
Shri Krishna Lahari with Translation

श्रीकृष्णालहरी सार्था

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श्रीकृष्णालहरी सार्था



चतुर्बाहुः श्रीमत्सजलजलदश्यामलतनुः
प्रकाशद्वक्त्रेन्दुः सदुडुगणमुक्तावलिरपि ।
तडिद्वासा भास्वत्सुतिलकलसन्मौलिरघहृत्
क्षमाध्यस्य ह्यत्रेरपि जयति सूनुः स्वहितकृत् ॥ १ ॥

अपि श्रीकृष्णे ते महिमपरपारं भजति को
न शेषोऽशेषास्यैरपि कथयितुं वा प्रभवति ।
अतो ह्यीतो वाचः शुचय इह वचम्यल्पकमिदं
नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २ ॥

अलक्ष्यं ते रूपं वचनहृदयाध्वातिगमतो
नतोऽहं ते लक्ष्यं कथमपि च विज्ञाय वरदे ।
प्रवृत्तस्त्वां स्तोतुं स्वमतिगतितस्ते वरमुदे
नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३ ॥

कृता साहित्यज्ञैरपि सुगुणसम्पत्सललिता
इमतार्थास्तानर्था न च तव मुदे सापि कविता ।
समर्थार्थापि त्वं शिशुवचनवन्मे शृणु मुदा
नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४ ॥

रसज्ञा मे दत्ता मुनिनमितदत्तात्रजपदे
मुदे तस्यापीयं प्रभवति न किं साधुलहरी ।
हरीशात्मा कृष्णा यत इयमभूत्तदयिता
नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ५ ॥

न च प्राज्यं राज्यं न च विबुधपूज्यं सुरपदं
पदं पूष्णो जिष्णोरपि मम न विष्णोरभिमतम् ।
मतं दत्तात्रेयप्रपदपरिपूतं तव तटं
नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ६ ॥

न भोगं नो योगं न च दुरितभङ्गं लषति मे
 मनोऽरोगं गाङ्गं जलमपि न साङ्गं श्रुतिगणम् ।
 न यागं न स्वर्गं तव सततयोगं लसति मे
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ७ ॥

मनो मे श्रीकृष्णे त्वदपसरति कापि न कलौ
 मलौघघ्नीतीघ्नी भवति भवतीहेति सततम् ।
 सुविश्वस्तं स्वस्तं जगति गतिदे साधनचयान्न
 मः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ८ ॥

महाभङ्गा गङ्गा यदि दुरितभङ्गाऽत्र कथिता
 मताऽपीह त्वत्तः कथमधिकतामेति विमता ।
 हरेः साङ्ख्यद्भूता त्वमिह ननु मूर्ता परितनुर्न
 मः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ९ ॥

हरेर्गङ्गाङ्घ्रिजाभिनवविसवल्ली भवतु वाऽ-
 धितिष्ठत्वीक्षीर्षं स्रगिव च पताकेव सुतराम् ।
 प्रकामं मुक्तेर्न त्वमिव भवति श्रीहरितनुर्न
 मः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १० ॥

गते जीवे कन्यां जगति बहुमान्यां शिखरिणी-
 ह सहे त्वां धन्या जननि भगिनीवामरसरित् ।
 समागत्याप्यब्दं परमनियमात्तिष्ठति मुदा
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ११ ॥

महाजम्बुद्वीपे वृजिनहरतीर्थानि वरदे
 समायान्ति त्वान्तु त्रिविधमलदे तानि परदे ।
 तदा त्वत्स्नानादेः फलमपि न वक्तुं प्रभुरजो
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १२ ॥

पितृनुद्दिश्यैको वितरति निवापाञ्जलिमये
 मनुष्यस्त्वय्यग्रे सकलपितरोस्य द्रुतरये ।
 गतिं यान्ति श्राद्धादपि च पुनरावृत्तिरहितां
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १३ ॥

