eternal, blissful service at the lotus feet of the Lord** — a state of everlasting joy and divine intimacy.



Iti Sri Godha Stuti: Sampooranam

KavithArkikasimhAya KalyANaguNasalinE

Srimate VenkatesAya VedAntagurave Nama:

