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मुकुन्दमाला mukundamālā

“Garland of Hymns to Mukunda”

रामुलु गजवाड *Translated by Rāmulu Gajavāḍa*

वन्दे मुकुन्दमरविन्ददलायताक्षं

कुन्देन्दुशङ्खदशनं शिशुगोपवेषम् ।

इन्द्रादिदेवगणवन्दितपादपीठं

वृन्दावनालयमहं वसुदेवसूनुम् ॥

*vande mukunda-maravinda-dalāyatākṣam
kundendu-śaṅkhada-śanam śīśu-gopa-veṣam |
indrādideva-gaṇa-vandita-pāda-pīṭham
vṛndāvanālayamaham vasudeva-sūnum ॥*

I worship the Supreme Lord Mukunda, who releases bound souls from the Samsāra, the mundane world, whose eyes are shapeley like lotus petals. His teeth are sparkling like a white jasmine flower, the full moon, and the shell of a white conch. He is in the form of a young cowherd boy. Celestial gods headed by Indra worship His foot support. He is the son of Vasudeva and lives in Vṛndāvana.

वन्दे *vande* = salutations, मुकुन्दम् *mukundam* = to Mukunda (Krishna), the giver of liberation, अरविन्ददलायताक्षं *aravindadalāyatākṣam* (*aravinda* + *dalāyata* +

akṣam) = to the one with eyes like shapely lotus petals, कुन्देन्दुशङ्खदशनं *kundenduśaṅkhadaśanam* (*kunda + indu + śaṅkhada + śanam*) = sparkling like white jasmine, the full moon, and shell of a white conch, शिशुगोपवेषम् *śiśugopaveṣam* (*śiśu + gopa + veṣam*) = assumed the form of little cowherd boy, इन्द्रादिदेवगण *indrādidevagaṇa* (*indrādi + deva + gaṇa*) = the group of celestial gods headed by Indra, वन्दितपादपीठं *vanditapādapīṭham* (*vandita + pāda + pīṭham*) = worship the foot stool, support, वृन्दावनालयम् *vṛndāvanālayam* (*vṛndāvana + ālayam*) = residence in Vṛndāvana, अहं *aham* = I, वसुदेवसूनुम् *vasudevasūnum* (*vasudeva + sūnum*) = to the son of Vasudeva.

घुष्यते यस्यनगरे रङ्गयात्रा दिनेदिने

तमहं शिरसावन्दे राजानं कुलशेखरम् ।

ghuṣyate yasya nagare raṅgayātrā dinedine

tamaham śirasāvande rājānam kulaśekharam ।

Salutations to king Kulashekhara in whose city, there was a declaration of pilgrimage to Shrī Raṅganāthasvāmi Temple in Shrīranagam from day to day (every day).

घुष्यते *ghuṣyate* = is declared, यस्य *yasya* = whose, नगरे *nagare* = in the city, रङ्गयात्रा *raṅgayātrā* (*raṅga + yātrā*) = pilgrimage to Shrī Raṅganāthasvāmi in Shrīranagam, दिनेदिने *dinedine* = from day to day, तमहं *tamaham* (*tam + aham*) = I to him, शिरसावन्दे *śirasāvande* (*śirasā + vande*) = bow with my head down, राजानं *rājānam* = to that king, कुलशेखरम् *kulaśekharam* = to Kulaśekhara.

श्री वल्लभेति वरदेति दयापरेति
भक्तप्रियेति भवलुण्ठन कोविदेति ।
नाथेति नागशयनेति जगन्निवासेति
आलाप(पि)नं प्रतिपदं कुरुमे(मां) मुकुन्द ॥ १

śrī vallabheti varadeti dayāpareti
bhakta-priyeti bhavaluṅṭhana kovideti ।
nātheti nāga-śayaneti jagannivāseti
ālāpa(pi)nam prati-padam kurume(mām) mukunda ॥ 1

O Mukunda, make me repeat constantly Your sacred names, Sri Vallabha (consort of Lakṣmī, Dayapara (Compassionate One), Bhaktapriya (dear to the devotees), Bhavaluṅṭhana-kovideti (proficient One in giving liberation from cycle of birth and death), Nātha (O Master), Nāgashayana (resting on the bed of infinity conceived as the serpent Anantha), Jagannivaasa (the indweller of the whole universe). 1

श्री वल्लभेति *śrī vallabheti* (*śrī + vallabha + iti*) = Lord of Laxmi thus, वरदेति *varadeti* (*varada + iti*) = bestower of boons thus , दयापरेति *dayāpareti* (*dayāpara + iti*) = compassionate One, भक्तप्रियेति *bhaktapriyeti* (*bhakta + priya + iti*) = dear to the devotees thus, भवलुण्ठन कोविदेति *bhavaluṅṭhana kovideti* (*bhava + luṅṭhana + kaḥ + vid + iti*) = one who is proficient in exterminating the bondage of this cycle of birth and death thus, नाथेति *nātheti* (*nātha + iti*) = O Master thus, नागशयनेति *nāgaśayaneti* (*nāga + śayana + iti*) = rests on the

serpent bed (Ananta) thus, जगन्निवासेति *jagannivāseti* (*jagat + nivāsa + iti*) = indweller of the whole universe, all pervading-thus, आलाप(पि)नं *ālāpa(pi)nam* = to utter or pronounce clearly, प्रतिपदं *pratipadam* (*prati + padam*) = every word, कुरुमे(मां) *kurume(mām)* (*kuru + me or mām*) = make me (help me to do or utter), मुकुन्द *mukunda* (*mukuḥ + da*) = O Mukunda (one who liberates from the bondage of cycle of birth and death). 1

जयतु जयतु देवो देवकीनन्दनोऽयं
जयतु जयतु कृष्णो वृष्णिवंशप्रदीपः ।
जयतु जयतु मेघश्यामलः कोमलाङ्गो
जयतु जयतु पृथ्वीभारनाशो मुकुन्दः ॥ २ ॥

jayatu jayatu devo devakī-nandano'yaṁ
jayatu jayatu kṛṣṇo vṛṣṇi-vaṁśa-pradīpaḥ
jayatu jayatu megha-śyāmalaḥ komalāṅgo
jayatu jayatu pṛthvī-bhāranāśo mukundaḥ ॥ 2 ॥

Victory to the Supreme Divinity, the delightful son of Devakī, Victory to Shrī Kṛṣṇa who brought light to the Vṛṣṇi race. Victory to the tender beauty with cloud-blue complexion. Victory to Mukunda, who removes the burden of the earth caused by the wicked. 2

जयतु *jayatu* = let there be victory, जयतु *jayatu* = let there be victory, देवो *devo* (*devaḥ*) = having Divine radiance, देवकीनन्दनोऽयं *devakīnandano'yaṁ* (*devakī + nandana + ayam*) = to this son of Devakī, जयतु *jayatu* = let there be victory,

जयतु *jayatu* = let there be victory, कृष्णो *kṛṣṇo* (*kṛṣṇah*) = Kṛṣṇa, वृष्णिवंशप्रदीपः *vṛṣṇivāṁśapradīpaḥ* (*vṛṣṇi* + *vāṁśa* + *pradīpaḥ*) = light to Vṛṣṇi race, जयतु *jayatu* = let there be victory, मेघश्यामलः *meghaśyāmalah* (*megha* + *śyāmalah*) = one with cloud-blue complexion, कोमलाङ्गो *komalāṅgo* (*komala* + *aṅgaḥ*) = tender bodied one, जयतु *jayatu* = let there be victory, जयतु *jayatu* = let there be victory, पृथ्वीभारनाशो *pr̥thvībhāranāśo* (*pr̥thvī* + *bhāra* + *nāśh*) = one who removes the burden to the earth caused by the wicked, मुकुन्द *mukunda* (*mukuh* + *da*) = O Mukunda (one who liberates from the bondage of cycle of birth and death). 2

मुकुन्द मूर्ध्ना प्रणिपत्य याचे ।

भवन्तमेकान्तमियन्तमर्थम् ।

अविस्मृतिस्त्वच्चरणारविन्दे

भवे भवे मेऽस्तु भवत्प्रसादात् ॥३॥

mukunda mūrdhnā praṇipatya yāce

bhavantamekāntamiyantamarthaṁ

avismṛtistvaccaraṇāravinde

bhave bhave me'stu bhavatprasādāt ॥3॥

O, Mukunda*, I prostrate before You in deep reverence for this much only and no more. May I, not forget Your lotus feet in this life and lives to come. 3

* *Mukunda* (*Mukuh* + *da*)= (one who gives liberation from the bondage of cycle of birth and death).

मुकुन्द *mukunda* = O Mukunda, मूर्ध्ना *mūrdhnā* = with head down, प्रणिपत्य *praṇipatya* = having saluted, याचे *yāce* = beseech, asking earnestly, भवन्तम् *bhavantam* = You, एकान्तम् *ekāntam* (*eka+ antam*) = (one and that is the end) no more, इयन्तम् *iyantam* = this much only, अर्थम् *artham* = for, use, अविस्मृतिस् *avismṛtiḥ* (*avismṛtiḥ*) = not forget, त्वच्चरणारविन्दे *tvaccaraṇāravinde* (*tvat + caraṇa+ aravinde*) = from Your lotus feet, भवे भवे *bhave bhave* = in life and lives follow, मेऽस्तु *me'stu* = for me let it be, भवत्प्रसादात् *bhavatprasādāt* (*bhavat + prasādāt*) = from your grace. 3

नाहं वन्दे तव चरणयोर्द्वन्द्वमद्वन्द्वहेतोः

कुम्भीपाकं गुरुमपि हरे नारकं नापिनेतुम् ।

रम्यां रामां मृदुतनुलतां नदने नापि रन्तुम्

भावे भावे हृदयभवने भावयेयं भवन्तम् ॥ ४ ॥

*nāhaṁ vande tava caraṇayor-dvandvam-advandva-hetoḥ
kumbhī-pākaṁ gurumapi hare nāraṁkāṁ nāpi-netum |
ramyāṁ rāmāṁ mṛdu-tanu-latāṁ nadane nāpi rantum
bhāve bhāve hr̥daya-bhavane bhāvayeyaṁ bhavantam || 4 ||*

O Hari, I cherish a whole hearted devotion to You, not for avoiding of dual experiences like pain and pleasure, nor for escaping from grave sufferings of the Kumbhipaka, in the hell where the offenders are boiled in giant pot, nor for enjoying the beautiful damsels with soft bodies like creepers in Nandana grove of the paradise. On the other hand, the main reason of my devotion; may I

have You in the abode of my heart and contemplate upon You in every condition (thought). 4

अहं *aham* = I, न वन्दे *na vande* = do not salute, तव *tava* = your, चरणयोर्द्वन्द्वम् *caranayordvandvam* (*caranayoh + dvandvam*) = on pair of (your) feet, अद्वन्द्व *advandva* = not duality of pain and pleasure, हेतोः *hetoh* = reason, कुम्भीपाकं *kumbhīpākam* = a vessel in the hell where the sinners are boiled in hot oil and cooked, गुरुमपि *gurumapi* (*gurum + api*) = also (even) heavy, हरे *hare* = O Hari, नारकं *nārakam* = Hell, नापिनेतुम् *nāpinetum* = not even to move, रम्यां *ramyām* = pleasing, रामां *rāmām* = damsels, मृदुतनुलतां *mṛdutanulatām* (*mṛdu + tanu + latām*) = tender bodies like creeper, नदने *nadane* = in Nandana Grove of paradise, नापि *nāpi* (*na + api*) = not even, रन्तुम् *rantum* = to enjoy, भावे भावे *bhāve bhāve* = in every condition (thought), हृदयभवने *hṛdayabhavane* (*hṛdaya + bhavane*) = in the abode of (my) heart, भावयेयं *bhāvayeyam* (*bhāvayeyam*) = contemplate, भवन्तम् *bhavantam* = to you. 4

नास्था धर्मे न वसुनिचये नैव कामोपभोगे

यद्यद्भव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।

एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि

त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥ ५ ॥

*nāsthā dharme na vasunicaye naitva kāmopabhoge
yadyadbhavyam bhavatu bhagavan pūrvakarmānurūpam |
etat-prārthyam mama bahu-matam janma-janmāntare'pi
tvat-pādāmbho-ruha-yugagatā niścalā bhaktir-astu || 5 ||*

