
shrIkRiShNadvAdashama njarI

ஸ்ரீக்ரு'ஷ்ணத்³வாத³ஸமஞ்ஜர்

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ஸ்ரீக்ரு'ஷ்ணத்³வாத்³ஸமஞ்ஜர்



|| ஸ்ரீ ஸ்ரீத⁴ரவேங்கடேஸார்யேண க்ரு'தா ||

து³ராஸாந்தோ⁴-ஸமுஷ்மிந்விஷய-விஸராவர்தஜ²ரே
த்ரு'ணச்²ந்நே கூபே த்ரு'ணகப³லலுப்³த⁴:⁴ பஸூரிவ |
பதித்வா கி²த்³யேஸஸாவக³திரித உத்³த்⁴ரு'த்ய கலயே:
கதா³ மாம் க்ரு'ஷ்ண த்வத்³பத்³கமலலாபே⁴ந ஸுகி²தம் || 1 ||

கத²ஞ்சி-த்³யச்சித்தே கமலப⁴வ-காமாந்தகமுகா:²
வஹந்தோ மஜ்ஜந்தி ஸ்வய-மநவதௌ⁴ ஹர்ஷஜலதௌ⁴ |
Vக்வ தத்³தி³வ்ய-ஸ்ரீமச்சரணகமலம் க்ரு'ஷ்ண ப⁴வத:
க்வ சாஹம் தத்ரேஹா மம ஸூந இவா-க²ண்ட³லபதே³ || 2 ||

து³ராபஸ்த்வம் க்ரு'ஷ்ண ஸ்மரஹர-முகா²நாம் தத்³பி தே
கூதி: கா காருண்யா-த்³க³திரிதி மாம் லாலயஸி சேத் |
ப்ரபஸ்யந் ரத்²யாயாம் ஸிஸூ-மக³தி-முத்³தா³மருதி³தம்
ந ஸம்ரா³ப்யங்கே³ த³த்⁴து³ருத்³யஸ்ஸாந்த்வயதி கிம் || 3 ||

ப்ரதில்வாஸம் நேதும் ப்ரயதநது⁴ரீண: பித்ரு'பதி:
விபத்தீநாம் வ்யக்தம் விஹரணமித்³ம் து ப்ரதிபத்³ம் |
ததா²ஹேயவ்யூஹா தநூரியமிஹா-தா²ப்ய்பி⁴ரமே
ஹதாத்மா க்ரு'ஷ்ணதாம் குமதி-மபஹந்யா மம கதா³ || 4 ||

விதீ⁴ஸாராத்⁴யஸ்த்வம் ப்ரணய-விநயாப்⁴யாம் ப⁴ஜஸி யாந்
ப்ரியஸ்தே யத்ஸேவீ விமத இதரஸ்தேஷு த்ரு'ணதீ:⁴ |
கிமந்ய-த்ஸர்வாபி த்வத்³நபி⁴மதைவ ஸ்தி²திரஹோ
து³ராத்தமவம் தே ஸ்யாம் யது³வர த³யார்ஹா: கத்²மஹம் || 5 ||

விநிந்த்³யத்வே துல்யாதி⁴க-விரஹிதா ய க²லு க²லா:
ததா² பூ⁴தம் க்ரு'த்யம் யத்³பி ஸஹ தைரேவ வஸதி: |
ததே³வாநுஷ்டே²யம் மம ப⁴வதி நேஹாஸ்த்யருசிர-

ப்யஹோ திங்மாம் குர்வே கிமிவ ந த்யா க்ருஷ்ண மயி தே || 6 ||

த்வதா³க்²யா-பி⁴க்²யாந த்வத³மல-கு³ணஸ்வாத்ந³ ப⁴வத்-
ஸபர்யாயாஸக்தா ஜக³தி கதி வா⁵⁵நந்த³ஜலதௌ⁴ |

ந கே²லந்த்யேவம் து³ர்வ்யஸந-ஹூதபு⁴க்³க்³ர்⁴-பதித-
ஸ்த்வஹம் ஸீதா³ம்யேகோ யது³வர த்யேதா² மம கதா³ || 7 ||

கத³ வா நிர்ஹேதூர்நமிஷித-கருணாவிங்கி³தப⁴வத்-
கடாக்ஷாலப்³தே⁴ந வ்யஸநக³ஹநா-ந்நிர்³க³த இத: |
ஹதாஸேஷ-க்³லாநிந்யம்ரு³தரஸ-நிஷ்யந்த³ஸிஸிரே
ஸுக²ம் பாதா³ம்போ⁴ஜே யது³வர கதா³ஸாநி விஹரந் || 8 ||

அநித்யத்வம் ஜாந-ந்நதித்³ரு⁴-மத³ர்⁴பஸ்ஸவிநய:
ஸ்வகே தோ³ஷே⁵பி⁴ஜ்ரு: பரஜு³ஷி து மூ⁴ஸ்கருண: |
ஸதாம் தா³ஸஸாந்த-ஸ்ஸமமதி-ரஜஸ்ரம் தவ யதா²
ப⁴ஜேயம் பாதா³ப்³ஜம் யது³வர த்யேதா² மம கதா³ || 9 ||

கராலம் தா³வாக்³நிம் கப³லிதவதா தே³வ ப⁴வதா
பரித்ராதா கோ³பா: பரமக்ரு³பயா கிந்ந ஹி புரா |
மத³யாந்தர்வைரிப்ரகர-த³ஹநம் கிம் கப³லயந்
த³யாஸிந்தோ⁴ கோ³பீ³யித வத³ கோ³பாயஸி ந மாம் || 10 ||

ந பீ⁴ராருஹ்யாம்ஸ நத³தி ஸமநே நாப்யுத³யதே
ஜுகு³ப்ஸா தே³ஹஸ்யாஸூசிநிசயபா⁴வே ஸ்புடதரே |
அபி வீ⁴டா³ நோதே³த்யவமதிஸுதே ஸத்யநுபத³ம்
க்வ மே ஸ்யாத்தவப⁴க்தி: கத²மிவ க்ரு³பா க்ரு³ஷ்ண மயி தே || 11 ||

ப³லீயஸ்யத்யந்தம் மத³க⁴படலீ தத³யது³பதே
பரித்ராதும் நோ மாம் ப்ரப⁴வஸி ததா² நோ த³மயிதும் |
அலாபா⁴த³ர்⁴நாமித³மநுகு³ணநாமத³யிதே
கியத்³தௌ³ஸ்த்யம் திங்மாம் த்வயி விமதமாத்த³ருஹமிமம் || 12 ||

|| இதி ஸ்ரீ ஸ்ரீத⁴ரவேங்கடேஸார்யேணக்ரு³தா
க்ரு³ஷ்ணத்வாத்ஸமஞ்ஜீ ஸமாப்தா ||

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

ஸ்ரீகண்ட²மிவ பா⁴ஸ்வந்தம் சிவநாமபராயணம் |


ஸ்ரீத⁴ரம் வேங்கடேசாரயம் ஸ்ரேயஸே கு³ருமாஸ்ரயே ||

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 புக³வந்நாமபூ⁴ஷணம் (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book நாமாம்ரு³தரஸாயநம் (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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