

Stotra Rathnas(Prayer gems) from Maha Bhagawatha Purana in English with translation

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Along with relevant prayers of Bhagawatham

Translated by

P.R.Ramachander

The Maha Bhagawatha purana consists of twelve books (skandhas) totalling 332 chapters (adhyayas) and has 18,000.It was composed By Veda Vyasa who taught to his sage Shuka. The text as we know is the one taught by sage Shuka to king Parakshith. The story in brief is given in eka sloki bhagawatham

viz

Aadhau devaki devi garbha jananam, Gopi gruhe palanam,
Mayaa poothana jeevithaa apaharanam, govardhanodharanam,
Kamsa chedana, kouravadi hananam, kunthi sutha palanam,
Ethad bhagawatham purana kaditham sri Krishna leelamrutham

Born to queen Devaki,
Brought up by Gopis,
Took out the life of Ogress Poothana,
Lifted the Govardhana mountain,
Beheaded his uncle Kamsa,
Helped in killing the Kouravas,
And looked after the children of Kunthi.
This is in short the ancient story of Bhagawatha,
Which describes the nectar like play of Lord Krishna

Unlike Valmiki Ramayana which has only three prayers , the bhagawatha purana has very large number of lengthy prayers.I got a book in Malayalam translating 32 stotras n of this great book(Bhagawatha stotra kruthikal published by Sri Rama Krishna Mutt , Trichur was presented to me by Smt.Gita Kalyan) ,Most of them had not been translated by me .I translated all of them as well as eight other stotras from the great book and am presenting the translations of 40 stotras from Bhagawatha .This is a great treasure. If possible do read all of them.

May I start with a prayer to the book Bhagawatham in Sanskrit as well as Hindi and then a stotra telling about greatness of Bhagawatha purana which appears in Skanda Purana

PART I-Introductory Prayers

Vandhe Bhagawatham(Sanskrit)

Translated by

P.R.Ramachander

(This can be heard in

<http://www.youtube.com/watch?v=qub5d8RVpkQ>)

1.Veda kalpatharu suphalam , Veda Vyasa krutham,

Pranamami thwam Pranamami

The wish giving tree of Vedas which was composed by Veda Vyasa,

I salute you , I salute you.

2.Sri Shuka keera mukha Achyutha Krishna mahitham,

Dwadasa divya skandham, Jnana virathi sahitham,

Pranamami thwam Pramami

The esteemed book on Achyutha Krishna from the mouth of Shukha the parrot,

Which has twelve divine chapters along with wisdom and detachment,

I salute you, I salute you.

3,Brahma sarga manvanthara kapilathika jushtam,

Druva prahladhaka charithram bhavukatha pushtam,

Pranamami thwam Pranamami

It deals with Brahma's creation, the rule of Manus and also about Kapila,

Along with auspicious stories of Druva and Prahalada

I salute you, I salute you.

4. Parama Bhagawatha su yaso gajapathi Sowbhaghyam,

Sindhu madana bali dhanam, vilasitha vairaghyam ,

Pranamami thwam Pranamami

It deals with the The luck of the very famous Lord of elephants who is greatly learned,

The great sacrifice of churning of the ocean with the shining detachment,

I salute you , I salute you.

5. Visada Bhagwat avathaaram Rama Gunaaramam,

Punya sloka sukeerthyaa pooritha jana kaamam,

Pranamami thwam Pranamami

It is a detailed account of incarnation of Rama with all good qualities,

Sung in auspicious poetic stanzas which fulfill the desire of people,

I salute you, I salute you.

6. Krishna Kadamrutha sindhum, Vangmaya roopa harim,

Sraya Hari leela lalitham Bhava nidhi dhivya tharim,

Pranamami thwam Pranamami

It is the sea of nectar of the stories of Krishna, The word picture of Lord Hari,

The story of the playful sports of Lord Hari, the treasure like divine boat to cross the Karmic sea,
I salute you , I salute you.

7.Sravanaadhyasya Parikshith golokam Yatha,
Giridhara Hrudayam BHagwan paavaya karunatha,
Pranamami thwam Pranamami

Hearing which king Parikshith went to the Land of Vishnu(Golokam)
And by which , the God who lifted the ,mountain cleanses our heart by his mercy,
I salute you, I salute you.

Bhagwat bhagwan ki hai arti-Hindi

(The worship of the god of Bhagwatha)

Translated by

P.R.Ramachander

(Bhagwat(a), literally the story of God is essentially the story of Lord Vishnu .After writing the 18 Puranas , Veda Vyasa was not satisfied and the God asked him this great book, which is the pinnacle of all his work.Here is a small but soulful song of worship of the God of the Bhagwatha in Hindi used to worship that great book and the God of that great book.)

Bhagwat bhagwan ki hai arti, -This is the worship of the god of Bhagwatha

Papiyon ko paap se hai tarti. -Which helps sinners cross the sins

Ye amar granth ye mukti panth, -This immortal book is the road to salvation

Sanmarg dikhane wala-The one that points out the good path

Bigdi ko bannae wala-The one which reconstructs the one who is broken down

Yah Sukha karni-This leads to happiness

Yeh Dukh harni-This destroys sorrow

Jagmangal ki hai Aarti-this worship is for the auspiciousness of the world

Paapiyoon ko Paap se hai tarti.-And helps sinners to cross over sins.

Srimadh bhagawatha mahathmyam -The greatness of Bhagawatha

(Skanda puranam, Vishnu Kandam-AS told by Lord Vishnu to Lord Brahma)

Translated by

P.R.Ramachander

(Normally Bhagawatha Mahathmyam indicates the first few chapters of Bhagawatha purana or what is given in Padma Purana , It is a form of story Where BHakthi(devotion) telling about story of Kali age.

, Here is a rare one from Skanda purana, in which Lord Vishnu tells about greatness of Bhagawatha

1.Srimad Bhagawatham nama puraanam, loka visrutham,

Srunuyaa sradhaya yuktho Mama SAnthosha Karanam

The purana named Bhagawatha is world famous,

If it is heard with attention ,it would be cause of my happiness

2. Nithyam bhagawatham yasthu puranam padathe nara

Prathyaksharan bhavedh thasya kapila dhanajam phalam

If a human being reads Bhagawatha the Purana daily,

It would become evident to him that he gets the result of giving away a Brown cow

3.Slokardham sloka padham vaa nithyam bhagawathothbhavam,

Padeth, srunyadh yasthu Go sahasra balam labheth

If half of a sloka of one line of origin of Bhagawatha is daily,

Read or heard it would get effect of giving thousand cows in charity

4.YA padeth prayatho nithyam bhagawatham sutha,
Ashta dasa puraanaanaam phalam aapnothi manava

BY him who reads Bhagawatha oh son, daily with attention,
That human beings will get the effect of reading all the eighteen puranas

5.NIthyam mama kadhaa yathra thathra thishatanthi Vaishnavaa,
Kali baahya naraasthe vai ye archayathi sadhaa mama

The devotees of Vishnu who keeps my story here or there daily,
Becomes humans out of kali age and they will be always worshipping me

6.Vaishnavaanaam thu saasthraani ye archayanthi gruhe nara,
Sarva papa vinirmukthaa, bhavanthi suvandhithaa

Those Human beings who worship sastras of devotees of Vishnu in their home,
Would get rid of all sins and become suitable for saluting by all.

7,.Ye archayanthi gruhe nithyam sastram Bhagawatham Kalou,
Aaspotayanthi valkanthi dosham, preetho bhavamyaham

Those who worship daily the sastra called Bhagawatham in the kali age,
Would shake away defects and get rid of defects and become dear to me

8.Yavadh dhinani , hey puthra sastram bhagawatham gruhe,

THavad pibanthi pithara ksheeram sarpir madhoodhakam

Oh son , on the day the sashtra called Bhagwathram is kept in the home,

He will make ancestors drink milk and water of ghee and honey

9.Yachanthi Vaishnavae bhakthyaa sasthram bhagawatham hi yea

Kalpa koti sahasraani mama loke vasanthi tho

That devotee of Vishnu who keeps the sastra called BHagawatha with devotion,

Would live in my world for crores of eons.

10.Ye archayanthi sadhaa gehe sasthram Bhagawatham naraa

Praneethasthaischa Vibudhaa yavath abhootha samplavam

The human being who worships always in his home , the sashtra called Bhagawatha,

And salutes it, at that time would take the form of a genius

11.Slokardham sloka padham vaa varam Bhagawatham gruhe,

Satha so atha sahasraischa kimanyai sashtra samgruhai

If half of a sloka or one part of sloka of Bhagawatham is repeated in a house

What is the use of collection hundreds of thousands other sashtra collections there

12Na yasya thishtathe sasthram Gruhe Bhagawatham Gruham

Na thasya punar aavrutheer yaamyaa paasath sudarshana

In the house where BHagawatha is there other sasthanas are not needed

There is no need to repeat , for it is like just like keeping rope of Yama and Sudarshana together

13.Khadham sa vaishnavo jneya sasthanam bhagawatham kalou,

Grahena thishtathe yasyaswapa sadhathi kahi saa

That home where there is a devotee of Vishnu knowing Bhagawatha Sasthra,

In Kali age, in that place , no one needs to learn any thing more

14. sarvasve naabhi lokesa karthavya sasthanam samgraha,

Vaishnavasthu sadhaa bhakthyaa thushtyartham mama putraka.

All the things here, oh Brahma, are the collection of duties

To the Vaishnava with permanent devotion for his joy, my son

15.Yathra yathra bhaveth punyam, sasthanam Bhagawatham kalou,

Thathra thathra sadaivaham, bhavami tridasai sadhaa

IN the Kali age the blessings that we receive by reading Bhagawatha Sasthra

Is always three times more than when it is done in other times

16Thathra sarvaani theerthaani nadhi natha saaramsi cha

Yajnaa sAptha puree nithyam punyaa sarve shilochayaa

The daily blessings we get from all sacred of rivers.

And Yajnaa in seven cities daily are only just a heap of stones

17.Srothavyam mama sastram hi yaso dharma jayaarrthinaa,
Papa kshyaartham lokesa, mokshaartham dharma budhinaa

Hearing my Sastram is definitely fame , doing dharma , getting victory and wealth
This is for sins to reduce oh Brahma and to get salvation to followers of Dharma

18.Sri madh bhagawatham punyam ayur arogya pushtidham
Padanaath saavanath vaapi sarva paapai pramuchyathe

The Bhagawatha is blessed, increases life span and health,
By reading it or hearing it, all sins would go away

19.Na srunvanthi na hrushyanthi Srimadh Bhagawatham Param,
Sathyam sathyam hi lokesa, theshaam swami sadhaa yama

If you do not hear nor do you like the divine srinadh Bhagawatham,
It is the truth and truth oh Brahma , that your gods would always be Yama to you

20.Na gachathi yadhaa marthya, srothum bhagawatham suthaa
Ekadasyaam viseshena naasthi papa ratha sthathaa

That human being who does not go to hear Bhagawatha ,
Especially on Ekadasi, there is no greater sinner than him

21.Slokam Bhagawatham Chaapi, slokardham , padhameva vaa,

Likitham thishtathe yasya grauhe thasya vasaamyaham

In the person's home where a sloka or half sloka or a word,

Of Bhagawatham is written and kept, I will live there

22.Sarvasramaabhi gamanam, sarva theerthavagaahanam

Na thathaa pavanam nrunam, sri bhagawatham yadhaa

Visiting all hermitages and drinking all the sacred waters,

Is not as holy as, keeping Bhagawatham there

23.Yathra yathra chathur vakthra Srimadh bhagawatham Bhavedh,

Gachami thathra thathraaham gowryadhaa sutha vathsalaa

Wherever on all the directions you see, there is Bhagawatham

I go there for in that place, there is the affection born out of splendor

24.Math kadhaa vachakam nithyam math kadha sravane ratham

Math kadhaa preetha mansam , naaham dhyakshyaami tham naram

That human being who reads one sentence of my story,

Or interested in hearing my story or likes my story is liked by me

25.Srimadh Bhagawatham punyam drushtwaa no thishtathe hi yaa

SAMvathsaram thasya punyam vilayam yaathi puthrakaa

If the blessed Bhagawatha is seen or kept in a place

For one year that Punya would be encircling there, oh son

26.Srimadh BHagawatham Drushtwaa prathyudhabhi vathanai

SAMmanayetha tham drushtwaa bhavedh preethir mama mathulaa

If once Bhagawatham is seen, if one go towards it ,

And respect it, he who does would become dear to my mind

27.DRushtwaa BHagawatham dhoorath prakrameth sammukam hi ya,

Padhe padhe, aswamedhasya phalam prapnothya samsayam

When you see Bhagawatha at a distance, if you proceed towards it

Step by step, without doubt you will get the effect of performing Aswamedha

28.Uthaaya pranameth yo vai Srimadh Bhagawatham nara

Dhana puthraam shadhaa dhaaran bakthim cha prathathamyaham

To that man who gets up and salutes Srimadh Bhagawatha

I will give money sons and continuous devotion

29.Maharajo upacharaisthu srimadh Bhagwadham sutha,

Srunvanthi ye naraa bhakthyaa theshaam vasyo bhavamyaham

To that man who does respect like a king the Bhagawatha,

And hears it with devotion, I would become under his control

30.Mamothsveshu sarveshu Srimadh Bhagawatham Param

Srunvanthi ye naraa bhakthyaa mama prethyai suvrudhaa

Among all my festivals Bhagawatha is the greatest

That human being who hears it with devotion would become my favourite disciplined person

31.Vasthra alankaranai puspair dhoopa dheepo harakai

Vaseekruthohya aham thaischa sath sthriyaa sath pathir yadhaa

Where it is decorated with cloth and flower , incense, lamp and garland is offered,

I am attracted by that place and bless that good wives and good husbands would be there

Part 2.Stotras From Bhagawatha

Kunthi Sthuthi

Translated by

P.R.Ramachander

(At the end of the Maha Bharatha War between Kauravas and Pandavas , When the entire Kaurava army has perished, Aswathama the son of Guru Drona sent the Brahmastra to kill all the Pandavas. In return Arjuna also sent another Brahmasthra. Lord Krishana made Arjuna to take The shiro rathna(Gem on the head) of Aswathama and asked Aswathama to aim his asthra at the unborn child of Abhimanyu. Lord Krishna then entered the womb of the wife of Abhimanyu and saves her child. Thus the clan of Pandavas is saved. At this juncture Kunthi the mother of the Pandavas addresses this prayer to Lord Krishna. This occurs in the 8th chapter of the first Skanda of Bhagwatha Purana.

It is interesting to note that Kunthi is the sister of Vasudeva the father of Krishna and was earlier given in adoption to king Kunthi Bhoja by Surasena, the father of Vasudeva. Thus she was the maternal aunt of Lord Krishna. The text in Sanskrit as well as a translation in to English of this stotra is given in <http://shivu360.blogspot.com/2010/04/kunti-stuti.html>)

1.Namasthe purusham thwadyameeswaram prakruthu param,
Alakshyam sarva bhoothanaam anthar baihiravasthitham.

I salute the Lord Vishnu , the primeval God and the divine Nature,
Who is invisible to all beings , though he is inside and outside all of them.

2.Mayaa ja vanikacchanna majnadhoksham avyayam,
Na lakshyase mooda drusaa nato natyadharo Yadhaa.

He is covered by the curtain of illusion and is invisible and imperishable,
And not felt by the foolish humans and is like an actor dressed for playing the part.

3,.Thadha parama hamsaanaam muni nama malathmanaam,
Bhakthi yoga vidharatha , kadham pasyema hi sthriya.

How can you be perceived by ladies, as you appear only for great sages,
And philosophers who can recognize the soul and also to experts in the path of devotion.

4.Krishnaya Vasudevaya , Devaki nandhanaya cha,
Nanda gopa kumaraya , govindaaya namo nama

Salutations and salutations to Krishna , son of Vasudeva and Devaki,
Who is the son of Nandagopa and Lord of all beings.

5.Nama Pankhaja nabhaya, nama Panjkaja maline,
Nama Pankaja nethraya, namathe pankajangraye.

Salutations to him who has a lotus on his navel
Who wears a lotus wreath, who has eyes like a lotus,
And who has soft feet like that of a lotus flower.

6.Yadha hrishikesa, khalena Devaki kamsena rudhathichiram sucharpitha,
Viomochithaham cha sahathmaja Vibho thwayaiva nadhena muhurvipadganath.

You are the Lord of the senses ,
Who freed Devaki from sorrow ,
As she was imprisoned by the envious Kamsa,
And Oh Lord you have also repeatedly helped my children,
From various constant and serious groups of threats.

7.Vishan mahagnai purushaa dadarsanadha sad sabhaaya, vana vasa kruchratha,
Mrudhe, mrudhe aneka maha radhasthratho drounyasthrathaschasma hare abhisakshitha.

You saved us from poison, great fire ,
Look of evil people, from assembly of the wicked,
From perils of dangerous forest life,
From very many great arrows from great warriors ,
In the war and now from the arrow of Aswathama, the son of Drona.

8.Vipadha santhu nasashwathathra thathra jagat guro,
Bhavatho darsanam yathsyadha punarbhava darsanam.

Oh teacher of the universe , let these calamities occur frequently,
For we are blessed with meeting with you which eliminates the sorrows,
Of this life with its ever occurring cycles of births and deaths.

9.Janmai aiswarya srutha sri bhiredhamana madha pumaan,
Naivaar hathyabhidhaathum vai thwama kinchana gocharam.

Those gentleman intoxicated by wealth , fame , education and beauty,
Will not be ever in a position to even utter your name,
For you being approachable only by those who have nothing of their own.

10.Namo akinchana vithaya , nivrutha guna vruthaye,
Aathmaramaya santhaya kaivalya pathaye nama.

Salutations to the god who is the wealth of those who do not have anything,
Who is beyond the three characters of Saintly, regal and base,
Who delights with himself, who is peace and the path to salvation.

11.Manye thwaam kaala meesana manadhi nidhanam vibhum,
Samam charantham sarvathra bhoothanaam yanmidha kali.

I believe that you are the” time”, the great God who does not have any end or beginning,
Who travels equally in all the beings who appear to differ among themselves.

12.Na vdhe kaschidbhagawasi keershitham thweha manasya nrunaam vidambanam,
Na yasya kaschid dayitho asthi karhichid dweshyascha yasmin vishamaamathirrunaam.

No one ever understands what is in your mind,
When you are acting like a human being,
You are not close or far off from any one,
And it is people who think that you are biased.

13. Janma karma cha viswathman , na kasya karthur aathmana,
Thiryang nrushishu yaadhaa sa thadathyantha vidambanam.

Oh soul of the universe, you are completely devoid of birth and soul,
And your birth among small creatures, men , sages and aquatic creatures is your pastime.

14. Gopyaa dhadhe thwayi kruthadai dhama thavaadhya they dasasru kalilanjanaa sambhramaksham,
Vakram neeneeya bhaya bhavanaaya sdhithasya saa maam vimohayathi bheerapi yaddbheti.

When you broke the pot of curd and offended your foster mother,
And when she took the rope to tie you , since you were naughty,
You stood full of fear , bent face , collyrium flowing due to your tears
And with your eyes rolling in confusion and this filled me with wonder,
Because when even fear was afraid of you, how can you be afraid of some one.

15. Kechid dahurajam jaatham punya slokasya keerthaye,
Yadho priuasyanvavaye malayasyeva chandanam.

Some say that though you do not have birth ,
You were born in the clan of the famous and great Yadhu,
In order to add to his fame like the sandalwood tree,
Which is born in the Malaya mountains to enhance the glory of the mountain.

16. Apare vasudevasya devakyaam yachitho abhyagaath,
Ajasthwamasya kshemaya vadhaya cha suradwishaam.

Others say that though you are birth less,
You were born to Vasudeva and Devaki ,
As an answer to their prayer and for,
Killing of all the enemies of Devas.

17. Bharava thaaranayanye bhuvo naava ivodhadhou,
Seedhanthya bhoori bharena jatho hyatha bhuvathithaa.

Other say that you appeared like a boat in a great sea,
To take away the burden of earth , which appeared sinking,
As an answer to the prayers of Lord Brahma.

18. Bhave asmin kilasya maana nama vidhyaa kama karmabhi,
Sravana smanaarhani karishyannathi kechane.

Some people tell that you have descended on earth,
To do acts fit to be heard or dealt with,
Even by those who are being tormented in this world,
Of ignorance , desire and selfish acts.

19. Sruvanthi, gayanthi grunanthyabhhekshnasa smaranthi nandanthi thavehitham janaa,

Tha yeva pasyanth yachirena thavakam bhava pravahoparam padaambhujam.

The people who are partial to you listen ,
Sing, repeat to others and meditate,
And would alone soon see your lotus like feet
That would end waves of life of birth and death.

20.Apyadhya nasthwam swakruthelihitha prabho jihaasasi swith suhrudho anujeevina,
Yeshaam na chanyathbhavatha padambujath paraayanam rajasu yojithaamhasaam.

Oh Lord , you always had our interest in mind,
And today you are going away from us ,
And we your friends do not have any other protection ,
Other than, Your lotus like feet
And we have made enemies of other kings,
By inflicting lot of suffering on them by this war.

21.Ke vayam namaropabhyaam yadhubhi saha pandava,
Bhavatho adarashanam yarhi hrishi kaanas mivesithu.

When your name and form are not with Yadhus and Pandavas,
They all would become like the body without the soul .

22. Neyam shobhishyathe thathra yadhe dhanam gadha dhara,
Thwad padai rangitha bhathi swa lakshana vilakshithai.

Oh Lord with the mace , this earth will not shine the as it does now,
As it would not be adorned by your feet and would not have great symbols.

23. Ime jana padhaa svruddhaa supa koushaadhi virudha,
Vanadhri nadhy dhan vantho hyedhanthe thava veekshithai.

This territory with its forests, hills , ripe crops and vegetation,
Will flourish only when they receive your benign glances.

24. Adha Vishwesa vishwathman Viswamoortha swakeshu may,
Sneha pasam imam chindhi drudam pandushu Vrushneshu.

So Lord of the universe, soul of the universe, personification of the universe,
Please cut off the strong bondage that I have to the clan of Pandu and Vrushni.

25.Twayi may ananya vishayaa mathir madhupathe asakruth,
Rathi mudhwahatha dhaddhaa gadgai vouga mudhanwathi.

Oh Lord of honey, let my mind not go to any other aspects other than you,
And let it be flowing towards you like the Ganges flows towards the sea.

26. Sri Krishna , Krisha sakha vrushnyrusha bhava nidhrug rajaanyam sadha hanaa napa varga veerya,
Govnda godwija surarathi haravathara yogeswarakhila guro Bhagavan namasthe.

Oh Lord Krishna, friend of Arjuna, greatest in the clan of Vrushni,

You are the fire that which burns the princes who harm this earth,
Oh Govinda, who has taken birth to relieve the distress of all cows,
Al Brahmins and all gods, I salute you Oh teacher, Oh God.

Bheeshma Sthuthi

(The prayer of Bheeshma)

Translated by
P.R.Ramachander

(This great prayer occurs in the great epic Mahabharatha. The Grand old man old man of Mahabharatha is Bheeshma, the son of King Santhanu and the grand father of Pandavas and Kouravas. Since he lived with Drithareashtra, he decided to join the war on the side of the Kouravas. Lord Krishna who refused to participate in the war took an oath that he would not take part in the war but be a charioteer to Arjuna. He also took an oath that he will never raise any weapon during the war. Bheeshma who is a great devotee of Krishna and also a great warrior took an oath that he will make Lord Krishna take up his weapon. So he went on sending sharp arrows at Arjuna and Lord Krishna. At a particular time Lord Krishna felt that Arjuna is loosing the war against Bheeshma. So unable to bear this he took his holy wheel and jumped at Bheeshma. Bheeshma explains this in this prayer as done due to his love towards his great devotee.)

Ithi mathir Upakalpithaa vithrushnaa,
Bhagawathe sathwatha pungave vibhoomni,
Swasukhamupagathe kwichidwiharthu,
Prakruthimupeeyushiyad bhava pravahaa. 1

That Brhamam which is sunk within itself,
Some times , with an interest to play,
Takes some form of nature leading.
To the effulgent tide of Samsara,
And I believe it has taken the form ,
Of this great one of the clan of Yadus,
And I submit it to him, my self ,
Without any interests or desires.

Tribhuvana kamanam, thamala varnam,
Ravi kara gowrambharam Dhandaane,
Vapuralakakulavruthaana naabhjam,
Vijya sakhe rathirasthu metanavadhya. 2

Oh friend of Arjuna, let my mind,
Attach without any expectations to you,
Who is prettiest in all three worlds,
Who is blue coloured like Thamala,
Who wears dresses that are yellow,
Similar to the shine of the early sun,
And who has a pretty lotus like face,
That is hidden by the pretty tresses,
Which flow from the top of his forehead.

Yudhi thuragarajo vidhumra vishya,
Khachaluleetha srama varyalam kruthasye,
Mama nisithasasairvibhidhyamana,
Thwachi vilasad kavachetasthu Krishna athma. 3

Let my mind and soul rest in that Krishna,

Who is covered by the dust raised by hooves of horses,
Whose hair uncontrollably moves here and there,
Whose lotus like face is covered by sweat of exertion,
Whose body has been pierced by my sharp arrows,
And whose armour shines with the spread of blood.

Sapadi sakhivaco nisamya madhye,
Nija parayor balayo radham nivesya,
Sthithavathi para sainikayurakshana,
Hruthavathi Partha sakhe rather mamasthu. 4

Let my heart firmly stay with the friend of Arjuna,
Who positioned the chariot in between armies,
As per the request made by Arjuna.
And killed all the enemies just by his glance.

Vyava hitha prathanaamukham nireekshya,
Swajanavadha dwimukhadya dosha budhya,
Kumathimaharadathma vidhyayaa,
Scharanarathi paramasya thasya me asthu. 5

Let my mind rest firmly on the divine one,
Who taught the science of soul to Arjuna,
Whose deluded mind lead him to take recourse,
To the argument that he would be killing his own people.

SWanigama mapahaya math prathigna,
Mruthamadhi karthumavaplutho radhastha,
Drutha radhacharanotabhyachalad gur-
Haririva hanthumibham gadothareeyam. 6

Not caring for his oath but trying to make my oath right,
He took a decision to kill me and jumped from the Charriot,
Like a Lion rushing to kill an elephant, along with his Chakra,
Making the earth shake unknowingly and slipped his upper cloth down.

Sithavishakhahatho visirna damsa,
Kshathaja pariplutha aatha thayino may,
Prasabhamabhisasara madwadhartham ,
SA bhavathu may Bhagawan gather Mukunda. 7

His armour being punctured by my sharp arrows,
And with his bleeding wounds , he jumped to kill me,
As he tried to protect a devotee .
And make the oath of another devotee come true
Showing his partiality to his devotees twice,
And let that Lord Mukunda be my refuge.

Vijaya radha kutumba aathathoithre ,
Dyatha haya rasminee thachreye kshaneeye,
Bhagawathi rathirasthu may mu moorsho- ,
Ryahamiva nireekshya hathaa gathaa swaroopam. 8

Vowing to protect the chariot and family of Arjuna,
And holding in his hand the whip to control the horses,
Is the God who steals the mind of onlookers,
And the one who grants them a place in his heaven ,
To all those who see him and die there.

Lalitha gathi vilasavadhguhaasa-
Pranaya nireekshana kalpi thoru maanaa,
Krutha manu krutha vathya unmaa daandhaa,
Prakruthi magan kila yasya gopa vadhwa. 9

For have not the gopa maidens , blinded by love,
Towards him, who has vary pretty gait,
Very bewitching smile and movements ,
That indicates love towards them,
Show the great respect to him,
And reached the salvation of his heaven.

Muni gana nrupa varya sangulteantha-
Sadasee Yudhishtira raja soya yeshaam,
Arhanamupapeda eekshaneeyo,
Mama drusi gochara yesha aaviraathma. 10

In the Rajasooya performed by Yudishtra,
In the assembly of great kings and sages,
You were worshipped by the entire world,
And your coming under my sight ,
Is indeed a matter of great luck to me.

Thami mama hamajam sareerabhaajaam ,
Hrudhi hrudhi dheesthitha mathma kalpithaanaam,
Prathi drusamiva naika dharkamevam,
Samadhi gatho ta smidhoothabhedha moham. 11

After divesting myself of my ignorance due to desire and differentiation,
I have now realized that Lord Krishna shines in the heart of all beings,
Similar to the Sun who is spread in the eyes of all beings of earth,
But appears as different to each according to his experience,
And having realized this truth , I have attained fulfillment.

Note:- A very good translation along with commentary for this prayer is available in
www.ahobilavalli.org/b_s.pdf

Chathu Sloki Bhagawatham

Please read these seven verses of Bhagwatham and get the effect of reading the entire Bhagwatham.

WE all know that Parayana of Bhagwatha is the story of Lord Vishnu . It has 12 chapters and 18000 slokas .Parayana of these 18000 slokas is suppose to fulfil all your desires, whatever it may be Realizing that this is a difficult job the book itself is giving its own summary in 4 slokas(Actually 7 , with two introductory verses in the beginning and one concluding verse in the end.) in second Skanda chapter no 9 slokas 30-36) .

Chathu Sloki Bhagawatham

(Essence of Bhagawatham in four verses)

Translated by

P.R.Ramachander

(These few verses occur in the discussion between Lord Vishnu and Lord Brahma in the second chapter of Bhagawatham. Though there are seven verses, first two verses are introductory in nature and the last one is the concluding verse. This has been taken from the Hindi Publication called “Sthothra Rathnavali” by Gita press, Gorakhpur. Only a very simple meaning of the verses, as I understand it has been given and interpretation and discussion is avoided)

Sri Bhagawan Uvacha:-

The God said:-

Jnanam parama guhyam yea yad vignana samanvitham,
Sarahasyam thadangam cha grahana gaditham maya, 1

Please hear from me that knowledge of mine,
Which is mystic and governed by reason,
And which is kept as a very secret,
And please understand it carefully.

Yavan aaham yada bhavo yad roopa guna karmaka,
Thadaiva Thathwa vighnamasthu they madanugrahath. 2

Due to my mercy and blessing, you would understand,
That knowledge fully and completely,
Which explains my transcendental existence,
My moods, my philosophy, my form and my properties.

Aahameva samevagre nanyad yatsa thatparam,
Paschadaham yadethascha yo aavasishyeth so asyham. 3

I only was there before creation,
And nothing else was there,
Afterwards again I only was there,
And in future, I only will be there.

Kruthe artha yath prathiyeth na prathiyeth cha aathmani,
Thad vidhya dathmano maayaam yadha aabhaso yadha thama. 4

Anything which is told as having any meaning,
If it does not have any relation to me,
Is knowledge of the soul that is an illusion,
And is without light and is very dark.

Yada mahaanthi bhoothani bhootheshcha vacheshvanu,
Pravishtanya pravishtani thada theshu na theshwaham. 5

Like the five great elements,
Which are present and not present ,
In all elements of the world,
I exist ,within everything that is created,
And also outside of those same things.

Ethavadeva jignasyam Thathwa jigna sunathmana,
Anvaya vyathirekhabhyam yathsyath sarvathra sarvadha. 6

There is great curiosity ,
To know about the soul,
Its principle and existence,
Which ends with these words,
Which are everywhere and for always

Ethan matham samathishta paramena samadhina,
Bhavan kalpa vikalpesu , na vimuhyathi karhichith. 7

He who searches for this supreme truth,
With his mind fully under control,
Will in all space and time,
Be set free in no time.

Ithi Srimad Bhagawathe maha purane aashta dasa sahashtarayam samhithayam vaisikhyam dwitheeya skande
bhagawat brahma samvade chatu sloki bhagawatha sampoornam.

Thus ends the” Bhagawatham(story of the lord) told in four verses”, which occurs in the second section
called “Discussion between Vishnu and Brahma”, in the great book Bhagawatham.

Yagna Varaha Murthi Sthuthi

Translated by

P.R.Ramachander

(Hiranyaksha a very powerful Asura stole the earth and hid himself along with it inside the sea. Lord Vishnu took the form of a boar with a very huge form and went inside the sea. He killed Hiranyaksha and brought back the earth. The sages assembled there praised him by this prayer which occurs in the third Skanda and in the thirteenth chapter in slokas 33-44. Here Varaha is described as the form of Yagna and his body parts are identified with the various articles used in the Yagna. I am absolutely unfamiliar with the names of the articles. Also the Sanskrit used is really tough to understand. With a view to high light, the meaning of this prayer, I have used the translation of this work by Sri C. I.Goswami , in his translation of Bhagwatha , which was published by Gita press Gorakhpur. I have written what I understood from the text as well as the above translation , in my own words adopting my own style.)

The rishir Uvacha:-

1.Jitham jitham the jitha yagna bhavana,
Thrayeem thanum swam paridhunvathe nama,
Yad roma gartheshu nilil yooraa dwaraa,
Thamai nama karana sookaraaya they.

The sages told:-

Victory, victory to you oh great Lord who is the promoter of Yagnas,
We salute you even when you shake your gross divine body,
Which consists of the three Vedas, we Bow to you, Oh God,
In the form of a boar in whose hair pores all yagnas(sacrifice rituals) exist.

2.Roopam thai thannanu dush kruthathmanam,
Doordarsanam deva yadadhwarathmakam,
Chandhamsi yasya twachi barhi roma,
Khaajyam drusi thwan angrishu chathur hothram.

Oh God, This form of yours made up of the sacrifices and rites,
Cannot be seen by the evil minded ones,
And also the various meters of the four Vedas,
Find a place in your skin , the kusa grass in your hair bristles,
The Ghee in your eyes and the four priests on your four legs.

3.Srukthunda aassi sruva eesa naasayoridodhare chamasa karna ranthre,
Prasithra maasye rasane grahasthute yach charvanam they bhagwan agnihothram.

The big ladle (sruk)for pouring ghee in to the fire is in your snout,
The small ladle (sruva) to pour ghee in to the big one , Oh God,
Is located in your nostrils, the plate where food is kept(ida),
For offering in fire exists inside your belly,
The vessel from which Soma is drunk (chamsas)is in your ears,
The vessel in which the share to Brahma(prasitra) is offered is in your mouth,
And the ladles used to take out Soma(grahas) from big vessel is in your throat,
And the act of your chewing oh Lord is the real fire sacrifice.

4.Deekshanu janmopasada sirodharam,
THwam praayaneeyo dhayaneeya dhamshttra,

Jihwa prayargya sthava seershakam krutho,
Sabhyava sathyam chithayo asavo hi they.

Your repeated incarnations are the offering of oblations to the fire,
And three ishtis called Upasada preceding extraction of Soma constitute your neck,
The prayaniya and the udyaniya ishti done at the end are your tusks,
The Pravargya which is carried out before Upasad is your tongue,
The Sabhava and avasathya fires of the sacrifice are your head,
And the arrangement of bricks in layers for the sacrifice are your vital airs.

5.Somasthu retha savanaanyava sthithi,
Samshtaa vibhedha sthava deva dhathava,
SAthraani sarvaani sareera sandhi ,
Sthwam sarva yagna kruthu rishti bandhana.

Your generative fluid is Soma, your sitting posture,
Are the everyday rites performed thrice a day,
The seven constituents of your body,
Are the seven main sacrifices and your body joints,
Are the satras which are sacrifices carried out for several days,
And like this your entire body are the various parts of a yagna,
And the tendons of your body are the various sacrifices.

6.Namo namasthe akhila manthra devathaa,
Dravyaya sarva krathave kriyathmane,
Vairagya bhakthyathma jayanu bhavitha,
Jnanaya vidhya gurave namo nama.

Salutations and salutations to the Gods of all the manthras,
The money spent , materials used and gods worshipped in the sacrifice,
Salutations and salutations to the teacher of knowledge of wisdom,
Teaching us self control, devotion and mind control.

7.Damshtagra kotayaa bhagwam sthvayaa druthaa,
Virajathe bhoo dhara bhoo sabhoodharaa,
Yadhaa vannahnni saratho dhathaa druthaa,
Madham gajendrasya sapathra padmini.

The earth shines at the pointed end of your tusks,
Along with the land and the mountains , Oh God who carried the earth,
Appears as if it is pretty lotus plant with leaves,
Being brought out by a lord like elephant emerging from water.

8.Thrayeemayam roopamidham cha soukaram,
Bhoo mandale natha dathaa druthena they,
Chakasthi srungoda ghanena bhooyasaa,
Kulachalendrasya Yadhaiva vibhrama.

Your form of boar made up of the three Vedas,
Oh Lord , carrying the earth on your pointed tusks ,
Looks charming like a pretty mountain,
Along with heavy clouds hanging on a summit.

9.Samshtapayainaam jagathaam sadhasthushaam,
Lokaaya pathni masi maatharam pitha,
Vidhema chasyai namasaa saha thwayaa,
Yasyaam swathejo agni mivaaranaavadhaa.

Please place this mother of all animate and inanimate things,
Who is your consort firmly, so that all people can live there,
For you are their father and we shall offer salutations,
To you as well as to her, for you have deposited your power in her,
Like the fire deposits itself in a wooden piece called Arani.

10.Ka Sradhatheethaanyamasthava prabho,
Rasaam gathaaya bhava udhvibarhanam,
Na vismayo asou thwayi viswa vismaye,
Yo maayayedham sasruje athi vismaya,

Oh Lord who else can dare to lift the earth,
When it has sunk in to the lowest depths of water?
This is not surprising to you , who is the surprise of the world,
For you have created this entire magical universe by your Maya.

11.Vidhunvathaa Veda mayam nijam vapu,
Jana sthapa Sathya nivasino vayam,
Sataa Shikhoo dhootha shivambhu bindhubhi,
Vimrujyamaanaa brasamesa paavithaa.

When you shook your body made up by the Vedas,
The inhabitants of Jana loka. Thapa loka and Sathya Loka,
Got drenched and splashed extremely by the the water,
Falling out of the drenched hairs of your mane.

12.Sa vai batha brashata mathisthavaishaa,
They ya karmanaam param apara karmana,
Yadhyoga maya guna yoga mohitham viswam,
Samastham Bhagawan videhi saam.

He who tries to understand fully your great exploits,
Would lose his mind due to confusion ,Oh Lord,
Please bring happiness to the whole universe,
Which has lost its senses due to attachment created by your illusion.

Shukra Sthuthi to God as divine truth

By

Sage Shukacharya

Translated by

P.R.Ramachander

(When king Parikshith asked sage Shukha, why God does the creation, before explaining it to him, the sage prays, the divine truth. Bhagawatha Skanda 2 chapter 4 slokas 12-23)

1.Nama parasmai purushaaya bhooyase,
Sadhudbhava sthana Who has nirodha leelayaa,
Graheetha sakthi trithayaya dehinaam,
Antharbhavaayanu upalakshya varthmane

Salutations to that Purusha again,
Who has accepted the job of creation, upkeep and destruction,
By the the three different of power that he has taken,
And who is present in all being in a form that cannot be seen.

2,Bhooyo nama sadh vrujina cchidhe asathaam,
Asambhavaayaa akhila sathwa moorthaye,
Pumsaam puna paramahamsya aasrame,
Vyvasthithaanaam anumrugya dhaasushe.

I again salute him who removes sins of good people,
Who is the impossible power present everywhere as truth,
Who grants the state that is requested by those who have subdued their senses,
And who shines in the form of all the devathaas.

3.Namo namosthesthu Rishabhaaya Sathwathaam,
Vidhoora kaashtaaya muhu kuyoginaam,
Nirastha samyaa athisayena radhasaa,
Swadhaamani brahmanani ramsyathe nama.

Salutations to him who grants divine wisdom to pure devotees,
Who is far away and unapproachable to people with dirty mind,
Who shines with incomparable power in divine truth,
And who himself is the form assumed by Brahmam.

4.Yath keerthanam yath smaranam yadheekshanam,
Yath vandhanam yachravanm yadarhanam,
Lokasya sadhyo vidhunothi kalmasham,
Thasmai subadhra sravase namo nama

Singing about him, thinking about him , doing penance about him,
Saluting him, hearing about him and worshipping him,
Would put an end to the bad aspects of the world,
And I salute and salute the God who has this great fame.

5,Vichakshanaa yacharano upaasadhanaath,

Sangam vyudhasyo abhayatho antharaathmana ,
Vindathi hi brahma gathim gatha klamaa,
Thasmai subadhra sravase namo nama

Those who have great wisdom , By worshipping that feet,
Win over the desire for pleasure in this and other world,
And attain the way to the Brahman very easily,
And I salute and salute the God who has this great fame.

6.Thapaswino dhanaparaa yasawino,
Manaswino Mantha vidha sumangalaa,
Kshemam na vindathi vinaa yadarpanam
Thasmai subadhra sravase namo nama

If the sages by offering the result of their penance and worship him,
But keep on doing penance , charity , yoga ,chanting of mantras,
Good behavior, religious activities that bring them fame, They will ,
Never get the spiritual well being at any time,
And I salute and salute the God who has this great fame.

7.Kiraatha hunaandra pulindha pulkasaa,
Abeera kanga yavanaa khasaadhayaa,
Ye anye cha papaa yadhupaasrayaarayaa,
Shudhyanthi thasmai prabha vioshnave nama.

Even the hunters , foreigners , barbarians , sinners,

Cowherds , Greeks and those who are dirty in appearance,
And even other sinners , by doing service to Gods,
Become pure and I salute that great god.

8.Sa yesha athmaathmavatthaam adheeswaraa,
Thrayeemayo dharma maya sthapomaya,
Gathavyalee kairaja sankaraadhibhi,
Vitharkhya liongo Bhagawaan praseedathaam.

That god whom the thoughtful controller of senses,
Know as the power within them , is the god of all,
He is the form of Vedas, dharma and the result of penance,
Even though your very pure form is difficult ,
To comprehend even for gods like Shiva and Brahma,
Let that God shower his grace on me.

9. Sriya pathir , yajnapathi, prajapathir,
Dhiyaam pathir , loka pathir, Dharaa pathi,
Pathir gathischaandhaka vrushnee saathwanaam,
Praseedathaam may bhagwan sathaam gathi .

Let lord of prosperity , lord of Yajna , lord of people ,
Lord of the givers , lord of the world, lord of earth,
Who is at present in the form of Krishna , the lord.
Of the devotees of Andhakas and Vrishnis ,
And who protects all good people shower his grace on me

10. Yadhagrya anya dhyana samaadhi dhouthaaya,
Dhiyanupasyanthi hi thathwamaathmana ,
Vadanthi chaithath kavayo yadharucham,
Same mukundho bhagawaan praseedathaam.

By meditating on that god with love, the sages,
With their purified thought understand the soul,
And they describe it as per the nature of their knowledge,
Let the Mukunda become pleased with me.

11, Prachodithasa yena puro saraswathi,
Vithanwathajasya satheem smrutheem hrudhi,
Swalakshhanaa pradhrabhooth kilaasyatha,
Same rishinaam rishabha praseedathaam.

Initially God made the thought of creation appear in Brahma,
And by his own urging, you made the faultless Vedas,
Arise from his in the form of Goddess Saraswathi,
Let That God who is the greatest sage be pleased with me.

12, Bhoothair mahadbirya yimaa puro vibhur,
Nirmaaya seethe yadhamushu purusha,
Bungthe gunaan shodasa shodasaathmaka .
So alankrusheeshta bhagwaan vachaamsi mama.

The God who is everywhere using the five elements,
Creates the beings of the world and exists in them,
As Unseen power and knows about them through,
Sixteen karanas* and let that God decorate my words

*Ten organs+five pranas and mind are the sixteen karanas

Deva Sthuthi from Bhagavatha

(Prayer of devas from Bhagawatha)

(from Skanda 3, chapter 5 , slokas 38-50 of Bhagwatham)

Translated by

P.R.Ramachander

(in the third skandam of Bhagawatham, Vidhara requests sage Maithreya to explain the secret of the creation by god. Before creation God was alone and the one God wanted to become many. Maayaa Sakthi came out of him and Kla Sakthi(the power of time) was created.From that power , the greatness and pride came out and then from them Devas were created and these Devas for whose sustenance world was needed were not able to create it.This prayer is by devas to God to give them that power.)

1.Namaama they deva paadaravindam,

Prapanna thapopa samaatha pathram,

Yanmoola ketho yathayo anjasoru,

Samsara dukham baahirulkshipanthi

Salutations God, your lotus like feet,

Is the means to destroy pain of the one who surrenders to you,

And those yogis who always depend on it,

Are able to win over sorrow of samsara

2.Dhathar yadhasmin bhava eeesa jeevaa,

Sthapathrayeno apahathaa na sarmaa,

Aathman labhathe bhagawan thavangri-

Cchayaam savidhyamaatha aasrayema

In this world ,those who undergo sufferings of body , mind and soul,
Cannot enjoy the normal joy of your soul
Without depending on the shadow of your feet,
And we depend on that feet which grant us knowledge of the soul.

3.Marganthi yathe mukha padma needai,
Chanda suparnai rishayo vivikthe,
Dhanyagamarshodha saridwaraayaa,
Padha padham , theertha padham prapanaa

Those birds which live in the nest of your lotus like face,
Who are the sages, who chant the manthras from Vedas,
Search for your lotus like feet , which are the starting point,
Of the divine river ganges , and we search for that feet.

4.Yath sradhayaa srutha vathyaa cha bhakthyaa,
Samrujyamaane hrudhaye , avadhaayaa,
Jnaanena vairagya balena dheeraa,
Vrujema thaththe angry saroja peetam.

The brave ones, hearing your names and their greatness,
Sing them and getting a pure heart due to it,
Meditate about your feet and get Jnana,
Which is firm by detachment and we depend on those feet.

5.Viswasya janma sthithi samyamaatthe,

Kruthaavathaarasya padambujam they,
Vrajema sarve saranam yadheesa,
Smrutham prayacchathya bhayam swapumsaam.

You take incarnation for creation, upkeep and destruction,
Of the world, And I surrender to your lotus like feet,
For , will not all those who even remember ,
That place of surrender, get salvatoion.

6.Yath saanu bandhe asathi deha gehe,
Mamaaha mithruda duraagraheenaam,
Pumsaam sudhooram vasathopi puryaam,
Bhajema thathe bhagawan padambujam.

Oh God , even though you live in the heart of all beings,
You are far far away from those , who believe,
That this mortal body and related thinks, is they themselves,
And I surrender to your lotus like feet

7.Thaan vai hrusadhvruthibhi rakshabhirye,
Paraahyathanthar manasaa paresaa,
Adho na pasyanthuragasya noonam,
Ye they padha nyaasa villaasa lakshmyaa,

Oh God who is being sung about by all,
Even those who are attracted by evil thoughts,

Never happen to get the touch the real devotees,
Who are able to touch your lotus like feet.

8.Paanena they deva kadhaa sudhaayaa,
Pravrudha bhakthiyaa visadhaasayaa ye,
Vairagyasaaram prathilabhya bodham,
Yadajna sambeeyyura kuntta dhishnyam.

