

Shri Krishna Lahari with Translation

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ஸ்ரீக்ரு'ஷ்ணாலஹரீ ஸார்தா²

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Document Information



Text title : Shri Krishna Lahari

File name : kRRiShNALaharI.itx

Category : devii, vAsudevAnanda-sarasvatI, devI, nadI, laharI

Location : doc_devii

Author : vAsudevAnandasarasvatI TembesvAmi

Translated by : P. R. Kannan

Description-comments : From stotrAdisangraha

Latest update : October 8, 2022

Send corrections to : sanskrit@cheerful.com

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October 8, 2022

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ஸ்ரீக்ருஷ்ணலஹரீ ஸார்தா²



சதுர்பா³ஹு: ஸ்ரீமத்ஸஜலஜலத³ஸ்யாமலதநு:

ப்ரகாஸத்³வக்த்ரேந்து:³ ஸது³ரு³க³ணமுக்தாவளிரபி |
தடி³த்³வாஸா பா⁴ஸ்வத்ஸுதிலகலஸந்மௌவிரக⁴ஹ்ரு³த்
க்ஷமாத்⁴யஸ்ய ஹ்யத்ரேரபி ஜயதி ஸூநு: ஸ்வஹிதக்ரு³த் || 1 ||

அபி ஸ்ரீக்ருஷ்ணே தே மஹிமபரபாரம் ப⁴ஜதி கோ
ந ஸேஷோ⁵ஸேஷாஸ்யைரபி கத²யிதும் வா ப்ரப⁴வதி |
அதோ ஹ்யீதோ வாச: ஸாசய இஹ வச்மயல்பகமித³ம்
நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ரு³ஷ்ணே கு³ருமதே || 2 ||

அலக்ஷயம் தே ரூபம் வசநஹ்ரு³த³யாத⁴வாதிக³மதோ
நதோ⁵ஹம் தே லக்ஷயம் கத²மபி ச விஜ்ஞாய வரதே³ |
ப்ரவ்ரு³த்தஸ்த்வாம் ஸ்தோதும் ஸ்வமதிக³திதஸ்தே வரமுதே³
நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ரு³ஷ்ணே கு³ருமதே || 3 ||

க்ரு³தா ஸாஹித்யஜ்ஞைரூரபி ஸுக³ணஸம்பத்ஸலலிதா
இமதார்தா²ஸ்தாநர்தா² ந ச தவ முதே³ ஸாபி கவிதா |
ஸமர்தா²தா²பி த்வம் ஸரிஸுவசநவந்மே ஸ்ரு³ணு முதா³
நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ரு³ஷ்ணே கு³ருமதே || 4 ||

ரஸஜ்ஞா மே த³த்தா முநிநமிதத³த்தாத்ரஜபதே³
முதே³ தஸ்யாபீயம் ப்ரப⁴வதி ந சிம் ஸாது⁴லஹரீ |
ஹரீஸாத்மா க்ரு³ஷ்ண யத இயமபூ⁴த³த்த³யிதா
நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ரு³ஷ்ணே கு³ருமதே || 5 ||

ந ச ப்ராஜ்யம் ராஜ்யம் ந ச விபு³த⁴பூஜ்யம் ஸுரபத³ம்
பத³ம் பூஷ்ணே ஜிஷ்ணோரபி மம ந விஷ்ணோரபி⁴மதம் |
மதம் த³த்தாத்ரேயப்ரபத³பரிபூதம் தவ தடம்
நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ரு³ஷ்ணே கு³ருமதே || 6 ||

