

Chapter - 4

Bringing out the Dasalakshanas (Characteristic Features of a Dasa), from the Compositions of Selected Six Dasakutas

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Chapter - 4

Bringing out the Dasalakshanas [Characteristic Features of a Dasa], from the Compositions of Selected Six Dasakutas

Introduction

In Karnataka's devotional and musical traditions, the compositions of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa are notable, as each composition of them makes a distinct contribution to the field of Haridasa Sahitya.

Through this chapter, the scholar emphasises the importance of Dasya bhakti and explores the in-depth bhava of Dasya bhakti depicted in selected compositions of selected six composers of Haridasa Sahitya. The researcher takes out the Dasya kind of approach and the servitude attitude towards the God, adopted in selected Compositions of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa. Dasya bhava has been a potential content in many of the compositions composed by the above Haridasas. The lineage of these six composers has been noted in the previous chapter.

Haridasas consistently embody the true essence of Dasya bhava in their devotion, which resonates in their heartfelt expressions through their compositions and poems, that emphasizes the true devotion. Always to be at the service of the Lord is the main characteristic of Dasya bhakti and many Puranas emphasise the importance of a devotee being servant kind towards the Lord at all the time to serve the Lord.

Since Dasya bhakti represents the fundamental path of modesty and service, it is inseparably linked to Haridasa Sahitya, which mainly focusses the manifestation of Dasyatva (devotion and obedience) to the divine.

The title of this chapter is Sahitya analysis on selected Dasya Bhakti compositions [Haridasa Sahitya] of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa. So, the lyrical analysis is based on selected Dasya Bhakti compositions of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa. In this chapter, the scholar is examining **eighteen** selected compositions in total, taking **three** compositions each of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa, to bring out the extract of Dasya bhava incorporated in their selected compositions.

4.1 List of Compositions for Dasa lakshana analysis

S.No	Name of the Haridasa	Composition
1	Sripadaraja	Idanaadaru Kodu
2		Narayana ninna nambite
3		Haribhaguta
4	Vyasaraja	Haridasara Sangake
5		Neenegati mukuti enage
6		Sangavaagali Sadhu
7	Vadiraja	Ninna Dasara Dasa
8		Aarigaro Krishna
9		Dasothama neene
10	Purandaradasa	Irabeku Hari
11		Dasana Maadiko
12		Dayamaado Ranga
13	Kanakadasa	Dasa Dasaramaneya
14		Dasanabegu Sadashivana
15		Bandanaagi bagila
16	Vijayadasa	Dasara Bhagya Vido
17		Dasa Dasara Dasyava kodo
18		Dasare Purandaradasara

4.1.1 Compositions of Sripadaraja

The scholar starts with the composition of **Sripadaraja**, who is the pioneer of **Haridasa tradition**.

4.1.1.1 Sripadaraja Composition No-1

Composer - Sripadaraja

Ragam - Salaga Bhairavi

Talam-Adi

Pallavi: Idanaadaru kodu kodadiddare ninna
Padakamalava nambi bhajisuvudento hari hari

Charana-1

Grasavasagalige illavendu ninna Besarisi beda bandudilla
Vasudevane ninna Dasara Dasara Dasara dasyava kodu sakendare

Charana-2

Agabeku rajya bhogagalenagendu Eka nanu beda bandudalla

Nagashayana **Rangavittala** naninna Baagila kaayuva bhagya sakendare

(Aswathanarayana 65-66)

Meaning gist-The devotee says to the God that "*Give me whatever you would like to give. I will worship, sing praises and worship the lotus feet. There is no scarcity of what You give. I am not worried about worldly concerns as I am God Krishna's servant's servant. Oh Lord Vishnu, relaxing on the serpent Shesha, please provide one opportunity to have the door open for viewing Lord Krishna's presence.*" (Suku 89-94)

Pallavi:

In a heartfelt plea, the composer longs to the Almighty to grant him the humble opportunity to serve at God's sacred feet. He asks the God '*Will you at least give me a chance to do it [opportunity to serve], so that I can offer my devotion and can be wrapped in Your grace' [God's blessings].*

Charana 1

In the Charana-one part, Sripadaraja says that he is not in need of any house, food or anything else. He is not asking God for any materialistic pleasures or other such things. He pleads calling his master '*Vasudevane*' and requests the Dasyatva [Dasa position] and expressing his mind longing to be a Dasa of another Dasa, who serves the Supreme almighty. This is the ultimate state of mind of the devotee [composer], who is ready or longing to be a Dasa of another Dasa who serves the Lord. The composer clarifies that his ultimate need is only to have Dasyatva to the Lord. He is just asking a chance to be a Dasa.

Charana 2

In Charana-two, the composer says that he is not in need of any kingdom pleasures or other worldly pleasures. The line '*Eka nanu beda bandudalla*' represents the devotee's total surrender by stating that he doesn't need any relatives and family. Sripadaraja calls the God with extreme bhakti as '*Nagashayana! Rangavittala!*' And says '*Just give me the fortune of guarding you at your door, so that I will be able to get your presence all the time and serve You always*'.

Scholar's insight

Pallavi clearly shows Composer's clear vision of request to do pooja to Lord's feet. This shows the faith of the composer on his master [God] that, he is not focussed to anything else other than a chance for the *Pada seva* [Service to the feet] and other services to the Lord.

The first line of Charana-one highlights the abundance of divine blessings that are restricted by material things in life. Next line implies that a devotee should not be bothered by worldly or material problems, they should be fully indulged with God's grace.

The term '*Vasudevane*' refers to Lord Krishna, who is Vasudeva and '*ninna Dasara Dasara*' signifies the devotee's deep respect and affection for Krishna, acknowledging Him as the devotee's Supreme Lord. Here Sripadaraja shows his extreme desire to be a dasa's dasa, who serve the God. **The ultimate humbleness and respect are clear through these lyrics and points the true quality of a Dasa. The line '*Dasara dasyava kodu sakendare*' highlights the extreme ambition of the Dasya bhakta, to serve the Divine by taking on the role of a humble servant.** The line '*kodu sakendare*' conveys the devotee's request mode for the Lord's blessings, so that the bhakta can have the chance to serve his master-The Supreme almighty.

The next charana convey a deep sense of devotion and refusal of other pleasures in life. The devotee proclaims that he is not in need of material wealth, pleasures, or power, to convey that the spiritual seek is more essential than worldly goals for a Dasa. This shows a strong spiritual connection of a Dasa towards the God emphasising the need or longing of a Dasa for his Dasyatva, which again portrays Dasya bhakti. Nagashayana is a well-known depiction of Vishnu that emphasizes His transcendence and divine essence-Lord resting on the serpent. Devotee also shows his desire to feel the presence of God and to be near his Master. It is a modest request for spiritual prosperity and intimacy with the Lord, which highlights the Dasa's ultimate request and wish to be near the God always to serve the God. This kind of bhakti focus on only service and surrender to the Divine.

The devotee's total trust in Krishna and his readiness to accept his blessings are reflected throughout the lyrics, which demonstrates a deep sense of surrender and confidence in the Divine's grace. The phrase "*Dasara Dasara*" conveys the devotee's deep reverence and desire to serve Krishna in the lowest possible way and **this**

highlights one of the key point of Dasalakshana in the lyrics of this composition.

The all-round lyrics of the composition symbolizes trust and surrender of a bhakta, who follows Dasya bhakti, as it shows a devotee's readiness to accept whatever blessings the Divine chooses to bestow upon him. The second line conveys the devotee's dedication to singing devotional songs and offering everything in deal mode at Lord's feet. The devotee exhibits a strong faith in Krishna's knowledge and kindness, showing the powerful commitment in worshipping Krishna at his feet without any other thoughts.

A close-knit and personal relationship between the believer [devotee] and the Divine is portrayed by referring Krishna as "Vasudeva" and the usage of the word "Dasara" repeatedly to show the Dasyatva. (Suku 89-94)

The Scholar mentions selected lines from the composition and extracts various modes of Dasyatva [Service mode] from it.

4.1.1.1.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Idanaadaru Kodu Kodadiddare ninna Padakamalava nambi bhajisuvudento'</i>	Pallavi	<i>'I am ready to accept what You wish to give, My Lord I need only a chance to serve or do pooja to Your divine paada [feet]'</i>	Stability of simple mindset of a Dasa
<i>'Grasavasagalige illavendu ninna Besarisi beda bandudilla'</i>	Charana-1	<i>'I don't need a Grahastha life, wife, relatives, house, food or anything'</i>	Detachment from worldly pleasures [Longing for God's grace]
<i>'Vasudevane ninna Dasara Dasara Dasara Dasyava Kodo</i>	Charana-1	<i>Longing to be a Dasa of another Dasa's Dasa, who serves the Lord</i>	Non-egoistic [Ready to become Dasa's Dasa]
<i>'Nagashayana Rangavittala naninna Baagila kaayuva bhagya sakendare'</i>	Charana-2	<i>'Oh God! Please give me a chance to guard You at Your door step'</i>	Longing God's presence

Features of Dasya bhakti noted by the scholar

- **Stability of mind**-Simple mindset of a Dasa without any desires
- **Detachment from worldly pleasures** -Longing for God's grace always
- **Non-egoistic**- Ready to accept any level of living

Hence the essence of Dasyatva portrayed through this composition are covered through the points connecting to the '*Dhrida Nishchayam*' of the devotee, showing the stability of mind set, detaching the worldly pleasures, being non-egoistic, and longing for God's presence.

4.1.1.2 The core Dasalakshana retrieved from the 'Idanaadaru' Composition

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Idanaadaru	Sripadaraja	<i>'Dhrida nishchayam'</i> Firm decision	Sripadaraja pleads to be recognised as a Dasa, with firm devotion, seeing nothing else in life is prominent than the same	To have a firm decision in life will help one to achieve their goals successfully

The next Composition of Sripadaraja for the analysis is '*Narayana ninna nambite*'

4.1.1.2 Sripadaraja Composition No-2

Composer - Sripadaraja

Ragam - Kanada

Talam - Adi

Pallavi

Narayana ninna nambite Lakshmi Narayana

Ninnoratu poreva daiva vellite

na meeri dush karmava maadite

apaara mahima dayanidhe

Charana 1

Dasaramana ullasane sreesha ashritajanara

Poshane saasira Anantha mahimane

Kleesha naashava maadiso Sreenivasane

Charana 2

Ranga nagara uthungane ganga
janaka garuda thurangane
Uthunga gunagalentharangane
Anangana petha **Rangavittalane** (Aswathanarayana 9)

Meaning gist

The Composer states *'Oh Narayana! I trust you. You are the only way for my protection. I was a person who does Dush karma, but you have shown me the right path. You are unique with mercy and kind towards me. I feel happy to be Your Dasa. Oh Sreesh! You are the protector of those who depend on You! Sreenivasane! You made me terminate all bad things in my life.'*

Pallavi

Sripadaraja points about the trust on God and the protective nature because Sripadaraja considers God as his mentor.

Charana 1

Sripadaraja shows his ultimate happiness of being a Dasa of the God and points that he avoided so many bad things in life because of the *Dasyatva*. [Dasa Position]. Sripadaraja mentions God Sreenivasa as the one who cares the dependants and the one who is possessing Anantha mahima [Endless divine power].

Charana 2

Sripadaraja mentions his master as the ruler of Sriranga, ganga janaka, garuda thuranga, and praising the God as the peak of good qualities and thoughts. He also explains God as anangana's [Manmadha] father-Lord Vishnu and as Ranga Vittala [signature of Sripadaraja].

Scholar's insight

Considering God as a protector, mentor and master is the core part of Dasya bhakti. Here Sripadaraja stress the point of trust, which a Dasa keeps on his master and states that only because of the God who showed him the right path, Sripadaraja could come out of all the dush karmas [Bad activities].

Charana-one part celebrates the Dasyatva position of the composer. He shows the happiness behind that which totally vanishes all the kleshas [sorrows] by the God who protect His dependants.

Sripadaraja praises his master [God] many names emphasising his qualities and shows his definitive bhakti towards the Supreme Almighty in Charana-two.

The devotee's powerful faith and devotion to God as his master, tutor, and protector is a reflection of *Dasya bhavam*. Sripadaraja highlights that, he was able to surpass his negative karma and bad activities due of God's guidance by accepting Sripadaraja as a Dasa. This point is clear as he shows his happiness to be a Dasa in one of the charana lyrics. Serving God brings cheerfulness to a Dasa, who acknowledges that God is the one who takes away all sufferings and take care for His dependents. The devotee demonstrates his constant love and surrenders by praising the God with several titles and attributes.