Oh god by reading your nectar like stories,
Devotees get purity and great devotion,
And they get Jnana as well as detachment,
And they quickly reach the stable form of yours.

9.Thadhaapqare chaathma Samadhi yoga,
Balena Chchithvaa prakrthim balishtaam,
Thwameva Dheeraa purusham visanthi,
Theshaam srama syaannathu sevayaa they.

Those very courageous people who win over nature ,
By the Samadhi yoga but their path is full of difficulty,
But the path of those devotees who choose ,
To serve you is completely absent from difficulties.

10.Thathe vayam loka sisyakshayaadhyaa,
Thwayaanu srushtaa sthreebhi raathmabhi sma,
Sarve viyukthaa swa vihaara thanthram,

Na saknumasthath prathihathave the

You with an intention of doing creation,
Created us from the three characteristics,
But we are unable to mix up properly,
With this world , which is the arena of your sports.

11.Yaavadh baleem the aja haraama kale,
Yadhaa vayam channa madhama yathra,
Yadho bhayeshaam tha yime hi lokaa,
Balim harantho annamadhanthyanooaha.

Only if these worlds are created, then only,
We would be able to offer you the materials,
Needed to your worship, for then only ,
We will get food by the offerings made by men.

12.Thwam naswaraanamapi saanwayaanaam,
Kootastha aadhya purusha puraanaa,
Thwam deva sakthyaam guna karma yonow,
Rethasthwa jaayaam kavi madhaadhe aja

You who is the primeval being who is forever,
Are the source of power to the philosophy as well as, us devas,
Is the seed that you , who is immortal has placed,.
In nature which is the place of origin of good actions.

13. Thatho vayam sathpramukho yadharthe,
Bhabhoovimaathman karavaama kim they,
Thwam nu swachakshu paridehi sakthyya,
Deva kriyaarthe yadanugrahaanaam.

Oh lord , it is when all principles joined to make the world,
As well as its beings, then you decided to create us,
And so please give the power and knowledge,
To do thois creation to us as your blessing and desire.

Brahma sthuthi

Prayer of Lord Brahma addressed to Lord Vishnu before he started creation (from Bhagavatham)

Translated by

P.R.Ramachander

(When Lord Brahma was created by Lord Vishnu and asked to create the world, he gets terribly jittery and prays Lord Vishnu (skandam3 chapter 9 slokas 1-25) and then Lord Vishnu replies to enthuse him to start the creation. He also tells Brahma that this prayer would solve all problems of devotees if they use it to pray him. (Skandam 3 chapter 9 sloka 29-43))

1, Jnathosi medhya suchirannanu deha bhaajaam,

Na jnayathe bhagawatho gathirithyavadhyam,

Naanyathwadasthi bhagavannapi thanna shuddham,

Maya gunavyathikaraadhyadhoorur vibhasi

Due to long time penance, I am now able to understand you,

It is not right that the beings do not know the principle of God,

Actually there is nothing except you and others that we feel are there,

Are not true and is your maya nature which appears as multiple world.

2. Roopam yadhethadha ava bodha rasodhayena,

Saswanivrutha thamasa sadanugrahaaya,

Aadhou graheetha mavathara sathaika bheejam,

Yannabhi padma bhava naadhahamaaviraasam.

Your form which would never be touched,

Darkness of ignorance, was assumed by you,

It is a primeval form of several incarnations,
And I am born in the lotus which has sprung from your belly.

3.Natha param parama yadh bhavatha swaroops-
Mananda maathramavi kalpamavidha varcha,
Pasyaami viswasyajameka viswaathman,
BHoothendryaathmakamadastha upaasrithosmi.

I do not see any thing greater than your divine form,
Of pure happiness and you alone, the creator of the universe,
The appropriate the cause of beings and their organs,
And at the same time you are the unaltered pure form and I salute you.

4.THadhvaa yidham bhuvana mangala mangalaaya,
Dhyaane sma no darsitham tha upaasakaanaam,
Thasmai namo bhagawathe anuvidhema thubhyam,
Yo anaadhyatho naraka bhagbhirasath prasangai.

Oh auspicious one, this form that you show to devotees,
Like us is our good and only those who have taste for evil,
And are travelling to hell, would not worship this form,
Oh God who is like that, our salutations to you.

5. Yethu thwadheeya charanaambhujha kosa gandham,
Jigranthi karna vivsarai sruthi vaatha neetham,
Bhakthyaa graheetha charana parayaa cha theshaam,

Naapaishi naadha hrudayamburoohaatha swapumsaam.

The wind of Vedas, makes, the scent of your lotus like feet,

Reach the hearts of your devotees and you never ,

Go away from the lotus like heart of your

Very great devotees . who have caught hold of your feet.

6.Thavadh bhayam dravina geha suhru nimitham,

Soka spruhyaa paribhavo vipulascha lobhaa,

Thavan mamethya sadavagraha aarthi moolam,

Yavanna theyngrimabhayam pravruneeetha loka.

AS long as people do not completely surrender to your feet,

They must be slaves to the concept of notions like “me” and “mine”,

And because of that due to wealth, property and friends,

They would experience sorrow, greed, insult and miserliness .

7.Daivena they hathadhiyo bhavatha prasangaath,

Sarvaasubho upasamanaadh vimukhendriyaa ye,

Kurvanthi kama sukha lesa lavaaya dheenaa,

LOBhaabhi bhootha manaso akusalaani saswath.

Those devotees who are not interested in getting associated,

Through devotion to you who destroys all that which is bad,

Have lost their brain due to bad fate and such pitiable individuals,

Do evil acts for getting silly aimed at getting pleasures of silly passion.

8.Kshuthrut tridathubhirimaa muhurar ardhyaamaanaa ,
Seethoshna vaatha varshair ritha retharaascha,
Kaamagni naachyutha rushaa cha sudhur bharena,
Sampasyatho mana urukrama seedathe mama.

Oh valorous God, seeing the troubles which will come to ,
My future creations like hunger, thirst , diseases,
Heat , cold wind , rain, mutual quarrel,
Passion, unending anger, my mind becomes weak.

9.Yaavath pradakthmidhamaathmana indriyaartha,
Mayaa balambhagavatho jana eesa pasyeth.
Thavannasamsruthirasouprathi sankrametha ,
Vyathaapi dukhanivaham vahathi kriyaartham.

As long as man thinks he is different from god,
This samsara which exhibits itself due to God's maya,
Exhibits itself in the form of sense organs and their actions,and
Would keep on troubling him and the enjoyment of Karma would lead to sorrow.

10.Ahnaapya thaartha karanaa nisi niseyanaa,
Nanaa mano radha dhiya, kshana bhagna nidhraa,
Daivaaha thartha rachanaa rishayopi deva,
YUshmath prasanga vimukhaa yihaa samsaranthi.

Even the Rishis who are experts in Sastras, if not devoted to you,
Would get caught in the wheel of birth and death and suffer greatly,
After working hard in day time their organs would get weak and due to,
Mind which is upset, they would not get sleep and their effort,
To get pleasure in domestic life, would defeat them and make them fail.

11.Thwam bhava yoga paribhavitha hruth saroja,
AAsse sruthe kshitha padho nanu naadha pumsaam,
Yadh yadheeyaa tha urugaaya vibhavayanthi,
THathad vapu pranayase sadhanugrahaaya.

Oh Lord who is praised for his greatness by all, in the mind,
Of those good people who learn, understand and also the BHakthiyoga,
You live and for the sake of blessing them, show that forms,
Which are liked by them and meditated by them.

12.Naathi praseedathi thadho upachitho upachaarai,
Aaraaditha sura ganair hrudhi badhaa kaamair,
Yath sarva bhoothsa dhayayaa sadalabhya yaiko,
Nanna janesha vahitha suhrud ntharaathmaa.

Oh god who is the friend soul inside of all beings,
You become more happy with those who develop mercy,
Without any reason on all beings than on devas who worship you with,
Many rituals and such mercy is not there to the persons who are not your devotees.

13.Pumsaamatho vividha karma bhira dhwaraayai,
Dhaanena cho ugra thapasaaa , vrutha charyaa cha,
Aaraadhanm hagawathasthava sath kriyaatho,
Dharmorppitha karhichith hriyathe na yathra.

Only to those people who do Yaga and other rituals,
Charity , great penance and several religious observances,
As your worship , would get proper good results out of them,
Because and act which is offered to you never fails.

14.Saaswath swaroopa mahasaiva nipeetha bhedhaa,
Mohaaya bodha dhishanaaya nama parasmai ,
Viswoth bhava sthithi layeshu nimitha leelaa,
Raasaaya they nama idham chakrameswaraaya.

Due to the great luster of your form, the differences,
And desires have all disappeared in you and your wisdom,
Is full consciousness and My salutations to you who is divine,
The creation, nurture and destruction of the world is only your sport,

15.Yasyaavathaara guna karma vidambanaani,
Naamaani ye asuvigame vivasaa gunanthi,
They anakajanma samalam sahasaiva hithwaa,
Samyanthyapaavruthamrutham thamajam prapadhye.

Though sorry at the time of death, if some one remembers ,

Your incarnations, qualities and acts and repeats your names,
All the sufferings due from several births would get destroyed,
And he will attain the lustrous truth and I surrender to such a god without birth.

16, Yo vaa aham cha girisascha vibhu swayam cha,
Sthithyudbhava pralaya hethava aathma moolam,
Bhithwaa tripadha vyadha yeka uru praroha,
Sthasmai namo bhagawathe bhuvana drumaaya.

You cut off your power called Nature and for creation, nurture and destruction,
Of the world, divided yourself into the three forms of Brahma, Vishnu and Shiva,
And later grew in the various forms of all the beings on earth,
My salutations to the God who shines in the form of tree of universe.

17. LOko vikarma nirathaa, kusale pramatha,
Karmanyayam thadhudhithe bhavadarchane swe,
Yastha vadhasyabala vaaniha jeevithaasam,
Sadrus chinnathya nimishaaya namosthu thasmai.

As long as people do not obey your advice that, all their actions,
Should be done as your worship and involve in doing sins,
You in the form of god of death, without ever lashing your eyelids,
Destroy their strong desire to live, and we salute you.

18. Yasmaadh bibhemyahamapi dwiparaardha dhishnya,
Madhyaasitha sakala loka namaskrutham yath,

Thepe thapo bahunavo avaru rathsamaana,
Sthasmai namo bhavathe adhi makhaaya thubhyam.

Though living in sathya loka which is very great and long standing,
Fearing you in the form of God of death, with a wish to attain you,
Keep on doing several yagas, meditations and other rituals,
And my salutation to you who is the one giving result to those.

19.Thiryang manushya vibudhaadvishu jeeva yoni,
Shwaathma chchayaa athmakrutha sethu parpsayaa ya,
Reme nirastharathirapya varudha deha,
Sthasmai namo BHagawathe purushothamaaya.

Though you do not have any reason to follow your own rules,
You of your own self take birth as birds, animals,
Men, devas and all such different beings.
My salutations to you who is divine God of all.

20.Yo avidhyaa nrupa hatho api dasardha vruthyaa,
Nidhraamuvaaha jadaree krutha loka yaathraa,
Anthar jale ahikasipu sprasanukoolam,
Bheemormmi malini janasya sukham vivrunvaan.

Though not having touch of ignorance, wising that all beings,
Of the universe should get some rest from,
Sufferings of samsara, you keep all the worlds within you,

And have yogic sleep on a serpent in this moving water of deluge

21.yannaabhio padma bhavanaadhahamosameedya,

Lokathrayopakarano yadhanya grahena,

THamai namasthe udarasthabhavaaya yoga-.

Nidhraavasana vikasannalinekshanaaya.

Oh worshipful lord, by your mercy, I was born out ,

Of your belly as the creator of the world and you ,

Have within you all the worlds and is engaged,

In deep yogic sleep with fully open eyes, My salutations.

22Soyam samastha jagathaam suhrudheka aathmaa,

Sathwena yath mrudayathe bhagawaan bhagena,

Thenaiwa may drusya manusprusathaadh yadhaaham,

Srakshyaami poorva vadhidham pranatha priyosou.

Let that God by whose power of wisdom, all beings are happy,

Who is alone, the friend of all the world and who loves those who surrender to him,

May please awaken my conscience by that same power,

And make me able to create the world , like previous kalpas.

23.Yesha prapanna vardho ramayaa aathma sakthyya,

Yadh yathkarioshyathi gruheetha gunaavathaara,

Thasmin swa vikramamidham srujathopi chetho,

Yunjitha karma samalam cha yadhaa vijahyaam.

Are not these worlds the place of sporty incarnations of you ,
As well as goddess Lakshmi who is the power of your athma,
And let these worlds, during the time of my creation ,
Not affect me with the related aspects of desire and hatred .

24,Naabhi hrudaadiha satho ambasi yasya pumso,
Vijnana sakthirahamaasa manatha sakthe,
Roopam vichithramidhamasya vivrunvatho may.
Maa reerisheeshta nigamasya giraam visarga.

I have risen up from the deep belly of this God has endless power,
When he was lying on the sea of deluge and let me ,
Who is engaged in creating the various forms of Gods,
Not forget the Vedas, which tells about the principles of God.

25.So asaavadhbrakaruno bhagawan vvrudha-
Prema smithena nayanamburooham vijrumban,
Uthaya viswa vijayaaya cha no vishaadham,
Maadwayaa giraapanayathaath purusha purana.

Let the god who is primeval purusha, the treasure of endless mercy,
Who has eyes like the opening lotus flower , has a smile filled with love,
Get up from his bed of serpent for the good of the world,
And dispel our ignorance using words filled with sweetness.

Realizing that lord Brahma does not have innate energy to do his job of creation, to remove his sorrow and to enthuse him Lord Vishnu told

1.Maa Veda garbha gasthanthreem,
Sarga udhyama maavaha,
Thanmayaa upaathidhm hruge ,
Yanmaam prarthayathe bhavaan.

Oh Lord who has Vedas with him, Do not despair,
Start activity of creation for the knowledge ,
That you are now asking from me,
Has been given by me to you earlier.

2.Bhooyathwam thapa aathishta,
Vidhyaam chaiva madhasrayaam,
Thaabhyananthar hrudhi Brahman,
Lokaan drakshyasya paavyathan.

Again meditate on me with ,
Complete concentration and then,
You would be able to see the worlds,
Which are within you clearly.

3.Thatha aathmani loke cha,
Bhakthi yuktha samaahitha,
Drushtaasi maam thatham Brahman,
Mayi lokaan thwamaathmana

When your mind gets concentrated,
With devotion, I will spread in your world,
You would be able to see that the worlds,
As well as its beings are all within me.

4.Yadhaaathu sarva bhootheshu,
Darushamagneemiva sthitham,
Prathi paksheetha maam loko,
Jahyaatharhyeva kasmalam.

Just the fire which is pervaded ,
Within the fire wood, when man sees me,
AS pervading in all the beings,
Then only he would loose attachment.

5.Yadhaa rahithaathmaanaam,
Bhoothendriya gunaasayai,
Swaroopena mayo petham,
Pasyan swarajyamruchathi.

Understanding that his soul,
Is not related to five elements, mind and others,
And are merged with my form, He attains,
The state of his form which is detached from all

6.Nanaa karma vithaanena,

Prajaa bahee sisrukshathaa.

Naathmavaseedhathyasmin they ,

Varshiyaanmadhanugraha.

Though you desire to create beings,

As per the result of their earlier karma,.

Your mind does not get weak because of that,

And this is due to my blessing.

7.Rishimaadhyam na badnaathi,

Paapiyaan thwaam rajo guna,

Yanmano mayi nirbadham,

Prajaa samsyajatho api they.

The Rajo trait due to sin does not,

Affect you in the creation of beings,

That is because of your being the,

Primeval seer concentrated on me.

8.Jnaathoham bhavathaa thwadhya,

Dur vijnayopi dehinaam,

Yanmaam thwam manyase ayuktham,

Bhoothendriya gunaathmabhi.

Though beings find it very difficult ,

To know me, you have understood me,

As the pure existence not related to,
The five elements, organs, characters and conscience.

9. THubhyam madhvi chithsaayaam,
AAthmaa may darsitho abahi,
Naalena salile moolam,
Pushkarasya vichinwatha.

To you who searched for my origin,
IN the stem of the lotus flower holding you,
By getting down in it through it
Inside the water , I showed that I am within you,

10 Yacha karthhanga math stotram,
Math kadhaa abhyudhyaangitham,
Yadhwa thapasi they nishtaa,
Sa yesha madhanugrahaa.

Your composing this prayer steeped,
In my greatness and your being able,
To do meditation about me,
Are all due to my blessing.

11. Preethohamasthu bhadram they,
Lokaanaam vijayechchayaa,
Yadasthousheer guna mayam.,

Nirgunam maanu varnnayan.

I have started liking you,
And let you become auspicious,
The prayer in which you praised me,
As one with and without attributes ,
Is definitely for the good of the world.

12,Na yethena pumaan nithyam,
Sthuthwaa sthothrena maam bhajeth,
tHasyaasusampraseedhyam,
Sarva kama vareswara.

To the one who prays me daily ,
Using this prayer, I who would
Fulfill all his desires,
Would be pleased with him speedily .

13.Poorthena thapasa yajnai,
Dhaanair yoga samadhinaa,
Raadham nisreyasaam pumsaam,
Math preethi sthathwa vinmatham

The philosophers are of the opinion,
That result desired by the people ,
Who do penance , meditation, rituals,

And duties, is to get my great love to them.

14. Ahamaathmaa athmanaam datha ,

Preshtasath preyasaamapi,

Atho mayi rathim kuryaath,

DEhaadhir yathkyathe priyaa.

Oh Brahma , I am the soul of,

Every body's soul and because of that,

I should become dear to all and so , people,

Instead of loving their body should love me.

15, Sarva veda mayenedham,

Aathmanaa, aatthm, Aathma yoninaa,

Prajaa sruja yadhaa poorvam,

Yaascha mayyanu serathe.

Oh Brahma , you are born out of me ,

And is the form of Vedas and so without ,

Seeking help from any one else,

Like earlier start creating all beings

Hari Sthuthi during Daksha yaga

Translated by

P.R.Ramachander

(Lord Shiva married Sathi devi the daughter of Daksha .,Daksha conducted a Yajna without inviting his daughter and also did not give Yaga offering to Lord Shiva.,Goddess Sathi jumped in the Yajna fire and died.Lord Shiva sent Veera Bhadra who cut off the head of Daksha ,The devas and Gods felt that A Yajna should not be stopped and as perdirection of Lord shiva pasted a goat's head on Dakshas body .All the guests of the yajna prayed Lord Vishnu , who blessed and helped them to complete the Yajna(Skanda 4 chapter 7 slokas 26-47) Lord Vishnu blesses them (Skanda 4 chapter 7 slokas 50-54)

1.Daksha uvacha

Shudham swadhmnyu parathaakhila budhyavastham,
Chinmathra meka mabhayam prathishidhya maayaam,
Thishtamsthayaiva purushthwamupethya thasyaam,
Aasthe bhavaan aparishudha yivathma thanthra.

Daksha said

Crossing over all the greatness due to wisdom and mind,
You are the only pure power which is fearless and based on only your own importance
You who win over maya and live as pure entity, also depend on Maya,
Work inside that Maya and appear as if you have lost your completeness.

2.Rithwik uvacha:-

(The priests of the Yaga said)

Thathwam na they vayamananjana rudra saapath,
Karmanya vagraha dhiyo bhagavan vidhamaa,

Dharmopa lakshana midham trivyadhadhvaraakhyam,

Jnaatham yadartha madhi daivamadho vyavasthaa.

Oh God, who has no taints, due to the curse of Lord Nandi,
WE can only concentrate on vedic rituals but would not be,
Able to understand you reality and as we know only Vedas,
We know the form of each God as described in Vedic rituals.

3.Sadasya uvacha

The audience told

Uthpathysdwanya sarana uru klesa durge anthakrogra,
Vyaalaa nishte vishaya mrugathya shyaathmaa gehoru bharaa,
Dwadwaswa brehalamyaa ghabhaye soka dhava ajna saartha ,
Padhowkasthe saranadha kadhaa yaathi kamopasyashta.

Oh God who protects people from the troubles of Samsara,
We the fools wandering in this forest, which are very tough,
Where the powerful serpent called death is hiding,
Where pleasure and pain are creating ups and downs,
Where evil beings create fear, where the mirage ,
Attracts people and misleads them from right path,
And the family and other responsibilities makes them carry a big burden,
And they are also sick by the disease called passion and anger,
And When do such people like us get protection of your feet?

4.Rudra Uvacha

Rudra said

Thava varada varaangravaasishehaa akhilaarthe,
Hyapi munibhirasakthairaadharenaarhaneeya,
Yadhi rachithadhiyam maa vidhyaloko apavidham,
Japathi na ganaye thathwath paraanugrahena.

Hey God who blesses, your feet which can grant all the needs,
Are suitable to be worshipped by greatly detached sages with great respect,
And I whose mind is fully entwined in you , do not bother,
If ignorant people consider me as banished from good practices.

5.Brugu uvacha

Sage Brugu said

Yan mayaya gahanayaapa hruthaathma bodhaa,
Brahmadayasthanubhoothasthamasi swapantha,
Naathman sritham thava vidandhya dhunaapi thathwam,
Soyam praseedathu bhavan pranathathma bandhu

Due to your deep Maya, Brahma and other persons have lost,
Their consciousness and are in the state of deep sleep of ignorance,
And they do not realize you who are acting as their inside souls,
And Oh God who is the near relation of your dependents , please bless us.

6. Brahma uvacha

Lord Brahma said

Naithath swaroopam bhavatho asou padartha-
Bhedha grahai purusho yaava dheeksheth,
Jnanasya cha arthasya gunasya chasrayo,
Mayaa mayaadh vyathiriktha yathasthwam

Those who differentiate between things ,
Would not be able understand you, for you stand out,
Of science of distinction , the concept of visionary things,
And sense organs and are completely free from world of Maya.

7. Indra Uvacha

Indra said

Idham apyachyutha viswa bhavanam,
Vapoor aananda karam mano drusaam,
Sura vidwitshapanai rudhaayudhai,
Buja dandai rupa pannamashtabhi

Oh achyutha who never ever gets destroyed,
This form with eight hands holding weapons,
Is a blessing to this world and grants,
Joy to the mind and eyes of all.

8. Sthri ouchu

Women told

Yajnaayam thava yajanaaya kena srushto,
Vidastha pasupathi naadhya daksha kopaath,
Tham nasthwam sava sayanaabha santhamedham,
Yajnathman nalinaruchaa drusaa puneehi.

Oh God who is the soul of Yajna, this Yaja was started,
To worship you by Daksha and due to anger against Daksha,
Rudra destroyed it and please using your holy as well as pretty vision,
Purify this Yajna which is like cremation ground.

9.Rishir Ouchu

The sages told

Ananvitham they bhagawan vicheshtitham,
Yadhaathmanaa charasi ni karma naajyase,
Vibhoothaye yathas upasedhureeswareem,
Na manyathe swayamanu varthatheem bhavaan

Oh God your ways seem strange to us for though,
Are involved in creation of universe , it does not affect you,
And the goddess Lakshmi to whom every one prays for prosperity,
Herself is dependent on you and you seem to be not bothered about her.

10,sidha Ouchu

Sidhas told

Ayam thwath kadhamrusha peeyusha nadhyaam,
Manovaarana klesa davaagni dagdha,
Trushaartho avagaado na samsaara dhavam,
Na nishkraamathi brahma sampanna vanna.

The elephant like mind of ours, wandering here and there ,
As it was burnt in the forest fire of domestic problems,
Got a dip in the nectar of your fame and has forgotten the fire,
And that mind is not coming out as if it has reached the Brahmam.

11.Yajamani uvacha

The wife of the person who conducts Yajna told

Swagatham they praseedesa , thubhyam nama,
Srinivasa , sriya kanthaaya thraahi na,
Thwam amruthadheesa naam gair makha sobhathe,
Seersha heena kabandho yadhaa purusha.

Welcome to you, please shower your grace , My salutations,
Oh sreenivasa along with your consort of Goddess Lakshmi, protect me,
Oh nectar like Lord without you this Yajna would not shine,
Just like a body of Purusha without head .

12.Loka pala uvacha

The guardians of world said

Dyashta kim no dhyagbirasadgahai sthwam,
Prathyag drushtaa drusyathe yena drusyam,
Mayaa hyeshaa bhavadheeyaa hi bhooman,
Yasthwam shashta panchabhir bhasi bhoothai.

Oh limitless god, you the soul are the person who sees things,
How can we who have capability of seeing this false world ,
Be able to see you? Though you are much greater than ,
The five elements, you are seen as them, due to your Maya

13Yogeswara Uvacha

Master of Yogas are saying

Preyanna the anyo asthyamrutha sthwayee prabho,
Viswathma neekshenna prudagya aathmana,
Adhapi bhakthye sathayopadhaavathaam,
Ananya vruthyaanugrahaana vathsala.

Oh God, the devotee who thinks that he is not different,
From you who is the universal soul is most dear to you,
Still Oh God please bless also those who pray to you,
As some one different but along with great devotion.

14.Jagath udhbhaa sthithi layeshu daivatho,

Bahubhidhyamaana gunayaa athma mayaya,
Rachithathma bedha mathaye swasamsthayaa ,
Vinivarthitha brhama gunaathmane nama.

As one involved in creation , nurture and destruction of the world,
Depending of the karma of beings, taking hold of Maya,
You shine as the differentiated world, but it does not affect you,
Our salutations to you who is the soul, beyond differentiation made by nature .

15,VedamurthiBrahma uvacha

The words of Brahma , lord of Vedas

Namasthe sritha sathwaaya,
Dharmaadheenaam cha suthaye,
Nirgunaaya chayath kaashtaam,
Naaham vedha parepi cha.

Salutations to you who has sathwa devotees,
Who gives them Dharma, Kama as well as Moksha,
But who himself does not have any qualities,
And me or any one else do not know your essence.

16.Agnir uvacha

Lord Fire told

Yathejasaaham susamidha thejaa,

Havyam vahe swadhvara aajysiktham,
THam yajnaayampancha vidham cha panchabhi,
Swishtam yajurbhi pranathosmi yajnam.

I am worshipping the God of Yajna who has ,
Five yajna forms and is worshipped by five songs of Sama,
By whose power, I am able to clearly burn in yajna,
And am able to receive and deliver all offerings to devas.

17.Devaa ouchu

Devas told

Puraa kal.paapaaye swa krutha mudareekruthya vikrutham,
Thwamevadhya thasminsalila uragendradhi sayine,
Pumaan seshesidhair hrudhivimusithaa adhyathma padhavi,
Sa evaadhyaksnorya padhi charasi bruthyanavasi na.

At the end of Kalpa, you merge all the worlds that you have created,
Within yourselves and in the causal water take rest on Adhi sesha bed,
And this form is worshipped by the sidha purushas and that divine Purusha,
Has come here in person to save and protect us today.

18.Gandharwa ouchu

Gandharwas told

Amsaa sasthe deva marechyaadhaya yethe,

Brahmendraadhyaa deva ganaa rudra purogaa,
Kreedaa bandam viswamidham yasya vibhuman,
THasmai nithyam nadha namasthe karavaama.

Oh Lord Brahma , Rudra , Indra , mareechis and ,
Other devas are a small part of yours, Oh God ,
With endless form , this universe is just,
A toy for you, Our salutations to you.

19.Vidhyaadhara ouchu

Vidhyadharas told

Thwan mayayaarthamabhi padhya kalevare asmin,
Kruthwaa mamahamithi durmathiruthpadhai swai,
Kshiptho apya sadh vishaya lalasa athamamoham,
Yushman kadhamrutha nishevakaudhvryadhasyeth.

After having got a birth as salvation possible humans,
Due to Maya they have a mistaken notion of me and mine,
And lead by his walking on wrong way people he gets attached to things,
And only those who drink nectar of your stories can win over this feeling.

20.Brahmana uvacha

Brahmins told

Thwam kruthusthwam havisthwam , huthasa swayam,

THwam hi manthrasamidharbha pathraani,
Thwam sadhayath dwijo dampathi devathaa.
Agni hothram swadhaa soma aajyam pasu

You are the Yajna, the offerings, fire of yajna, manthras,
SAmith , dharbha, vessels , priests, audience,
The person and his wife who perform the Yajna,
Devas, fire sacrifice, swadha , soma, ghee and cow .

21,Thwam puraa gaam rasaayaa maha sukaro,
Dhamshtarayaa padmineem varanendro yadhaa,
Sthyumano nadhan leelaya yoghbhir-
Vrujya hartha thrayee gathra yajna kruthu.

Oh God who is the lord of Vedas, you who is the yajna and one who does it,
At ancient time took form as Maha varaha and when ,
The sages were praying you, You lifted the earth by your tusk,
From the water as if the king of elephants lifts the lotus flower,

22.Sa praseedhaasmaakamakaamkshathaam,
Darsanam they pari brushta sath karmaanaam,
Keerthyamaane nrubhir naamni yajnesa they,
Yajna vighnaa kshayam yaanthi thasmai nama.

Our good ritual in the form Of Yajna has been stopped.
Please bless who have been waiting with great desire to see you,

Oh Lord of Yajna , if we sing various ,
Names of yours, would not this interruption end

After the Yajna starts again the God told Daksha:-

1,Aham brahmaa cha sharvascha,
Jagatha karanam param,
Athmeswara upa drushtaa,
Swayam dhyuga viseshana.

I am Brahma , I am shiva,
The divine cause of the world,
God of the soul and the one who teaches,
And one who is lustrous himself

2.Athma mayaam samavisya,
Soham guna mayeem dwija,
Srujan Rakshan haran viswam,
Dhadre samjnaam kriyochithaam.

Oh Brahmin using the Maya of mine ,
I take up various properties,
And create , nurture and destroy the world,
And take the forms which are suitable to them.

3.Thasmin brahmanya dwitheeye,

Kevale paramathmani,
Brahma rudrou cha bhoothani,
Bhedhenaakjanu pasyathi

Though im with no second and the Divine Brahman,
The innocent and ignorant man,
Sees in me Brahma , shiva abds Vishnu,
With a differentiating human mind.

4.yadha pumaan na swaamgeshu,
Shira paanyaadhishu kwachith,
Parakya budhim kuruthe,
Yevam bhootheshu mathpara.

Human being does not feel ,
That his limbs are himself ,
And not different and he sees ,
Brahma, Shiva and others also as different.

5.Thrayaanaam, yeka bhavaanaam,
Yon a pasyathji vai bhidhaam,
Sarva bhoothathmanam Brahman,
SA santhi madhi gachathi.

Those who do not find any difference,
Between Brhama , Vishnu and shiva,

Who are pervaded everywhere ,

In this world , gets peace

Dhruva Stuthi

(Prayer of Dhruva)

Translated by

P.R.Ramachnder

(This great prayer occurs in ninth chapter of fourth Dasakam (Slokas 6-17) of the Maha Bhagawatha Purana. Dhruva was the son of king Uthanapatha out of his wife Sunithi. He had a half brother whose mother was Suruchi who was the favourite of his father. One day when the young child Dhruva who was only five years old saw his brother was sitting on the lap of his father , he also wanted to sit there. But his step mother Suruchi told him that the luck was not fated for him and asked him to do penance. The young child took it seriously and when he was walking to the forest, sage Narada met him and taught him the manthras to do penance. After a great penance Lord Vishnu appeared before him,. This prayer is what he chanted at that time. Lord Vishnu blessed him with a long life and at the end to become the pole star.

The very learned Prof V.Krishnamurthy in his web site

<http://www.krishnamurthys.com/profvk/gohitvip/contentsbeach9.html>

has given a very learned interpretation of this great work .Apart from consulting it, I also have consulted the translation of Bhagwatha done by Sri.C.L.Goswami and published by Gita press, Gorakhpur. What I have presented is the simple meaning of the great text as I understood it.)

1.Yontha pravisya mama vacham imam prasuptham ,
SAjeevathyakhila Shakthi dhara swadhamna,
Anyamscha hastha charanasrvana thwa gadheen,
Pranan namo bhagawathe purushaya thubhyam,

I salute the glorious God who is the Purusha,
Who has entered within me and made me speak,
While I was not in a position to speak all along,
And by entering with in me awakened,
My hands, feet , ears, sense of touch and so on.

2.Yekasthvameva Bhagwan nidham athma shakthya,
Mayakhyayoru gunaya mahaddhya sesham ,
Srushtanuvisaya purushasdad guneshu,
Naneva dharushu vibhava suvadvibhasi.

Though you are the one who by use of the power of the soul.,
Through Maya expressed through the three gunas,
Have evolved the great principle of cosmic intelligence,
Thus creating and entering in to the diverse forms,
You appear as many , like the fire appearing,
Diverse when it burns in different pieces of wood.

3.Thwad dathaya vayuna yedhamachasta viswam,
Suptha prabuddha iva nadha bhavad prapanna,
Thasyapa vargya saranam thava pada moolam
Vismaryathe krutha vidha kadam aartha bandho.

Due to the power of vision that was given by you,
Lord Brahma saw the universe as the one who woke up from sleep,
Oh friend of those who are suffering , how can one forget ,
Your feet which is the resort of even the most liberated souls.

4.Noanam vimushta mathya sthava maayaya they,
Ye thwam bhavapya vimokshanam anya hetho,
Archanthi kalpaka tharum kuna popa bhogyam,
Icchanthi yath sprasajam nisayai api nrunaam.

Now there are some people who worship you,
Whose mind is completely covered by illusion,
And instead of wishing for deliverance from birth and death,
They worship you , who is like a wish giving tree,
For other purposes like the material pleasures,
Which can be even received in the dark hell.

5.Taa nivruthis thanu abhrathaam thava pada pathma,
Dhyanad bhava Jnana katha sravanena vaa syaath,
Sa brahmani swa mahiminyapi nadhaa maa bhooth,
Kim thvanth akaas uilulithath pathathamm vimanath.

The bliss that the beings get through meditation of your lotus feet,
And that got by listening to the wise stories about you , by the devotees,
Is not equal to the direct experience of Brahman, , Oh my lord,
And so how can it be enjoyed by those who are hurled,
From their aerial cars by the sword of death.

6.Bhakthim muhu pravaha thathaam thwayi may prasango,
Bhooyad anantha mahathaam amala sayaanaam,
Yenagna solbana muruvyasanam bhavabdheem,
Neshye bhavad guna kathamrutha pana mathaa.

Oh God who is infinite , let me enjoy the company ,
Of the great devotees of yours who have a pure heart,
So that with their help, I can cross the ocean of birth and death,
By becoming intoxicated by hearing your nectar like stories.

7.Thena samanyathitharaam priyam isha marthyam,
Ye chaanvada sutha suhrud graham vitha dhaaraa,
Ye thwabhja nabha bhavadheeyada aravinda,
Sougandha lubdha hrudayeshu krutha prasangaa.

Those of the men who have made friendship with,
Those whose heart is captivated with
The fragrance of your lotus like feet,
Oh Lord from whose navel a lotus flower had grown,
Would not be bothered either with themselves,
Or with their dear wives, sons , home and friends

8.Tiryang naga dvija sarisrapa deva daithya ,
Marthyadhibhi,parichitham sadasad visesham,

Roopam sthavishtamaja they mahad adhyane kam,
Natha param parama vedhmi na yathra vaad.

Oh birth less one , I only know the great form of yours,
Which is the world of animals, mountains, trees birds,
Reptiles , gods, demons and also humans,
And consisting of the gross as well as the subtle,
Which are brought out by several differing causes,
Though I am not able to know that which is beyond words.

9.Kalpantha yethad akhilam Jatarena graham,
Sethe pumaan swadru g anantha sakthasthadhanke,
Yannabhi Sindhu ruha kanchana loka Padma garbhe,
Dhyumaan bhagawathe pranathosmi thasmai.

At the end of the eons at the time of the deluge,
You are that supreme person who reposes with no one,
Except Lord Anantha beside you and absorbing ,
The entire universe in to your stomach , and lay ,
In the pose of the yogic sleep and from your ,
Navel rises the golden lotus from which Lord Brahma comes out.,
And I bow to you in salutation ,Oh my Lord.

10.Thvam nithya muktha , parisuddha , vibuddha aathma,
Kootastha aadhi purusho bhagawan thryadheesa,
Yad buddhya avasthithi makhandithaya , swadrushtaya,
Drushtaa sthithava adhimkho vyathiriktha aasse.

You are always liberated , pure and all knowing soul,
You are immutable and primeval person, the god ,
And the god who is the Lord of all the three Gunas,
You have unobstructed vision of different states of mind,
And you appear as Lord Vishnu who takes care ,
And you are very much different from the individual soul.

11.Yasmin virudha gathayo hyanisam pathanthi,
Vidhyadhayo vividha shakthaya anupoorvayath,
Thadruhaa viswa bhavameka manantha maadhyam,
Ananda mathra vikaramaham prapadhye,

You are the fine mixture of opposite qualities,
And in you the powers like knowledge ,
Appear in unbroken succession and you are,
The cause of this universe which is indivisible,
Without any end and without any beginning,
And which is only bliss and I take refuge in you.

12.Sathya seersho hi Bhagwan sthava Pada Padma,
Seesthadhaanu bhajatha purushartha moorthe,
Apyeva marya Bhagwan paripathi dheenaan,
Vaasreva vathsaka manugraham katharosmaan.

Oh God who is the personification of truth , the worshipping,
Of your lotus like feet is the true blessing ,
Oh God who controls the duties and blessings of life,
Oh God , You look after the down trodden,
Like a cow nourishes its calf and bless them..

Lord Vishnu anugraha and Prithu sthuthi

Translated by

P.R.Ramachander

(Prathu was a great king, from whom earth got the name as Prithwi..Prathu was trying to complete one hundred aswamedha yagas,The jealous Indra invaded his Yaga SalaThe emperor Prathu won over Indra and unable to bear his mischief, he readied an arrow on his bow, but the priests advised him that as one who conducts Yajna, he cannot kill anything except the horse and assured him that using manthras, they will drag Indra there and make him fall in the yaga fire.,Lord Brahma came and requested Prathu to stop with 99 yajnas so that he would not have a claim to become Indra.He agreed.Lord Vishnu agreed and blessed him and requested him to ask for a boon.Prathu prays the lord and says to him, that he does not need any boon.)

Harir Uvacha:-

1.yeshathe akaaraa sheeth bhangam,

Haya medha sathasya ha,

Kshaamaapayatha AAthmaanam,

Amushya kshanthu marhasi

Lord Vishnu said:-

After disturbing the conduct,

Oh the hundredth aswa medha yaga of yours,

Indra is asking you to pardon him,

Do please pardon him.

2,Sudheeya saadhavo loke,
Nara deva narothama,
Naabhi druhyanthi bhoothebhyo,
Yarhi naathmaa kalevaram.

Oh King good people with good conduct,
Would not trouble any one,
Because they know that ,
Their soul is not the body,

3.Purushaa yadhi muhyanthi,
Thwa drusaa deva maayayaa,
Srama eva param jaatho,
Dheerghayaa Vrudha sevayaa

If great people like yourself,
Become deceived by God's illusion,
Doing service to people ,
For a very long time would be waste.

4.Atha kaaya mimam Vidhwaan,
Avidhyaa kama karmabhi,
AArabdha ithi naivasmin ,
Prathi budho anushajjathe.

The wise who know that this body is a result of

The act as a result of passion

Originating from Ignorance,

Would get disinterested in ignorance.

5.Asamsaktha sareerasmin,

Amunolpadhithe gruhe,

Apathye dravine vaapi,

\Ka kuryanmathaasm budha.

He who does not have attachment to the body,

Would not have any attachment to,

Home , progeny and wealth,

Which were produced by that body.

6,Yeka Shudha swayam jyothi,

Nirgunosou gunaasrayaa,

SArvago anavrutha saakshi,

Niraathmaa aathma atthmanaa paraa.

Soul is extremely pure , self lustrous,

Without any properties, not dependent on any properties,

It is spread everywhere and witness of everything,

And which does not depend on anything.

7.Ya yevam santhamaathmaanam,

AAthmasthan vedha purusha,
Naajyathe prakruthisthopi,
Thadh gunai sa mayi sthitha,

This person who knows the soul,
Which is in the body ,though he lives inside the body,
Would not be attached to things around him,
Because his interest is firmly in me who is divine God.

8. Ya swa dharmena maam nithyam,
Niraasee sradhayaanvitha,
Bhajathe sanakaisthasya,
Mano rajan presidathi,

He who worships using his Dharma,
With interest, without any attachment,
Gets eventually a pure mind,
And also understands me.

9.Parithyaktha guna samyag-
Darasano visadaasaya,
Saanthim may samavasthaanaam,
Brahma kaivalyamasnuthe.

He who has attained the purity of mind,
Avoids meaningless things and gets,

Spiritual knowledge and gets permanent peace,
And this called state of divine detachment.

10.Udhaaseena mivaadhyaksham,
Dravya jnana kriyaathmaanam,
Koodasthamimaathmaanam,
Yo vedamaapnothi shobhanam.

Becoming without any emotions,
With the witness of body, mind and organs,
Without joining them, if one knows the soul,
Reaches the great state of eternal welfare.

11.Bhinnasya lingasya guna pravaaho,
Dravya kriyaa karaka chethanaathmana,
DRushtaasu sampathsu vipathsu surayo,
Na vikriyanthe mayi badha sourudhaa.

Different from your sex , is the flow of conduct,
Understanding that micro body is the ,
Wealth , mind , body and reflection of soul,
If one loves me dearly , he acts without any selfishness.

12.Sama samanothama , madhyamaadhama,
Sukhe na dukhe cha jithendryaasaya,
Mayopa klipthaakhila loka samyutho,

Vidaththswa veerakhila loka rakshanam.

So valorous one , win over mind and senses,
Observe equality to the best ,middle and the worst,
And have equal vision of all sorrow, and with army,
Given by me look after your country well,

13.SReya prajapalanameva raajnyo,
Yth saamparaaye sukruathath sashtamamsam,
Harthaanyadhaa hyatha punya prajaanaam,
Arakdshithaa kara haaro aghamathio.

The king gets great fame by ruling his country,
And that king will get one by sixth of punya of his citizens,
But if he does not look after them properly,
He will not have any punya and accumulate only sins.

14.Evam dwijaagryanu mathanu vrutha,
Dharma pradhaano anyathamo avithaasyaa
Hruswena kaalena gruho payaathan,
Drushtaasi sidhaan anuraktha lokaa.

Please rule the country with out any expectations,
According to the principles enunciated by sages,
You would become dear to all your citizens,
And soon Sanaka sages will visit you and live in the palace.

15.Varam chamathkanchana maanavendraa,
Vrushneeshva thay aham guna sheela yanthritha,
Naaham Makhairvai sulpa sthabhopi,
Yogena vaa yath sama chitha varthi.

OH king you can receive me boons that you want,
For your good character and behavior has attracted me very much,
It is difficult for any one to attain me by doing rituals and penance,
But if you have control of mind and treat all equally, I will live with you
(Skandam 4 chapter 20-slokas 2-16)

Prathu prays to Lord Hari

1.Varaan vibho thwadh varadeswaraath budha,
Kadham vruneethe guna vikriyaathmanam,
Ye naarakaanam api santhi dehinaam,
Thaaneesa kaivalya pathe vrune na cha.

Oh lord of boons , wise people do not expect ,
Any boons from you, as they are always blessed by you.
You who grants salvation is available even to people in hell,
And I would never ever ask any boons from you.

2.Na kaamaye naadha thadapyamkwachith,
Na yathra yushmath charanaambujaasava,

Mathamaa anthar hrudayanmukhaachytha,

Vidathsa karnayutha mesha may vara.

Oh Lord , I do not desire anything from you,

Except I should be able to serve your feet,

Please grant me ten thousand years so that,

I can hear the nectar flow of your stories from great devotees.

3,Sa uthama sloka mahan mukhachyutho,

Bhavath paadambhoja sudhaa kanaanila,

Smruthim punar vismya thathwar aathmaanam,

Kuyoginaam no vitharathyalam varai.

Oh great God Achyutha , if the air that has taken,

At least a drop of the nectar of your greatness,

Which comes out of great devotees falls,

On great yogis, they would get divine knowledge,

And so all I want is to hear about your greatness

4.Yasa sravam susrava aarya sangame,

Yadruchaye chopasyanothi, they sakruth,

Kadham gunajno virame vinaa pasyam,

Sreeryath pravavre guna sangrahechayaa.

Oh great God,, those who can understand your great qualities,

If they happen accidentally to come across great people,

And are able to hear your great story, they will never be satisfied,

If he gets satisfied he is like animal., did not Lakshmi choose you because of that?

5. Adhaa bhaje thaa akhila purushothamam,

Gunaalayam padhma kareva laalasaa,

Apyya vayoreka pathisbrutho kalir,

Nasyaath kruth thathwa charanai kathanayo?

And So I will also serve you like goddess Lakshmi,

With great interest and let there not be quarrel,

Between us who are both have surrendered to your feet,

And who are both interested in serving only you?

6. Jaga jananyaam jagadheesa vaisasam,

Syaa deva yath karmanina sameehitham,

Karoshi phathga pyooru dhina vathsala,

Swa eva dhishnye abhirathasya kim thayaa

Because both of us are interested in your service only,

Without doubt Goddess would develop enmity towards me,

But you consider the very ordinary service of devotee as valuable,

And what special interest do you, who is drowned in your own joy have on the Goddess?

7. Bhajanthyadhsa thwaamatha yeva saadhavo,

Vryudhas thamaaya guna vibramodhayam,

Bhavath padhaanusmaranaadhyathe sathaam,

Nimitha manyath bhagawan na vidhmahe .

Those great people in whom desire coming out of illusion,
Has been completely removed . pray only you,
And we believe thinking of your feet or service,
To you is the only meaningful thing in our life.

8,Manye giram they jagathaam vimohineem,
Varam vruneshwethi bajantha maatha yath,
Vachaa thu thanthyya yadhi they janosithaa,
Kadham puna karma karothi mohitha.

You only requested me to ask a boon from you,
Only to test whether attachment is still there in me?
For it is due to words of yours from Sastras,
That people are doing again and again activities.

9.Thwath maayaa yaadhaa jana eesa khanditho,
Yadhanyaa dhasaastha rithathmano budha,
Yadhaa charedh bala hitham pithaa swayam,
Thadhaa thwamevaarhasi na sameehithyam.

Oh God , this entire world is pervaded by your illusion,
Because of it people do not bother about you and desire other things,
I request you kindly move with us ,
Very much like how a father would behave with his children.

10. Ithyadhi raajena nutha sa viswa druk,
Thamaaha rajan mayi bhakthirasthu they,
Dhishtodrusi dheermayi they kruthaa yayaa,
Maayaam madheeyaam tharathi sma dusthyajaam.

When the God who sees everywhere heard this prayer of king,
He said, "Oh king let devotion to me develop in you,
I consider it great that you had this intelligence coupled with wisdom,
And because of that, you were able to cross illusion which is difficult to win.

