
Shri Krishna Lahari with Translation

ಶ್ರೀಕೃಷ್ಣಾಲಹರೀ ಸಾರ್ಥ

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

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October 8, 2022

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ಶ್ರೀಕೃಷ್ಣಾಲಹರಿ ಸಾರ್ಥ



ಚತುರ್ಬಾಹುಃ ಶ್ರೀಮತ್ಸಜಲಜಲದಶ್ಯಾಮಲತನುಃ
ಪ್ರಕಾಶದ್ವಕ್ತ್ರೇಂದುಃ ಸದುಡುಗಣಮುಕ್ತಾವಲಿರಪಿ .
ತಡಿದ್ವಾಸಾ ಭಾಸ್ವತ್ಸ್ನತಿಲಕಲಸನ್ಮಾಲಿರಘಾಹೃತ್
ಕ್ಷಮಾಧ್ಯಸ್ಯ ಹೃತ್ತೇರಪಿ ಜಯತಿ ಸೂನುಃ ಸ್ವಹಿತಕೃತ್ .. 1..
ಅಪಿ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಮಹಿಮಪರಪಾರಂ ಭಜತಿ ಕೋ
ನ ಶೇಷೋಽಶೇಷಾನ್ಯೈರಪಿ ಕಥಯಿತುಂ ವಾ ಪ್ರಭವತಿ .
ಅತೋ ಹ್ಯೇತೋ ವಾಚಃ ಶುಚಯ ಇಹ ವಚ್ಛ್ಯಲ್ಪಕಮಿದಂ
ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 2..
ಅಲಕ್ಷ್ಯಂ ತೇ ರೂಪಂ ವಚನಹೃದಯಾಧ್ವಾತಿಗಮತೋ
ನತೋಽಹಂ ತೇ ಲಕ್ಷ್ಯಂ ಕಥಮಪಿ ಚ ವಿಜ್ಞಾಯ ವರದೇ .
ಪ್ರವೃತ್ತಸ್ತ್ವಾಂ ಸ್ತೋತುಂ ಸ್ವಮತಿಗತಿತಸ್ತೇ ವರಮುದೇ
ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 3..
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ಇಮತಾರ್ಥಾಸ್ತಾನರ್ಥಾ ನ ಚ ತವ ಮುದೇ ಸಾಪಿ ಕವಿತಾ .
ಸಮರ್ಥಾಥಾಪಿ ತ್ವಂ ಶಿಶುವಚನವನ್ಮೇ ಶೃಣು ಮುದಾ
ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 4..
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ಮುದೇ ತಸ್ಯಾಪೀಯಂ ಪ್ರಭವತಿ ನ ಕಿಂ ಸಾಧುಲಹರಿ .
ಹರಿಶಾತ್ಮಾ ಕೃಷ್ಣಾ ಯತ ಇಯಮಭೂದ್ಧತ್ತದಯಿತಾ
ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 5..
ನ ಚ ಪ್ರಾಜ್ಯಂ ರಾಜ್ಯಂ ನ ಚ ವಿಬುಧಪೂಜ್ಯಂ ಸುರಪದಂ
ಪದಂ ಪೂಷ್ಣೋ ಜಿಷ್ಣೋರಪಿ ಮಮ ನ ವಿಷ್ಣೋರಭಿಮತಂ .
ಮತಂ ದತ್ತಾತ್ರೇಯಪ್ರಪದಪರಿಪೂತಂ ತವ ತಟಂ
ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 6..
ನ ಭೋಗಂ ನೋ ಯೋಗಂ ನ ಚ ದುರಿತಭಂಗಂ ಲಷತಿ ಮೇ
ಮನೋಽರೋಗಂ ಗಾಂಗಂ ಜಲಮಪಿ ನ ಸಾಂಗಂ ಶ್ರುತಿಗಣಂ .