4.1.1.2.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Narayana ninna nambite Lakshmi Narayana Ninnoratu poreva daiva vellite na meeri dush karmava maadite apaara mahima dayanidhe'</i>	Pallavi	<i>'Oh Narayana! I am wrapped with your protection. With Your mahima, I changed to a good living being'</i>	Transition by trust and guidance from mentor
<i>'Dasaramana ullasane sreesha ashritajanara Poshane '</i>	Charana-1	<i>Dasa's mind is cheerful with the God who protects the dependants</i>	Ultimate mind satisfaction
<i>'saasira Anantha mahimane Kleesha naashava maadiso Sreenivasane'</i>	Charana-2	<i>'Oh God who have thousands of mahimas, destroy the sufferings'</i>	Non-egoistic
<i>'Nagashayana Rangavittala naninna Baagila kaayuva bhagya sakendare'</i>		<i>Oh God! Please give me a chance to guard You at Your door step</i>	Yearning God's presence

Features of Dasya bhakti noted by the scholar

- **Trust and faith on God** - Highly showcased these two points through the lyrics
- **Shielding of Dasa by his Master**- Protective nature of God to the devotee
- **Extreme cheerfulness being a Dasa**- A Dasa can only find the happiness by the Dasyatva position, nothing else can satisfy a Dasa. This point is portrayed through the lyrics
- **Transformation of oneself through the Dasya path** – the lyrics truly shows the spiritual growth and betterness of a person happening through the Dasya bhakti

This Composition conveys the lakshanas Trust, Mind satisfaction, non-egoistic and the state of yearning God's presence.

4.1.1.2.2 The Core Dasalakshana retrieved from the Composition 'Narayana ninna nambite'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Narayana ninna Nambite	Sripadaraja	<i>'Margadarshake Vishvasa'</i> Trust on mentor	Sripadaraja states that the strong guiding force by his master [the God] lead him to walk on the right path and to become a better person	Having a mentor or good guide in life leads to a well-mannered living style and surpass difficult situations

4.1.1.3 Sripadaraja Composition- No-3-Ugabhoga

Composer-Sripadaraja

Ragam- Shanmukhapriya

Haribhaguthanaatava

aritu paapava maaduvathilla

Ariyathe maadigare hariyoyenisodilla

Sharano bandha aaravitanayanodu

Marayate bhajiso **Rangavittallarayyana** (Aswathanarayana 89)

Meaning gist

The Composer states that '*As a Hari bhakta, I won't do any papakarma [sins] knowingly, if I do anything like that, Hari won't consider me as his Dasa. I surrender to ravitanaya-Hari and do pooja to Rangavittalla-Hari*'

Sripadaraja states that, a Dasa cannot do any kind of bad activities because, a Dasa won't be accepted by the God if he get into wrong actions . He points that a Dasa always wanted to do pooja and submit his service to the God who is addressed as Ravitanaya and Rangavittalla. Here Rangavittalla is Sripadaraja's mudra.

Scholar's insight

Through the lyrics of this Ugabhoga, Sripadaraja wanted to convey how a Dasa need to be and what should be a Dasa's ultimate aim. Sripadaraja states that a Dasa should always be in a clear and transparent path of bhakti to reach out the God. As a real Dasa, his complete concentration needs to be in doing pooja and to submit himself to his master, Ravitanaya. The Dasyatva position is not a simple matter and it can be owned only by those who are with complete concentration and dedication to what they are doing without any other thoughts.

4.1.1.3.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Haribhaguthanaatava aritu paapava maaduvathilla'</i>	Ugabhoga	<i>Guarding by oneself against doing bad practices as being a Dasa</i>	Good path
<i>'Sharano bandha aaravitanayanodu Marayate bhajiso Rangavittallarayyana'</i>	Ugabhoga	<i>Submitting to God by praying and worshipping</i>	Submissive nature

Features of Dasya bhakti noted by the scholar

- **Full focus to Bhakti-** The focussed bhakti towards the super soul is the highlight of Dasya bhakti. Here a clear, transparent path of devotion has been highlighted guaranteeing the ignorance of bad activities and wrong path for a Dasa who follows Dasya Bhakti
- **Ultimate aim of a Dasa-** The main objective of a Dasa is to perform his duties like doing pooja and fully surrender himself to God. **Reaching God through Dasya bhakti mode is highlighted here.**

- **Rejection of sin-** According to Sripadaraja, a Dasa always highlights the purity of genuine bhakti, by following the qualities of a Dasa by rejecting bad activities. This is a core point of Dasya bhakti to reject the sinful acts and following a helping attitude life.

Hence this Composition reveals the lakshanas of going in a good path with submissive nature.

4.1.1.3.2 The core Dasalakshana retrieved from the Ugabhoga ‘Haribhaguta’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Haribhaguta	Sripadaraja	‘Pratibaddhata’ Commitment	Sripadaraja affirms that as being a Dasa, he will certainly follow the righteous path and will be away from wrong doings	To have commitment to anything one does, will boost up the responsibility to complete our goals without distractions

4.1.2 Compositions of Vyasaraaja

4.1.2.1 Vyasaraaja Composition-No-1

Composer-Vyasaraaja

Ragam- Brindavana Saranga

Tala - Khanda Chappu

Pallavi

Haridasara Sangake Sariyunde Guru karunake innu padiyunde

Charana 1

Kurudanige divyanjana Hachi kannithu

Terateradali umba nidhiyanithante

Parama moodanadhe yenage dhyavananithu

Narahari pada santharushanava neeva

Charana 2

Tadayilletha pura toreyalli popa

nadupidi dhethi thadiyanu serisidhanthe

kadaigettu bhaavaabdi naduve sikkithayena

pidithu Sri **Krishnan**anghrigala Serisuva (Aswathanarayana-Page-214,215)

Meaning gist

The Composer explains *'Haridasa sangha is divine like Gurukaruna, Oh Narahari! Just as a blind person getting cured and be able to see all treasures of the world by applying divyanjana, bless me who is ignorant, by giving a chance to serve Your feet. Oh Sri Krishna, You gathered me safe in the banks of unobstructed flow of Ocean. You are my protector'*

Pallavi

Vyasaraja says that the company of Haridasas [Haridasa Sangha], leads the way to pure spiritual practice and devotion. Nothing else can replace this. Haridasa and Guru compassion are both blissful.

Charana 1

Here Vyasaraja interprets the divinity of Dasyatva position towards the God with some examples. He is illustrating as by applying a divine medicinal paste on eyes, a blind person will get cured by divine blessings and will be able to view everything beautiful in the world like treasures, ornaments and so on. And here the composer is interpreting this 'divya Anjana' [holistic Anjana[paste] is especially for eyes] as the Dasyatva or Dasa position. Just like that the Dasas are also constantly prayerful to the divine for the 'divya Anjana' ie; Dasa position to serve the Lord. He admits himself as an 'ajnaani' [ignorant] and pleads to Lord Narahari, to protect him by giving opportunity to serve His Pada [Feet].

Charana 2

The composer compares his struggles in life to a boat caught in turbulent waves. He conveys that it is the God who took hold of him, kept him steady by anchoring the boat to the banks of the unobstructed river flow. He says he took refuge in God, while drowning in the middle of the Ocean [worldly pleasures]. He is pleading for the grace of the God, holding the Lotus feet of the Lord showing the ultimate devotion.

Scholar's insight

Through the Pallavi lyrics of this composition, Vyasaraja wanted to bring out or highlight the point that, nothing is equal to Haridasa's bhakti or Haridasas because

of their dedicated Dasa life. He connects Dasa sangha to the peak of portrayal as Gurukaruna, which is unique and divine.

Through Charana-one, the composer goes on to clarify the *mahatvam* [greatness] of being a Dasa of the God by providing examples, such as how a blind person can view the world by using the divine Anjana [black divine medicinal paste for eyes], Dasas are also constantly pleading for the Anjana. Here, **Divya Anjana is being interpreted by the composer as Dasa position towards the God.** Hence, the composer shows that the application of Dasya bhakti in the composer's life make himself blessed. Just as while applying Anjana cures a blind person, by becoming a Dasa, one's life will be blessed automatically as he can serve the Lord. The blind person sees the world by applying Anjana and the Dasas life is getting Salvation by becoming a Dasa of the Lord. **Vyasaraja further admits himself to his master as a paramamooda [ignorant] and asking Lord Narahari to give him the insight of knowledge and blessings by accepting him as a Dasa to get the chance to serve His feet. This point also connects with the composer's Dasya bhakti portrayal.**

Through Charana-two, Vyasaraja used the example of a river that flows unobstructed like a flood and connects himself who flows with the strong flow. Here he interprets the 'pravaha' [flood] as the struggles and flow of worldly pleasures which strongly takes him [Vyasaraja] away. Further he states that from this struggled situation, God rescued him and holded him in the middle of the 'pravaha' and put him on the banks of the river safely. This statement shows that the devotee who is struggling in life will be protected and shown the right path of devotion by the God. This is the steady belief of a Dasa, who have unwavering faith to his master [God] that the Supreme almighty will keep him safe. **This trust directly connects Dasya Bhakti.**

Hence, he is pleading God to bless him by making him a Dasa to serve the feet of Narahari, so that the devotee will get spiritual fulfilment. Here the core feature of the Dasya bhakti is also highlighted by showing the humbleness of a devotee [composer], as he points that he didn't even want to see the entire body of his master [the Lord], just he wants to see God's divine feet and serve His feet. The composer begs God to provide him wisdom by placing him in Dasa's place, so that his life get blessed enough by attaining the insight. **By expressing a strong desire to hold the low position of a servant at God's feet, the composer highlights the value of Dasya Bhakti, or the**

devotional quality of servitude. This shows a deep understanding that genuine wisdom and spiritual insight come from self-giving and dedicated service.

4.1.2.1.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Haridasara Sanghake Sariyunde Gurukarunake innupadiyunde'</i>	Pallavi	<i>The company of Haridasas are unique and One can be a part only with the blessings of Guru</i>	To be in Haridasa group compared to Gurukaruna
<i>'Kurudanige divyanjana Hachi kannithu'</i>	Charana-1	<i>A blind person gets cured by applying 'Divya anjana'</i>	God's eye view Divya+Anjanam= Divine paste [Divine blessings by being a Dasa]
<i>'Terateradali umba nidhiyanithante'</i>	Charana-1	<i>Cured blind person will be able to see all the treasures, A dasa attains the divine realisation [treasure] and experience the transcendental bliss from inner heart</i>	God's vision is the Treasure for a Dasa
<i>'Paramamooda nadhayenage'</i>	Charana -1	<i>Searching for a mentor accepting own ignorance. A Divine light needs to be shown by a mentor or master</i>	Acceptance of ignorance -Dasa quality
<i>'Yenage dhyavanithu Narahari pada santharushanava neeva'</i>	Charana-1	<i>Request for doing pooja at God's feet</i>	Pleading God for Dasyatva
<i>'Tadayilletha pura toreyalli popa nadupidi dhethi thadiyanu serisidhanthe kadaigettu bhaavaabdi naduve sikkithayena pidithu Sri Krishnananghrigala Serisuva'</i>	Charana-2	<i>Rescuing from Samsara Sagaram A Dasa won't wish to merge in a worldly life.</i>	'HE' is the Protector-Trust of a Dasa

Features of Dasya bhakti noted by the scholar

- **Importance to be in Dasara Sangha:** To be in Haridasa group which is compared to Gurukaruna
- **God's eye view:** Divya+Anjanam=Divine paste represents divine blessings by being a Dasa
- **Dasa's treasure:** God's vision is the Treasure for a Dasa
- **Acceptance:** The quality of accepting ignorance which is a unique Dasa quality
- **Requesting for Dasa Position:** Pleading God for Dasyatva
- **Viewing God as Protector:** 'HE' is the Protector-Trust of a Dasa

This Composition portrays the benefit of having God Darshan, the vision of God as the treasure, self-acceptance of ignorance, the plead of a Dasa for becoming the Dasa and the view of a Dasa of God as the protector.

4.1.2.1.2 Core Dasalakshana retrieved from the Composition 'Haridasara Sanghake'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Haridasara sangake	Vyasaraja	' <i>Sraddha</i> ' Faith or Trust	Vyasaraja conveys his ultimate faith on God and the confidence on it, that a Dasa will be always protected by his master [The God] and Dasyatva is the confidence of a Dasa	Faith and Confidence in life helps one for easy decision making to have a positive outlook towards the life to achieve goals

4.1.2.2 Vyasaraja Composition No-2

Composer - Vyasaraja

Ragam- Sumanasaranjani

Tala - Eka

Pallavi:

Neene gati mukuti enage Anantha janumagalalli
aanena ariye garudagamana Srikrishnaraya

Charana 1:

Anyavarthe anya sangha anyajanaraa raadhane
Anyasati anyakarma motalu sakala tanumana vakyagalindajaride
Ninna varalu ennakudiso ninna charana bhakuthiyale shrisha

Charana 2:

Andu vedodhbavala moreya keli kaydante
Manda gajendrani golidu rakshisida pariyante
Tande tayi bandhu balaga endendu neene daya sindhu
Ninna Dasara Dasara dasanendenisso (Aswathanarayana 239-240)

Meaning gist

Vyasaraja says *'You are my only way to attain liberation [mukthi] in 'janmajanmaanathara'[birth after birth]. I don't want to hear any other news, involve in new friendships or other worships, personal needs and will not do bad karmas as well. I need my body, mind and words be owned by the master. Sri Krishna, allow me to be at your feet always and nothing else I need. Protect me. The way how the Vedas stolen by the Asuras has been restored by the Lord and how the elephant is protected by the Lord, the same way! Protect me! My Father, mother and all the relatives are You only, my Master. Oh merciful master Sri Krishna! Please allow me to be your dasa's dasa's dasa, to serve you!'*

Pallavi

Vyasaraja is saying that he doesn't have any other path to obtain mukthi [liberation] in his life other than the God. The composer swims in Dasya bhakti here. Composer shows his humbleness saying that he doesn't know anything else as, he has only one thought and worry that he doesn't have anybody else to give mukthi.