11. Thathwam kuru mayaa aadhishtam,
Apramatha prajaapathe,
Madhaa desa karo loka,
Sarvathraapnothi shobhanam.

As per my direction,
Do act without committing mistakes,
Because those obey my orders,
Would get good in all directions. (bhagawatham Skandam 4 chapter 20, slokas 23-33)

Rudra Gita

Translated by

P.R.Ramachander

(Pracheena Barhis was a king in the Dynasty of Pruthu. He had ten sons and they were known as Prachethas. When their father ordered them to create human beings, they went to the ocean shore to do penance. They saw a very pure water lake near the ocean and they saw Lord Rudra coming out of the lake. They saluted the God. The god became pleased with them and told them like this. (this is contained in Skandam 4 chapter 24- slokas 27-31 and slokas 33-68) . This is called as Rudra Gita by some people and as Rudra geetham by others. It essentially is a prayer by Lord Shiva addressed to Vishnu .

At the end Lord Shiva tells them, “Lead your life as per your own Dharma and chant this stotra. This prayer which is called as “yogodesam” should be chanted or heard as often as possible. If you do it, you will get divine fame. Among all the fame the greatest is, “Knowledge of God and once you attain it, you will be able to cross the difficult to cross ocean of Samsara. Lord Vishnu would be extremely pleased with the chanting of this prayer. Lord Shiva finally emphasizes that it is only those devotees who have caught hold of the Lord’s lotus feet who are free from all fear.

1.yooyam vedishta puthraa,

Viditham vanchikeershitham,

Anugarhaaya badhram vaa,

Evam may darasam krutham

You are the sons of Pracheena barhiss,,

I know about your desire,

I am blessing all of you, and,

I have come before you to bless you.

2, Ya param ramhasa saakshaath,
Trigunaath jeeva samjnithath,
Bhagwantham Vasudevam,
Prapanna sa priyo hi may.

You who are all devotees,
Of that God who is beyond,
The three Gunas as well as the soul,
And who have surrendered to him are dear to me.

3, Swa dharma nishta, satha janmabhi poomaan,
Virinchathaamethi, thatha param hi maam,
Avyaktham bhagavatho adha vaishnavam,
Padham yadhaaham vibudhaa kalathyaye.

Those who follow their allotted Dharma for hundred births,
Reach the Brahma loka and those who do more punyas than that,
Reach me, but the devotees of Lord Vishnu reach him directly,
After their death, but me and devas can go there only after appointed time.

4, Adha bhagawathaa yooyam,
Priyaastha bhagawan yadhaa,
Na madh bhagawathaanaam cha,
Preyaanunyosthi karhichith.

You who are the devotees are Lord Vishnu,
Are very dear to me as he himself is,
And to the devotees of Lord Vishnu,
No one is dear to them like me.

5.Idham viviktham japthavyam,
Pavithram mangalam param,
Nisreyaskaram chaapi,
Sruyathaam thath vadhaami vaa

I would teach all of you a prayer,
Which takes man to his divine aim-salvation,
That which is pure as well auspicious,
Should be properly pronounced.

Rudra Gita

1.Jidham tha aathma vidhdhurya,
Swasthaye swasthirasthume,
Bhavathaa radhasaa raddham,
Sarvasmma athmena nama.

Oh God , you always exist for the auspiciousness,
Of the very great people who know about the soul,
May I be auspicious, You are the one who is divinely happy,

My salutations to you who is divine and one who is the form of all.

2.Nama Pankaja Nabhaya,

Bhootha sookshmendriyaathmane,

Vasudevaya , saanthaaya,

Kootasthaya swarchishe.

Salutations to one having lotus on his belly,

Who is the lord of even minute beings and all organs,

Who is Vasudeva , who is peaceful,

Who is without emotions and self lustrous.

3.Sangarshanaaya sookshmaaya,

Duranthaayanthakaaya cha,

Namo viswa prabodhaaya,

Pradhyumnaayantharathmane.

He who is minute form , who is without end,

Who is the one who burns the universe at deluge,

I salute him who gives consciousness to universe,

And who is the god of the inner soul and knowledge

4.Namo namo anirudhaaya,

Hrishikesa indryaathmane,

Nama parama hamsaaya,

Pooraaaya nibruthathmane

Salutation to god controlling mind,
Who controls the organs and spreads luster,
Salutation to the god with divine form of Sun,
Who is complete and spreads light everywhere.

5.Swargapavarga dwaraya,
Nithyam suchishadhe nama,
Namo hiranya veeryaaya,
Chathur hothraaaya thanthave.

Salutations to him who is the door,
To heaven and salvation and who is pure hearted,
Salutations to the Valorous shining God,
Who makes fire sacrifices possible.

6.Nama oorje ishe thrayaa,
Pathaye, yajna rethase.
Trupthi dhaya cha jeevaanaam,
Nama sarva rasaathmane

Salutations to the God who is.,
Of the food to devas and Pithrus,
Salutations to God who in the form,
Juice of water satisfies all beings.

7.Sarva sathathma dehaaya,
Viseshaya sthaveeyase,
Namas trilokya paalaaya,
Saha ojo balaaya cha.

Salutations to God , who is,
The individual and worldly body of all beings,
Salutations to the god who is in the form of three worlds,
Who is also the one who grants strength to the bodies and minds.

8.Artha lingaaya nabhase,
Namo anthar bahiraathmane,
Nama punyaya lokaaya,
Amushmai boori varchase.

Salutations to God who fills inside and outside,
Who is the one who helps to understand things,
Salutations to the God who is the Pun ya world,
And who exists with great luster.

9.Pravruthaaya , nivruthaaya,
Pithru devaaya karmane,
Namo adharma vipaakaaya,
Mruthyuve dukhadhaaya cha.

Salutations to God who is normal and spiritual action,

As well as the rituals done to Pithru deva,
Salutations to one who matures dharma,
And also causes death as well as sorrow

10.namastha aseeshaam eesaa,
Manave Kaaranathmane,
Namo Dharmaaya bruhathe,
Krishnaaya Kunta medhase,
Purushaaya puraanaayaa,
Sankhyaa yogeswaraaya

Oh God of all blessings,
Oh Manu , who was born for a cause,
Salutations to the very huge Dharma,
Oh clear thinker, Oh Krishna,
Who is the purana purusha,
Who is the chief of Sankhya yoga

11.Sakthi thraya samethaaya,
Meedushe, aham kruthathmane,
Chetha aakruthi roopaaya,
Namo Vacho vibhuthaye

Salutations to the God Rudra,
Who has three types of strength,
Who is god of egotism,

Who is God Brahma, the god of speech.

12, Darsanam Nidrikshunaam,

Dehi Bhagawatharchithaam,

Roopam priyathamam sthaanam,

Sarva dharma gunanjanam,

Oh god , show your forms to your devotees,

And also bless us who are anxious to see you,

Please show us your very dear form,

Which would make all our senses happy.

13.Snigdha pravayadghana shyamam,

Sarva soundarya sangraham,

Chaarvaayatha chathurbahum,

Sujathaa ruchirananam.

Let us see your form , which is the collection,

Of all that is pretty and which has the the water rich cloud,

Please let us see your pretty form with four long hands,

And your round attractive face

14.Padmakosa palaasaksham,

Sundarbru sunaasikam,

Sudwijam sukapolasyam,

Sama karna vibhooshanam

He has eyes like inner petals of lotus flower,
Pretty eye brows , very pretty nose ,
Pretty teeth , two pretty cheeks,
And ears to suit them all, which are ornamental to him.

15.Preethi prahasithaapaangam,
Alakair upa shobitham,
Lasad pankaja kinjalka,
Dukoolam mrushta kundalam

He has a loving looks that shower pretty smile,
Pretty hair locks which are shining like his forehead,
Pretty ear globes, silk cloths shining like lotus flower,
And we may be blessed to see your such a form.

16.Sphurath kireeda valaya-
Haara noopura mekhalaam,
Sankha chakra gadhaa padma,
Malaa mnyuthamardhimath.

Let us see your form with shining crown,Bangles
Necklaces, anklets , waist belts,
Holding conch Chakra , mace , lotus flower,
Further decorated by gems, making you very pretty.

17.Simha skandhathwisho bibhral,
Soubhaga greeva kousthubham,
Sriyaanapaayinyaakshiptha,
Nikashaasmorasollayath.

Your shoulders which resemble that of a lion,
And which shine decorated by gems, your neck,
Beautified by Kausthubha gem,
Your chest shining due to presence of Goddess Lakshmi,
May be seen by all of us.

18.pura rechaka samvighna,
Valee vathgudhalodharam,
Prathi samkamayadh viswam,
Nabhyaa vartha gabheerayaa.

You have moving pretty lips, which has,
Three lines like that of a banyan leaf,
And the belly button , which appears,
As if it is calling back the universe to it.

19.Shyama sronyadhirochishnu,
Dukhoola swarna mekhalam,
Sama chaarvamghijamghoru,
Nimna jaanu sudarshanam.

Your black form with shining yellow cloth,
Tied on the hips, golden belt, equal feet,
Calf, thigh and pressed knees,
Is extremely pretty to look at.

20. Padhaa saradh padma palaa sarochishaa,
Nakhadhyubirno antharagham vidhunwathaa,
Pradarsaya sweeyamapaastha saadhwasam,
Padhm guro margga gurusthamojushaam.

Your feet which shine like the petals of lotus,
Flower of autumn, with shine of its nails ,
Removes the sin in our mind, Oh teacher of the world,
Who shows the way to those drowned ,
In the darkness of ignorance, please ,
Show us the place that removes fear of devotees.

21, Yetharupamanudhyeyam,
Athma shudhimabheepsathaam,
Yadh bakthi yogo abhayaddha,
Swadharma anuthishtathaam.

Those who wish for a pure mind,
Should meditate on this form of God,
Following Bhakthi yoga to follow our Dharma,
We will get rid of the fear of samsara.

22. Bhavan bhakthimathaa labhyo,
Durlabha sarva dehinaam,
Swaraajya swaapyabhimatha,
Yekanthaathma vidh gathi.

You, who is difficult to get to devotees,
A matter of search for people in heaven,
And the ultimate aim of Atma Jnanis,
Can only be attained for very great devotees.

23. Tham dhooraaradhya maaradhya,
Sathamapi duraapayaa,
Yekantha bhakthyaako vaancheth,
Paadha moolam vinaa bahi.

It is not easy to worship you,
And if we worship you by anyabakthi,
Which is difficult even for good people,
What will man desire except,
The protection that your feet gives.

24. Yathra nirvishta maranam,
Kuthantho naabhimanyathe,
Viswam vidhamsayan veerya-
Sourya visphurjitha broovaa

Yama who brings the destruction of the world,
By the valorous heroic movement of eye brows only,
Does not think that the devotee who is under,
Your protection, can be taken away by him.

25.Kshanardhenaapi thulaye,
Na swargam naa punarbhavam,
Bhawath sangi sangasya,
Marthyaanaam kimuthaasisha.

I feel that Heaven, salvation without rebirth,
Is a blessing equal to contact with you,
For less than half a second and what can I say,
About the other desires that man has.

26.Adhaanachangresthava keerthi theerthayo,
Anthar bahi snana vidhuthapapmanaam,
Bhootheshvanu krosa su sathva seelinaam,
Syaath sangomonugraha yesha nasthava.

Because of that let this be your blessing to us.
Let our mind get pure by bath in the flow of your fame,
Let our body get pure by the bath in Ganges flowing from your feet,
And let us get the company of pure blessed souls,
For they who are having mercy towards all beings,

Would have very pure character and a pre mind.

27.Na yasya chitham bahir artha vibhramam,
Thamo guhaayaam cha vishudha maavisath,
Yadh bhakthiyoganugraheetha manjasaa,
Munir vichashte nanu thathra they gathim.

By practicing the penance of devotion to you,
The mind is not attracted by things outside ,
And not interested in sleeping and reaches,
The pure state of wakefulness and in this ,
State of the mind, the sage gets true realization.

28.Yathretham vrujyathe viswam,
Viswasminnava bhaathiyaath,
Thath thwam Brahma param Jyothi,
AAkasamiva vistrutham.

That divine light of Brahman.,
In which this world is realized,
And through which this world shines,
Is as broad as the sky.

29.Yo Mayeyadhampuru roopayasyajath,
Bibarthi bhooya kshapayathya vikriya,
Yadh bedha budhi sadhivathma dushthaya,

Thamathma thnthram bhagawan preethimahi

Oh God we know that you are complete, independent and devoid of Karma,
It Is Maya your power that creates , nurtures and destroys the world,
Some feel that ,This Maya has an independent stand apart from you,
This is perhaps a wrong feeling and wrong thought.

30.Kriya kalapai midhameva yogina,
Sradhanvithaa saadhu yajanthi sidhaye,
Bhoothendriya anthakarano upalakshitham,
Vedha cha thanthre cha tha eva kovidha.

By very many rituals and prayers , Yogis,
Are singing about your this form, for achieving greatness,
When they understand that the power that makes five sense organs and elements,
Work are yourselves only, they became experts in Thanthras and Vedas.

31.Thwameka aadhya purusha, suptha sakthi,
Thaya raja sathwathamo vibhidhyathe,
Mahanaham kham marudagni vardharaa,
Surarshayo bhoothaganaa yidham yatha.

You were the preimeval power, which was sleeping,
And that woke up and exhibited itself as Rajas, Thamas and Stathya aspects,
And form that was produced greatness, pride,
Five elements ,devas , sages and beings.

32,Srushtam swasakthyedhamanu pravishta,
Chaturvidham puramathmamsakena,
Adho vidhustham purusham santha manthar-
Bunkthehreesaikai madhu saaragham ya.

You entered yourself in the several bodies,
That was created by you by your own powers,
And this purusha, is enjoying various things, using senses,
Like a honey bee drinking the honey of flowers.

33.Sa yesha lokaan athi chanda vego,
Vikarshasi thwam khalu kaalayaana,
Bhoothaani bhoothair anumeya thathwo,
Ghanaa valeer vayurivaa vishahya.

Your presence in nature can only known by guess,
It is you who in the form of time, in a way which cannot be blocked,
Like Just like very powerful clouds by the wind,
Drives all beings to dceath by five elements.

34.Pramatha muchairithi kruthya chinthayaa,
Pravrudha lobham varshayeshu laalasangam,
Thwama pramatha sahasabhi padhyase,
Kshullelihgaano ahirivagumenthaka

The people who live interested in passion and money,

And busy always not knowing “What should be done now?”
Are kept away from committing mistakes, by destroying them,
Like a hungry Snake searching for food, kills the rat.

35.Kasthwath padhaabjam vijahaathi panditho,
Yasthe avamana vya maanakethana,
Visankhayaa asmad gururachathi sma yadh,
Vinopapatheem manava schathudasa

Even the Divine guru Brahma worships you getting,
Doubt about his own truth and similarly the fourteen Manus,
Are worshipping you with complete faith and when things are like this,
Which intelligent person , who knows that life spent without worshipping you ,
Is a waste, would neglect to worship your lotus like feet?

36.Adha thwamasi no Brahman,
Parmaathman vipaschithaam,
Viswam rudha bhayadwastham,
Akoothaschid bhayaa gathi.

And So God who is Brahman and Paramathma,
We who know that the world is in the grip,
Of fear of time, are surrendering to you,
Who is not affected by any fear whatsoever.

Prachethas sthuthi

From Bhagawatham

Translated by

P.R.Ramachander

(chanting Rudra geetha (<https://stotrarathna.blogspot.com/2019/04/rudra-gita-from-bhagavatham.html>) as taught by Rudra and remaining under water, the ten Prachethas did great penance for a long time. Lord Naryana came before them riding on Garuda and he advised them to marry Kamala lochana who was growing trees before them for protecting them and live unitedly and he told them that they would live very long and attain him at the end. This prayer was chanted by them (Skandam 4 chapter 30 sloka 22-42)

1. Namonama klesa vinasanaaya,

Nirupitho udhaara gunahwayaya,

Mano vacho vega puro jayaaya,

Sarvaaksha maargai gathaa dhwane nama.

Salutations to God who destroys all sufferings,

Who according to Vedas is full of all good qualities,

And I salute Hari who is faster than mind and words,

And understanding whom is very difficult to the senses.

2. Shuddhaya, saanthaaya nama swanishataaya,

Manasya parththam vilasad dhavaya,

Namo jagath sthanalayodhayeshu,

Gruheetha maaya guna vighrahaaya.

You due to our mind appear to us as many,

Though you are pure and very peaceful,
And you take up a form depending on illusion,
For doing your job of creation, nurture and destruction.

3. Namō vishudā sathwāyā,
Haraye hari medhase,
Vasudevaya Krishnaaya,
Prabhava sarva saathwatham,

Salutations to you who has a divinely pure form,
Who is Hari and the form of Hari,
Who is Vasudeva as well as Krishna,
And who is the lord worshipped by all.

4. Nama kamala naabhaya,
Nama kamala maaline,
Nama kamala paadhaya,
Nama kamlekshanaa

Salutations to him who has a lotus on his belly,
Salutations to him who wears a lotus garland,
Salutation to him who has lotus like feet
Salutations to him, who has lotus like eyes.

5. Nama kamala kinjalka,
Pisangaamala vaasase,

Sarva bhootha nivasaya.,

Namo ayungsh muhi saakshine

Salutation to him who wears,

Yellow dress of the colour of filaments of lotus flowers,

Who is the residence of all beings,

Salutations who is alone and witness of the world.

6.Roopam bhagawathaa thwetha-,

Dhasesha klesa samkshayam,

AAvishkrutham na klishtanaam,

Kimanya dhanukambitham.

Oh God your form removes,

All the worries completely,

And if it appears before us ,

What other kindness and blessing can be there.

7.Yethavathwam hi vibhubhir,

Bhavyam dhineshu vathsalai,

Yadhanusmaryathe kale,

Swa budhyaa bhadrandhanaq

8.Yenopasaanthir bhoothaanaam,

Kshullakaanama peehathaam,

Anthar hitho anthar hrudhaye,

Kasmano veda naasisha.

Oh God who destroys non-auspicious things,
Kind lords who love the ones who love ,
Those who depend on them need to ,
Just think of you and their sorrows vanish,
And how is it, you who live in the heart of ,
Even violent beings, not know what we wish?

9.Asaaveva varo asmaakam,
Yeepsitho jagatha pathe,
Prasanno bhagawan yeshaam,
Apavarga gurur gathi.

Oh lord of the world, you have given us the boons.
Because you who is the guru showing way to salvation,
And who is our ultimate aim is pleased with us.

10.Varam vrujimahe adhaapi,
Naadha thwath paratha paraath,
Na hyanthasthwadh vibhoothinaam,
So anantha ithi geeyasi.

We are thinking of requesting for a boon,
From who is called endless and whose ,
Power does not end,

And who is greatest lord among all.

11. Paarijathe anjasaa Labdhe,
Saarango anyanna sevathe ,
Thwadangri moolamaasadhya,
Saakshath kim kim vruneemahi.

A honey bee which is able to sit,
In a Parijatha flower will not go ,
To other flowers and what boon,
Can we ask after reaching your feet?

12. Yaavathe maayyaa sprushtaa,
Bhramama yiha karmabhi,
Thavadh bhavath prasangaanaam,
Sangasyanno bhava bhava.

Let us who are subject to your illusion,
And are bound by Karma and keep on,
Rotating from one birth to another,
Be always be great devotees of your feet.

13. Thulayaama lavenaapi ,
Na swargam sa puarbhavam,
Bhagawath sangee sangasya,
Marthyaanaam kimuthasisha.

We do not consider that going to heaven,
Or Salvation as even little equal to the movement,
With your great devotees And ,
What about other desires of humans.

14.Yathredhyanthe kadhaa mrushtaa-
S thrushnayaa prasamo yatha,
Nirvairam yathra bhootheshu,
Nodwego yathra kaschana.

Among these devotee friendships. Interesting,
Stories of gods which makes one get interested,
In Domestic activities are told or sung,
And there , there is no fear or enmity.

15.Yathra narayana saakshaad,
Bhagawaan nyaasinaam gathi,
Samsthuyathe sath kadhhasu.
Muktha sangai puna puna.

There the devotees without groups,
Again and again pray Narayana,
Who is the ultimate divine aim,
By telling each other god's stories.

16.Theshaam vicharathaam padhbhyaam,

Theerthaanaam pavanechayaa,
Bheethasya kim na rochetha,
Thavakaanaam samagama.

Who will not like the company,
Of Them who travel to purify.
The sacred waters by the touch ,
Of their feet as we are always worried.

17.Vayam thu saakshaad bhagwan bhavasya,
Priyasya sakhyaa kshana sangamena,
Suduschikithsasta bhavasya mruthyo,
Bhishakthamam thwaadhya gathim gathaasma.

Due to our little contact with your dear friend,
Lord shiva, we got a chance to surrender at your feet,
Are you not the great divine doctor, who cures,
The very difficult to cure disease of samsara.

18.Yanna swadheetham gurava prasaadhithaa,
Vipraascha vrudhaascha sadhaanu vruthyaa,
AAryaa nathaa surudho bratharascha ,
Sarvaanee bhoothanyanasooya vaiova

19.Yanna suthaptham thapa yethadheesaa ,
Nirandhasaam kaala madha brahmapsu,

SArvam thadethath purushasya bhoomno,
Vruneemahe they parithoshanaaya.

Let our learning of Vedas, our constant service,
To our Gurus, divine people as well as elders,
And making them happy, our respecting,
Our friends and brothers, the Equal .
Treatment that we gave to all beings,
Our doing penance for such a long time ,
Under the water without any food,
Be for pleasing you who has an endless form.

20.Manu swayambhur bhagwan bhavascha,
Ye anye, thapo jnana vishudha sathwaa,
Adrushta paaraa api yan mahimnaa,
Sthuvanthyadho thaa athma samam guneema.

Even Manu , Lord Brahma and Lord Shiva,
In spite of great penance and wisdom,
And other pure people have not seen your end,
They all pray you and so we all do.

21.Nama samaaya shuddhaaya,
Purushaaya paraaya cha,
Vasudevaaya sathwaaya,
Thubhyam bhaggawathe nama

To you who treats every one equal , who is pure,

Who is Purusha , who is divine ,

Who is Vasudeva and who is powerful,

Oh God , our salutation to you.

Daksha sthuthi

By

Daksha (From Bhagawatham)

Translated by

P.R.Ramachander

Daksha was the son of Prechethas and he tried to fill all the three worlds with people.He created devas , Rakshasas and men and for further creation, he prayed Lord Hari using this prayer,This prayer is called Hamsa guhyam. At the end Lord Vishnu appeared before him.He asked him to marry Asikni the daughter of Prajapathi calledPancha janani. This prayer occurs in Skandam 6, chapter5 , slokas 23-34.)

1.Nama parayaa vitha dhanu bhoothaye

Guna thrayaa bhasa nimitha bhandhave ,

Adhyashta dhamne guna thathwa budhibhir-,

Nivruthamaanaaya dadhe swayambhuve.

Salutation to the divine god , who has dignity of truth,

Who is the basis of nature, who cannot be seen ,

By those who are drowned in the physical life,

Who is beyond ordinary rules and who has lustrous form.

2,Na yasya sakhyam purusho avaiti sakhyaa,

Sakhaa vasan savasatha pure asmin,

Guno yadhaa gunino vyaktha drushte,

Thasmai mahesaaya namaskaromi.

Like the sense organs not knowing what ,
Acts to do in spite of , they themselves are going to do it,
Though Soul is in the body where God also is,
It does not realize God's love, my salutations to God.

3.Deho asavo akshaa manavo bhootha maathraa,
Naa athmaanamanyam cha vidhyu param yath,
Sarvam pumaan vedha gunaamscha thajgno,
Na Vedha sarvajna manatha meede.

Because body and mind are impermanent things,
They do not know themselves are those greater than themselves,
Though soul knows them and their place of origin,
It does not God on whom it depends and I think of that endless god.

4.Yadhoparaamo manaso naama roopa-
Roopasya drushta smruthi sampramoshaath,
Ya eeyathe kevalayaa swasamsthayaa,
Hamsaaya thasmai suchi sadhmane nama.

When mind leaving what it sees and remembers,
And divorcing itself from forms having names,
And rests, the god with his divine truth clearly shines,
Inside him and I salute that God who lives in that pure mind.

5.Maneeshino anthar hrudhi sannivesitham,

Swa sakthibhir navabhischa trivyadhbhi,
Vahnim yadhaa dharunee paancha dasyaam,
Maneeshayaa nishkarshanthi goodam.

You who is hidden by our power of natural habits,
Is found out by wise people using pure thought,
Similar to the fire inside the dry wood ,
Being brought out by Veda manthras by Pundits.

6.Sa vai mamaa sesha visesha maayaa,
Nishedha nirvana sukhanubhuthi,
Sa sarva naamaa sa cha viwaroopaa,
Praseedathaam aniruktha aatma sakthi.

Let that God who always enjoys the pleasure,
Of nothingness due to the negative aspect of illusion,
Get pleased with me and that God who cannot be
Defined at all shows himself in forms with names in all things.

7.Yadhyam niruktham vachasaa nirupitham,
Dhiyaakshabhirvaa manasaa votha yasya,
Maa bhooth swaroopam guna roopam hi thaththath,
Savai gunaapaaya visarga lakshanaa.

Your form is not that is told by words, thought by the brain,
Or understood by sense organs or imagined by the mind,

They all are the forms of illusion with its own properties,
God is the one who can be understood by birth and death of properties.

8. Yasmin yatho yena cha yasya yasmai,
Yadh yo yadhaa kuruthe kaaryathe cha,
PAraavareshaam paramam praakprasidham,
Thadh brahma thadh hethurananydekam.

Before all that is outstanding and
All that Is absolutely useless..
There is a thing which is their,
Divine cause and that is you.

9.Yachakthayo vadathaam vaadhinaam vai,
Vivaadha samvaadha broovo bhavanthi,
Kurvanthi chaishaam muhuraathma moham,
Thasmai namo anatha gunaayaa bhoomne.

My salutations to you who has unending,
Qualities, the power of your Mayaa,
Creates passion and in ability to recognize ,
Among those who engage themselves in debates about you.

10.Astheethi naastheethi cha vasthu nishtayo,
Yekasdhayor bhinna virudha dharmayo,
Avekshitham kinchana yoga sankhyayo,

Samam param hyanukoolam bruhath thath.

People using different approaches of Same dharma,
Called the yoga method and Saankhya method ,
Describe as one with form as well as one without form,
And you who are the endless truth , Is Brahman told by both.

11, Yo anugrahartham bhajathaam paadha moolam,
Anama roopo, bhagavan anatha,
Naamani roopaani cha janma karmaabhir,
Bheje sa mahyam parama praseedathu.

Though you are formless as well as endless,
For blessing those who pray to you,
You assume name , do actions as well birth and Karma,
And I salute and pray that God and request him to bless me.

12. Ya praakruthair jnana padhair janaanaam,
Yadhaasayam deha gatho vibhathi,
Yadhanila parthivamaasritho gunam,.
Sa easwaro may kuruthan manoradham.

Just like the wind takes the perfume of,
All that it touches, you assume different,
Forms as per the nature of people who are your devotees,
And let that God fulfill all my desires.

Deva Sthuthi To Lord Narayana

praying for help to defeat Vruthrasura

Translated by

P.R.Ramachander

The prayer has two parts

Part1 Devas praying Lord Vishnu for his appearance (skandam 6 chapter 9 sloka 21-27)

Part 2 Devas praying Lord Vishnu who comes before them to help defeat Vruthrasura (skanda 6 chapter10, slokas 31-45)

1.Vaivambaraagnyapkshithaya sthiloaka,

Brahmodhayo ye vayamudhwijantha,

Haraama yasmai bali mantha kosou,

Bhibhethi yasmaadharanam thatho na.

The five elements, the worlds which are united in them,

Lord Brahma and we devas, who are the reason of creation,

Are scared of Time which is the protector of all, but that time,

Is scared of Divine God and we surrender to that God.

2.Avismitham tham pari poorna kamam,

Swenaiva laabhena samam prasaantham,

Vinopa sarpathya param hi baalesa,

Swalangulenaathithithrthi sindhum.

Leaving him who never wonders, who is completely desirable,

Who is equal to all and who is very peaceful,
If a person surrenders to some one else, he is ignorant,
And is like one who tries to cross the sea catching dog's tail.

3. Yasyoru srunge jagathimswanaavaam,
Manur yadhaa abadhya thathaara durgam,
Sa evanassthwashtra bhayaadh durathaadh,
Thrathaa aasrithaan varicharobhi noonam.

Vaivasatha manu, escaped the problem of Pralaya,
By tying the boat of earth, on the horn of the lord,
Who took the form of a fish and let that God,
Save us who are his dependents from fear of Vruthra.

4. Puraa swayambhoorapi samyamaamba-
Syaadheernavaatho rmiravai karale ,
Yeko aravindhaath pathitha stha tharaa,
Thasmaadh bhayaadh yena sa no asthu paara.

Once in the sea water of the world which was,
Rocking severely, Lord Brahma sitting on lotus flower,
Which arose from Belly of Lord Vishnu fell down,
Let the god who saved him from that danger save us also.

5. Ya yeka eeso nija maayayaa na,
Sastrjja yenaanu sujaamaa viswam,

Vayam na yasyaapi pura sameehatha,
Pasyaama lingam prudhageesamaanina .

6.Yo na sapatnairbrusa mardhyamaanan,
Devarshi thiryangnyashu nithya yeva,
Kruthaavathaara sthanubhi swa maayayaa ,
Kruthwaa aathma saath pathi yuge yuge cha

7.Thwameva devaa vayam athma daivatham,
Param pradhaanam purusham viswamanyam,
Vrujaama sarve saranam saranyam,
Swaanaam sa no daasyathi sam mahathaa.

That god who created using his power of Maya,
That god due to whose blessings we are engaged in creation,
That god who was the creator before all,
That god whom we are not able to understand

That god, who though is forever existing,
Who has taken birth among devas ,
Sages ,men and baser beings and ,
Has saved us from the trouble of enemies

Who is the god of all beings, divinely important,
Purusha as well as prakruthi(nature) all over the universe,
And who is engaged in creation , nurture and destruction,

We are surrendering to that god, let good come to us

When the devas prayed like this , Lord Vishnu appeared before the devas and they Saluted him and again started praying him.

1,Namasthe yajna veeryaya,

Vayase utha ne nama,

Namasthe hyastha chakraaya,

Nama supooruhruthaye

Salutations to god who shows himself through Yajna,

Salutations to him who as form of time destroys all,

Salutations to him who uses chakra against evil people,

Salutations to the god who exhibits his qualities.

2.Yathe gatheenaam thisrunaam,

Yeesithu paramam Padham,

Naarvaacheeno visargasya ,

Dathar vedithu mrhathi

Oh God who is creator, you created the three worlds,

And though we are your creations surprisingly ,

We are not able to understand your divine state,

And possibly only due to your mercy we can know it.

Prose

3.Om namosthesthu bhagwan narayana , vasudev, adhi purusha, maha purusha, mahanubava,

Parama mangala, parama kalyana, parama karunika, kevala jagad aadhara, lokaikanadha, sarveswara,

Lakshmi nadhaa, paramhamsa parivraajakai, parmenaathma, yoga samadhinaa, paribhavitha, parisphuta, paarama hamsya dharmena udhghatitha thama, kapata dhwaare chithe, apaavyatha, aathma loke swayam upalabdha, nija sukhanubhavo bhavan.

Om salutation to God Narayana, Vasudeva, primeval purusha, great purusha. Who gives us great experiences, the divinely auspicious one, divinely good one , divinely merciful one, The one who alone is support of universe, , the lord of all worlds, the god of all, the lord of goddess Lakshmi, Who appears in the mind at the opening of the greatest ascetic, tHe one who has given up everything, the one who by divine athma yoga and samadhi penetrated the very clear dharmic state a great sage, the one who is greatly open minded, and who of his own accord is available those open minded seekers of Athma and grants them the state of divine ecstasy.

4Dhoorava bodhe iva thavaayaam vihaarayogo,

Yadha sarano asareera idham anavekshithaasmath,

Samavaaya athmanaiva avikriya maanena,

Sagunamaguna srujasi paasi harasi .

WE feel that at no time we would understand your sports of the world,

Because without depending on any one, without a body or help,

You who has and has not properties, taking care not to make any change,

Are creating , nurturing as well as destroying this entire universe.

5.Adha thathra bhavan , kim deva datha vadhiha,

Guna viusarga pathitha, paara thanthrena ,

Swakrutha kusalaakusalam phalam upadhadhathi,

Aahoswith aathmaarama upasama sheela,

Samancha sadarasana udhaastha ithi ha vaava na vidhama.

You just like soul are subject to working of nature and depend ,
On outside things, and whether you suffer the effect of your own good and bad actions,
Or you are not dependent on soul and are without any actions,
And never have your own form and are acting only as an inactive,
Witness, we do not know

6.Na hi virodha ubhayam bhagavathya pariganitha ,
Guna gane easware anavagaahya mahaathmye
Arvacheena vikalpa vitharka vichara,
Pramanaa bhasa kutharkka sathra kalilaa anthakaranaa.
Srayadhurava grahavaadheenaam vivaadhanavasrara,
Uparatha samastha maayaamaya kevala yeva,
Athmaayaam anthardhaya konwartho,
Durghata iva bhavathi swaroopa dwayaabhavath.

In you whose greatness cannot be known and who has endless greatness,
These two are not contradictory. Those modern debaters who have a confused mind,
Due to science which is based on wrong premises, assumptions, evil tricks cannot understand you.
When your Maya ceases to work, everything would end and you alone remain but when your
Power of maya works, there is nothing which is impossible, In your lonely form as well as your
Universal form, without problems to your form , you alone work.

7.Sama vishama matheenaam matha mnu sarasi yadhaa rajju ganda sarppadhidhiyaam.

To those who have equal or an equal knowledge, you are experienced in differing ways , just like in a dim light a rope can appear as a garland or a snake.

8,Sa eva hi puna sarva vasthuni vasthu swaroopa sarveswara,

Sakala jagath karana karana bhootha sarva prathyagathmathwath sarva gunaa-

Bhasopalakshitha yeka eva paryavaseshitha.

Only god is the truth in everything.You , who is the god of all is the divine cause,

In all things for which you are the creator,Because you are spread within inside,

The world exists as a proof of yourself and at the end what remains would be god only.

9.Adha ha vaavaa thava mahimaamya tharasa samudhra vipushaa sakrutha
valleedayaa swamanasi nishyandha manaa anavaratha sukhena vismaritha drushta
srutha vishaya sukha lesaa bhasa parama bhagawathaa yekanthino bhagwathi sarva bootha c priya
suhrudhi sarvaathmani nitharaam nirantharam nirvrutha manasa kadha noo ha vaa yethe madhu
madhanaa puna swartha kusalaa hyathma priya suhrudha sadhava thwacharanaambhujanu
sevaam visrrujanthi na yathra punarayam samsara paryaavartha.

Hey killer of Madhu, once the divine wise people who are your great devotees taste a drop of the ocean of your nectar like greatness, due to the ever ebbing flowing joy of their mind, forget all that was heard as well as seen , forget all experiences of pleasure in this and outside world and find permanent peace in god who is the dear friend of all beings and who is all their soul. The good people would always be busy in praising you, who is their divine aim and would serve your lotus like feet , attaining which no one ever comes back to this Samsara.

10.Tribhuvanaathma bhavana trivikrama, trinayana,

Triloka manoharanubhaava thaviva,

Vibhoothayo dithi jathanujaadha yaschaapi,

THeshaam nupa prakra samayo ayamithi,

Swathma mayayaa sura naramya gamisritha-

Jala charaakruthibhi yadhaaparaadham ,

DAndam danda dhara dadhartha evamenamapi ,

Bhagawan jahi thwaashtram itha yadhi manyase.

Oh God who is the soul of the three worlds,
Who lives in all the three worlds, who measured,
The three world by his three steps , who is the ruler of three worlds,
Who is the giver of joy to the three worlds,
Though Asuras are a part of you, determining ,
That it is not time for their growth, taking incarnation,
Among devas , menand other beings, you punish them.
Like that , if you think , it is appropriate,
Please kill this asura , who is son of thwashta.

11.Asmaakam thavakaanaam thava nathaanaam,
THatha thathaamaha, thava charana nalina yugala,
Dhyananu badha hrudhaya nigadaanaam swalim-
Gavivareneba athmasalkruthaanaam anu-
Kambaa anuranjitha visadharuchira isira smithaava-
Lokena vigalitha madhura mukhara saamyatha kalayaa,
Cha anthasthaapaam anagha arhasi samayithum.

Hey father , Hey grandfather, we who are your devotees,
As well as dependents, due to your constant meditation,
Our heart has got tied with your lotus like feet,
You showed yourself to us and you made us yours,
Please stifle the great paion in our minds, by giving us,
Your nectar like words along with a pretty smile,
Which is an amalgamation of of love as well as mercy.

12. Adha bhagawan thava asmaabhi akhila jaga-
Dulpathi sthithi laya nimithaayamaana dhivya mayaa,
Vinodhasya sakala jeeva nikaayaanaam nthar,
Hrudhayeshu bahirapi cha brahma prathyagaathma,
Swaroopena pradhana roopena cha Yadhaa-
Desa kala deha avasthana visesham thadhupaa-
Dhaano pa lambakthayanubhavatha sarva prathyaya,
Saakshina aakasa sareerasya saakshaath,
Parabrahmana paramaathmana kiyaniha
Vaa artha visesho vijnapaneeya,
Syaadh visphu lingaadhi bhiriva hiranya rethasaa.

Oh God , You are one who entertains yourself,
With creation, nurture and destruction of the universe.
You are inside every being as Brahmam as well as Athma,
And outside as Prakruthi and you the cause and one who shines in them,
Are as clear as the sky and witness to their experiences.
Before you who is the divine soul as well as Brahmam,
Who knows the heart of every one are like raging fire,
And what shall we who are sparks of fire tell you?

13. Atha yeva swayam thad upakalpaya asmaakam,
BHagawatha parama guro thava charana satha palaasa,
CChaayaam vividha vyajina samsara parisramo ,
Pasamameem upasyathaanaam vayam yath kaamena upasaadhithaa.

Because of that, please know why we have come,
In search of your feet , surrendering ourselves to it
Because you save beings from problems of travel ,

Poem

14. Adho eesa jahee thwaashtram,
Grasantham bhuvana thrayam,
Grasthaani yena na Krishna,
Thejaamsysthrayudhaani cha

Oh Lord you , who are in control,
Of all the three worlds,
Please kill that Vruthra because,
He has swallowed all our power and weapons.

15.Hamsaaya dahra nilayaaya , nireekshakaaya,
Krishnaaya mrushta yasase nirupakramaaya,
SAth samgrahaaya bhava paandha nijaasramaaptha-,
Vanthe parishta gathaye haraye namasthe.

To the lord, who is eternally pure, who lives in the sky of our heart,
Who is the witness of everything, who has form of forever divine joy,
Who is greatly famous, who is eternal , who is the support of the good people,
And who is the end of all who are caught in Samsara, Our salutations

Lord Hari was pleased with this prayer and advised Devas to approach Sage Dadichi, get his body and with that get made a Weapon called Vajrayudha , so that Indra can kill Vruthra

Chithrakethu sthuthi of Sankarshana

(there was a king called Chithrakethu.He was sad that he did not have children.By the blessing of sage Angeeras, The king had a son through his chief queens. The other jealous wives poisoned that child and killed the Baby.At that time Sage Narada and Angeeras came there.After seeing the king sage Narada called the soul of the baby and requested the soul to enter the baby's body.But the soul said, he does not have any attachment to that body and left.As per the advice of sage Narada , chithra kethu started praying God Sankarshana(Adhi sesha) without taking any food,.Lord Sankarshana came before him and this is the prayer recited by king Chithra kethu (Bhagawatham skanda 6, chapter 16 , sloka 34-48)

)

Translated by

P.R.Ramachander

1.Ajitha , jitha sama mathibhi,

Saadhubhir bhavan jithathamabhir bhavathaa,

Vijithaasthe api cha bhajathaam,

Akaamathmaanaam ya athmadho athi karuna

Oh God who can never be defeated, Unbiased people,

Who are sages and who have controlled their mind, have won over you,

You who are greatly merciful gave yourself to them,

Though they do not want anything and won over them.

2.THava vibhava kalu bhagawan,

Jagad udhaya sthithi layaadheeni,

Viswasyujasthem asaamsaa ,

Sthathra myushaa spardanthe prathaga abhimathyaa.

The creation , nurture and destruction of the world ,
Has been your job and those who are parts of it like Brahma,
Are only small parts of yourself and thinking,
That they are independent , they always quarrel.

3.Paramaanu parama mahatho,
Thwamadhyantha varthee thraya vidhura,
Aadhaa vanthepi cha sathwaanaam,
Yadh druvam thade vaantharalepi.

You are in the beginning , middle and end.
Of very small and also very big things,
That which is in the beginning and end,
Of anything is also in the middle.

4.Kshithyadhibhiresha kilaavrutha,
Saptha bhir dasa gunotharai raanda kosa,
Yathra patha thrunu kalpa,
Sahaanda koti koti bhisthananthatha

This brahmanda is covered with seven sheaths,
Earth, water , fire, wind, sky as well as pride,
And each sheath is ten times thicker than the previous,
And this Brahmanda with similar one crore ,
Brahmandas like an goes round and round you.

5,Vishaya thusho nara pasavo,
Ya upaasathe vibhu theerna param thwaam,
Theshaam aasisha eesa,
Thadhanu vinasyanthi yadhaa raja kulam.

Those who need pleasures of senses,
Pray those who are your part but ,
Those who are not divine truth like you,
And what they get , gets destroyed ,
Like the kings servants loosing all with death of a king.

6.Kaamadhiya sthvayee rachithaa,
Na parama rohanthiyadhaa kurambha bheejaani,
Jnaathma anya guna maye,
Guna guna thosya dhandhwa jaalaani,

Oh God , if human beings who have desire,
Desire you , who is beyond all characters,
And who is the lustrous conscience,
Then the cause for next janma in them,
Would not germinate like the roasted seeds.

7.Jitha majitha thadha Bhavathaa,
Yadhaaha bhagawatham dharmam anavadhyam,
Nish kinchanaa ye munaya,
Athmaa Ramaa yam upaasathe apavargaya.

When you won over those cannot be won,
Taught us the dharma to be followed of Bhagwathas,
You won , because , the sages , who have you only as wealth,
And who is interested only in soul were following that Dharma.

8.Vishama mathina yathra nrunaam,
Thwa maham ithi mama thavethi cha yadhanyatha,
Vishamadhiyaa rachitho ya,
Sa hyavishuddha kshayishnura dharma bahula.

The followers of that dharma are unbiased,
And do not have inequalities of person to person,
The karma being observed by others are dirty,
Have temporary results and is mixed with Adharma.

9.Ka kshemo nija parayo,
Kiyaanartha swapara druhaa dharmena,
Swadrohaath thava kopa,
Parsam peedayaa cha thadhaa dharma.

What benefit and achievement would one get,
By observing actions which hurt and trouble others,
By torturing ourselves to do such works , we will be,
Hurting you who is in our body and we will make you angry,
And by torturing the yajna animals , we also would do adharma.

10.Na vyabhicharathi thavekshaa,
Yayaa hrubhihitho bhagawatho dharma,
Sthira chara sathwa kadambhe,
Shvapradhagdhiyo yamupaasathe thwaaryaa.

Our following this type of Dharma will never ,
Be a waste , because all those good people,
Who want to see your form in everything , Oh God,
Are following this Bhagawatha Dharma only.

11,Na hi bhagawan aghatithamidham,
Thwadarsanaath nrunaam akhila papa kshayaa,
Yannama sakrruth sravanaath,
Pulkasakopi vimuchyathe samsaaraath.

It is only proper to believe that by just seeing you,
All the sins committed by humans are destroyed,
For by hearing your name atleast once,
Even an evil person gets freedom from Samsara.

12.Adha bhagawan vaya madhoonaa,
Thwad avaloka pari mrushtaasayamalaa,
Sura risheena yadhudhidham,
Thaavakena kadha manyadhaa bhavathi.

Oh God , just by seeing you once, all the evil,
In our mind would get destroyed and ,
We will all become pure, For how can,
What has been told by sage Narada be wrong?

13.Viditha manantha samastham,
Thava jagadaathmano janairihaacharitham,
Vijnaapyam parama guro,
Kiyadhiva savithurivakhadhyothai.

Oh God who does not have end or beginning ,
As the soul of all you know the Actions of all,
And so there is no need for us to tell you anything,
And that will be like a fire fly showing things to Sun.

14.Mamasthubhyam bhagawathe,
Sakala jagath sthithi layodhayesaaya,
Duravasithaathma gathaye ,
Kuyoginaam bhidhaa parama hamsaaya.

Salutations to that God who is the controller,
Of creation, nurture and destruction.
salutations to a the principle. who evil people ,
Would not be able to understand at all.

15.Yaa vai swasantha manu viswasyaja swasanthi,
Yam chekithaanamanu chithaya uchakanthi,

Bhoo mandalam sarsha paayathi yasya moordhni,
Thasmai namobhagawathe asthasahasra moordhne.

I salute the God Sankarshana who has thousand heads,
Whose order is obeyed by the creators of the world,
Aho makes all our sense organs work and on whose ,
Head this earth behaves as if it is single mustard grain.

The pleased god Sankarshana replied(Bhagawatham skandam 6 chapter 16 sloka 50-64)

1.Yannaradngirobhyaam they,
Vyahrutham may anusasanam,
Samsidho asi thayaa rajan,
Vidhyayaa darsanaacha may.

Oh king because you prayed to me ,
As per teaching of Narada and Angeeras,
And also saw me , you have become,
One who has gained spiritual power,

2.Aham vai sarva bhoothaani,
Bhoothathmaa bhootha bhavana,
Sabadha brahma, param brahma,
Mamobhe saaswathi thanu.

I am spread among all beings,
As their soul and as their witness,
Veda the sound Brahma as well as divine Brhama,
Are two of my indestructible forms.

3.Loke vithathamaathmaanaam,
IOkam chathmani santhatham,
Ubhayam cha mayaa vyaptham,
Mayi chaivobhayam krutham.

The soul is spread as one who enjoys all over the world,
And the world is spread among the soul as one who gives,
And I have spread in the world as well as soul,
And both of them are dependent on me.

4.Yadhaa sushuptha purusho,
Visvam pasyathi chaathmani,
Athmaana meka desastham,
Manyathe swapna uthitha.

5.Evam jaaga ranaadheeni,
Jeeva sthaanaani chaathmana,
Mayaa mathraani vijnaayaa,
Thad drushtaaram param smareth.

A person who is sleeping,

Sees scenes of world in his dream,,
And when he wakes up from dream,
He realizes that it is only dream.