O supreme Lord, I don't desire for accumulation of virtues by performing virtuous duties nor sacrifices, neither for accession of wealth or enjoyment of sensual pleasures. Whatever is to happen according to my previous merits and demerits, let come to pass. It is my firm belief, let my deep devotion at your lotus feet remain unwavering for this and succeeding births. 5

नास्था *nāsthā* (*na + āsthā*) = no desire, धर्मे *dharme* = in dharma, न वसुनिचये *na vasunicaye* = not acquiring wealth, नैव *naiva* (*na + eva*) = verily not, not even, कामोपभोगे *kāmopabhoge* (*kāma + upabhoge*) = in experiencing sensual pleasures, यद्यद्भव्यं *yadyadbhavyam* (*yat + yat + bhavyam*) = whatever should happen, भवतु *bhavatu* = let it be, भगवन् *bhagavan* = O' Lord, पूर्वकर्म *pūrvakarma* (*pūrva + karma*) = previous karma or results of past deeds, अनुरूपम् *anurūpam* = the shape or result that follows (a previous deed) , एतत्प्रार्थ्यं *etatprārthyam* (*etat + prārthyam*) = this is my prayer, मम *mama* = my, बहुमतं *bahumatam* (*bahu + matam*) = it is strong opinion, जन्मजन्मान्तरेऽपि *janmajanmāntare'pi* (*janma + janma + antare + api*) = in many births after birth also, त्वत्पाद *tvatpāda* (*tvat + pāda*) = your (lotus) feet, अम्भोरुह *abhoruha* (*ambhu + ruha*) = grown in water or lotus, युगगता *yugagatā* (*yuga + gatā*) = having past ages, निश्चला *niścalā* = unmoving or unwavering, भक्तिरस्तु *bhaktirastu* (*bhaktih + astu*) = may there be devotion. 5

दिवि वा भुवि वा ममास्तु वासो

नरके वा नरकान्तक प्रकामम् ।

अवधीरितशारदारविन्दौ

चरणौ ते मरणेऽपि चिन्तयामि ॥ ६ ॥

divi vā bhuvi vā mamāstu vāso

narake vā narakāntaka prakāmam

avadhīritaśāradāravindau

carāṇau te maraṇe'pi cintayāmi ॥ 6 ॥

O Narakataka ! Kṛṣṇa ! Let my residence be in heaven or on earth or even in hell, I have no objection, but let my mind dwell on Your autumnal (autumn) lotus feet even at time of death. 6

दिवि वा *divi vā* = or heaven, भुवि वा *bhuvi vā* = or earth, ममास्तु *mamāstu* (*mama + astu*) = let me, वासो *vāso (vāsaḥ)* = reside, नरके वा *narake vā* = or hell, नरकान्तक *narakāntaka (naraka + antaka)* = one who, put an end to Narakāsura (killed), Kṛṣṇa killed Narakāsura, प्रकामम् *prakāmam (pra + kāmam)* = excessive pleasing beauty, अवधीरित *avadhīrita* = put to shame or disrespect, शारदारविन्दौ *śāradāravindau (śārada + aravindau)* = (two) autumnal lotuses, चरणौ *carāṇau* = (two) feet, ते *te* = your, मरणे *marāṇe* = in death, अपि *api* = also, चिन्तयामि *cintayāmi* = (I) think, reminisce. 6

कृष्ण त्वदीयपदपङ्कजरान्तः

अद्यैव मे विशतु मानसराजहंसः ।

प्राणप्रयाणसमये कफवातपित्तैः

कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥ ७ ॥

*kṛṣṇa tvadīyapadapañkajarāntaḥ
adyaiiva me viśatu mānasarājahaṁsaḥ
prāṇaprayāṇasamaye kaphavātapittaiḥ
kaṅṭhāvarodhanavidhau smaraṇam kutaste ||7 ||*

O! Kṛṣṇa, at time of final departure from the body (death), the throat will be blocked with phlem and grasping for air; o! Lord how is it possible to remember and utter Your hallowed names? Therefore, now itself let the intellect of my mind the Royal Swan (discriminating faculty, buddhih) resort into the safety and protection in the cage of Your lotus feet. 7

कृष्ण *kṛṣṇa* = o' Kṛṣṇa (o' Lord), त्वदीय *tvadīya* = to your, पदपङ्कज *padapañkaja* (*pada* + *pañkaja*) = lotus feet, पञ्जरान्तः *pañjarāntaḥ* (*pañjara* + *antaḥ*) = in the cage, अद्यैव *adyaiiva* (*adya* + *eva*) = today only, now itself, मे विशतु *me viśatu* = (kindly) admit my, मानसराजहंसः *mānasarājahaṁsaḥ* (*mānasa* + *rāja* + *haṁsaḥ*) = the swan (intellect, buddhih) of mind, प्राण *prāṇa* = life (life consciousness), प्रयाण *prayāṇa* = departure, समये *samaye* = at the time, (at the time of death), कफवातपित्तै *kaphavātapittai* (*kapha* + *vāta* + *pittaiḥ*) = by phlem, water in the lungs, edema, grasping for air, कण्ठावरोधनविधौ *kaṅṭhāvarodhanavidhau* (*kaṅṭha* + *avarodhana* + *vidhau*) = process of throat being blocked, स्मरणं *smaraṇam* = remembering, ते *te* = your, कुतः *kutaḥ* = how (is it possible)? 7

चिन्तयामि हरिमेव सन्ततं

मन्दमन्दहसिताननामुबुजम् ।

नन्दगोपतनयं परात्परं

नारदादिमुनिबृन्द वन्दितम् ॥ ८ ॥

*cintayāmi harimeva santataṁ
mandamandahasitānanāmubujam |
nandagopatanayaṁ parātparam
nāradādi-munibr̥nda vanditam ॥ 8 ॥*

I meditate constantaly on You only O Hari ! Kṛṣṇa, having a cheerful smile on Your lotus face, who transcends the cause and effect relation and yet appeared as son of Nandagopa and who is saluted by Nārada and band of the ascetics. 8

चिन्तयामि *cintayāmi* = (I) think, reminisce, हरिमेव *harimeva* (*harim + eva*) = on Lord only, सन्ततं *santataṁ* = always, मन्दमन्दहसित *mandamandahasita* (*manda + manda + hasita*) = smiling, आननामुबुजम् *ānanāmubujam* (*ānana + amubujam*) = lotus face, नन्दगोप *nandagopa* (*nanda + gopa*) = Nandagopa, तनयं *tanayaṁ* = son, परात्परं *parātparam* = the Supreme transcends cause & effect relation, नारदादि *nāradādi* (*nārada + ādi*) = Nārada and other etc, मुनिबृन्द *munibr̥nda* (*muni + br̥nda*) = band of ascetics, वन्दितम् *vanditam* = saluted by.

करचरणसरोजे कान्तिमन्नेत्रमीने

श्रममुषि भुजवीचिव्याकुलेऽगाधमार्गे ।

हरिसरसि विघायापीय तेजोजलौघं

भवमरुपरिखिन्नः खेदमद्यत्यजामि ॥ ९

*karacaraṇasaroje kāntimannetramīne
śramamuṣi bhujavīcivyākule'gādhamāрге
harisarasi vighāyāpīya tejojalaugham
bhavamaruparikhinnaḥ khedamadyatyajāmi ||9||*

(कर *kara* = hands, चरण *carāṇa* = feet, सरोजे *saroje* = the lotus) = hands and feet as lotuses, कान्तिमन्नेत्रमीने *kāntimannetramīne* = radiant eyes as fish, (श्रम *śrama* = weariness, मुषि *muṣi* = quenched, (भुज *bhuja* वीचि *vīci* व्याकुल *vyākule* = in unsteadiness) = shoulders as unsteady waves, (अगाध *agādha* मार्गे *māрге*) = in the deep, unfathomable way, (हरि *hari* सरसि *sarasi*) = Hari's (Krishna's) lake, (विधाय *vighāya* = drowned, आपीय *āpīya* = having drunk), (तेजो *tejo* जल *jala* ओघं *ogham*) = the flood of radiant (of divine light) water, (भव *bhava* = mundane world, मरु *maru* = desert, परि *pari* = all around, खिन्नः *khinnaḥ* = distressed), खेदम् *khedam* = this weariness, grief (of the mundane world), अद्य *adya* = now, today, त्यजामि *tyajāmi* = leave, abandon. 9

सरसिजनयने सशङ्खचक्रे
मुरभिदि मा विरमस्व चित्त रन्तुम् ।
सुखकरमपरं न जातु जाने
हरिचरणस्मरणामृतेन तुल्यम् ॥ १०

*sarasijanayane saśaṅkhacakre
murabhidi mā viramasva citta rantum |
sukhakaramaparaṁ na jātu jāne
haricaraṇasmarāṇāmṛtena tulyam || 10 ||*

O' my mind do not refrain from the lotus eyed (Kṛṣṇa) Murāri (killer of demon Mura), one who bears a conch and discus. I do not know anything else that gives more joy and comfort than the ambrosial remembrance of Hari's (Kṛṣṇa's) feet. 10

सरसिजनयने *sarasijanayane* (*sarasi + ja + nayane*) = lotus eyed (Kṛṣṇa),
ससङ्खचक्रे *sasaṅkhacakre* (*sa + saṅkha + cakre*) = with conch and discus, मुरभिदि
murabhidi (*mura + bhidi*) = killer of the demon Mura, मा विरम *mā virama* =
do not abandon the love, स्व चित्त *sva citta* = o! my mind , रन्तुम् *rantum* =
delight, enjoy, सुखकरमपरं *sukhakaramaparāṁ* (*sukha + karam + aparāṁ*) =
anything other than that which makes or (gives) joy & comfort, न जाने *na jāne* =
I do not know, जातु *jātu* = produces or gives rise, हरिचरणामृतेन
haricaraṇāmṛtena (*hari + caraṇa + amṛtena*) = by the nectar of Hari's
(Kṛṣṇa's) feet, तुल्यम् *tulyam* = equal to. 10

माभीर्मन्दमनो विचिन्त्य बहुधा यामीश्चिरं यातनाः
नामी नः प्रभवन्ति पापरिपवः स्वामी ननु श्रीधरः ।
आलसस्यं व्यपनीय भक्तिसुलभं ध्यायस्व नारायणं
लोकस्य व्यसनापनोदनकरो दासस्य किं न क्षमः ॥ ११ ॥
mābhīrmandamano vicintya bahudhā
yāmīściraṁ yātanāḥ
nāmī naḥ prabhavanti pāparipavaḥ
svāmī nanu śrīdharah |
ālasasyaṁ vyapanīya bhaktisulabhaṁ
dhyāyasva nārāyaṇaṁ
lokasya vyasanāpanodanakaro
dāsasya kiṁ na kṣamaḥ || 11

O dull mind ! do not be afraid by thinking in many ways about the penalties imposed by Yama, the Lord of death for the results of actions accrued (from many lives). All the sins as enemies do not affect us, as Shrīdhara (Lord of Lakṣmi) is indeed our Lord. Do not delay, Lord Nārāyaṇa is easily attainable through devotion; do meditate upon Him. He is the remover of the tribulations of the world, does he not forgive me, his servant? * 11

* बुद्धिः *buddhiḥ*, intellect as higher Self reasoning with the lower Self, the dull mind. Example: BG (6-5) उद्धरेदात्मनात्मानं *uddharedātmanātmānaṁ* = uplift the (lower) Self by the (higher) Self.