Charana 1

Vyasaraja admits that only God's grace is enough for him by merging himself at God's service and not any other pleasures

Charana 2

In Charana-two, the composer says some instances to explain the way of the Lord protecting the devotees and stamping that a devotees' father, mother and relatives

are his master-Supreme Almighty only. The devotee requests the God to allow him to be a dasa's dasa's dasa, who serve the God.

Scholar's Insight

Through the lyrics of pallavi, Vyasaraaja not only expressed his pure devotion, but he shows the hope arising amidst of the difficulties of one's life. Dasya kind of path for devotion assures the devotee that giving oneself over to the almighty will ultimately result in liberation. Through his statement to the God as only '*You are there for me*', as the path to attain liberation, stamps his complete focus and deep inner trust to his master and shows the willingness to be as a Dasa, always to the God. Dasya bhava is portrayed so nicely through the lyrics. Dasya bhava promotes a relationship based on faith and surrender by serving the God all the time.

The first charana narrates a conscious decision to distance oneself from worldly ties and distractions, which is demonstrated by the statements as he don't wanted any other news, friends, or personal wants. This illustrates the idea that **the devotee values spiritual connection more than material possessions and social interactions, seeking to remove anything that could take away from committed service. This is one of the core parts of Dasya bhava.** This nature of the composer's insight reflects the intimacy that is essential in Dasya bhakti and represents strong emotional and spiritual tie with the God always.

The second charana stamps the role of Lord Krishna as a protector of the world, by adding up the examples from the old references such as the restoration of the Vedas from Asuras and as the protector of the slow-moving elephant. This shows up the surety for the protection of the devotees who sincerely depend on their master- the God. This **point of dependency and safeguarding showcase Dasyabhakti and the line '*dayasindhu ninna Dasara Dasara dasanendheniso*' signifies Vyasaraaja's wish to serve the God at any level of servitude mode. True devotion through Dasyatva lies in surrendering oneself to his master and serving the master through service to others, who are the servant of the servant of the God. This wish itself shows the humbleness and servitude attitude of the composer, who is involved into high spirit of dasya approach towards the Lord Supreme Almighty.**

4.1.2.2.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Neene gati mukuti enage Anantha janumagalalli aanena ariye garudagamana Srikrishnaraya'</i>	Pallavi	<i>Dependence on God for Liberation</i>	Dependence
<i>'Ninna varalu ennakudiso ninna charana bhakuthiyale shrisha'</i>	Charana-1	<i>Yearn to worship his master</i>	Servitude
<i>'Tande tayi bandhu balaga endendu neene'</i>	Charana-2	<i>The extreme feeling of Dasyatva by viewing one's own father, mother and relatives as the manifestations of the God or the feel of a devotee to see all he views connected with the God.</i>	Connecting everything in life with God
<i>'daya sindhu Ninna Dasara Dasara dasanendenisso'</i>	Charana-2	<i>Considering himself as a slave/servant of the merciful God to serve him</i>	Humility

Features of Dasya bhakti noted by the scholar

- **Dependence on God:** The composer immerses himself in the atmosphere of Dasya bhakti and declares that only God can grant him the liberation (mukti) and accepting master as his protector.
- **Devotion as Core Concern:** Giving core concern to the God only by ignoring other pleasures in life. A Dasya bhakta is actually not ignoring pleasures, he will experience or feel pleasure only while serving God all the time and with any other matters.
- **Request for Recognition as a Servant:** The composer expresses his dedication towards the God by leading a life devoted to serving God and also by asking God for permission to be acknowledged as a servant's servant of the God. He expresses a strong desire for being a servant to the God always and eagerly

wanting to remain at Sri Krishna's feet. The ultimate characteristic of Dasya bhakti has been revealed through this point.

- **Considering the relationships divine:** The composer reinforces the view that all love and caring originate from the God and he views his parents and family as manifestations of the Divine.

The Dasalakshanas depicted in this composition are dependence, servitude, and the Dasa nature which connects everything in life to God and humility.

4.1.2.2.2 Core Dasalakshana of the Composition 'Neene gati'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Neenegati	Vyasaraja	'Bhakti' Devotion Self-dedication and faithfulness towards the Supreme	Vyasaraja prays to his master stating that God is the sole path of liberation in his life. Vyasaraja details his magical feel of God's presence in everything he sees and shows his extreme base of Bhakti towards the God requesting Dasyatva.	Bhakti, combining trust, love, faith and selfless service towards the Supreme Almighty automatically develops good qualities in one's life.

4.1.2.1 Vyasaraja Composition No--3

Composer-Vyasaraja

Raga - Valachi

Tala - Rupaka

Pallavi

Sanghavaagali Sadhu Sanghavagali

Sanghadinta lingabedha bhangavagali

Charana 1

chyutaanghri nishtarayadrischa laabha dushkara

Nishchayaatma jnaanavulla acha Bhagavatara

Charana 2

Panchabheda samskara panchabhootavaata

Panchabeda Krishnarayana panchamoorty tilitavara

(Aswathanarayana-Page-214)

Meaning Gist

The Composer says *'Oh Dasajana, Oh Sadhu Sangha! I seek your sacred friendship, Let me be in the sangha where there is no gender discrimination! I need to be united with those who are loyal to the God, I seek no worldly gains or losses but true devotion only. I need to be with Dasa Sangha who knows sacred knowledge, and close to Krishna, who governs Pancha bheda, Panchabhoota, I value to be with who worship You, Panchamurthi!'*

Pallavi

Vyasaraaja states to other Haridasas that he needs to be with Haridasa sangham. The composer strongly wanted to be in friendship with Dasa sangham, where there is no gender discrimination. This point is focussed through the lyrics. He explains the need of his wish through the first Charana.

Charana 1

The Composer strongly points that he needs to be with connection to those who are loyal to the God and those who have a stable mind and knowledge

Charana 2

The Composer mentions the qualities of Lord Krishna that He is the one who governs Panchabhoota, Panchabheda -the whole Universe. To serve and to be with the company of persons who are devotees of the Lord, is the aim of Vyasaraaja's life.

Scholar's insight

The true devotion blossoms in association with the souls with steadfast devotion and wisdom. The composer deeply feels the need of friendship with those people who knows about Lord Krishna, the master of Panchabhootas and Panchabheda. Being with association with good people is very important being a Dasa. The need of mind stability is also highlighted. Here, the composer showcases a lovable dependence on God by being humble towards his master always as a servant.

4.1.2.3.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
'Sanghavaagali Sadhu Sanghavagali Sanghadinta lingabedha bhangavagali Achyutaanghri ishhtarayadrischa laabha dushkara Nishchayaatma jnaanavulla acha Bhagavatara'	Pallavi and Charana-1	Being with Dasa Sangha who are non-greedy and free from expectations of gain or loss, without any discrimination in and around is truly pure and divine and main behaviour of a Dasa	Serenity
'Panchabheda samskara panchabhootavaata Panchabeda Krishnarayana panchamoorty tilitavara'	Charana-2	Value of being connected with Dasas who follows the dasalakshanas and knowledgeable about the Supreme power of the Universe-The peaceful path way to reach the God	Reverence and Association with good people

Features of Dasya bhakti noted by the scholar

- **Serenity-** A Dasa will be always in a peaceful mode and behave in a modest way
- **Reverence-** Reaching God through soulful path is the way followed by a Dasa

4.1.2.3.2 Core Dasalakshana retrieved from the Composition 'Sanghavaagali'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Sangavaagali Sadhu Sanghavaagali	Vyasaraja	' <i>Sujanata Sangati</i> ' Association with good people	Vyasaraja states that he always needs to be in the sangha of Sajjana who are knowledgeable, loyal and stable with mind. Association with Haridasas is the ultimate right path to reach God	Being with good and wise company helps one to develop good thoughts, gain knowledge and moral support and inspiration for growth

4.1.3 Compositions of Vadiraja

4.1.3.1 Vadiraja Composition No-1

Composer-Vadiraja

Raga- Dvijavanti

Tala - Khanda Chappu

Pallavi:

Ninna dasara dasa entha henayya Anantha aparadha kakaraadavaru

Charana 1:

Arunodayava jeridu vihitha karmava toredu poreva ninnanghri maredu

Dharegella baaideredu dainyadali hal kirithu maryaade gettu tiridu

Irulu hagalennade ee vidadi hotteanu horedu Idu papa yendaritu ariyadava naanu

Charana 2

Chalachaadidhambha mithyajnana durvishaya kulasathiya koodekalaha

Kalavu kadinokti mrishtaanna bhojana madhuvegala muriva papachinte

ghaliva haridasara vrutabhangadintha nanaagi tulabha **hayavadananna** maretu

aaluharetaiyava (Aswathanarayana 193-194)

Meaning gist

Composer Vadiraja is asking ‘*How can I be a dasa’s dasa, My Lord? Can I be your dasa or not. I am doing infinite aparadhas [offenses] and residing inside a house full of sins. But still how can I be your dasa’s dasa. I am not rising up early, not doing vihitha karmas, forgetting to serve Your fee. I am wandering and begging to all without any dignity, all day and night, all to survive or fill up my stomach. I know all these are sins, still I am doing it. Can I be Your Dasa’s dasa?*’

Pallavi

The composer says to the God that can he be God’s servant's servant to be blessed. Even after being in a house full of sins and doing offenses, Vadiraja is begging for the Dasa position of his master [God].

Charana 1

Vadiraja admits that he often failed to wake up early in the morning, missing out on a crucial part of disciplined spiritual practice. He confesses for neglecting his prescribed daily duties such as taking a bath, performing poojas (ritualistic worship), conducting Sandhyavandanam (prayers performed at dawn and dusk), performing Agni Karya (rituals involving fire), including his negligence on focussing the divine feet of the Lord, which is an essential part in the life of a Dasa. He forgets doing service to the Lord's feet. He wanders and handles to clear up the things needed for his survival or livelihood. He does all the above-mentioned sins even after knowing that he is in the wrong path. He also admits that without the difference between day and night, he is wandering and begging for his survival, enduring the hardships and he realizes about his activities but still remain ignorant.

Charana 2

Vadiraja states about the bad people which he had friendship earlier. Those people were of very bad knowledge, always do bad activities, quarrelling with the family, doing robbery, eat fully and always had thoughts about sins. These people always curse Haridasas as well. By narrating all these, the Composer is conveying that because of the friendship with such people, he was forced to break his vruta [Vow] and even he forgot the God. The composer is regretting for all these and pleading for the Dasa position of the God.

Scholar's insight

The Pallavi of this composition refers to the humility nature of a servant towards the Lord which emphasis Dasya Bhakti. Vadiraja admits the countless sins committed by him such as forgetting his duties himself, forgetting God's divine feet and so on. The wordings '*dasara dasa*' stamps the Dasya nature. Here, Vadiraja highlights devotee's realisation and wish to be a servant's servant, by showing his keen interest to become a dasa's Dasa. According to the Dasa tradition, a devotee always shows their profound feeling of modesty and devotion, by viewing oneself as the Lord's servant in a very respectful way. The Pallavi focusses Vadiraja's Humility and Sorrow, as he expresses deep sense of humility and also shame which means he himself is down with the bad practices and sins he is doing for his livelihood, which a Dasa should not do. The relationship between the devotee and the deity as a master and dependant is one of

great symbol of Dasya Bhakti. The composer feels that despite his wish, he is extremely unfit and burdened with sins, to become a Dasa of the God.

Further he explains about the worldly Distractions and misdeeds done by him. Vadiraja admits that he has travelled to various places in search of money and begged shamelessly all days and night for personal desires to fill up his stomach. He narrates that he himself knows and he is fully aware of the sinful nature of these actions.

Dasa qualities-This composition purely explains the qualities of a Haridasa and about the rules and nature a Dasa should follow. **Vadiraja is actually a pure Haridasa, who follows all the rules and qualities of a Dasa, but through this composition, he himself portrays as a person who unfollows the qualities of a Dasa and as a person who do all kinds of sins in his life. This kind of narration is just to make the common people understand about the qualities which a Haridasa should possess in his life and also the lyrics emphasis about the rules which dasas should not break in his life.** The Composer clearly portrays about how should a Dasa live as simple to the core. Hence, Vadiraja shows the extreme representation of the qualities and reflections of a Dasa along with his personal admissions of negligence in his life and mission for recovery or a change. Vadiraja confesses that due to the friendship with wicked people, he couldn't follow his daily vrutas and he even forgets the divine, which is out from the Dasa rules.

Here, throughout the lyrics, Vadiraja shows the lakshana of 'Pashchathapa' of the mistakes he has done or gone through.