Like that we should understand,
That the states being undergone by beings,
Is only illusion and understand,,
The soul which is superior to them.

6.Yena prasuptha purusha,
Swaapam vedaathmanasthadhaa,
Sukam cha nirgunam Brahma ,
Tham athmaanam avehi maam

The conscience of a person who sleeps deeply,
Is similar to the conscience of knowing ,
The property less Brahmam and understand,
That I myself am that soul.

7,Ubhayam smaratha pumas,
Praswaapa prathi bodhayo,
Anwethi vyatharichyetha,
That jnanam brahma thath param.

If we study sleep as well waking state,
We will say same feeling is there in both states,

And this feeling is different from them,
And is a witness and that is divine Brahman.

8. Yadethath vismrutham pumso,
Madh bhavam bhinna mathmana,
Thatha samsara yethasya,
Dehasya deho mruthyor mruthi.

When thinking that he is different
And forgetting the unity of soul with me,
Then he feels that the soul,
Has birth as well as death.

9. Labdveha maanusheem yoneem,
Jnana vijnana sambhavaam,
Aathmaanam yo na budhyathe,
Na kwachith samamaapnuyaath.

In spite of getting the human birth,
Which can get him wisdom as well as,
Spiritual experience, he does not get peace,
As long as he understands the soul.

10, Smruthwehaayaam pari klesam,
Thatha phala viparyaam,
Abhayam chaapyaneehaayaam,

Sankalpaadh virameth kavi.

Seeing the problems of domestic acts,
, the negative results from such actions,
And the protection if we are able to go away from them,
A wise human being gets away from all imaginations.

11.Sukhaaya dukha mokshaaya,
Kurvaathe dampathi kriyaa,
Thatho anivruthira praapthi,
Dukhasya cha Sukhasya cha.

For getting pleasure and getting rid of Sorrow ,
The wedded couple do very many acts,
But they never get freedom from,
Sorrow or get pleasure at any time.

12.Evam viparyayam budhvaa,
Nrunaam vijnaabhimaaninaam,
Athmanascha gathim sookshmaam,
Sthana thraysa vilakshnaam.

13.Dyushta sruthaabhir maathraabhir,
Nirmuktha sena thejasaa,
Jnna vijnana santhushto,
Madh bhaktha purusho bhaveth.

Seeing the negative results occurring,
To the people who consider themselves as wise,
And understanding the perfect nature of soul,
Which is different from the three states of human beings
Getting detached from all experiences,
Getting satisfied by proving those truths,
Human being should practice great devotion to me.

14, Yethaavaneva manujair,
Yoga naipuna budhibhi,
Swartha sarvaathmanaa jneyo,
Yath paramathmaika darasanam

Thus by these the human beings,
Get knowledge of expertise in Yogas,
Should clearly understand that ,
Their soul and God are one.

15. Thwamethath sradhayaa Rajan,
Apramatho vacho mama,
Jnana vijnana sampanno,
Dharayannasu sidhyasi

Oh king , if you understand ,
My words to you clearly,

You would become wise,
And knowledgeable soon.

(later king chithrakethu went to Kailasa and saw lord Shiva keeping Goddess Parvathy on his lap and hugging her. King Chithra kethu told lord Shiva that it was not civilized behavior, Parvathi cursed the king to become as Asura called Vruthra)

Hiranya kasipu's Brahma Sthuthi

Translated by

P.R.Ramachander

(When Lord Vishnu killed Hiranyaksha , his brother Hiranya Kasipu did great penance addressed to Lord Brahma and when he came in erson, he prayed to him.Skanda 7 chapter 3 sloka 26-34)

1.Kalpanthe kaala srushtena,
Yo andhena thamasaa vrutham,
Abhivyanag jagadhidham,
Swayam jyothi swaro chishaa.

2.Aathmanaa trivyathaa chedham,
Srujathyavathi lumbhathi,
Raja sathwathamodhamne,
Paraya mahathe nama

During the end Of Kalpa,
When everything was drowned in darkness,
You , by your own luster,
Made the world brighter.

Using the three fold characters,
You are creating , nurturing and destroying the world,
Oh god , who is everywhere supporting,
These three fold division , My salutations to you

3.Nama aadhyaya bheejaaya,
jnana vijnana moorthaye ,
Praanendriya mano budhi,
Vikarair vyakthi meeyushe .

Salutations to you who is the primeval root,
The form of wisdom and science,
Who shows himself through soul ,
Organs , mind as well as brain.

4.Thwameesishe jagadastha sdhooshascha,
Praanena mukhyena pathi prajaanaam,
Chithasya chithermana indriyaanaam,
Pathirmahaan bhootha ganaasyesa.

As one who controls the soul, you are ,
The lord and director of the souls of all beings,
You are also the lord of their mind and sense organs,
And you are the controller of the world and the body.

5.Thwam saptha thanthoon vithanoshi thanwaa,
Thrayaa chathur hothraka vidhyayaa cha,

Thwamekaaathma aathmavathaam anadhi,
Anantha paara kavirantharaathmaa.

By Vedas which is your body , you have given,
To the world seven yajnas which should be conducted by four priests,
You are the one unitary soul of all beings, as well as,
The endless one and you know everything as their soul.

6.Thwameva kaalo animisho jananaam,
AAyur lavaadhyaavayavai kshinoshi,
Kootastha aathmaa parameshtyajo mahaan,
Thwam jeeva lokasya cha jeeva athmaa.

You are the measurement of time like minutes of the people,
And you reduce the life span of people and make them reach death,
You are the stable soul, the great god parameshwara,
And you are the life and soul of all living beings.

7. Thwatha param naaparamapyaneja,
Dhejacha kinchid vyathirakthamasthi,
Vidhyaa kalaasthe thanavascha sarvaa ,
Hiranya garbhosi bruhath triprushtaa.

Apart from you there are no causes or beings,
All Vedas and sciences are your forms only,
You are definitely that Brahman , which,

Keeps all the universes within you.

8.Vyaktham vibho sthoolamidham sareeram,

Yenendriya prana mano gunam sthvam,

Bunkhe sthitho dhamani paarameshtyaa,

Avyaktha aathmaa purusha puraana.

Oh Lord , though being in the highest possible state,

Using the universe which is your body, you enjoy,

The sense organs, soul as well as mind and also,

You live invisible and stable think inside all beings.

9.Anantha vyaktha roopena,

Yenedhamakhilam thatham,

Chida chitchakthi yukthaaya ,

Thasmai bhagawathe nama

Salutations to God who has endless,

And unclear form , who is spread ,
all over the universe, with two powers,

Divine mind and divine body.

Prahladha vara pradhana sthuthi

By

Prahladha

Translated by

P.R.Ramachander

(After Hiranya Kasipu is executed , Brahma and other devas pray to Lord Narasimha (<http://stotrarathna.blogspot.com/2011/03/nrusimha-sthuthi.html>) and then Prahladha himself prays to the God (<http://stotrarathna.blogspot.com/2011/02/narasimha-sthuthi-of-prahladha.html>).Pleased with his prayer Lord Nrusimha asks Prahladha to ask for boons. This great prayer is the answer to that question.Prahladha feels that the God offering him boons, shows that Prahladha is not a devotee but a merchant .Later the god blesses him to be the emperor of Asuras . This is contained in Bhagavatha Skanda 7 chapter 10 slokas 2-14)

1.Maam maam pralobyothpathya aasaktham,

Kaameshu thair varai,

Thathsanga bheetho nirvinno,

Mumukshu sthwaam upaasritha

Please please do not tempt me ,

Born in the clan of asuras, I am already after things,

And only due to fear of being imprisoned by them,

I depended on you to get salvation.

2,Bruthya lakshana jigjnaasu,

Bhaktham kameshwachodhayath

Bhavan samsara bheejeshu,

Hrudaya grandishu prabho.

Oh lord , you might have tempted me,

By the desire for these which are ,

Roots of Samsara which tie the mind,

Perhaps to show the world, who a real devotee is?

3.Naanyadhhaa they akhila guro,

Ghatetha karunathmanaa,

Yastha aasisha aasasthe,

Na sa bruthya sa vai vanik.

Oh Guru of all, Otherwise , this ,

Temptation is not suitable to you,

He who desires boons from you,

Is not a devotee but a merchant.

4.Aashaasaano na vai bruthya,

Swaminyaasisha aathmana,

Na swami bruthyatha swamyam,

Ichchan yo raaathi chaasisha.

He who is prepared to serve some one else,

Is not the real devotee and the God,

Who wanting some thing from his servant ,
And fulfills his desires is not God.

5.Aham thwa kamasthwad bhaktha,
THwam chaswamyanaapaasraya,
Naanyadhehavayor artho,
Raja sevaka yoriva

I am your devotee desiring nothing,
And you are god who does not depend on any one ,
Just like the king and his servant ,
We do not have use of each other.

6.Yadhi raaseesa may kaamaan,
Varaan thwam varadarshabha,
Kaamaanaam hrudhya samroham,
Bhavathasthu vrune varam.

Oh God , who is the greatest boon giver,
If you are particular to give me a boon,
I am requesting you a boon,
That no desire should ever come in my mind.

7.Indriyaani mana praanaa,
Aathmaa dharmo druthir mathi,
Hee sristheja smruthi sathyam,

Yasya nasyanthi janmanaa

When desire rises in the mind,
The senses, mind, soul and body becomes weak,
And we also lose the consciousness of Dharma,
Courage, intelligence, humility, prosperousness,
Luster, memory as well as practice of truth.

8. Vimunchathi yadhaa kaamaan,
Manavo manasi sthithaan,
THarhyevapundarikaksha,
Bhagawaththwaaya kalpyathe.

When man is able to,
Leave out all the desire in his mind,
Oh Lord Pundarikaksha, he becomes,
Eligible to get salvation.

9. Namobhagawathe thubhyam,
Purushaya mahathmane,
Haraye adbhutha simhaayaa,
Brahmane paramaathmane.

Salutation to you Oh God,
Who is the great person called Purusha,
Oh Hari who is the lion of great wonder,

Who is the Brahman and the divine soul.

Narasimha Uvacha:-

God nrusimha said

10.Naikanthini may mayi jaathwihashisha,
Aasaasathe amrutha cha ye bhavath vidhaa,
Adhapi manvantharemethadhathra,
Daithyeswaraanaam anubunksha bhogaan.

Secluded Devotees like you do not have ,
Any desire in this or other worlds,.
But I bless you that you be emperor ofAsuras,
For manwanthara and enjoy all the pleasures of that position.

11.Kadhaa madheeyaa jushamaaNAA priyaasthwam,
AAvesya maam aathmani santhamekam,
Sarveshu bootheshwadhiyajna meesam,
Yajaswa yogena cha karma hinwan.

Please hear the dear stories that describe my sports,
Always wear in your heart me who is the God of all,
Who lives inside all beings and Who is the one who gives,
Results of all prayers and dedicate all your actions to me,
And worship me that away and then you will become detached.

12. Bhogena punyam, kusalena paapam,
Kalewaram kaala jawena hithwaa,
Keerthim vishudham suraloka geethaam,
Vithaaya maameshyasi muktha bandhaa.

End punyas by enjoying their fruit and end sins,
By doing good and pure deeds and let you,
Get detached from your body over time and you,
Who is being praised even in deva loka will reach me.

13> ya ethath keerthayen mahyam,
Thwayaa geetha midham nara,
Thwaa cha maam cha smaran kaale,
Karma bandhaath pramuchyathe.

Those men who remembering ,
Me as well as you, sing this poem,
And meditate on you and me in proper time,
Would get detached from results of action

Narasimha Sthuthi of Prahladha

Translated by
P.R.Ramachander

(Hiranya Kasipu the tyrant tortured his son Prahladha from praying to Lord Vishnu. When in spite of several painful tortures he did not change, Hiranya Kasipu wanted to know where Lord Vishnu lives. When Prahladha replied that he is everywhere, Hiranya Kasipu broke a pillar before him to see , whether Lord Vishnu is there inside the pillar. Lord Vishnu emerged in the form of a man lion and killed Hiranya Kasipu. After this Prahlada offered a prayer to Lord Vishnu in the form of Narasimha. This prayer occurs in seventh Skanda , ninth chapter in slokas 8-50. I have consulted the translation of this prayer by Smt Sudha devi Ramkumar in her book in Tamil called “Sri Krishna Sthuthi malai” and the translation by Sri .C.l.Goswami in his English translation of Bhagawatham published by Gita press , Gorakhpur. ,I have also consulted the great translation and commentary of this great work available in

www.scribd.com/doc/14845700/Narasimha-Stuti-English

Earlier I have translated this same work from a Malayalam translation by Thunjathu ezthachan and this is available in

<http://www.celextel.org/stotras/vishnu/prahladasthuthi.html>)

1. Brahmadaaya sura gana munayotha sidhaa,
Sathvaika thana mathayo vachasam pravahai ,
Naaradhithum puru gunairadhunaapi pipru,
Kim thoshtumarhathi samay hari rugra jathe.

How can I , who was born in a ferocious asura clan,
Expect to please you , when you were not pleased,
By Brahma , other devas , sages and Sidhas,
Who were all steeped in Sathwa qualities,
Using the torrential flow of words ,
Which describes your great qualities.

2. Manye dhanabhi jana roopa thapa sruthoujastheja,
Prabhava bala pourusha budhi yoga,
Naaraadhanaaya hi bhavanthi parasya pumso,
Bhakthya thuthosha bhagwan gaja yoodha paaya.

In spite of it , I know that wealth, pedigree, form , penance,
Vedic learning, power , strength , manliness, wisdom and yoga,
Are not sufficient to please you, Oh divine and supreme god,
And that only the devotion of the elephant king succeeded in pleaseing you.

3. Vipradh dwi shad gunayutha dhath aravinda nabha,
Padaravinda vimukhascha vapacham varishtam,
Manye thad arpitha mano vachane hithartha,
Pranam punathi sa kulam na thu bhoorimana.

Oh God with lotus on the navel, compared to a Brahmin,
Blessed with the twelve desirable qualities, but,
Not having devotion to your lotus like feet,
The person born in a lowly caste , who worships you,
Surrendering his mind, word and soul to you,
Redeems his race , besides making himself pure.

4. Naivathmana prabhurayam nija labha poorno,
Maanam janaadha vidhusa karuno vruneethe,
Yad yajjano bhagwathe vidha dheetha maanam,
Thacchtmane prathi mukhasya yadha mukhasree.

The devotee and not you Oh lord , receive profits ,
Of your worship by the ignorant one , Oh merciful one,
For whatever honour the devotee offers to the Lord,
Rebounds to him , like a mirror reflecting his own image.

5. Thasmad aham vigatha viklava iswarasya ,
Sarvathmana mahi gunaami yadhamanisham,

Neecho ajayaa guna visarga manu pravishta,
Pooyetha yena hi pumaan anuvarnithena.

Therefore with all my fear gone , in spite of my being unworthy,
I am starting to pray to the best of my ability , the greatness,
Of the almighty lord, by doing which even an ordinary debased one,
Who has been caught , in the net of mundane life, gets purified.

6.Sarve hyaami vidhi karaa sthava Sathwa dhaamne,
Brahmadhayo vayamivesa na choddhi jantha,
Kshemaya bhoothaya uthathma sukhaaya chasya,
Vikhreeditham bhagawatho ruchiravatharai.

Lord Brahma and others who are your devotees,
Are standing here with fear towards you,
Who normally have a soft form drenched with truth,
Though they know that you are taking these incarnations,
For the welfare and complete happiness of all beings.

7.Thadyachaa manyu masurascha hathas thva yaadhyaa,
Modhetha sadhurapi vruschika sarpa hathyaa,
Lokaascha nirvruthi mithaa prathiyanthi sarve,
Roopam nrusimha vibhayaaya janaa smaranthi.

Please hold your anger in control as the asura(Hiranya Kasipu) has been killed,
For even sages are happy, when scorpion and snakes are killed
And now the entire world is relieved and waiting for you to become peaceful,
So that they would continue, to recall this man lion always.

8.Naaham vibhemya jitha they athi bhayanakaasya jihwa,
Arka nethra brukuti rabhaso ugra damshtath,
Anthra sruja kshathaja kesara sanku karnnirhradha,
Bheetha dhigibhada ribhinna khagrath.

Oh invincible lord, I am not at all afraid of your this form,
Which has fearful tongue , with sun like eyes, horrifying looks,
Fierce teeth, with blood drenched flying red manes,
Erect ears and claws that tear the enemies,
Along with the intestine garland that you are wearing ,
All of which even makes the elephants guarding the directions scared.

9.Thrasthomyaham krupana vathsala dussahograa,
Samsara chakra gadjhanaad grasathaam praneeth,
Badha swakarma bhirusatham they angry moolam,
Preetho apa varga saranam hvayase kadh nu.

But I am definitely afraid , Oh lover of the oppressed,
Of the terrible suffering involved in this cycle of births and deaths,
Since I am tied by my own acts and thrown amidst blood thirsty demons,
And oh shining one , be pleased with me and when are you,
Going to call me near your feet , which would grant me salvation.

10. Yasmath priyaa Priya viyoga sayoga janma,
Sokaa agninaa sakala yonishu dahyamaanaa,
Dukha oushadham thadapi dukha matha dwiyaaham,
Bhooman bramaami vadha may thava dasya yogam.

So having taken several births which involved,
Separation from things I liked and those I hated,
And burning in the fire of sorrow in several wombs,
And realizing that the cure for a sorrow involves more sorrow,
I would like to know from you, Oh Lord,
The method of being, in eternal service to you.

11. Soham priyasya suhrudha para devasthaaya,
Leela kadahsthava nrusimha virincha geethaa,
Agnja sthitharmya anugranan guna vipramuktho.
Durgaani thay pada yugalaaya hamsa sanghaa.

And after serving you , enjoying the friendship,
Of enlightened souls and hearing your story ,
And the prayer of Lord Brahma addressed to you,
I would by your blessing cross the unknown obstacles,
By constant worship of the pair of your feet.

12. Baalasya neha saranam pitharo nrusinha,
Naarthasya chaagadha mudhanwanthi majjatho nau,
THaphasya thath preethi vidhirua ihaajnaa sesthaa ,
Sthaavath vibho thanu bhruthaam thwad upekshithaanaam.

Oh Narasimha ,in case you decide to completely neglect us,
Fathers would not be able to protect their sons,
No medicine would be able to cure any diseases,
No shipping vessel would be able to save one from drowning,
And without your grace one would not be able,
To get out or even destroy a very small sorrow,
And how can I get cured of this sorrow ,
Of domestic life without your help?

13. Yasmin yatho yarhi yena cha yasya yasmaadh,
Yasmai yadhaa yadhutha yasthvaparaso vaa,
Bhava karothe vikarothe pradhak swabhava,
Sanchodhithastha d akhilam bhavathas swaroopam.

All beings which are high or low and possessing,
A nature of its own produces or transforms some things,
Whatever way it has to be done, whatever cause , whatever time,
Using which, from which, using whichever method,
Which job , with whom and to what purpose,
But all of them would be your form and nothing else.

14. Maayaa mana srujathi karma mayam baleeya,
Kalena chodhitha gunanu mathena pumsa,
Chandho mayam yadha jayaarpatha soda saaram samsara chakram,

Aja ko athi thareth thwadhanya.

The innate nature with its differing characters,
Created by time which represents the will of God,
Evolves in to a subtle body, which is a product of Karma,
Which is very strong and is within the wheel ,
With its sixteen spokes* ,and this cannot,
Be crossed by those who do not surrender to you.

*Mind , ten sense organs and five subtle elements.

15.Sa thwam hi nithya vijitha athma guna swadhamna,
Kalo vaseekrutha visrujya visarga Shakthi,
Chakre visrushta majayeswara shodasare,
Nish pedayaamaana mupakarsha vibho prapannam.

You are forever victorious over the innate nature using your greatness
And You as time , have exercised control over both effects and causes,
And Oh Lord , who is everywhere , draw me who is suffering as I having been ,
Caught and being crushed in the wheel with the sixteen spokes .

16.Dashtraa mayaa dhivi vibho akhila dhisshnya pana mayu,
Sriyo vibhava icchaathi yagna noyam,
Ye asmathpithu kupitha hasa vijrumbhitha,
Broovisphurjithena lulithaa sa thu they nirastha.

Oh Lord , I have seen that the long life , riches , glory of the devas,
Which ordinary people crave for in this world, of my father,
Were easily destroyed by your angry laughter,
And the frown of the eye brow very easily,
And I also have seen, that valorous one being killed by you.

17.Thasmadhamoo sthanu bruthaa maha maasisho jnaya
Aayu sriyam vibhava maindriya maavirichaath,
Nechami they vilulithaan uru vikramena,
Kalathma nopanaya maamnija bruthya parswam.

So my lord I am not interested in those great pleasures,
Like long life , wealth and sensory gratification which even Brahma enjoys
And I also do not desire of getting mystic powers that are crushed by you as time,
But I request you to place me among your servant s.

18.Kuthrasisha sruthi sukhaa mruga thrushni roopaa,
Kwedham kalevaram asesharujaam viroha,
Nirvidhathe na thu jano yadha peethi vidhwaan,
Kaamaanalam madhulavai samayandhuraapai.

These desires are sweet to hear but have the form of mirages,
And this body being subject to diseases also cannot enjoy them,
And in spite of knowing all this people do not hate them,
Being engaged in quenching the fire of their pleasures,
By the drops of honey which are difficult to get.

19.Kwaaham raja prabhabava yeesa namo adhikesmin,
Jatha surethara kule kwa thavanukampaa,
Na Brahmano na thu bhavasya na vai ramaaya,
Yanme arpitha sirasi padmakara prasada.

Oh God, How come your pity on me , who was born,
In a non deva race dominated by regal qualities,
For you have blessed me by keeping your hand on my head
Which you have not done either to Brahma or Shiva or Lakshmi,

20.Naishaa pravaramathir bhavatho nanu syaath,
Janthor yadhaa aathma suhrudho jagadastha dhapi,
Sam sevayaa suratha roriva they Prasada,
Sevaanu roopam udayo na paraa varathwam.

Unlike the people who think others as low and high,
You being the friend of the soul and lord of the world,
Only by doing service one can get your grace,
Which is like the wish giving tree of devas ,
And your grace to others depend on how they serve you,,
But definitely not based on who they are?

21.Yevam janam nipathiotham prabhavaahi koope,
Kaamabhi kama manu ya prapathan prasangaath,
Kruthwaa aathmasaath surarshinaa bhagwan graheetha,
Soham kadham nu visruje thava bruthya sevaam.

When due to desires I was about to join those men,
Who were suffering, after falling in to the snake infested well,
The celestial sage Narada made me his friend and blessed me,
And so how can I ever think of leaving your service as a servant.

22.Math prana rakshanam anantha pithur vadhascha manye,
Swa bruthya rishi vakhya amrutham vidhathum,
Khadgan pragruhya yada vocha dasa dwithith sus thwaa,
Meeswaro mada paro aavathu kam haraami.

Oh endless one, You saved me as well as killed my father,
When my father came to kill me with an unsheathed sword,
Saying “If there is a God above, let him save you as I am cutting your head.”
So that the immortal words of Sanaka sages would come true,

23.Yekasthwa meva jagadethamushya yath thwam,
Aadhyanthayo prutha gavasyasi madh yadascha,
Srushtwaa guna vyathikaram nija mayayedham,
Naaneva thairava sithastha dhanu pravishta.

You are same as the universe that you are showing,
For in the past , during and after its birth, you only are there,
As after creating a modification of the three fold characters,
You immediately entered in to it and due to the real illusion,
You appear varied and many, though you are one.

24.Thwam vaa idham sada sadheesa bhavaam sthadho anye,
Maayaa yada athma para budhiriyam hyapartha,
Yadhyasya janma nidhanam sthithireekshanam ,
Cha thadwaithadeva vasu kalavadha shti dharvo.

You yourself are this world consisting ,
Of movable and immovable things,
Yet you are something different from it,
The notions of God is self and God is others,
Are notions without any import,
For that from which something,
Originates cannot be different from it,
Similar to the relation between ,
Seed and tree , the later being only a temporal change.

25.Nyasyedha mathmani jagaadwi layaabhu madhye,
Sesha aathmanaa nija suka anubhavo niroha,
Yogena militha drugathmani peetha nidhra,
Sthitho na thu thamo na gunamscha yungshai.

You merge all that exists in to yourself ,
By your own free will and repose in the,
Water of deluge enjoying the real divine pleasure,
Without any activity whatsoever ,
But by yoga though you appear asleep,
You are not in the state of sleep,
For you are beyond the state of thamas by sleep or wakefulness,
And you are the one who shines by your own power.

26.Thasyaiva they vapuridhamnija kala shakthyya,
Samjnchodhitha prakruthi dharmana aathma goodam,
Ambasyanaantha sayanaad viramath samaadhe,
Nabherabhooth swa kamikaa vatavan mahaabjam.

You had assumed your form due to the power of time,
Which ignite the three fold characters and
When your trance on the bed of Adhi sesha ended
From your navel, a huge lotus sprang up,
From the seed that was hidden there.

27.Thath sambhava kavi ratho anyadha pasya maanasthwam,
Bheejamathmani thatham swabahir vichinthaya,
Naavindha dhabdha sathamapsu nimmajjamaano jaathe,
Angure kadha maho pala bhedha bheejam.

That Brahma who rose from that lotus , not seeing,
Any other thing other than that flower , started,
Searching for the cause of that flower , though ,
You were spread inside and outside him,
And he was inside the water for one hundred years,
For how can anyone who is on the sprout see the seed?

28.Sa thwathmayo nirathi vismitha aasthitho abhjam,
Kaalena theevra thapasaa parishuddha bhavaa,
Thwamathamana bhuvi gandha mivathi sookshmam,
Bhoothendriyaysamayave vithatham dadarsa.

Not able to find out the reason , with great sense of wonder,
Brahma returned to the flower and started doing ,
Hard Penance and became one with a very pure mind and,
After realizing that the scent of the earth cannot be separated from it.
Saw you who were spread within him and his senses completely.

29.Yevam sahasra vadhanaangri sira karoru,
Nasaasya karna nayanaabharayudhaadyam,
Maaya mayam sad upalakshitha sammivesam,
Drushtwaa maha Purusha maapa mudham virincha.

Brahma became extremely happy on seeing you , the Lord,
Who was the supreme manifestation in himself, hidden by illusion
With thousands of faces, feet , heads, hands , thighs,
Noses, mouths, ears , eyes, ornaments and weapons.

30.Thasmai bhavaan haya sira sthanuvacha bhibradha,
Veda druhathi balou Madhu kaidabhakya,
Hathwwa aanachruthi ganaamsthu rajasthamascha,
Sathwam thava Priya thamaam thanu maamnanthi.

Then you , after assuming the form of Hayagreeva,
With the head of a horse , killed Madhu and Kaidabha,
Who were the personification of base qualities of rajas and thamas,
You recovered the Vedas ,which were dear to you,
And which were personification of Sathwa quality
And gave them to Lord Brahma.

31. Itham nruthiryagrushidhe vajashava tharai lokaan,
Vibhavayasi hamsee jagath prathipaan,
Dharma mahapurusha paasi yuganuvrutham channa,
Kalou yadhabha vastri yugodha sa thwam.

Like this you are protecting the world taking the forms,
Of Man, beast , sage deva as well as that of fish,
And destroying the enemies of the this world,
And you also establish the dharma relevant to that yuga,
But since in this, age of Kali you remain unseen you are called Triyuga.

32.Naithan manasthava kadhaasu vikundanatha,
Sampriyathe duritha dushta masaadhu theevram,
Kaamathuram harsha soka bhayai shanaartham thasmin,
Kadham thava gathim vimrusaami dheena.

Oh Lord of Vaikunta, the mind of mine does not ,
Get interested in the great stories of yours,

As it is more interested in suffering, bad people ,
Those who are bad souls due to extreme passion,
And is affected by sorrow, joy , fear and wants for a progeny,
And with this how can this oppressed one like me,
Get interested in your stories and attain your path.

33.Jihwe kathu Achyutha vikarshathi maavi thrupthaa,
Susno anya thasthwagudharam sravanam kuthaaschith,
Graano anyathascha pala druk kwa cha karma Shakthi,
Bahavya sapalyayiva gehapathim lunanthi.

Oh Achyutha, my tongue pulls me to one direction,
The unsatisfied sex organ to yet another direction,
The sense of hearing , smell to its own directions,
As also the eyes and each of organs of action in their own path,
Like a polygamous husband being pulled by co wives to differing places.

34.Yevam swakarma pathitham bhava vaitharanyam,
Anyonya janma maranaasana bheetha bheetham,
Pasyan angnanam swa para vigraha vaira mithram,
Hathaiti paaracharapeepuhi moodamadhya.

Thus falling in to their own karma they fall ,
In to the Vaitharani *river of domestic life,
Getting severely scared by birth, death and suffering,
Which are inter connected and proceed from one another,
And due to ignorance they see one as enemy and the other as friend,
And so Oh God, from the other bank of Vaitharani protect them.
*river in the border of the land of departed souls.

35.Konvathra they akhila guro bhagwan prayasa,
Utharane asya bhava sambhava lopa hetho,
Moodeshu vai mahadanugraha aartha bandho.
Kim thena they Priya jananu sevathaam na.

Oh teacher of the universe , is the job of saving ,
These souls from the birth and death cycle difficult for you?
Please offer your blessing and grace towards these ignorant ones ,
For your own dear people, would do service to you and get out of there.

36.Naivo dwije para durathyaya Vaithranyaas,
Thwad veerya gayana maha mrutha magna chitha,
Soche thatho vimukha chethasa indriyartho,
Maaya sukhaaya bhara mudhwahatho vimoodaan.

I am not at all afraid of the sufferings to cross Vaitharani.
As my mind is immersed in the nectar like songs of the valour of yours,
But I am worried about the ignorant ones who are not interested in you
Who for their sensual satisfaction carry on with illusory pleasures,
Of the carrying and looking after their families.

37.Praayena deva munaya swa vimukthi kaamaa,

Mounam charanthi vijane na prartha nishtaa,
Naithaan vihaaya krupanaan vimumuksha yeko,
Naa anyam thwadasya saranam bramatho anupasye.

Devas and the sages for the sake of their own salvation,
Go to a lonely place , observe silence and meditate ,
Not being ever bothered about the ignorant ones ,
But I am not interested in getting to your presence,
Without them , who never seem to be able to surrender to you.

38.Yan maidhunadhi gruham yedhi sukham hi thucham,
Kandooyanena kara yoriva dukha dukham,
Thrupyanthi neha krupanaa bahu dukha bhaajaa,
Khandoothi van manasijam visha hetha dheeraa.

Oh Lord the pleasure in love making and that from a house is insignificant,
For these result in sorrow after sorrow , like the scratching of one hand by the other,
But some wretched ones do not feel sated in spite of lots and lots of sorrow,
But the wise man is able to boldly curb these wrong cravings like scratching of hand.

39.Mouna Vrutha srutha thapo adhyayana swadharma ,
Vyakhyaraho japa samaadhaya apa vargyaa,
Praya param Purusha they thawa jithendriyaanaam,
Varthaa bhavanthyutha na vathraa thu dhambeekaanaam.

Penance of silence , fasting , meditation, hearing of scriptures,
Study of sacred books, doing one's allotted duty, teaching scriptures,
Living in seclusion, muttering prayers, and concentration of mind,
Are paths that lead to salvation but, Oh divine God,
But they generally happen to be only a means of livelihood,
For those persons who have failed to conquer their senses.
And is of no use at all to the advertising hypocrite.

40.Roope yime sadasathi thava Veda srushte,
Bheeejangura viva na cha anya adha roopakasya,
Yuktha samksha mubha yathra vichinvathe thwaam,
Yogena vahnimiva dharushu nanyatha syath.

Similar to the sprout coming from seed and later the seed coming from the sprout,
The real Brahman and the visible form follow each other says the Vedas,
And this truth is only realized by people who have controlled their mind,
Similar to the fact that fire is inside a piece of wood is known only to the Yogis.

41.Thwam vayur agni avanir viya dhambhu mathraa,
Pranenryaani Hrudayam chidanugrahascha,
Sarvam thwameva saguno vigunascha bhooman,
Nanyath thwadasthyapi mano vachasaa niruktham.

You are wind, fire , earth , sky and water,
You are the five sense objects*, five vital airs **and ten sense organs***,
You are the mind, intellect , ego, qualified and unqualified objects,
And lastly everything is you and you alone, oh divine one,

Whatever is revealed by mind or speech is you alone.

*sound , touch, sight , taste and smell

** Prana , apapana, vyana , udana and samana

***five senses of action and five of perception.

42.Naithe gunaa na gunino mahadhaadayo ye,
Sarve manna prabhoothaya saha deva marthyaa,
Aadhyanthavamtha uroogaaya vidanthi hi thwaam,
Yevam vimrusyas sudhiyo viramanthi sabhdaath.

Neither the three gunas and three gods presiding over them,
Nor the principles starting from the great principle of cosmic intelligence,
Nor the five subtle and gross elements, nor the mind , nor living beings,
Including gods and human beings, who have beginning and end ,
Are capable of knowing the truth behind your unending principle,
And knowing this, the good people leave out Vedic rituals and only meditate on you.

43.Thath thear mhathama namasthuthi karma pooja,
Karma smruthiscaranayo sravanamkadhaayaama,
Samsevayaa thwayi vinethi shadangaya kim,
Bhakthim jana parama hamsa gathou labhetha.

Oh great one, saluting you, singing your praise,
Worshipping you, serving your feet,
Meditating on you and hearing your stories,
Are the six methods used by the devotees,
And are even used by realized souls to attain you.

Gajendra Moksha Sthuthi

(The prayer by the king of elephants)

Translated by
P.R.Ramachander

(This prayer has been taken from eighth Skanda and third chapter of Bhagwatha Purana (Sloka 2-29). Indra Dhyumna was a great king who was a great devotee of Vishnu. Once sage Agasthya visited him. Due to his complete involvement in God , the king did not receive the sage properly. Annoyed by this the sage cursed him to become an elephant in the next birth. As per that the king was born as Gajendra. His devotion continued and he used to worship Lord Vishnu incessantly by offering him lotus flowers plucked from the pond. Once his leg was caught by a crocodile and the fight between the crocodile and elephant continued for one thousand years. Unable to get out of the clutches of the Crocodile , Gajendra cried and called Lord Vishnu. Immediately the Lord arrived and freed him by killing the crocodile. The Lord also gave salvation to Gajendra. This prayer is recited by the Elephant king before attaining salvation. A translation of this stotra by Dr.Sivarama Murthy is available in

<http://www.scribd.com/doc/9402580/Gajendra-MokshamSignificance-and-Meaning>. Besides referring to that I have also referred the translation by Sudha Devi Ramkumar in her Tamil book “Sri Krishna Sthuthi malai” as well as the translation by Sri C.I.Goswami published by Gita press , Gorakhpur)

1.Om namo bhagawathe thasmai yathayetha chidhathmakam,
Purushaa yaadhi bheejaaya paresayaabhi dheemahi.

Salutations to the all powerful divine God denoted by “OM”,
Due to whom the body and mind are made conscious,
And he also exists within them in the form of the seed for the spirit.

2.Yasmin idham yatha schedham tyenedham ya idham swayam,
Yoasmath parasamacha parastham prapadhye swayambhuvam.

I surrender to that God in whom this universe
Was born, exists in essence and was made in to thedivine,
Who becomes all the world that we see,
And who is different from it in his physical and spiritual form.

3.Ya swathmaneedham nija mayayaa arpitham,
Kwachid vibhatham kwa cha thath thirohitham,
Aviddha druk saksha yubhayam thadheekshathe sa,
Aathma moolo avathu maam parathpara.

May I be protected by the God who revealed himself,
Who reveals himself as the universe at times of creation,
Who keeps the universe as an illusion at the times of deluge,
Thus revealing himself sometimes and hiding himself at other times,
And who sees them as a witness in both these states.

4.Kaalena panchathwamitheshu kruthsnasao,
Lokeshu paleshu cha sarva hethushu,
Thamas thadha aaseed gahanam gabheeram,
Yasthasya parebhi virajathe Vibhu.

5.Na yasya devaa rishaya padam vidhu,
Janthu puna ko arhathi ganthu meerithum,
Yadhaa natasya aakruthibhir vicheshtatho,
Durathya anukramana sa maavathu.

Over time when all the worlds and their guardians,
Are reduced to the five elements and all their causes,
Only Impenetrable and fathomless darkness , remains,
Coming out of that darkness , the divine Lord shines from within that.
And his form thus exhibited is not understood even by the devas and sages,
Like the actual form of the actor in a drama is not known to the spectator,
And definitely the ordinary beings is at a loss to describe it,
Thus making his actions unfathomable and let that God protect me.

6.Dhidrukshavo yasya padam su mangalam,
Vimuktha sanghaa munaya susaadhava,
Charanthy loka Vrutha mavranam vane,
Bhoothama bhoothaa shrudh sa may gathi.

He whose auspicious feet is desired even by,
The great sages who are bereft of any attachments ,
Who have benevolent feeling towards all beings,
And observe penance and sacred vows in the forest,
Is the divine one who is in all beings ,
And is my only source of support.

7.Na vidhyathe yasya cha janma karma vaa,
Na naama roope guna dosha yeve vaa,
Thadhapi lokaapya ya sambhavaya ya,
Swa mayaya thaanyunukala mruchathi.

He does not have either birth or Karmas,
He does not have any name or properties,
And he does not have any faults as he is beyond nature,
And in spite of that he assumes several forms,
At different times to carry out the creation and upkeep of the world.

8.Thasmai nama pasesaaya Brahmane anatha shakthaye,
Aroopyo roopaya nama aascharya karmane.

Salutations to him who does wonderful acts,
Who is beyond birth and death and theBrahman,
The one without endless power and one who ,
Neither has a form or is formless.

9.Nama aathma pradheepaya sakshine paramathmane,
Namo giraam vidhooraya maanasa schethasam api.

My salutations to him who shines within himself,
Who is the witness for all, who is the divine soul,
My salutations to him who is far, far away,

From the activities of the mind and its faculties.

10.Sathvena prathi labhyaya naishkarmyena vipaschitha,
Nama kaivalya nadhaya nirvana sukha samvidhe.

Salutations to him who gives us Kaivalya ,
And who makes us realize the infinite joy of salvation,
And one who can be seen by the real sages with purity of mind,
By the constant practice of detached activity .

11.Nama santhaya ghoraya , moodaaya guna dharmine,
Nirvishaya samyaya namo Jnana ganaya cha.

Salutations to the one who appears to be serene , ferocious and foolish ,
But really the one who is devoid of any qualities and is always alike.
Salutations to the great treasure of wisdom.

12.Kshethragnaya namasthubhyam Sarvadyakshaya sakshine ,
Purushaa yaathma moolaya moola prakruthaye nama.

Salutations to one who knows the form ,
Who is lord and witness of everything,
Who is the Purusha and who is the seed of every being,
And salutations to the basic nature which exists.

13.Sarvendrye guna drushte sarva prathyaya hethave ,
Asathaa cchaya yokthaya sadaa basaaya they nama.

Salutations to one who watches the health of all senses,
And also the objectives of all such senses,
And to him who is the one who activates,
The immobile nature that follows you like a shadow.

14.Namol namasthe akhila kaaranaya nish kaaranaaya adbhutha kaaranaya,
Sarvaa gamaamnaya maharnavaya namo apavargaya parayanaya.

Salutations fo him who is the cause of everything,
To him who is not caused by anything and also,
The wonderful cause which does not become what it causes,
Salutations to him who is the ocean of Thanthras,
To the personification of saintliness and refuge of the great.

15.Gunarani cchanna chidooshmapaaya,
Thatkshobha visphoorjitha manasaya,
Naishkarmya bhavena vivarjithagama,
Swayam prakasaya namaskaromi.

Salutations to him who hides similar to the fire of consciousness,
That is hid in a piece of wood of qualities and characters ,
Whose creative mind is aroused when the characters are disturbed,
Who comes shining before those who do detached actions.

16. Madruk prapanna pasu pasa vimokshanaya,

Mukthaaya bhoori karunaya namo aalayaaya,
Swaamsena sarva thanu brun manasi pratheetha,
Prathyag druse bhagwathe bruhathe namasthe.

Salutations to the God of boundless compassion,
Who frees those ignorant beings from the ties of this world,
As soon as they surrender to him though ,
He himself is ever free and is endowed to the great mercy,
And he also shines in the minds of all as their own soul,
Though he himself is the limitless Para Brahman.

17. Athma athmajaaptha Gruha vitha janeshu saakthai,
Dush praapaanaaya guna sanghaa vivarjithaaya,
Nukthaathmabhi swahrudaye pari bhavithaya,
Jnanathmane bhagwathe nama Ishwaraya.

Salutations to that God ,who is not attainable to those,
Who are attached to themselves, their sons, house , wealth and friends,
Who himself is completely free of all attachments to senses,
And who is brought in to their own hearts by his devotees,

18. Yam dharma kama artha vimukthi kaama,
Bhajantha ishtaam gathi mapnuvanthi,
Kim thwaasisho rathyapi deha mavyayam,
Karothu may adha brudhayao vimokshanam.

Whosoever prays you for Dharma,
Desire , wealth or salvation,
They get their desires fulfilled,
And even when your devotees ,
Do not ask anything from you,
You give them an imperishable body ,
And I request from you salvation for me.

19. Yekanthino yasya na kanchanarrdhaa,
Vanchasnthi ye vai Bhagawat prapanna,
Athyadbhutham thaccharitham sumangalam,
Gayantha AAnanda samudhra magna.

Those devotees who in loneliness , pray you ,
Without wanting gold or similar things,
And are not even desirous of salvation,
And sing your wonderful story,
Drown themselves in the ocean of bliss.

20. Thamaksharam brahma param paresam,
Avyaktha madhyathmika yoga gamyam,
Athheendriyam sookshma mivathi dhooram,
Anantha maadhyam paripoorna meede.

I sauté that complete God who never dies,
Who is the divine God much beyond Lord Brahma,

Who is not clear and is available for spiritual seekers,
Who is beyond senses like the very micro things,
And who does not have an end and is primeval.

21. Yasya Brahmadyo deva loka scharachara,
Nama roopa vibheedheena phalgvyaa cha kalaya krutha.

I salute him from whose very micro form are created.
Brahma and others, devas, all worlds , all moving and stable beings,
Assuming very different names and bear fruit.

22. Yadharchisho agne savithur gabhasthayo,
Niryanthi samyaantha sakruth swarochisha,
Thadhaa yathoyam guna sampravaho,
Budhir mana kaani sareera sargaa.

Similar to the heat generating from the fire,
And rays generating from Sun ,ultimately ,
Merges in to the form from where they came ,
Wisdom, mind , senses and the body,
Originate from you and merge in you.

23. Sa vain a devaa asura marthaya thiryang,
Na Sthree na shando na puman na janthu,
Naayam guna karma na sanna na chasath,
Nishedha sesho jayathad asesha.

He is not god , asura or man or animal,
He is not woman, eunuch or man or animal,
He is not characteristic, nor mobile or immobile,
And he is what is remaining after all these negations.

24. Jeejee vishe naaha mihaamuyaa kim,
Anthar bahi schavrutha ye bhayonyaa,
Icchami kalena na yasya viplava,
Thasya aathma loka varanasya moksham.

I do not desire to survive for what I have to do here,
As an elephant enveloped inside out , by ignorance,
I do desire that this veil of ignorance is lifted,
And I get salvation from this world as an elephant.

25. Soham viswa srujam visamam aviswam Viswa vedhasam ,
Vishwathamanam ajam Brahma pranathosmi param padam.

I salute that God who created the universe ,
Who is the universe but is different from it,
Who knows the universe, who is the soul of the universe,
Who is devoid of birth and is the divine Brahman.

26. Yoga randhitha karmaano ,
Hrudhi yoga Vibhavithe,

Yogino yam prapasyanthi,
Yogesam tham nathosyam aham

I worship that God of Yoga,
Whom only the Yogis who have burnt their Karma,
Can visualize by their heart,
And see him by the practice of yoga.

27.Namo namasthubhyam asahya veda Shakthi thrayaya akhiladhi gunaaya,
Prapanna paalaya durantha shakthaye kadheendriyaanamana vapy vaathmane.

Salutations to him whose three fold power is unstoppable ,
Who has all the characteristics , Who protects those who surrender to him,
And who cannot be attained by those who have not won over their senses.

28.Nayam Veda swamaathmaanam yacchakthyaa hamdhiyaa hatham,
Tham durathyaya maahatmyam bhagawantha mitho asmyaham.

I am searching that God, whose power can never be surpassed,
And due to the illusion of ego created by him , people think that ,
Their body is their soul and are not able to understand their real soul.

Brahma sthuthi with devas due to Durvasa's curse

Translated by

P.R.Ramachander

(due to curse of sage Durvasa Devas lost their prosperity.They approached K Lord Brahma who took them to Lord Vishnu and prayed to him (Skandam 8 chapter 5 verses 26-50)

1.Avikriyam sathyam anantha maadhyam.

Guhasayam nishkala mapra tharkyam,

Mano agrayaanam vachasa niruktham,

Namamahe deva varam varenyam

He who is the change less truth, who does not have end or beginning,

Who is the secret principle, who is beyond words and thought,

Who is faster than mind, who lives in our hearts,

We salute such a great deva who is the most chosen.

2.Vipaschitham prana manodhiyathmanaam,

Arthendriya bhasam anidra mavrunam,

Chaayaa thapou yathra na grudhra pakshow,

Thamaksharam kham triyugm vrujamahe.

He who is the witness of mind , wisdom and pride,

Who is seen as the sense organs and their activities.

Who due to being free of body does not have acts like sleep,

Who does not have vidya and ignorance, who is spread everywhere like sky,

Who takes incarnation in all yugas and we depend on such a god.

3. Ajasya chakram thyajeryamaanam,

Manomayam pancha dasaaramaasu,

Trinaabhi vidhyichalamashta nemi,

Yadakshamaahu thamrutham prapadhye.

He who is the mind, who is the wheel of the body which has fifteen spokes*,

Who has holes of the form of three characters to fix the spokes,

Who has the frame of five elements and mind, wisdom and pride,

And we surrender to such a god who is the form of truth

*Ten sense organs and five pranas

4. Ya eka varnam thamasa param thadh,

Aloka mavyaktha mananda paaram,

AAsaam chakoropa suparna menam.

Upasathe yoga radhena dheera

He who is one, not having any ignorance,

Who is unclear, who has crossed limits of joy,

Who is the controller of lives and who wants them to be great,

And a courageous person serves him travelling in the chariot of solitude

5.Na yasya kaschaathi thitharhi maayaam,
Yayaa jano muhyathi veda naartham,
Tham nirjithathma athmagunam paresam,
Namama bhootheshu samam charantham.

Due to maya all people forget that they are soul and not body,
And no one can win over this illusion except the Lord,
Who has won over his usual power and we salute ,
The God of all who is spread among all the beings.

