
shrIkRiShNadvAdashama njarI

श्रीकृष्णदशमस्तोत्रम्

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శ్రీకృష్ణద్వాదశమఙ్గారీ



॥ శ్రీ శ్రీధరవేంకటేశార్యేణ కృతా ॥

దురాశాన్లో-ఽముష్మిన్విషయ-వినరావర్తజరే
తృణచ్ఛన్నే కూపే తృణకబలలుబ్ధః పశురివ |
పతిత్వా ఖిద్యేఽసావగతిరిత ఉద్ధృత్య కలయేః
కదా మాం కృష్ణ త్వత్పదకమలలాభేన సుఖితమ్ ॥ ౧॥

కథంచి-ద్యచ్ఛిత్రే కమలభవ-కామాన్తకముఖాః
వహన్తో మఙ్గన్తి స్వయ-మనవధౌ హర్షజలధౌ |
V క్వ తద్దివ్య-శ్రీమచ్ఛరణకమలం కృష్ణ భవతః
క్వ చాహం తత్రేహా మమ శున ఇవా-ఖణ్ణలపదే ॥ ౨॥

దురాపస్త్యం కృష్ణ స్మరహర-ముఖానాం తదపి తే
క్షతిః కా కారుణ్యా-దగతిరితి మాం లాలయసి చేత్ |
ప్రపశ్యన్ రథ్యాయాం శిశు-మగతి-ముద్ధామరుదితం
న సమ్రాడప్యజ్ఞే దధదురుదయస్సాన్త్యయతి కిమ్ ॥ 3॥

ప్రతిశ్వాసం నేతుం ప్రయతనధురీణః పితృపతిః
విపత్తీనాం వ్యక్తం విహరణమిదం తు ప్రతిపదమ్ |
తథా హేయవ్యూహో తనురియమిహా-ధాప్స్యిరమే
హతాత్మా కృష్ణైతాం కుమతి-మపహన్యా మమ కదా ॥ ౪॥

విధీశారాధ్యస్త్యం ప్రణయ-వినయాభ్యాం భజసి యాన్
ప్రియస్తే యత్సేవీ విమత ఇతరస్తేషు తృణధీః |
కిమన్య-త్సర్వాపి త్వదనభిమత్తైవ స్థితిరహా
దురాత్మైవం తే స్యాం యదువర దయార్హాః కథమహమ్ ॥ ౫॥

వినిన్యత్వే తుల్యాధిక-విరహితా య ఖలు ఖలాః
తథా భూతం కృత్యం యదపి సహ తైరేవ వసతిః |
తదేవానుష్ఠేయం మమ భవతి నేహాన్త్యరుచిర-

ప్యహో ధిఙ్మాం కుర్వే కిమివ న దయా కృష్ణ మయి తే || ౬ ||

త్వదాఖ్యా-భిఖ్యాన త్వదమల-గుణాస్వాదన భవత్-
సపర్యాయాసక్తా జగతి కతి వాఽఽనన్దజలధౌ |
న ఖేలన్వేషం దుర్వ్యసన-హుతభుగ్గర్భ-పతిత-
స్వహం సీదామ్యేకో యదువర దయేథా మమ కదా || ౭ ||

కద వా నిర్దేతూన్మిషిత-కరుణాలిజ్జితభవత్-
కటాక్షాలభేన వ్యసనగహనా-న్నిర్గత ఇతః |
హతాశేష-గ్లానిన్యమృతరస-నిష్యన్దశిశిరే
సుఖం పాదాంభోజే యదువర కదాసాని విహరన్ || ౮ ||

అనిత్యత్వం జాన-న్నతిదృఢ-మదర్పస్సవినయః
స్వకే దోషేఽభిజ్ఞః పరజషి తు మూఢస్సకరుణః |
సతాం దాసశ్శాన్త-స్సమమతి-రజస్రం తవ యథా
భజేయం పాదాబ్జం యదువర దయేథా మమ కదా || ౯ ||

కరాలం దావాగ్నిం కబలితవతా దేవ భవతా
పరిత్రాతా గోపాః పరమకృపయా కిన్న హి పురా |
మదీయాన్తర్వైరిప్రకర-దహనం కిం కబలయన్
దయాసిన్ధో గోపీదయిత వద గోపాయసి న మామ్ || ౧౦ ||

న భీరారుహ్యంస నదతి శమనే నాప్యదయతే
జగుప్సా దేహస్యాశుచినిచయభావే స్ఫుటతరే |
అపి వ్రీడా నోదేత్యవమతిశతే సత్యనుపదం
క్వ మే స్యాత్తవభక్తిః కథమివ కృపా కృష్ణ మయి తే || ౧౧ ||

బలీయస్యత్యన్తం మదఘపటలీ తద్యదుపతే
పరిత్రాతుం నో మాం ప్రభవసి తథా నో దమయితుమ్ |
అలాభాదర్తీనామిదమనుగుణానామదయితే
కియద్దోస్థ్యం ధిఙ్మాం త్వయి విమతమాత్మద్రుహమిమమ్ || ౧౨ ||

|| ఇతి శ్రీ శ్రీధరవేంకటేశ్వర్యేణకృతా
కృష్ణద్వాదశమఙ్గరీ సమాప్తా ||

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

శ్రీకణ్ణమివ భాస్వన్తం శివనామపరాయణమ్ |
శ్రీధరం వేఙ్కటేశార్యం శ్రేయసే గురుమాశ్రయే ||

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 భగవన్నామభూషణమ్ (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book నామామృతరసాయనమ్ (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.

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