The qualities of a Dasa, according to Vadiraja, involve disciplined daily routines, unwavering focus on the divine, and adherence to a life of loyalty and devotion. **So, from this composition we get the total essence of Dasya bhakti, as Vadiraja clearly explains how can one follow Dasya bhakti by making themselves practice the pure qualities of a Dasa in their life.**

4.1.3.1.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Parts of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Ninna Dasara Dasa entha henayya Anantha Aparaadha kaakaraadavaru'</i>	Pallavi	<i>Plead of Dasa to become a Dasa of the God, inspite of being a person who has done offenses</i>	Appeal Simple and sincere requesting mode of a Dasa
<i>'Arunodayava jeridu vihitha karmava toredu poreva ninnangri maredu'</i>	Charana-1	<i>Accepting the misdeeds done by himself</i>	Sincere Regret and ready to rectify- Pointing the qualities of a Dasa
<i>maryaade gettu tiridu Irlu hagalennade ee vidadu hotteanu horedu Idu papa yendaritu ariyadava naanu'</i>	Charana 1	<i>Acceptance of violation done against the rules of a Dasa</i>	Regret and Sorry feel- Rule of a Dasa to follow
<i>'Chalachaadidhambha mithyajnana durvishaya kulasathiya koodekalaha Kalavu kadinokti mrishhtaanna bhojana madhuvegala muriva papachinte ghaliva haridasara vrutabhangadintha nanaagi tulabha hayavadananna maretu aaluharetaiyava'</i>	Charana-2	<i>Regret for the past mistakes</i>	'Pashchattapa' Submitting on God explaining all truths

Features of Dasya bhakti noted by the scholar

Dasa qualities

- Vadiraja emphasises that a devotee should always wake up early morning, do the rituals, all the karmas perfectly without fail, which is a key point of Dasya bhakti following.
- Through this composition, Vadiraja shows the extreme representation of the qualities and reflections, a Dasa should possess.
- He personally portrays as a normal person who unfollows the behaviour of a Dasa and provokes himself for recovery or a change. This attempt inspires and encourages all the devotees to follow Dasya Bhakti, as a path towards spiritual development and personal transformation.

The main Dasalakshanas from this Composition are appeal, sincere requesting mode and the mind of ready to rectify the mistakes, regret and sorry feel. '*Pashchattapa*' means sincere regret for one's past mistakes. This is a vital quality to build up a righteous society because it boosts self-reflection and supports genuine repentance. This guides younger generation to stop doing wrong doings and stay stable in life.

4.1.3.1.2 Core Dasalakshana retrieved from the Composition 'Ninna Dasara Dasa'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Ninna Dasara Dasa	Vadiraja	' <i>Pashchattapa</i> ' Remorse/ Regret	Vadiraja details a list of sins/Offenses done by him for livelihood and accepts the mistake	Realising one's own sins and attempt to rectify is a high quality, which makes one person to achieve self-awareness for self-improvement in life

4.1.3.2 Vadiraja Composition No--2

Composer-Vadiraja

Raga - Kedar

Tala - Adi

Pallavi

Aarigaaro Krishna Shoorakumarane
Aarigaaro ninna horedu porevaruenna
Shooramaaranaka akrura Varada doreye Krishna

Charana 1

Sathisutharuhithareno mathibranthivadisuvoro
Gathiyaroo munthe Garuda vahananayya

Charana 2

Ashaapaashadi siluki khaasipatteno bahala
Vasudevane ninna Dasanentenisayya

Charana 3

Maayamaduvinol mulugi gaaya vaayitokaaya
Upaayayaavuto munthe raaya **hayavadana** (Aswathanarayana 25)

Meaning gist

Vadiraja states that *'Oh Krishna ! Brave son! Who is there to protect me other than You? Oh Shoorā, Maaraajanaka, Akuravarada! Krishna! The life with wife and family is good but is giving pressure and mental tensions. They cannot be my survival part. Only you can be my protector, no other way for me, Garudavahana! I have been to some worldly pleasures once and was disturbed! Vasudevane [Krishna], please acknowledge me as Your Dasa! I am struggling in this maya loka and please guide me what is the way to rescue from these struggles my Lord'.*

Pallavi

Vadiraja praises his master by calling him in different names and conveying to the God that Vadiraja has no other rescue other than the God.

Charana 1

Through this Charana, the composer describes problems of material life and clarifies that, such life will never give him liberation. He adds that he has no other means of escaping the difficulties.

Charana 2

In this part, the composer acknowledges that he has had some materialistic joys and asks the God to accept and acknowledge him as God's Dasa, in order to put an end to his hardships.

Charana 3

The Charana-three is the explanation of the composer that he is trapped in the worldly pleasures of the Universe and asking the God, the right path to get rid of his struggles. This Charana includes his mudra.

Scholar's insight

Pallavi shows Vadiraja's respectful praising of the God, which represent different praising of the divine. The composer expressively depicts his unshakable Dasya bhava or service mind towards the master by stating that, he has no other shelter other than God. This emotion demonstrates a deep awareness that surrender to the Lord is the only way to find true comfort and satisfaction in a Dasa's life. Hence the lyrics of the Pallavi strongly illustrates Vadiraja's unwavering faith and dedication for serving God first and foremost, which shows the main characteristic feature of Dasya Bhakti. Even though the composer is unmarried and out from all pleasure life, he feels for the

others that all these worldly pleasures are good but gives so many tensions and pressures. Those things won't give the liberation; Only the Lord can give mukti. The composer acknowledges Krishna's bravery and kindness by depicting him as both a hero and the ideal guardian. The composer gives Krishna, a heroic character by referring to him as the "brave son," which reflects the great respect and trust that followers have for him.

The lyrics of the first Charana emotionally reflects on the challenges and hardships in material life, with wife family and other pleasures. It continues with the clear mentioning that such pleasures of life are never leading to mukti. The servant mentality towards his master is conveyed through Vadiraja's statement that he doesn't have any other means for his life satisfaction. For this, he is asking the God for a remedy to get released from substantial pleasures. The lyrics illustrate a heartfelt request to the divine.

In next part, the composer openly shows up his experiences in materialistic joys before and also the recognition that only distress can be the result of those attractions. **The vital part of this composition is that, the composer pleads to the God to accept him as His Dasa [servant], which underscores Vadiraja's deep sense of surrender and longing wish to serve the Lord and be a Dasa as well. By presenting him as a devoted servant, he seeks refuge in God's grace to ease his hardships and surpass the joy of artificial pleasures. He highlights that only through the devoted service to the divine, the spiritual liberation can be attained in one's life. This emphasis the Dasya nature of the composer and his thought of him as a dependant to the divine.**

Charana-three says Vadiraja's involvement in the mayaloka, which means a trap of worldly pleasures of the Universe. He earnestly seeks guidance from the God on the righteous path that would help him to navigate his challenges and attain liberation from his material bondage. This charana holds the mudra 'Hayavadana', which has been used in a symbolic way to represent God. Hence the lyrics exhibits the plea of a servant earnestly asking divine's protection. The reference of Hanuman and Garuda are also given. The Composer picturises the worldly pleasures to a pond in which, if one places a leg can be dragged into it. The only solution to get rid of it is to become a servant [Dasa] of the Lord. Devotees are aware of their weaknesses and the necessity of receiving Krishna's grace, in order to gain liberation. They can be free from the traps of

material life of the world. The final statement, *'I am a servant of Vasudeva (Krishna),'* captures the essence of Dasya bhakti, which shows the devotee's readiness to fully surrender, sing praises with both body and mind, and embrace the sweetness of devotion.

The lyrics of this composition beautifully summarises the essence of Dasya bhava, the ultimate devotional path incorporated with deep surrender, service and dependence to the God. The composer's request mode to Lord Krishna reflects the main emphasis of Dasya bhava, which includes dependence to his master. He also acknowledges that material pleasures ultimately lead to distress and mental pressure. Another point which portrays the Dasya bhava is revealed through the composer's addressing towards the God as *'Brave Son, Akuravarada'*, which reflects composer's ultimate state of mind to accept and recognise God as the sole source of refuge amidst of the challenges in life. This emphasis God's protective nature. The composer's belief that surrendering to Krishna is not just a duty, but also a powerful means of achieving liberation by becoming a Dasa of the Lord.

4.1.3.2.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Aarigaaro ninna horedu porevaru enna'</i>	Pallavi	<i>Realisation of one about his mentor or master to receive protection</i>	Ultimate trust
<i>'Sathisutharuhithareno mathibranthivadisuvaro Gathiyaaro munthe'</i>	Charana-1	<i>The feeling of the composer about the material life giving pressures</i>	Realisation- You are the path of survival
<i>'Vasudevane ninna Dasanentenisayya'</i>	Charana-2	<i>The plead of getting on to the position to serve the God, which is the core wish of a Dasa</i>	Dasyatva request
<i>'Maayamaduvinol mulugi gaaya vaayitokaaya Upaayayaavuto munthe raaya hayavadana'</i>	Charana-3	<i>Seeking to be a refugee from the struggling pain of Samsara Sagaram- Ocean of material wishes</i>	Dependant nature with ultimate trust

Features of Dasya bhakti noted by the scholar

- **Recognition of the Divine Master-** The composer emphasises the servitude mode of devotion, viewing the God as his soul protector and refuge.
- **Seeking Dasyatva [Dasa Position]** – The Composer seeks acknowledgement and acceptance by the God to become a Dasa
- **Emphasis on dependence and surrender-** The lyrics showcases the composer’s subordinate position all the times and the desire of him for God’s guidance.
- **Stress on the divine path of Liberation-** A Dasa finds his liberation only through his master. Nothing else in the Universe can satisfy him. The core point of Dasya bhakti has been highlighted throughout the lyrics.

The Dasalakshanas revealed from this Composition are ultimate trust, realisation of the true path, longing for Dasyatva and Dependant nature of a Dasa.

4.1.3.2.2 Core Dasalakshana retrieved from the Composition ‘Aarigaro’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Aarigaro Krishna	Vadiraja	<i>‘Margabodha’</i> Realisation of own path	Vadiraja strongly realises the purpose of his life and his path way of devotion, as he pleads to his master for Dasyatva. Nothing else can be his happiness, as he details the struggles in material life	To realise the purpose of life is the great attainment in one’s life

4.1.3.3 Vadiraja Composition No-3

Composer-Vadiraja

Raga - Reetigaula

Tala - Adi

Pallavi

Dasothama neene SriVaikunta Dasothama neene

Makkalugalige mammakalugalige devakkalige manumunigalike

Charana 1

Sikkaraparabrahmana poosumaadi thanthikki

thodeyamyale aadisi mudhisutiha

Charana 2

Veda shaastraadigalike Mayyada
dorada anaadipurushana neenolisikonde
eedharayavara paavanamaadalosuga
Saadhusajjana aparokshagnaaniyaate

Charana 3

Hari Sarvothama **Hayavadana** moruti vedapuratarasake pratibimbanaadha
vara Vaikunta dasothama yenage hariyathorisi paramadhanyana maadita

(Aswathanarayana-Page-172)

Meaning gist

Vadiraja states that *'Divine Lord, You are Dasothama in Vaikunta! You are the most affectionate child of the Universe, the wise grandparent of all conception! Treating Brahma as a child and you are the Dasothama! You are the ultimate power beyond Vedas and Sastras! You are the protector to save the World. You are the Hari Sarvothama! Your divine love through the Dasya path reveals Your Supreme nature that protects and sustains the Universe. I submit myself to your service and mercy and seeking you as my guiding path as a compassionate guardian to inspire me'*

Pallavi: The Composer states his master as Dasothama in Vaikunta, who embodies Dasya Bhakti. The feeling of considering the Lord as the ultimate protector and the individual soul as the dependant is the main focus of Dasya bhakti. The Pallavi lyrics portrays the same theme.

Charana 1: The Lotus in the hands of Lord Vishnu symbolises creation and purity

Charana 2: By surrendering to His grace through pure devotion, one attains liberation. Through the submission, God preserves and sustains devotees' life

Scholar's insight

Through the lyrics, Vadiraja expresses his feeling of considering his master [the God] as Dasothama, the ultimate Supreme, which is one of the main focuses of Dasya characteristics. As the follower of Dvaita Vedanta, the composer clearly praises the God as the protector. Dasya bhakti always recognises the master at the highest grade, beyond everything else in the Universe and always seeks His guidance and grace.

4.1.3.3.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Dasothama neene Vaikunta Dasothama neene'</i>	Pallavi	<i>Treating master as the Supreme of all [Dvaita path]</i>	Admiration
<i>'Eedharayavara paavanamaadalosuga' 'Saadhusajjana aparokshagnaaniyaate'</i>	Charana-2	<i>Faith and Trust on God as a protector of sadhujana [common people] [by exemplifying]</i>	God as guardian

Features of Dasya bhakti noted by the scholar

Admiration: A Dasa always treat himself as a servant and views his master as the highest Supreme one

God as guardian: A Dasa always feel God as his guardian

Faith: Faith and trust towards his master are unique points in a Dasa's life

Dasalakshanas of this Composition reflects admiration feel of a Dasa and viewing God as a guardian by a Dasa.