ந போ⁴க³ம் நோ யோக³ம் ந ச து³ரிதப⁴ங்க³ம் லஷ்தி மே

மநோ⁵ரோக³ம் கா³ங்க³ம் ஜலமபி ந ஸாங்க³ம் ஸ்ருதிக³ணம் |

ந யாக³ம் ந ஸ்வர்க³ம் தவ ஸததயோக³ம் லஸ்தி மே

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 7 ||

மநோ மே ஸ்ரீக்ரு'ஷ்ணே த்வத³பஸரதி க்வாபி ந கலௌ

மலௌக⁴க்⁴நீ⁴க்⁴நீ⁴ ப⁴வதி ப⁴வதீ⁴ஹேதி ஸததம் |

ஸுவிஸ்வஸ்தம் ஸ்ரஸ்தம் ஜக³தி க³திதே³ ஸாத⁴நசயாந்ந

ம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 8 ||

மஹாப⁴ங்கா³ க³ங்கா³ யதி³ து³ரிதப⁴ங்கா³⁵த்ர கதி²தா

மதா⁵பீ⁴ஹ த்வத்த: கத²மதி⁴கதாமேதி விமதா |

ஹரே: ஸாங்க⁴ர்யுத்³பூ⁴தா த்வமிஹ நநு மூர்தா பரிதநுர்ந

ம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 9 ||

ஹரேர்க³ம்ங்கா³ங்க⁴ர்யப³ஜாபி⁴நவபி³ஸவல்லீ ப⁴வது வா⁵-

தி⁴திஷ்ட²தவீ⁴ஸீர்ஷம் ஸ்ரகி³வ ச பதாகேவ ஸுதராம் |

ப்ரகாமம் முக்தேர்ந த்வமிவ ப⁴வதி ஸ்ரீஹரிதநுர்ந

ம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 10 ||

க³தே ஜீவே கந்யாம் ஜக³தி ப³ஹுமாந்யாம் ஸிக²ரிணீ-

ஹ ஸஹ்ரே த்வாம் த⁴ந்யா ஜநநி ப⁴கி³நீவாமரஸரித் |

ஸமாக³த்யாப்யப³த³ம் பரமநியமாத்திஷ்ட²தி முதா³

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 11 ||

மஹாஜம்ப³த³வீ⁴பே வ்ரு'ஜிநஹரதீர்தா²நி வரதே³

ஸமாயாந்தி த்வாந்து த்ரிவித⁴மலதே³ தாநி பரதே³ |

ததா³ த்வத்ஸநாநாதே:³ ப²லமபி ந வக்தும் ப்ரபு⁴ரஜோ

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 12 ||

பித்ரு'நுத்³தி³ஸயைகோ விதரதி நிவாபாஞ்ஜலிமயே

மநுஷ்யஸ்த்வயக்³ரே ஸகலபிதரோஸ்ய த்³ருதரயே |

க³திம் யாந்தி ஸ்ராத்த³தா⁴த³பி ச புநராவ்ரு'த்திரஹிதாம்

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 13 ||

மஹாபாப்யாகல்பம் யதி³ விதி⁴வஸாத்³து³ர்க³திமிதோ

வ்ரு'ஷோத்ஸர்கா³த்ஸோ⁵பி த்³ருதமிஹ ஹி நாராயணப³லே: |

த்ரிபிண்ட³ஸ்ராத்த³தா⁴த்³வா வ்ரஜதி ஸுக³திம் து³ர்லப⁴தராம்

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 14 ||

ஸுதம் லேபே⁴ வந்த⁴யா ரு³ணஹதிம்ரு³ணீ து³க்²யபி ஸுக²ம்

நரோ யோ யோ யம் யம் ஸ்மரதி ஹ்ரு³தி³ காமம் ஸ ஸ ச தம் |

அவாபேதி ஜ்ஞாத்வா ஜநநி பதிதஸ்தே⁵த்³ய புரதோ

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 15 ||

அஹோ மாஹாதம்யம் தே ஸுகஜநக ஆஹாத்ர ஹி மஹா-

ப³லேஸாதா³ஸிந்தோ⁴ருப⁴யதடஸம்ஸ்தே²ஷு ப³ஹுஷு |

மஹாதீர்தே²ஷ்வக்³ர்யம் ந்ரு³ஹரிபுரி தீர்தா²ஷ்டகமித³ம்

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 16 ||

முக்²ம் தே ஸஹ்யாத⁴ ஸத³யஹ்ரு²த³யம் தே நரஹரே:

புரே⁵ப்யாந்த⁴ரே நாபி⁴ ப்ரபத்³யுக³ளம் ப்ராச்யவிஷயே |

அயே ஸ்ரீக்ருஷ்ணே தே ப்ரதி²தமிஹ ரூபம் முநிமதே

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 17 ||

நர: ஸ்ரீக்ருஷ்ணே தே ஸுலப⁴மம்ரு³தஸ்பர்தி⁴ மது⁴ரம்

வரம் நாம ப்³ரூயாத்கத²மபி ஸ நி:ஸ்ரேயஸமியாத் |

ஸுதூ³ரஸ்தோ² ஸ்வஸ்தோ²ப்யத்² கிமுத ஸாக்ஷாத்³ப⁴ஜதி யோ

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 18 ||

புரேஷ்டம் த³த்தம் வா விஹிதமபி பூர்தம் ச ஸுக்ரு³தம்

ஸ்வதீ⁴தம் வா ஜப்தம் ஸ்ருதமபி யஸோ⁵ஜஸ்ய ஹி ததா³ |

ப⁴வத்³த்³ருஷ்டி: க்ருஷ்ணே ப⁴வதி ப⁴வபீ⁴ஹ்ரு³த்²க்²லு ந்ரு³ணம்

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 19 ||

ப்ரக்ரு³த்யைக்யாத்³பே⁴தோ³ ந ஹரிஹரயோ: ப்ரத்யயவஸாத்

ப்ரு²த்³க்³வத்³பா⁴தீதி ப்ரத²யிதூமஹோ ஸம்ப⁴வபுஷா |

யுதா வேண்யாபி த்வம் ப⁴க்³வதி ப்ரு²த்²க்²த்வம் ந ப⁴ஜஸே

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 20 ||

அயே யோகி³த்⁴யேயே நிக³மக்³ணகே³யே⁵ப³த்⁴நிலயே⁵

நபாயே த³த்தாயே கலுஷவிலயே ஸஹ்யதநயே |

த்வத்³ந்யந்நோ வீக்ஷே ஸுலப⁴ஸரணம் லீ⁴மரணம்

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 21 ||

பரிக்ராந்தா தே³ஸா ப⁴க³வதி சதஸ்ரஹ⁵பி ச தி³ஸா
 ந ஸாந்தா து³ஷ்டாஸாப்யஜநி வபுஷோ மே⁵ந்திமத³ஸா |
 ப்ரஸாந்தாத்³யைவாஸா தவ த்³ரு'ஸிவஸாதா³ஸ ஸுத³ஸா
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 22 ||