ನ ಯಾಗಂ ನ ಸ್ವರ್ಗಂ ತವ ಸತತಯೋಗಂ ಲಸತಿ ಮೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 7..
 ಮನೋ ಮೇ ಶ್ರೀಕೃಷ್ಣೇ ತ್ವದಪಸರತಿ ಕ್ವಾಪಿ ನ ಕಲೌ
 ಮಲೌಘಘ್ನೀತೀಘ್ನೀ ಭವತಿ ಭವತೀಹೇತಿ ಸತತಂ .
 ಸುವಿಶ್ವಸ್ತಂ ಸ್ವಸ್ತಂ ಜಗತಿ ಗತಿದೇ ಸಾಧನಚಯಾನ್ಮ
 ಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 8..
 ಮಹಾಭಂಗಾ ಗಂಗಾ ಯದಿ ದುರಿತಭಂಗಾಸತ್ರ ಕಥಿತಾ
 ಮತಾಽಪೀಹ ತ್ವತ್ತಃ ಕಥಮಧಿಕತಾಮೇತಿ ವಿಮತಾ .
 ಹರೇಃ ಸಾಂಘ್ಯದ್ಭೂತಾ ತ್ವಮಿಹ ನನು ಮೂರ್ತಾ ಪರಿತನುರ್ನ
 ಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 9..
 ಹರೇರ್ಗಂಂಗಾಂಘ್ರ್ಯಾಬ್ಜಾಭಿನವಬಿಸವಲ್ಲೀ ಭವತು ವಾಸ-
 ಧಿತಿಷ್ಠತ್ವೀಟೀರ್ಷಂ ಸ್ರಗಿವ ಚ ಪತಾಕೇವ ಸುತರಾಂ .
 ಪ್ರಕಾಮಂ ಮುಕ್ತೇರ್ನ ತ್ವಮಿವ ಭವತಿ ಶ್ರೀಹರಿತನುರ್ನ
 ಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 10..
 ಗತೇ ಜೀವೇ ಕನ್ಯಾಂ ಜಗತಿ ಬಹುಮಾನ್ಯಾಂ ಶಿಖರಿಣೀ-
 ಹ ಸಹ್ರೇ ತ್ವಾಂ ಧನ್ಯಾ ಜನನಿ ಭಗಿನೀವಾಮರಸರಿತ್ .
 ಸಮಾಗತ್ಯಾಪ್ಯಬ್ಧಂ ಪರಮನಿಯಮಾತ್ತಿಷ್ಠತಿ ಮುದಾ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 11..
 ಮಹಾಜಂಬುದ್ವೀಪೇ ವೃಜಿನಹರತೀರ್ಧಾನಿ ವರದೇ
 ಸಮಾಯಾಂತಿ ತ್ವಾಂತು ತ್ರಿವಿಧಮಲದೇ ತಾನಿ ಪರದೇ .
 ತದಾ ತ್ವತ್ಸಾ ನಾದೇಃ ಫಲಮಪಿ ನ ವಕ್ತುಂ ಪ್ರಭುರಜೋ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 12..
 ಪಿತ್ಥಾನುದ್ಧಿಶ್ಯೇಕೋ ವಿತರತಿ ನಿವಾಪಾಂಜಲಿಮಯೇ
 ಮನುಷ್ಯಸ್ತ್ವಯ್ಯಗ್ರೇ ಸಕಲಪಿತರೋಸ್ಯ ದ್ರುತರಯೇ .
 ಗತಿಂ ಯಾಂತಿ ಶ್ರಾದ್ಧಾದಪಿ ಚ ಪುನರಾವೃತ್ತಿರಹಿತಾಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 13..
 ಮಹಾಪಾಪ್ಯಾಕಲ್ಪಂ ಯದಿ ವಿಧಿವಶಾದ್ಧುರ್ಗತಿಮಿತೋ
 ವೃಷೋತ್ಸರ್ಗಾತ್ಸೋಽಪಿ ದ್ರುತಮಿಹ ಹಿ ನಾರಾಯಣಬಲೇಃ .
 ತ್ರಿಪಿಂಡೀಶ್ರಾದ್ಧಾದ್ವಾ ವ್ರಜತಿ ಸುಗತಿಂ ದುರ್ಲಭತರಾಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 14..
 ಸುತಂ ಲೇಭೇ ವಂಧ್ಯಾ ಋಣಹತಿಮೃಣೇ ದುಃಖ್ಯಪಿ ಸುಖಂ
 ನರೋ ಯೋ ಯೋ ಯಂ ಯಂ ಸ್ಮರತಿ ಹೃದಿ ಕಾಮಂ ಸ ಸ ಚ ತಂ .