माभीर्मन्दमनो *mābhīrmandamano* (मा *mā* = do not be, भीः *bhīḥ* = afraid, मन्द मनः *manda manaḥ* = o' dull mind, विचिन्त्य *vicintya* (वि चिन्त्य *vi + cintya* = having thought), बहुधा *bahudhā* = in many ways, यामीश्चिरं *yāmīściraṁ* (यामीः *yāmīḥ* = Yama the Lord of death, चिरं *ciraṁ* = for a long time), यातनाः *yātanāḥ* = sufferings (imposed by Yama), न अमी नः प्रभवन्ति *nāmī naḥ prabhavanti* (अमी *amī* = these, नः *naḥ* = to us, न प्रभवन्ति *na prabhavanti* = do not affect), पापरिपवः *pāparipavaḥ* (पाप *pāpa* = sins, रिपवः *ripavaḥ* = sins), स्वामी *svāmī* = Lord, ननु *nanu* = indeed, श्रीधरः *śrīdharaḥ* = Lord of Laxmi, आलसस्यं *ālasasyaṁ* = delaying, व्यपनीय *vyapanīya* = leaving, abandoning, भक्तिसुलभं *bhaktisulabhaṁ* = भक्ति *bhakti* = devotion, सुलभं *sulabhaṁ* = easy, ध्यायस्व *dhyāyasva* = do contemplate, नारायणं *nārāyaṇaṁ* = to Nārāyaṇa, लोकस्य *lokasya* = of the word, व्यसनापनोदन करः *vyasanāpanodana karaḥ* = remover of troubles

(sorrow) and tribulations, दासस्य *dāsasya* = of servant (mine), किं *kim* = why, न *na* = not, क्षमः *kṣamaḥ* = forgive. 11

भवजलधिगतानां द्वन्द्ववताहतानां
सुतदुहितृकलत्रत्राणभारार्दितानाम् ।
विषमविषयतोये मज्जतामप्लवानां
भवतु शरणमेको विष्णुपोतोनराणाम् ॥ १२

bhavajaladhigatānām dvandvavatāhatānām
sutaduhitr̥kalatrāṇabhārārditānām
viṣamaviṣayatoye majjatāmaplavānām
bhavatu śaraṇameko viṣṇupotonarāṇām ॥ 12

The men falling into the ocean of the transmigratory mundane existence, lashed by the waves produced by the winds of dual experiences of pain and pleasure are drowned by the weight of responsibility of sons, daughters and wife without a boat to rescue; Viṣṇu alone is the boat to cross this ocean of mundane existence. 12

भव *bhava* = the mundane world, जलधि *jaladhi* = in the ocean, गतानां *gatānām* = gone, द्वन्द्व *dvandva* = dual (experience of pain and pleasure), वताहतानां *vatāhatānām* = being blown by the wind, सुत *suta* = sons, दुहितृ *duhitr̥* = daughters, कलत्र *kalatra* = wife (spouse), त्राण *trāṇa* = protection (taking care), भार *bhāra* अर्दितानाम् *arditānām* = being crushed or stamped by the weight of responsibilities, विषमविषयतोये *viṣamaviṣayatoye* (विषम *viṣama* = poisonous विषय *viṣaya* = about matters तोये *toye* = in the water) = in the poisonous waters i.e., the affairs of worldly matters,

मज्जताम् *majjatām* = being drowned, अप्लवानां *aplavānām* = not having a boat, भवतु *bhavatu* = let it be, शरणम् एको (एकः) *śaraṇam eko (ekah)* = only one protection, विष्णुपोतः *viṣṇupotaḥ* = Viṣṇu boat, नराणाम् *narāṇām* = of men. 12

भवजलधिमगाधं दुस्तरं निस्तरेयं

कथ मह मिति चेतो मास्मगाः कातरत्वं ।

सरसिजदृशि देवे तावकी बक्तिरेका

नरकभिदि निशण्णा तारयिष्यत्यवश्यम् ॥ १३

*bhavajaladhi-magādham dustaram nistareyam
katha maha miti ceto māsmagāḥ kātaratvam
sarasijadr̥śi deve tāvakī baktirekā
narakabhidi niśaṇṇā tārayiṣyatyaśyam* || 13

O mind, this ocean of the mundane world is unfathomable and difficult to cross. How could it be crossed ? Thus do not be afraid with timidity. Your devotion alone placed in the lotus eyed Krishna, the killer of Narakāsura, will enable you to cross this ocean of the mundane world. 13

भव जलधिम् *bhava jaladhim* = the ocean of this mundane world, अगाधं *agādham* = unfathomable, दुस् तरं *dus taram* = difficult to cross, निस् तरेयं *nis tareyam* = could it be crossed ? कथम् *katham* = how ? अहम् *aham* = I, इति *iti* = thus, चेतो *ceto* (चेतः *cetaḥ*) = o' mind, मा स्मगाः *mā smagāḥ* = do not get (obtain) , कातरत्वं *kātaratvam* = timidity, सरसि ज दृशि *sarasi ja dr̥śi* = lotus eyed one (Kṛṣṇa), देवे *deve* = let Lord be, तावकी *tāvakī* = your,

बक्तिः एका *baktiḥ ekā* = devotion alone, नरक भिदि *naraka bhidi* = in killer of Naraka (in Kṛṣṇa), निशण्णा *niśaṅṅā* = resting (placing), तारयिष्यत्यति *tārayiṣyatyati* = will (enable) to cross, अवश्यम् *avaśyam* = certainly. 13

तृष्णातोये मदनपवनोद्धृत मोहोर्मिमाले
दाराऽवर्तेतनयसहज ग्राहसङ्घाकुलेच ।
संसाराख्ये महति जलधौ मज्जतां नस्त्रिधामन्
पादाम्भोजे वरद भवतो भक्तिनावं प्रयच्छ ॥ १४ ॥

tr̥ṣṇātoye madanapavanoddhūta mohormimāle
dārā'vartetanayasahaja grāhasaṅghākuleca
saṁsārākhye mahati jaladhau majjatām nastridhāman
pādāmbhoje varada bhavato bhaktināvaṁ prayaccha ॥ 14

In this ocean of samsāra, the mundane world, greed verily is like the water in the ocean, In this ocean, the wind of lust continuously is creating tossing waves of infatuations. In this mighty ocean, a wife is like a whirlpool making a man to sink, leaving no way for escape. Children and relatives are verily the crocodiles. O Trivikrama, Viṣṇu, giver of boons, bestow on us with a boat of devotion to your lotus feet, who are drowning in this mighty ocean. 14

तृष्णा *tr̥ṣṇā* = greed, तोय *toye* = in the water, मदन *madana* = lust,, पवन *pavana* = wind, उद्धृत *ddhūta* = tossed, मोह *moha* = delusion (due to desire), उर्माले *urmāle* = continuous waves, दारा *dārā* = wife, अवर्ते *avarte* = whirlpool, तनय *tanaya* = sons & daughters, सहज *sahaja* = brothers & sisters, ग्राह *grāha* = crocodile, (to seize) सङ्घा *saṅghā* = the society, कुले *kule* = in the family, च *ca* = and, संसाराख्ये

samsārākhye = called samsāra, in the world, महति *mahati* = great, जलधौ *jaladhau* = in the ocean, मज्जतां *majjatān* = drowning, नः *nah* = to us, त्रिधामन् *tridhāman* = Trivikrama, पाद अम्भोजे *pāda ambhoje* = in the lotus feet, वरद *varada* = giver of boons, भवतः *bhavataḥ* = your, भक्ति नावं *bhakti nāvam* = boat of devotion, प्रयच्छ *prayaccha* = bestow. 14

माद्राक्षं क्षीणपुण्यान् क्षणमपि भवतो भक्तिहीनान् पादाब्जे
माश्रौषं श्राव्यबन्धं तवचरित मापासान्य दाख्यानजातम् ।
मास्मार्षमाधवत्वामपि भुवनपतेचेतसा पहुवानान्
माभूवं त्वत्सपर्याव्यतिकर रहितो जन्मजन्मान्तरेऽपि ॥ १५

mādrākṣaṁ kṣīṇapunyaṅ kṣaṇamapi
bhavato bhaktihīnān pādābje
māśrauṣaṁ śrāvya-bandhaṁ tavacarita
māpāsānya dākhyānajātam |
māsmārṣammādhavatvāmapi
bhuvanapatecetasā pahnuvānān
mābhūvaṁ tvatsaparyāvvyatikara
rahito janmajanmāntare'pi || 15

O' Lord of the world, O Mādhava Lord of Lakshmi, let me not behold the sight of those who are devoid of holy virtues and who do not have devotion for Your lotus feet even for an instant. Let me not hear anything else except the story of Your Divine life. Let me not even think of those who do not have faith and not believe in You. In many succeeding lives let me not have life without service for You. 15

मा द्राक्षं *mā drākṣam* = not to be seen (by me), क्षीण- पुण्यान् *kṣīṇa-puṇyān* = (people) with no sacred virtues (opposite of sin), क्षणमपि *kṣaṇamapi* = even for an instant, भवतः *bhavataḥ* = your, भक्ति - हीनान् *bhakti-hīnān* = with no devotion, पादाब्जे *pādābje* = in the lotus feet, मा श्रौषं *mā śrauṣam* = let not hear, श्राव्य बन्धं *śrāvya bandham* = make my ears not hear, तव चरित *tava carita* = your sacred life story, आपास्य *āpāsya* = leaving or abandoning, अन्यत् *anyat* = other (worldly), आख्यानजातम् *ākhyānajātam* = narration stories, मा स्मार्षं *mā smārṣam* = not reminisce, remember, माधव *mādhava* = O Mādhava, त्वाम् अपि *tvām api* = to you even, भुवन पते *bhuvana pate* = O Lord of the world, चेतसा *cetasā* = with the mind, अपह्नुवानान् *apahnuvānān* = people who deny you, मा भूवं *mā bhūvaṁ* = let it not be, त्वत् *tvat* = your, सपर्याव्यतिकर *saparyāvryatikara* = doing service, रहित *rahita* = without, जन्मजन्म अन्तरे *janmajanma antare* = in many succeeding lives, अपि *api* = also. 15

जिह्वे कीर्तय केशवं मुररिपं चेतो भज श्रीधरं

पाणिद्वन्द्व समर्चयाऽच्युतकथाः श्रोत्रद्वय त्वं श्रुनु ।

कृष्णं लोकय लोचनद्वय हरेर्गच्छाङ्घ्रियुग्माऽलयं

जिघ्रघ्राण मुकुन्द पादतुलसीं मूर्धन्नमाधोक्षजम् ॥ १६ ॥

*jihve kīrtaya keśavaṁ muraripaṁ ceto bhaja śrīdharaṁ
pāṇidvandva samarcayā'cyutakathāḥ śrotradvaya tvam śrunu |
kṛṣṇaṁ lokaya locanadvaya harergacchāṅghriyugmā'layaṁ
jighraghrāṇa mukundatulasīṁ mūrdhannamādhokṣajam || 16 ||*

O' my tongue sing the divine glories of Keśava, who was also killer of the demon Mura. O' my mind think of worshipping the Lord of Lakṣmi. O my hands worship Achyuta. O' my ears listen to the divine stories of Kṛṣṇa. O' my eyes behold Kṛṣṇa in your sight. O' my legs go to the Divine abode of the Temple of Lord Hari. O' my nose smell the Tulasi offered to Kṛṣṇa. O' my head salute and prostrate at the lotus feet of Adhokṣaja (Kṛṣṇa). 16

जिह्वे *jihve* = o (my) tongue, कीर्तय *kīrtaya* = sing the divine glories, केशवं *keśavaṁ* = Keśava, मुररिपं *muraripaṁ* = enemy and killer of the demon Mura, चेतो *ceto* = o mind, भज *bhaja* = worship by reminiscing, श्रीधरं *śrīdharaṁ* = Lord of Shrī (Lakshmi), पाणि द्वन्द्व *pāṇi dvandva* = dual hands, समर्चया *samarçayā* = by worshipping, अच्युत *acyuta* = Acyuta, कथाः *kathāḥ* = stories, श्रोत्रद्वय *śrotra dvaya* = dual or pair of ears. त्वं *tvam* = you, श्रुनु *śrunu* = do listen, कृष्णं *kṛṣṇaṁ* = Kṛṣṇaṁ, लोकय *lokaya* = see, लोचन द्वय *locana dvaya* = both the eyes, हरेः *hareḥ* = Hari's, गच्छ *gaccha* = go, अङ्घ्रि *aṅghri* = legs, युग्म *yugma* = pair, आलयं *ālayaṁ* = abode of god (Temple), जिघ्र *jighra* = smell, घ्राण *ghrāṇa* = nose, मुकुन्द *mukunda* = Mukunda (giver of liberation), पाद *pāda* = feet, तुलसी *tulasī* = Tulasi (favourite leaves of Vishnu), मूर्धन् *mūrdhan* = head, नम *nama* = salute, अधोक्षजम् *adhokṣajam* = Adhokṣaja. 16