4.1.3.3.2 Core Dasalakshana of the Composition 'Dasothama neene'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasothama neene	Vadiraja	'Vashyah' Submissive, dependant	Vadiraja submits himself to the God and feels the joy of being under God's protection. He details his master's glories in different aspects.	By being Submissive, one can learn/follow good qualities from respectable persons or fields, which makes the person humbler and patient to handle many situations in life

4.1.4 Compositions of Purandaradasa

4.1.4.1 Purandaradasa Composition No-1

Composer - Purandaradasa

Ragam-Bahudari

Tala - Adi

Pallavi

Irabeku Hari Dasarasingha Paramajnanikala Sambaadisabeku

Charana 1

Athijnaiyaagabeku harikathai kelabegu yathigala paadake yaraga beku

Sathisutha irabeku athimohabidabeku mathiyenthu bidabey hari poojiparasanga

Charana 2

Ekantha kodabeku lokavarthabidabeku Lokaika nadhana bhajisa beku

Saagusamsaaravindu kaakulaadibidabeku Srikantha **Purandaravidalla** Dasarasingha

(Aswathanarayana 151)

Meaning Gist

Purandaradasa states that Dasas should be with Haridasas sangha and need to earn company with the wise persons. One need to be a knowledgeable person, need to listen to God's glories [Harikatha], need to do padapooja or fall on to the yathis feet, being a family person, being away from greediness or not to be too much attached, and don't let it out to do the Hari pooja. Being alone, neglecting the worldly matters or news, always pray the Supreme Almighty. A Haridasa needs to be with Dasara sangha.

Pallavi-In the Pallavi, Purandaradasa says that Let Dasas be with Hari and with the assembly of the wise persons. A Dasa should be with the Dasakutas -one who serves Hari and with knowledgeable persons. It reflects the idea of sharing or debating spiritual knowledge among the Haridasas.

Charana 1 - As a continuation, the Charana-one explains that, being with the knowledgeable persons, a Haridasa, who will be automatically a wise person, need to listen the praising of the God, need to manage the praying and padapooja of yathis [Monks] along with the family life.

Charana 2 - Charana-two narrates that a Dasa, who need to be alone needed to neglect the impractical worldly news and need to be with Dasa company along with his praying routine.

Scholar's Insight

Through this composition, Purandaradasa conveys how a Dasa's life need to be and the divine path way that a Dasa carries out through his life as an example for other devotees. Always to be with the Dasara sangha and jnaanias [knowledgeable persons], let a Dasa to be a wise person attaining high wisdom. Purandaradasa emphasises the core quality of Dasya Bhakti by stating the importance of a Dasa falling on the feet and do namaskaram to Yathis. Other qualities pointed are that a Dasa need to be with the family and also maintain the duties of a Haridasa as well, by continuing Prayers to the Supreme Almighty. Here the submissiveness and limitation of extremeness have been pointed out clearly.

Hence the main theme of the lyrics states that, all the above qualities and living styles are needed to become a Haridasa. The devotion and service of the Divine are the main priorities of a devotee in Dasya Bhakti. The verse guides about the mind stability a Dasa should possess, by being to family attachment to a limit. It emphasizes not to let the duties unperformed by being too much attached to grihastha [family] life.

4.1.4.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Parts of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Irabeku Hari Dasarasanga Paramajnanikala Sambaadisabeku'</i>	Pallavi	<i>Being a knowledgeable person by the company of wise persons</i>	Mental firmness to be always in Dasara Sangha [Haridasas]
<i>'Athijnaiyaagabeku harikathai kelabegu yathigala paadake yaraga beku'</i>	Charana-1	<i>After attaining knowledge, a Dasa always need to bow down at the feet of Yathis [Acharyas]</i>	Respect
<i>'Sathisutha irabeku athimohabidabeku'</i>	Charana 1	<i>Be with Family without being too much ambitious</i>	Limits to the extremes
<i>'mathiyenthu bidabey hari poojiparasanga'</i>	Charana 1	<i>Do the Pooja of Hari without fail</i>	Core duty of a Dasa-Padapooja of his master
<i>'Ekantha kodabeku lokavarthabidabeku'</i>	Charana 2	<i>The Transcendental happiness of a Dasa experienced by him through meditation need to be maintained</i>	Eternal happiness of the inner soul-Mind Fulfilment
<i>'Lokaika nadhana bhajisa beku'</i>	Charana 2	<i>Worship Hari always</i>	Praying his master always
<i>'Srikantha Purandaravidalla Dasarasangha'</i>	Charana 2	<i>To be in Bhaktas' group</i>	Be in Dasara Sangha

Features of Dasya bhakti noted by the scholar

- **Engaging in Devotion:** The lyrics stress the significance of connecting with wise people and such groups helps a Dasa to attain Knowledge. In Dasa tradition, community and mutual devotion which develops one's knowledge and spiritual thought is followed as an important part.

- **The way a Dasa should be-** The lyrics points that a Dasa can be a grihastha without getting too much attached to it and can follow the duties of a Dasa without fail. For example, he can initiate his family members too to get involved in the kainikarya or pooja or do offerings at God's feet, thus by developing a divine thought and receive the God's grace.

The main Dasalakshanas revealed from this Composition are mental firmness, respect, limits to the extreme, doing Padapooja to the master, value of being in Dasara sangha.

4.1.4.1.2 Core Dasalakshana retrieved from the Composition 'Irabeku Haridasara'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Irabeku Haridasara	Purandaradasa	<i>'Vyavasthit jeevanashaili'</i> Systematic living	Purandaradasa explains the core qualities and living styles a Dasa need to possess	Following a Dasa's way of living, always makes one modest, non-greedy, kind and always walk through good path as well

4.1.4.2 Purandaradasa Composition No-2

Composer - Purandaradasa

Ragam - Nandanamakriya

Talam - Adi

Pallavi:

Daasanna maadiko yenna Swami saasira naamatha Venkataramana

Charana 1

Duru budhi galanalla bidiso ninna
Karuna kavacha venna haranakke thodisso
Charanaseveyyenage kodiso Abhaya
Karapushpavennaya shriradalli mudiso

Charana 2

Dhridabhakti ninalli bedi
Naanadikeraguvenayya anudina paadi
Kadai kannilekkenna nodi biduve
kodu ninna dhyaanava manashuchi maadi

Charana 3

Marey hokkavara kaava birudu yenna
Maraiyate rakshane maadayya poredhu
Durithagalellava tharidu siri
Purandaravidalla yennanu poredhu (Aswathanarayana 175)

Meaning as a gist

Purandaradasa states that *'Please make me your Dasa. Why are you hurting my mind by not making me your Dasa, Oh Venkataramana, My Lord, good thoughts are constantly present. Please convert my bad thoughts and aptitude to good fortune to serve and worship you. Let me steal the shield of mercy and I have always wanted to perform the pooja and serve your feet. Oh, Almighty God, give me a divine chance to hold a flower in my hand and hold it above your head. I pray you with bhakti and sing the glories of the Lord every day, prostrate to your feet, pleading to the God, to accept as Dasa. I wish to serve the God and pray till the very end of my life. But you are not looking or observing me and my prayers in your names. If I am wrong, make me Good and 'Shuddha' but please don't leave me. Without forgetting, please save me, God! Please accept me as Dasa and always vanish my sorrows! Bless me as I constantly think about you only'*

Pallavi

Purandaradasa strongly requests to his master to make him His Dasa. He further makes clear that, his mind is hurt and will remain the same, if he couldn't be God's Dasa. Purandaradasa pleads to His master Venkataramana, the Supreme Lord, the one who bestows blessings upon all living things in the Universe.

Charana 1

Purandaradasa prays to his master, to change the bad attitudes and traits Purandaradasa possess. Through the selfless service and steadfast devotion, the composer strongly aims to be a servant, who puts all of his ego at God's feet. He constantly wanted to serve the Lord with true submission. He requests for the chance to do pooja holding flower in hand and serve Lords feet.

Charana 2

Purandaradasa shows his extreme wish to be with his master always. He sings the praising of the God and prostrate to God's feet with deep devotion. But he is feeling sad as God is not looking at him with kadaikannu-sideways glance. He states that even if his master feels him as a bad person, he requests the God to make him good and give a chance to be God's Dasa. Here, One can feel the demand kind of feel too from Purandaradasa.

Charana 3

Charana-three stamps Purandaradasa's firm request for the protection, as he is always God's Dasa and there is no alternate solution for the same. He requests to vanish all the duritas [sorrows]. He is doing pooja, he is serving, and he is submitting himself to God.

Scholar's insight

The spirit of Dasya Bhakti, in which, devotion is manifested through servitude and total surrender to God, is beautifully captured throughout the lyrics of this composition. The desire and sincerity of a devotee, requesting to gain acceptance as a servant (Dasa) of the Supreme Lord, Venkataramana, are embodied by the composer. The Pallavi emphasizes the devotee's emotional concern and strong longing to become a Dasa of the Lord. This portrays his sincere request for recognition as a servant and to get the ultimate mukti through the divine connection. The lyrics emphasizes the longing for the blessing to be a Dasa, to serve and worship throughout his life.

Purandaradasa's sincere desire to serve the Lord selflessly with pure devotion is one of the main Dasya bhakti nature revealed and the offering of flowers, which represents pure devotion. This shows a one-on-one connection of the devotee with the Supreme Almighty. The composer's trust on God to get rid of himself from bad traits shows his submissive attitude embodying the essence of Dasya bhakti as a fundamental part.

Charana-two conveys the Dasya bhakti of the composer as he does his daily dedication to prayer, hymn reciting, and surrendering by bowing, accepting all his flaws and appeals to the God. Purandaradasa says that it is his master's duty to protect him and clear out the sorrows. This Composition beautifully shows the deep essence of Dasya bhakti, the plea for protection, and the desire for liberation, through the grace of Lord Venkataramana.

4.1.4.2.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Parts of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Daasanna maadiko yenna Swami saasira naamatha Venkataramana'</i>	Pallavi	<i>The desire of Purandaradasa to become a Dasa is purely portrayed</i>	Yearning desire to become Dasa of the God- Focus to serve
<i>'Duru budhi galanalla bidiso ninna Karuna kavacha venna haranakkey thodisso'</i>	Charana-1	<i>Request for transformation to the right path</i>	Strong desire to change
<i>'Charanaseveyyenge kodiso Abhaya Karapushpavannenna shriradalli mudiso'</i>	Charana 1	<i>Paadapooja with flowers Archanam-Padasevanam-Dasyam</i>	Excited to serve the God with offerings
<i>'Dhridabhakti ninalli bedi Naanadikeraguvenayya anudina paadi Kadai kannilekkenna nodi biduve kodu ninna dhyaanava manashushi maadi'</i>	Charana 2	<i>Doing the praying with stern devotion by reciting His glories and offerings are made by Purandaradasa. His firm statement or demand to the God, to consider him as the dasa can be viewed.</i>	Firm devotion and stern statement to the master for Dasyatva
<i>'Marey hokkavara kaava birudu yenna Maraiyate rakshane maadayya poredhu'</i>	Charana 2	<i>Demanding protection</i>	Trust on God as a Protector
<i>'Durithagalellava tharidu siri Purandaravidalla yennanu poredhu'</i>	Charana 2	<i>Request to 'Purandaravidalla' to vanish the sorrows</i>	Dependency

Features of Dasya bhakti noted by the scholar

- **Yearning desire to become Dasa of the God** - Purandaradasa repeats his strong desire to continue as a Dasa of the God
- **Focus to serve the God with Offerings** - Purandaradasa needs to praise the God, sing glories, and perform poojas - A Dasa's stable duties
- **Being dependant to the God** - Purandaradasa shows his dependency to his master requesting his protection always.

The Dasalakshanas traced out from this Composition are Focus to serve, firm devotion and dependency.

4.1.4.2.2 Core Dasalakshana of the Composition 'Dasana maadiko'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasana Maadiko	Purandaradasa	<i>'Ichcha/ Anurakti'</i> Desire and Attachment	Purandaradasa's extreme desire to be a Dasa and to serve the God as well because of his attachment, is clearly portrayed through the lyrics	A strong desire to do something and attachment to it, makes one determined to overcome struggles easily

4.1.4.3 Purandaradasa Composition -3

Composer - Purandaradasa

Raga - Kalyani

Tala - Adi

Pallavi:

Dayamaado ranga Dayamaado Dayamaado ninna daasanu nanenthu

Charana 1:

Halavu kaaladhim ninna hambala yenage olithu paalisabeku vaarijanabha

Charana 2:

Ehaparagathi neeney Indira ramana sahaaya ninnathe Sarvadaathori karuna

Charana 3:

Kariraaja varadane kaamitha Phalada **Purandaravidallaney** Harisaarva
bowma (Aswathanarayana 158)

Meaning as gist

Purandaradasa states that *'Oh Almighty God! Please show mercy and blessings to Your servant [the composer]. I am your humble servant forever. Lord, please! I am your servant who has been longing for the blessings of the Almighty. God, whose navel has the lotus, please keep me safe. In this life as well as the next, I find refuge in you, the Lord of Goddess Lakshmi. Please have mercy on me! Gajendra was saved by you, and you are the one who grants the wishes! You are the absolute ruler [master]. Oh, Hari and Oh Purandaravidalla!*

Pallavi

Purandaradasa addresses himself as a humble servant in the Pallavi, emphasising a posture of complete submission and surrender. Dasya Bhakti always reflects the devotees mind, to consider himself as a servant who is soulfully ready to serve the Divine at all the time. The God is addressed as Ranga, who is portrayed as the Supreme power and authority. The concept of divine mastership and devotee's role as a servant is also highlighted. This is a core characteristic feature of Dasya Bhakti.

Charana 1

This Charana explains the heartfelt desire of the composer to serve and receive divine blessings, embodying the modesty and longing type of Dasya Bhakti. The way of praying through Dasya path towards the divine can be identified from the lyrics.