ಅವಾಪೇತಿ ಜ್ಞಾತ್ವಾ ಜನನಿ ಪತಿತಸ್ತೇದ್ಯ ಪುರತೋ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 15..
 ಅಹೋ ಮಾಹಾತ್ಮ್ಯಂ ತೇ ಶುಕಜನಕ ಆಹಾತ್ರ ಹಿ ಮಹಾ-
 ಬಲೇಶಾದಾಸಿಂಧೋರುಭಯತಟಸಂಸ್ಥೇಷು ಬಹುಷು .
 ಮಹಾತೀರ್ಥೇಷ್ಟಗ್ರ್ಯಂ ನೃಹರಿಪುರಿ ತೀರ್ಥಾಷ್ಟಕಮಿದಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 16..
 ಮುಖಂ ತೇ ಸಹ್ಯಾಧಃ ಸದಯಹೃದಯಂ ತೇ ನರಹರೇಃ
 ಪುರೇಷ್ಯಾಂದ್ರೇ ನಾಭಿಃ ಪ್ರಪದಯುಗಲಂ ಪ್ರಾಚ್ಯವಿಷಯೇ .
 ಅಯೇ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಪ್ರಥಿತಮಿಹ ರೂಪಂ ಮುನಿಮತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 17..
 ನರಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಸುಲಭಮಮೃತಸ್ಪರ್ಧಿ ಮಧುರಂ
 ವರಂ ನಾಮ ಬ್ರೂಯಾತ್ಕಥಮಪಿ ಸ ನಿಃಶ್ರೇಯಸಮಿಯಾತ್ .
 ಸುದೂರಸ್ಥೋ ಸ್ವಸ್ಥೋಽಪ್ಯಥ ಕಿಮುತ ಸಾಕ್ಷಾದ್ಭಜತಿ ಯೋ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 18..
 ಪುರೇಷ್ಯಂ ದತ್ತಂ ವಾ ವಿಹಿತಮಪಿ ಪೂರ್ತಂ ಚ ಸುಕೃತಂ
 ಸ್ವಧೀತಂ ವಾ ಜಪ್ತಂ ಶ್ರುತಮಪಿ ಯಶೋಽಜಸ್ಯ ಹಿ ತದಾ .
 ಭವದ್ವೃಷ್ಟಿಃ ಕೃಷ್ಣೇ ಭವತಿ ಭವಭೀಹೃತ್ಪಲು ನೃಣಾಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 19..
 ಪ್ರಕೃತ್ಯೈಕ್ಯಾದ್ಭೇದೋ ನ ಹರಿಹರಯೋಃ ಪ್ರತ್ಯಯವಶಾತ್
 ಪೃಥಗ್ವದ್ಭಾತೀತಿ ಪ್ರಥಯಿತುಮಹೋ ಶಂಭುವಪುಷಾ .
 ಯುತಾ ವೇಣ್ಯಾಪಿ ತ್ವಂ ಭಗವತಿ ಪೃಥಕ್ತ್ವಂ ನ ಭಜಸೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 20..
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 ನಪಾಯೇ ದತ್ತಾಯೇ ಕಲುಷವಿಲಯೇ ಸಹ್ಯತನಯೇ .
 ತ್ವದನ್ಯನ್ಮೋ ವೀಕ್ಷೇ ಸುಲಭಶರಣಂ ಲೀಢಮರಣಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 21..
 ಪರಿಕ್ರಾಂತಾ ದೇಶಾ ಭಗವತಿ ಚತಸ್ತ್ರಙ್ಕುಪಿ ಚ ದಿಶಾ
 ನ ಶಾಂತಾ ದುಷ್ಟಾಶಾಪ್ಯಜನಿ ವಪುಷೋ ಮೇಽನ್ವಿಮದಶಾ .
 ಪ್ರಶಾಂತಾದ್ಭೈವಾಶಾ ತವ ದೃಶಿವಶಾದಾಸ ಸುದಶಾ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 22..
 ತ್ವದೀಯೇ ಸತ್ತೋಯೇ ಜಲಚರಗಣಾ ಯೇ ಗತಭಯಾ