हे लोकाः श्रुणुत प्रसूति मरण व्यादेश्चि कित्सामिमाम्
योगज्ञाः समुदाहरन्ति मुनयो यां याज्ञवल्कादयः ।
अन्तर्ज्योति रमेयमेकममृतं कृष्णारव्यमापीयतां
तत्पीतं परमौषधं वितनुते निर्वाणमात्यन्तिकम् ॥ १७

he lokāḥ śruṇuta prasūti maraṇa
vyādheści kitsānimām
yogajñāḥ samudāharanti munayo
yām yājñavalkādayaḥ
antarjyoti rameyamekamamṛtaṁ
kṛṣṇākhyamāpīyatām
tatpītaṁ paramauśadham vitanute
nirvāṇamātyāntikam || 17

O' people of the world listen to the remedy prescribed by sages for the tribulations of birth and death in this mundane world. The sage Yagyavalka and others recommend relishing the ambrosial drink, named Kṛṣṇāmṛtaṁ, which bestows immortal bliss and makes one free from this mundane disease. 17

हे लोकाः *he lokāḥ* = o' world, श्रुणुत *śruṇuta* = listen, प्रसूति *prasūti* = birth, (giving birth to a baby), मरण *marāṇa* = death, व्याधेः *vyādheḥ* = diseases, चिकित्साम् *cikitsām* = remedy, इमाम् *imām* = to these, योगज्ञाः *yogajñāḥ* = knowers of yoga, समुदाहरन्ति *samudāharanti* = , मुनयः *munayaḥ* = sages, यां *yām* = to whom, याज्ञवल्कादयः *yājñavalkādayaḥ* = yājñavalka etc., अन्तर्ज्योतिः *antarjyotiḥ* = divine light in, अमेयम् *ameyam* = limitless, एकम् *ekam* = one, अमृतं *amṛtaṁ* = immortal (bliss), कृष्णाख्यम् *kṛṣṇākhyam* = called or named Kṛṣṇa, आपीयतां *āpīyatām* = be drunk, तत् पीतं *tat pītaṁ* = that drink, परमौषधं *paramauśadham* = supreme medicine, वितनुते *vitante* = gives, निर्वाणम् *nirvāṇam* = liberation, bliss, आदि अन्तिकम् *ādi antikam* = eternal. 17

हे मर्त्याः परमं हितं श्रुणुत वो वक्ष्यामि संक्षेपतः
संसारार्णव मापदूर्मिबहुलं सम्यक्प्रविश्य स्थिताः ।
नानाज्ञानमपास्य चेतसिनमोनारायणायेत्युमुं
मन्त्रं सप्रणवं प्रणामसहितं प्रावर्तयध्वं मुहुः ॥ १८

*he martyāḥ paramam hitam
śruṇuta vo vakṣyāmi saṅkṣepataḥ
saṁsārārṇava māpadūrmibahulam
samyakpraviśya sthitāḥ ।
nānājñānamapāsyā cetasi
namonārāyaṇāyetyumum
mantram sapraṇavam praṇāmasahitam
prāvartayadhvam muhuḥ ॥ 18*

O' mortals listen to me, I declare unto you for your supreme welfare. You having entered into this ocean of mundane world filled with mundane tribulations, relinquishing all the worldly knowledge, repeatedly chant in your heart, salutations to Nārāyaṇa, with primordial sound 'om' in the beginning and prostrating to Him. Repeat constantly thus, "om namo nārāyaṇāya" saluting Him. 18

हे मर्त्याः *he martyāḥ* = o' mortals, परमं *paramam* = supreme, हितं *hitam* = welfare (spiritual welfare), श्रुणुत *śruṇuta* = listen, वो (वः) *vo (vaḥ)* = to you (pl.), वक्ष्यामि *vakṣyāmi* = I will speak, संक्षेपतः *saṅkṣepataḥ* = briefly, संसार *saṁsāra* = world, अरण्यवम् *arāṇavam* = ocean, आपद् *āpad* = tribulations, troubles, ऊर्मि *ūrmi* = waves, बहुलं *bahulam* = many, सम्यक् *samyak* = well, प्रविश्य *praviśya* =

having entered, स्थिताः *sthitāḥ* = established, नाना *nānā* = many, ज्ञानम् *jñānam* = knowledge, अपास्य *apāsya* = relinquishing, चेतसि *cetasi* = in the mind, in heart, नमो *namo* = salutations, नारायणाय *nārāyaṇāya* = to Nārāyaṇāya, इति *iti* = thus, अमुं *amum* = this, मन्त्रं *mantram* = sacred formula, सप्रणवं *spraṇavam* = with primordial sound "om", प्रणाम *praṇāma* = salutations, सहितं *sahitam* = along with, प्रावर्तयध्वं *prāvartayadhvam* = do it well, practise, मुहुः *muhuḥ* = again & again, repeatedly. 18

पृथ्वी रेणुरणुः प्रयांसि कणिकाः फल्गुस्फुलिङ्गोलघुः
तेजो निश्वसनं मरुत्तनुतरं रन्ध्रं सुसूक्ष्मं नभः ।
क्षुद्रा रुद्रपितामहप्रभृतयः कीटास्समस्तास्सुराः ।
दृष्टे यत्र स तावको विजयते भूमावधूतावधिः ॥ १९

pr̥thvī reṇuraṇuḥ prayāṁsi kaṇikāḥ
phalguṣphuliṅgolaghuḥ|
tejo niśvasanaṁ maruttanutaram
randhram susūkṣmam nabhaḥ|
kṣudrā rudrapitāmahaprabhṛtayaḥ
kīṭāssamastāssurāḥ|
dr̥ṣṭe yatra sa tāvako vijayate
bhūmāvadhūtāvadhiḥ || 19

In Supreme Cosmic vision of Nārāyaṇa, this earth is like a minute dust particle, these oceans are like a small drop of water, all light in the cosmos is like a spark of fire, entire air is like a breath of air, the entire space is like space in a small hole, Brahmā, Rudra and the entire Devatās are like small worms. May that Supreme Nārāyaṇa be gloriously victorious. 19

पृथ्वी *pr̥thvī* = earth, रेणु अणुः *reṇu aṇuḥ* = a small dust particle, प्रयांसि *prayāmsi* = ocean, कणिकाः *kaṇikāḥ* = drops of water, फल्गुः *phalguḥ* = useless, not essential, insignificant, फुलिङ्गः *phulinggaḥ* = spark , लघुः *laghuḥ* = light (not heavy), तेजः *tejaḥ* = light, निश्वासनं *niśvasanam* = outgoing breath, मरुत् *marut* = air, तनुतरं *tanutaram* = smaller than small, रन्ध्रं *randhram* = hole, सुसूक्ष्मं *susūkṣmam* = sky, नभः *nabhaḥ* = space, क्षुद्रा *kṣudrā* = insignificant, low in status, रुद्रः *rudraḥ* = Rudra, पितामहः *pitāmahaḥ* = great grandfather, progenitor, Brahmā, प्रभृतयः *prabhṛtayaḥ* = and so forth, कीटाः *kītāḥ* = worms, समस्ताः *sama stāḥ* = all, सुराः *surāḥ* = Surās, divine beings, दृष्टे *dr̥ṣṭe* = is seen, यत्र *yatra* = where, स *sa* = he, तावको *tāvako* = your (glory), विजयते *vijayate* = be victorious, भूमा *bhūmā* = all the planets, अवधूता *avadhūtā* = ?, वधिः *vadhiḥ* = limited. 19

बद्धेनाञ्जलिना नतेन शिरसा गात्रैस्सरोमोद्गमैः

कण्ठेन स्वरगद्गदेन नयनोद्गीर्णबाष्पाम्बुना ।

नित्यं त्वच्चरणारविन्दयुगलध्यानामृतास्वादिनाम्

अस्माकं सरसीरुहाक्ष सततं सम्पद्यतां जीवितम् ॥ २०

*baddhenāñjalinā natena śirasā gātraissaromodgamaiḥ
kaṇṭhena svaragadgadena nayanodgīrṇabāṣpāmbunā
nityam tvaccaraṇāravindayugaladhyānāmṛtasvādinām
asmākaṁ sarasīruhākṣa satataṁ sampadyatāṁ jīvitam* ॥

O lotus eyed One (Mukunda) may palms come together, may our head bow down, may all the hair on our body stand in horripilation, may our voices be choked and may our eyes be filled with tears of joy. May we taste the divine

nectar of contemplation. May our lives be enriched in this manner of supreme devotion for you. 20

बद्धेन *baddhena* = with bound (palms), अञ्जलिना *añjalīnā* = with the posture of salutations, नतेन *natena* = bowing, शिरसा *śirasā* = with head, गात्रैः *gātraiḥ* = with all body parts, सरोमोद्गमैः *saromodgamaiḥ* = horripilations, कण्ठेन *kaṅṭhena* = with throat, स्वर *svara* = voice, गद्गदेन *gadgadena* = with choked and trembling (voice), नयनेन *nayanena* = with eyes, उद्गीर्ण *udgīrṇa* = coming out, बाष्पाम्बुना *bāṣpāmbunā* = with tears of joy, नित्यं *nityam* = always, त्वत् *tvat* = your, चरण *caraṇa* = feet, अरविन्द *aravinda* = lotus, युगल *yugala* = pair, ध्यान *dhyāna* = meditative, contemplative, अमृतं *amṛtam* = ambrosia, आस्वादिनाम् *āsvādinām* = may (we) taste to relish, अस्माकं *asmākaṁ* = our, सरसी रुह अक्ष *sarasī ruha akṣa* = lotus eyed (one), सततं *satatam* = always, सम्पद्यतां *sampadyatām* = may you be bestowed on us with (spiritual), prosperity, जीवितम् *jīvitam* = lives. 20

हे गोपालक हे कृपाजलनिधे हे सिन्धुकन्यापते

हे कंसान्तक हे गजेन्द्रकरुणापारीण हे माधव ।

हे रामानुज हे जगत्त्रयगुरो हे पुण्डरीकाक्ष मां

हे गोपीजननाथ पाल परं जानामि न त्वां विना ॥ २१

he gopālaka he kṛpājalanidhe he sindhukanyāpate

he kaṁsāntaka he gajendrakaruṇāpārīṇa he mādhave ।

he rāmānuja he jagattrayaguro he puṇḍarīkākṣa māṁ

he gopījananātha pāla param jānāmi na tvāṁ vinā ॥21

O ! cowherd boy of Vrindāvana, O ! ocean of compassion, O ! Lord of milky ocean born Lakṣmī, O ! killer of Kāṁsa, O ! the one who showed unsurpassed mercy to the king of the elephants who was in distress with a leg being caught by a crocodile, O ! Mādhava, Lord of Lakṣmī, O ! younger brother of the strong Balarāma, O ! teacher of the three worlds, O ! lotus eyed one protect me and I do not know anyone else other than You. You are the supreme. 21

हे गोपालक *he gopālaka* = O ! Cowherd Boy Vrindāvana, हे कृपा जलनिधे *he kṛpā jalanidhe* = O ! ocean of compassion, हे सिन्धु कन्यापते *he sindhukanyāpate* = O lord of Lakṣmī born in the ocean of milk, हे कंसान्तक *he kaṁsāntaka* = O ! killer of Kāṁsa, हे ग्जेन्द्र करुणा पारीण *he gjendra karuṇā pāriṇa* = O ! one who showed unsurpassed compassion to king of the elephants, हे माधव *he mādhaba* = Mādhava, Lord of Maha Lakṣmī, हे रामानुज *he rāmānuja* = O ! Rāmānuja, the younger brother of Balarāma, हे जगत् त्रय गुरो *he jagat traya guro* = O ! teacher of the three worlds, हे पुण्डरीक अक्ष *he puṇḍarīka akṣa* = O ! Lotus eyed one, हे गोपी जन नाथ *he gopī jana nātha* = Lord of milkmaids of Vrindāvana, पालय मां *pālaya māṁ* = protect me, परं *paraṁ* = other, न जानामि *na jānāmi* = do not know, त्वां विना *tvāṁ vinā* = except you. 21