महापाप्याकल्पं यदि विधिवशाद्गुर्गतिमितो

वृषोत्सर्गात्सोऽपि द्रुतमिह हि नारायणबलेः ।

त्रिपिण्डीश्राद्धाद्वा व्रजति सुगतिं दुर्लभतरां

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १४ ॥

सुतं लेभे वन्द्या ऋणहतिमृणी दुःख्यपि सुखं

नरो यो यो यं यं स्मरति हृदि कामं स स च तम् ।

अवापेति ज्ञात्वा जननि पतितस्तेऽद्य पुरतो

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १५ ॥

अहो माहात्म्यं ते शुकजनक आहात्र हि महा-

बलेशादासिन्धोरुभयतटसंस्थेषु बहुषु ।

महातीर्थेष्वग्न्यं नृहरिपुरि तीर्थाष्टकमिदं

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १६ ॥

मुखं ते सद्बाधः सदयहृदयं ते नरहरेः

पुरेऽप्यान्ध्रे नाभिः प्रपदयुगलं प्राच्यविषये ।

अये श्रीकृष्णे ते प्रथितमिह रूपं मुनिमते

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १७ ॥

नरः श्रीकृष्णे ते सुलभममृतस्पर्धि मधुरं

वरं नाम ब्रूयात्कथमपि स निःश्रेयसमियात् ।

सुदूरस्थो स्वस्थोऽप्यथ किमुत साक्षाद्भजति यो

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १८ ॥

पुरेष्टं दत्तं वा विहितमपि पूर्णं च सुकृतं

स्वधीतं वा जप्तं श्रुतमपि यशोऽजस्य हि तदा ।

भवदृष्टिः कृष्णे भवति भवभीहृत्खलु नृणां

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ १९ ॥

प्रकृत्यैक्याद्भेदो न हरिहरयोः प्रत्ययवशात्

पृथग्वद्भातीति प्रथयितुमहो शम्भुवपुषा ।

युता वेण्यापि त्वं भगवति पृथक्त्वं न भजसे

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २० ॥

अये योगिध्येये निगमगणगेयेऽब्धिनिलयेऽ

नपाये दत्ताये कलुषविलये सद्यतनये ।

त्वदन्यन्नो वीक्षे सुलभशरणं लीढमरणं

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २१ ॥

परिक्रान्ता देशा भगवति चतस्रओऽपि च दिशा

न शान्ता दुष्टशाप्यजनि वपुषो मेऽन्तिमदशा ।

प्रशान्ताद्यैवाशा तव दृशिवशादास सुदशा

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २२ ॥

त्वदीये सत्तोये जलचरगणा ये गतभया

वयांसीशे वान्ये पशुमृगगणाः कीटकगणाः ।

अपि स्नाताः पीताः कथमपि ततस्ते दिवमिता

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २३ ॥

गतः क्रूरो जारो दिवमपि च चोरो वनचरो

वरोदे ते स्नानात्कथमपि नरो यः श्रुतिपरः ।

स किं स्नानात्ते न व्रजति गतिमम्ब श्रुतमते

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २४ ॥

अपि स्नातं तीर्थं सकलमखिलं दैवतमिहार्चितं

सर्वं दत्तं हुतमपि च पूर्तं खलु कृतम् ।

तव स्नातं मातर्विधिवदिह येनाम्बु सुगते

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २५ ॥

अवज्ञातं तीर्थं सकलमपि देवा अवमता

न दत्तं मे नेष्टं मतमपि च पूर्तं किमपि नो ।

श्रितं त्वत्सामर्थ्यादरभरवशाद्देवि सरिते

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २६ ॥

क्षमः कस्याप्यग्रे क्षणमपि न च स्थातुमभवे

भवेयं तूर्ध्वास्योभवमिह हि हास्यास्पदमतः ।

तवेयं लज्जास्तामपि सपदि मामुद्धर हिते

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २७ ॥

त्वया प्रत्याख्यातो यदि भवति भीतोऽयमभवे

भवेदज्ञास्यास्य त्रिजगद्दरे किं नु शरणम् ।

रणन्नुच्चैरुच्चैस्तदिह मरणं यामि महिते

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २८ ॥

महापापं तापं गतमपि सकम्पं गतकृपं
 सशापं लोको मां हसतु तमु तापं न गणये ।
 विभेम्यंहोपाये तव विरुदभङ्गाद्भगनुते
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ २९ ॥