ವಯಾಂಸೀಶೇ ವಾನ್ಯೇ ಪಶುಮೃಗಗಣಾಃ ಕೀಟಕಗಣಾಃ .
 ಅಪಿ ಸ್ನಾತಾಃ ಪೀತಾಃ ಕಥಮಪಿ ತತಸ್ತೇ ದಿವಮಿತಾ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 23..
 ಗತಃ ಕೂರೋ ಜಾರೋ ದಿವಮಪಿ ಚ ಚೋರೋ ವನಚರೋ
 ವರೋದೇ ತೇ ಸ್ನಾನಾತ್ಕಥಮಪಿ ನರೋ ಯಃ ಶ್ರುತಿಪರಃ .
 ಸ ಕಿಂ ಸ್ನಾನಾತ್ತೇ ನ ವ್ರಜತಿ ಗತಿಮಂಬ ಶ್ರುತಮತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 24..
 ಅಪಿ ಸ್ನಾತಂ ತೀರ್ಥಂ ಸಕಲಮಖಿಲಂ ದೈವತಮಿಹಾರ್ಚಿತಂ
 ಸರ್ವಂ ದತ್ತಂ ಹುತಮಪಿ ಚ ಪೂರ್ತಂ ಖಲು ಕೃತಂ .
 ತವ ಸ್ನಾತಂ ಮಾತರ್ವಿಧಿವದಿಹ ಯೇನಾಂಬು ಸುಗತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 25..
 ಅವಜ್ಞಾತಂ ತೀರ್ಥಂ ಸಕಲಮಪಿ ದೇವಾ ಅವಮತಾ
 ನ ದತ್ತಂ ಮೇ ನೇಷ್ಟಂ ಮತಮಪಿ ಚ ಪೂರ್ತಂ ಕಿಮಪಿ ನೋ .
 ಶ್ರಿತಂ ತ್ವತ್ಸಾಮರ್ಥ್ಯಾದರಭರವಶಾದ್ದೇವಿ ಸರಿತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 26..
 ಕ್ಷಮಃ ಕಸ್ಯಾಪ್ಯಗ್ರೇ ಕ್ಷಣಮಪಿ ನ ಚ ಸ್ಥಾತುಮಭವೇ
 ಭವೇಯಂ ತೂರ್ವಾಸ್ತೋಭವಮಿಹ ಹಿ ಹಾಸ್ಯಾಸ್ಪದಮತಃ .
 ತವೇಯಂ ಲಜ್ಜಾಸ್ತಾಮಪಿ ಸಪದಿ ಮಾಮುದ್ಧರ ಹಿತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 27..
 ತ್ವಯಾ ಪ್ರತ್ಯಾಖ್ಯಾತೋ ಯದಿ ಭವತಿ ಭೀತೋಽಯಮಭವೇ
 ಭವೇದಜ್ಞಸ್ಯಾಸ್ಯ ತ್ರಿಜಗದುದರೇ ಕಿಂ ನು ಶರಣಂ .
 ರಣನ್ಮಚ್ಛೈರುಚ್ಛೈಸ್ತದಿಹ ಮರಣಂ ಯಾಮಿ ಮಹಿತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 28..
 ಮಹಾಪಾಪಂ ತಾಪಂ ಗತಮಪಿ ಸಕಂಪಂ ಗತಕೃಪಂ
 ಸಶಾಪಂ ಲೋಕೋ ಮಾಂ ಹಸತು ತಮು ತಾಪಂ ನ ಗಣಯೇ .
 ಬಿಭೇಮ್ಯಂಹೋಪಾಯೇ ತವ ಬಿರುದಭಂಗಾಧ್ವಗನುತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 29..
 ತ್ರಿತಾಪಘ್ನೇತಿಘ್ನೇ ಭುವಿ ಪತಿತಪಾವನ್ಯಘಹರಾ
 ತ್ರಿತಾಪಘ್ನೇ ಭೀಘ್ನೇ ವಿವಿಧವರದಾತ್ರೀ ಋಣಹರಾ .
 ವರಾ ಸಿಂಧುಷ್ಟೇತದ್ವಿರುದನಿಚಯೋ ಜೀವತು ಚಿರಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 30..
 ಯದಾಽಸ್ಯಾವಿಭೂತಾ ತ್ವಮಿಹ ತತ ಆರಭ್ಯ ಪತಿತಾ