भक्तापायभुजङ्गगारुडमणिः त्रैलोक्यरक्षामणिः

गोपीलोचनचातकाम्बुदमणिस्सौन्दर्यमुद्रामणिः ।

यःकान्तामणिरुक्मिणीघनकुचद्वन्द्वैकभूषामणिः

श्रेयो देवशिखामणिर्दिशतु नो गोपालचूडामणिः ॥ २२

*bhaktāpāyabhujāṅgagārudamaṇiḥ trailokyarakṣāmaṇiḥ
gopīlocanacātakāmbudamaṇissaundaryamudrāmaṇiḥ
yaḥkāntāmaṇirukmiṇīghanakucadvandvaikabhūṣāmaṇiḥ
śreyo devaśikhāmaṇirdiśatu no gopālacūdāmaṇiḥ 22*

Kṛṣṇa, the divine eagle as Garuḍa is the cure from the dangers of snake poison of suffering in the mundane world of his devotees. The eyes of the Gopis of Vrindāvana, eager to behold Kṛṣṇa, like the heavenly bird Cātaka, eagerly waits for the first rain drop from the rain bearing clouds. He is the gem who protects the three worlds, and the crest jewel of Devās and Gopālās. He is the supreme jewel on the the bosom of Rukmiṇī, supreme among his consorts. May that Kṛṣṇa bestow spiritual welfare on us. 22

भक्त अपाय *bhakta apāya* = that which is dangerous to the devotees, भुजङ्ग *bhujaṅga* = snake, गारुड मणिः *gāruḍa maṇiḥ* = the divine eagle Garuḍa the jewel among birds, त्रैलोक्य *trailokya* = of the three worlds, रक्षा मणिः *rakṣā maṇiḥ* = the jewel that protects, गोपी लोचन *gopī locana* = the eye (eyes) of Gopīs, चातक *cātaka* = Cātaka the heavenly bird, अम्बुद मणिः *ambuda maṇiḥ* = jewel of water drop, सौन्दर्य मुद्रा *saundarya mudrā* = seal of beauty, मणिः *maṇiḥ* = jewel, कान्तामणि *kāntāmaṇi* = jewel among the women, रुक्मिणी *rukmiṇī* = Rukmiṇī, consort, of Kṛṣṇa, घन कुच द्वन्द्व *ghana kuca dvandva* = the bosom, एक भूषामणिः *eka bhūṣāmaṇiḥ* = the only jewel (is Kṛṣṇa), श्रेयः *śreyaḥ* = spiritual welfare, यः *yaḥ* = who, देव शिखा मणि *deva śikhā maṇi* = the crest jewel of Devās, दिशतु *diśatu* = may (Kṛṣṇa) bestow, नः *naḥ* = to us, गोपाल चूडामणिः *gopāla cūdāmaṇiḥ* = crest jewel of Gopālas of Vrindāvana. 22

शत्रुच्छेदैकमन्त्रं सकलमुपनिषद्वाक्यसम्पूज्यमन्त्रं
संसारोत्तारमन्त्रं समुपचिततमस्सङ्गनिर्याणमन्त्रम् ।
सर्वैश्वर्यैकमन्त्रं व्यसनभुजगसंदष्टसन्त्राणमन्त्रं

जिह्वे श्रीकृष्णमन्त्रं जप जप सततं जन्मसाफल्यमन्त्रम् ॥ २३

*śatrucchedaikamantram sakalamupaniṣad-
vākyasampūjyamantram
saṁsārottāramantram samupacitatama-
ssaṅganiryāṇamantram |
sarvaiśvaryaikamantram vyasanabhujaga
sandaṣṭasantrāṇamantram
jihve śrīkṛṣṇamantram japa japa satataṁ
janmasāphalyamnantram || 23*

O', my tongue always recite and chant Kṛṣṇa's names, the only holy mantra, the sacred formula which eradicates all the six enemies. It is the highly regarded essence of all the Upanishads. This mantra makes one to transcend this ocean of the mundane world. This mantra is the supreme mantra that bestows all prosperity and makes life spiritually a success. This mantra is the vanquisher of snake poison of the worldly mundane desires and protects and expels all accumulated tāmasic (inertia) qualities and makes one alert in spiritual life. 23

शत्रुच्छेद एक *śatruccheda eka* = only mantra that eradicates (kills) the enemies, there are six enemies see below*, मन्त्रं *mantram* = sacred names, formula of sacred chantings, सकलम् *sakalam* = all, उपनिषद् वाक्य *upaniṣad vākya* = words

of the Upanishads, the divine words of Shruti, सम्पूज्य *sampūjya* = worshipable in all glory, मन्त्रं *mantram* = the sacred name of Kṛṣṇa, संसार *saṁsāra* = *mundane world*, उत्तार मन्त्रं *uttāra mantram* = sacred formula to cross -over, समुपचित *samupacita* = , तमस् सङ्ग *tamas saṅga* = aggregate inertia or ignorance, निर्याण मन्त्रम् *niryāṇa mantram*= , सर्वैश्वर्य एक मन्त्रं *sarvaiśvarya eka mantram* = only one sacred formula as the bestower of all prosperity (spiritual prosperity), व्यसन *vyasana* = mundane worldly addictions , भुजग संदष्ट *bhujaga sandaṣṭa* = snake bite, सन्त्राण मन्त्रं *santrāṇa mantram* = the mantra that protects, जिह्वे *jihve* = o' (my) tongue, श्रीकृष्ण मन्त्रं *śrīkṛṣṇa mantram* = sacred formula with names of Shri Kṛṣṇa, जप जप *japa japa* = chant, recite, सततं *satatam* = always, जन्म साफल्य *janma sāphalya* = that which makes life spiritually successful, मन्त्रम् *mantram* = sacred formula. 23

* There are six enemies which haunt the human personality and these are called: षट्-रिपु *ṣaṭ ripu* = six enemies are: काम *kāma* = desire, क्रोध *krodha* = anger, लोभ *lobha* = greed, मोह *moha* = delusion due to anger, मद *mada* = arrogance with power, मात्सर्य *mātsarya* = jealousy.

व्यामोहप्रशमौषधं मुनिमनोवृत्तिप्रवृत्त्यौषधं
 दैत्येन्द्रार्तिकरौषधं त्रिभुवनीसञ्जीवनैकौषधम् ।
 भक्तान्तहितौषधं भवभयप्रध्वंसनैकौषधं
 श्रेयःप्राप्तिकरौषधं पिब मनश्श्रीकृष्णादिव्यौषधम् ॥ २४

vyāmohaprasāmauṣadham
munimanovṛttipravṛttyauṣadham
daityendrārtikarauṣadam
tribhuvanīsañjīvanāikaauṣadham
bhaktāntahitauṣadham
bhavabhayapradhvaṁsanaikaauṣadham
śreyaḥprāptikarauṣadham piba
manaśśrīkṛṣṇadivyaauṣadham || 24

O' my mind drink the divine potion of Shrī Kṛṣṇa's name which decreases delusion in this mundane world. It is the medicine that keeps the mind of a holy sage steady to conduct his spiritual affairs of austerity. This medication gave a great deal of pain to Hiranyakaśyapu, whose son Prahlāda's mind was always anchored to the lotus feet Nārāyaṇa. It is the medicine that makes one to attain immortality in all the three worlds. This medication that destroys and expels the fear of this mundane world bestows spiritual welfare for the devotees. 24

व्यामोह *vyāmoha* = delusion, प्रशम *prasāma* = decreases, औषधं *auṣadham* = medicine,* मुनि मनो वृत्ति *muni mano vṛtti* = ascetic's mental attitude and behaviour, प्रवृत्ति *pravṛtti* = rise, advance, औषधं *auṣadham* = medicine, दैत्येन्द्र *daitya indra* = Lord of daityā's (Hiranyakaśyapu, father Prahlāda), आर्ति करौषदं *ārti karauṣadam* = a medicine makes one distressed (Hiranyakaśyapu king of demonicals), त्रिभुवनी *tribhuvanī* = of the the three worlds, एक औषधम् *eka auṣadham* = one (only) medicine, भक्त अन्त हित औषधं *bhakta anta hita auṣadham* = the final medicine for the welfare of a devotee, भव भय *bhava bhaya*

= fear of the mundane world, प्रध्वंसन *pradhvaṁsana* = destroyer, एक *eka* = one (only), औषधं *auśadham* = medicine, श्रेयः *śreyaḥ* = spiritual welfare, good, प्राप्ति कर *prāpti kara* = makes it to obtain, औषधं *auśadham* = medicine, पिब *piba* = drink, मन *mana* = mentally, श्रीकृष्ण *śrī kṛṣṇa* = Shrī Kṛṣṇa, दिव्य औषधम् *divya auśadham* = divine medicine. 24

* व्यामोह प्रशम *vyāmoha praśama* = When delusion decreases and it gives way to clear thinking and discrimination, which is essential for pursuit of spiritual knowledge.

आम्नायाभसनान्यरण्यरुदितं वेदव्रतान्यन्वहं
मेदश्छेदफलानि पूर्तविधयस्सर्वे हुतं भस्मनि ।
तीर्थानामवगाहनानि च गजस्नानं विना यत्पद
द्वन्द्वाम्भोरुहसंस्मृतिर्विजयते देवस्य नारायणः ॥ २५

*āmnāyābhsanānyaranyaruditam vedavratāānyanvaham
medaśchedaphalāni pūrtavidhayassarve hutam bhasmani |
tīrthānāmavagāhanāni ca gajasnānam vinā yatpada
dvandvāmbhoruhasaṁsmṛtirovijayate devasya nārāyaṇaḥ ||*

Victory to Lord Nārāyaṇa, one without devotion to his lotus feet, chanting Vedas is like a (un-noticed) cry in the forest, and the performance of Vedic ceremonies is like exercise to reduce body fat. Without devotion to the Lord, the excavation of wells and constructing tanks for public welfare is like offering water into ashes as an oblation and taking bath in the holy rivers is like elephant bath, who immediately rolls into the dirt after the bath. 25

आम्नायाभसनानि *āmnāyābhsanāni* = reciting of Vedas, अरण्य रुदितं *araṇya ruditam* = cry in the forest, वेद व्रतानि *veda vratāni* = Vedic ceremonies, अन्वहं *anvahaṁ* = daily, मेदस् छेद *medas cheda* = reducing bodily fat, फलानि *phalāni* = (fruits) result, पूर्त विधयः सर्वे *pūrta vidhayaḥ sarve* = , हुतं भस्मनि *hutam bhasmani* = oblation into ashes, तीर्थानाम् *tīrthānām* = holy rivers, अवगाहनानि *avagāhanāni* = baths, च *ca* = and, गज स्नानं *gaja snānam* = elephant bath (moment an elephant gets bath, it rolls in the dirt, means waste), विना *vinā* = without, यत् *yat* = whose, पद द्वन्द्व *pada dvandva* = pair of feet, अम्भोरुह *ambhoruha* = lotus, संस्मृतिं *saṁsmṛtiṁ* = remembrance, सः विजयते *saḥ vijayate* = let him be victorious, देव नारायणः *deva nārāyaṇaḥ* = Lord Nārāyaṇa. 25

श्रीमन्नाम प्रोच्य नारायणाख्यम्
के न प्रापूर्वाञ्छितं पापिनोऽपि ।
हा न पूर्वं वाक्प्रावृत्ता न तस्मिन्
तेन प्राप्तं गर्भवासादिदुःखम् ॥ २६

śrīmannāma procya nārāyaṇākhyam
ke na prāpuroāñchitam pāpino'pi
hā na pūrvam vākprāvṛttā na tasmin
tena prāptam garbhavāsādiduḥkham || 26

Even the the sinners who desired and uttered your holy name *Śrīmannārāyaṇa*, obtained the desired goal. Alas! We, did not employ the faculty of speech to utter Your holy name previously, hence is the sorrow of death and rebirth in the wombs.

श्रीमन् नारायण आख्यम् *śrīman nārāyaṇa ākhyam* = called Lord Nārāyaṇa, नाम *nāma* = name, प्रोच्य *procyā* = called, के *ke* = who, न प्रापुः *na prāpuḥ* = did not obtain, attain, वाञ्छितं *vāñchitam* = desired, wanted, पापिनोऽपि *pāpino'pi* = even a sinner, हा *hā* = alas !, नः *naḥ* = by us, पूर्व *pūrvam* = previous (birth), वाक् *vāk* = speech, न प्रावृत्ता *na prāvṛttā* = our vocation, तस्मिन् *tasmin* = in Him, तेन *tena* = by that, प्राप्तं *prāptam* = obtained, गर्भ वास *garbha vāsa* = living in the womb, आदि *ādi* = so forth, दुःखम् *duḥkham* = sorrow.