त्रितापघ्नीतिघ्नी भुवि पतितपावन्यघहरा
 त्रितापघ्नी भीघ्नी विविधवरदात्री ऋणहरा ।
 वरा सिन्धुष्वेतद्विरुदनिचयो जीवतु चिरम्
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३० ॥

यदाऽस्याविर्भूता त्वमिह तत आरभ्य पतिता
 विशोध्याप्युन्नीता अधिकतम एभ्योऽस्म्यत इमम् ।
 यदोद्धर्तुं शक्ता त्वमसि तत उत्तिष्ठ सरिते
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३१ ॥

अयं सामान्योऽस्तीत्यपि मनसि मा स्थापय यतः
 समस्ताघौघास्ते जननि मयि तिष्ठन्ति सुचिरम् ॥

अतो बद्धोत्तिष्ठेश्वरि परिकरं त्वं दृढतरम्
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥

ममोद्धारेणाद्य त्रिजगति सुकीर्तिर्भवतु तेऽ-
 सितेऽतीते काले न खलु विमले त्वीदृग्भवत् ।
 प्रसङ्गोऽसङ्गोऽहं तत उपरि यास्येऽभयपदं
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३३ ॥

अतः प्रादुर्भूत्वा परमनिजरूपेण सहसा
 ममाघाद्रीन्भित्वा सकलमलहन्त्रीह सहसा ।
 कृपाक्षीरं धृत्वाऽङ्गमुपरि च मे देहि सहसा
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३४ ॥

कुतस्त्वय्येतावद्दुरितमिति शङ्कास्तु न यतोऽ-
 न्यथाऽऽत्मानं सन्तं तत इतरथा वेद्मि हि मया ।
 निजात्मस्तेनेन प्रतिपदमघं किं न विहितं
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३५ ॥

समं साक्षात्पश्यस्यखिलहृदयस्थे भगवति

त्वदग्रे वक्तव्यं न हि न हि तथापीह वदति ।
 प्रभोरग्रे लोकस्तदनुसरणं मेऽस्तु शरणं
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३६ ॥
 स्वभूरूपेण त्वं सृजसि हरिधाम्नाऽवसि हरात्
 मना हंसीन्द्राद्या विसृजसि विभूतीः स्वकलया ।
 लयान्ते ते कुकिष विशति सकले मङ्गलगते
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३७ ॥
 इहापि त्वं पापिप्रचयमलसङ्कालनपटूदकात्
 मा भूराभूरपि सुरगणाः शापमिषतः ।
 स्वतन्त्रे सन्मन्त्रे सरित इह भूत्वा तव गता
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३८ ॥
 तमोनुत्ते भासा जगति खलु भास्वान्न भवति
 स्वयञ्ज्योतिः स त्वां तपनमिव भं भासयत इत् ।
 अयं भातां त्वानु द्युमणिसहितं भाति सकलं
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ३९ ॥
 गणी वेणी भूत्वाऽप्यसुरसुरवारादृतपदो
 मदोद्धृत्यै यद्गम्भुवनजयिनोऽलं कुसुमगोः ।
 स गोवाहोऽपि त्वां परमसखिवत्सङ्गत उतो
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४० ॥
 स्वयम्भूर्ब्रह्माऽयं भुवनरचनाभिज्ञधिषणः
 कुकुद्भत्याख्याऽसौ सरिदिह हि भूत्वाऽपि सुतवत् ।
 समायातस्त्वां सम्मुखमु करहाटारव्यविषये
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४१ ॥
 द्विजाः काले काले शुचिषु च चतुर्भिः फलदृश-
 श्रतुर्भिश्चाभ्यां पञ्चभिरपि बुधा जुह्वति सति ।
 पुनश्चाभ्यां स्नानादपि नयसि नाकं त्वमखिलान्
 नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४२ ॥
 प्रभावस्तेऽपीदृग्दहति दहनो वाति पवनो
 मनोह्लादे भीतस्तपति तपनो धावति मृतिः ।
 वृषा वर्षत्यन्ये त इह बलिमुद्भ्रान्ति नियतं