6.Yime vayam yath priyayaiva thanvaa,
Sathvena srushtaa bahir anatharaavi,
Gathim na sokkshmaam rishayanchavidhmahe,
Kutho asuraadhyaa ithara pradhaanaa.

We who are devas,made only by sathva character ,
Are unable to understand , who has conscience inside ,
And existence outside, which is his micro divine form.,
Then how can asuras and men filled with rajas and thamas understand you.

7.paadhou maheeyam swa kruthaiva yasya,
Chathurvidho yathra hi bhootha sargaa,
SA vai maha purusha athma thanhra,
Praseedathaam brahms maha vibhoothi.

He created the world , which is his feet,
And which has four types of beings,

And let him who has condition less freedom,
And endless fame be pleased with us.

8.Ambasthu yadhretha udhara veeryam,
Sidhyanthi jeevanthyutha vardhamanaa,
Lokaasthrayo adhakhils loka pala,
Praseedathaam brahma maha vibhoothi.

Let that Brahman from whose seed gave rise to ,
The three worlds the eight guards from the water of universe,
And which continue to exist and grow,
And which has endless greatness, be pleased with us.

9.Somam mano yasya samamananthi,
Dhivoukasaam vai bala mandha aayu,
EEso nagaanaam prajana prajaanaam,
Praeedatham na sa maha vib huthi.

Let god Soma who is the food and strength of devas,
The king of trees and producer for the people,
And Vedas say that he is the mind of Brahman,
And let that Brahman with endless greatness be pleased

10.Agnir mukham yasya thu jaatha vedhaa,
Jaatha kriyaa kanda nimitha janmaa,
Antha samudhre anupachan swadhaathoon,

Praeedathaam na sa Maha vibhoothi.

He whose face is fire, who helps us,
To do yajna, who being in the belly ,
Helps us to digest the food is Brahmam,
And let that Brahmam with endless greatness be pleased

11..Yachakshuraaseedh tharaneer deva yaanam,
Trayee mayo brahmana eva dishnyam,
Dwaaram muktheramyatham cha mruthyu,
Praseedathaam na sa Mahaa vibhoothi.

He whose eye is sun god who is the God,
Of the path to spiritual bliss. Who has a vedic form,
Who is the home of Brahmam, who is nectar,
As well as cause of death, is Brahmam
And let that Brahmam with endless greatness be pleased.

12.Prannadabhooth yasya charaacharaanaam,
Prana saho balamojascha vayu,
Anvasmasamraajamivaanugaa vayam,
Praseedathaam na sa maha vibhoothi.

Brahman is from whom was born The Prana,
Which is obeyed and followed by all like an emperor,
And from whom Wind the power giver of mind and body was born,

And let that Brahmam with endless greatness be pleased.

13.Srothadh dhiso yasya hrudascha khani,

Prajnire kham purushasya naabhyaa,

Pranendriyathmaasu sareera ketham,

Praseedathaam na sa maha vibhoothi.

He from whose power of hearing was born the directions,

He from whose heart was born the holes of the body,

He from whose belly was born soul , sense organs and mind is Brahmam,

And let that Brahmam with endless greatness be pleased.

14.Balan mahendrastridasaa prasaadhaan,

Manyor gireeso dhishaadh virincha,

Khebhyascha chandhamsi rishayp medratha ka,

Praseedathaam na sa maha vibhoothi.

He from whose strength , Indra was born , he from whose ,

Pleased state the devas were born, he from whose anger,

Rudra was born , he from whose brain Lord Brahma was born

He from the holes of his body, the sages, meters were born,

And he from whose reproducing organs Prajapathi was born is Brahman,

And let that Brahmam with endless greatness be pleased.

15.Sreervakshasa pithraschayayaa aasan,

Dharma sthanabhithara prushtatho abhooth,

Dhryouryasya seershno apsaraso vihaarath,

Praseedathaam na sa maha vibhoothi.

He from whose chest ,Lakshmi , from his shadow the Pithrus,

From his breast dharma, from whose behind adharma,

From head heaven and sports Apsaras were born is Brahman,

And let that Brahmam with endless greatness be pleased.

16.Vipro mukham , brhama cha yasyaguhyam,

Rajanya aaseed bhujayorbalam cha,

OOOrvor vidojo angrira vedha shudrou,

Praseedathaam na sa maha vibhoothi.

He from whose face Brahmin and Vedas, from hand Kshatriya,

And strength, From his thighs Vaisya as well practical intelligence,

And from whose feet Shudra and non Brahmin rituals were born is Brahman,

And let that Brahmam with endless greatness be pleased.

17.Lobho adharaath preethi roopa rooparyabhoodh dhyuthir-,

Nastha pasavya sparsena kama,

Broovor yama pakshmabhavasthu Kala,

Praseedathaam na sa maha vibhoothi.

He from whose lower lips avarice, from upper lips love,

From nose splendor from touch animal like passion,

From Eye brows Yama and eyelids Time was born is Brahman,

And let that Brahmam with endless greatness be pleased.

18.DRavyam vaya karma gunaan visesham,

Yadhyoga maya vihithan vadanthi

Yadh durvibhavyam prabudhabha badham,

Praseedathaam na sa maha vibhoothi.

He whose yoga maya can be won over only,

By jnanis, which gave birth to five elements,

Time , Karma and natural conduct is Brahmam,

And let that Brahmam with endless greatness be pleased.

19.Namosthu thasmaa upasantha sakthaye,

Swarajya labha prathi prithatthmane,

Guneshu mayaa rachitheshu vruthibhir,

Na sajjamaanaaya nabha swaduthaye.

Salutations to him, in whom all powers are at peace,

Who has reached perfection in happiness of his form,

Who is not affected by action of organs and who is not ,

Related to anything whatsoever though he always moves.

20.Sathwam no darsayathmanam,

Asmath karana gocharam,

Prapanaanam didrukshunaam,

Sasmitham they mukhambujam.

We are all waiting to see you ,
And for the cause of showing to us,
As well as those who have surrendered to you,
Please show us your lotus like face.

21.Thaisthai swchadhyathai roopai

Kaale kale swaym vibho,
Karma durvishaham Yanno,
Bhgawamsthath karothe ha.

As you wish you assume the form
That you like , from time to time oh lord,
And you perform those type of acts ,
Which are difficult to perform for us , Oh God.

22.Klesabhoorya alpa saaraani,

Karmaani viphalaaani vaa,
DEhinaam vishayaarthaanaam,
Na thadhi varpitham thwayi.

People who are attached to results,
Do acts which are difficult for them,
And which is not of any use for them,,
But had they dedicated to you, it would not happen,.

23.Naavamakarma kalelpaa api,
Viphalaayeswararppitha,
Kalpathe purusha syasha,
Na hayaathmaa dhayitho hitha.

Even act is very simple and not complete,
If it is offered to god, it does not become useless,
Because God is the soul of every being,
And a very dear person who does good to all.

24.Yadhaa hi skandha saakhaanaam,
Tharor moolava sechanam,
Evam aaraadhanam vishno,
Sarveshaam athmanascha hi.

Just like pouring water at the roots,
Of the tree wets its branches and leaves,
Our Worshipping lord Vishnu , is like,
Worshipping the souls of all beings.

25.Namasthubhyam ananthaya,
Dur vitharkhyaathma karmane,
Nirgunaaya gunesaaya,
Sathwasthaaya cha sammbrathaam.

Salutations to you whose principles,

And action , we are not able to understand ,

By our brain and though you appear in ,

The sathwic form, you are the lord of all forms.

When prayed like this Lord Vishnu appeared before them like one thousand suns, Only Brahma and Shiva were able to see the lord as the eyes of devas were dazed. All of them saluted the god falling on earth and prayed like this. (skandam 8 chapter 6 sloka 8-15)

Brahma sthuthi with devas due to Durvasa's curse

Translated by

P.R.Ramachander

(due to curse of sage Durvasa Devas lost their prosperity. They approached Lord Brahma who took them to Lord Vishnu and prayed to him (Skandam 8 chapter 5 verses 26-50)

1. Ajatha janma sthithi samyamaayaa-,

Gunaaya nirvana sukharnavaaya,

Anoranimne apari ganya dhamne,

Mahunubhavaya namo namsthe.

We salute and again salute the great God,

Who is not born but who creates and nurtures the world,

Who is above qualities, who is ocean of pleasure of nothing,
And who is not limited by time and position and is endless.

2.Roopam thavaithath purusha sharbhejyam,
Sreyo arthibhi vaidheeks thanthrikena,
Yogena dhathaa saha nastrilokaan,
Pasyamyamushmin nru ha viswa moorthou.

Oh lord of universe, this is the form , which,
Should be worshipped by methods of manthra and THanthra,
By all those who want greatness and in this form ,
Which has everything, we see all including ourselves.

3.Thwayyagra aaseedh thwayi Madhya aaseedh,
Thwayyantha aaseedh idhamathma thanthra,
Thwam aadhi antho jagathosya madhyam,
Ghatasya mruthsneva para parasmaath.

The birth of this universe is from you ,
Who is always free and its existence is in you ,
And at the end it would merge with you,
Like mud for pot, you are beginning ,
Middle and end of the universe.

4.tHwam maayayaa aathmaasrayayyaa swayedham,
Nirmmaaya viswam thadanu pravishta,

Pasyanthi yukthaa manasaa maneesshino,
Gunavyavaaye apya gunam vipaschitha.

Using the Maya which is under you , you created the world,
And you merged with it and though you are in it,
The characters and conducts of world does not affect you,
And this is known to Wise people who know you.

5. Yadhagnimadhyasyamrutham cha goshu,
Bhvyanna ambudhyamaane cha vruthim,
Yogair manushyaa adhiyanthi hi thwaam,
Guneshu budhyaa kavayo vadanthi.

Like the man finds fire in wood, milk in cows, grains in earth,
Water below earth, and job to live in his own efforts and ,
The wise men say find you who is spread everywhere ,
By using intelligence, wisdom , yoga and control of organs.

6.Tham thwam vayam Nadha samujjihaanaam,
Saroja nabhaathi chirepsithartham,
Drushtwaa gathaa nirvruthi Madhya sarve,
Gajaadhavarthaa gaangamaambaa

Oh lord just like elephants troubled by ,
Forest fire enjoy when they reach ganges water,
WE are extremely glad that our long standing ,

Desire has been fulfilled and we are able to see you.

7.Sa thwamvidath swaakhila loka paalaa,
Vayam yadarthsthavaz paadha moolam,
Samagathasthe bahir antharathman,
Kim vaanya vijnaapya masesha saakshina.

Please fulfill our objective in reaching you ,
With all rulers of the world and to you who is ,
Witness of all and who is in and out of all beings,
What is the need for us to say anything?

8.Aham giritrascha suraadhayo ye ,
Dakshaadhayo agneriva ketha vasthe,
Kim vaa vidhaamesda prudag vibhaathaa,
Vidathsa sam no dwija deva manthram.

We including lord Shiva and other devas are standing,
Seperately from you like Fire from those heated in them,
With our limitations what do we know and so please do,
Good to the worlds , devas as well as all good people.
God Vishnu advised them to enter in to a treaty with them and churn the ocean of milk,

Shiva Sthuthi of Prajapathis

Translated by

P.R.Ramachander

(When the ocean of milk was churned, the first thing to come out was Halahala poison. This was creating great problem by burning everything it touches. The devas as well as Prajapathi (people who created people) prayed to Lord Shiva. Using this stotra. This occurs in Bhagawatha purana skanda 8 chapter 7 slokas 21-35)

1. Deva deva Mahadeva,

Bhoothathman, Bhootha Bhavana

Thrahi na saranaa aapannan,

Trilokya dahanaath vishaath.

Oh God, Oh God , Oh great God,

The soul and protector of all beings,

Please protect your devotees from Danger,

Of the poison which may burn the three worlds.

2. Thwameka , sarva jagatha,

Easwaro, bandha mokshayo,

Tham thwamarchanthi kusalaa

Prapannarthi haram gurum.

You are god of all worlds ,
Who determines the attachment and release,
The learned devotees worship you ,
As Guru, protector and remover of sorrow.

3.Gunamayyaa swasakthyaasya,
Sarga sthithya apyayaan vibho,
Dhathse yadhaa swadrug bhooman,
Brahma Vishnu Shivaabhidhaam.

By your innate power , you,
Determine creation , upkeep and destruction,
And for doing these activities,
You assume the forms of Brahma, Vishnu and Shiva.

4.Thwam Brahma parama guhyam,
Sadha sadh sadh bhavana,
Naanaa sakthi bhiraa bhathaa,
Thwam athmaa jagadheeswara.

You are the very much hidden Brahman,
And you are also the soul and Lord of the universe,
Due to the various powers which are in you,
You become the soul of the God of universe.

5.Thwam sabdha yonir jagad adhir aathmaa,
Pranendriya dravya guna swabhaavaa,
Kala krathu sathyamrutham cha dharma,
Thway aksharam yath trivia dhamananthi,

You are the point of creation of Veda and universe whose soul is sound,
And are having the properties of soul organs, wealth and characters,
You are also the pride , time, yaga, truth , duty as well as Dharma,
And the nature with three type of qualities rests in you.

6.agnirmukhm they akhila devathaathmaa,
Kshithim vidhur loka bhavangri pankajam,
Kaalam gatthim they akhila devathathmano,
Dhisascha karnou rasanam jalesam.

You are the soul of all devas with face of agni,
And the earth is lotus like feet of yours,
Time is your movement and you are the soul of all devas,
The directions are your ears and the ocean is your tongue.

7,naabhir nabhasthe swasanam nabhaswan,
Sooryascha chakshookshi jalam sma retha,
Paravaraathmaa aasrayanam thavaathmaa,
Somo mano dhyour bhagawan sirasthe.

Oh god , sky is your belly, the wind , your breath,

The sun your eyes and water is your sperm,
Your power to bear the small and big is your pride,
Moon is your mind and the heaven is your head.

8.Kukshi samudhraa , girayo asthi sanghaa,
Romani sarvousedhee veerudasthe,
Chandhaamsi saakshaath thava saptha dhathava,
Trayee mayaathman hrudayam sarva dharma.

Oh Lord , The oceans are your stomach , mountains your bones,
All the crops your hair , the meters ,
Of the Vedas , the seven types of minerals of yours,
And all the Dharmas of the world is your heart.

9.Mukhaani panchopanishadha sthavesa,
Yais trimsadha ashtothara manthra varгаа,
Yath thachivaakhyam paramartha thathwam,
DEva swayam jyothir avasthithasthe .

Oh god your five faces are the starting point,
Of the thirty eight type of manthras ,
And the name Shiva which is the philosophy ,
Of truth is the conscious shining truth.

10.Chchayaa thwa dharmomishu yair visargo,
Nethra thrayam sathwa rajas thamamsi,

Sannkhyathmanaa sashtra krutha sthavelkshaa,

Chandho mayo deva rishi puraana.

The waves of ocean of Adharma are your shadow,

The qualities Sathwa, rajas and Thamas which are,

The cause of creation are your eyes and Vedas with meter,

Are your side glances which are the starting place of sciences.

11.Na they giri thrakhila loka pala-,

Virincha vaikunta surendra gamyam,

Jyothi param yathra rajasthamaacha,

Sathwam na yadh brahma nirastha bhedham.

Oh Lord Shiva the great luster of your form,

Is the Brahman without any divisions and

Without your touch, Brahma, yourself, lord Vishnu

Indra and the protectors of earth cannot be reached.

12.Kamaadhawara Tripura kala garaadhyaneeka ,

Bhootha dhrooha kshapa sthuthayo na thath the,

Yath sthwantha kaala idhamaathma krutham swanethra,

Vahni sphulinga shikhaayaa bhasitham na vedha .

At the time of deluge the world which is your own creation,

Is turned in to ashes by the flame of fire from your own eyes,

And so praising you for burning God of love and Three cities,

The destruction of Daksha yaga are very inadequate and insufficient.

!3. Ye thwathmarama gurubhir hrudhi chinthithaangri,
Dwandwam charantham umayaa thapa saabhithaptham,
Kathantha ugra purusham niratham smasaane,
They nuna moothima vidhamsthava haatha lajjaa

Due to your always being with Uma, you are in love with uma.
Due to your living in cremation ground you are terrible and hated,
And those who criticize like this without knowing that your feet,
Is the subject of meditation of great sages are silly and shameful souls.

14. Thath thasya they sadha satho paratha parasya,
Naajna swarupa gamane prabhavanthi bhoomanaa,
Brahmaadhaya kimutha samsthavane vayam thu,
Thath sarga sarga vishayaa api sakthi mathram.

Your form beyond the cause and effect as well as ,
Macro and micro states is not fully known to even Brahma and other devas,
Then how we who are your and Brahmas creation can praise ,
You properly and this is only an inadequate of your great strength.

`15. Yethath param prapasyaamo,
Na param they maheswara,
Mrudanaaya hi lokasya ,
Vyakthisthe avyaktha karmanaa .

Oh Lord we know only the form you showed us,

And we do not know your very divine principle,

And your actions and capabilities are not known,

And we know you showed your form for the benefit of the world

Sthuthi to Mathsyavathara by Sathya vrutha

Sthuthi to Mathsyavathara by Sathya vrutha

Translated by

P.R.Ramachander

(When king Sathyavratha was doing Tharpana in a river, in the water that he took in his hand there was a small fish, which requested the king to save him. The king grew that fish in his palace and when it became very huge, he left it in the ocean. Then the fish told him that within seven days there would be a great deluge. It instructed the king to bring two samples each of all plants and animals in a ship. When the ship was being tossed in the great wind, the fish saved him and took him to safety. This is the prayer used by King Sathyavrutha to pray the fish. It occurs in Skandha 6 chapter 24 slokas 46-53)

1. Anaadhyo vidhyopa hataathma samvidha,

Thanmoola samsara parisramaathuraa,

Yadruchaye hopasyathaa yamapnuyu ,

Vimukthidho na paramo gururbhavan.

The people who wander with hidden Athmajnana,

And troubles of Samsara due to primeval ignorance,

Sometimes get a chance to surrender to you, by your mercy,

And may you who frees us become our divine teacher.

2. Jano abhudhoyam nija karma bandhana,

Sukhechchayaa karma sameehathe asukham,

Yathsevaya thaam vidhunothya sanmathim,

Grandhim sa bhindhyaath hrudayam sa no guru.

The ignorant one tied by his own karmas, gets engaged ,
In action with aim to get pleasure, but gets sorrow only,
And the feeling that action leads to pleasure, can be,
Destroyed only by praying to you, Oh Lord

3.Yath sevayaagneriva rudra rodhanam.,
Pumaanvijahyaanmala mathmanasthama,
Bhajetha varnam nijamesha sovyayo,
Bhooyath sa eesa paramo guror guru.

Only by putting in fire , gold and silver would become pure,
And like that only by serving you, the behavior dirt affecting,
The soul can be removed and it can be made to shine,
Oh lord of all and who is permanent, please become,
Our Guru and divine guru and grant us wisdom.

4,Na yath prasadaayutha bhaga lesam,
Anye cha devaa guravo janaa swayam,
Karthum samethaa prabhavanthi pumsaa,
Thameeswaram thwaam saranam prapadhye.

Even if all other devas , gurus join together,
Will they be able to grant even,
A a very small bit of your great mercy,
And so I am surrendering to you.

5.Achakshurandhasya yadhaa granee krutha,
Sthadhaa janasyaa vidhusho abudho guru,
Thwam arka druk sarva drusyaam sameekshanaa,
Vyatho gururna swagathimmbubuthsdahaam,

An ignorant man choosing another ignorant man ,
As Guru is like, a blind man asking another blind one,
To show him the way and we who are seeking divine knowledge,
Controlling all our senses, choose you,
Who is self resplendent like the sun god.

6.Jano janasyaadhi satha asathim mathim,
Yayaa prapadyetha dhoorathyayam thama,
Thwam thwayam jnanamamogha manjasaa,
Prapadyathe yena jano nijam Padham.

The gurus divine wisdom without , lead people in the path,
Domestic desires and they get caught in the darkness of Samsara,
But you would teach us divine wisdom which is forever ,
And never not useful and help us to get the true knowledge.

7.Thwam sarva lokasya suhrud priyeswaro,
Hyaathmaa gurur jnanam abheeshata sidhi,
Thadhaapi loko na bhavathamandathee,
Jaanaathi santham hrudhi badha kamaa.

You are the friend of all the world and dear god,
The soul, the guru giving wisdom and fulfilling of desires,
And in spite of it, because the blind world is running after,
Passion, they would not recognize you , who is in their heart.

8. Thaam thwamaham deva varam varenyam,
Prapadhya eessam prathibodhanaaya,
Chindhirtha dheepair bhagawan vachobhir,
Grandheenhrudayyan vivruna swamokaa.

I choose you who is a great deva, who should be chosen,
I surrender to that god for receiving instruction,
Because with his lustrous words , my ignorance will disappear,
Please cut off the chain of ignorance which ties my body to my soul.

Narayana Kavacham

(The Armour of Narayana)

Translated by

P.R.Ramachander

(The Narayana Kavacham occurs in Bhagavada Purana in the sixth Skanda and occurs in Chapter eight. It is an Armour to protect ourselves from our enemies seen and unseen. I personally feel that this is possibly one of the first Kavachams ever taught to man.

Raja Parikshith, the son of Abhimanyu asks his teacher Sage Shuka for a means to protect himself from his enemies. Sage Shuka then teaches him Narayana Kavacham, which was taught by Sage Viswaroopa the son of Thwashtro to Devendra. It is believed that the soul of the man who reads this Kavacha (even if he is a sinner) becomes extremely holy and that any one who reads this would be protected by Lord Vishnu in his various incarnations, by his various weapons and his various assistants.

Sloka 4-11 of this great stotra give us in detail about the preparations that we should take before reading this great work. These naturally should be learned from a teacher well versed in such procedures.

I am sure many of you may not be able to do that .You can either chant only the Kavacham with out doing Kara and Anga nyasa or follow the method suggested in

http://www.dalsabzi.com/Mantras/narayan_kavach.htm, it is mentioned that

“Before commencing the recital, chant ‘Om Namō Nārāyaṇāya’ or ‘Om Namō Bhagvadey Vaasudey Vaaya (‘ey’ pronounced as Whey) or your favourite mantra 12 times.

Visualize yourself and/or your loved ones, totally protected. My favourite way of doing it is by visualizing a family portrait. You could ‘see’ them dressed in an armor. You could see them immersed in white or violet light. You could see them in a tube of Light. You could see an impenetrable ring of white Light around them.

‘Sound’ started with the chanting of Om. The entire SamVeda was transferred through the notes of the ‘sargam’ Music commenced with the recitation of Mantras and Shlokas. There is Spiritual strength in it.”

The above web site also gives a translation of the Kavacham in to English. Apart from consulting that I have also consulted a Malayalam translation in a very old dilapidated book (author unknown) as well as a Hindi translation published by Hari Prakasan Mandir, Delhi-6. This occurs in BHagwatha Purana Skanda 6 chapter8)

Rajo Uvacha:-

Yaya guptha sahasraksha savaahaan ripu sainikan,
Kreedanniva vinirjithya trilokya bhubhuje sriyam, 1
Bhagawam sthan mamakhyahi varma narayanathmakam,
Yadha athathayina shathroon yena guptho jayan mrudhe. 2

The king said:-

Oh God please share with me that armour of Narayana,
By which the thousand eyed Indra was able to drive away,
The well armed soldiers of his enemy as if it is a play,
And gain control of the three worlds and wealth,
And also was safe in the battle field and became victorious.

Sri Shuka Uvacha:-

Vrutha, purohitha thwashtro mahendra yanu pruchathe,
Narayanakhyam varmaha thadihaika mana srunu. 3

Sri Shuka said:-

Viswaroopa the son of Thwashtra , when he was made,
The priest Of Indra taught him this armour of Narayana,
And I will teach you that and please listen to it with concentration.

Viswaroopa Uvacha:-
Dhouthangri panir achamya sapavithra udang mukha,
Kruthaswa anga kara nyaso manthrabhyam vagyatha suchi. 4

Narayana mayam varma sannahyedh bhaya agathe,
Daiva bhoothathma karmebhya narayana maya puman. 5

Padyor janu noruvor udhare hrudhyadhorasi,
Mukhe sirasya anu poorva omgaradheeni vinyaseth. 6

When fear approaches you, after washing your feet and hand,
Do internal purification by achamana , wear the holy ring made of Durba,
Face the north , sit on a seat of Durba grass and do the hand symbols,
And do holy chants and attain cleanliness of speech.
You should then become silent , become engrossed in Narayana,
And do suitable actions to tie yourself with the armour of Narayana,
And using the eight letters starting with OM , touch the feet,
Knees, thighs, belly heart chest, face and head,

Om namo narayanethi viparyaya madhapi vaa,
Kara nyasam Thatha kuryad dwadasakshara vidhyaya, 7

Pranavadhi yakarandha mangulyam angushta parvasu,
Nyased drudaya omkaram vikara manu moordhani. 8

Then after touching the eight parts of the body,
The feet, Knees, thighs, belly heart chest, face and head,
Chanting the eight letter Manthra “Om Namo Narayanaya”
Either in an ascending or descending order,
You have to perform the knowledge of the twelve letters,

Shakaranthu brovor madhye nakaram shikhayam nyased,
Vekaram nethrayor yunjyannakaram sarva sandhishu. 9

Makara masthra mudhisya mantha moorthir bhaved budha,
Sarva sanga shadhantham thath sarva dikshu vinirdisheth,
Om Vishnava nama ithi. 10

Tell “Sha” and touch the middle of the eye brows,
Tell “Na” and touch the top of the hair on your head
Tell “Ve” and touch both your eyes,
Tell “Na” and touch all your joints,
Facing all directions and say “Ma Asthaya Phat”,
This would make even the dim witted in to a wise one,
And thus you tie all the six directions as directed,
And chant “Om salutations to Lord Vishnu”

Athmanam paramam dhyeyed dhyeyam shad shakthibhir yudham,

Vidhya thejas thapo murthim imam manthra mudhahareth. 11

Afterwards meditate on Athma supported by the six strengths,
Of Wealth, charity, fame , goddess of wealth, wisdom and renunciation,
And chant the following which has the form of knowledge, power and meditation.

Narayana Kavacham

Om harir vidhadhyan mama sarva raksham .
Nyashngir padma padgendra prushte,
Dharari charmasi gadheshu chapa,
Pasan dadhano ashtaguno ashta bahu. 12

May all the protection to me be given by Hari,
Who keeps his lotus feet on the back of the bird,
Who is armed with conch , wheel, sword, mace ,
Bow and a rope and who has eight qualities and eight hands.

Jaleshu maam rakshathu mathsyia moorthir,
Yadho ganebhyo varunasya pasad,
Sthaleshu maya vatu vamano avyal,
Trivikrama khevadu viswaroopa. 13

(from this sloka onwards till sloka 19 several incarnations of Vishnu are requested to protect us in different circumstances. What is mentioned here are not the dasavathars (Ten incarnations) but a bigger list of incarnations. Devi Bhagwatha mentions 26 incarnations of Lord Vishnu viz Sanaka, Sananda, Sanathana, SANathkumara, Varaha, Narada , Nara-narayana , Kapila, Dathathreya, Yajna, Rishabha, Pruthu, Mathsyia, Mohini, Koorma, Garuda, Danwanthari, Narasimha, Vamana, Parasurama, Vyasa, Sri Rama, Bala Rama, Krishna, Budha and Kalki. All these avatharas do not find a place here. Vishaksena who is the commander in chief of army of Vishnu finds a place here.)

Let me be protected in the water by Fish incarnation,
From the animals of the sea and rope of Varuna,
Let me be protected in the Land by Vamana, the illusory boy,
And in the sky Trivikrama and viswaroopa forms.

Durgesh atavyaji mukhadhishu Prabhu,
Payanrusimho asura yoodha pari,
Vimunchatho yasya mahattahasam,
Dhiso vinedhur anya pathangascha Garbha. 14

In forts , forests, dangerous places and in war ,
Let me be protected by Lord Narasimha,
Who by his mighty roar shook all directions,
Broke open the army formation of Asura,
And caused pregnant asura women to abort.

Rakshathwasou maadhwani yajna kalpa,
Swadamshtroyoth patha dharo varaha,
Ramo aadhrikooteshwadha vipravase,
Sa lakshmanovyadh bharathagrajo maam. 15

Let me be protected on my way by Lord Varaha,

Who is Yagna personified and who by his protruding teeth,
Lifted and carried the earth to safety,
Let me be protected on mountain top by Lord Parasurama
Let me be protected when I am abroad By lord Rama,
Who is elder brother of Bharatha and Lakshmana.

Mamugra dharmad akhilath pramadath,
Narayana pathu narascha hasath,
Dathaswa yogad adha Yoga natha,
Payadh Gunesa kapila karma bandath. 16

Let me be protected by Lord Narayana,
When I am transgressing Dharma or committing mistakes,
Let me be protected from my pride by Sage Nara,
Let me protected by Sage Dathathreya,
For not engaging in Yoga , meditation and other activities
And let sage Kapila protect me from the bondage of Karma.

Sanath kumaro aavathu kama devath,
Hayanano maam padhi deva helanath,
Devarshi varya purusharcha nantharath,
Koormo harir maam nirayadh aseshath . 17

Let sage Sanath Kumara protect me from the cupid,
Let Lord Hayagreeva protect me while I am on travel,
As well as when I do action that insults the Devas,
Let Sage Narada protect me from sins of non worship of devas,
And let Hari who took the form of a tortoise,
Protect me from different types of hell.

Dhanwandarir bhagawan pathway padhyath,
Dwandwadh bhayad rushabho nirjithama,
Yajnascha loka devathaa janandath,
Balo ganath krodha vasadh aheendra. 18

Let Lord Dhanwanthari protect me from unsuitable food,
Let Rishabha , the renounced soul protect me .
From fear of the contradictory dualities* ,
Let Sage Yajna protect me from gossip of society,
Let Lord Balarama protect me from problems created by men,
And let Adhi sesha protect me from my anger.
*dualities like joy-sorrow, pain-pleasure etc.

Dwaipayano bhagwan aprabhodhad,
Budhasthu pashanda ganath pramadath,,
Kalki kale kala malath prapath,
Dharma vanayoru kruthavathara. 19

Let Sage Vyasa protect me from lack of awakening,
Let sage Budha protect me from hypocrisy and ignorance,
Let Lord Kalki , who would be born to salvage Dharma,
Protect me from the evil effects and thoughts of Kali age.

Maam kesavo gadhaya pratharavyad,
Govinda aasangava aartha venu,
Narayana prahana udatha shakthir,
Madhyandhine vishnurareendra pani. 20

May I be protected in the morn by Kesava with his mace,
May I be protected two hours later By Govinda by his flute,
Two more hours later let Lord Narayana protect by his strength,
And at noon let Lord Vishnu protect me his holy wheel.

Devo aparahne Madhu hogra dhanwa,
Sayam thridhamavathu Madhwao maam,
Doshe Hrishi kesa, uthardha rather,
Niseedha yekovathu Padmanabha. 21

After noon let me protected by Madhu with his great bow,
In the evening Let Madhwa in the form of trinity protect me,
Between dawn and midnight let Lord Hrishi kesa protect me,
And at midnight let Lord Padmanabha alone protect me.

Srivathsa dhamaapara rathra eesa,
Prathyoosha eesosidharo janardhana,
Dhamodharo avyad anusandhyam prabathe,
Visweswaro bhagwan kala moorthi. 22

Let me protected by remaining part of the night,
By the Lord in whom Srivathsa lives,
Let me be protected just before dawn ,
By Lord Janardhana who holds the sword,
Let me be protected at sun rise,
By Lord Damodara and just before morn,
Let Lord Visweshwara give me protection.

Chakram yugantha analathigma nemi,
Bhramath samanthad Bhagvath prayuktham,
Dandhagdhi dangdhyari sainya masu,
Kaksham yadha vatha sakho huthasa. 23

Oh holy Wheel ,your edges are like the raging fire of deluge,
You are sent by the God and rotate and travel everywhere,
And so like the fire with the help of wind,
Burns in to ashes the dried up wood of a forest,
Speedily and speedily burn and burn all my enemies.

Gadhe asani sparsana visphulinge,
Nishpindi nishpindyajitha priyasi,
Koosmanda vainayaka yaksha raksho,
Bhootha graham choornaya choornyarin. 24

Oh mace , the spark raising touches of yours,
Are unbearable like the touch of Vajra,

And you are dear to the invincible lord and his servant,
And so please powder and powder again ,
Evil spirits, Yakshas, Rakshasas and all my enemies.

Thwam yathu dhana pramadha pretha mathru,
Pisacha vipra graham gora drushteen,
Dharendra vidhravaya Krishna pooritho,
Bhima swano arer hrudhayani kambhayan. 25

Oh Conch , when lord Krishna blows in you,
You create a huge and loud sound and confuse my enemies,
And drive away ghouls , devils, ghosts, Pramadhas,
Brahma Rakshas and other fearful beings.

Thwam thigma dharasi varari sainyam,
Eesa prayuktha mama chindhi, chindhi,
Chakshoomshi charman satha chandra chadhaya,
Dwishamaghonaam hara papa chakshusham. 26

Oh holy sword, Be sent by the Lord himself,
And cut and cut my enemy army in to pieces,
Oh shield of the lord ,shining like hundred moons,
Please make my enemies with full of sins look blind.

Yanna bhayam grahebhyobhooth kethubhyo nrubhya eva cha,
Saree srupebhyo dhamshtribhyo bhoothabyohebhya yeva cha. 27

Sarvanyethani bhagavan nama roopasthra keerthanath,
Prayanthu samkshayam sadhyo ye na sreya pratheepika. 28

The fear that we have due to planets, comets, Kethu and kings,
The fear that we had from teethed serpents , ghosts and from sin,
And the fear that prevent our well being may all be destroyed,
Oh God , by the praise of your names and weapons.

Garudo Bhagawan sthothra sthobha chandho maya Prabhu,
Rakshathwa sesha kruchsrebhyo vishwaksena swa namabhi. 29

The Garuda, who is being praised by great musical stotras of Vedas,
Who is a god and the lord of the world, may protect me from all troubles,
By singing of his names as well as that of the Lord Vishwak sena.

Savapadbhyo harer nama roopayanaayudhani na.
Budheendriya mana praanan paanthu parshadha bhooshana. 30

Let the names and forms of Vishnu, his steed,
His weapons, and important assistants may protect,
My mind, senses and soul, from all the dangers and sins.

Yadhahi bhagwan eva vasthutha sad sachayath,
Sathye nanena na sarve yanthu nasamupadrawa. 31

The truth that God is all beings and things,
May destroy all the troubles that we face.

Yadaikathmanu bhavanam vikalpa rahitha swayam,
Bhooshanuyudha lingakhya dathe shakthi swa mayaya. 32

Thenaiiva sathya manen sarvajno Bhagwan Hari,
Pathu sarvai swaropairna sada sarvathra sarvaga. 33

Those great savants who think , that God does not have any forms,
And his weapons and ornaments are only symbols without power,
And due to this truth , the God Hari is everywhere,
And let him protect me always and everywhere ..

Vidikshu dikshoordhwamadha Samantha,
Anthar bahir bhagwan narasimha,
Praha bhayam loka bhayam swanena,
Swathejasa grastha samastha theja. 34

Let the Lord Narasimha who due to his power,
Destroyed elephants, serpents and other beings
And saved Prahladha , and removed the fear of the world,,
Protect me in all directions and non directions,
Top and below , inside and outside and in all places.

Maghavan idham aakhyatham varma narayanathmakam,
Vijeshya syanjasa yena damsitho sura yoodhapan. 35

Oh Indra, thus I have told you, the great armour of Narayana,
And using this you protect yourselves and easily,
Defeat the commanders of the army of Rakshasas.

Yethad dharayamanasthu yam yam pasyathi chakshusha,
Pada vaa samsprusehsadhya saadvasath sa vimuchyathe. 36

If he who wears his armour sees any one by his eyes,
Or even touches him by his feet, that man,
Would be able to get rid of all his fears.

Na kuthaschid bhayam thasya vidhyam dharayatho bhaved.,
Raja dasyu grahadhebhya vyagradhibhyascha karhichith. 37

He who wears this armour will never have any fear,
From king, enemies, planets and animals like the tiger.

Imam vidhyam pura kaschid kaushiko dharayan dwija,
Yogadharanaya swa angam jahow marudhanwani. 38

Long time ago , this knowledge was worn by a Brahmin,
From Koushika Gothra and he gave up his life in a desert

Thasyopari vimanena gandharwa pathi rekhadha,

Yayou chithra radha sthreebhir vrutho yathra dwijakshaya. 39

A gandharwa called Chithra radha was travelling in a plane.
Along with his ladies , where the Brahmins body was lying.

Gagamam anya pada sadhya savimano hyavak sira,
Sa balakhilya vachanad asthhenyadhya vismitha,
Prasya prachee saraswathyam snathwa dhama swa manwagadh. 40

At that spot his plane stopped and he fell there along with his ladies,
And he was perplexed and was advised by the sages called Balakhilya,
And obeying their advice, took the bones of the Brahmin,
And put it in the river Saraswathi , took bath and went back to his home.
(Even a man died in a desert , attained salvation because of this armour.)

Sri Shuka Uvacha:-
Ya idham srunuyath kale yo dharayathi chadhrutha,
Tham namasyanthi bhoohani muchyathe sarvatho bhayath. 41

Yetham vidhyamadhi gatho viswaroopa chatha kruthu,
Trilokya lakshmeem bubhuje vinirjithya mrude asuran. 42

Sri Shuka said:-
He who wears or hears this armour of Narayana,
Would be saluted by all beings and he would get rid of all fears.

Learning this knowledge from Viswaroopa, Indra,
Won in the battle over all asuras and ,
Got the blessings of wealth of the three worlds,.

Vishnu Sthuthi of Lord Shiva

Translated by

P.R.Ramachander

(After Lord Vishnu as Mohini deceived the Asuras and gave it to Devas and returned back, Lord Shiva along With Goddess Parvathi visited Vaikunta and there Lord Shiva prayed to Lord Vishnu. Skandam 8 chapter 12 sloka 4-13)

1.Deva deva Jagath vyapin,

Jagadheesa Jaganmaya,

Sarveshaam api bhaavaanaam,

Thwamathma hethureeswara

Oh God of gods , Who is spread all over the world,

Oh God of the universe , Og God who pervades in the universe,

For every one, you are the source of creation,

The soul as well as the cause.

2.Aadhyaaanthavasya yan madhyam,

Idham anyadaham bahi,
Yatho avyavasya naithaani,
Thath sathyam brahma vidh mahaan.

You are the beginning, middle and end,
Sometimes inside and some times outside,
And I who am the consumer and this which is the food,
Are the feeling of purity and truth of Brahmam.

3.Thavaiva charanaambhojam,
Sreyaskamaa niraasishaa,
Visyajyobhayatha sangam,
Munaya samupaasathe.

The sages not desiring anything ,
Except salvation, completely,
Get detached in earth as well as heaven,
And pray to your lotus like feet.

4.Thwam brahma poornam amrutham vigunam visokam,
Aananda maathram avikaaram ananya dhanyath,
Viswasya hethurudhaya sthithi samyamaanaam,
Athmeswarascha thadhapeksha thayaanapekshaa.

You are the Brahmam which is complete, which is like nectar,
Without any properties, without sorrow and only full of joy,

Without feelings , who is everything but beyond everything,
You are the cause of the world, primeval state, which was born in you,
And the soul and all beings depend on you but you are completely independent.

5.Ekasthvameva sadasth dhwayam adhwayam cha,
Swarnam kruthakruthaamiveha na vasthu bedha ,
Ajnanatha sthwayee janair vihitho vikalpo,
Yasmaadh gunair vyakthikaro nirupaadhikasya.

You are one truth and when being seen as the world,
Which is cause and effect, like pure gold ,
Is no different from ornaments, you have one form,
But due to ignorance due to activities , people see you as many.

6.Thwaam brahma kechidh avayanthiyutha dharmameke,
Yeke param sadha satho purusham paresam,
Anyo avayanthi nava sakthiyutham param thwaam,
Kechith mahaa purusam avyayam aathma thanthram.

Some say you are Brahman , some dharmam and some,
The great truth which is beyond the difference between Purusha,
And nature and some others say you are the great god with,
Nine powers and some say you are always free and great purusha.

7.Naaham paraayur rishayo na mareechi mukhyaa,
Jaananthi yadvirachitham khau sathwa sargaa,

Yan maayayaa mooshitha chethasaa eesa daithya-,
Marthyaadhaya kimutha saswadha badhra vruthaa.

Due to being affected by your illusion, either me,
Or Brahma.or the mareechi sages created by sathwa characters,
Do not know much about your creations, and then how can,
Men and asuras of bad character know about it?

8.Sa thwam sameehitha madha sthithi janma naasam,
Bhoothehitham cha jagatho bhava bhandha mokshou,
Vaayoor yadhaa visathi kham cha charaacharaakhyam,
SARvam thadaathmaka thayaava gamo avarunthse.

Only you who is the form of knowledge as well as soul of all,
Know the creation nurture and destruction of all beings.
Their actions as well as their attachments and salvation,
Because like wind spread everywhere, you act within every thing.

9.Avatharaa mayaa drushtaa,
Rama maanasya they gunai ,
Soham thadh drishtumichaami,
Yathe yoshidh vapurdrutham.

10.Yena sammohithaa daithyaa,
Paayithaascha amrutham suraa,
Thadh dhidhyakshavaAyaathaa,

Param kouthoohalam hi na.

I have seen your incarnations,

And now I would like to see your feminine form,

Which attracted the asuras and helped,

The devas drink nectar,

And I have come here ,

Because of that divine curiosity.

Devaki Garbha Sthuthi

Translated by
P.R.Ramachander

(As per the request of Lord Brahma and other devas Lord Vishnu enters the womb of Devaki ,
For yet another incarnation to remove the burden of this earth. This prayer is addressed to the God who is in
the womb of Devaki by Lord Brahma and other devas. This great prayer occurs in the tenth Skanda and in
second chapter of Bhagawatha Purana as slokas 26-40.)

1.Sathyavrutham sathyaparam Trisathyam ,
Sathyasya yonim nihiutham cha sathye,
Sathyasya sathayamrutha Sathya nethram,
Sathyathmakam thwaam saranam Prapanna.

We surrender to you , who is the soul of the truth,
Who makes truth his penance , Who is beyond truth,
Who is the triple truth in the past , present and future,
Who is the creator of truth , who exists in only truth ,
Who is truth of the nectar of truth and who only sees truth.

2,Yekayano asou dwiphala , sthri moola,
Chathurasa, Pancha vitha, shadathma,
Sapthathvak astha vitapo navaksho ,
Dasaschadhi Dwikhago hyadhi vruksha.

The primeval tree of creation has one basis,
Two fruits called pleasure and suffering,
Three roots called Sathva, Rajas and Thamas,
Four aspects called Dharma, wealth, pleasure and salvation,
Five sensory organs, six soul emotions called,
Hunger, thirst , sorrow, passion, old age and death,
Seven layers called skin, flesh , blood , bile , fat, phlegm and bone,
Eight branches called Pancha bhoothas, mind , brain , egoism,
Nine holes of the body like two ears, two eyes and so on,
And eleven leaf like souls called prana, apana, samana , vyana , udana,
Nadha , korma , krukara , deva datha and dananjaya,
And on this tree , live the two birds called Jevathma and Paramathma.

3.Twam yeka yevaasya satha prasoothi,
Thwam sannidhaanam thwam anugrahascha,
Thwan maayaya samvrutha chethasas thwam,
Pasyanthi naanaa na vipaschitho ye.

You alone are the cause of that tree of the universe,
You are its resting place, you are the one who takes care of it,
And those beings whose eyes are clouded by your illusion,

See you as different things but not the wise ones.

4. Bhibharshi roopanyava bodha athmaa,
Kshemaya lokasya characharya,
Sathvo pannani sukha vahaani,
Sathama bhadrani muhu khalaanaam.

Though you are the soul which is consciousness,
For taking care of the people and mobile and immobile things,
You take the form of unmixed truth and peace,
Which gives delight to the followers of Dharma,
And is harmful to those wicked beings.

5. Thway ambujaksha akhila sathva dhamni,
Samaadhinaa aavesitha chetha saike,
Thwad patha pothena mahath kruthena,
Kurvanthi go vathsa padam bhavabdhim.

Oh Lotus eyed one , those wise sages,
Using their state of Samadhi ,
See your Sathva form by their inner eyes,
And using the boat of your divine feet,
And using their good behavior as a boatman ,
Cross the sea of birth and death,
As if it is only as big as the hoof mark of a cow.

6. Swayam samutheerya sadushtaram dhyuman,
Bhavarnavam bheema madhabra souhrudhaa,
Bhavath padamboruha naabva matha they,
Nidhaaya yaathaa sadanugraho bhavaan.

Those wise ones after crossing this ocean of birth and death,
Which is difficult to cross , with their mind,
Filled with greatly gross compassion and care,
Leave the boat of your lotus like feet with your blessings,
There itself , so that it would be of help to others to cross the ocean.

7. Yo anyo aravindaksha vimuktha maanina,
Thwayyastha bhavadha vishuddha buddhyaa,
Aaroohya kruchrena param padam Thatha,
Pathathyatho anaadrutha yushamad anghraya.

The others , Oh lotus eyed one , who consider themselves as liberated,
With a mind which is not pure and without any devotion to you,
Even if they attain your divine world by a torturous path
Fall down from that position , as they have not adored your feet.

8. Thadhaa na they maadhava thavakaa kwachidh,
Brasyanthi marga thwayee badha souhrudhaa,
Thwayabhi gupthaa vicharanthi nirbhayaa,
Vinaayakani kappa moordhasu prabho.

Oh Madhava , those who have complete devotion to you,
Would never go in such wrong path, due to their love for you,
And they would be saved by your blessing,
And would travel without any fear ,
Treading on the heads of those who come in their way.

9.Sathwam vishudham srayathe bhavan stithou.
SAreerinaam sreya upayanam vapu,
Veda kriyaa yoga thapa samadhibhi,
Sthavarhanam yena jana sameehathe.

Oh Lord , You have assumed a pure Sathwic form,
And give the results to beings for their actions,
And people belonging the four stages in life,
Worship you by performing Vedic rituals,
Yoga , Penance and entering in to Samadhi.

10.Sathwam cha chedha dharitham nijam bhaved,
Vijnana majnana abhidhabha marjanam,
Guna prakasai ranumeeyathe bhavan,
Prakasathe yasya cha yena vaa guna.

Had not you assumed this Sathwic form of yours,
Oh maker of the universe, for the sake of ,
Shining of knowledge and removing of the ignorance,
Of your devotees who see difference among themselves,
Will see and feel you as per their characteristics.
Had you not been born with these characteristics,

11.Na naama roope guna janma karambhi,
Niroopithavye thava thasya sakshina,
Mano vachibhyaam anumeya varthmano,
Deva kriyayam prathi yanthyadhapi.