த்வதீ³யே ஸத்தோயே ஜலசரக³ண யே க³தப⁴யா
 வயாம்ஸீஸே வாந்யே பஸும்ரு³க³ண: கீடகக³ண: |
 அபி ஸ்நாதா: பீதா: கத²மபி ததஸ்தே தி³வமிதா
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 23 ||

க³த: க்ருரோ ஜாரோ தி³வமபி ச சோரோ வநசரோ
 வரோதே³ தே ஸ்நாநாக்கத²மபி நரோ ய: ஸ்ருதிபர: |
 ஸ கிம் ஸ்நாநாத் தே ந வ்ரஜதி க³திமம்ப³ ஸ்ருதமதே
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 24 ||

அபி ஸ்நாதம் தீர்த²ம் ஸகலமகி²லம் தை³வதமிஹாரசிதம்
 ஸர்வம் த³த்தம் ஹுதமபி ச பூர்தம் க²லு க்ரு'தம் |
 தவ ஸ்நாதம் மாதர்விதி⁴வதி³ஹ யேநாம்பு³ ஸுக³தே
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 25 ||

அவஜ்ஞாதம் தீர்த²ம் ஸகலமபி தே³வா அவமதா
 ந த³த்தம் மே நேஷ்டம் மதமபி ச பூர்தம் கிமபி நோ |
 ஸ்ரிதம் த்வத்ஸாமர்த²யாத³ரப⁴ரவஸாத³தே³வி ஸரிதே
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 26 ||

க்ஷம: கஸ்யாப்யக்³ரே க்ஷணமபி ந ச ஸ்தா²துமப⁴வே
 ப⁴வேயம் தூர்த⁴வாஸ்யோப⁴வமிஹ ஹி ஹாஸ்யாஸ்பத³மத: |
 தவேயம் லஜ்ஜாஸ்தாமபி ஸபதி³ மாமுத்³த⁴ர ஹிதே
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 27 ||

த்வயா ப்ரத்யாக்²யாதோ யதி³ ப⁴வதி பீ⁴தோ⁵யமப⁴வே
 ப⁴வேத³ஜ்ஞஸ்யாஸ்ய த்ரிஜக³து³த³ரே கிம் நு ஸரணம் |
 ரணந்ருச்சைருச்சைஸ்ததி³ஹ மரணம் யாமி மஹிதே
 நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 28 ||

மஹாபாபம் தாபம் க³தமபி ஸகம்பம் க³தக்ரு'பம்

ஸஸாபம் லோகோ மாம் ஹஸது தமு தாபம் ந க³ணயே ।
 பி³பே⁴ம்யம்ஹோபாயே தவ பி³ரு³த³ப⁴ங்கா³த³ப⁴க³நுதே
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥ 29 ॥

த்ரிதாபக்⁴நீதிக்⁴நீ பு⁴வி பதிதபாவந்யக⁴ஹரா
 த்ரிதாபக்⁴நீ பீ⁴க்⁴நீ விவித⁴வரதா³த்ரீ ரு³ணஹரா ।
 வரா ஸிந்து⁴ஷ்வேதத்³பி³ரு³த³நிசயோ ஜீவது சிரம்
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥ 30 ॥

யதா³ஸ்யாவிர்பூ⁴தா த்வமிஹ தத ஆரப்⁴ய பதிதா
 விஸோத்⁴யாப்யுந்நீதா அதி⁴கதம ஏப்⁴யோ³ஸம்யத இமம் ।
 யதோ³த்³த⁴ர்தும் ஸக்தா த்வமஸி தத உத்திஷ்ட² ஸரிதே
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥ 31 ॥

அயம் ஸாமாந்யோ³ஸ்தீ²யபி மநஸி மா ஸ்தா²பய யத:
 ஸமஸ்தாகௌ⁴கா⁴ஸ்தே ஜநநி மயி திஷ்ட²ந்தி ஸுசிரம் ॥
 அதோ ப³த்³த⁴வோத்திஷ்டே²ஸ்வரி பரிசரம் த்வம் த்³ரு⁴த⁴ரம்
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥

மமோத்³தா⁴ரேணுத்³ய த்ரிஜக³தி ஸுகீர்திர்ப⁴வது தே³-
 ஸிதே³தீ⁴தே காலே ந க²லு விமலே த்வீ³த்³ரு³க³ப⁴வத் ।
 ப்ரஸங்கோ³ஸஸங்கோ³ஹம் தத உபரி யாஸ்யே³ப⁴யபத்³ம்
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥ 33 ॥

அத: ப்ராது³ர்பூ⁴த்வா பரமநிஜருபேண ஸஹஸா
 மமாகா⁴த்³ரீந்பி⁴த்வா ஸகலமலஹந்த்ரீஹ ஸஹஸா ।
 க்ரு³பாக்ஷீரம் த்³ரு³த்வா³ஸங்கமுபரி ச மே தே³ஹி ஸஹஸா
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥ 34 ॥

குதஸ்த்வய்யேதாவத்³து³ரிதமிதி ஸங்காஸ்து ந யதோ³-
 ந்யதா²ஸ்த்மாநம் ஸந்தம் தத இதரதா² வேத்³மி ஹி மயா ।
 நிஜாத்மஸ்தேநேந ப்ரதிபத்³மக⁴ம் கிம் ந விஹிதம்
 நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே ॥ 35 ॥

ஸமம் ஸாக்ஷாத்பஸ்யஸ்யகி²லஹ்ரு³த³யஸ்தே² ப⁴க³வதி
 த்வத்³க்³ரே வக்தவ்யம் ந ஹி ந ஹி ததா²பீஹ வத்³தி ।

ப்ரபோ⁴ரக்³ரே லோகஸ்தத்³நுஸரணம் மே⁵ஸ்து ஸரணம்

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 36 ||

ஸ்வபூ⁴ருபேண த்வம் ஸ்ரு'ஜ்னி ஹரிதா⁴ம்நா⁵வனி ஹராத்

மநா ஹம்ஸீந்த்³ராத்த்யா விஸ்ரு'ஜ்னி விபூ⁴தீ: ஸ்வகலயா |

லயாந்தே தே குகிம்ஷ விஸ்தி ஸகலே மங்க³ளக்³தே

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 37 ||

இஹாபி த்வம் பாபிப்ரசயமலஸங்கூலநபடு³காத்

மா பூ⁴ராபூ⁴ரபி ஸுரக்³ண: ஸாபமிஷ்த: |

ஸ்வதந்த்ரே ஸந்மந்த்ரே ஸரித இஹ பூ⁴த்வா தவ க³தா

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 38 ||

தமோநுத்தே பா⁴ஸா ஜக்³தி க²லு பா⁴ஸ்வாந்ந ப⁴வதி

ஸ்வயஞ்ஜ்யோதி: ஸ த்வாம் தபநமிவ ப⁴ம் பா⁴ஸயத இத் |

அயம் பா⁴தாம் த்வாநு த்³யுமணிஸஹிதம் பா⁴தி ஸகலம்

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 39 ||

க்³ணீ வேணீ பூ⁴த்வா⁵ப்யஸுரஸுரவாராத்³ரு'தபதோ³

மதோ³த்³த்³ரு'த்யய யத்³த்³ரு'க்³புவநஜ்யிநோ⁵ஸம் குஸுமகோ:³ |

ஸ கோ³வாஹோ⁵பி த்வாம் பரமஸகி²வத்ஸங்க³த உதோ

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 40 ||

ஸ்வயம்பூ⁴ர்ப்³ரஹ்மா⁵யம் ப⁴வநரசநாபி⁴ஜ்ஞுதி⁴ஷ்ண:

குகுத்³மத்யாக்²யா⁵ஸௌ ஸரிதி³ஹ ஹி பூ⁴த்வா⁵பி ஸுதவத் |

ஸமாயாதஸ்த்வாம் ஸம்முக்²மு கரஹாடாக்²யவிஷ்யே

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 41 ||

த்³விஜா: காலே காலே ஸாசிஷு ச சதுர்பி:⁴ ப²லத்³ரு'ஸ-

ஸ்சதுர்பி⁴த்³ர்வாப்⁴யாம் பஞ்சபி⁴ரபி பு³தா⁴ ஜுஹ்வதி ஸதி |

புநத்³ர்வாப்⁴யாம் ஸ்நாநாத்³பி நயஸி நாகம் த்வமகி²லாந்

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 42 ||

ப்ரபா⁴வஸ்தே⁵பீத்³ரு'க்³த³ஹதி த்³ஹநோ வாதி பவநோ

மநோஹ்லாதே³ பீ⁴தஸ்தபதி தபநோ தா⁴வதி ம்ரு'தி: |

வ்ரு'ஷா வர்ஷத்யந்யே த இஹ ப³லிமுஜ்²ஜ்²ந்தி நியதம்

நம: ஸ்ரீக்ரு'ஷ்ணே தே ஜய ஸமிதத்ரு'ஷ்ணே கு³ருமதே || 43 ||

க்வ ஸக்திஸ்தே⁵நந்தே விவத⁴குக்ரு³தாத்³ரிப்ரஹரண-

க்ஷமா ஸாமாந்யம் மே த்ரிவித⁴மபி பாபம் க்வ நு கியத் |

தவாக்³ரே வஹ்நயக்³ரே விரஸப³ஹுஸஷ்பாத்³ரிவத³ஹோ

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 44 ||

ந க்ரு³ச்²ராத்த³யா: ஸக்தா யத³க⁴ஹரணயாபி ப³ஹுஸோ

ந ச ப்ராயஸ்சித்தம் ஹவநஜபநாத்³யம் க்ஷமமபூத் |

ஸ க்ருஷ்ணே த்வத்ஸநாநாத்³வ்ரஜதி ஸுஸசி: ஸந்தி³வமஹோ

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 45 ||

குஸங்கா³ந்யாதர்யர்தா²பஹரணமுக²ம் காயிகமக⁴ம்

ஹரேஜயா⁵யோந்நிந்தா³கத³ஸநமுக²ம் வாசிகமக⁴ம் |

குசிந்தா⁵ந்யாநாத்²ஸமரணமுக²ரம் மாநஸமக⁴ம்

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 46 ||

ஸ்வதீ³யாத்மஸ்ப்ருஷ்ட: ஸ்ப்ரு³ஸது க³திதே³ ஸ்பர்ஸந உத

ஸ்வதீ³யம் பாநீயம் பதது வத³நாப³ஜே மம ப³த |

உதாஹோ த்வந்நீரே துஹிநஸரிஸிரே⁵ங்க³ பதது மே

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 47 ||

நுதாம் தீர்தை:² ஸர்வைரபி ஜக³தி ஸர்வாபி⁴ரமலே

ஸரத்³பி⁴ர்தே³வேந்த³ரைரபி முநிபி⁴ரத்யாத்³ரு³ததடாம் |

ந கஸ்த்வாம் ஸேவேத ப்ரவரஸரித³த்ராதி⁴மத²நே

நம: ஸ்ரீக்ருஷ்ணே தே ஜய ஸமிதத்ருஷ்ணே கு³ருமதே || 48 ||

த⁴ரேந்த³ரதநயே⁵ப⁴யே⁵ஸம்யுக³தோ⁵நுகம்போத³யே

ஜயேஸ்வரி ஹரி⁵ஸருபிணி மணித்³யுதே த்வா⁵ர்த²யே |

அயே நதி³ ந தீ³நதாம் வ்ரஜது ஹ்ரு³ந்மதீ³யம் ஸ்வயே⁵-

க்ஷயே வபுஷி தே⁵ஸிதே³ப⁴வது த்³ரு³க்த்வதீ³யே⁵ம்மயே || 49 ||

காசித்க்ஷாலயதி ப்ரபோ:⁴ பத³யுக³ம் காசித்கமாரோஹதி

ஸவேதா³த்காபி ஜடாதி³த: ப்ரகடிதா ப³த்³தா⁴ஸ்பரோத்³வாஹிதா |

உச்சை: காசந மாநி³ஹ பதிதா ஜாதா க³தா காப்யத⁴-

ஸ்த்யக்தம் தே ந ச நாம ரூபமபி ஸத்க்ருஷ்ணே த³ஸாயாபிஹ || 50 ||

(ஹாரப³ந்த:⁴)

தே³வேட்³யே வேத³வேத்³யே ஜய ஜய ப⁴வஹ்ரு³த்த்வம் க்ரு³பாக்ரு³ஷ்டக்ரு³ஷ்ணே
 த்ராஹி த்ராஹி க்³ரஹீத்ரு³ம்ஸ்தவ ப⁴வஹவராக்²யாம் ஸதா³ ஸத்யஸந்தே⁴ |
 பூ⁴யோ பூ⁴யோ⁵ப⁴யோக்திர்விதர தவ தநுர்யேஹ மோஹப்ரஹர்தீ
 ஸா மே காமேஸ மேத்⁴யா மநஸி நயநயோராத³ஸ்து த³த்த || 51 ||


(கோ³மூத்ரிகாப³ந்த⁴)

க்ரு³ஷ்ணம் யோ வ்ரு³ணுதே ப⁴க்த: பத³ம் யாயாந்நிரந்தரம்
 த்ரு³ஷ்ணம் யோ வ்ரு³ணுதே⁵ப⁴க்த: கே²த³ம் யாயாந்நிரந்தரம் || 52 ||

க்ரு³ஷ்ணஸ்த²ப்ரேரிதமதிர்வாஸுதே³வஸரஸ்வதீ |
 க்ரு³ஷ்ணமஸ்தௌத³த: ப்ரீயாந்நரஸிம்ஹஸரஸ்வதீ ||

இதி ஸ்ரீவாஸுதே³வாநந்த³ஸரஸ்வதீவிரசிதா க்ரு³ஷ்ணலஹரீ ஸமாப்தா |

Shri Krishna Lahari with Translation

——
ஸ்ரீக்ரு'ஷ்ணாலஹரி ஸார்தா²

——
Sri Krishnaa the River Translation



by P. R. Kannan

The daughter of (Sahyadri) hills, Krishnaa river, who has four arms, with shining black body like water bearing clouds, face radiant like moon, with pearl necklaces of stars, apparel of lightning, face luminous with beautiful Tilaka, destroyer of sins (of bathers), and who does good for devotees, shines, along with Dattatreya, son of Atri Maharishi. (1)

The poet is a devotee of Dattatreya.