Charana 2

The lyrics of Charana-two reflects the respectful plea for divine mercy [karuna], expressing bhakti and dependence on the Lord, which is a main feature of Dasya Bhakti. The main perspective of Dasya Bhakti embodies the acknowledgement of divine as the ultimate master and bhakta as the dependant.

Charana 3

Purandaradasa seeks mercy and considers God as his true mentor who grants of all desires. Surrendering to his master by ultimate trust on the divine, thus seeking protection from the God.

Scholar's insight

When a devotee practices Dasya bhakti, they see themselves as God's humble servant and they connect their happiness in their life directly with the serving of the Lord. The key concept of Dasya Bhakti that, the Lord is ever on guard to protect the devotee is emphasised through the lyrics. A Dasya kind of connection with the Lord is completely a sense of submission of oneself with the Lord along with the acceptance of God's absolute power. This essence is poured very well throughout the lyrics of this composition.

4.1.4.3.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Parts of the Composition	Dasyatva elucidation from the lines	Dasyatva
'Dayamaado ranga Dayamaado Dayamaado ninna daasanu nanenthu'	Pallavi	<i>Heartfelt request for Dasyatva</i>	Dasa's Ultimate liberation is being a Dasa always
'Halavu kaaladhim ninna hambala yenage olithu paalisabeku vaarijanabha'	Charana-1	<i>Seeking protection</i>	Trust and God's protective role
'Ehaparagathi neeney Indira ramana sahaaya ninnathe Sarvadaathori karuna'	Charana-2	<i>Dependence, Requesting mercy</i>	Humbleness and inferior status to the God
'Kariraja varadane kaamitha Phalada Purandaravidalaney Harishaarva bowma'	Charana-3	<i>Ultimate trust for getting liberation</i>	Submission, dedication Pathway to Mukti

Features of Dasya bhakti noted by the scholar

- **Humility and Surrender to liberation**-The composer declares themselves to be a humble servant, highlighting the attitude of devotion and surrender that is a core feature of Dasya bhakti. The attitude highlights humility and surrender
- **God as Mentor**-One of the key attitudes of Dasya bhava is the recognition of God's protective role for the servant has portrayed well showing the confidence and reliance of the devotee towards the divine.

- **Humbleness**-Referring to God as the ultimate master highlights His power, which is a key component of Dasya bhakti is shown through the lyrics. This in turn shows the acceptance of inferior status of the devotee, which points the attitude of a servant.
- **Submissive nature**-The core qualities of Dasya bhakti such as self-effacement, submission, dedication, and dependence on God's grace are very well portrayed in this composition.

The Dasalakshanas retrieved from this composition include Dasa getting liberation through Dasyatva, holding trust and expecting protective role from the God and submissive and dedicated nature reflecting humbleness.

4.1.4.3.2 Core Dasalakshana of the Composition ‘Dayamado Ranga Dayamado’

S.No	Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
12	Dayamado Ranga	Purandaradasa	<i>‘Prarthana’</i> Prayer	Purandaradasa pleads for the mercy from his master/God reflecting the concept of dependence towards the Supreme Almighty	Praying always gives mental strength, positivity and a sense of direction to good path

4.1.5 Compositions of Kanakadasa

4.1.5.1 Kanakadasa Composition No- 1

Composer - Kanakadasa

Ragam - Hindolam

Tala - Rupaka

Pallavi

Dasa Dasaramaneya Dasaanu Dasa
shreesha Sriranga nimmamaneya [Dasa]

Charana 1

Kalidasara maneya aaludasa nanaiya
keeludasara maneya kiriya dasa
Paalaaksha munthaada bhajippa devara maneya
aalina aalina aalinedidasa

Charana 2

Halavu Dasara maneya holeydasa nanaiya
kulavilla daa dasa kuruba dasa
Malahara ranga nimma maneya maadhika dasa
Salemukthi paliso **Kaginele aadikeshava** raya

(Aswathanarayana 55)

Meaning as a gist

Kanakadasa says that *'Oh Sriranga! I wish always to be the servant (dasa) of a devotee who serves another devotee (dasa), who, in turn, serves the Lord at the abode of the Lord. I am a servant at Kalidasa [great poet], just in a very lower status of a servant. I am a Dasa's dasa's Dasa of Palaksha [Lord Siva-third eye], where so many Dasas do service. I am a Dasa, who works in the houses of another dasas, that too at a very low identity who doesn't have kula[caste] by myself. I am a shepherd, who cleans all dirt at God's House, as a sweeper, please give me mukti!*

Pallavi

Kanakadasa states the position of himself as a dasa's dasa's Dasa. He shows in-depth humbleness through these lyrics which portrays a dasa's basic nature.

Charana 1

Kanakadasa says as he is a servant, in a lower position, who resides at the home of Kalidasa, a revered figure [poet], who represents wisdom and devotion. The composer expresses deep humility, a core feature of Dasya Bhakti, by admitting himself as the servant of the countless servants who reside in the revered area of Palaksha (Lord Shiva's third eye) and those who honourably serve within that sacred space.

Charana 2

Kanakadasa further emphasis the Dasyatva, by pointing himself as a servant who is cleaning the homes of various Dasas and the one who doesn't have a caste, just as a shepherd. Kanakadasa emphasises that he doesn't want anything other than mukti as he is a Dasa. He is longing for mukti through the Dasya path of devotion.

Scholar's insight

Through the lyrics of this Composition, Kanakadasa states himself as a servant, cleaning the dirtiest things and places to remove the dust. Then he is interpreting the same idea to the Dasyatva position, which can clean or can destroy the dirty thoughts of the mind like greediness, jealous and other pleasures. The main theme is to convey that; one need to be polite enough throughout his life to achieve or gain good things. Humbleness is a core part of Dasyatva.

The lyrics of this composition highlights mainly on the significance of the modesty quality which is needed for a Dasa. The core qualities of Dasya bhakti like self-effacement and the desire to serve devotees who serve other devotees, which eventually leads to the service of the Lord, are deeply expressed through the lyrics. He illustrates this idea, by expressing a desire to be surrounded by saintly wise legends, who represent devotion and wisdom, such as Kalidasa. In order to highlight Dasya bhakti as the identity and status, the composer presents himself as a lowly servant in the sacred land of Palaksha and he points that he is much like a shepherd carrying out basic works. He emphasizes that the Lord cleanses the mind of impurities like jealousy, greed. A devotee's true fulfilment is found in liberation (mukti), not material wealth. He points the significance of Dasya bhava throughout the lyrics and stamps that being humble is essential for a successful result in life.

The composition portrays the devotional expression, where the composer calls himself as a humble servant of the Lord recognizing the importance of being a servant to the Lord and His devotees. This is the unique significant feature of the Dasya bhava. It emphasizes complete surrender to God, spiritual humility, and devotion to the Supreme Almighty.

4.1.5.1.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Dasa Dasaramaneya Dasaanu Dasa shreeshha Sriranga nimmamaneya '</i>	Pallavi	<i>Longing for becoming a servant of other Dasa who serves another Dasa, who in turn serves the Lord. Ultimate humbleness in mind</i>	Non-greedy
<i>'Kalidasara maneya aaludasa nanaiya Keeludasara maneya kiriya dasa'</i>	Charana-1	<i>Readiness to do anything to serve the Lord without expecting any return</i>	Impulsive
<i>'Malahara ranga nimma maneya maadhika dasa Salemukthi paliso Kaginele aadikeshava raya'</i>	Charana-2	<i>Request for the core mukti or liberation through Dasyatva position</i>	Servitude

Features of Dasya bhakti noted by the scholar

- **Humility**-Humility is highlighted in this composition which is a fundamental component of Dasya Bhakti.
- **Non-greedy and ready to be at the lowest level**-The aspiration to serve the Lord by serving those who serve other devotees, who in turn serves the Lord. Showing the willingness to be a Dasa of Kalidasa-who himself is a Dasa of the Lord.
- **Purifying mind**-Highlighting the point that the Lord cleanses the mind of immoralities such as envy and greed.
- **Liberation**-Mukti, or liberation, rather than financial gain, is the devotee's ultimate goal.

The Dasalakshanas revealed from this Composition are Non-greedy, being Impulsive and the Servitude mode.

4.1.5.1.2 Core Dasalakshana of the Composition ‘Dasa dasaramaneya’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasa Dasaramaneya	Kanakadasa	‘Seva’ Selfless Service	Kanakadasa openly explains about the humblest act of service as a poor servant in the houses of Haridasas, which leads the noble path to reach God. Thus, he makes clear that deep servitude can reach divine realisation.	Doing Selfless Service makes one to strengthen social connections and unity, to overcome ego and the ultimate feel of satisfaction in life.

4.1.5.2 Kanakadasa Composition No- 2

Composer - Kanakadasa

Raga - Durga

Tala - Rupaka

Pallavi

Dasanagabeku Sadashivana dasanagabeku klesha panchakavalidu

Aseyali manasusade sarvada

Charana 1

Manada kalmasha kaledu mahadevana mahimeya tilidu

Inidu e jagavella Iswara mayamendu khanavaada mohatha gadeyanuda daadutha

Charana 2

Aaru chakrathi Meareva akhandana moorukunava tilidu

Aarumoru hatinaro tatvava meeri thoruva **kaaginele aadikeshavaraaya**

Keshava kaginele aadikeshavaraaya (Aswathanarayana 117)

Meaning as a gist

Composer states that *‘Oh Sadasivane! I need to be Your Servant, to overcome the sufferings, without thought about other pleasures and desires in mind. I need to wipe out the sinful thoughts or wickedness in mind and know about the mahima [greatness] of Mahadeva, I need to see all the materials in the Universe as Ishwaramayam [divine] and avoid vyamoha [Wishes beyond the limit].’*

Pallavi

Kanakadasa pleads to God to keep all the klesha's [Sorrows] aside, to avoid greediness and desire for worldly life and to keep himself as God's Dasa. One can be a Dasa, only when he follows a soulful simple living throughout their life. All the desires and wishes to be kept aside, otherwise it may lead to Sorrow in one's life. A Dasa definitely should not have the greediness- limitless wishes. All the feelings and wishes need to be focused to the Lord, as for a Dasa everything is his master, the Lord Supreme almighty [Sadasiva].

Charana 1

The Composer states certain things, which should be followed by a Dasa through the lyrics of Charana-one. Devotees' mind should be pure and need to know and understand God's glories. A devotee should see the God in each and every thing he sees and, in every subject, he handles as well. Avoiding athimoha [extreme wishes], a devotee needs to focus to the God instead of material pleasures in life.

Charana 2

Charana-two explains that a Dasa should surpass the six chakras [pointing bodily and material limits] through their firm dedication and service towards the God, which shows the main characteristic of Dasya bhakti. This act reflects the devotee's mind as a humble servant and his submission towards the God. A Dasa should place complete trust and loyalty towards their master, by his service, surpassing the six tatvas of life.

'*Keshava kaaginele aadikeshavaraaya*' refers to Lord Keshava residing in Kaaginele, a place of spiritual significance. *Kaginele adikeshava* is the signature of Kanakadasa. In Dasya bhakti, the devotee recognizes the divine as the ultimate master. The repetition of "*Keshava*" underscores the devotee's constant focus on and surrender to the Lord. The servant devotee finds fulfilment in praising and serving the Lord, whose presence is at *Kaaginele*.

Scholar's insight

A relationship in which the devotee serves the Lord as a loyal devotee is the focus of Dasya bhakti. A Dasa who follows Dasya bhakti must follow particular behaviours and attitudes that show total surrender and steady devotion to God. Material

cravings and personal desires must be set aside by a true Dasa because they trigger ultimate sadness. Every thought which diverts the attention from the devotional path need to be ignored. Since the Lord is the ultimate master and supreme power, the devotee's life should be entirely devoted to Him (Sadashiva), according to the Dasya bhakti.

The Dasa sees everything as an extension of the divine, sings and praises the God and recognizes God in every action and object. He points that a Dasa need to overcome six chakras, which stands for material pleasures and limitations, constantly through his devotion and surrender.

4.1.5.2.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Parts of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Dasanagabeku Sadashivana dasanagabeku'</i>	Pallavi	<i>Plead to become a Dasa</i>	Acceptance for Rejection
<i>'klesha panchakavalidu Aseyali manasusade sarvada'</i>	Pallavi	<i>Strength of the mind to keep all the other pleasures aside to accept Dasyatva</i>	Strong Mind
<i>'Manada kalmasha kaledu mahadevana mahimeya tilidu'</i>	Charana-1	<i>Vanish the impurities of the mind and know about the glories of the God</i>	Pure mind devoted to God
<i>'Inidu e jagavella Iswara mayamendu khanavaada mohatha gadeyanuda daadutha'</i>	Charana-1	<i>A Dasa see God/Master in everything he views and will be free from Vyamoha</i>	Ultimate focus on God and serving
<i>'Aaru chakrathi Meareva akhandana moorukunava tiridu'</i>	Charana 2	<i>Dedication to surpass the bodily and material wishes</i>	Dedication of mind to achieve aim

Features of Dasya bhakti noted by the scholar

- **Acceptance for Rejection**
- **Strong Mind**
- **Pure mind devoted to God**
- **Ultimate focus on God and serving**
- **Dedication of mind to achieve aim**

The Dasalakshanas traced out through this Composition are acceptance for renunciation, strong and pure mind, dedication of mind for a strong aim.