None of the name , form , characters, birth and actions,
Prove that you are the only witness for yourselves,
Mind , word and others only guess your form,
And when offerings to you are made in the Yagas,
You assume the form that is proper and receive them.

12,Srunvan grunan samsaarayamscha chinthayan,
Naamani roopani cha mangalani they,
Kriyasu yasthwa charanara vindhayo,
Aavishta chethaa na bhavaya kalpathe.

Hearing, telling it to others , remembering and meditating ,
On your names and forms which are auspicious,
And performing all actions with attention merged on your lotus feet,
If done by a man using his mind it will ensure him freedom from bonds.

13.Dhishtaaya hare asyaa bhavatha padhoi bhuvo,
Bharo apaneetha sthava janma nesithu,

Dhishtyangi kathaam thwad padakai sushobhanai,
Drakshyama gaam dhyaam cha thavanukampithaam.

Luckily , oh Lord Hari, the earth represented by your feet,
Has got rid of its burden by your descent to this earth,
And we will see the heaven and earth decorated,
By your very pretty footsteps and divine marks,
Due to your great grace as well as merciful interest.

14.Na they bhavasyesa bhavasya karanam,
Vinaa vinodham bhatha tharkayamahe,
Bhavo nirodha stdithi thirapya vidhyaya,
Kruthaa yatha sthvayya bhaya aasryathmani.

Oh Lord who offers protection to everyone,
Your this birth , came about as only a sport of yours,
For you do not have birth which is a result of Karma,
And the assumption of your birth and death ,
By the people is only due to their ignorance.

15.Mathsya aswa kachapa nrusimha Varaha hamsa,
Rajanya vipra vividheshu kruthavathaaraa,
THwam paasi nas tribhuvanam cha yadhaa dhunesa,
Bharam bhuvo hara yadhthama vandanam they.

Oh God you took the varied incarnations as fish, horse , tortoise ,
Man lion , boar , swan, king as well as Brahmin,
And you protected the three worlds and
We want you remove the burden of this earth , Oh Hari,
Oh best of Yadhu clan , our salutations to you.

Vasudeva Sthuthi

(Prayer by Vasudeva)

Translated by
P.R.Ramachander

(This as the prayer offered by King Vasudeva as soon Lord Krishna was born in the prison. This occurs in tenth Skanda and third chapter of Bhagawatha Purana as slokas 13-21. Another prayer by Vasudeva addressed to Krishna has been earlier translated by me and is available in <http://www.celextel.org/stotras/vishnu/vasudevakruthakrishnastotram.html> I have referred the translations by Smt. Sudha devi Ramkumar and sri C.L.Goswami. My thanks to those great pioneers.)

1. Vidhithosi bhavaan saakshath Purusha prakruthe para,
Kevalanubhava aanada swaroopa sarva budhi druk.

Oh Lord , I know that you are the supreme person who is beyond nature,
And you are the pure personification of bliss , who sees the minds of all.

2. Sa yeva swa prakruthyedham sushtvagre trigunathmakam,
Thadhanu thwam hyapraavishta yiva bhavyase.

From your own self you created this world of three fold existence*,
And after creating it , you appear to have entered this world.
*Truth, consciousness and bliss

3. Yadheme avikruthaa bhavasthadhaa they vikruthey saha,
Naanaa veeryaa pradhak bhoothaa virajam janayanthi hi.

Though you are a part of the different beings ,
The characteristics of those beings in various degrees,
Do not shine out in your great form.

4. SAnnipathya samuth paadhya drusyanthe anugathaa yiva,
Praageva vidhyamanathvanna theshamiha sambhava.

Though you are seen with the people of the world as well as travel with them,
In spite of your being the cause of all such things and people,
How is it that you never get their form or feelings?

5. Yavam bhavaan budhya anumeya lakshanai,
Grahyaair gunai sannapi thadrana grahaa,
Anaa vruthath vaad bahirantharam na they,
SARvasya sarvathmana aathma vasthutha.

Oh Lord though you are existing along with,
The objects that can be recognised by the senses,

You cannot be caught by those senses,
And you do not have the properties of inside and outside,
For you are everywhere and everything is that thing.

6.Ya aathmano drusya guneshu sannithi,
Vyavasyathe swa vyathire katho abudha,
Vinanuvaadam na cha than mneeshitham,
Samyag yathas yaktha mupaadath pumaan.

He who believes that what he sees is only right,
Is not wise as he does not understand that,
What he knows are nothing but a display of words
And if he believes that which has been ,
Proved as unreal as real, then he is a fool.

7.Thwatho asya janma sthidhi samyamaan , vibho,
Vadhanthyanee hadha gunaadha vikriyath,
Thwayeesware brahmani no virudhyathe ,
Thwadasraya thwad upacharyathe gunai.

Oh Lord, the wise conclude that birth , upkeep and death,
Originate from you who is desire less ,change less,
And beyond properties and it appears that,
This looks as a contradiction in you who is god of all,
And that such things are ascribed to you,
Because you are the one who makes them act.

8.Sa thwam triloka sthithaye swa maayaya,
Vibharshim shuklam khhalu varnamathmana,
SARgaaya raktham rajasopa brahmitham,
Krushnam cha varna thamasaa janaathyaye.

Oh Lord you are in the entire three worlds using your illusion,
Taking the form which is white you do the upkeep of the world ,
Taking the form which is red , you do the creation of the world,
And taking the form which is black you do its destruction.

9.Thwamasya lokasya vibho ririkshushu,
Gruhe avatheerno maam akhileswara,
Rajanya samgnaa asura koti yoodhapai,
Nirvyoohyamaanaa niha nishyase chamoo.

Oh God of the universe, you have taken birth,
In my house for protecting the world,
And there is no doubt in my mind,
That you would soon completely ,
Destroy the billions of Asuras who are,
Going by the names of kings in this world.

Sri Krishna Stotram by Vasudeva

(Prayer to Lord Krishna by Vasudeva0)

Translated by
P.R.Ramachander

(Here is prayer by Vasudeva , father of Krishna addressed to Krishna. He finds himself incapable of praying the Lord like all others and requests Krishna to assume the form of a baby so that he can fondle him.)

Vasudeva:-

Thwam atheendraya maksharam nirgunam vibhum,
Dhyanasadhyancha sarvesham paramathmana meeswaram, 1

Swechaa mayam sarva roopam swecharoopa daram param,
Nirliptam paramam brhama bheja roopam sanathanam, 2

Sthoolath sthoolatharam praptha mathi sookshma darsanam,
Sthitham sarva sareereshu sakshi roopa madrusyakam, 3

Sareeravantham sagunaa sareeram gunothkaram,
Prakruthim prakruthesancha prakrutham prakrute param, 4

Sarvesam sarva roopancha sarvanthakara mavyayam,
Sarvadharam niradharam nirvyooham sthoumi tham vibhum. 5

Hey Lord you are beyond senses, non decaying , without properties, Lord,
And you are the lord of all beyond meditation , the divine soul , god,
Who is full of himself and assumes any form that he wishes
Who is divine , not attached to anything , having the form of Brahma and perennial,
Who is grosser than the gross and also has a form which is very minute,
Who lives in all bodies , exists everywhere as the witness of all and cannot be seen,
Who has a body and also not have a body and connected with all properties,
Who is nature , lord of all, who is very ancient and beyond all ages,
Who is the lord of everything , who assumes all forms and is in everything,
And who is the basis of everything , who does not have support and who is complete
And oh Lord, I praise and pray you.

Anasthavae asaktho asaktho devi Saraswathi,
Yam va sthoothum asakthascha pancha vakthra shadanana, 6

Chaturmukho veda kartha yam sthoothum akshamasthadha,
Ganeso na samarthascha , yogeendraanam guror gur, 7

Rishayo devathaschaiva munendra manu manava,
Swapne thesham adrusyancha thwamekam kim sthuvanathi they, 8

Sruthaya sthavane saktha kim sthuvanathi vipachithaa,
Vihayemam sareerancha balo bavithumarhasi. 9

Adhishesha in incapable of praising you and so is Goddess Sarasawthi,
The five headed Shiva and the six headed Subrahmanya are also incapable of praising,

Even Lord Brahma who created Vedas is incapable of praising you,
And even Ganesa the teacher of all Yogis is incapable of praising you,
Sages , devas , kings of saints manus and all men,
Are incapable of seeing you in their dream, and how can they praise you?
Even Vedas are incapable of praising you and how can the learned do it?
And so Oh God assume the form of a child so that we can play with you.

Vasudeva krutham stotram trisandhyam ya paden nara,
Bhakthim dasyamavapnothi Sri Krishna saranambhuje, 10

Visishta puthram labhate , hari dasam gunanvitham,
Sankatam nisthare thoornam sathru bhrrthe vimuchyathe. 11

The man who reads this prayer composed by Vasudeva,
During dawn, noon and dusk would get himself,
Devotion and service to lotus feet of Krishna.
He would get a great son and reach the heaven of Vishnu,
And all his sorrows would be driven out and he would get rid of enemies.

Bala Raksha Stotram

Chanted by the Gopis

Translated by

P.R.Ramachander

(Noticing their dear baby Krishna being attacked by Poothana and seeing that he was having daily problems perhaps caused by the evil spirits, The Gopis sing this hymn of protection of the babies. Please sing this great prayer to protect your baby daily.)

Sri Krishnaya nama- Salutations to Krishna

1.Avyadha jongri maniman sthava jaavadhoru,

Yajnochyutha katithatam jataram hayasya,

Hrudkesavastha dhoora eesa inasthu kandam,

Vishnubujam mukhamurukrama eesawarakam.

1.Let without any pretension God who was not born protect your foot , Let the God with Kausthubha gem protect your knee caps,

Let your thigh be protected by Yajna and hip by Achyutha, belly by Lord Vishnu in the form of a horse

Let your heart be protected by Kesava, Let your breasts be protected by the great God,

Let your hands be protected by Vishnu, Let your face be protected by God with wide steps and Head by Iswara.

2.Chakrayagratha sahadho harirasthu paschad ,

THwath parswayordhanuraseemadhuha janascha,

KOneshu sankha urugaya upayupendra,

Stharkshya kshithou hala dhara Purusha samanthath,

2.Let the Lord holding the divine wheel protect the baby in front and Hari protect him from the back,
And let both his sides be protected by the bow wielding killer of Madhu and the birth less lord holding the bow and the sword,
Let his four corners be protected by God sung by many holding the conch, let his top be protected by Lord Vamana,
Let his side below be protected by rider of Garuda and all sides by The supreme one holding the plough.

3.Indriyani Hrishikesa, prana NArayanoavathu ,
Swetha dweepa pathi schitham , mano Yogeswara avathu

3.Let Hrishikesa protect your organs and let Lord Narayana protect your soul,
Let Vasudeva the lord of white island protect your intellect and let your mind be protected by Lord of Yogas.

4.Prussigarbhasathe budhi, mathmanam Bhagawan para,
Keedantham pathu Govinda, Sayanam pathu Madhava
5.DHrujam thama vyadhai kunta aaseenam Thwam sriya pathi,
Bunjanam Yajna buktha pathu Sarva graha bhayankara

4-5. Let Lord Pradhyumna protect your intelligence and the divine God protect your soul,
Let Govinda protect him while playing, Let Madhava protect him while sleeping,
Let Vaikunta protect him while walking and the consort of Lakshmi while he is sitting,
Let the enjoyer of sacrifices who is fearsome to all planets protect you while you are taking food.

6.DAkinyo yathu dhanyascha, koosmandayer baka graham,
Bhootha pretha pisachaschayaksharaksho Vinayaka.

7.Kotaraa Revathi jyeshtha , poothana mathrukadhaya,

Unmadha yehyaparasmara deha pranendrriya druha,
8.Swapna drushta mahothpathaa vrudha bala grahaschaye,
Sarve nasyanthu they Vishnor nama grahana bheerava.

6-8 .Let Yathu dhani ,Dakini and Koosmandas which seize their victims
The ghosts , Corpses and Devils Yakshas, Rakshasas and Vinayakas,
Kotara, Revathi , Jyesta, Puthana , Matrukas and others,
Which are evil spirits causing madness , Causing epilepsy ,
Ana all of which torment the body and organs ,
And interfere with vital functions and those evil events in the dreams,
Indicating grave portents, and catch hold of the young and the old ones alike,
Get terrified at the name of Vishnu and let them all die.

Ithi Srimad Bhagawathe DAsama skande Gopi krutha,
Baala Rakshaa stotram sampoornam.

Thus ends the prayer to protect the child composed,By the Gopis in the Tenth canto of Bhagawatham

Brahma Sthuthi

(Prayer of Lord Brahma)

Translated by
P.R.Ramachander

(once when Lord Krishna was taking rest along with his cowherd friends,, cows and calves after killing Aghasura, the cows grazed and went away to a long distance. Lord Krishna went in search of the cows. At that time Lord Brahma with an aim of testing the powers of Lord Krishna made the calves and cowherds disappear. When Lord Krishna came back he understood as to what has happened and assumed the forms of all the calves as well as the missing cowherds. After one year when Lord Brahma came back, he saw that everything was absolutely normal in Vrindavana . Lord Krishna then showed him his real form. Lord Brahma praised him by a great prayer, which occurs in tenth Skanda, 14th chapter , slokas 1-40. I have consulted the translation of this prayer by Smt Sudha devi Ramkumar in her book in Tamil called “Sri Krishna Sthuthi malai” and the translation by Sri .C.I.Goswami in his English translation of Bhagawatham published by Gita press , Gorakhpur.)

1.Naimeedya they abhravapushe thadidhambaraya,
Gunjavatham saporipicha lasan mukhaaya,
Vanya sruje kavala vethra Vishana venu,
Lakshmasraye mrudhu pade pasu pangajaya.

I praise you ,oh praiseworthy Lord , who is the son of a cowherd,
With tender feet , wearing bright cloths , with colour of dark cloud,
With a shining face, wearing ear studs made of Gunja seeds,
And decorated by the feather of peacock, with garland of forest flowers,
Holding a vessel holding food , a cane , a horn and a flute.

2,Asyapi deva vapusho madanugrahasya,
Swechaamayasya na thu Bhootha mayasya kopi,
Nese mahi thwa vasithum manasantharena,
Saakshath thaveva kimuthathma sukhanu bhoothe.

Oh God , when this form of yours assumed for blessing us ,
Taken of your own free will and wishes of your devotees,
Is not capable of being understood within my mind,
How can I understand the divine holy form of yours?

3.Jnane prayasamudha paasya namantha yeva,
Jeevanthi sanmukharithaam bhavadheeya varthaam,
Sthane sthithaa sruthi gathaam thanu vang manobhir ye,
Prayaso ajitha jitho apyasi, tri strolokyaam.

Those who stay in their own homes , without,
Making any effort to increase their Jnana,
But spend their time venerating you by body speech and mind,
And hear your stories by good people by visiting them,
Conquer you completely in all the three worlds.

4.Sreya sthuthim bhakthi mudhasya they vibho,
Klisyanthi ye kevala bodha labhdaye,
Theshamasou klesaala yeva sishyathe,
Naanyadhyadhaa sthoola thushava gathinaam.

Those who avoid using devotion which leads to fame, Oh Lord,
But undergo lot of suffering for spiritual enlightenment,
Find that leaves them, with only sufferings,
Similar to the ones , who are engaged in pounding coarse husk.

5.Pureha bhooman bahavopi yogina ,
Thwad arpithehaa nija karma labhdhayaa,
Vibhudhya bhakthyaiva kadho upa neethaya,
Prapedhire agno Achyutha they gathim paraam.

Oh Lord , in olden times ,many people having failed,
In their attempts and objectives, gave up all their activities,
And taking recourse to pure devotion got as a result of your stories,
Oh Achyutha , immediately attained the state of salvation.

6.THadhai bhooman mahimaa gunasya they,
Vibho ddhumar hathya malaantharthmabhi,
Avikriyath swanubhavaadha roopatho,
Hyananya bodhyathmathayaa na chanyadhaa.

Oh Lord, your fame of being devoid of any attributes,
Can only be realized by those with pure mind who have turned,
Their look inwards and perceive in their mind without sending their senses outward,
Because no one can see you by any other method.

7.Gunathmana sthe api gunaan vimathum,
Hithaava theernsya ka easwarayi asya,
Kalena yairva vimithaa sukalpai,
Bhoopamsava khe mihika dhyubhasa.

Oh Lord of all Gunas , who controls all gunas,
Who can ever find in you , the God who has come ,
To this world for the sake of the good of the world
For even the most intelligent ones ,who might have ,
counted particles of dust, dew drops in the air .
And the rays of the bright ones of the sky , cannot find you.

8.Thathenukampaam su sameekshamano,
Bhunjana yevathmakruthan vipaakam,
Hrudh vak vapurbhir vidhannamasthe,
Yo mukthapadhe sa dhaayabhaak.

Anxiously expecting your mercy is the one,
Who simply enjoys the effect of his good acts,
And salutes you by heart, words and body,
And thus Becomes fit for salvation.

9.Pasyesa may anarya manantha aadhye,
Parathmani thwayyapi maayeemaayini,
Maayaa vithathyekshithu maathma vaibhavam,
Aham kiyannaichhamiva archiri agnai.

See My God, I thought of enchanting you by my guile,
You ,who is greatest God, who is endless, who is primeval,
Who is the divine soul and the great enchanter,
And did I not try to show you my greatness,
In spite of me being a spark from you who is a raging fire.

10.Atha kshamaswa Achyutha may rajo bhuvu,
Hyajanatha sthwath pradhageesa maanina,
Ajaavale paandha , thmontha chakshusha,
Yesho anukampyo mayi nadha vanithi.

So please pardon me who has only rajo guna , Oh Achyutha,
For having thought that I am independent of you ,
And further being not able to see you due to ignorance,
And was bent on committing this sin towards you,
In spite of the fact that you are my protector.

11.Kwaham thamo mahad ahanka charagni vaarbhoo,
Bhoo samvishtitha anda ghata raptha vithasthikaya,
Kwedhrugwidhaa viganthaa anda paranuchayaa,
Vathaadhwaro mavivarasya cha they mahithwa.

Where am I, who is like a seven feet breakable pot ,
Along with the sheath of matter , greatness,
Ether, air , fire, water and earth compare to you,
Being infinite and whose pores are like huge windows,
Through which countless cosmic eggs flow.

12.Uthksepanam Garbha gathasya paadayo,
Kim kalpathe mathu radhoksha jaagase,
Kimasthi naasthi vyapadesa bhooshitham,
Thavasthi kukshe kiyadhapyanantha,

Oh God who is beyond senses, like the kick,
Of the foetus inside the womb is not an offence against the mother,
Is there anything in what I did which is wrong,
For am I not like a child within your belly .

13.Jagathrayaantho dhadhi samplavodhe na hi,
Narayanasyodha nabhi naalath,
Vinirgatho ajasthvithi vajna na vai,
Mrushaa kim thweeswara thwanna vinirgathosmi.

When the three worlds ended during the great deluge,
On the belly button of the reposing Narayana , I was born,
Say the sacred books and that is not a lie,
And it is not a lie that I have come out of your belly.

14.Narayanasthwam na hi sarva dehinaam,
Aathmasya adheesa akhila loka saakshi,
Narayano angam nara bhooja laayanath,
Thacchapi sathyam na thavaiva maaya.

Are you not Narayana, the Lord of the souls of
All beings and the witness to the entire universe,
And you are also the one lying down on water *of deluge,
And the present form of yours is one brought by illusion.
* “Naara”

15.Thacchhe jalastham thava sa jagat vapu,
Kim may ne drushtam bhagavamstha daiva,
Kim vaa sudrushtam hrudhi may thadaiva,
Kim no sapadyaiva punarvya darsi.

Why was not I able to see that form of yours,
That was supporting the world and lying on water?
And Why was it seen clearly by me in my heart at the very moment,
And why is it that I was able to see it again immediately?

16.Athraiva mayaa dhamanaa vathare hyasya,
Pranchasya bahi sphutasya,
Kuthsnasya chaanthar jatare jananyaa,
Mayaa thwameva prakatee krutham they.

Oh Lord who is the dispeller of illusion,
Even when you were within your mother,
Did you not show her the entire universe?
And even at that time your power of illusion was clearly seen.

17.Yasya kukshaa vidham sarva saathmam bhathi yadhaa thadhaa,
Thathvayya peeha thath sarva kimidham mayayaa vinaa.

All the universe including you are visible in your abdomen,
And how can this happen except through your illusion?

18.Adyaiwa thwath druthe asya kim mama na they mayathwa maadarshitham,
Yekosi prathamam thatho Vruja suhrudh vathsaa samasthaa api,
Thwanthosi chathur bhujasthadakhilai saakam mayo upasithaa,
Sthavandhyeva jagannthya bhoosthadhamitham brahma dwayam sishyathe.

Today you have shown us the illusory nature of everything except you,
And before I stole the cows and cowherds, you only were there,
And after that you became the cows, cowherds and all that they had,
And I saw people including me doing service to your four armed form,
And later you became the entire universe and now you are the non dual Brahman.

19.Ajaanathaam thwath padavi manathmani,
Aathmana bhasi vithathya maayaam,
Srushtaa vivaham jagatho vidhaana yiva,

Yiva thwameshantha yiva trinethra.

To the ignorant ones who do not know about you,
You appear as the nature mingled with the spirit ,
But by your own illusion you appear as me for creation,
As you yourself for upkeep and as three eyed one for destruction.

20.sureshrushishveesa thadaiva nrushwapi,
Thiryakshu yaadha swapi they ajanasya,
Janmaa sathaam Dur madha nigrahaya,
Prabho vidhaathaa sadanugrahaya cha.

Oh God , you who do not have any birth,
Is born as devas, humans , sages, animals,
Birds as well the beings that live in water,
And these are meant to punish the wicked,
And for blessing the people who are good.

21.Ko vethi bhooman bhagwan paramathman,
Yogeswarothir bhavatha strilokyaam,
Kwa vaa kadham vaa kathi vaa kadethi,
Vistharayan kreedasi yoga maayam.

Oh God , Oh Supreme spirit , Oh master of Yoga,
When you are spreading the curtain of illusion,
Who can ever understand what you do in the three worlds,
As to where or how or when you choose to play?

22.Thasmad idham jagad asesha masath swaroopam,
Swapna abhamastha dhishanam purudhu khadhu kham,
Thwayyeva nithya sukha bodha thana vanantho,
Maayatha uddhyadapi yathsa dhivaavabhathi.

So this universe which is unreal, devoid of intelligence,
Full of endless misery and which is like a dream,
Appears as real , appearing and vanishing in your infinite self,
Which is full of eternal bliss and consciousness.

23.Yeva sthwamathma Purusha Purana,
Sathya swayam jyothir anantha aadhya,
Nithyo aksharo ajasra sukho niranjana,
Poorno adhvayo muktha upadhitho amrutha.

You are the unique soul , very ancient person,
Personification of truth , shining , endless, primeval,
For ever , imperishable , full of pleasure, without any taint,
Complete , one who does not have second,
One who gives salvation and are immortal.

24.Yevam vidham thwaam sakala aathmanaam api,
Swa athmaana, athma athma thataa vichakshathe,
Gurva arka labdho Upanishad su chakshushaa ye

They tharantheeva bhavaannruthambudhim.

Those who get the sight to see and learn,
From you who are the teacher, who brightens like sun,
Would be able to see this world hidden by your illusion,
And would be able to see you in the cave of their mind,
And Would surely be able to cross the sea of birth and death.

25.Aathamaana mevathmatha yaa vijaanatham thenaiva,
Jatham nikhilam prapanchitham,
Jnanena bhooyo api cha thath praleeyathe,
Rajjwamahir bhoga bhava bhavai yadha.

In those of the people who are not able to see their self ,
In its true character, their ignorance ties them to this world,
And again this self disappears with their spiritual enlightenment,
Like the rope appearing like a snake when we are ignorant,
And appears in its true form with coming of enlightenment.

26.Ajnana samgnou bhava bhandha mokshou dhvou,
Nama naanyai stha rithagna bhaavath,
Ajaasra chinthatathmani kevale pare ,
Vicharya maano tharanaa vivahanee.

Due to ignorance people refer to bondage and release,
They are only names and when studied in depth,
They do not have a separate existence away from self,
For the existence of thing is due to his grace,
Like night and day existing due to Sun.

27.Thwamathmaanam param mathwa paramathaanameva cha,
Aathmaa punar bahir mrugya aaho agna janathagnathaa.

The ignorant people who do not know this conclude,
That you are not same as the soul inside their body,
And also think that that soul is also same as their body,
And thus they whose mind is clouded by ignorance ,
Continuously search for you outside their body.

28.Antharbhave anantha bhavanthameva hi,
Athathya jantho mrugayanthi santha,
Asanthamapya anthyahimantharena santham,
Gunam tham kimu yanthi santha.

In this endless chain of birth and death which exists,
The wise hunt for that which is inside all beings,
Rejecting all that which is other than you,
And they are called sages , for they do not believe,
The rope near at hand as the snake.

29.Adhaapi they deva padambuja dhvaya,
Prasada lesanu graheetha yeva hi.

Jaanaathi thathwam bhagwan mahimno,
Na chanmya ekoupi chiram vichinwan.

Nevertheless only one who gets a drop ,
of the grace of your lotus like feet,
Will know the essence of know ledge of God,
And not other who in loneliness ,
Keep on investigating it for a long time.

30.Thadasthu may nadha sa bhoori bhago,
Bhavethra vanyathra thu vaa thiraschaam,
Yenaa hame kopi bhava janaanam bhoothwa,
Nisheve thava pada pallavam.

Therefore Oh Lord , may I be lucky enough.
In this life or any other which could be sub human,
To be one among the crowd of your devotees,
And be engaged in the service of your feet as tender as a leaf bud.

31.Aho athi dhanya Vruja gopa ramanyaa,
Sthanyamrutham peetha matheeva they nudhaa,
Yaasaam vibho vathsa tharath athmajathmanaa,
Ya thrupathaye adhyaapi cha chala madhwaraa.

Oh, the pretty damsels and cows of Vruja are lucky,
For you have drunk their milk to your satisfaction from their breasts,
But Oh Lord even the sacrifices by us who are more than sons to you,
Has not satisfied you till now, How lucky they are!

32.Aho bhagfyam aho bhagyam nanda gopa vrujoukasam,
Yan mithram paramanandam poornam brahma sanathanam.

What , what luck for Nanda Gopa and those gopa boys,
For the divine joy , the complete one ,
And the beginning less Brahmam is their friend.

33.Yesham thu bhagya mahima Achyutha thaavadastham,
Yekadasaiva hi vayam batha bhoori bhaga,
Yethad drushika chaskai rasa kruth pibhaamaa,
Sarvaadhayo angryudha jamadhwa amruthasavam.

Let the great luck of these be however kept aside,
We the Gods of the eleven senses *considered ourselves blessed,
By repeatedly drinking the nectar of your lotus like feet,
How much more blessed are the cowherds who enjoy,
The beauty of your entire self and your sense organs.
*Hearing-Dig palakas, touch-Vayu, sight-Sun God,
Taste –Varuna, smell Aswini kumaras, Speech-Agni,
Hands-Indra, Feet-Upendrada ,mind-moon god,
And Intellect –Brahma, Pride-Shiva.

34.Thad bhoori bhagyamiha janma kimapyatavyam,

Yad gokulepi kadha mangri rajo abhishekam,
Yajjeevitham thu mikhilam Bhagawan Mukunda,
Thwadhyapi yad pada raja sruthi mrugya meva.

I would consider it to be a very great fortune,
If my birth is assured in earth , that too in Gokula,
And that too in the forest nearby , with the,
Privilege of bathing in the dust of the feet,
Of any of the residents of Vruja whose ,
Entire life is completely , Lord Mukunda ,
Whose feet dust is sought by Vedas to this day.

35. Yeshaam gosha nivasinaa Amutha bhavan kim deva trathethi,
Na schetho viswaphalath phalam thwadaparam kuthrapyayan muhyathi,
Sadweshad iva poothanapi sakulaa thwameva devaapithaa,
Yad dhamartha suhruthi priyathma thanaya pranasayasthwath krutha.

My mind is confused as to whether you would give a reward of yourself,
Which is the fruit of the greatest fruit of the universe to ,
The people of Vruja who have given themselves, their wealth, their wife ,
Their Children , their mind and their souls to you completely.
As you gave salvation to Poothana and her family , even when she came with hatred.

36. THavad raagadhaya sthenaasthavath karagruham gruham,
Thavan mohongri nigado yavath krushna na they janaa.

Because attachments and other similar things play a role of thieves,
Our homes will become prisons and infatuation becomes fetter,
As long as we do not become your devotees, Oh Lord Krishna.

37. Prapancham nish prapanchopi vidambayasi bhoothale,
Prapanna janad aananda sandhoham prathidhum prabho.

For increasing the joy of your devotees ,
Who have surrendered to you , Oh Lord,
You imitate the ways of the people of the world,
Though you do not have any connection with it.

38. Janatha yeva jananthu kim bahookthyaa na may Prabho,
Manaso vapusho vaacho vaibhavam thava gochara.

Let the people who claim to know you alone, know you,
For what is the point in talking of them?
Because your greatness is not at all within the reach,
Of my mind, sense and words, Oh Lord

39. Anujaaniho maam Krishna sarva thwam vethsi sarva sdruk,
Thwameva jagathaam naadho jagadhe thathavarpitham.

Give me leave to go, Oh Lord Krishna ,
You are everything and you see everything,
You are lord of the universe and ,

The entire world is offered to you.

40.Sri Krishna , vrushni kula pushkara josha dhayina,
Kshamaa nirjara dwija pasu dadhdhi vrudhi karina,
Uddharna sarvara hara kshithi Rakshasa drug,
Aakalpamarka marhan bhagwan namasthe.

Oh Krishna, who is like the Sun to the lotus flower of the clan of Vrushnis,
Who is like a moon which is an ocean which swells to Brahmins, cows, earth and devas,
Who is the light that dispels darkness brought about by false religions,
And Who is the enemy of asuras, who merits praise everywhere till the end of eons,

Indra Sthuthi

Translated by

P.R.Ramachander

(To bring down the pride of Indra, Lord Krishna advised the cowherds to discontinue the worship to him and instead worship Govardhana mountain. Enraged by this Lord Indra attacked Gokula by torrential rain. The Lord lifted the mountain and under it , the entire Gokula was protected.Humbled by the Lord, Indra prayed to him. This prayer occurs in Tenth Skanda, twenty seventh chapter and slokas 4-13. I have consulted the translation of this prayer by Smt Sudha devi Ramkumar in her book in Tamil called “Sri Krishna Sthuthi malai” and the translation by Sri .C.I.Goswami in his English translation of Bhagawatham published by Gita press , Gorakhpur)

1.Vishdha thathwam thava dhama shantham,
Thapomayam dwastha rajastha maskam,
Maaya mayoyam guna sampravaho,
Na vidhyathe they agra hana anu bandha.

Your peaceful abode is the principle of purity,
It is full of penances and devoid of Rajas and Thamas,
And the tide of characters created by your illusion,
Does not reach here and persists only through ignorance.

2.Kuthaa nu thadwethava yeesa thathkruthaa,
Lobhaadhayo ye abudha linga bhaava,
Thadaapi dandam bhagwan vibhothim,
Darmasya gupthyai khala nigrahaaya.

In spite of even an iota of greed and other qualities,
Which cause rebirth and are the sign of ignorant ,
Does not exist in you , you have taken the rod of punishment,
For punishing the bad and protecting the good, Oh God.

3.Pitha guru sthwam jagathaam adheeso,
Durathyaya kala upatha danda,
Hithaaya swecha thanubhi sameehase.
Manam vidhunvan jagadheesa maaninam.

Father and teacher you are, Oh Lord of the universe,
And you hold the scepter of the impassable time ,
And take the form that pleases you ,
And punish those who falsely think that they are Gods.

4.Ye madh vidhaagnaa jagadheesa maanina,
Thwaam veekshya kale abhayamasu than madham,,
Hithwaa aarymargam prabha janthya pasmayaa,
Yeehaa khalaanaam api they anusasanam.

Fools like me think that we are the lords of universe,

But seeing you , we shake of our pride too quickly,
For , you without feeling of ego, face dangers peacefully,
And punish the bad ones ,simply by your discipline.

5.Sa thwam mamaiswarya madha pluthasya,
Krtuthaga sasthe avidhusa prabhavam,
Kshanthum prabho adharhasi mooda chethaso,
Maivam punarboonmathireesa may asathi.

Due to the fact that I was immersed in the pride of wealth and power,
And being ignorant of your greatness I troubled and sinned against you,
And so Oh Lord pardon my not suitable foolish pride and also protect me,
From doing such wrong things ,like falling into this type of deceit.

6. Thavaa avatharoo ayam adhokshajeha,
SWayambharanaa muru bhara janmnam,
Chamupthinama bhavaaya deva,
Bhavaya Yushasath charananu varthinaam.

Oh God who is above the self perception , your incarnation,
Is meant to exterminate great valorous people,
Who are themselves burden to this earth,
And also capable of making others burden to the world,
And also to protect devotees who worship your feet.

7.Namasthubhyam bhagawathe , purushaya mahathmane,
Vaasudevaaya Krishnaaya sathwathaam pathaye nama.

Oh God, O h Purusha , Oh great one , my salutations to you,
Oh Vasudeva , Oh Krishna , oh protector of devotees, I salute you.

8. Swachandho patha dehaaya , vishudha Jnana murthaye,
Sarvasmai sarva bheejaaya , sarva bhoothatmane nama.

Oh God who can take any form that you like,
Oh God who is personification of pure wisdom,
Oh God who is everything and is the seed of all beings,
Oh God who is the soul of all beings, My salutations.

9.Mayedham Bhagawan goshta naasaya sara vayubhi,
Cheshtitham vihathe yagnye , maninaa theevramanyunaa.

Due to the obstruction to my worship , I tried the mischief,
Of destruction of Vruja by torrential rain and wind,
Since I was filled with pride and violent anger.

10. Thwayesa anugruhithosmi dwastha sthambho vrudhodhyama,
Iswaram guru mathmaanam thwamaham saranam gatha.

My efforts were put to naught and my pride was crushed, Oh teacher of my soul,
And I have received your blessings and I have surrendered to you.

Gopika Geetham

(The song of the Gopis)

From

Bhagawatha Purana

Free translation,

By

P.R.Ramachander

One of the most important approaches to attain salvation in Hindu faith is through unalloyed devotion (bhakthi). This is called Bhakthi Yoga. This method does not need great intellectual capability or great stamina do different yogas or detachment to the achievable results. In Hindu religion this devotion can be of several types depending on the personality of the devotee. One of the most important is to be devoted to god imagining him as your sweet heart. This approach is called the Nayaki-Nayaka bhava. The prime example of this approach is the devotion of Gopikas (women who are cow herds in Brindavan, where lord Krishna lived). They loved Lord Krishna with all their heart. This prayer is taken from the tenth chapter of Bhagwatha.(The story of Lord Vishnu as told to King Janamejaya by Sage Shuka) The Gopikas are unable to even spend a few hours without Lord Krishna who has gone to graze their cows and lament about their fate . The Lord hearing their appeal comes before them. If I translate it as such, I would not be able to make it in to a song in English. So I have added, "Oh Krishna" to each line of the translation .But for this it is a faithful translation of the text.

Gopya Ouchu:-

Jayathi thedhikam , janmana vruja,
Srayatha indira, saswadathrahi,
Dhayitha, drusyatham dikshuthavaka,
Thwayi druthasavasthwam vichinwathe. 1

The Gopis said:-

This Vruja land of ours, oh Krishna,
Has always been rich, oh Krishna,
For Lakshmi is here, oh Krishna,
Because of your birth, oh Krishna,
When all the people are happy, Oh Krishna,
We the gopis who love you, Oh Krishna,
Search for you in all places, Oh Krishna,
So be pleased to come before us, Oh darling Krishna.

Saradudasaye sadu jatha sath,
Sarasi jodhara srimusha drusa,
Suratha nadha, they shulka dasika,
Varada , nignadho neha kim vadha. 2

With your eyes which can win, oh Krishna,
The luster inside the lotus flower, Oh Krishna,
Which is in a clear pond, oh Krishna,
In the season of spring, Oh Krishna,

You kill us who are your lowly maids, oh king of love,
Don't you think, it is a murder, Oh benefactor of all.

Visha jalapyaya dyavla raakshasa,
Dwarsha maruthadwaidhyuthanalath,
Vrusha mayathmaja dwisatha bhaya,
Drushabha, they vayam rakshitha muhu. 3

From the poisonous fumes, Oh Krishna,
Of the serpent Kalinga, Oh Krishna,
From the storm, the thunder and the rain, Oh Krishna,
From the asura who came as a bull, Oh Krishna,
From Vyoma the son of Maya, Oh Krishna,
And from all such great fears , Oh Krishna,
You have saved us several times, Oh our God.

Na khalu gopikaa nandano bhavan,
Akhila dehinam antharathma druk,
Vikhana sarthitho viswa gupthaye,
Sakha udeyivan sathwatham kule. 4

You are not the baby of gopis, Oh Krishna,
You are the soul of all beings, Oh Krishna,
By the request of Lord Brahma, Oh Krishna,
You have appeared in our clan, Oh Krishna,
To save the world, Oh Lord who is our friend.

Virachitha bhayam vrushni dhurya, they,
Charana peeyushaam samsyather bhayath,
Kara saroruham, kantha, kamadham,
Sirasi nehi na sree kara graham. 5

To those who are afraid of this life, Oh Krishna,
And who seek protection of your feet, Oh Krishna,
You grant them protection, Oh Krishna,
And you give them all that they ask, Oh Krishna,
We request you to place your hand, Oh Krishna,
Which is like lotus on our head, Oh Darling.

Vruja janarthihan ,veera yoshithaam,
Nijjanasmayadwamsasmitha,
Bhaja sakhe bhavath kim kareesmano,
Jalaruhananam charu darshaya. 6

You destroy the sorrows of us in Vruja, Oh Krishna,
You are a great hero, Oh Krishna,
Your captivating smile, Oh Krishna,
Destroys the pride of your own people, Oh Krishna,
Please obey us, your slaves, Oh our friend,
And shows your lotus like face, Oh Krishna.

Pranatha dehinam, papa karshanam,
Truna charanugam, sree nikethanam,
Phani phanarpitham, they padambujam,
Krunu kucheshu na, kreedi hruchayam. 7

You who destroy the sins, Oh Krishna,
Of those who bow before you, Oh, Krishna,
Please keep those lotus feet of yours, Oh Krishna,
Which accompanies the cows, Oh Krishna,
Which is storehouse of beauty, Oh Krishna,
And which danced on the head of a snake, Oh Krishna,
On our pretty breasts, Oh Krishna,
And satisfy our passion for you, Oh Krishna.

Madhuraya gira, valgu vakhyaya,
Budha manognaya, pushkare kshana,
Vidhi kareerima, veera , muhyathi,
Radara seedhuna pyayaswa na. 8

Oh Friend with a lotus eye, Oh Krishna,
The words that fall from your mouth, Oh Krishna,
Which made the wise turn in to ecstasy, Oh Krishna,
Have attracted us a lot, Oh Krishna,
Oh friend who is our hero, Oh Krishna,
Feed us the nectar from your lips, Oh Krishna,
And give us our life again, Oh Krishna.

Thava kadamrutham, thaptha jeevanam,
Kavebhheereditham kalmashapaham,
Sraanamangalam sree madhathatha,
Bhuvi grunwanthi , they booritha jana. 9

The nectar of your story, Oh Krishna,
Is the antidote for misery, Oh Krishna,
It is sung by very wise people, Oh Krishna,
It solves all their problems, Oh Krishna,
It blesses with all that is good, Oh Krishna,
And those great ones, Oh Krishna,
Who can tell your story in detail, Oh Krishna,
Are really blessed ones, Oh Krishna.

Prahasitham priya, Prema veekshanam,
Viharanam cha they dhyana mangalam,
Rahasi samvidho, ya hrudhi sparsa,
Kuhaka, no mana kshobhayanthi he. 10

Your look of Love, Oh Krishna,
Gives us pleasure, Oh Sweet heart,
Your playfulness towards us, Oh Krishna,
Your secret gestures, Oh Krishna,
Turn our thoughts in to ecstasy, Oh Krishna,
And turns our mind wildly, Oh Deceiver

Chalasi yadi vruja charayan pasoon,
Nalina sundaram, Nadha they padam,
Shila shrunangurai, seedhtheethi, na,
Kalilatham mana kantha gachathi. 11

When you accompany the cattle of Vruja, Oh Krishna,
Your lotus feet which is pretty and delicate, Oh Lord,
Treads over stones and thorns, Oh Krishna,
And gives you great pain, Oh Krishna,
And this makes our mind, Oh Krishna,
Restless and worried, Oh Krishna.

Deenapareekshaye neela kuntalai,
Vanaruhananam bhibradavrutham,
Ghanarajaswalam darsayan muhur,
Manasi na smaram veera yachasi. 12

To test poor people like us oh Krishna,
You come with cloud like hair, Oh Krishna,
While coming from the forest, Oh Krishna,
And also face coated with dust, Oh Krishna,
On seeing you like that, oh Krishna,
Our minds become darkly passionate, Oh Krishna,
But you don't bother about us, Oh Krishna.

Pranadha kamadham padmajarchidham,
Dharani mandanam dhyeyamapadhi,
Charana pankajam santhamam cha they,
Ramana nasthaneshwa arpayadhian. 13

Please keep your lotus like feet, Oh darling,
Which grants all the wants of devotees, Oh Krishna,
Which is worshipped by Lord Brahma, Oh Krishna,
Which is the ornament to the world, Oh Krishna,
Which is to be worshipped at times of peril, Oh Krishna,
And which grants pleasure even when it is served, Oh Krishna,
On our breasts dearly and tenderly, Oh Krishna.

Suratha vardhanam, soka nasanam,
Sthitha venuna, sushtu chumbitham,
Ithra raga vimaaranam nrunam,
Vithara veera nasthe adharamrutham. 14

Oh heroic one, Please give us, Oh Krishna,
The nectar of your lips, Oh Krishna,
Which increases passion, Oh Krishna,
Which destroys sorrows, Oh Krishna,
Which is being enjoyed, Oh Krishna,
By the flute of yours, Oh Krishna,
And which puts an end, Oh Krishna,

Of the other longings in men, Oh Krishna.

Atathi yath bhavan agni kanaanam,
Thrutiryu gayathe thwamapasyatham,
Kutula kunthalam, Sri mukham cha they,
Jada udeekshatham, pashma krudrusyam. 15

Your going away to the forest, oh Krishna,
During the day time, Oh Krishna,
Makes us feel that every second, Oh Krishna,
Like a never ending age, Oh Krishna,
And seeing you back, Oh Krishna,
Through your flowing frontal curls, Oh Krishna,
Makes us feel that Lord Brahma, Oh Krishna,
Is a very slow witted one, Oh Krishna.

Pathi suthaanwaya brathru bandhawa,
Nathi vilangyathenthyaachyuthaga,
Gathi vidasthaveth geetha mohitha,
Kim thava, yoshitha ka sthyajen nisi. 16

We have left our husbands and son, Oh Achyutha,
And also our families and brothers, Oh, Krishna,
And have come near you, Oh Krishna,
You who know even the path of the dead, Oh Krishna,
Have neglected us at night, Oh Krishna,
Who have come attracted by your song, Oh deceiver.

Rahasi samvidam hruchayodhayam,
Prahasi thananam prema veekshanam,
Bruha dura sreeyo , veekshya dhama they,
Muhurathi spruha, muhya they mana. 17

Your secret glances, Oh Krishna,
Your face that increases passion, Oh Krishna,
With an ever pretty smile, Oh Krishna,
Your look with love, Oh Krishna,
Your broad chest where Lakshmi resides, Oh Krishna,
Makes us long to attain you, Oh Krishna,
And our mind also gets enchanted, Oh Krishna.

Vruja janoukasam vyakthi ranga they,
Vraji nahanthryalam viswa mangalam,
Thyaja manakcha nasthwath spruharthmanam,
Swajana hrudrujam , ya nishudhanam. 18

You who are the friend of people of Vruja, Oh Krishna,
Are capable of destroying all their sins, Oh Krishna,
And also you do good to the entire universe, Oh Krishna,
So give us that medicine, to cure our aching heart, Oh Krishna,
To us who are in love with you, Oh Krishna.

Yathe sujatha charanamburuham sthaneshu,
Bheetha sanai priya dadimahi karkaseshu,
Thenatavi matasi thadwaitha thena kimswith.
Koorpathibhir bramathi dheerbhavadhayusham na. 19

We keep your lotus like tender feet, Oh darling,
Very tenderly on our very hard breasts, Oh Krishna,
With lot of care so that they do not pain, Oh Krishna,
But you travel with those tender feet, Oh Krishna,
In forests over sharp thorns and stones, oh Krishna,
And thinking of the pain those feet would suffer, Oh Krishna,
The brain of ours who have given our life to you, Oh Krishna,
Gets rattled and worried, Oh Krishna.

Sri Shuka Uvacha:-

Ithi gopya pragayanthya,
Pralapanthyas cha chithradha,
Rurudhu suswaram rajan,
Krishna darshana lalasa. 20

Sage Shuka said:-

Oh king thus did sing, the gopis
With great desire and wailing voice,
In a pretty tone and in several ways,
And then they wept out loudly.

Thasamavira bhochowri,
Smayamana mukhambuja,
Peethambaradhara sragwi,
Sakshanmanmadhamanmadha. 21

Then appeared before them Lord Krishna,
Wearing the yellow silk,
Wearing several garlands,
And with a smile in his face,
Who is capable of making,
The god of love yearn for his love.

Sthuthi of Lord Krishna by devas

Translated by

P.R.Ramachander

(Brahma, sages like sanaka , prajapathis , lord shiva, Indra and other devas and very many sages came to see Lord Krishna.They went on looking at him and prayed him with these honey coated words and later they requested him to leave the earth and return back to Vaikunta ,He told them that the Yadhavas with him were blind with pride and after destroying them, he would come .Bhagavatha skandam 11 chapter 6 slokas 7-19)

1.Nathaa sma they Nadha padaravindam,

Budheendriya prana mano vaachobhi,

Yadh chinthathe anthar hrudhi bhava yukthai,

Mumumkshubhi karmamaayoru paasath.

We the devotees are saluting your lotus like feet,

By our knowledge, organs , soul , mind and words,

And thinking in our interior mind with proper emotions.

As we desire freedom from the ties of Karma

2.Thwam maayayaa trigunayaa aathmani durvibhavyam,

Vyaktham swajasya vasi lumbasi thadh gunastha,

Naithor bhavan ajitha karmabhi rajyathe vai,

Yath se sukhe avyavahithe abhiradho anavadhya.

Oh Lord who cannot be won,, working as the controller of,
The maya which is pervaded by the three type of gunas, you,
Are creating nurturing and destroyingthis universe within yourself , but being ,
Not connected with emotions, these actions never bind you.

