
shrIkRiShNadvAdashama njarI

ಶ್ರೀಕೃಷ್ಣದ್ವಾದಶಮಂಜರೀ

Document Information



Text title : kRiShNadvAdashamanjari

File name : krishnadvdashamanjari.itx

Category : vishhnu, krishna, shrIdhara-venkaTेशa, vishnu

Location : doc_vishhnu

Author : Sri Sridhara Venkatesa

Transliterated by : N.Balasubramanian bbalu at satyam.net.in

Proofread by : N.Balasubramanian bbalu at satyam.net.in

Latest update : June 28. 2004

Send corrections to : sanskrit at cheerful dot c om

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

December 22, 2023

sanskritdocuments.org

ಶ್ರೀಕೃಷ್ಣದ್ವಾದಶಮಂಜರೀ



.. ಶ್ರೀ ಶ್ರೀಧರವೇಂಕಟೇಶಾಯೇರ್ಢ ಕೃತಾ ..
ದುರಾಶಾಂಧೋ-ಸಮುಷ್ಠಿನ್ವಿಷಯ-ವಿಸರಾವರ್ತಜಠರೇ
ತೃಣಚ್ಛನ್ನೇ ಕೂಪೇ ತೃಣಕಬಲಬ್ಧಃ ಪಶುರಿವ .
ಪತಿತ್ವಾ ಖಿದ್ಯೇಽಸಾವಗತಿರಿತ ಉದ್ಭೃತ್ಯ ಕಲಯೇಃ
ಕದಾ ಮಾಂ ಕೃಷ್ಣ ತ್ವತ್ಪದಕಮಲಲಾಭೇನ ಸುಖಿತಂ .. 1..
ಕಥಂಚಿ-ದ್ಯಚ್ಛಿತ್ತೇ ಕಮಲಭವ-ಕಾಮಾಂತಕಮುಖಾಃ
ವಹಂತೋ ಮಜ್ಜಂತಿ ಸ್ವಯ-ಮನವಧೌ ಹರ್ಷಜಲಧೌ .
vಕ್ಷ ತದ್ಧಿವ್ಯ-ಶ್ರೀಮಚ್ಚರಣಕಮಲಂ ಕೃಷ್ಣ ಭವತಃ
ಕ್ಷ ಚಾಹಂ ತತ್ರೇಹಾ ಮಮ ಶುನ ಇವಾ-ಖಂಡಲಪದೇ .. 2..
ದುರಾಪಸ್ವಂ ಕೃಷ್ಣ ಸ್ಮರಹರ-ಮುಖಾನಾಂ ತದಪಿ ತೇ
ಕ್ಷತಿಃ ಕಾ ಕಾರುಣ್ಯಾ-ದಗತಿರಿತಿ ಮಾಂ ಲಾಲಯಸಿ ಚೇತ್ .
ಪ್ರಪಶ್ಯನ್ ರಥ್ಯಾಯಾಂ ಶಿಶು-ಮಗತಿ-ಮುದ್ಧಾಮರುದಿತಂ
ನ ಸಮ್ರಾಡಪ್ಯಂಗೇ ದಧದುರುದಯಸ್ನಾಂತ್ವಯತಿ ಕಿಂ .. 3..
ಪ್ರತಿಶ್ವಾಸಂ ನೇತುಂ ಪ್ರಯತನಧುರೀಣಃ ಪಿತೃಪತಿಃ
ವಿಪತ್ತೀನಾಂ ವ್ಯಕ್ತಂ ವಿಹರಣಮಿದಂ ತು ಪ್ರತಿಪದಂ .
ತಥಾ ಹೇಯವ್ರೂಹಾ ತನುರಿಯಮಿಹಾ-ಥಾಪ್ಸ್ಯಿ ರಮೇ
ಹತಾತ್ಮಾ ಕೃಷ್ಣೈತಾಂ ಕುಮತಿ-ಮಪಹನ್ಯಾ ಮಮ ಕದಾ .. 4..
ವಿಧೀಶಾರಾಧ್ಯಸ್ವಂ ಪ್ರಣಯ-ವಿನಯಾಭ್ಯಾಂ ಭಜಸಿ ಯಾನ್
ಪ್ರಿಯಸ್ತೇ ಯತ್ನೇವೀ ವಿಮತ ಇತರಸ್ತೇಷು ತೃಣಧೀಃ .
ಕಿಮನ್ಯ-ತ್ಸರ್ವಾಪಿ ತ್ವದನಭಿಮತೈವ ಸ್ಥಿತಿರಹೋ
ದುರಾತ್ಮೈವಂ ತೇ ಸ್ಯಾಂ ಯದುವರ ದಯಾರ್ಹಾಃ ಕಥಮಹಂ .. 5..
ವಿನಿಂದ್ಯತ್ನೇ ತುಲ್ಯಾಧಿಕ-ವಿರಹಿತಾ ಯ ಖಲು ಖಲಾಃ
ತಥಾ ಭೂತಂ ಕೃತ್ಯಂ ಯದಪಿ ಸಹ ತೈರೇವ ವಸತಿಃ .
ತದೇವಾನುಷ್ಠೇಯಂ ಮಮ ಭವತಿ ನೇಹಾಸ್ತುರುಚಿರ-
ಪ್ಯಹೋ ಧಿಜ್ಞಾಂ ಕುರ್ವೇ ಕಿಮಿವ ನ ದಯಾ ಕೃಷ್ಣ ಮಯಿ ತೇ .. 6..
ತ್ವದಾಖ್ಯಾ-ಭಿಖ್ಯಾನ ತ್ವದಮಲ-ಗುಣಾಸ್ವಾದನ ಭವತ್-