ವಿಶೋಧ್ಯಾಪ್ಯನ್ನೀತಾ ಅಧಿಕತಮ ಏಭ್ಯೋಽಸ್ಮ್ಯತ ಇಮಂ .
 ಯದೋದ್ಧರ್ತುಂ ಶಕ್ತಾ ತ್ವಮಸಿ ತತ ಉತ್ತಿಷ್ಠ ಸರಿತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 31..
 ಅಯಂ ಸಾಮಾನ್ಯೋಽಸ್ತೀತ್ಯಪಿ ಮನಸಿ ಮಾ ಸ್ಥಾಪಯ ಯತಃ
 ಸಮಸ್ತಾಘಾಘಾನ್ತೇ ಜನನಿ ಮಯಿ ತಿಷ್ಠಂತಿ ಸುಚಿರಂ ..
 ಅತೋ ಬದ್ಧೋತ್ತಿಷ್ಠೇಶ್ವರಿ ಪರಿಕರಂ ತ್ವಂ ದೃಢತರಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ ..
 ಮಮೋದ್ಧಾರೇಣಾದ್ಯ ತ್ರಿಜಗತಿ ಸುಕೀರ್ತಿರ್ಭವತು ತೇ-
 ಸಿತೇಽತೇ ಕಾಲೇ ನ ಖಲು ವಿಮಲೇ ತ್ವೀದೃಗಭವತ್ .
 ಪ್ರಸಂಗೋಽಸಂಗೋಽಹಂ ತತ ಉಪರಿ ಯಾಸ್ಯೇಽಭಯಪದಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 33..
 ಅತಃ ಪ್ರಾದುರ್ಭೂತ್ವಾ ಪರಮನಿಜರೂಪೇಣ ಸಹಸಾ
 ಮಮಾಘಾದ್ರೀನ್ಭಿತ್ವಾ ಸಕಲಮಲಹಂತ್ರಿಹ ಸಹಸಾ .
 ಕೃಪಾಕ್ಷೀರಂ ದೃತ್ವಾಽಜ್ಞಮುಪರಿ ಚ ಮೇ ದೇಹಿ ಸಹಸಾ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 34..
 ಕುತಸ್ತ್ವಯ್ಯೇತಾವದ್ದುರಿತಮಿತಿ ಶಂಕಾಸ್ತು ನ ಯತೋಽ-
 ನ್ಯಥಾಽಽತ್ಮಾನಂ ಸಂತಂ ತತ ಇತರಥಾ ವೇದ್ಮಿ ಹಿ ಮಯಾ .
 ನಿಜಾತ್ಮಸ್ತೇನೇನ ಪ್ರತಿಪದಮಘಂ ಕಿಂ ನ ವಿಹಿತಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 35..
 ಸಮಂ ಸಾಕ್ಷಾತ್ಪಶ್ಯಸ್ಯಖಿಲಹೃದಯಸ್ಥೇ ಭಗವತಿ
 ತ್ವದಗ್ರೇ ವಕ್ತವ್ಯಂ ನ ಹಿ ನ ಹಿ ತಥಾಪೀಹ ವದತಿ .
 ಪ್ರಭೋರಗ್ರೇ ಲೋಕಸ್ತದನುಸರಣಂ ಮೇಽಸ್ತು ಶರಣಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 36..
 ಸ್ವಭೂರೂಪೇಣ ತ್ವಂ ಸೃಜಸಿ ಹರಿಧಾಮ್ನಾವಸಿ ಹರಾತ್
 ಮನಾ ಹಂಸೀಂದ್ರಾದ್ಯಾ ವಿಸೃಜಸಿ ವಿಭೂತೀಃ ಸ್ವಕಲಯಾ .
 ಲಯಾಂತೇ ತೇ ಕುಕಿಂಷ ವಿಶತಿ ಸಕಲೇ ಮಂಗಲಗತೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 37..
 ಇಹಾಪಿ ತ್ವಂ ಪಾಪಿಪ್ರಚಯಮಲಸಂಕ್ಷಾಲನಪಟೂದಕಾತ್
 ಮಾ ಭೂರಾಭೂರಪಿ ಸುರಗಣಾಃ ಶಾಪಮಿಷತಃ .
 ಸ್ವತಂತ್ರೇ ಸನ್ಮಂತ್ರೇ ಸರಿತ ಇಹ ಭೂತ್ವಾ ತವ ಗತಾ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ವಷ್ಟೇ ಗುರುಮತೇ .. 38..
 ತಮೋನುತ್ತೇ ಭಾಸಾ ಜಗತಿ ಖಲು ಭಾಸ್ವಾನ್ನ ಭವತಿ