3.Shudhir nrunaam na thu thadhedy duraasayaanaam,
Vidhyasruthaadhya ayana dhana thapa kriyaabhi,
Sathwaathmanam Rishabha they yasasi pruvrudha-
Sachradhayaa sravana samboothaya yadhaa syaath.

Oh famous lord, , the humans with a dirty mind cannot,
Gain the as much purity of mind by meditation , learning of Vedas, Charity,
Penance and Vedic rituals, as by hearing your stories,
From firm believers who also have a pure mind.

4.Syaannasthwaamgrir asubhasaya dhooma kethu,
Kshemaaya yo munibhir ardrahya dohyamaanaa,
Ya saathwathai sama vibhoothaya aathmavadhbhir,
Vyuhe architha sava nasa swarathikramaaya.

Let your feet, which is meditated with love by sages to get salvation,
Worshipped in the form of idol by devotees , to get your power,
And worshipped by wise people to win over the land of devas,
At dawn, noon and dusk, be the fire that burn all our sins.

5.Yaschinthyathe prayatha pnibhira dhwaragnou,
Thrayaa niruktha vidhinesa havir graheethwaa,
Adhyathma yoga uthayoghibir aathma maayaam,
Jijnaasubhi parama bhagawathai parishta.

Let your feet, Which is imagined by vedic scholars while putting
The offerings in the fire, which is meditated as per yogic science,
By yogis who want to get the eight type of occult powers,
And is worshipped by great devotes with love , burn all our sins.

6.Parushtayaa thava vibho vana maalayeyam ,
Samspardhanee bhagawathi prathi pathnivachree,
Ya supraneetham amuyarhanamadha dhanno,
Bhooyath saddagrir asubhasaya dhooma kethu.

Just like the wife getting upset , when another co wife occupies,
Her position, Goddess Lakshmi who occupies your chest becomes,
Jealous of the pretty forest flower garland offered by the devotees ,
Occupying your chest, when you without bother receive that garland,
And let that garland become the fire that burns all our sins.

7.Kethu sthri vikrama yutha sthri pathath pathaakaa,
Yasthe bhayabhaya karoi asura deva chamalaa,
Swargaaya saadhushu khaleshvitharasaya bhooman,
Padha punathu bhagawan bhajathamagham na.

Oh God, let your feet which measured the three worlds by three feet,
Remove all our sins and make us pure and those feet,
With a flag of flag of ganges grant protection to Devas,
And create fear to asuras and we sing about it.

8.Nasyotha gaava iva yasya vase bhavanthi,
Brahmadhayasthanubhootho midhirardhyamaanaa,
Kaalasya they prakruthi purushayo parasya,
Sam nasthunothu charana purushothamasya.

Let the feet of that Purushothama , who is the lord,
Of Nature and purusha which controls , all beings ,
Right down from lOrd Brahma , similar,
To the cows are controlled by the thread through nose.

9.Asyaasi hethuradhaya sthithi samyamaanaam,
Avyaktha jeeva mahathaamapi kaalamaahu,
So ayam trinaabhir akhilaapachaye pravrutha,
Kaalo ghabheeraraya uthama purushasthwam.

You are the reason of creation and upkeep of all worlds,
And Vedas say that you are also the cause of control ,
Of Nature and Purusha and you are also the wheel of time,
Which leads all for destruction and with all these you are indeed the great Purusha.

10.Thwatha pumaan samadhigamyā yayāa swaveeryam.

Dhathe mahaanthamiva garbham amogha veeryaa,

So aym thyanugatha aathmana anda kosam,

Haimam samsarja bahiraavarānair upetham.

The purusha getting strength from you , with the help of,

Yoga Maya, wears this greatness of the seed formed universe as garland,

And with the help of Maya , the purusha creates,

The Brahmanda which is shining and with subsidiaries

11.Thathasthushascha jagathascha bhavaan adheeso ,

Yanmaayaayotha guna vikroyapaneethaan,

Arthaan jushannapi hyasheekapathe liptho,

Ya anye swatha parihyaathaadhapi bhibrathi sma

Oh Lord of all the sense organs, Though you the lord of this world,

Of all type of beings, enjoy the results of the sense organs,

You are not mixed with them and though others stand ,

Separate from them , they are always scared about them.

12.Smayaavaloka lava drsitha bhava haario,

Bhoomandala prahitha souratha manthra soundou,

Pathnyasthu shodasa sahasramananga baanai,

Yasyendriyam vimadhithum karanairna vibhvyā

It is not at all strange that the arrows of love,

Like pretty loving looks, sweet smile, conversations of love
Of your sixteen thousand wives were not,
Able to create any mental quakes in you.

13.vibh vyastha vaamyatha kadhodhavahaa sthrikyaa,
Padhaa vaneja saritha samalaani hanthum,
Anusravam sruthibirangrija manga sangai,
Theertha dwayam suchisha dastha upaspyasanthi.

The river of songs and prayers describing your sports ,
As well as the ganges which carries the water ,
That has washed your feet are both capable of,
Destroying all the sins of the world and those,
Who follow rituals take bath in them.

Akroora Sthuthi

When he was taking Lord Krishna to Mathura

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(Saint Akroora was sent by Kamsa to bring Krishna .Krishna accompanies him and shows his Mega form when he dips in the water for bath,This prayer is chanted at that time by akroora (Skandam 10 Chapter 40 sloks 1-30)

1.Naythosmyaham thwaakhila hethu hethum,

Narayanam purusha maadhya mavyayam,

Yannabhi jaathaad aravinda kosaadh,

Brahmaa aaviraaseed yath yesha loka.

I your devotee salute you, who is cause of all causes,

Who is Narayana , Purusha, the primeval stable one,

And was it not from his belly that the universal lotus flower ,

Rose and from which Lord Brahma the creator arose.

2.Bhoosthoyamagni pavana khamaadhir,

Mahanajaadhir mana indriyaani,

Sarvendriyaardha vibudhaascha sarve ,

Ye hethavasthe jagathonga bhoothaa.

The earth , water , fire , wind and ether which are ,
The cause of earth, and great principle which caused them,
Prakruthi and its cause Purusha, mind , sense organs,
And all devas are all a part of yourselves.

3.Naithe swaroopam vidhoorathmanasthe ,
Hrujaadhayo anathmathayaa gruheethaa,
Ajo anubandhasagunai rajayaa,
Gunaathparam vedha na they swaroopam.

Prakruthi as well the others are things without life,
And could be realized only by conscience and the beings ,
Associated with them will not be able realize you , who sees,
And you cannot be known by Brahma also as he belongs to them.

4.Thwaam yogino yajanthyaddhaa,
Maha purushameeswaram, ,
Saadhyathmam saadhi bhootham cha,
Saadhi daivam cha saadhava.

Yogis worship you as in yourselves,
As the one god and as the all souled,
Purushothama and others worship you,
As one in your body, prakruthi and as in devas

5.Thryya cha vidhyayaa kechith ,

THwaam vai vaithaanikaa dvijaa,
Yajanthe vithathai yajna,
Nana roppaa maakhyayaa.

The Brahmins who have learnt ,
The worship according to rules of Karma,
And Yaga and worship you through yajna,
In its various aspects as well as names.

6.Yeke thaakhila karmaani,
Samnyasopasamam gathaa,
Jnanino jnana yajnaena,
Yajanthi jnana vigraham.

The realized Jnanis one after another ,
Abandoning all the karmas and actions,
Prefer to worship you who is form of Jnana,
By the method of widening jnana.

7.Anye cha samskruthaathmano,
Vidhinaabhi hithena the,
Yajanthi thwanmayaasthwaam vai,
Bahu oorthyaika moorthikam.

Some other developed souls,
Follow the method of devotion,.

And meditating on you in your ,
Well known forms attain completeness.

8.Thwamevaanye shivokthena,
Maargena shiva roppinaam,
Bahwaa charya vibhedhena,
Bhagawan samupaasathe .

Due to the various advices given,
By teachers of differential thought ,
The Shaivas prefer to worship,
You in the form of Lord shiva.

9.Sarva yeva yajanthi thwaam,
Sarva deva mayeswaram ,
Ye apyanya devathaa bhakthaa,
Yadhyapyanyadhiyaa prabho.

All those who worship other Gods,
Who are the followers of other beliefs,
Only worship you who is pervaded,
With all other devas in your form.

10.Yadhadhri prabhavaa nadhyaa,
Parjanya poorithaa prabho,
Visanthi sarvatha sindhum,

Thadhathwaam gathayo anthatha.

Oh Lord , just like Rain water from ,
Mountains reach and flow through,
Very many rivers reach the ocean,
All methods of worship reach you.

11,Sathwam rajasthama ithi,
Bhavatha prakruthyer gunaa,
Theshu hi praakruthaa prothaa,
AAbrahma sthavaraa dhaya.

Your natural characteristics can be,
Divided as peaceful , regal and evil,
And all beings of the universe,
Right from Brahma were created from these.

12.thubhyam namasthe asthwa vishaktha drushtaye,
Sarvathmanesarvadhiyaam cha saakshine,
Guna pravaho ayamavidhyayaa krutha,
Pravarthathe devanruthirysagaathmasu.

I who am the amalgamation of all these salute you,
Who is not related to any but acts as a witness to all,
The scene of this world is due to your Maya and it affects,
All beings there but it does not affect you, who is its lord.

13.Agnirmukhm they avanirangrireekshanam,
Suryo naabho nab hi radho disa sruthi,
Dhvow kamsurendrasthavabahavornnavaa,
Kukshir maruth praana balam prakalpitham.

14,Romaanivrukshou shadhaya siroruhaa,
Meghaa parasyasthinaghaani the adhraya,
Nimeshanam rathrya hanee praja pathir,
Medasthu vrushti thava viryamishyathe .

Fire is your face, earth is your feet and fire is your sight,
Ether is your belly , directions your ears,
Devas are your hands, the ocean is your belly ,
The wind is your soul, trees and plants , your hairs,
The clouds are your curled hairs ,
The mountains are your bones as well as nails,
The day and night are lashing your eyes,
Prajapathi is your reproductive organ and ,
The years are your seed and this is how you look.

15.Thwayya vyayaa athman purushe prakalpithaa,
LOkaa sapaalaa bahu jeeva sangulaa,
Yadhaa jale sanjihathe jaloukaso ,
Pyudhambhare vaa masakaa mano maye.

Oh god who is forever , in your form of very many dimensions
Several worlds, the beings that live there and the gods,
That these beings worship live, which include minutest beings,
But they who live in various parts , do not know each other at all.

16.yAanee yaaneeha ropaaani,
Kreedanartham bhibarshi hi,
Thairamyashta sucho lokaa,
Mudhaa gayanthi they yasa.

All the several forms that you took,
For the sake of sport and for a purpose,
Are praised and sung by all,
All the worlds which are way from sorrow.

17.Nama karana mathsyaya,
Pralayaabdhi charaaya cha,
Haya seerrshne namasthubhyam,
Madhu kaidabha mruthyuve .

Salutations to the causal fish
Which moved about in water of deluge,
Salutations to the one with face of horse,
Who lead to the death of Madhu and Kaidaba.

18,Akupaaraaya bruhathe ,

Namo mandhara dharine,
Kshithyddhara viharaya,
Nama sookara murthaye.

Oh Turtle of huge dimesnsions,
Salutations to him who lifted Mandhara,
As a sport he simply lifted the earth and placed,
Salutations to the boar who did it.

19,Namasthe adbutha simhaaya,
Sadhu loka bhayaapaha,
Vamanaya namasthubhyam.,
Krantha tribhuvanaya cha.

Salutations to the wonderful lion,
Who removed fer of good people,
Salutations to Lord Vamana ,
Who measured the three worlds.

20.Namo brugunaam pathaye,
Druptha kshathra vana chidhe,
Namasthe Raghu varyaya,
Ravananthakaya cha.

Salutations to lord of Braghu clan,
Who destroyed the fire of Kshatriyas,

Salutations to Lord of Raghu clan,

Who was the killer of Ravana.

21. Namaste Vasu devaya,

Nama sankarshanaaya cha,

Pradhyumnaya Anirudhaaya,

Saathwathaam pathaye nama

Salutations to Lord Vasudeva,

As well as Lord Balarama,

Pradhyumna and Anirudha,

Who are all the lord of peaceful people.

22. Namo budhaya shudhaya,

Daithya dhanava mohine,

Mlecha praya kshathra hanthre,

Namaste kalki roopine.

Salutation to Budha the pure,

Who created mental confusion among asuras,

Salutations to Kalki who,

Destroyed Foreign rulers.

23. bhagawan jeeva lokoyam,

Mohitha sthava mayayaa,

Aham mamethya sad groha,

Bramyathe karmavarthmasu

Oh God Due to being attracted,
By the living world due to your Maya,
Due to brain which is not sath,
I am rotating in the wheel of samsara.

24.Aham chathmathmajaagara-
Darartha swajanaadhi shu,
Bramami swapna kalpeshu,
Mooda sathya dhiyaa vibho.

I just like moving and not moving beings,
Started feeling that body, children and relatives,
Which are things of dream as real,
Though they are transient and unreal.

25.Anithyathma dukheshu,
Viparyamathirhyaham,
Dwandwaa ramasthamo vishto,
Na jaane thaw aathmana priyam.

Due to thinking that things which are not related toAthma,
Are permanent and only lead to pleasure,
The ignorant me fell in to dilemma ,
And am not knowing you who likes athma.

26.Yadha budho jalam hithwaa,
Prathicchannam thadhubhavai,
Abhyethi mruga thrushnaam vai,
THadwatvaham paraangmukha

Like a man leaving pond covered with green algae,
And going in search of a mirage ,
I am unable to recognize you covered with maya,
And am trying to get pleasure out of physical acts.

27.Nothsahē aham kupunadhee ,
Kama karma hatham mana,
Rodhum pramaadhischaakshai,
Hriyamaana mitha sthath.

Having no power of decision , pitiably,
I get attracted to passion and acts due to it,
And become powerless and I am being pulled,
Here and there by powerful sense organs.

28.Soham thavangryupa gathō asmyasathaam dhuraapam,
Thachapyaham bhavadanugraha eesa manye,
Pumso bhavedh yarhi samsaranaapavarga,
Thwayyabja nabha sadhyapasanayaa mathi syaath.

Tied by the sense organs I am myself surrendering at your feet,
And this is not possible for people who have dirty uncontrollable mind,
And though unsuitable I am able to do it, due to your mercy and good company,
HJey Lord, only when the time of salvation comes both these become possible.

29.Namo vijnana maathraaya,
Sarva prathyaya hethave,
Purushesa pradhaanaaya,
Brhamane anantha sakthaye.

Salutations to you who has form of consciousness,
Who depends always on consciousness and who,
Is the Brahman which controls time and acts,
Which controls the fate of all beings,
And who is the Brahman with unlimited power.

30.Namasthe vasudevaya,
Sarva bhootha kshayaya cha,
Hrishikesa namasthubhyam ,
Prapannam pahi maam prabho.

Salutation to Lord Vasudeva,
Who takes of all beings ,
Salutations to Hrishikesa,
Oh Lord please protect this devotee.

Akroora Sthuthi 2

to Lord Krishna in his house

Translated by

P.R.Ramachander

(To send Akroora to Hasthinapure and to keep up his word to him, Lord Krishna along with Balarama and Udhava visited his home, After showing them great hospitality, Akroora prayed Lord Krishna thus.
(skandam 10 chapter 48 sloka 17-27)

1. Dhishtyaa paapo hatha kamsa,
Saanugo vaamidham kulam,

Bavadhbyaa mudhtham kruchaath,

Duranthascha samedhitham

Luckily you killed the sinner Kamsa,

And his followers, purified the clan,

And thus the vrushni clan,

Was free of suffering and upgraded.

2. Yuvaam pradhana purushow,

Jagath hethu jananmayou,

BHavadhbyaam na vinaa kinchith,

Paramasthi na chaaparam.

You and Balarama are Nature and Purusha,
The cause of the world and that which pervades the world,
Apart from you, there is no,
Cause nor any action.

3. Athmasya yishtamidham viswam,
Anvavisya swasakthibhi,
Yeeyathe Bahudha Brahman,
Srutha prathyaksha gocharam.

You yourself created the universe,
Without any help but by your own power,
And you yourself entered in to various forms,
Which can be heard and seen as person.

4. Yadha hi bhootheshu, charachareshu,
Mahyaadhayo yonishu baanthi nana,
Evam bhavan kevala athma yoni-
Shwathma aathma thanthro bahudhaa vidhaathi.

Just like all beings which can move and not move,
Are having different forms and generated differently,
You yourself appear in very many forms,
Depending on yourself in very different worlds.

5. Srujasyadho lumbasi paasi viswam,

Rajasthama sathwa gunai swa sakthibhi,
Na badhyase thadh guna karmabhirvaa,
Jnanathmanasthe kwa cha bandha hethu.

You are creating nurturing and destroying the universe,
Using the characters soft , regal and dark ,
And these in no way affects you at all,
For who can tie you who has a form of pure consciousness.

6,Dehadruyu upaadher aniroopithathwaadh,
Bhavo na saakshaanna bhidha aathmanasyaadh,
Atho na bandhasthaa naiva moksha,
Syaathaam nikamasthwayee no aviveka.

Since there is no method to establish true existence,
Of the body , the soul does not have any birth or existence,
And so for you who have taken incarnation birth and salvation ,
Are not there and you are always pure and all other,
Assumptions about you are due to ignorance .

7.Thwayodhithoyam jagatho hithaayaa,
Yadhaa yadhaa veda padha puraanaa,
Badhyetha paakhanda padhairasadhbhi,
Thadhaa bhavaan sathwa gunam bhibharthi .

Due to evil atheists, whenever there is problem,

To the path of Dharma that you have propagated,
You take up an incarnation with a sathwa body
So that the evil is removed and dharma reestablished.

8.sa thwam prabha adhya vasu deva gruhe avatheerna,
SWamsena bharamapanethu mihaasi bhoome ,
Akshouhini satha vadhenasuretharaamsa-
Rajnaamamushya cha kulasya yaso vithanwan.

OH lord, for reducing the load of earth by killing the asuras,
Born as kings and to increase the fame of Yadhava clan,
You along with Balarama have taken birth,
In the home of king Vasudeva .

9.Adhyesa no vasathaya khalu bhooribhagaa,
Ya sarva deva pithru bhoothanya deva murthi,
Yath padha soucha salilam trijath punaathi,
Sa thwam jagadh guru madhokshaja yaa pravishta.

Today my home is purer than a sage's home.
Because two people who are the divine gurus,
Of all gods, pithrus , rulers, all beings and Vedas,
Have come here and ganga which purifies the world is rising from their feet.

10.Ka pandithasdhwa para saranam sameeyaadh,
Bhaktha priyaadhyutha gira suhrudha kruthajnaath,

Sarvaan dhadhaathi suhrudho bhajatho adhi kaamaan,
Athmaanamapyupachayaapacha yau na yasyaa.

Would a wiseperson leave you who is the form of truth,
And friend of the world and decide to surrender to some one else?
To those who love you, you fulfill all their desires and also give them,
Your form , Which if they reach, they do not have going up or down.

11.Dhishtyaa janardhana bhavaniha ne pratheetho,
Yaageswarai api duraapagathi suresai,
Hindhyaasu na sutha kalathra dhanaptha geha,
Dehaadhi moha rasanaam bhavadheeya mayaam.

Oh Krishna, it is our great luck that you who cannot be reached,
By great yogis as well as great devas, have come to our home,
Please cut off our the rope of personal attachment
To our son , wife ,Property ,relations , home and the body

Kaliya pathni Sthuthi

Translated by

P.R.Ramachander

(A serpent called Kaliya started living in river Yamuna and started poisoning it .When Lord Krishna went to attack it, it caught hold of him but when his parents and friends start crying Krishna got up on the hood of Kaliya and dancing there .Seeing that Kaliya would die. His wives came and prayer to Lord Krishna to save their husband ,This is that prayer ,, This can be seen in Skanda 10 chapter 16 and slokas 33-53.krishna gets please and releases Kaliya)

1.Nyayo hi danda krutha kilbeshsmin,

Thavaavathara khala nigrahaaya,

Ripo suthaanaam api thulya drushte,

Dathse dhamam phalamevaanu samsan.

It is only proper to punish those who do a crime,

Also enemies and friends are alike to you.

Because you have been born to kill those who do crime,

You are punishing people expecting good results.

2.Anugrahoyam bhavatha kutho hi no,

Dando asathaam they kalmashaapaha,

Yadh dandhasukathwamamushya dehina,

Krodhopi they anugraha eva sammatha.

What you have done to us is blessing and we are happy by that,

And even the punishment you give to evil people is a blessing to them,
Possibly Kaliya was born as an evil snake, due to the sin he did,
And the enmity that you showed to him has become a blessing to him.

3.Thapa suthaptham kimanena poorvam,
Nirasthamaanena cha maanadhena,
Dharmo adhavaa sarva jananukambaya,
Yatho bhavan thushyathi sarva jeeva.

This Kaliya should have done penance in previous birth,
And must have respected to every one else
Or he should have observed Dharma with pity to all others,
And because of this you have become happy with him.

4.Kasyaanya bhavosya na deva vidhmahe ,
Thavamgri renu sparsaadhikaara,
Yadh vaanchayaa srir lalanaa achara thapo,
Vihaaya kaamaan suchiram druthavathaa.

What great Karma should have been done by him,
So that he got the chance to bear the dust of your feet,
Desiring Which the Goddess Lakshmi, left everything,
And did penance, till her desire was fulfilled.

5.Na naakha prushtam, na cha sarva bhoomam,
Na paameshtyam, na rasaadhipathyam,

Na yoga sidheera punarbhavam vaa,
Vaanchthi yath paadha raja prapannaa.

Your devotees desire to have the dust of your feet,
Not to reach heaven nor to become master of all,
Not to be greatest god , not become king of all interests,
Not to get results of Yoga, nor for getting salvation.

6.Thadeshsa naadhaapa duraapamayai,
Thamojani krodha vaso apyaheesa,
Samsara chakre bramatha sarrerano,
Yadhichaatha syaadh vibhava samaksh.

Though born in darkness , by nature very angry,
This king of snakes, has reached your unapproachable feet,
And the people who pray to reach your feet,
Though in wheel of Samsara become great.

7.Namasthubhyam hagawathe,
Purushaaya mahaathmane,
Bhootha vaasaya bhoothaaya ,
Paraya pramaathmane.

Salutations to you God,
Who is Purusha and a great soul,
Who lives in all beings and who is,

The divine soul, beyond all causes.

8.Jnana vijnana nidhaye,

Brahmane , anantha sakhaye,

Agunaya vikaaraaya,

Namasthe apakruthaya cha.

Oh treasure of wisdom and experience ,

Oh Brahman of endless power,

Who is beyond properties , not affected by feelings,

Salutations to you , Oh God

9.Kaalaaya , kaala naabhaaya,

Kaalaavaya saakshine,

Viswaaya thadupradashte,

Thath karthre, viswahethave.

Salutation to the time , the power behind time,

The witness of all time ,

The universe, the witness of universe,

Its creator and cause of everything.

10.Bhootha maathre indriya prana-,

Mano budhya aasyathmane,

Trigunenaabhi maanena,

Gooda swathmanu bhoothaye .

Salutations to you who is not only in all beings,
But also in all sense organs, soul, mind , intelligence,
Salutations to you, who hides the pride,
Resulting from three types of characters.

11.Namo ananthaya , sookshmaaya,
Kootasthaya vipaschithe,
Nanaa vadhanurodhaaya,
Vaachya vachaka sakthaye.

Salutation you who is endless as well as micro,
Who is very stable and who is wise ,
Who is described in different ways by different schools,
Who is indicated by a name and Who is the power for that .

12.Nama pramaana moolaaya,
Kavaye sashtra yonaye,
Pravruthaaya , nivruthaaya,
Nigamaaya namo nama.

Salutations to the root of principles,
Who is the poet from whom Sastra emerge ,
Salutations to one who explains ,
Action as well its cause .

13.Nama Krishnaaya , Ramaya,
Vasudeva suthaya cha,
Pradhyumnaya , anirudhaya,
Saathwathaam pathaye nma.

Salutation to Krishna, Balarama ,
Who are the sons of Vasudeva,
Salutations to you who is Pradhyumna,
Anirudha and lord of all devotion.

14.Namo guna pradheepaaya,
Guna athma aachadhanaaya cha,
Guna vruthyupa lakshyaya,
Guna drushte swa samvidhe

Salutation to him who lights up good characters,
Who has been hidden by these characters,
Who can be known by these characters,
And who himself is a witness to these characters

15.Avyaa krutha vihaaraaya ,
Sarva vyakhyatha sidhaye,
Hrishikesa namosthesthu,
Munaye mouna saline

Salutations to him who works ,
Without our seeing, who is the place of origin,
Of the changing world, Who is the lord of senses,
And who is also a silent sage.

16.Paraa vara gathijnaaya,
Sarvaadhyakshaaya they nama,
Aviswaaya cha viswaaya,
Thad drushtyase cha hethave,

Salutations to him who knows the direction ,
Of all highs and lows and the one manages everything,
Who is the universe but not affected by it,
And who sees everything and is the cause of everything.

17.Thwam hyasya janma sthithi samyamaan prabho,
Gunai neehokrutha kaala sakthi druk,
Thathath swabhaavaath prathi bodhayan satha,
SAmeekshayaa mogha vihara yeehase .

Oh God, though you do not have any desires yourself,
As a sport with the power of time, you wake up,
The micro desires of all beings and also do,
The creation , nurture and destruction of the world.

18.Thasyaiva they amoo stha navastrilokyaam,

Saanthaa asaanthaa utha moodayo naya ,
SAnthaa priyaasthehyadhunaavithum sathaam,
Sthathuscha they dharma paripsaye hatha.

In this universe, there are peaceful , violent,
As well foolish people and all of them,
Are your part only but as the protector of Dharma,
You prefer to have with you peaceful people.

19.Aparadha sakrudh barthaa,
Sodavya swa prajaa kruthaa,
Kshnthu marhasi saanthathman,
Moodasya thaamajaanathaa .

Oh peaceful one , thefirst mistake
Of your slave, merits to be pardoned,
Especially if they are done unintentionally,
So please the mistake of Kaliya who is a fool.

20.Anugrahneesha bhagawan,
Pranaana thyajathi pannaga ,
Sthreenaam na sadhu sochyanaam,
Pathi prana pradheeyathaam.

Oh God please bless us as the life ,
Of the serpent is vanishing,

And not allow ladies to be sad ,
As Husband is the soul of us.

21.Videhi they kinkareenaam,
Anushteyam thavaajnayaa,
Yath sradhayaanu thishtan vai,
Muchyathe sarvatho bhayaath.

Please give your lady servants,
The order to obey your wish,
We will do it with great attention,
Please free our husband from all fear.

Indra Sthuthi

Translated by

P.R.Ramachander

(To bring down the pride of Indra, Lord Krishna advised the cowherds to discontinue the worship to him and instead worship Govardhana mountain. Enraged by this Lord Indra attacked Gokula by torrential rain. The Lord lifted the mountain and under it , the entire Gokula was protected.Humbled by the Lord, Indra prayed to him. This prayer occurs in Tenth Skanda, twenty seventh chapter and slokas 4-13. I have consulted the translation of this prayer by Smt Sudha devi Ramkumar in her book in Tamil called “Sri Krishna Sthuthi malai” and the translation by Sri .C.I.Goswami in his English translation of Bhagawatham published by Gita press , Gorakhpur)

1.Vishdha thathwam thava dhama shantham,
Thapomayam dwastha rajastha maskam,
Maaya mayoyam guna sampravaho,
Na vidhyathe they agra hana anu bandha.

Your peaceful abode is the principle of purity,
It is full of penances and devoid of Rajas and Thamas,
And the tide of characters created by your illusion,
Does not reach here and persists only through ignorance.

2.Kuthaa nu thadwethava yeesa thathkruthaa,
Lobhaadhayo ye abudha linga bhaava,
Thadaapi dandam bhagwan vibhothim,
Darmasya gupthyai khala nigrahaaya.

In spite of even an iota of greed and other qualities,
Which cause rebirth and are the sign of ignorant ,
Does not exist in you , you have taken the rod of punishment,
For punishing the bad and protecting the good, Oh God.

3.Pitha guru sthwam jagathaam adheeso,
Durathyaya kala upatha danda,
Hithaaya swecha thanubhi sameehase.
Manam vidhunvan jagadheesa maaninam.

Father and teacher you are, Oh Lord of the universe,
And you hold the scepter of the impassable time ,
And take the form that pleases you ,
And punish those who falsely think that they are Gods.

4.Ye madh vidhaagnaa jagadheesa maanina,
Thwaam veekshya kale abhayamasu than madham,,
Hithwaa aarymargam prabha janthya pasmayaa,
Yeehaa khalaanaam api they anusasanam.

Fools like me think that we are the lords of universe,
But seeing you , we shake of our pride too quickly,
For , you without feeling of ego, face dangers peacefully,

And punish the bad ones ,simply by your discipline.

5.Sa thwam mamaiswarya madha pluthasya,
Krtuthaga sasthe avidhusa prabhavam,
Kshanthum prabho adharhasi mooda chethaso,
Maivam punarboonmathireesa may asathi.

Due to the fact that I was immersed in the pride of wealth and power,
And being ignorant of your greatness I troubled and sinned against you,
And so Oh Lord pardon my not suitable foolish pride and also protect me,
From doing such wrong things ,like falling into this type of deceit.

6. Thavaa avatharoo ayam adhokshajeha,
SWayambharanaa muru bhara janmnam,
Chamupthinama bhavaaya deva,
Bhavaya Yushasath charananu varthinaam.

Oh God who is above the self perception , your incarnation,
Is meant to exterminate great valorous people,
Who are themselves burden to this earth,
And also capable of making others burden to the world,
And also to protect devotees who worship your feet.

7.Namasthubhyam bhagawathe , purushaya mahathmane,
Vaasudevaaya Krishnaaya sathwathaam pathaye nama.

Oh God, O h Purusha , Oh great one , my salutations to you,
Oh Vasudeva , Oh Krishna , oh protector of devotees, I salute you.

8. Swachandho patha dehaaya , vishudha Jnana murthaye,
Sarvasmai sarva bheejaaya , sarva bhoothatmane nama.

Oh God who can take any form that you like,
Oh God who is personification of pure wisdom,
Oh God who is everything and is the seed of all beings,
Oh God who is the soul of all beings, My salutations.

9.Mayedham Bhagawan goshta naasaya sara vayubhi,
Cheshtitham vihathe yagnye , maninaa theevramanyunaa.

Due to the obstruction to my worship , I tried the mischief,
Of destruction of Vruja by torrential rain and wind,
Since I was filled with pride and violent anger.

10. Thwayesa anugruthosmi dwastha sthambho vrudhodhyama,
Iswaram guru mathmaanam thwamaham saranam gatha.

My efforts were put to naught and my pride was crushed, Oh teacher of my soul,
And I have received your blessings and I have surrendered to you.

Muchukunda Sthuthi

By
King Muchukunda

Translated by
P.R.Ramachander

(This prayer by King Muchukunda occurs in the tenth Skanda of Bhagwatha Purana in the fifty first Chapter (slokas 46-58). Muchukunda was a king of the solar dynasty being the son of the Great king Mandatha. He was extremely valorous and helped the devas in the war against Their enemies. Once he even waged a war against Lord Kubhera and when offered all his Wealth he thankfully refused it. When Lord Subramanya was made the commander of the deva army, the devas requested Muchukunda to take the well earned rest and made him enter in to sleep in a cave. They also gave him a boon that whosoever wakes him up would turn in to ashes.

Kalayavana (deathly greek) a friend of Jarasandha attacked Lord Krishna. Lord Krishna pretended to retreat and lead Kala Yavana into the cave where king Muchukunda Was sleeping. Kalayavana woke him up and was turned in to ash. King Muchukunda Recognized the Lord and prayed him and was granted salvation.This is that prayer.

The stotra in devanagari script is available in
<http://www.prapatti.com/slokas/sanskrit/muchukundastuti.pdf>)

1.Vimohithoyam, jana eesa maayaya,
Thwadheeyaya thwaam na bhajatyanaadha druk,
Sukhaaya dukha prabhaveshu sajjathe,
Gruheshu yoshith purushascha vanchitha.

People get greatly attracted due to illusion
And getting blinded to the real truth,
They get attached to their homes,
Which is a source of misery ,
And search for happiness there and again get deceived.

2.Labdhwaa jano durlabhamathra manusham,
Kadanchidavyangamayathnatho aneka,
Padaravindam na bhajathya sanmathi,
Gruhandha koope pathitho yadhaa pasu.

After getting the very difficult to get, life of a man,
And with a sound body and mind fit for devotion,
They do not seem to worship your lotus like feet,
And fall in the blind dark well of domestic life like an animal

3.Mamaisha kalojitha nishphalo gatho,
Rajasreeyonnaddha madhasya bhoopathe,
Marthyathma budhe sutha dhara kosa bhooshu,
Asajjamanasya durantha chinthaya.

All my allotted life has been simply wasted by me,
By the royal wealth and the very great pride of being a king,

And getting worried about my mortal body,
Which was attached to my wife , my son , treasury and land,
Leading to unnecessary pessimistic worries.

4.Kalevaresmin ghata kudya sannibhe,
Niroodamaano nara deva ithyham,
Vrutho radhebhaha aswapadathyane kapai,
Gaam paryatastha ganayan sudhurmada.

In the body of mine which is like a mud pot or wall,
I being proud that I am the God among kings,
Who was surrounded by chariots , elephant , cavalry and soldiers,
I went round the world but never thought of you.

5.Pramatha muchai rithi kruthya chintaya,
Pravruddha lobham vishayasha lalasa,
Thwama pramatha sahasabhi padhyase,
Kshulleli hano ahiraavghu manthaka.

When I loose the intelligence due to the great pride ,
And not take any actions but get entangled with,
Attractive sensual aspects of the life of the world,
You come and catch me like a serpent chasing a rat and licking its lips.

6.Puraa radhair hema parishkruthai scharan,
Matahanga jairvaa nara deva samgnitha,
Sa yeva kaalena durathyayayena they,
Kalevaro vit krumi bhasma samgnitha.

Me who in olden times was travelling on a golden chariot ,
Or on a exuberant elephant thinking that I am a king,
In course of time became an excrement ,
Like a dead body which becomes ash or be eaten by worms.

7.Nirjithya dikchakram abhootha vighraho,
Varsanastha sama raja vanditha,
Graheshu maidhunya sukheshu yoshithaam,
Kreedha mruga Purusha eesa neeyathe.

Though conquering places in all directions, with no possible conflict,
And sitting on the blessed throne , saluted by kings equal to him,
He gets drowned in the pleasure of the act of love making,
And becomes like a pet deer to the young ladies there.

8.Karothi karmani thapas sunishtitho,
Nivrutha bhoga sthadabekshaya dhadhath,
Punascha bhooyoyamaham swaradithi,
Pravrudha daksho na sukhaaya kalpathe.

Having done all the duties with a decided austerity,
And forsaken pleasures compared to them,
For the sake of getting the post of the king again,

He though blessed with a life of happiness ,
Wants to get more than that and loses even that.

9. Bhavapavargo bramatho yadha bhaveth,
Janasya tharhayachyutha sath samagama,
Sath Sangamo yarhi thadaiva sath gathou ,
Paravarese thwayi jayathe mathi.

When the mind is confused when confronted with death,
The companionship of good souls reduces his attachment to life ,
And if the same companionship comes his way,
His mind travels and gets attached to you.

10. manya mamanugraha eesa they krutho,
Rajyanu bhandhapagamo yadruchaya,
Ya prarthayathe sadhu bir ekacharyaya,
Vanam vivekshad biraganda bhoomi pai.

I consider that you have granted me a blessing,
When without expectation you removed me from kingship,
For this would be the prayer of all those good kings,
Who are wise who intend to go to forest and meditate on you.

11. Ya kamaye anyam thava pada sevanaad,
Akinchana prarthayathamad b varam vibho,
Aaradhya kashwaam hyapavargadham hare,
Vruneetha aaryo vara mathma bandhanam.

Who will want to do anything except,
To perform service and worship to your feet,
And want to pray for any other thing , my Lord,
And Oh Hari , which wise man would ask,
Anything else which will tie and imprison his soul?

12. Thasmad visrujyasisha eesa sarvatho,
Rajasthama sathva gunanu bandhana,
Niranjanam nirgunam adhvayam param thwaam ,
Jnaphimathram purusham vrujamyaham.

So forsaking for all time, Oh God,
The ties of the Sathva, Rajas and thamo gunas*,
I seek from you nothing except the to serve you,
Who is without taint , without properties and without a second one.
*Sainly regal and base qualities.

13. Chiramiha vrujinarthastha apyamano anuthapai,
Avithrusha shada mithro alabdha santhi kadanchith,
Saranadha samupetha sthava padabhjam parathman,
Abhaya amrutha asoka pahi maa aapannamisam.

For a long time , suffering the pitiable state of attachment,
Being tormented by the six enemies of five senses and the mind,

I could not get at any time,any peace whatsoever,
But on completely surrendering to your lotus feet,
Which is devoid of fear , sorrow and death ,
Now I have crossed that very dangerous state.

Reply of Rugmani to lord Krishna

Translated by

P.R.Ramachander

(once Lord Krishna teased his wife Rugmani that he is not at all a suitable husband to her. This prayer is her reply skanda 10 .chapter 60 sloka 34-46)

1.Nanvevamethadh aravindha vilochana ha,
Yadhvai bhavaan bhagwatho asadhyasi vibhumna,
Kwa swe mahimnya bhiratho bhagavaamsthyadheesa,
Kwaaham guna prakruthi rajna graheetha padhaa

Oh lotus eyed one , You were telling the truth only ,
When you said I am not very suitable to you, for,
You are spread everywhere, lord of all powers and,
Lord of Trimurthis and I am only one worshipped by the ignorant.

2.Sathyam bhayadhiva gunebhya urukramaantha,
Sethe samudhra upalambana mathra aathmaa,
Nithyam kadhendra ganai kutha vuigrahasthwam,
Thwath sevakair nrupa Padham vidhutham thamondham.

Since you are in the deep difficult to approach pockets of Gods,
When you say I am in the midst of ocean, you seem to be right,
And since you live fighting with sense organs, your saying that you have,
Great enemies also is right and since you keep away even royalty,
There is no wonder in your saying , that you are not the king?

3.Thwath padha padmamakarantha jusghaam muneenaam,
Varthmaa sphutam nrupa shubhir nanu dhurvibhavyam,
Yasmaadha loukika vehitha meeswarasya,
Bhoomamasthave hitha madho anu ye bhavantham.

When you said your path is difficult and come with you ,
Too is difficult ,you are right, for the path of your devotee saints,
Is also difficult and the people who are cow like,
They cannot even think about it and so there is no ,
Wonder that your path is very difficult.

4.Nish kinchano nanu bhavaan na yathosthi kinchidh,
Yasmai balim balibhujopi haranthya jaadhya,
Na thwaa vithanthyasoothrupoanthaka maadya thaadaa,
Preshto bhagawan bali bhujamapi thepi thubhyam.

You said you are poor and that you like only the poor,
But devas like Brahma who are worshipped by the kings of the world,
Are worshipping you who is poor and only those who are proud of their wealth,
And who do not know how far is death from them are the only ones,

Who do not search you and to all others, they all love you.

5.Thwaam vai samastha purushartha maya phalaathma,

Yadh vaanchayaa sumathayo visrujanthi kruthsnam,

Theshaam viho samucitho bhavatha samaaja,

Pumsa sthriyaascha rathayo sukha dukhinorna

You are the end result of all things like Dharma, wealth ,

Passion as well as salvation and people who want to have you ,

Sacrifice all these and they are most suitable to relate to you,

And that is proper marriage and not relation of those ,

Who want to live a married life with pleasure and sorrow.

6Thwam nyastha bandha munibhir gathio thanu bhava,

Aathmaa athmadascha jagatha mithi may vruthosi,

Hithwaa bhavadh broova udhiritha kala vega,

Dasthaa sisho abhja bhavanaakaptheen kutho anya.

You are the soul of the universe and you give the devotees yourself,

Say the sages who are full of love and who have sacrificed everything,

And just by the movement of your eye lids , the post and power,

Of all devas including Shiva and Brhama will cease and so I married you.

7.jaadyam vachasthava gathagraja yasthu bhoopaan,

Vidhraavya saarnga ninadhena jahartha maam thwam,

Simho yadhaa swabala mesa pasoon swabhagam,

Thebhyo bhayaadh yadhu dadhim saranam prapanna.

Oh Lord , chasing away the kings who had assembled there,
Just by hearing the twang, just like a lion chasing away ,
Other animals before catching its feed, you robbed me ,
Who is yours and so your saying that due to the fear,
Of those kings only you are staying in Dwaraka sea.

8.yadh vaanchayaa nrupa shikhaamanayonga vainya,
Jaayanthanaahyusha gayaadhaya eikapathyam,
Rajyam visrujya vivasur vanam ambujaaksha,
Seedanthi theanu padaveem tha yihaa sthithaa kim.

When you tell that ladies who follow you are put in,
Great difficulty , it is meaningless because kings like,
Prathu ,Bharatha, Yayaathi .Anga , gayaa, gave away,
Their kingdoms and chose the troubles of forest to live with you.

9.Kaanyaam srayetha thava padha saroja gandham,
AAgraaya sanmukharitham janathaapa vargam,
Lakshyaalayam thwavai ganayya gunalayasya ,
Marthyaa sadhoru bhaya Martha viviktha drushti.

You said I could have chosen a better person than you,
Which lady would prefer men always afraid of death ,
Leaving you who is the store house of all good qualities,

Which lady who have experienced the perfume of your feet,
Which is praised by learned people and which removes,
The sufferings of your devotees, would choose another husband?

10.Tham thaw anuroopamabhajam jagathaam adheesam,
Aathmanamathra cha parathra cha kama pooram,
Syaanme thavangri tharanam syoothib hir bramanthyaa,
Yo vai bhjantham upayaathyanya thapa vargaa

Deciding you are my proper groom , I surrendered to you,
Who is lord of universe, the soul of all and one who fulfills,
The desire of everyone and caught in this wheel of birth and death,
Let your feet which removes the misunderstanding that soul is body,
And which always protects all devotees, be my protection.

11.Thasyaa sruyarachyutha nrupaa bhavathopadishtaa,
Sthreenaam gruheshu kharagosva bhidaalabyathyaa,
Yath karna moola mathi karshana nopayayadh,
Yushmath kadhaa mruda virincha sabhasu geethaa

Oh achyutha , you felt that I should have chosen some other king,
Let the kings who are happy to live like donkeys, bulls , dogs, cats ,
And servants become the husbands of ladies who have not heard,
About the praises of you which are sung in Shiva and Brhama lokas.

12.Thwaksmasruromanakha kesa pinadha mandhar,

Mamasaasthi raktha krumi vit kapha pitha vaatham,
Jeevachavam bhajanthi kantha madhir vimooda ,
Yaa the padabja makarandha majigrathi sthree.

Only those ignorant women who have never enjoyed,,
The perfume of your feet, would bother to have ,
A husband filled with meat , phelgum , bile , and gas,
And covered with skin, hair and nail and live like living corpses.

13,Asthwambujaaksha mama they charanuraaga,
Aathman rathasya mayi chanathiriktha drushte,
Yarhyasya vrudhaya uaatha rajo athimathro,
Maameekshase thadhu na paramanukambaa.

You Said that you do not have any special interest in ladies,
Even if you are at peace with your soul and not interested in me,
Let me have love to your feet and I am sure, As God in beginning of creation,
You would seeme who is prakruthi with Regal sight and,
I consider it as a great blessing that I may be able to serve you. (

Sthuthi in Bhagavatha Veda

Meaning summarized for each sloka,

By

P.R.Ramachander

(When sage Shuka was about to complete , king Parikshith asked how Vedas would be able to Describe Brahman.He told that once Vedas to wake up the God who was in Yoga Nidhra at the end of deluge sang this prayer describing him. (Skanda 10, chapter 87 slokas 14-41)

1.Jaya jaya jahru jamajitha doshadrubheetha gunaam,
Thwamasi yadhathmanaa sama varuddha samastha bhaga
Agaja gadhokasaam akhila sakthyava bodha kathe ,
Kwachidha jayaathmanaa cha charatho anu charan nigama.

Hail the undefeatable Shiva, please withdraw the Maya,
Which hides wisdom by ignorance, but that Maya is not a covering ,
Of ignorance like other beings but your natural power and divine greatness,
Vedas say that you exhibit Maya some times and other times,
You control all such powers and exist yourselves.

2,Brahad upalabdha metha davayanthya avaseshathayaa,
Yatha udayasthamayou vikruthermrudhi vaavikruthaath,
Atha rishayo dadhusthwayi mano vachanaa charitham,
Kadhamayadhaa bhavanthi bhuvi datha padhani nrunaam.

At the end you are the world we experience and the Vedas say,
That when they all merge, only you will remain and like the pot,
Is made of clay, later the pot merges with clay but the creation,
And destruction of the world has no effect at all on you.

3. Ithi thava soorayasththyadhipathe akhila loka mala-
Kshapana kadhamruthabdhi mava gaahya thapamsi jahu,
Kimutha puna swadhama vidruthasaya kala gunaa,
Parama bhajanthi ye padhamajasra sukhanubhavam.

Oh Lord of Nature, understanding that all incarnations are you only,
The sages drown themselves in the ocean of your stories and get rid of their pain,
Oh great god, the devotees who understand your real form, win over,
All their sorrows and get merged in your broad and pure state.

4. Druthaya ivaswasanthya subhutho yadhi they anuvidha,
Mahadhahamaadhayo andamasrujan yadhanugrahatha,
Purusha vidho anwayothra charamo annamayaadhishu ya,
Sadha satha param thwamadha yadeshwavaseshamrutham,

A man who does not worship you, cannot be considered to be alive,
Otherwise he would be like fire place moving by wind, and you by your power,
Only makes the lifeless things into living one and make them in to a world,
And you are spread in the human body as the five organs and some times more than that.

5. Udharamupasather ya rishi varthmasu koorpa drusya,

Parisara padhathim hrudhayamarunayo dhaharam,
Thatha udhagaadhanantha thava dhama sira paramam,
Punariha yath samethys na pathanthi kruthantha mukhe.

The broad ones who follow the path of the sages , meditate you in the belly,
And the Arunis who are more concentrated meditate you in the heart,
And from there they go one step up on the forehead and those ,
Who see you there in the sahasrara do not have any birth after that.

6,Sakrutha vichithra yonishu visanniva hethuthayaa,
Tharatha mathascha kasyanala vath swakruthanukruthi,
Atha vithadhaa swmooshvi thadham thava dhama samam,
Virajadhiyo anwayanthya api vipanyava yeka rasam.