O Sri Krishnaa, who can reach the unattainable limit of your glory! Even Sesha with all his (thousand) mouths cannot express it. Hence, with modesty, I proceed to say these few straight words. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are the impelling force of Gurus. (2)

O boon giver Sri Krishnaa, your real form is not perceptible, as it is beyond the path (scope) of words and heart. Somehow having understood the perceptible form, I bow to you. For your supreme pleasure, I am embarking on this praise of yours in accordance with my intellect. Prostrations to you, victory to you. You are the queller of thirst (for water as well as for mundane things); you are the driving force of Gurus. (3)

Sri Krishnaa, poetry endowed with virtues and graceful ease has been rendered by experts in literature. However a poem with limited, though free from absence of, meanings, has not been put out for your pleasure. Now please listen happily to my childish words. Prostrations to you, victory to you. You are the queller of thirst (for water as well as for mundane things); you are the driving force of Gurus. (4)

Sri Krishnaa, my tongue has been dedicated to you, who are worshipped by Munis, you who is at the feet of Dattatreya; does this virtuous wave of poetry not become source of cheer to Dattatreya? Indeed it does because Krishnaa, the very form of Hari and Shiva, became the beloved of Dattatreya. Prostrations to you, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (5)

I do not desire well endowed kingdom, nor the state of Deva like Agni, regarded highly by Devas, nor Surya's, nor Indra's, nor even Vishnu's. I do desire your riverbank, purified by the feet of Dattatreya. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (6)

My mind does not long for worldly pleasures, nor Yoga, nor removal of sins or difficulties, nor good health, nor Ganga waters, nor the mass of Vedas with the six Angas (parts), nor Yagas, nor Swarga, but it longs only for your constant company. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (7)

Sri Krishnaa, my mind does not swerve from you anywhere; it is my firm belief that here in this world, in this Kaliyuga, you are the destroyer of all masses of sins and also disasters like too much of rain etc. O bestower of Gnana and virtuous path, in this world, I have dropped use of various means (of attaining Purusharthas). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (8)

If Ganga of powerful waves is reckoned here to destroy sins and is also honoured accordingly, I have to disagree as to how She is higher than you. She is born of the feet of Hari, whereas you are certainly the very form of Hari. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (9)

Let Ganga be the new lotus stem at the lotus feet of Hari, or let it adorn the head of Shiva like a garland, or let it be the flag of Mukti as desired intently, but Ganga does not become the body of Hari. (That merit belongs to Krishnaa only). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (10)

O Mother, when Brihaspati transits to Kanya Rashi, Ganga, the celestial river, comes to you, you being fortunate and highly regarded in the world, in the Sahyadri mountains, as if approaching a sister and remains here for a year with great discipline (observing the rule of not going anywhere else) happily (for ridding herself of sins left by those who bathe in her). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (11)

Note: Ganga Kund in Sahyadri is observed to be full during this period when Guru is in Kanya Rashi and empty during other periods.

O giver of boons, remover of three types of impurities (mental, vocal and bodily), in the great Jambudvipa, many tirthas, which remove sins, come to you (for cleansing themselves). O bestower of Moksha, when those tirthas arrive, even Brahma is incapable of describing the fruit of bath etc. (touch, drinking etc) in your waters. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (12)

O river of fast speed, someone gives in your waters offerings for his forefathers. O foremost river, all his Pitrus attain good state. When he performs Tirthashraaddha, his Pitrus attain the state free from rebirth.

Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (13)

If a sinner who has committed the five great sins attains evil state, viz. Naraka, for long period till the end of kalpa, even he attains good state, difficult of attainment, viz. Moksha quickly, when someone in his lineage performs here in Krishnaa river Vrishotsarga (letting off bull, performed on eleventh day), with Narayanabali (special Shraaddha in such cases), or Tripindi Shraaddha. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (14)

I came to know that with your blessings, a barren woman got a son, an indebted person got released from debt, a person in misery attained happiness; whichever man thought of whichever desire in his heart, he attained it. O Mother, today I have dropped in obeisance in front of you. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (15)

What a wonder! Your glory was sung by Vyasa, the father of Suka. There it is stated that there are many great tirthas on both the banks of the river, starting from Mahabaleshwar, the originating place till the ocean; of them, the eight tirthas in Nruharipur (Narasimhawadi) are the foremost. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (16)

