
shrIkRiShNadvAdashama njarI

श्रीकृष्णद्वादशमञ्जरी

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Author : Sri Sridhara Venkatesa

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

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

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॥ श्री श्रीधरवेंकटेशार्येण कृता ॥

दुराशान्धो-ऽमुष्मिन्विषय-विसरावर्तजठरे
तृणश्छन्ने कूपे तृणकमललुब्धः पशुरिव ।
पतित्वा भिद्येऽसावगतिरित उद्धृत्य कलयेः
कदा मां कृष्ण त्वत्पदकमललाभेन सुभितम् ॥ १ ॥

कथञ्चि-द्यञ्चित्ते कमलभव-कामान्तकमुष्पाः
वदन्तो मज्जन्ति स्वय-मनवधौ उर्षजलधौ ।
V क्व तद्दिव्य-श्रीमञ्चरणकमलं कृष्ण भवतः
क्व थाडं तत्रेडा मम शुन धवा-भाण्डलपदे ॥ २ ॥

दुरापस्त्वं कृष्ण स्मरुदर-मुषानां तदपि ते
क्षतिः का कारुण्या-दगतिरिति मां लालयसि चेत् ।
प्रपश्यन् रथ्यायां शिशु-मगति-मुद्गामरुदितं
न सम्राडप्यङ्गे दधदुरुदयस्सान्त्वयति किम् ॥ ३ ॥

प्रतिश्चासं नेतुं प्रयतनधुरीणः पितृपतिः
विपत्तीनां व्यक्तं विडरणमिदं तु प्रतिपदम् ।
तथा डेयव्यूडा तनुरियमिडा-थाय्मिभरमे
डतात्मा कृष्णैतां कुमति-मपडन्या मम कदा ॥ ४ ॥

विधीशाराध्यस्त्वं प्राणय-विनयाभ्यां भजसि यान्
प्रियस्ते यत्सेवी विमत एतरस्तेषु तृणधीः ।
किमन्य-त्सर्वापि त्वदनभिमतैव स्थितिरडो
दुरात्मैवं ते स्यां यद्वर दयार्हाः कथमडम् ॥ ५ ॥

विनिन्द्यत्वे तुल्याधिक-विरडिता य भलु भलाः
तथा भूतं कृत्यं यदपि सड तैरेव वसतिः ।

तदेवानुष्ठेयं मम भवति नेडास्त्यरुचिर-
प्युखो धिष्मां कुर्वे किमिव न दया कृष्ण मयि ते ॥ ६ ॥

त्वदाभ्या-भिभ्यान त्वदमल-गुणास्वादन भवत्-
सापर्यायासक्ता जगति कति वाऽऽनन्दजलधौ ।
न भेलन्त्येवं दुर्यसन-डुतभुग्गर्भ-पतित-
स्त्वत्तु सीदाभ्येको यद्गुणर दयेथा मम कदा ॥ ७ ॥

कद वा निर्दूतून्मिषित-करुणालिङ्गितभवत्-
कटाक्षालब्धेन व्यसनगडना-त्रिर्गतं धृतः ।
उताशेष-ग्लानिन्यमृतस-निष्यन्दशिशिरे
सुभं पादांभोजे यद्गुणर कदासानि विडरन् ॥ ८ ॥

अनित्यत्वं जान-त्रतिदृढ-मदर्पस्सविनयः
स्वके दोषेऽभिज्ञः परशुषि तु मूढस्सकरुणः ।
सतां दासश्शान्त-स्साममति-रजस्रं तव यथा
भजेयं पादाब्जं यद्गुणर दयेथा मम कदा ॥ ९ ॥

करालं दावाग्निं कबलितवता देव भवता
परित्राता गोपाः परमकृपया किन्न छि पुरा ।
मदीयान्तर्वैरिप्रकर-दहनं किं कबलयन्
दयासिन्धो गोपीदयित वद गोपायसि न माम् ॥ १० ॥

न भीरारुख्यांस नदति शमने नाप्युदयते
जुगुप्सा देहस्याशुचिनिचयभावे स्पुटतरे ।
अपि व्रीडा नोदित्यवमतिशते सत्यनुपदं
क्व मे स्यात्तवभक्तिः कथमिव कृपा कृष्ण मयि ते ॥ ११ ॥

बलीयस्यत्यन्तं मदघपटली तद्यद्गुपते
परित्रातुं नो मां प्रभवसि तथा नो दमयितुम् ।
अलाभादतीनामिदमनुगुणानामदयिते
किंयद्दौस्थ्यं धिष्मां त्वयि विमतमात्मद्रुलमिमम् ॥ १२ ॥

॥ इति श्री श्रीधरवेङ्कटेशार्येणकृता
कृष्णद्वादशमञ्जरी समाप्ता ॥

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


श्रीकृष्णमिव भास्वन्तं शिवनामपरायणम् ।

श्रीधरं वेङ्कटेशार्यं श्रेयसे गुरुमाश्रये ॥


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