4.1.5.2.2 Core Dasalakshana of the Composition ‘Dasanagabeku Sadasivana’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasanagabeku	Kanakadasa	‘Nihanga’ Detachment from material pleasures	Kanakadasa detached the material pleasures as his true goal is being a Dasa	One should have the quality of not getting into unnecessary fantasies in life. One should not get controlled by material pleasures

4.1.5.3 Kanakadasa Composition No- 3

Composer - Kanakadasa

Raga - Subhapanthavarali

Tala - Rupaka

Pallavi

Bandanaagi bagila Kayve hariya

Vaikundata sombina Dasaramaneya

Charana 1

Thothu thondanaagi baagila kayve

Chithrata Chaavadi rajavanu balive

muthina ranga valliyanettu bareve

Ratnagambaliothu haasuvunu

Charana 2

Meesaloolikava naamaadi kondiruve

shesha prasaadava undukondiruve

Sheshagiri **kaaginele Adikeshavaraya**

Daasara daasara Dasaramaneya (Aswathanarayana 130-131)

Meaning Gist

Composer respectfully says to the God that *‘As a servant I will guard Haridasa’s house who serve the Lord at Vaikunta, I will do all the works as a servant and guard the door. I will clean up all the dust, I can decorate the floor with rangoli*

and will put the Carpet, all this arrangement is to serve Haridasas, who serve the Lord. I will have the balance food of the previous day and the balance food left by Haridasas as prasaada [divine offering food]. I will be always be the Dasa's Dasa.

Pallavi

Through the lyrics of the Pallavi, Kanakadasa firmly says that he will guard the Dasa's house, who serve at the abode of God at Vaikunta.

Charana 1

Charana-one also continues the theme of Pallavi as the composer is stating as he got to a Haridasa's house as a servant, and he will be doing his duties like cleaning and washing the dust, decorating the floor with rangoli and arrange the carpet for Haridasas. In that way the composer automatically serves the Lord. Hence the composer wanted to be a Dasa's dasa's dasa, to reach out his master through Haridasas.

Charana 2

The lyrics of Charana-two states the modesty of Kanakadasa as he says that he will always have the previous day balance food as a prasaada, left by the Haridasas and always be a dasa's dasa's dasa, to reach the God.

Scholar's insight

Through this Composition, Kanakadasa symbolises the surrender of ego and the willingness to serve God through service by the explanation of his duties as a servant. This Composition amazingly expresses the composer's commitment to serve as a servant to the Haridasas in the very lowest grade to reach God's grace, who resides at Vaikunta. Through the phrase '*Dasara Dasara dasaramaneya*', he showcases a deep-rooted humility, which points an acknowledgment that he considers himself even lower than a servant, aiming to reach his divine master through the service of those who are the devotees and messengers of God. This lakshana is the heart of Dasya bhakti, where the devotee seeks to serve the Lord as a servant, not as an equal or direct servant part, realising the divine's supreme position.

4.1.5.3.1 Key points of Dasya bhakti in the Sahitya -Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
'Bandanaagi bagila Kayve hariya Vaikundata sombina Dasaramaneya'	Pallavi	Commitment to serve as a lower grade servant of Haridasas to reach God	Unselfish nature and Willingness for the least
'Thothu thondanaagi baagila kayve Chithrata Chaavadi rajavanu balive muthina ranga valliyanettu bareve Ratnagambalihothu haasuvenu'	Charana-1	Explanation of all the servant duties one by one showing the eagerness to serve the Haridasas	Eagerness to serve- Doing the duties without expecting fruit in return
'Meesaloolikava naamaadi kondiruve shesha prasaadava undukondiruve'	Charana-2	A state of being humble enough avoiding superiority to live without extreme desires	Life without extreme attachment towards the personal needs

Features of Dasya bhakti noted by the scholar

- **Unselfish nature-** Willingness for the least
- **Eagerness to serve-** Servitude nature
- **Doing the duties without expecting fruit in return**
- **Life without extreme attachment towards the need of oneself**

The main Dasalakshanas revealed from this Composition are unselfish nature, eagerness to serve and life without extreme wishes.

4.1.5.3.2 Core Dasalakshana of the Composition ' Bandanaagi bagila'

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Bandanaagi Bagila	Kanakadasa	'Dharma' Duty and Responsibility	Kanakadasa considers guarding the Haridasas who serve the Lord as his prime responsibility as a Dasa. The lyrics details, each of the duties done by him to complete and uphold his responsibility	Duty and Responsibility is the key for living and fulfilling one's role in the society

4.1.6 Compositions of Vijayadasa

4.1.6.1 Vijayadasa Composition No-1

Composer - Vijayadasa

Raga - Sriraga

Tala - Adi

Pallavi

Dasara Bhagyavido Purandaradasara
Sarvadeshatolutumbi soosutalite

Charana 1

Bhoosura janumathibandhu baledu
Upadesha gondu madhvamata
pondhi lesaagi bhakti Virakti jnaanata
visheshavaagi naa baaluva dalla

Charana 2

manave higgatiru heeyaalikiyinta
gunisiko sukhavaavutu lesa
ninage swatantrayambutu kaananendiku
gunanidhi **Vijayavittallana** preranayalla (Aswathanarayana 168)

Meaning as a gist

Vijayadasa states that *'It is the bhagya [fortune] of mine that I am Dasa of Purandaradasa. Everywhere I can feel and see the good fortune because of the same. Oh my mind! Dont be so proud when somebody praises you, multiply your happiness for being a Dasa. You are the freedom of mine Oh Vijayavidalla! the one who owns all good qualities! Hari! Your inspiration reaches me directly as I am your dasa'*

Pallavi

Through the Pallavi lyrics, Vijayadasa is emphasising about his bhagya [fortune] of being a Dasa of his Guru [Purandaradasa] and the good feel in all the places he experiences because of that Dasa position.

Charana 1

Through Charana-one, the composer conveys his main fortunes in life by stating the points that, he came from a brahmin family. He has chosen the devotional path and got mantradeeksha [initiation as a Dasa from God/Guru] of Madvamata [Dvaita

tradition] from his guru Purandaradasa and feels blessed. Then he attained bhakti, virakti and jnana, which are the characteristics of Dasya bhakti. Vijayadasa holds these lakshanas close to heart for living. Here, Purandaradasa [Guru of Vijayadasa] is a Dasa and Vijayadasa is Purandaradasa's Dasa [Dasa's Dasa concept].

Charana 2

Charana-two highlights the statement of Vijayadasa to his own mind, to be stable always and not to get excited or too sad. He states, one should decide himself the correct path or joy in life. The joy and the sorrow are experienced by the knowledge of Vijayavittalla [the God] and accept as it comes and the mind need to be stable. That is the ultimate freedom in a Dasa's mind. The signature of Vijayadasa -Vijayavittalla is mentioned in this Charana, which is used symbolically to address God as well. It describes that the inspiration and grace of the God Hari-Vijayavittalla is received to Vijayadasa, through his Dasa position towards his Guru Purandaradasa.

Scholar's insight

Vijayadasa highlights in the Pallavi about the blessing he has as a Dasa, of serving his Guru, Purandaradasa. This shows how a Dasa finds happiness and pleasure in doing his duty and sees the divine presence everywhere, reflecting bhakti that is based on pure submission. The great sense of luck, happiness and delight of a Dasa to be a Dasa of his Guru is well portrayed by Vijayadasa through the lyrics. The Pallavi is followed by the charana, which reveals the inner mind of a Dasa, which always holds a Dasa's mind to be detached from extreme happiness or sadness. This point holds the ecstasy feel of liberation, a Dasa experience through the Dasyatva position. Vijayadasa's ardent devotion is captured throughout the composition, as he opens his feeling of joy explored from the inspiration from his Guru Purandaradasa. He stresses the point that everything good which happens to him is just because of his Dasyatva towards his Guru Purandaradasa.

4.1.6.1.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Dasara Bhagya Vido Purandaradasa'</i>	Pallavi	<i>Ultimate Satisfaction and Joy of Dasyatva of his Guru are shown by the Composer</i>	Transcendental joy
<i>'Upadesha gondu madhvamata pondhi lesaagi bhakti Virakti jnaanata visheshavaagi naa baaluva dalla'</i>	Charana-1	<i>Attainment of the core qualities through Dasyatva - Bhakti, Virakti and Jnana which is the main fortune in Vijayadasa's life</i>	Bhakti, Virakti, Jnana
<i>'manave higgatiru heeyaalikiyinta gunisiko sukhavaavutu lesa ninage swatantrayambutu kaananendiku gunanidhi Vijayavittallana preranayalla'</i>	Charana-2	<i>Attaining the stability of mind by oneself as a dasa -free from over joy or over sorrow. A Dasa always accepts and believe that every moment in life arrives from the Supreme Almighty</i>	Mind stability

Features of Dasya bhakti noted by the scholar

- **Satisfaction and joy of Dasyatva:** Vijayadasa finds pleasure and joy by the presence of his Guru and feels satisfied to serve his Guru Purandaradasa always. This shows his extreme rooted Dasya bhakti towards his master. The fortune of being a Dasa is mentioned very clearly through the lyrics.
- **Dasyatva as a Sacred State:** The Dasyatva position is an elevated state that can only be achieved through full dedication and focus, free from all other worldly thoughts and be stable with balancing emotions.
- **Experiencing Calm mental insight:** The power of maintaining the inner mind, detached from extreme sorrow or joy is a core character of a Dasa, which leads to the mental liberation of a Dasa. The lyrics represent the ecstasy of a dasa by getting the spiritual liberation through devotion or respect towards his Guru.

- **Receiving the inspiration:** Vijayadasa emphasises the way he experiences the inspiration from Lord Hari through the Dasyatva position towards his Guru. The ultimate inspiration and guidance from the God are experienced through hi Guru Purandaradasa.

The focussed Dasalakshanas of this Composition are Transcendental joy of Dasyatva, attainment of Bhakti, Virakti and Jnana, and the stability of mind

4.1.6.1.2 Core Dasalakshana of the composition ‘Dasara Bhagyavido’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasara Bhagya Vido	Vijayadasa	<i>Atmasamyama’</i> Self-control	Vijayadasa mentions about being a Dasa one need to have control over all emotions and desires. All emotions are controlled by Vijayavidalla-the God himself	Self-control enables man to manage the emotions and reactions which in turn reflect a happy living of life.

4.1.6.2 Vijayadasa Composition No-2

Composer - Vijayadasa

Raga - Hindolam

Tala - Adi

Pallavi

Dasa dasa dasara Dasyava kodo

Dosha rashi alithu

Charana 1

Sreesha dheesha Sarvesha sureshvara Bhasura gunagana bhavyashareera

Chitha ninna pada seveyoliralu chinthe itara vidalli

Antharangatallaanandisali ahankritiyennebidali Santhatha ninna pada pankaja

Bhaktara pandhava paaliso Paramapurusha Hari

Charana-2

Sreejaganmohanaakaara Sreegunaatheetha theerthapada

Bhajakara paavana bhavanutha charana Ruchagana nuthaabharana

Vijayavidallaadeesha Vishveshvara kujana vitaarana kovitanutha hari

(Aswathanarayana 96-97)

Meaning as a gist

Vijayadasa says that *'Please give me the Dasyatva of dasa's dasa, who serves the Lord, to fulfil the need to destroy all sins, Oh Sreesha Sureshvara! You have all good qualities and magnificent body! I always think about Your Pada-Lotus feet! I don't want any other thoughts! Feeling joyful in Your thoughts, make me free from egoistic! Your Lotus feet protect the bhakta! Hari! Oh jaganmohana! the one who has all sadgunas! You make the life pure of those who praises and serve you! Universal God! You clear all the bad vibrations oh conversant Hari!*

Pallavi

The Composer pleads the God to become a Dasa's Dasa's dasa, to own that position, which in turn guides a Dasa to purify the Sins. Here Vijayadasa strongly believes that all the bad thoughts and offenses will be cleared by becoming a Dasa and serve the Almighty.

Charana 1

Vijayadasa emphasises the core characteristic feature of Dasya Bhakti through the lyrics stating that he always thinks about the Lord's feet without any other thoughts. The Composer praises and addresses his master in many ways and wanted to serve him without any other distractions. Praising and chanting the names of the God also comes under Dasya bhakti.

Charana 2

Charana-two points about the blessed life of the devotee, who serves the feet of the Lord, with the praising of the Lord as a Universal knowledgeable master. In Dasya bhakti always the devotee considers the Lord as the highest Power and the devotee as a dependant.

Scholar's insight

The request of Vijayadasa to his master [God] for the Dasa position of another Dasa's Dasa, highlights the plead of a lower-level servant, which reflects the characteristic features of Dasya bhava and serving mentality without any other wishes. The Composer states that the serving towards the divine automatically cleanse the heart and wash away the sins from life.

Single minded devotion is another characteristic feature of Dasya Bhakti which is portrayed by the composer in Charana-one, by stating the divinity of always remembering Lord's feet, which thereby vanishing ego and other pleasure thoughts of life.

Another Dasya lakshana is accepting the master as the Supreme, which can be traced out from Charana-two lyrics, as the composer admits the master as the knowledgeable one, divine protector and mentor by showing respect and modesty.