Your face is in the region at the foot of Sahyadri mountains (place called Wai); your compassionate heart is in Narasimhapuri (Narasimhawadi); your navel is in Andhra region (Kurupur/ Kurugaddi); your twin feet are in the eastern region (two branches at the place of joining the ocean). O Sri Krishnaa, your form here, worshipped by sages, is celebrated. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (17)

O Sri Krishnaa, when a man, who is at a great distance and is not in good health, chants, under whatever circumstances, your easily pronounced name, whose sweetness challenges nectar and is the best, he attains the highest spiritual good, viz. Moksha. Then, what to say of him, who comes to you in person (and bathes). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (18)

When Ishta Dharma (yagnas etc. for public good), charity (Danam), Purta Dharma (roads etc. for public good) as specified in Shastras, or other meritorious deeds are done, Vedic study undertaken, chanting of Mantras done, or the fame of Vishnu and Shiva is heard, oh Krishnaa, then seeing you, which removes the fear of Samsara, falls to the lot of men. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (19)

Owing to unity of disposition, there is no difference between Hari and Hara; but due to custom they are known to appear different. O Bhagavati, you are joined by Veni, who is of Shambhu's form, hence you are not different. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (20)

O Devi meditated upon by yogis, sung by mass of Vedas, with destination of ocean, undiminished, bestower of good fortune, remover of sins, daughter of Sahyadri, I do not see any other, easy to take refuge in and destroyer of death. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (21)

O Bhagavati, I have roamed around countries, went in all four directions; my evil desires have not been quelled. The end state of my body has arrived. By seeing you, my desires have been sublimated today; good state has dawned on me. Prostrations to you, Sri Krishnaa,

victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (22)

O Iswari, aquatic creatures, birds, other animals and insect groups take bath in your sacred waters without fear, and also drink your waters somehow; they then move to Swarga. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (23)

O Mother, by somehow bathing in your celebrated waters, even a cruel person, an adulterer, a thief and a forest-dweller attain to Swarga. O Devi celebrated in Shastras, when a man dedicated to Vedas takes bath in your waters, does he not attain to the lofty state? Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (24)

O Devi of Supreme Gnana, one who has bathed in your waters as per procedure laid down, has indeed bathed in all Tirthas, has worshipped all Devatas here, has given all Danams (ritual charity), has performed all yagnas, and has indeed performed all Purta dharmas (like roads etc. for public good). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (25)

O Devi in the form of river, owing to my great admiration for your capacity, all Tirthas were dishonored by me, Devas were also disrespected, no Danam (charity) was done, no Ishta Dharma (yagas etc. for public good) was done, no Purta Dharma (digging wells etc. for public use) was done. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (26)

O Devi beyond samsara, I am unable to stand even for a second in front of anyone (Devata, tirtha etc.) I shall only move about with face turned upwards (in worry of who is going to protect me). Hence I am the subject of ridicule. But this should cause bashfulness in you. O well wisher, please raise me quickly. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (27)

O Devi beyond birth, if I am rejected by you, I shall fear as to who in the belly of the three worlds would give this ignorant me refuge; crying more and more loudly, I shall embrace death here, O glorious Devi. Prostrations to you, Sri Krishnaa, victory to you. You are the

queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (28)

Let the world laugh at me, who is a great sinner, subject to threefold misery (Aadhidaivika, Aadhibhoutika and Adhyatmika), trembling (at not finding refuge), having lost all sympathy, also subject to curse of the world. I do not reckon that to be distress. O destroyer of misery, O Devi worshipped by Surya, I fear the damage to your laudatory attributes.

Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (29)

Your group of titles of praise includes: destroyer of threefold misery, eliminator of natural disasters like floods, purifier of the fallen in the world, remover of grief, destroyer of three types of sins (committed with thought, word and deed), remover of fear, bestower of many types of boons, eliminator of debts (to Devas, Rishis and Pitrus), the best among rivers. May this list of titles last long. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (30)

O Devi River, from the time you manifested here, you have been purifying the ones who are fallen and raising them to higher state; but I am the worst of the lot. Hence if you are capable of raising me, please rise. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (31)

O Mother, do not establish even a thought in your mind that this me (in front of you) is an ordinary fellow, because masses of all sins have abided in me for long. Hence, O Iswari, you please fasten your girdle firmly and get up (to raise me). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (32).

O Dark coloured Devi, by rescuing me today, may your fame spread in all three worlds. O pure one, in the past no such occasion (of having rescued such a great sinner) arose. When you lift me up, I shall become unattached and shall proceed upwards to the state of total freedom from fear (as fear arises only on account of the cognition of another entity as per Upanishad). Prostrations to you, Sri Krishnaa, victory to you. You are the queller of

thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (33)

Hence please appear quickly in your supreme natural form (with four arms etc.). O remover of all impurities, destroy the mountains of my sins here urgently. O lovely Devi, please place me with love on your lap and give me milk of compassion. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (34)

Let there be no doubt as to from where this kind of sin came in me. The cause is that when the Atman is there (non doer, non enjoyer etc.), I have understood otherwise (that I am the doer, enjoyer etc.). Thus by me, who has robbed my own Atman, which sin has not been committed in every step? Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (35)