मज्जन्मनः फलमिदं मधुकैटभारे

मत्प्रार्थनीय मदनुग्रह एष एव ।

त्वद्भृत्यभृत्यपरिचारकभृत्यभृत्य-

-भृत्यस्यभृत्य इति मां स्मर लोकनाथ ॥ २७

majjanmanah phalamidaṁ madhukaiṭabhāre

matprārthanīya madanugraha eṣa eva |

tvadbhṛtyabhṛtyaparicāarakabhṛtyabhṛtya-

-bhṛtyasyabhṛtya iti māṁ smara lokanātha || 27

O' Lord of the world, vanquisher of the demons Madhu and Kaiṭabha. This is my prayer to You. By Your grace alone, this is the fruit of my life, be gracious to remember me as the servant of servant of servant of servant of servant of Your servant. 2

मद् जन्मनः *mad janmanah* = for my life, फलम् इदं *phalam idam* = this reward, मधु कैटभ अरे *madhu-kaiṭabha- are* = o' enemy, vanquisher of the demonicals Madhu and Kaiṭabha, मत् प्रार्थनीय *mat prārthanīya* = prayed by me, मद् अनुग्रह

mad anugraha = for Your grace, एष एव *eṣa eva* = this only (alone), त्वद् भृत्य
भृत्य परिचारक भृत्य भृत्य भृत्यस्य भृत्य *tvad bhṛtya bhṛtya paricāraka bhṛtya*
bhṛtya bhṛtyasya bhṛtya = Your servant, of servant, of servant, of servant, of
servant, of servant's servant which for seven generations of my ancestors and
me, इति *iti* = thus, मां *mām* = me, स्मर *smara* = remember, लोक नाथ *loka nātha* =
master of the world. 27

नाथे नः पुरुषोत्तमेत्रिजगता मेकाधिपे चेतसा
सेव्ये स्वस्य पदस्य दातरि सुरे नारायणे तिष्ठति ।
यं किञ्चित्पुरुषाधमं कतिपयग्रामेशमल्पार्थदं
सेवायै मृगयामहे नरं अहो मूका वराका वयम् ॥ २८

nāthe naḥ puruṣottametrijagatā mekādhipe cetasā
sevye svasya padasya dātari sure nārāyaṇe tiṣṭhati ।
yaṁ kiñcitpuruṣādhamam katipayagrāmeśamalpārthadam
sevāyai mṛgayāmahe naram aho mūkā varākā vayam ॥ 28

Nārāyaṇa, lord of the three worlds, of divine nature, supreme of men to be served always in the mind, who is ready to give his own status. We are running wild after of chief small villages with small status to serve for little money. Alas! We are dumb and foolish. 28

नाथे *nāthe* = Lord (master), नः *naḥ* = our, पुरुषोत्तमे *puruṣottame* = Supreme of men, त्रि जगताम् *tri jagatām* = of three worlds, एक अधिपे *eka adhipe* = one, Lord only, चेतसा *cetasā* = with mind, सेव्ये *sevye* = to be served, स्वस्य पदस्य *svasya padasya* = own status, own position, दातरि *dātari* = giver, सुरे *sure* = belonging

to divine gods, नारायणे *nārāyaṇe* = Nārāyaṇa, तिष्ठति *tiṣṭhati* = (he) is, यं *yaṁ* = to whom, किञ्चित् *kiñcit* = certain (person), पुरुषाधमं *puruṣādhamam* = person, कतिपय ग्रामेशम् *katipaya grāmeśam* = chief of a few small villages, अल्पार्थदं *alpārthadam* = having little material possessions, सेवयै *sevāyai* = to serve, मृगयामहे *mṛgayāmahe* = we are are running, नरं *naram* = to man, अहो *aho* = alas, मूका *mūkā* = dumb, वराका *varākā* = a man of low status, वयम् *vayam* = we.

मदन परिहर स्थितिं मदीये

मनसि मुकुन्द पदारविन्द धाम्नि ।

हरनयनकृशानुना कृशोसि

स्मरसि न चक्र पराक्रमं मुरारेः ॥ २९

madana parihara sthitim madīye

manasi mukunda padāravinda dhāmnī

haranayanakṛśānunā kṛśosi

smarasi na cakra parākramam murāreḥ ॥ 29

O' Cupid! Completely abandon the idea of making my heart as your abode. My heart is the abode of the lotus feet of Mukunda. Remember you are the one who was burnt by the fiery eye of Shiva. Remember the power of Murāri's (Kṛṣṇa's) dicit to attack.

मदन *madana* = O' Cupid, परिहर *parihara* = completely abandon, forget, स्थितिं *sthitim* = to dwell, मदीये *madīye* = in my, मनसि *manasi* = in mind (heart), मुकुन्द *mukunda* = Mukunda, पद अरविन्द *pada aravinda* = lotus feet, धाम्नि *dhāmnī* = abode, हरनयन *haranayana* = Shiva's eyes, कृशानुना *kṛśānunā* = by the fire, कृशः

kṛśaḥ = the burnt, असि *asi* = (you) are, स्मरसि *smarasi* = remember, नः *naḥ* = our, मुरारेः *murāreḥ* = Murāri's (Kṛṣṇa's), चक्र *cakra* = discus, पराक्रमं *arākramam* = power of attack (to kill). 29

तत्त्वं ब्रुवाणानि परं परस्मात्

मधु क्षरन्तीव सतां फलानि ।

प्रावर्तय प्राञ्जलिरस्मि जिह्वे

नमानि नारायणगोचराणि ॥ ३०

tattvaṁ bruvāṇāni paraṁ parasmāt
madhu kṣarantīva satāṁ phalāni
prāvrataya prāñjalirasmi jihve
namāni nārāyaṇagocarāṇi || 30

O' my tongue, I humbly request with folded hands, repeatedly chant the holy names referring to Nārāyaṇa. They are the supreme reality transcending everything and beyond which there is nothing. The noble and pious relish them as delicious fruits and honey. 30

तत्त्वं *tattvaṁ* = supreme essence, nature of the Lord, ब्रुवाणानि *bruvāṇāni* = , परं *paraṁ* = supreme, परस्मात् *parasmāt* = superior to living beings, transcending Nature, मधुः *madhuḥ* = honey, क्षरन्तीव *kṣarantīva* = relishable, सतां *satāṁ* = by pious and noble men, फलानि *phalāni* = fruits, प्रावर्तय *prāvartaya* = recite, chant the holy names repeatedly, प्राञ्जलिः अस्मि *prāñjaliḥ asmi* = I am requesting with folded hands, जिह्वे *jihve* = o' my tongue, नमानि *namāni* =

(sacred) names, नारायण nārāyaṇa = Nārāyaṇa, गोचराणि gocarāṇi = referring to, describing the glory. 30

इदं शरीरं परिणामपेशलं
पतत्यवश्यं श्लथसन्धि जर्जरम् ।
किमौषधैः क्लिश्यसि मूढ दुर्मते
निरामयं कृष्णरसायनं पिब ॥ ३१

*idaṁ śarīraṁ pariṇāmapeśalaṁ
patatyavaśyaṁ ślthasandhi jarjaram ।
kimauśadhaiḥ kliśyasi mūḍha durmate
nirāmayam kṛṣṇarasāyanam piba ॥ 31*

This body is to subject to change, will get old, develop loose joints and will certainly fall. By what medicine can it be revived ? Why do you mourn? Drink the potion of Kṛṣṇa's name which keeps one eternally healthy and free from disease. 31

इदं *idaṁ* = this, शरीरं *śarīraṁ* = body, परिणाम *pariṇāma* = destiny (result), पेशलं *peśalaṁ* = subject to change, पतति *patati* = falls, अवश्यं *avaśyaṁ* = certainly, श्लथसन्धि *ślthasandhi* = loose joints, जर्जरम् *jarjaram* = old age, औषधैः *auśadhaiḥ* = by medicine, किम् *kim* = why, क्लिश्यसि *kliśyasi* = mourn, feel sorrow, मूढ दुर्मते *mūḍha durmate* = deluded and foolish person, निरामयं *nirāmayam* = free from disease, कृष्णरसायनं *kṛṣṇarasāyanam* = the juice drink of Kṛṣṇa's name, पिब *piba* = do drink. 31

दारा वाराकरवरसुता ते, तनूजो विरिञ्चिः

स्तोता वेदस्तव, सुरगणो भृत्यवर्गः प्रसादः ।

मुक्ति, माया जगदविकलं, तावकी देवकी ते

माता, मित्रं बलरिपुसुत, स्त्वय्यतोऽन्यं न जाने ॥ ३२

*dārā vārākaravarasutā te, tanūjo viriñciḥ
stotā vedastava, suragaṇo bhṛtyavargaḥ prasādaḥ |
mukti, rmāyā jagadavikalam, tāvakī devakī te
mātā, mitraṁ balaripusuta, stvayyato 'nyam na jāne || 32*

Lakṣmī, daughter of milky ocean is your spouse. Lord Brahmā is your son. Vedic hymns expound your glory. Band of Devas are your retinue, liberation is thy grace. This creation is the play by your will (saṅkalpa). Devakī is your mother. Arjuna, son of Indra is your friend. Other than this, I do not know anything else.* 32

* Here, Kṛṣṇa (Divine God) as person has attribute which can be studied and known by His grace. But transcendental nature is beyond comprehension even for Yogis in their deepest meditation, but can be realised. As it is stated in the famous verse, " यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः दिवैः स्तवैर्वेदैः..... न विदुः सुरासुगर्णा...." "yam brahmā varuṇendrarudramarutaḥ divaiḥ stavair vedaiḥ..... na viduḥ surāsurgāṇā...."

दारा *dārā* = wife, consort, वाराकरवर सुता *vārākaravara sutā* = daughter of the ocean, Lakṣmī, ते *te* = your, तनूजः *tanūjaḥ* = son, विरिञ्चिः *viriñciḥ* = Brahmā, स्तोता *stotā* = recitation of stotra (hymn), वेदः *vedaḥ* = Veda, तव *tava* = your (glory), सुरगणः *suragaṇaḥ* = band of Devās, भृत्य वर्गः *bhṛtya vargaḥ* = group of

servants, प्रसादः *prasādaḥ* = (your) grace, मुक्तिः *muktiḥ* = liberation, जगत् *jagat* = this creation, तावकी माया *tāvakī māyā* = your play, अविकलं *avikalaṁ* = Truth, देवकी *devakī* = Devakī, ते *te* = your, माता *mātā* = mother, मित्रं *mitraṁ* = friend, बलरिपु सुत *balaripu suta* = Indra's son or Arjuna, त्वयि *tvayi* = your, अतः अन्यं *ataḥ anyam* = other than this much, न जाने *na jāne* = do not know. 32

कृष्णो रक्षति नो जगत्रय गुरुः कृष्णं नमस्याम्यहम्
 कृष्णेनामरशत्रवो विनिहताः कृष्णाय तस्मै नमः ।
 कृष्णादेव समुत्थितं जगदिदं कृष्णस्य दासोऽस्म्यहम्
 कृष्णे तिष्ठति सर्वमैतदखिलं हे कृष्ण रक्षस्व माम् ॥३३

*kṛṣṇo rakṣati no jagatraya guruḥ kṛṣṇaṁ namasyāmyaham
 kṛṣṇenāmaraśatravo vinihatāḥ kṛṣṇāya tasmai namaḥ |
 kṛṣṇādeva samutthitaṁ jagadidaṁ kṛṣṇasya dāso'smyaham
 kṛṣṇe tiṣṭhati sarvametadakhilaṁ he kṛṣṇa rakṣasva mām ||*

May Kṛṣṇa, the preceptor of the three worlds protect us. I salute Kṛṣṇa. The enemies ever living the Devās, the Rakṣasās were totally anihilated by Kṛṣṇa. Salutations to that Kṛṣṇa. From Kṛṣṇa only, all this universe has manifested well. I am the servant of Kṛṣṇa. In Kṛṣṇa all this entire universe exists. O' Kṛṣṇa protect me.
 33