ಸಪರ್ಯಾಯಾಸಕ್ತಾ ಜಗತಿ ಕತಿ ವಾಽನಂದಜಲಧೌ .
 ನ ಖೇಲಂತ್ಯೇವಂ ದುವ್ಯಸನ-ಹುತಭುಗ್ಗರ್ಭ-ಪತಿತ-
 ಸ್ವಹಂ ಸೀದಾಮ್ಯೇಕೋ ಯದುವರ ದಯೇಥಾ ಮಮ ಕದಾ .. 7..
 ಕದ ವಾ ನಿರ್ಹೇತೂನ್ನಿಷಿತ-ಕರುಣಾಲಿಂಗಿತಭವತ್-
 ಕಟಾಕ್ಷಾಲಭ್ಯೇನ ವ್ಯಸನಗಹನಾ-ನ್ನಿರ್ಗತ ಇತಃ .
 ಹತಾಶೇಷ-ಗ್ಲಾನಿನ್ಯಮೃತರಸ-ನಿಷ್ಯಂದಶಿಶಿರೇ
 ಸುಖಂ ಪಾದಾಂಭೋಜೇ ಯದುವರ ಕದಾಸಾನಿ ವಿಹರನ್ .. 8..
 ಅನಿತ್ಯತ್ವಂ ಜಾನ-ನ್ನತಿದೃಢ-ಮದರ್ಪಸ್ಸವಿನಯಃ
 ಸ್ವಕೇ ದೋಷೇಽಭಿಜ್ಞಃ ಪರಜುಷಿ ತು ಮೂಢಸ್ಸಕರುಣಃ .
 ಸತಾಂ ದಾಸಶ್ಯಾಂತ-ಸ್ಸಮಮತಿ-ರಜಸ್ಸಂ ತವ ಯಥಾ
 ಭಜೇಯಂ ಪಾದಾಬ್ಜಂ ಯದುವರ ದಯೇಥಾ ಮಮ ಕದಾ .. 9..
 ಕರಾಲಂ ದಾವಾಗ್ನಿಂ ಕಬಲಿತವತಾ ದೇವ ಭವತಾ
 ಪರಿತ್ರಾತಾ ಗೋಪಾಃ ಪರಮಕೃಪಯಾ ಕಿನ್ನ ಹಿ ಪುರಾ .
 ಮದೀಯಾಂತವೈರಿಪ್ರಕರ-ದಹನಂ ಕಿಂ ಕಬಲಯನ್
 ದಯಾಸಿಂಧೋ ಗೋಪೀದಯಿತ ವದ ಗೋಪಾಯಸಿ ನ ಮಾಂ .. 10..
 ನ ಭೀರಾರುಹ್ಯಾಂಸ ನದತಿ ಶಮನೇ ನಾಪ್ಯುದಯತೇ
 ಜುಗುಪ್ಸಾ ದೇಹಸ್ಯಾಶುಚಿನಿಚಯಭಾವೇ ಸ್ಪುಟತರೇ .
 ಅಪಿ ವ್ರೀಡಾ ನೋದೇತ್ಯವಮತಿಶತೇ ಸತ್ಯನುಪದಂ
 ಕ್ಷ ಮೇ ಸ್ಯಾತ್ತವಭಕ್ತಿಃ ಕಥಮಿವ ಕೃಪಾ ಕೃಷ್ಣ ಮಯಿ ತೇ .. 11..
 ಬಲೀಯಸ್ಯತ್ಯಂತಂ ಮದಘಪಟಲೀ ತದ್ಯದುಪತೇ
 ಪರಿತ್ರಾತುಂ ನೋ ಮಾಂ ಪ್ರಭವಸಿ ತಥಾ ನೋ ದಮಯಿತುಂ .
 ಅಲಾಭಾದರ್ತಿನಾಮಿದಮನುಗುಣಾನಾಮದಯಿತೇ
 ಕಿಯದ್ಲಾಸ್ಯಂ ಧಿಜ್ಞಾಂ ತ್ವಯಿ ವಿಮತಮಾತ್ಮದ್ರುಹಮಿಮಂ .. 12..
 .. ಇತಿ ಶ್ರೀ ಶ್ರೀಧರವೇಂಕಟೇಶಾಯೇಣಕೃತಾ
 ಕೃಷ್ಣದ್ವಾದಶಮಂಜರೀ ಸಮಾಪ್ತಾ ..