ಸ್ವಯಂಜ್ಯೋತಿಃ ಸ ತ್ವಾಂ ತಪನಮಿವ ಭಂ ಭಾಸಯತ ಇತ್ .
 ಅಯಂ ಭಾತಾಂ ತ್ವಾನು ದ್ಯುಮಣಿಸಹಿತಂ ಭಾತಿ ಸಕಲಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 39..
 ಗಣೇ ವೇಣೇ ಭೂತ್ವಾಪ್ಯಸುರಸುರವಾರಾದೃತಪದೋ
 ಮದೋದ್ಧೃತ್ಯೈ ಯದ್ಭೃಗ್ಭವನಜಯಿನೋಽಲಂ ಕುಸುಮಗೋಃ .
 ಸ ಗೋವಾಹೋಽಪಿ ತ್ವಾಂ ಪರಮಸಖಿವತ್ಸಂಗತ ಉತೋ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 40..
 ಸ್ವಯಂಭೂರ್ಬ್ರಹ್ಮಾಯಂ ಭುವನರಚನಾಭಿಜ್ಞಧಿಷಣಃ
 ಕುಕುದ್ಮತ್ಯಾಖ್ಯಾಸೌ ಸರಿದಿಹ ಹಿ ಭೂತ್ವಾಪಿ ಸುತವತ್ .
 ಸಮಾಯಾತಸ್ತ್ವಾಂ ಸಮ್ಮುಖಮು ಕರಹಾಟಾಖ್ಯವಿಷಯೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 41..
 ದ್ವಿಜಾಃ ಕಾಲೇ ಕಾಲೇ ಶುಚಿಷು ಚ ಚತುರ್ಭಿಃ ಫಲದೃಶ-
 ಶ್ಚತುರ್ಭಿದ್ವಾಭ್ಯಾಂ ಪಂಚಭಿರಪಿ ಬುಧಾ ಜುಹ್ವತಿ ಸತಿ .
 ಪುನದ್ವಾಭ್ಯಾಂ ಸ್ನಾನಾದಪಿ ನಯಸಿ ನಾಕಂ ತ್ವಮಖಿಲಾನ್
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 42..
 ಪ್ರಭಾವಸ್ತೇಽಪೀದೃಗ್ಗತತಿ ದಹನೋ ವಾತಿ ಪವನೋ
 ಮನೋಹ್ಲಾದೇ ಭೀತಸ್ತಪತಿ ತಪನೋ ಧಾವತಿ ಮೃತಿಃ .
 ವೃಷಾ ವರ್ಷತ್ಯನ್ಯೇ ತ ಇಹ ಬಲಿಮುರ್ಘಂತಿ ನಿಯತಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 43..
 ಕ್ಷ ಶಕ್ತಿಃ ಸೇನಂತೇ ವಿವಧಕುಕೃತಾದ್ರಿಪ್ರಹರಣ-
 ಕ್ಷಮಾ ಸಾಮಾನ್ಯಂ ಮೇ ತ್ರಿವಿಧಮಪಿ ಪಾಪಂ ಕ್ಷ ನು ಕಿಯತ್ .
 ತವಾಗ್ರೇ ವಹ್ಯಾಗ್ರೇ ವಿರಸಬಹುಶಷ್ಟಾದ್ರಿವದಹೋ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 44..
 ನ ಕೃಚ್ಛಾದ್ಯಾಃ ಶಕ್ತಾ ಯದಘಹರಣಾಯಾಪಿ ಬಹುಶೋ
 ನ ಚ ಪ್ರಾಯಶ್ಚಿತ್ತಂ ಹವನಜಪನಾದ್ಯಂ ಕ್ಷಮಮಭೂತ್ .
 ಸ ಕೃಷ್ಣೇ ತ್ವತ್ಸನ್ನಾದ್ಭಜತಿ ಸುಶಚಿಃ ಸಂದಿವಮಹೋ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 45..
 ಕುಸಂಗಾನ್ಯಾತ್ಮರ್ಥಾಪಹರಣಮುಖಂ ಕಾಯಿಕಮಘಂ
 ಹರೇಜ್ಯಾಽಯೋಽನ್ನಿಂದಾಕದಶನಮುಖಂ ವಾಚಿಕಮಘಂ .
 ಕುಚಿಂತಾನ್ಯಾನರ್ಥಸ್ಮರಣಮುಖರಂ ಮಾನಸಮಘಂ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 46..