कृष्णः *kṛṣṇaḥ* = Kṛṣṇa, रक्षति *rakṣati* = protects, नः *naḥ* = us, जगत्रय गुरुः *jagatraya guruḥ* = preceptor of the three worlds, कृष्णं *kṛṣṇaṁ* = to Kṛṣṇa, अहम् *aham* = I, नमस्यामि *namasyāmi* = salute, कृष्णेन *kṛṣṇena* = by Kṛṣṇa, अमर शत्रवः

amara śatravaḥ = enemies of ever living Devās, Rakṣasās, विनिहताः *vinihatāḥ* = completely annihilated, कृष्णाय *kṛṣṇāya* = to Kṛṣṇa, तस्मै *tasmai* = to that, नमः *namah* = salutations, कृष्णात् *kṛṣṇāt* = from Kṛṣṇa, एव *eva* = only, समुत्थितं (सम्यक् उत्थितं) *samutthitam* (*samyak utthitam*) = well evolved, comes out well, जगत् इदं *jagat idam* = this universe, कृष्णस्य *kṛṣṇasya* = of Kṛṣṇa, दासः अस्मि अहम् *dāsaḥ asmi aham* = I am the servant, कृष्णे *kṛṣṇe* = in Kṛṣṇa, तिष्ठति *tiṣṭhati* = exists, सर्वम् एतत् *sarvam etat* = all this, अखिलं *akhilam* = whole universe, हे कृष्ण *he kṛṣṇa* = o' Kṛṣṇa, रक्षस्व माम् *rakṣasva mām* = kindly protect me. 33

तत्त्वं प्रसीद भगवन् कुरुमय्यनाथे
विष्णो कृपां परमकारुणिकः किल त्वम् ।
संसारसागरनिमग्नमनन्त दीनं
उद्धर्तुमर्हसि हरे पुरुषोत्तमोऽसि ॥ ३४

*tattvam prasīda bhagavan kurumayyanāthe
viṣṇo kṛpām paramakāruṇikaḥ kila tvam |
saṁsārasāgaranimagnamananta dīnam
uddhartumarhasi hare puruṣottamo'si || 34*

O' Lord, bestow grace upon me, I am helpless like an orphan. O' Viṣṇu, beginningless and endless one, you are the most compassionate one. I am drowning in this ocean of mundane world and you should uplift this distressed one. O' Hari you are the supreme personality. 34

तत् *tat* = that, त्वं *tvam* = you, प्रसीद *prasīda* = show grace upon me, भगवन् *bhagavan* = o' Lord, मयि *mayi* = in me, अनाथे *anāthe* = (I) the helpless one, विष्णो *viṣṇo* = O' Viṣṇo, कृपां कुरु *krpāṁ kuru* = do take compassion, परम कारुणिकः *parama kāruṇikaḥ* = supremely compassionate one, किल *kila* = compassionate one, त्वम् *tvam* = you, संसार *saṁsāra* = mundane world full of sorrow, सागर *sāgara* = ocean, निमग्नम् *nimagnam* = drowned, अनन्त *ananta* = beginningless and endless (one), दीनं *dīnaṁ* = (I am) distressed one, उद्धर्तुम् अर्हसि *uddhartum arhasi* = ought to uplift, हरे *hare* = O' Hari, पुरुषोत्तमः असि *puruṣottamaḥ asi* = you are that puruṣottama, the supreme personality. 34

नमामि नारायणपादपङ्कजं

करोमि नारायणपूजनं सदा ।

वदामि नारायणनाम निर्मलं

स्मरामि नारायण तत्त्वमव्ययम् ॥ ३५

namāmi nārāyaṇapādapaṅkajaṁ

karomi nārāyaṇapūjanaṁ sadā

vadāmi nārāyaṇanāma nirmalaṁ

smarāmi nārāyaṇa tattvamavyayam ॥ 35

I salute the lotus feet of Lord Nārāyaṇa. I always perform the worship of Lord Nārāyaṇa. I utter the pure and holy name of Lord Nārāyaṇa and remember the eternal and unchanging nature of Lord Nārāyaṇa. 35

नमामि *namāmi* = I salute, नारायण पाद पङ्कजं *nārāyaṇa pāda paṅkajam* = lotus feet of Nārāyaṇa, करोमि *karomi* = I do, नारायण पूजनं *nārāyaṇa pūjanam* = worship of Lord Nārāyaṇa, सदा *sadā* = always, वदामि *vadāmi* = I utter, नारायण *nārāyaṇa* = Nārāyaṇa's, नाम निर्मलं *nāma nirmalam* = pure name, holy name, स्मरामि *smarāmi* = I remember, नारायण *nārāyaṇa* = Nārāyaṇa's, तत्त्वम अव्ययम् *tattvama avyayam* = (eternal and) unchanging nature. 35

श्रीनाथ नारायण वासुदेव

श्रीकृष्ण भक्तप्रिय चक्रपाणे ।

श्रीपद्मनाभाच्युत कैटभारे

श्रीराम पद्माक्ष हरे मुरारे ॥ ३६

śrīnātha nārāyaṇa vāsudeva
śrīkṛṣṇa bhaktapriya cakrapāṇe |
śrīpadmanābhācyuta kaiṭabhāre
śrīrāma padmākṣa hare murāre || 36

अनन्त वैकुण्ठ मुकुन्द कृष्ण

गोविन्द दामोदर माधवेति ।

वक्तुं समथोऽपि नवक्ति कश्चित्

अहो! जनानां व्यसनाभिमुख्यम् ॥ ३७

ananta vaikunṭha mukunda kṛṣṇa
govinda dāmodara mādhaveti |
vaktuṁ samatho'pi navakti kaścit
aho! janānām vyasanābhimukhyam || 37

Shrīnātha, Nārāyaṇa, Vāsudeva, Shrīkr̥ṣṇa, Bhaktapriya, Cakrapāṇi, Shrīpadmanābha, Acyuta, Kaiṭabhāri, Shrī Rāma, Padmākṣa, Hari, Murāri, Ananta, Vaikuṅṭha, Mukunda, Kṛṣṇa, Govinda, Dāmodra, Mādhava are holy of the Divine. Any man is able to utter these holy names of the Divine. Alas! People's foremost pursuit is the pursuit of mundane addictions. 36,37

श्रीनाथ *śrīnātha* = Shrīnātha (Lord of Lakṣmī), नारायण *nārāyaṇa* = Nārāyaṇa, वासुदेव *vāsudeva* = Vāsudeva, श्रीकृष्ण *śrīkr̥ṣṇa* = Shrīkr̥ṣṇa, भक्तप्रिय *bhaktapriya* = Bhaktapriya (dear to devotees), चक्रपाणे *cakrapāṇe* = O' Cakrapāṇi (Shrīkr̥ṣṇa, Cakrapāṇi, holder of discus in the hand), श्रीपद्मनाभ *śrīpadmanābha* = Shrīpadmanābha (śrīpadmanābha bearing a lotus in the navel), अच्युत *acyuta* = Acyuta, कैटभारे *kaiṭabhāre* = O' Kaiṭabhāri (Mukunda the enemy of the demon of Kaiṭabha), श्रीराम *śrīrāma* = Shrī Rāma, पद्माक्ष *padmākṣa* = Padmākṣa, lotus eyed one, हरे *hare* = O' Hari, मुरारे *murāre* = O' Murāri (killer of the demon Mura), अनन्त *ananta* = Ananta (infinite one), वैकुण्ठ *vaikuṅṭha* = Vaikuṅṭha, मुकुन्द *mukunda* = Mukunda (giver of liberation), कृष्ण *kṛṣṇa* = Kṛṣṇa, गोविन्द *govinda* = Govinda (pleaser of people), दामोदर *dāmodara* = Dāmodara (one who can't be tied, endless one), माधवेति *mādhaveti (mādhva iti)* = Mādhava thus, वक्तुं *vaktum* = to utter, समथोऽपि *samatho'pi (samatha api)* = even capable, नवक्ति *na vakti* = does not utter (holy names), कश्चित् *kaścit* = some one (any one), अहो ! aho! = alas, जनानां *janānām* = people's, व्यसन *vyasana* = pursuit of addictions or mundane activity, अभिमुख्यम् *abhi mukhyam* = is primary (foremost). 36, 37

ध्यायन्ति ये विष्णुमनन्त मव्ययं
हृत्पद्म मध्ये सततं व्यवस्थितम् ।
समाहितानां सतताभयप्रदं
ते यान्ति सिद्धिं परमाञ्च वैष्णवीम् ॥ ३८

*dhyāyanti ye viṣṇumananta mavayam
hr̥tpadma madhye satatam vyavasthitam ।
samāhitānām satatābhayapradam
te yānti siddhim paramāñca vaiṣṇavīm ॥ 38*

Those who meditate constantly on the infinite and indivisible nature of Viṣṇu, bestower of protection, well established in the lotus of their hearts, transcending fear and wishing for the welfare of all, they will attain the supreme nature of Viṣṇu. 38

ध्यायन्ति *dhyāyanti* = meditate, contemplate, ये *ye* = who (*pl.*), विष्णुम् *viṣṇum* = Viṣṇu, अनन्तम् *anantam* = unending, infinite, अव्ययं *avyayam* = indivisible, हृद् पद्म *hr̥d padma* = lotus of the heart, मध्ये *madhye* = (in the middle), in, सततं *satatam* = always, व्यवस्थितम् *vyavasthitam* = well established, समा हितानां *samā hitānām* = , सतत *satata* = always, अभय प्रदं *abhaya pradam* = bestower of protection (*abhaya*), thereby transcending fear, fearlessly, ते *te* = they (*pl.*), यान्ति सिद्धिं *yānti siddhim* = reach the goal or attain perfection, ते *te* = they (*pl.*), यान्ति सिद्धिं *yānti siddhim* = reach the goal, attain perfection, परमाम् *paramām* = supreme, च *ca* = and, वैष्णवीम् *vaiṣṇavīm* = state of Viṣṇu. 38

क्षीरसागरतरङ्ग शीकराऽऽसार तारकित चारुमूर्तये ।

भोगिभोगशयनीयशायिने माधवाय मधुविद्विषे नमः ॥ ३९

*kṣīrasāgaratarāṅga śīkarā''sāra tārakita cārumūrtaye |
bhogibhogaśayanīyaśāyine mādhavāya madhuvidviṣe
namaḥ || 39*

I salute Mādha, Lord Lakṣmī, the killer of the demon Madhu, sprayed with milk particles from waves of the milk ocean giving the beautiful appearance of shining stars in the blue sky and, who is reclining comfortably on the serpent Adīśesa, as on a bed. 39

क्षीर *kṣīra* = milk, सागर *sāgara* = ocean, तरङ्ग *taraṅga* = waves, शीकरः *śīkaraḥ* = milk particles, आसार *āsāra* = drizzling, तारकित *tārakita* = like the stars, चारु मूर्तये *cāru mūrtaye* = to the one who has beautiful form, भोगिभोगशयनीयशायिने *bhogibhogaśayanīyaśāyine* = to the one reclining comfortably on the serpent Adīśesa, as on a bed, धव *dhava* = husband, माधवाय *mādhavāya* = to Lord of Lakṣmī, मधु विद्विषे *madhu vidviṣe* = to the killer (enemy) of the demon Madhu, नमः *namaḥ* = salutations. 39

यस्य प्रियौ श्रुतिधरौ कविलोकवीरौ

मित्रे द्विजन्मवर पद्मशरावभूताम् ।

तेनाम्बुजाक्ष चरणाम्बुज षट्पदेन

राज्ञा कृताकृतिरियं कुलशेखरेण ॥ ४०

*yasya priyau śrutidharau kavilokavīrau
mitre dvijanmavara padmaśarāvabhūtām |
tenāmbujākṣa caraṇāmbuja ṣaṭpadena
rājñā kṛtākṛtiriyam kulaśekhareṇa || 40*

Whose (Kulashekara's) two friends Sharāvabhūta & Padmabhūta, were Brahmanas of great fame and poetic talent and also having very good knowledge of the scriptures (śruti and smṛti), and king Kulaśekhara who was a great devotee like honey bee hovering at the lotus feet of Lord Nārāyaṇa, who composed this hymn Mukundamāla and is dedicated to Lord Nārāyaṇa . 40

यस्य *yasya* = to whose (to Kulashekara's), प्रियौ *priyau* = two dear, श्रुतिधरौ *śrutidharau* = embodiments of scriptures, experts in scriptures, कवि लोक वीरौ *kavi-loka-vīrau* = the two heroes in the world of poets, मित्रे *mitre* = at friend, द्विजन्मवर *dvijanma vara* = endowed with two births (Brahmana), पद्मशरावभूताम् *padmaśarāvabhūtām* = Sharāvabhūta & Padmabhūta (two friends of King Kulaśekhara), तेन *tena* = by him, अम्बुज अक्ष *ambuja akṣa* = lotus eyed Lord Viṣṇu, चरण अम्बुज *carāṇa ambuja* = lotus feet, षट्पदेन *ṣaṭpadena* = (six legged insect) by the honey bee (Kulaśekhara), कृताकृतिरियं *kṛtā kṛtiriyam* (कृता कृतिः इयं *kṛtā* = the author, *kṛtiḥ* = the composition, *iyam* = this) = this composition was done, composed, राज्ञा कुलशेखरेण *rājñā kulaśekhareṇa* = by the king Kulaśekhara. 40

घुष्यते यस्यनगरे रङ्गयात्रा दिनेदिने

तमहं शिरसावन्दे राजानं कुलशेखरम् ।

ghuṣyate yasya nagare raṅgayātrā dinedine

tamaham śirasāvande rājānaṁ kulaśekharam ।

Salutations to king Kulashekara in whose city, there was a declaration of pilgrimage to Shri Raṅganāthasvāmi Temple in Shrīranagam from day to day (every day).