Hence the lyrics of this composition express the core Dasya bhava explaining about the devotion through humbleness as a path of self-purification. Here, Vijayadasa aligns serving the divine being in the lowest position.

4.1.6.2.1 Keypoints of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Part of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>Dasa dasa dasara Dasyava kodo Dosha rashi alithu</i>	Pallavi	<i>Composer states his strong wish to be at the lowest grade of servants [Dasas] to serve the God</i>	Faith in Dasyatvam
<i>Chitha ninna pada seveyoliralu chinthe itara vidalli</i>	Charana-1	<i>Ultimate duty a dasa need to follow- Paadaseva of the Lord</i>	Padasevanam in Dasyam
<i>Sreejaganmohanaakaara Sreegunatheetha theerthapada Bhajakara paavana bhavanutha charana Ruchagana nuthaabharana</i>	Charana-2	<i>The placing of the master in Supremacy and serving gives the grace to a Dasa</i>	Serving, being a dependant to the higher Supreme Almighty

Features of Dasya bhakti noted by the scholar

- **Ultimate Faith-** Faith in Dasyatvam and Faith in God
- **Padasevanam-** Padaseva is a practice included in Dasya bhakti
- **Service-**Serving, being a dependant to the higher Supreme Almighty

The Dasalakshanas of this Composition are faith in Dasyatvam, Padasevanam in Dasyam and Serving by being a dependant of the master [God].

4.1.6.2.2 Core Dasalakshana of the Composition ‘Dasa Dasa Dasara dasyava kodo’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasa Dasara Dasyava kodo	Vijayadasa	<i>‘Dasatvam’</i> Servitude	Vijayadasa requests for the position of Dasatvam, which purifies the life and washes away the sins	Being in a mindset to serve others itself is a kind of unselfish nature, which always makes the life positive.

4.1.6.3 Vijayadasa Composition No-3

Composer -Vijayadasa

Raga - Kalyani

Tala - Adi

Pallavi

Dasare Purandaradasaru lesaagiyenage sumaargavano thoritaro

Charana 1

Ati mughdanaage duruladhaduraachaaradalli
mathigettu mahiyolage thiruguthirolu
Athidayaapararagi thannavanivanentu
hithadalli poredu kumatiya bidisitaro

Charana 2

Daridrya doshava sevitha manavanike
Aarukodagale dhenu dhoragitenthe
karunyadali Guru Purandaradasaru
Mooruti **Vijayavittalenna** torisitaru (Aswathanarayana 40,41)

Meaning as gist

The Composer states to his Guru that *‘Oh Purandaradasa, I am your Dasa, show me the right path to me, I lived in a most shameless and wicked way without respect! Oh the one who is so kind! who protects and made me free from all the evils or bad things which I did before!’*

Pallavi

Pallavi explains the humble mindset of Vijayadasa, viewing Purandaradasa as his mentor and Guru with due respect, whose guidance directs him on the right path of living.

Charana 1

The composer deeply regrets the shameless and wicked way once he lived and feels truly grateful to his Guru Purandaradasa, who protected him and set him free from the evils of his past by making him a Dasa of his Guru. Here the Composer thanks for the mercy of his Guru for making him a Dasa, thus by making his life blessed through the guiding light of Dasyatva.

Charana 2

Vijayadasa states that the suffering of poverty is cleared by serving with humanity in mind. Vijayadasa stating an example as just as a good fortune to get a cow, he got double fortune by getting Purandaradasa as his Guru. According to a pure dasa mind, the ultimate fortune is to reach the God through service. Here Vijayadasa is the Dasa of his Guru Purandaradasa, which is the right path for Vijayadasa to reach God's grace through serving and praying his Guru Purandaradasa.

Scholar's insight

Vijayadasa expresses his humble gratitude towards his Guru Purandaradasa, whom he deeply worships as his guiding light and spiritual mentor. The Composer also regrets his past offenses and recognises that it was only because of his Guru's mercy and guidance which received as a Dasa from his Guru, he became free from evils and other bad activities. The essence of Dasya bhakti can be extracted from his words that how respectfully he remembers the Dasyatva position of his Guru and satisfied to the ultimate freedom of mind. Here the main focus of the lyrics highlights Vijayadasa's trust and reverence for his master and his humble, selfless Dasya bhakti towards his Guru. By serving the Guru with respect, Vijayadasa attains the ultimate goal-the unity with the Supreme Almighty. This attitude purely reflects Dasya bhakti, where selfless service and reverence for the guru serve as a direct path to mukti or liberation.

4.1.6.3.1 Key points of Dasya bhakti in the Sahitya - Scholar's view

Particular lines	Parts of the Composition	Dasyatva elucidation from the lines	Dasyatva
<i>'Dasare Purandaradasaru lesaagiyanage sumaargavano thoritaro'</i>	Pallavi	<i>Vijayadasa shows his ultimate respect to his Guru by stating that his Guru is the one who shown the way of good life. He states himself as his mentor's Dasa.</i>	Way to the right Path of Life through the mentor
<i>'Atimughdanaage duruladhaduraachaaradalli mathigettu mahiyolage thiruguthirola'</i> <i>'Athidayaapararagi thannavanivanentu hithadalli poredu kumatiya bidisitaro'</i>	Charana-1	<i>Regret of the past and the ultimate protection received</i>	Good Transformation of life and being safe as a Dasa
<i>Daridrya doshava sevitha manavanike</i> <i>Aarukodagale dhenu dhoragitenne</i> <i>karunyadali Guru Purandaradasaru</i> <i>Mooruti Vijayavittalenna torisitaru</i>	Charana-2	<i>Reaching God through serving Guru-core Dasalakshana</i>	Gratitude and service towards the Guru, reaching the Supreme Almighty

- **Teacher as the guide** -Way to the right Path of Life through the mentor
- **Change within and being safe under the Dasyatva Position**-Good Transformation of life and being safe as a Dasa
- **Reaching the Supreme through serving** -Gratitude and service towards the Guru, reaching the Supreme Almighty

The Dasalakshanas of these compositions include getting way to the right path through Guru, good transformation of life being a Dasa and gratitude towards the Guru reaching the God.

4.1.6.3.2 Core Dasalakshana of the Composition ‘Dasare Purandaradasara’

Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
Dasare Purandaradasara	Vijayadasa	‘Gurujnanajyoti’ Guidance light from Guru	Vijayadasa explains about his fortune to have a Guru, who is knowledgeable, who saved him from evils of life and guided him the right way of living.	All human beings need a good mentor or guide in life to show the right path of life

Research Outcome

Eighteen core Dasalakshanas traced out from eighteen compositions and its Social Relevance are given below.

S. No	Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
1.	Idanaadaru	Sripadaraja	‘Dhrida nishchayam’ Firm decision	Sripadaraja pleads to be recognised as a Dasa, with firm devotion, seeing nothing else in life is prominent than the same	To have a firm decision in life will help one to achieve their goals successfully
2	Narayana ninna Nambite	Sripadaraja	‘Margadarshake Vishvasa’ Trust on mentor	Sripadaraja states that the strong guiding force by his master [the God] lead him to walk on the right path and to become a better person	Having a mentor or good guide in life leads to a well-mannered living style and surpass difficult situations
3	Haribhaguta	Sripadaraja	‘Pratibaddhata’ Commitment	Sripadaraja affirms that as being a Dasa, he will certainly follow the righteous path and will be away from wrong doings	To have commitment to anything one does, will boost up the responsibility to complete our goals without distractions

S. No	Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
4	Haridasara Sangake	Vyasaraja	'Sradha' Faith or Trust	Vyasaraja conveys his ultimate faith on God and the confidence on it, that a Dasa will be always protected by his master [The God] and Dasyatva is the confidence of a Dasa	Faith and Confidence in life helps one for easy decision making to have a positive outlook towards the life, to achieve goals
5	Neenegati	Vyasaraja	'Bhakti' Devotion, Self-dedication and faithfulness towards the Supreme	Vyasaraja prays to his master stating that God is the sole path of liberation in his life. Vyasaraja details his magical feel of God's presence in everything he sees and shows his extreme base of Bhakti towards the God, requesting Dasyatva.	The quality of attaining Liberation through Bhakti combining trust, love, faith and selfless service towards the Supreme Almighty automatically develops good qualities in one's life.
6	Sangavaagali Sadhu Sanghavaagali	Vyasaraja	'Sujanata Sangati' Association with good people	Vyasaraja states that he always needs to be in the sangha of Sajjana who are knowledgeable, loyal and stable with mind. Association with Haridasas is the ultimate right path to reach God	Being with good and wise company helps one to develop good thoughts, gain knowledge and moral support and inspiration for growth
7	Ninna Dasara Dasa	Vadiraja	'Pashchattapa' Remorse/Regret	Vadiraja details a list of sins/offenses done by him for livelihood and accepts the mistake	Realising one's own sins and attempt to rectify is a high quality, which makes one person to achieve self-awareness for self-improvement in life
8	Aarigaro Krishna	Vadiraja	'Margabodha' Realisation of own path	Vadiraja strongly realises the purpose of his life and his path way of devotion, as he pleads to his master for Dasyatva.	To realise the purpose of life is the great attainment in one's life

S. No	Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
				Nothing else can be his happiness as he details the struggles in material life.	
9	Dasothama neene	Vadiraja	<i>'Vashyah'</i> Submissive dependant	Vadiraja submits himself to the God and feels the joy of being under God's protection. He details his master's glories in different aspects.	By being Submissive, one can learn/follow good qualities from respectable persons or fields, which makes the person humbler and patient to handle many situations in life
10	Irabeku Haridasara	Purandaradasa	<i>'Vyavasthit jeevanashaili'</i> Systematic living	Purandaradasa explains the core qualities and living styles, a Dasa need to possess	Following a Dasa's way of living, always makes one modest, non-greedy, kind and always walk through good path as well
11	Dasana Maadiko	Purandaradasa	<i>'Ichcha/ Anurakti'</i> Desire and Attachment	Purandaradasa's extreme desire to be a Dasa and to serve the God as well because of his attachment, is clearly portrayed through the lyrics	A strong desire to do something and attachment to it, makes one determined to overcome struggles easily
12	Dayamado Ranga	Purandaradasa	<i>'Prarthana'</i> Prayer	Purandaradasa pleads for the mercy from his master/God reflecting the concept of dependence towards the Supreme Almighty	Praying always gives mental strength, positivity and a sense of direction to good path
13	Dasa Dasaramaneya	Kanakadasa	<i>'Seva'</i> Selfless Service	Kanakadasa openly explains about the humblest act of service as a poor servant in the houses of Haridasas, is a noble path to reach God. Thus, he makes clear that deep servitude can reach divine realisation.	Doing Selfless Service makes one to strengthen social connections and unity, to overcome ego and the ultimate feel of satisfaction in life

S. No	Composition	Composer	Dasalakshana retrieved	Explanation in Composition	Benefit to follow the lakshana in life
14	Dasanagabeku	Kanakadasa	'Nihsanga' Detachment from material pleasures	Kanakadasa detached the material pleasures as his true goal is being a Dasa	One should have the quality of not getting into unnecessary fantasies in life. One should not get controlled by material pleasures
15	Bandanaagi Bagila	Kanakadasa	'Dharma' Duty and Responsibility	Kanakadasa considers guarding the Haridasas who serve the Lord as his prime responsibility as a Dasa. The lyrics details, each of the duties done by him to complete and uphold his responsibility	Duty and Responsibility is the key for living and fulfilling one's role in the society.
16	Dasara Bhagya Vido	Vijayadasa	'Atmasamyama' Self-control	Vijayadasa mentions about being a Dasa, one need to have control over all emotions and desires. All emotions are controlled by Vijayavidalla-the God himself	Self-control enables man to manage the emotions and reactions which in turn reflect a happy living of life.
17	Dasa Dasara Dasyava kodo	Vijayadasa	'Dasatvam' Servitude	Vijayadasa requests for the position of Dasatvam, which purifies the life and washes away the sins	Being in a mindset to serve others itself is a kind of unselfish nature, which always makes the life positive.
18	Dasare Purandaradasara	Vijayadasa	'Gurujnanajyoti' Guidance light from Guru	Vijayadasa explains about his fortune to have a Guru, who is knowledgeable, who saved him from evils of life and guided him the right way of living.	All human beings need a good mentor or guide in life to show the right path of life

Conclusion

The lyrical analysis of eighteen compositions of Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa has revealed a rich depiction of various Dasalakshanas. Eighteen core Dasalakshanas are highlighted, each from one Composition, that hold relevance and benefit for the society. The Dasalakshanas retrieved are good qualities that everyone can practice in daily life to have a peaceful and happy living and also to nurture a well-being Society.

Sripadaraja, Vyasaraaja, Vadiraja, Purandaradasa, Kanakadasa and Vijayadasa are revered Haridasas, who dedicated their lives for the spreading of Dvaita Vedanta through the lyrics of their Compositions, among the common people. They made the inspiring qualities and values of Dvaita Vedanta more understandable to the society, so that the people, can follow a good path of living. They made these teachings accessible and appealing for the people, for the moral upliftment and developing social harmony. These revered composers played a significant role in spreading the values of devotion, service and humility, leaving a valuable legacy that continues to inspire the future generations.

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