ಸ್ವದೀಯಾತ್ಮಸ್ವಪ್ನಃ ಸ್ವಶತು ಗತಿದೇ ಸ್ವಶನ ಉತ
 ಸ್ವದೀಯಂ ಪಾನೀಯಂ ಪತತು ವದನಾಬ್ಜೇ ಮಮ ಬತ .
 ಉತಾಹೋ ತ್ವನ್ನೀರೇ ತುಹಿನಶಿಶಿರೇಽಙ್ಗ ಪತತು ಮೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 47..
 ನುತಾಂ ತೀರ್ಥೈಃ ಸರ್ವೈರಪಿ ಜಗತಿ ಸರ್ವಾಭಿರಮಲೇ
 ಸರದ್ಭಿರ್ದೇವೇಂದ್ರೈರಪಿ ಮುನಿಭಿರತ್ಯಾದೃತತಟಾಂ .
 ನ ಕಸ್ತ್ವಾಂ ಸೇವೇತ ಪ್ರವರಸರಿದತ್ರಾಧಿಮಥನೇ
 ನಮಃ ಶ್ರೀಕೃಷ್ಣೇ ತೇ ಜಯ ಶಮಿತತ್ಯಷ್ಟೇ ಗುರುಮತೇ .. 48..
 ಧರೇಂದ್ರತನಯೇಽಭಯೇಽಸ್ಮ್ಯಪಗತೋಽನುಕಂಪೋದಯೇ
 ಜಯೇಶ್ವರಿ ಹರೀಶರೂಪಿಣಿ ಮಣಿದ್ಯುತೇ ತ್ವಾರ್ಥಯೇ .
 ಅಯೇ ನದಿ ನ ದೀನತಾಂ ವ್ರಜತು ಹೃನ್ಮದೀಯಂ ಸ್ವಯೇ-
 ಕ್ಷಯೇ ವಪುಷಿ ತೇಽಸಿತೇ ಭವತು ದೃಕ್ಷ್ವ ದೀಯೇಽಮ್ಮಯೇ .. 49..
 ಕಾಚಿತ್ತ್ವಾ ಲಯತಿ ಪ್ರಭೋಃ ಪದಯುಗಂ ಕಾಚಿತ್ಕಮಾರೋಹತಿ
 ಸ್ವೇದಾತ್ಕಾಪಿ ಜಟಾದಿತಃ ಪ್ರಕಟಿತಾ ಬದ್ಧಾಪರೋದ್ವಾಹಿತಾ .
 ಉಚ್ಚೈಃ ಕಾಚನ ಮಾನಿನೀಹ ಪತಿತಾ ಜಾತಾ ಗತಾ ಕಾಪ್ಯಧ-
 ಸ್ಯಕ್ತಂ ತೇ ನ ಚ ನಾಮ ರೂಪಮಪಿ ಸತ್ಯಷ್ಟೇ ದಶಾಯಾಮಿಹ .. 50..
 (ಹಾರಬಂಧಃ)