घुष्यते *ghuṣyate* = is declared, यस्य *yasya* = whose, नगरे *nagare* = in the city, रङ्गयात्रा *raṅgayātrā* (*raṅga* + *yātrā*) = pilgrimage to Shri Raṅganāthasvāmi in Shrīranagam, दिनेदिने *dinedine* = from day to day, तमहं *tamaham* (*tam* + *aham*) = I to him, शिरसावन्दे *śirasāvande* (*śirasā* + *vande*) = bow with my head down, राजानं *rājānam* = to that king, कुलशेखरम् *kulaśekharam* = to Kulaśekhara.

यदक्षर पदभ्रष्टं मात्राहीनन्तु यद्भवेत् ।

तत्सर्वं क्षम्यतां देव नारायण नमोस्तुते ॥

yadakṣara padabhraṣṭam mātrāhīnantu yadbhavet ।

tatsarvaṁ kṣamyatāṁ deva nārāyaṇa namostute ॥

Salutations to you, O' Lord Nārāyaṇa, forgive me for all innocent mistakes committed by me, with mispronunciation of letters giving rise to change in meaning of the words or by improper chanting.

यदक्षर-पद-भ्रष्टं *yad-akṣara-pada-bhraṣṭam* = from whatever letter change or mispronunciation, meaning of word is spoiled, मात्रा हीनन्तु *mātrā hīnantu* = pausing in right time, यद्भवेत् *yadbhavet* = happened from which, तत्सर्वं *tatsarvaṁ* = all that, क्षम्यतां *kṣamyatāṁ* = forgive, देव *deva* = O' Lord, नारायण *nārāyaṇa* = Nārāyaṇa, नमः अस्तु ते *namaḥ astu te* = salutations to you.

कायेन वाचा मनसेन्द्रयैर्वा

बुद्धयात्मना वा प्रकृतेः स्वभावात् ।

करोमि यद्यत् सकलं परस्मै

नारायणेति समर्पयामि ॥

*kāyena vācā manasendrayairovā
buddhayātmanā vā prakṛteḥ svabhāvāt
karomi yadyat sakalam parasmai
nārāyaṇeti samarpayāmi ||*

Whatever actions, I commit (do) by the body, speech or by mind, or the senses or by the intellect or by the self or by my innate natural tendencies, all these are for your service, O' Supreme Lord Nārāyaṇa, thus I offer unto you.

कायेन वाचा *kāyena vācā* = by body or speech, मनसा *manasā* = by the mind, इन्द्रियैः *indrayaiḥ* = by the senses, वा *vā* = or, बुद्ध्या *buddhayā* = by intellect, आत्मना *ātmanā* = by the self, वा *vā* = or, प्रकृतेः स्वभावात् *prakṛteḥ svabhāvāt* = from the innate natural tendencies, करोमि *karomi* = I do, यद् यत् *yad yat* = whatever, सकलं *sakalam* = all, परस्मै नारायण *parasmai nārāyaṇa* = to the supreme Nārāyaṇa, इति *iti* = thus, समर्पयामि *samarpayāmi* = I offer.

सर्वं श्रीकृष्णार्पणमस्तु *sarvam śrīkṛṣṇārpaṇamastu*

May all this be offered Lord śrīkṛṣṇa

ॐ अस्मद्गुरुभ्यो नमः *asmadgurubhyo namaḥ*

Salutations to the tradition of all our Gurus

सम्पूर्णम् *sampūrṇam*

Totally Complete

jihve kiirtaya keshavaM muraripaM ceto bhaja shriidharaM
paaNidvandva samarcayaa.acyutakathaaH shrotradvaya tvaM shrunu.
kRRiShNaM lokaya locanadvaya harergacChaa~Nghriyugmaa.alayaM
jighraghraaNa mukunda paadatulasiiM muurdhannamaadhoxajam .. 16..

he lokaaH shruNuta prasuuti maraNa vyaadheshci kitsaamimaam
yogaGYaaH samudaaharanti munayo yaaM yaaGYavalkaadayaH.
antarjyoti rameyamekamamRRitaM kRRiShNaakhyamaapiiyataaM
tatpiitaM paramauShadhaM vitanute nirvaaNamaatyaantikam.. 17

he martyaaH paramaM hitaM shruNuta vo vaxyaami saMxepataH
saMsaaraaNava maapaduurmibahulaMM samyakpravishya sthitaH..
naanaaGYaanamapaasya cetasinamonaaraayaNaayetyumuM
mantraM sapraNavaM praNaamasahitaM praavartayadhvaM muhuH.. 18

pRRithvii reNuH prayaaMsi kaNikaaH phalgusphuli~NgolaghuH
tejo nishvasanaM maruttanutaraM randhraM susuuxmaM nabhaH.
xudraa rudrapitaamahaprabhRRitayaH kiiTaassamastaassuraH.
dRRiShTe yatra sa taavako vijayate bhuumaavadhuutaavadiH.. 19

baddhenaa~njalinaa natena shirasaa gaatraissaromodgamaiH
kaNThena svaragadgadena nayanodgiirNabaaShpaambunaa.
nityaM tvaccaraNaaravindayugaladhyaanaamRRitasvaadinaam
asmaakaM sarasiiruhaaxa satataM sampadyataaM jiivitaM.. 20

he gopaalaka he kRRipaajalanidhe he sindhukanyaapate
he kaMsaantaka he gjendrakarunaapaariiNa he maadhava.
he raamaanuja he jagattrayaguro he puNDariikaaxa maaM
he gopiijananaatha paala paraM jaanaami na tvaam vinaa.. 21

bhaktaapaayabhujaa~NgagaaruDAmiNiH trailokyaraxaamaNiH
gopiiLocanacaatakaambudamaNissaundaryamudraamaNiH.
yaHkaantaamaNirukmiNiighanakucadvandvaikabhuvuShaamaNiH
shreyo devashikhaamaNirdishatu no gopaalacuuDaamaNiH.. 22

shatrucChedaikamantraM sakalamupaniShadvaakyasampuujiyantraM
saMsaarottaamantraM samupacitatamassa~NganiryaaNamantram.
sarvaishvaryaikamantraM vyanabhujagasaMdaShTasantraaNamantraM
jihve shriikRRiShNamantraM japa japa satataM janmasaaphalyamantram.. 23

vyaamohaprashamauShadhaM munimanovRRittipravRRittyauShadhaM

daityendraartikarauShadaM tribhuvaniisa~njiivanaikauShadham.
bhaktaantahitauShadhaM bhavabhayapradhvaMsanaikauShadhaM
shreyaHpraaptikarauShadhaM piba manashshriikRRiShNadivyaShadham.. 24

aamnaayaabhsanaanyaraNyaruditaM vedavrataaanyanvahaM
medashChedaphalaani puurtavidhayassarve hutaM bhasmani.
tiirthaanaamavagaahanaani ca gajasnaanaM vinaa yatpada
dvandvaarmbhoruhasaMsmRRitirvijayate devasya naaraayaNaH.. 25

shriimannaama prochya naaraayaNaakhyam
ke na praapurvaa~nChitaM paapino.api.
haa na puurvaM vaakpraavRRittaa na tasmin
tena praaptaM garbhavaasaadiduHkham .. 26

majjanmanaH phalamidaM madhukaiTabhaare
matpraarthaniya madanugraha eSha eva.
tvadbhRRityabhRRityaparicaarakabhRRityabhRRitya-
bhRRityasyabhRRitya iti maaM smara lokanaatha .. 27

naathe naH puruShottametrijagataa mekaadhipe cetasaa
sevye svasya padasya daatari sure naaraayaNe tiShThati.
yaM ki~ncitpuruShaadhamaM katipayagraameshamalpaarthadaM
sevaayai mRRigayaamahe naraM aho muukaa varaakaa vayam.. 28

madana parihara sthitiM madiye
manasi mukunda padaaravinda dhaamni.
haranayanakRRishaanunaa kRRishosi
smarasi na cakra paraakramaM muraareH.. 29

tattvaM bruvaaNaanii paraM parasmaat
madhu xarantiiva sataaM phlaani.
praavartaya praa~njalirasmi jihve
namaani naaraayaNagocaraaNi.. 30

idaM shariiraM pariNaamapeshalaM
patatyavashyaM shlthasandhi jarjaram.
kimauShadhah klishyasi muuDha durmate
niraamayaM kRRiShNarasaayanaM piba.. 31

daaraa vaaraakaravarasutaa te###,## tanuuj viri~nciH
stotaa vedastava###,## suragaNo bhRRityavargaH prasaadaH.
mukti###,##rmaayaa jagadavikalaM###,## taavakii devakii te
maataa###,## mitraM balaripusuta###,## stvayyato.anyanna jaane .. 32

kRRiShNo raxatu no jagatraya guruH kRRiShNaM namasyaamyaham
kRRiSNenaamarashatravo vinihataaH kRRiShNaaya tasmai namaH.
kRRiShNaadeva samutthitaM jagadidaM kRRiSNasya daaso.asmyaham
kRRiShNe tiShThati sarvametadakhilaM he kRRiShNa raxasva maam..33

tattvaM prasiida bhagavan kurumayyanaathe
viShNo kRRipaaM paramakaaruNikaH kila tvam.
saMsaarasaagaranimagnamananta diinaM
uddhartumarhasi hare puruShottamo.asi..34..

namaami naaraayaNapaadapa~NkajaM

karomi naaraayaNapuujanaM sadaa.
vadaami naaraayaNanaama nirmalaM
smaraami naaraayaNa tattvamavyayam.. 35

shriinaatha naaraayaNa vaasudeva
shriikRRiSNa bhaktapriya cakrapaaNe.
shriipadmanaabhaacyuta kaiTabhaare
shriiraama padmaaxa hare muraare.. 36
ananta vaikuNTa mukunda kRRiShNa
govinda daamodara maadhaveti.
vaktuM samatho.api navakti kashcit
aho##!## janaanaaM vyaanaabhimukhyam.. 37

dhyaayanti ye viShNumananta mavvayaM
hRRitpadma madhye satataM vyavasthitam.
samaahitaanaaM satataabhayapadaM
te yaanti siddhiM paramaa~nca vaiShNaviim .. 38

xiirasaagaratara~Nga shiikaraa.a.asaara taarakita caarumuurtaye.
bhogibhogashayaniiyashaayine maadhavaaya madhuvidviShe namaH.. 39

mitre dvijanmavara padmasharaavabhuutaam.
tenaambujaaxa caraNaambuja ShaTpadena
raaGYaa kRRitaakRRitariyaM kulashekhareNa.. 40