Encoded by N. Balasubramanian bbalu@satyam.net.in

This poem is said to be a spontaneous composition
 of Sridhara Venkatesa on seeing a procession in which
 the deity was dressed as Krishna. When the procession
 reached his house, the poet saw the Lord and was overcome
 by emotion and poured out his devotion to Krishna

in the form of this poem. He pleads to the Lord to redeem him from the worldly pleasures which are like a blind well covered on the top by a growth of grass. It is known that He is above other gods but He should extend His mercy to Him. He had put out the forest fire and saved a cowherd on earlier occasions. Should He not now put out the fire raging in his mind? The poet aptly addresses Krishna as Dayasindhu - ocean of mercy and seeks His grace.

LIFE OF SRIDHARA VENKATESA

ಶ್ರೀಕಂಠಮಿವ ಭಾಸ್ವಂತಂ ಶಿವನಾಮಪರಾಯಣಂ.
ಶ್ರೀಧರಂ ವೇಂಕಟೇಶಾಯಂ ಶ್ರೇಯಸೇ ಗುರುಮಾಶ್ರಯೇ ..

Sridhara Venkatesa lived about 300 years ago in Tiruvisanallur, a village in Tanjavur district in Tamilnadu. He was called Tiruvisanallur Ayyaval (deeply respected person) out of great respect people held for him. Even today he is known by that name only. He was the son of Lingayaryar who was a minister to the Maharaja of Mysore. Even as a young boy Ayyaval was deeply religious and in particular had great devotion to Shiva but he made no distinction between Shiva and Vishnu. He studied Vedas, shastras and puranas and had a great desire to travel and spread the message of the puranas and in particular the glory of Lord's name among the people. After his father's death the Maharaja wanted him to take his father's job but he politely declined and left Mysore state with his wife and mother. He came to Tiruchirapalli in Tamilnadu and stayed for some time giving talks. He was supposed to have brought back to life a woman who had died by praying to the Lord. This attracted people who wanted him to solve their problems. Ayyaval did not like this and left the place. He proceeded to Tanjavur. It seems that King Shahaji

(1684-1710.AD) who was ruling at that time in Tanjavur wanted him to stay in Tanjavur but Ayyaval wanted to lead a quiet life. King Shahaji was inviting scholarly brahmins to stay in his kingdom. He renamed the village Tiruvisanallur as Shahajirajapuram. One street was allotted for their stay. Ayyaval also stayed in a house there. Ayyaval was a proponent of the view that in this dark age Kali chanting the lord's name will ward off its evil effects. He was the senior contemporary of Bodhendra Swami who was the 59th pontiff of the Shankara Math at Kanchipuram and who was an ardent advocate of the glory of the lord's name. Ayyaval wrote a book ಭಗವನ್ನಾಮಭೂಷಣಂ (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book ನಾಮಾಮೃತರಸಾಯನಂ (Namamritarasayanam) on the subject wherein he had made references to the work of Ayyaval. Once Ayyaval had to perform a sraddha ceremony in his house. Therein food is prepared and offered to the departed forefathers who are invoked in three brahmins invited for the occasion. When every thing was getting ready Ayyaval saw an outcaste with his family in a famished condition begging for food. His heart melted with compassion at their condition. Without any hesitation he offered them the food that was being prepared for the ceremony. He then had the house washed and prepared to conduct the ceremony again. But the brahmins in the village considered this act reprehensible and refused to conduct the ceremony again. Ayyaval pleaded with them quoting texts from the scriptures to support his action but the Brahmins were not convinced. He asked them what he should do to remedy the situation. They said that the only atonement was having a bath in the Ganges. But there was no time to go to Varanasi and return. So he prayed to Lord Shiva (in Gangashtakam) to release the waters of Ganga from His matted hair as he did on an earlier occasion for Bhagiratha. Water started flowing out of the well in his house and flooded the streets of the village. The villagers got scared and prayed to Ayyaval to forgive them and stop the flood that was threatening the village. He accordingly prayed again to stop the flooding and requested her to appear

in the well every year on that day. Even now people flock to that place every year on that day and take bath in the waters of the well in the belief that Ganga is present in the well on that day. Ayyaval had composed a number of works some of which are not yet been printed and some not available. Some of his works are listed below. (1) Bhagavannama Bhushanam. (2) Akhyashashti. (3) Daya satakam. (4) Matrubhtasatakam. (5) Stuti paddati. (6) Shivabhakthikalpalatha. (7) Shivabhaktha lakShanam. (8) Taravali stotram. (9) Artihara stotram. (10) Kuliresvarashtakam. (11) Jambhunathashtakam. (12) Doshapariharashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari - a sanskrit dictionary. (17) Shahajiraja charitam.

—
shrIkRiShNadvAdashama njarI

pdf was typeset on December 22, 2023

—

Please send corrections to sanskrit@cheerful.com