ದೇವೇಡ್ಯೇ ವೇದವೇದ್ಯೇ ಜಯ ಜಯ ಭವಹೃತ್ತ್ವಂ ಕೃಪಾಕೃಷ್ಣಕೃಷ್ಣೇ
 ತ್ರಾಹಿ ತ್ರಾಹಿ ಗ್ರಹೀತ್ಯಂಸ್ತವ ಭವಹವರಾಖ್ಯಾಂ ಸದಾ ಸತ್ಯಸಂಧೇ .
 ಭೂಯೋ ಭೂಯೋಽಭಯೋಕ್ತಿರ್ವಿಫಲತರ ತವ ತನುಯೇಹ ಮೋಹಪ್ರಹರ್ತ್ರಿಃ
 ಸಾ ಮೇ ಕಾಮೇಶ ಮೇಧ್ಯಾ ಮನಸಿ ನಯನಯೋರಾದಸ್ತು ದತ್ತ .. 51..
 (ಗೋಮೂತ್ರಿಕಾಬಂಧ)

ಕೃಷ್ಣಾಂ ಯೋ ವೃಣುತೇ ಭಕ್ತಃ ಪದಂ ಯಾಯಾನ್ನಿರಂತರಂ
 ತೃಷ್ಣಾಂ ಯೋ ವೃಣುತೇಽಭಕ್ತಃ ಖೇದಂ ಯಾಯಾನ್ನಿರಂತರಂ .. 52..
 ಕೃಷ್ಣಾಸ್ಥಪ್ರೇರಿತಮತಿರ್ವಾಸುದೇವಸರಸ್ವತೀ .
 ಕೃಷ್ಣಾಮಸ್ತೌದತಃ ಪ್ರೀಯಾನ್ನರಸಿಂಹಸರಸ್ವತೀ ..
 ಇತಿ ಶ್ರೀವಾಸುದೇವಾನಂದಸರಸ್ವತೀವಿರಚಿತಾ ಕೃಷ್ಣಾಲಹರೀ ಸಮಾಪ್ತಾ .

ಶ್ರೀಕೃಷ್ಣಾಲಹರಿ ಸಾರ್ಥ

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