O Bhagavati, you abide in the hearts of all beings and hence you witness everything directly. There is nothing remaining to be said at all in front of you. Even then I say all this as I follow the practice of this world of submitting all miseries in front of Iswara. Please give me refuge. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (36)

In the form of Brahma you create the world, as Vishnu you protect, as Shiva you destroy. You release with your power manifestations of glory like Indra. At the time of Mahapralaya, all creation enters your belly, O glorious Devi, the form of all auspiciousness. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (37)

O all pervading Devi, here too you are in the form of water, master in cleansing the mass of impurities of sinners. O Devi of free will, of excellent resolve, even groups of Devas have taken the form of rivers here under the pretext of curse and join you. (Devas including Brahma and Rudra were cursed once by Saraswathi to become inert and they became rivers. Brahma became Kakudmati and Shiva became Veni. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (38)

Owing to your radiance, Surya, Chandra and Agni acquire brightness and destroy darkness in the world. You are self luminescent; Surya does not make you bright in the way he

brightens the stars. Following your luminosity, the whole world along with the Sun shines brightly. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (39)

To cleanse the arrogance of the conqueror of worlds, Manmatha (the flower arrowed), Shiva's mere look was sufficient. Even that Shiva, whose vehicle is Nandi, who is the head of Ganas, whose feet are honoured by Asuras and Devas, joined you like the greatest friend in the form of Veni river. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (40)

The self born Brahma, possessed of the expertise in creation of worlds, became a river called Kakudmati and joined you like a son in the area of Karahat. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (41)

O Devi, the wise twice born, who look for fruits (as said in Vedas) perform oblation from time to time in Agnis with mantras of four letters (by Adhvaryu), four letters (by Aagneedhra), two letters (by Adhvaryu), five letters (by Hota) and again mantra of two letters (by Hota). But you lead all people through mere bath to Swarga. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (42)

O delighter of mind, your power is such that owing to fear of you, Agni burns, Vayu moves about, Surya heats up, Mrityu runs (after dying persons), Indra rains and others here make specified offerings. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (43)

O infinite Devi, where is your power of ability in destroying mountains of sins and where is my ordinary threefold (of thought, word and deed) sin. It is like a heap of dry tender grass in front of fire. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (44)

O Krishnaa, he, whose sins are not removed by Krichchra (Vedic expiation) and other such practices, nor by Havana, Japa etc., attains to Heaven, having been purified by bathing in your waters. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of

thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (45)

Please remove my bodily sins of evil company, harming others, stealing others' wealth etc., sins by mouth of criticizing those worthy of worship, great and virtuous persons, eating prohibited food etc., and mental sins of bad thought, thought of evil for others etc. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (46)

O Devi bestowing Supreme state, may the air contact me after touching you; may your waters drop into my lotus mouth; oh, may my body drop into your ice cool waters. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (47)

O Devi, the pure one, the remover of mental afflictions, you are adored by all Tirthas, all rivers and highly regarded by great Devas and Munis. O the chief among rivers, is there anyone who will not worship you here. Prostrations to you, Sri Krishnaa, victory to you. You are the queller of thirst (for water as well as for mundane things); you are held in respect by Guru Dattatreya. (48)

O the fearless daughter of Mountain (Sahyadri), the very source of compassion, I have come to you. O Iswari, the very form of Hari and Shiva, with gem like radiance, victory to you (in raising me). I pray to you, O Mother River, may my heart never feel any want. O auspicious, undecaying Devi, in the dark form of water, may my sight be on your form. (49)

Some river (Yamuna) washes the feet of the Lord (Krishna), another (Ganga) ascends to the crest of Shiva, another (Narmada) emerges from the heat (of Shiva), another (Godavari) from the matted tresses (of Shiva), another (Mandakini) was tied up in the tresses (of Shiva), another (Ganga) was married (to Shantanu), another (Ganga and Saraswathi) quarreled and dropped here (from upper worlds), another went to nether worlds (Bhogavathi). But o Krishnaa, in your case, your auspicious name (Krishnaa) and form (dark) were never abandoned by you here. (50)


O Devi praised by Devas, you are known only to Vedas, you are remover of fear, victory to you. O Krishnaa full of compassion, cling to your name as the best among eliminators of samsara and continue to protect me always. O true keeper of promise, utter your words of freedom from fear again and again. O pure one, fulfiller of desires, may this form of yours,


which kills delusion, remain with honour in my mind and my eyes. (51)

May the devotee, who worships Krishnaa, attain the eternal state. May the one, who has no devotion and is wedded to desire, attain everlasting grief. (52)

Thus ends Krishnaa Lahari written by Shri Vasudevananda Saraswathi.

Translated: P. R. Kannan

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Shri Krishna Lahari with Translation
pdf was typeset on October 8, 2022

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Please send corrections to sanskrit@cheerful.com