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४३ ॥

क शक्तिस्तेऽनन्ते विवधकुक्कृताद्रिप्रहरण-

क्षमा सामान्यं मे त्रिविधमपि पापं क नु कियत् ।

तवाग्रे वह्न्यग्रे विरसबहुशष्पाद्रिवदहो

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४४ ॥

न कृच्छ्राद्याः शक्ता यदघहरणायापि बहुशो

न च प्रायश्चित्तं हवनजपनाद्यं क्षममभूत् ।

स कृष्णे त्वत्स्नानाद्भ्रजति सुशचिः सन्दिवमहो

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४५ ॥

कुसङ्गान्यात्र्यर्थापहरणमुखं कायिकमघं

हरेज्याऽऽर्योन्निन्दाकदशनमुखं वाचिकमघम् ।

कुचिन्ताऽन्यानर्थस्मरणमुखरं मानसमघं

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४६ ॥

स्वदीयात्मस्पृष्टः स्पृशतु गतिदे स्पर्शन उत

स्वदीयं पानीयं पततु वदनाब्जे मम बत ।

उताहो त्वर्नरिरे तुहिनशिशिरेऽङ्ग पततु मे

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४७ ॥

नुतां तीर्थैः सर्वैरपि जगति सर्वाभिरमले

सरद्भिर्देवेन्द्रैरपि मुनिभिरत्यादृततटाम् ।

न कस्त्वां सेवेत प्रवरसरिदत्राधिमथने

नमः श्रीकृष्णे ते जय शमिततृष्णे गुरुमते ॥ ४८ ॥

धरेन्द्रतनयेऽभयेऽस्म्युपगतोऽनुकम्पोदये

जयेश्वरि हरीशरूपिणि मणिद्युते त्वाऽर्थये ।

अये नदि न दीनतां ब्रजतु हन्मदीयं स्वयेऽ-

क्षये वपुषि तेऽसिते भवतु दृत्तवदीयेऽम्मये ॥ ४९ ॥

काचित्क्षालयति प्रभोः पदयुगं काचित्कमारोहति

स्वेदात्कापि जटादितः प्रकटिता बद्धाऽपरोद्वाहिता ।

उच्चैः काचन मानिनीह पतिता जाता गता काप्यध-

स्त्यक्तं ते न च नाम रूपमपि सत्कृष्णे दशायामिह ॥ ५० ॥


(हारबन्धः)

देवेड्ये वेदवेद्ये जय जय भवहृत्त्वं कृपाकृष्टकृष्णे
त्राहि त्राहि ग्रहीतृस्तव भवहवराख्यां सदा सत्यसन्धे ।
भूयो भूयोऽभयोक्तिर्वितर तव तनुर्येह मोहप्रहर्त्रीं
सा मे कामेश मेध्या मनसि नयनयोरादस्तु दत्त ॥ ५१ ॥


(गोमूत्रिकाबन्ध)

कृष्णां यो वृणुते भक्तः पदं यायान्निरन्तरम्
तृष्णां यो वृणुतेऽभक्तः खेदं यायान्निरन्तरम् ॥ ५२ ॥
कृष्णास्थप्रेरितमतिर्वासुदेवसरस्वती ।
कृष्णामस्तौदतः प्रीयान्नरसिंहसरस्वती ॥
इति श्रीवासुदेवानन्दसरस्वतीविरचिता कृष्णालहरी समाप्ता ।

Shri Krishna Lahari with Translation



श्रीकृष्णालहरी सार्था



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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Please send corrections to sanskrit@cheerful.com