Though you live in all your creations as cause, after creation of body,
You appear like the form and nature of firewood raising fire and ,
Grant form and nature to all beings and appear to be present there,
And so the men of Rajas character consider you having different bodies .

7.Sweakrutha pureshva meesha bahir anthar samvaranam,
Thava purusham vadanthyakhila sakthidhyathom asakrutham,
Ithi nrugathim vivichya kavayo nigamaavapanam,
BHavatha upasathegrimabhavam bhuvi viswaa sithaa.

Purusha who is considered as a part of you lives as you in your creations,
In the spiritual form without any changes happening to you,

And those who understand this , thinking that what is told,
In the Vedas is right, sing about your feet which frees them from samsara.

8.Duravagamaathma thathwa nigamaaya thavaa ththa thano,
Charitha mahamruthabdhi pari vartha parisramanaa,
Na parilashanthi kechidh apavarga mapeeswara they,
Charana saroja hamsa kula sanga visrushta guhaa.

For making understood, the philosophy of the soul , which is difficult,
You take incarnations and there are people who understand ,
Your character and actions then and enter your ocean of nectar,
And they get detached from all and always get entertained,
In your feet and become one among the great sages getting salvation.

9.Thwadhanu Padham kulaayamidhamathma suhrud priya vath,
Charathi thadonmukhe thwayi hithe priya aathmani cha,
Na bhatha ramanthyaho asrudhupasanaaaya aathma hano,
Yadhanusayaa bramanthyooru abhaye ku sareera bhooth.

This body of beings becomes a close friend of yours and you,
Who is their soul and one who loves the devotee are there ,
To bless the devotee but those who are caught in the web of samsara,
Become killer of their own soul and due to their deep love for body,
They start living in evil bodies and wander here and there.

10.Nibrutha marunmano aksha druda yoga yujo,

Hrudhi yanmunaya upaasathethadharayopi yayu smaranaath,
Sthriya uragendra bhoga bhujadhanda vishaktha dhiyo,
Vayamapi they samaa samadhya songri saroja sudhaa.

Due to constant thinking about you , even your enemies ,
Reach the place great sages having you in mind have reached,
Similarly we who are always singing about your feet and the pretty ladies,
Who want to be hugged by your hands which are as strong as Adhishesha,
Are treated similarly by you and you shower your grace on them.

11.Ka yiha nu vedhabathvarajanmalayo agrasaram,
Yatha udhagaadhyushiryamanu deva ganaa ubhaye,
Tharhi na sanna chasadhubhayam na chakala java,
KImapi na thathra sasthramavakrushya sayeetha yadhaa.

You are the primeval truth, and before you there was nothing and so,
How can beings who came from you and who are going to merge in you ,
Know about you and when you destroy everything and enter in to your,
Yogic sleep, nothing would be left including time as well as sastra.

12.Janimasatha satho mruthimuthaathmani ye cha bhidhaam,
Vipanamrutham smaranthiyupadhi santhi tha aaroopithai,
Triguna maya pumaanithi bhidhaa yadha bodha kruthaa,
Thwayee na thatha parathra sa bhavedgavabodharase.

People who say , thing came from nothing, what is there becomes nothing,

Beings are many and result of karma is the only truth are saying all this,
Due to deep misunderstanding, similarly saying man is result of evolution,
And so he is a truth with destruction are saying without understanding ,
Your truth because pure consciousness without ignorance is your truth.

13, SAdhiva manasttrvruthwayi vibhaathya saddhaam anujaath,
SAdabhimya santhya sesha midhamaathmathayaa aathma vidha,
Na hi vikruthim thyajanthi kanakasya thadhathma thayaa,
SWakrutha manu pravishtha midhamathmathaaya vasitham.

This world with three fold character broadened by the mind does not exist,
In truth and because you are there behind them, they become the truth,
And since all that we see is your form , wise people consider all as truth,
Because ornaments are made of gold , they do not become false and,
You after exhibiting this world are living in them as their essence.

14, Thava pari ye charanthy akhila saathwa nikethathayaa,
Tha utha padhaakramanthy viganayy siro niryathe ,
Parivayase pasunivagiraa vibhudhaan api than,
THwayee krutha souhrudhaa khalu punanthi na ye vimukhaa.

Those who pray you feeling that you are the soul and essence of everything,
Are kicking with aversion at head of death and win but those who do not understand,
This are tied to the human life by rules of religion like they are only animals,
Those who love you purify the world and others do not do it.

15,Thwam Akarana swaradakhils karaka sakthidhar,
Thava balimudwahanthi samadhanthya jyaanimishaa,
Varsha bhujō akhilakshithi patheriva viswasujo,
Vidhadhathi yathra ye thwadhikruthaa bhavathaschakithaa

You who has a lustrous form who is conscious , though he does not have,
Limbs and organs , exists as the power that makes limbs to act in all beings,
Controlled by your maya devas and prajapthis give you offerings, and they live,
By offerings given by man and scared of you they all do their jobs well.

16.Sthitha chara jaathayaa sryujayōtha nimitha yujo,
Vihara udheekshayaa yadhi parasya vimuktha thatha.,
Na hi paramasya kaschidh aparo na parascha bhaveth,
Viyatha yivapadhasya thava soonyathulaam dadhatha.

Oh God who has got free, when you who are the divine truth wanting play ,
,With yogamaya and see her, the powers and desires which were lying inactive,
In the end of eons raise up and beings are born and the difference noticed ,
In them is due to their Karma and not made by you as you are equal,
Like sky to everybody and you do not have liking or disliking on any.

17.Aparimithodruvaasthanu bhootho yathi sarva gathaa,
Stharhi na saasytathethi niyamo druva netha radha,
Ajani cha yanmayam thadha vimuchya niyanthoo bhaveth,
Sama manu jaanathaam yadhamatham matha dushtathayaa

Oh God who is The permanent truth, If beings are innumerable,
Permanent and spread every where , you cannot control them,
But if they are having the form as per your decision , you the cause,
Would be spread on them and without change you can control them,
But you are not the thing to be searched as you are spread,
Everywhere and one who sees everything wherever they are.

18.Na ghatatha udhbhava prakruthi purushayo rajayo-
Rubhaya yujaa bhavanthya subhootho jala brudhbudhavath,
THwayee tha yime thatho vividha nama gunai parame,
Saritha yivarnave madhuni lilryurasesha rasaa.

Because the lifeless prakruthi and live Purusha only cannot produce ,
Life because they are forever and life is a complicated entity like ,
A Water bubble got by merging water and air and when living beings,
Are merged in you in their state of sleep or dream, their difference is lost,
But during salvation which is like river merging in sea, they merge in you.

19.Nyusha thava mayayaa bhramameeshavagaathya brusam,
tHwayee sidhiyo abhave dadhathi bhavamanubhavam,
Kadham anuvarthathaam bhavabhayam thava yadh brukuti,
Syajathi muhusthreenemira bhava ccharaneshu bhayam.

Understanding that due to Moha created from your Maya, all beings,
Are imprisoned in Karma, good people pray to you with intense devotion,
For how can your devotee get Samsara and the past ,present and future,

Which is basis of next birth only scares, those who do not surrender to the wheel of your time.

20.Vijitha hyooshika vayubhira datha nanasthuragam,

Ya yiha yathanthi yanthumathi lolamupaaya khidha,

Vyasana sathanwithaa sama vahaaya guroscharanam,

Vanija yivaaja santhyakrutha karna dharaa jaladhau.

Oh god without birth , if a person has controlled his soul as well as organs,

If he has not surrendered at the guru's feet , his efforts would be fruitless,

Like controlling a uncontrollable horse similar to mind and he would be sad,

Because of failure and he would be like being in a boat in the ocean without driver.

21.SWajana suthathma dhara dhana dhama dharaa suradhai,

Thwayee sathi kim nrunaam srayatha aathmani sarvarase,

Ithi sadhajaanathaam midhunatho rathaye charathaam,

Sukhayathi ko nwiha sawvihathe swanirasthabhage.

To the one who has surrendered to you , when you are his soul,

And essence of joy, what is the use of relations , body , wife , sons,

Property life , vehicles to him? Without knowing you , who is the ,

Ultimate divine truth, what joy can he ever get from,

Temporary joys like sex , fame and others?

22.Bhuvi puru punya theertha sadanaani rishayo vimadhaa,

Tha utha bhavath padambujahyadjo aghabhidhamgri jaalaa,

Dadhathi sakyamanasthwayee ya aathmani nithya sukhe,

Na punarupaasathe purusha saaraharaavasthaan.

Those who are not befuddled by pride, wear the lotus of your feet,
In their heart and the nectar of devotion from that flows in to their heart always,
In spite of that , they leave their home and serve sacred waters all their life,
Because they who concentrated on the pleasure of soul which is yourself,
Would never get happy in selfish home life which does bad to spiritual life.

23.Sadha idhamuthitham sadithi chenannu tharka hatham,
Vyabhicharathi kwa cha kwa cha mrushaa na thadhobhaya yuk,
Vyavahya thaye vikalpa yeeshitho andha paramparayaa,
Bhramayathi bharathee tha uru vruthibhirukdha jadaan.

Just because this world was born out of truth , it need not be the truth,
And in some places the result may be a shape of the cause only,
But in domestic aspects truth may have some effect and meaning,
The rules of Veda may have long standing results but they are not for ever.

24.Na yadhidhamagra aasa nabhavishyadhatho nidhaana,
Danumitha mantharaa thwayi vibhaathi mrushaika rase,
Ahthe upameeyathe dravina jaathi vikalpa padhai,
Vithadha mano vilaasam rutha mithya vayanthya budhaa.

This World was not there before creation and it would not be there,
After the deluge and it is seen in the middle in you who has ,
A form of true divine joy in a very imaginary form but to the mind,

Which compares it with gold , earth and ornaments, it is only a mirage.

25.Sa yadha jayaa thwajamanu sayitha gunaamscha jushan,
Bhajathi saroopathaam thadanu mruthyumapetha bhaga,
Thwamutha jahaasi thamahiriva thwachamaatha bhago,
Mahasi maheeyase ashta gunithe aparimaya bhaga.

The soul which was created by your power of illusion, accepted,
Its state of ignorance and concluded that it is a body-soul combination,
And due to this soul lost its joy and became a cog in the birth death cycle,
But you have pushed off ignorance and shines in your unending power.

26.Yadhi na samudharathi yathayo hrudhi kama jataa,
Duradhi gamo asathaam hrudhi gatho asmyatha kanta mani,
Asruthyupayoginaam ubhayatho apya sukham bhagavan,
Anapa gathantha kaadhanaadhi roodapadhaadh bhvatha.

Oh lord If Sanyasis has not removed desire for pleasure from their mind,
Even if you are in their mind, you will not reveal it just like a man wearing a bell,
Forgets it, he will not know where the bell is and the yogis with desire.
Would get sorrow from you as well as the definite death.

27.Thwadhavagami na vethi bhavadhutha shubhashubhayo,
Guna vigunanwayaan tharhi dehabruthaam cha geetha,
Anuyugamanvaham saguna geetha paramparayaa,
Sravana brutho yathathva mapa vargga gather manujai.

Oh lord with endless greatness, The wise man who knows the soul
Does not have pride and he is therefore free from sins , good deeds,
Pleasures and sorrow and those who believe that they are the body,
The rules of sastra are meaningless and he follows the rules of spirituality,
As laid by sastras and lives a great life of spiritual freedom.

28.Drupathaya yeva they na yayurantha manatha thayaa,
Thwamapi yathantharaanda nichayaa nanu saavaranaa,
Kha yiva rajaamsi vaanthee vayasaa saha yachruthayaa,
Thwayi hi phalanthya thannirasane bhavn nidhana.

Your measure is not known to brahma and other devas and even,
Yourself and in the area under you, innumerable universes along with ,
Their accompaniments are moving about driven by the power of time,
And so unable to describe Vedas say that, you are that,
Which remains if all our premises about you are completely thrown out ..

Markandeya Sthuthi to Nara and Narayana

By

Sage Markandeya

Translated by

P.R.Ramachander

(When sage Markandeya lives in Manwantharas doing penance, Indra tries to disturb him. By his power the sage chases them. Lord Vishnu in the form of Nara and Narayana appear before him. Then the sage prays to them using this prayer –Bhagawatham Skanda 12 chapter 8 Slokas 40-49)

1. Kim varnaye thava vi bho yadhudheerithosu,
Samspondanthe thamani vaang mana indryaani,
Spandathi vai thanu bhoothaam aja sarvayoscha,
Swashyaapyadhapi bhajathaamasi bhava bandhu

Oh Lord , how can I properly describe, you who are born in yadhu family,
You are the one who makes the words , mind and organs work,
You are the one causes to move, body of all the beings at all times,
And though you are the power controlling all, you are the friend who depend on you.

2. Moorthee yime bhagawatho bhagawan trilokhyaa,
Kshemaaya thapa viramaaya cha mruthyu jithai,
Nana bibarshya vithum anu thanur yadhetham,
Srushtwaa punar grasasi sarva mivor varnaabhi.

Oh God of Gods, you have assumed this form for,
Comfort , stopping of pain and winning over death of the three worlds,
like the spider creating the web and is able later withdraw it,
You create the world and you have power to merge it within yourself
.

3.Thasyaa vidhu sthira charesithurangri moolam,
Yathstham nakarma guna kaalaruja spursyathi,
Yadh vai sthuvanthi ninamanthi yajanthya bheekshnam,
Dhyayanthi vedha hrudhayaa muniyasthadhaapthyai.

I worship the feet of God who is the lord of moving and non moving beings,
If we surrender to them, life would not depend on action , habits and time,
To reach that state the sages who are expert in Vedas pray to you.
Meditate on you by doing prayer , salutation , worship and meditation.

4.Naanyaam thavaangryupanayaadha upavarga moorthe,
Kshemam janasya parithobhiya eesa vidhma,
Brahmaa bibhethyalamatho vipadhaardha dhishnya,
Kalasya they kimuththa thath krutha bhouthikaanaam.

Oh lord without surrendering to your divine feet,
Humans cannot live comfortably nor reach the heavens,
With two cycles of your time , even lord Brhama is swallowed,
And what to tell the creation of Brahma , wo are living?

5.THadh vai bhajaami ruthadhi yasthava paadha moolam,

Hithwodhamaathmacchadhi chaathma guro parasya,
Dehaadhya paarthamasadhanthya ma bhijna maathram,
Vindhetha the tharhi sarvaaneeshithartham.

And therefore I pray your feet which is in my mind,
Not bothering about this body which hides the soul,
Which is useless and nominal and bothering about you only,
Who controls the soul, and which is above everything.

6.Sathwam rajas thama yitheesa thavathma bandho,
Maayaamayaa sthithi layo udhaya hethavosyaa,
Lelaa druthaa yadhapi sathwa mayee prasanthyai,
Naanye nrunaam vyasana mohadhiyascha yaadhyaam.

Oh God who is close to my soul, though you create the universe
Using Sathwa, Rajas and thamas and manage its nurture and destruction,
Only the sports relating to Sathwa is useful to maintain peace,
And others gives sorrow and passion to man and trouble him.

7.Thasmadh thaveha bhagavan naadha thavakaanaam,
Shuklaam thanum swadhayithaam kusalaa bhajanthi,
Yath saathwathaa purusha roopamusanthi sathwam,
Loko yatha abhaya muthaathma sukham na chaanyath.

Oh God because of that wise people worship your pure,
And Saathwik and pretty form and the form of your devotees,

Great devotees say God is pure and Sathwa,
Vaikunta is Sathwa and there we get protection and joy .

8.Thasmai namo Bhagawathe , purushaaya bhoomne,
Viswaaya viswa gurave para devathaayai,
Narayanaaya rishaye cha narothamaaya,
Hamsaaya samyatha gire nigameswaraaya.

So I salute God, the , who is Purusha in earth,
Who is the world , the teacher of the world, divine God,
The great sage , Narayana , the greatest man,
The great Yogi , one who practices control and God of Vedas.

9.Yam vai na vedha vithadhaaksha padhair bramadhi,
Swantham sakheshwasushu, hrudhyapi druk padheshu,
Thanmaayayaa avyathamathi sa uu yeva saakshaadh,
Adhyasthavaakhila guro upasaadhyaa vedham.

Though you are the controller of senses, soul , wisdom and so on,
As long your illusion keeps covering the mind of man,
That mind depending on senses only can know only huge things,
But when Vedas created by you opens the wisdom in the mind.,
That mind would be able to understand you without support.

10.Yad darsanam nigama aathmaraha prakaasam,
Muhyathi yathra kavayo ajaparaa yathantha.

Tham sarva vaadha vishaya prathi roopa seelam,

Vandhe mahaa purusham aathmanee gooda bodham.

That knowledge in Vedas which throws light of wisdom to the soul,

And without that wisdom Even Brahma and other Devas cannot know you,

I salute you that great purusha, who is taught by great Darsanas,

And which is hidden before the body and mind which are described as soul.

Kurma Stotram from BHagawatha

Kurma Stotram (Prayer to the incarnation of Tortoise) From BHagawatham II skanda 5th Adhyaya.

Translated by P.R.Ramachander

(Koorma (Tortoise) is the second incarnation of Lord Vishnu. He took this incarnation to help devas to act as the base for the mandhara mountain which was used to churn the ocean. This rare stotra is taken from a very dilapidated Malayalam stotra book, whose name or publishers are not known to me.)

Namami they [deva](#) padaravindam,

Prapanna thapopa samatha pathram,

Yan moola hethou yathayo agna soru,

Samsara dukham Bahiruthkshi panthi., 1

Oh God I salute your lotus like feet,
Which is like an umbrella preventing heat,
Due to its basic reason the learned sages,
Get rid of the sorrows of this world from their mind.

Dhathar dasmin [bhava](#) eesa jeevaa,

Sthapathrayeno apahathaa na sarma,

Aathmam labhanthe bhagavamsthvangri,

Cchayaam sa vidhyamara maasreyama., 2

Oh God, please give me relief from the sorrows,
As I will take rest in the shades of your feet,
As no being gets relieved of the three types of suffering,
And these type of sufferings do not come near your feet.

Marganthi yathe mukha padma needai,

Chandha suparnaryashayo vivikthe,
Yasyaghamarshodha saridhwaraya,
Pade padam theertha padam prapanna., 3

Yach sradhaya srutha vathya cha bhakthya,
Samsrujy mane hrudhaye vadhaya,
Jnanena vairagya balena dheera,
Vrujema thathengri Saroja peetam., 4

Oh God, Guided by the birds called [Vedas](#),
Which are used to live in your lotus like face,
Is your holy divine lotus like feet,
Which is searched in solitude by the sages,
Which makes them live in the shores of sacred rivers,
And which they establish in their mind,
By the use of devotion and attention,
As well as which they establish in their heart,
Using the path of wisdom and renunciation,
And we completely surrender to it.

Viswasya janma sthithi samyammarthe,
Krutha avatharasya padambhujam they,
Vrujema sarve saranam yadheesa,
Smrutham prayachathya bhayam swapumsam., 5

For the sake of creation, upkeep and destruction,
Of the world is the incarnation that you took,
And we all surrender to your lotus like feet,
For meditating on it, gives protection to devotees.

Yasyanu bandhe asathi [deha](#) gehe,
Mamaha mithyooda duragrahaanaam,

Pumsaam sudhooram vasatho vipuryaam,

Bhajema thathe Bhagawan padabhjam., 6

The man who does not think about you,
Is wrongly too much attached to body, home and self,
And so we are saluting the lotus like feet,
Which exists very, very far away.

Panena they [deva](#) kadha sudhaya,

Pravrudha bhakthyya visa daasayaa ye,

Vairagya saram prathilabhya bodham,

Yadhaanjasanveeyura kunta dhishnyam., 7

Due to the large amount of devotion,
Some people with [a](#) pure heart,
Hearing your nectar like story,
Receive great wisdom by renunciation,
And suddenly get that destruction less state.

Thadhapare chathma Samadhi [yoga](#),

Balena jithwa prakruthim balishtaam,

Thwameva dheeraa pursha visanthi,

Thesham srama syanna thu sevaya they., 8

Like that others who are very wise,
By the strength of their Athma Samadhi,
Win over the very strong illusion,
And attain you and do not find it difficult.

Thathe vayam loka si sraksha yadhya,

Thwa yanu srushta sthribhirathmabhi sma,

Sarve viyukthaa swa vihara thanthram,

Na saknumasthath prathiharhave they., 9

Thinking that we should serve you like that,
Possibly you have decided to ignore us,
Who have been created by you at the time.
Of creation by [Brahma](#), [Shiva](#) and [Vishnu](#),
And we are not able to understand your secret.

Yavad balim theja harama kale,

Yadhaa vayanjanna madhama yathra,

Thadho bhayashaam tha imehi lokaa,

Balim haranthonna madantha nooha., 10

Oh God we are providing you with the sacrifice,
And telling your name eat food,
And similarly the ordinary people give you sacrifice,
And eat the food after offering it to you.

Thwam na surname asi saanwayaanaam,

Kootastha aadhya puusha [Purana](#),

Thwam deva shakthyaam [guna karma](#) yonow,

Rethsthawajayam kavi rathatheja., 11

Oh God you are the protector of all devas,
You are stable, the first primeval one,
You are the power of devas,
You are the birth place and result of everything,
And you have taken up yourself the job of care of the universe,
And for that you have deposited your male power.

Ththo vayam sath pramukhayathathe,

Bhaboovimathman karavama kim they,

Thwam na swachakshu paridehi shakthya,

Deva kriyatrha yadanugrahaanaam., 12

Oh God what should we the sages do,
To get good results of our intentions,
Please give us the capacity,
To obey the directions of your blessed sight.

Vaman Stotram

From Bhagawatham 8th skanda , 17th chapter)

Translated by P.R.Ramachander

Though a Rakshasa, Mahabali was a benevolent emperor. But he usurped the Deva kingdom. Vishnu took the form of a young, dwarf, Brahmin boy called Vamana and requested for three steps of land as measured by his feet. In spite of his Guru's opposition, Mahabali agreed. Vamana took the gigantic form of Trivikrama and measured all the three worlds, in two steps. Mahabali offered his head as a third step. Vamana then requested Mahabali to live for ever in Patala-the underworld. The people of Kerala believe that he visits them on their festival of Thirunam and people of Karnataka believe that he visits them every year on the Bali Padyami. This is a very rare stotra, addressed to Lord Vamana.)

Yagnesa yagna purushachyutha theerthapada,

Theerthasrava sravana mangala namadheya,

Aapanna loka vrjinopasamodhayadhya,

Sam na krudheesa bhagawannasi dheena nadha., 1

Oh God who is the lord of the oppressed,
Who is the chief of Yagna, who is Achyutha,
Of the form of Yagna, whose feet is the sacred waters,
Who is the entire holy waters, who is good to hear,
Who is interested in destroying sins of those who approach him,
And who is primeval, Please shower good things on us.

Viswaya viswabavana sthithi samyamaya,

Swairam graheetha puru shakthi gunaya bhoomne,

Swasthaya saswad upa braamhitha punya bhodham,

Vyapadhithathma thamase haraye namasthe., 2

Salutations to the Hari, who is the universe,
Who does creation, upkeep and destruction of the universe,
Who is responsible for the illusion and in spite is in a stable form,
Who by the permanent luster of the total knowledge,
Does not give way, to darkness in his soul.

Aayu param vapurabheeshtamathulya lakshmeer,

Dhyobhoorasa sakala [yoga](#) gunasthrivarga,

Jnanam cha kevalamanantha, bhavathi thushta,

Thwatho nrunaam kimu swapatna jayadhirasi., 3

If you are pleased oh God, we will be allotted,
The full life span of [Brahma](#), any type of body,
That we want, countless wealth,
Control over the three worlds and all sorts of wealth,
And would you not bless us with a simple victory over enemy?

Maha sudarshana Stotram

bhagawatha 9th Skanda , Chapter 5)

Translated by

P.R. Ramachander

(King Amareesha used to observe Ekadasi and take food only on Dwadasi. On Dwadasi day sage Durwasa went as guest and told him , he will join him for meals after bath. He went of delaying. Seeing the proper time of taking food was getting delayed , the king took one spoon of water. The sage came and when he was about to curse the king Sudarshana Chakra started chasing him, He went to all gods,. All of them told only king can save him. When he went back to the king, he prayed Sudarshana Chakra)

1.THwaam agnir bhagwaan , sooryasthwam, somo jyothishaam pathi

Thwaam aapasthwam kshithiryoma vaayur maathre indryaani cha

You are the fire god, you are the sun, moon, the chief of all planets,

You are water, the earth, the sky, wind and all the sense organs

2.Sudarshana namasthubhya sahasraraa achhyutha priya

Sarvaasthra gaathin vipraaya swasthi bhooyaa yidaspathe

I salute the Sudarshna, who has thousand tips, who is loved by Lord Vishnu,

Who stops all other arrows and who is lord of earth, , please do good to this Brahmin

3.Thwam Dharma sthwam rutham sathyam, thwam yajnokhila yajna buk

THwam lokapala sarvathmaa thwam theja pourusham param

You are the dharma, you are enlightenment, truth, you are all fire sacrifices, you are protector of Yajna

You are one who looks after the world, the souls of every one are you are the lustrous power of the divine God

4. Nama Sunabhaakhila, dharma sethavyadharmas seelaa sura dhooma kethave

Trilokya gopaaya vishudha varchasai manojavaayaadh bhootha karmane , gune

Salutations to one who has a pretty belly, the bridge between all dharmas, who is divine comet to those who destroys those against dharma,

Who looks after all three worlds, who is holy luster, who is as fast as mind and has wonderful form.

5. Thwath thejasaa dharma mayena samhruthamm, thama pprakasascha drutho mahaathmanaam

Durathya yasthemahimaagiraampathe, thwadh roopamethath sadasath paracharam.

Due to your luster pervaded by Dharma, the darkness of great people is speedily driven out

Due to your luster sun and others shine, And no one can ever cross your greatness.

6. Yadhaa visrushta sthava manojnena vai , balam pravishtojitha daithya dhanavam,

Bahu daror vangri siro dharaanivrukhnanna jasram pradhane virajase

This universe of diverse shapes is but your form,, Oh Lord who cannot be won by anybody,

When the God sends you to kill, at that time you kill the asuras and Rakshasas.

7. Sathwam jagath thrana khala prahaanaye, niroopitha sarva sahoi gadhaa bruthaa

Viprasya chaasmad kula hethave, videhi badhram thadhanugraho hi na

You who is the soul of the world, are killer of evil people and one who tolerates everything,

Please do good to this Brahmin saint as that will only bless our clan

8. yadhyasthi dathamishtamvaaswadhamorvaa swanishtatha

Kulam no vipradaivam chedh dwijobhavathu vijvara

If it is true that I have been following charity, Yajna and the dharma,

Of my clan, let the sufferings to this Brahmana come to an end

9. Yadhino bhagavaam preetha yeka sarva gunaasrayaa

Sarva bhoothathmaa bhavena Dwijo bhavathu vijwara

If the God who has form of all beings and is the store house,

Of good qualities is pleased with me, let trouble be lifted from this Brahmin

Sri Shuka Uvacha

Ithi samsthutho raajno , Vishnu chakram Sudarsanam

Asamyath sarvath vipram pradahadh Raja yaajnayaa

When the king prayed thus to Sudarshana , the wheel of Vishnu

That chakra cooled down on all sides of Brahmana as per order of the king

Sa muktho asthragni thaapena, Durvasa swasthi maamsthatha

Prasamsa thamurvisam yujnaana paramaasisha

Freed from the sufferings of the fire of that weapon, Durvasa was relieved,

Appreciated the king and spoke words blessing him.

Thus ends prayer to Sudarsahana in Srimad Bhagawatham 9th skanda 5th chapter

Surya stotram of Saint Yajnavalkya

(From Bhagwatham 12th skanda , chapter 6)

Translated by

P.R.Ramachander

Sri Ganesaya nama

Om namo Bhagawathe aadhiyaakhila, jagathaam aathma swaropena, Kala Swaropena,
chaturvidha bhootha nikaayaanaam, Brahmadhi stamba paryanthaanaam , hrudayeshu bahirapi
chaakaasa yivoiopaadhinaa avyava dheeya maano bhagavaaneka yeva kshanalava niumeshaa
vayavopachitha samvathsara gnenaa paamadhana visargao pya mimaam loka yaathraa manu vahathi

Om Salutation to God, who is the soul of the universe from the beginning, who has form of time,

Who is inside and outside of the four types of beings up to Lord Brahma, who is not hidden by the
great instrument like the sky, who forever gives light, who using the bricks of time like Kshana ,
lava and SAMvathsara, absorb the water in the earth and again leaving it, looks after all the affairs and
needs of the world.

Yadhu ha vaavaa vibhudarshabha savithara sthapatyan usavana mahaaraamnaaya vidhinopathishtamaanaa
makhila duritha vrujina bheejaava barjana bhagawatha samabhidhimahi thapanamandalam.

Oh greatest among devas, Oh creator of the living beings, who burns away all sins and miseries of
those who pray you according to the Vedas, who cures the darkness of ignorance within them, we
meditate on your orbit

Ya yiha vaba sthira chara nikaranaam nija nikethananaam mana indryaasu ganaanathmana swayamathma
antharyaami prachodhayathi

All mobile and immobile beings depend only on you and you being inside them enthuse their mind,
body and organs to do their work

Ya yevemam lokam athi karala vadana anthakara samjnaa jagaragraha gilitham mruthakamiva
vichethana avalokayaa anukampayaa parama kaarunika eekshyai vothabhyaa aharahara savanam sreyasi
swadhramaakhya aathmaavasthaane pravarth yathya vanishathi rivaasaadhoonaam bhayamudhira
yannatathi.

Also this world swallowed by the terrible python of darkness is lying without any sensation and you are
only one with mercy by your look made it alive and lead all of them to perform the
ways of safety which are prescribed to it. You also create fear among the evil kings.

Paritha aasaaphalaisthathra thathra kamala kosanjelibhiru pahrutharhanaa

The kings like Indraa who look after the world, offer you lotus flower buds and worship you

Adhaha bhagavamsthva charana nalina yugalam tribhuvana gurubhir vandhitha mahamayaa thayaa
mayajukama upasaraamithi

And so Oh God, I serve your lotus like feet which are saluted by Brahma and others who salute you, for
receiving knowledge of portions of Yajurveda not known to others.

Yevam sthutha sa bhagawan vaaji roopa dharo hari,

Yajoomshya thayamaani munayedhath prasaadhitha

When prayed like this the God took the form of a horse,

And taught him the portions of yajur veda not known to any one else

Ithi Sreimad Bhagawathe Dwadasa skandhe Yajnavalkya krutham

Soorya stotram sampoornam

Thus ends the prayer of Yajnavalka to Sun god which occurs in 12th Skanda of Bhagawatha Purana

Part 3.Appendix to Stotras from Bhagawatha

1.Bhagavatha Purana- 25 Nithya Parayana Slokas-

Read them and get effect of reading Bhagawatha-Sanskrit/Tamil /English/ Meaning

(golden collection .Share with every one who is interested in Bhagawatha)

Translated by

P.R.Ramachander

(Bhagavatha is the last Purana composed by sage Vyasa. Though the major content of the Purana is the story of Lord Krishna (the tenth Skanda consisting of 3936 slokas) , it is a very detailed narration of all the Avatharas of Lord Vishnu , up to the beginning of Kali yuga.

It has 12 Skandas(books) containing 335 chapters and is supposed to contain 18000 Slokas. Though it was composed by sage Vyasa , the book that we have is the narration of Sage Shukha to king Parikshith in 7 days. Almost through out India and specially in south People consider it great to read or hear BHagawatha being read in 7 days (sapthaham).

Due to its huge size some efforts were done to abridge it in to a smaller size. Narayaneeyam by Mepathur BHattathiri is the most popular shortened version .

A few days ago , I came across a collection of 25 slokas from the original Bhagavatha , which was meant for Nithya Parayana (daily reading) and was supposed to give equal effect of reading the entire BHagavatha daily. (From a book by Sengalipuram Anantharama Deekshithar)

I have given it in Sanskrit,Tamil, english with translation . I have also given the exact location of each Sloka in Bhagavatham .I know I am giving you a rare treasure which is going to help you to read the great BHagavatham Daily.May God bless all of you)

I Skandam 1 chapter 8 slokas 9-10, chapter 8 , slokas 21-22 (4 slokas)

उत्तरोवाच

पाहि पाहि महायोगिन् देवदेव जगत्पते ।

नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ ९ ॥

अभिद्रवति मामीश शरस्तप्तायसो विभो ।

कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥ १० ॥

Skandam 1 Chapter8, 9-10

1.உத்தரோவாச

பாஹி பாஹி மஹாயோகி³ந் தே³வதே³வ ஜக³த்பதே ।

நாந்யம் த்வத³ப⁴யம் பஸ்யே யத்ர ம்ரு³த்ய: பரஸ்பரம் ॥ 9 ॥

2.அபி⁴த்³ரவதி மாமீஸ ஸரஸ்தப்தாயஸோ விபோ⁴ ।

காமம் த³ஹது மாம் நாத² மா மே க³ர்போ⁴ நிபாத்யதாம் ॥ 10 ॥

1.Uthara uvacha

Pahi pahi maha yogin , deva deva jagath pathe,

Na anyam thwad abhayam pasye yathra mruthyu parasparam ,

Abhidravathi maameesa saras thaptha yaso vibho,

Kamam dahathu maam nadhaa maa may garbho nipathyathaam Skanda 1 chapter 8 slokas 9 and 10)

Uthara said :-

Protect, protect me oh great Yogi, god of gods and Lord of universe

I do not see anybody other than you who can protect me, where each is the death to the other,

This arrow of burning steel is pursuing me , oh Lord,

Oh Lord , I wish that it burns me but let it not kill my child in the womb.

(When Brahmastra of Aswathama tries to kill the child in her womb, Uthara wife of Abhimanyu prayed to Lord Krishna thus)

2, कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१ ॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २२

Skandam 1 chapter 8 21-22

कंठु'ஷ்ணாய வாஸுதே³வாய தே³வகீநந்த³நாய ச ।

நந்த³கோ³பகுமாராய கோ³விந்தா³ய நமோ நம: ॥ 21 ॥

நம: பங்கஜநாபா⁴ய நம: பங்கஜமாலிநே ।

நம: பங்கஜநேத்ராய நமஸ்தே பங்கஜாங்க⁴ரயே ॥ 22

2.Krishnaya vasudevaya devaki nandanaya cha,

Nanda gopa kumaraya govindaya namo nama.

Nama Pankaja nabhaya, nama pankaja maline,

Nama Pankaja nethraya namasthe pankajangraye (skanda 1 chapter 8 slokas 21 and 22)

Salutations and salutations to Krishna, son of DEvaki and Vasudeva,

Who is son of Nandagopa and lord of all beings

Salutations to him who has lotus on his navel, who wears garland of lotus,

Who has eyes like lotus and who is soft to touch like lotus flower

(Lord Krishna saves the child in womb of Uthara and Kunthi prays him thus)

II Skandam 4 Chapter 9 Sloka 6 (one slokam)

3. ध्रुव उवाच

योऽन्तःप्रविश्य मम वाचमिमां प्रसुप्तां

सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।

अन्यांश्च हस्तचरणश्रवणत्वगादीन्

प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥ ६

த்⁴ருவ உவாச

யோ³ந்த:ப்ரவியம்ய மம வாசமிமாம் ப்ரஸுப்தாம்

ஸஞ்ஜீவயத்யகி²லஸக்தித⁴ர: ஸ்வதா⁴ம்நா ।

அந்யாம்ஸ்ச ஹஸ்தசரணஸ்ரவணத்வகா³தீ³ந்

ப்ராணாந் நமோ ப⁴க³வதே புருஷாய துப்⁴யம் ॥ 6

3.Yo antha pravisya mana vacham imam prasupthaam,

SAbjeevayathya akhila sakthi dhara swa dhaamnaa,

Anyaamscha hastha charana sravana thakh aadheen,

Praanaan namo bhagavathe purushaya thubhyam Skandam 4 chapter 9 sloka 6

I salute the glorious God who is the Purusha,
Who has entered within me and made me speak,
While I was not in a position to speak all along,
And by entering with in me awakened,
My hands, feet, ears, sense of touch and so on.

(This is the prayer of the child Dhruva when Lord Vishnu appeared before him, after his great penance)

III Skandam 7 chapter 5 slokas 23(one slokam)

4. प्रह्लाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ २३

ப்ரஹ்லாத³ உவாச

ஸ்ரவணம் கீர்தநம் விஷ்ணோ: ஸ்மரணம் பாத³ஸேவநம் ।

அர்சநம் வந்த³நம் தா³ஸ்யம் ஸக்²யமாத்மநிவேத³நம் ॥ 23

4,Sravanam keerthanam Vishno smaranam , padha sevanam,

Archanam vandhanam dasyam sankhya mathma nivedanam Skandam 7 chapter 5 sloka 23

Hearing, singing and thinking about Lord Vishnu , service to his feet,

Worshipping him , saluting him , serving him and completely dedicate one's soul to him.

(Hiranya Kasipu asks Prahladha to tell him some excellent things that he has learnt from his teacher and this is his reply)

IV Skandam 8 chapter 24 Sloka 49(One slokam)

5.न यत्प्रसादायुतभागलेशमन्ये

च देवा गुरवो जनाः स्वयम् ।

कर्तुं समेताः प्रभवन्ति पुंस-

स्तमीश्वरं त्वां शरणं प्रपद्ये ॥ ४९

ந யத்ப்ரஸாதா³யுதபா⁴க³லேஸமந்யே

ச தே³வா கு³ரவோ ஜநா: ஸ்வயம் ।

கர்தும் ஸமேதா: ப்ரப⁴வந்தி பும்ஸ-

ஸ்தமீஸ்வரம் த்வாம் ஸரணம் ப்ரபத்³யே ॥ 49

5,Na yath prasadhayutha bhaga lesa manye,

Cha devo guravo janaa swayam ,

Karthum samthaa prabhavanthi pumas,

THameeswaram thwaam saranam prapadhye Skandam 8 chapter 24 sloka 49

Without any doubt neither devas nor teachers or other people,

Can ever show this grace to the one who worships them,

To an extent of even one by ten thousandth part ,

And I am thus surrendering to you the greatest lord.

(this is prayer that king Sathyavratha who was saved by Lord Vishnu in the form of a fish from the ocean of deluge)

V. Skandam 10 Chapter 3 sloka 9and 10, Chapter 10 , sloka 38, chapter 13 , sloka11, chapter 21 sloka 5, chapter 22 sloka4 , chapter 47 sloka 63, chapter 53 sloka 46, chapter 73 sloka 16, chapter 82 sloka 49-10 slokas)

Chapter 3 , 9,10

6.தமத்³பு⁴தம்³ பாலகம³ம³பு³ஜே³க³ணம்

சது³பு³ஜம்³ ச³க³தா³த³ய³தா³ய³த⁴ம்³ ।

சு³வ³த³ஸ³ல³க³ண³ம³ க³ல³ஸோ³பி⁴க³ள³ஸ³து³ப⁴ம்

பீ³தா³ம³ப³ர³ம்³ ஸா³ந்³ர³ப³யோ³த³ஸ³ள³ப⁴க³ம்³ ॥ 9 ॥

ம³ஹா³ர்³ஹ³வ³த³ா³ர்³ய³க³ிரீ³ட³கு³ண்³ட³ல³த்³வி³ஷா

ப³ரி³ஷ்³வ³க³த்³ஸ³ஹ³ஸ்³ர³கு³ந்³த³ல³ம்³ ।

உ³த்³தா³ம³கா³ஞ்³ய³ங்³க³த்³க³ங்³க³ணா³தி³பி⁴-

ர்³வி³ரோ³ச³மா³ந்³ம்³ வ³ஸு³தே³வ³ ஜ³க³டி³த³ ॥ 10 ॥

த³ம³த்³பு⁴த³ம்³ பா³ல³க³ம³ம்³பு³ஜே³க³ண³ம்

ச³து³ர்³பு⁴ஜ³ம்³ ஸ³ங்³க³தா³த்³ய³தா³ய³த⁴ம்³ ।

ஸ்³ு³வ³த்³ஸ³ல³க³ண³ம³ க³ல³ஸோ³பி⁴க³ள³ஸ³து³ப⁴ம்

பீ³தா³ம³ப³ர³ம்³ ஸா³ந்³ர³ப³யோ³த³ஸ³ள³ப⁴க³ம்³ ॥ 9 ॥

ம³ஹா³ர்³ஹ³வ³த³ா³ர்³ய³க³ிரீ³ட³கு³ண்³ட³ல³த்³வி³ஷா

ப³ரி³ஷ்³வ³க³த்³ஸ³ஹ³ஸ்³ர³கு³ந்³த³ல³ம்³ ।

உ³த்³தா³ம³கா³ஞ்³ய³ங்³க³த்³க³ங்³க³ணா³தி³பி⁴-

ர்³வி³ரோ³ச³மா³ந்³ம்³ வ³ஸு³தே³வ³ ஜ³க³டி³த³ ॥ 10 ॥

THam adbutham balakam ambujekshanam,
Chaathur bujam sankha gadharyudhayudjam,
Sri vathsa lakshmam , gala shobhi kausthubham,
Peethambaram sandhra payodha saubhaham,

Maharha vaidoorya kireeda kundala,
Thvishaa parishvaktha sahasra kundhalam,
Uddhama kanchyaa angadha kankanadhibhir,

Virochamanam vasudeva iykshtha,. Skandam 10 chapter 3 sloka 9 and 10

Vasudeva saw that wonderful baby with lotus like eyes,
Four hands holding conch , mace, wheel and lotus flower ,
With sri vathsa mark on the chest, with kaushthuba gem on his neck,
Wearing yellow silk , with colour of the cloud rich with water,
Shining in his crown of vAidoorya as well as his ear globes,
Resplendent with his anklets amulets and bangles.

(This is how King Vasudeva saw his eighth child Krishna , when DEvaki gave the baby to him.)

Chapter 10, sloka 38

7. वाणी गुणानुकथने श्रवणौ कथायां

हस्तौ च कर्मसु मनस्तव पादयोर्नः ।

स्मृत्यां शिरस्तव निवासजगत्प्रणामे

दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥ ३८

வாணீ கு³ணாநுகத²நே ஸ்ரவணௌ கதா²யாம்
ஹஸ்தௌ ச கர்மஸு மநஸ்தவ பாத³யோர்ந: |
ஸம்ரு³த்யாம் ஸிரஸ்தவ நிவாஸஜக³த்ப்ரணாமே
த்³ரு³ஷ்டி: ஸதாம் த³ர்ஸநே³ஸ்து ப⁴வத்தநூநாம் || 38

Vani gunanukadhena sravanou kadhaayaam,

Hasthou chakarmasu manasthava padayornaa,

Smrithyaam sira sthava nivasa jagath pranam may,

Drushti satham darasanelasthu bhavatha noonaam Skandam 10 Chapter 10 sloka 38

From now on let our speech always deal with your stories,

Let our ear hear those stories, let our hands do your work ,

Let our mind always think of your feet , let our head bow to the world ,

Let our eyes always see your saints

(Sage Narada comes before Krishna when Krishna lifted his curse to Nala Khubara and this is the last verse of his prayer.)

Chapter 13 sloka 11

8. बिभ्रद्वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे

वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।

तिष्ठन्मध्ये स्वपरिसुहृदो हासयन् नर्मीभिः स्वैः

स्वर्गे लोके मिषति बुभुजे यज्ञभुग्बालकेलिः ॥ ११ ॥

பி³ப⁴ரத்³வேணும் ஜட²ரபடயோ: ஸ்ரு³ங்க³வேத்ரே ச கக்ஷே

வாமே பாணௌ மஸ்ரு'ணகவலம் தத்ப²லாந்யங்கு³லீஷு |

திஷ்ட²ந்மத்⁴யே ஸ்வபரிஸுஹ்ரு'தோ³ ஹாஸயந் நர்மபி:⁴ ஸ்வை:

ஸ்வர்கே³ லோகே மிஷதி பு³பு⁴ஜே யஜ்ஞபு⁴க்³பா³லகேலி: || 11

Bibreth venum jatara patayo srungavethre cha kakshe,

Vame panou masruna kabalam thath phlaan anguleshu,

Thishtan madhye swapari suhrudho hasayan narmabhissai,

SWarge loke mishathibubujeyajna bugbala keli Skandam 10 chapter 13 sloka 11

Carrying his flute on his right side between his belly and loin's cloth,

His horn and the cane in his left arm pit, holding a hand full of curd rice in his left hand,

Edible preserved stuck in between his fingers, seated in between his friends,

Talking sweet joy full things with them and making all of them roll in laughter,

Lord Krishna, who enjoyed fire sacrifices dined with devas looking with wonder at him.

(this is how Lord Brahma saw Lord Krishna in the forest along with his friends)

Chapter 21 sloka 5

9. बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं

बिभ्रद्वासः कनककपिशं वैजयन्तीं च मालाम् ।

रन्धान् वेणोरधरसुधया पूरयन् गोपवृन्दै-

वृन्दारण्यं स्वपदरमणं प्राविशद्गीतकीर्तिः ॥ ५

ப³ர்ஹாபீட³ம் நடவரவபு: கர்ணயோ: கர்ணிகாரம்

பி³பு⁴ரத்³வாஸ: கநககபிஸம் வைஜயந்தீம் ச மாலாம் |

ரந்த்⁴ராந் வேணோரத⁴ரஸுத⁴யா பூரயந் கோ³பவ்ரு³ந்தை³-
ர்வ்ரு³ந்தா³ரண்யம் ஸ்வபத³ரமணம் ப்ராவிஸத³கீ³தகீர்தி: || 5

Barhaa peedam nata vara vapu karnayo karneekaaram,
Bibradwaasa kanaka kapisam vaijyanthem cha maalaam,
Randhraan venor adhara sudhayaa poorayan gopa vrundhair,
Vrundaranyam swapsdha ramanam praavisad geetha keerthi Skandam 10 chapter 21 sloka 5

Making them feel that he was resembling an actor on stage,
Wearing a peacock feather on his head, karnikara flowers over his ears ,
Wearing a garland of five flowers of different colours, tying a golden cloth on his waist,
Filling the flute with nectar of his lips ,the lord entered Brindavana,
With his cow herd friends singing his fame.

(This occurs in a chapter describing Lord Krishna's song using the flute)

Chapter 22 Sloka 4

10. कात्यायनि महामाये महायोगिन्यधीश्वरि ।
नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ।
इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कमारिकाः ॥ ४

காத்யாயநி மஹாமாயே மஹாயோகி³ந்யதீ⁴ஸ்வரி ।
நந்த³கோ³பஸுதம் தே³வி பதிம் மே குரு தே நம: ।
இதி மந்த்ரம் ஜபந்த்யஸ்தா: பூஜாம் சக்ரு: கமாரிகா: || 4 ||

Kathyayani maha maye , maha yoginyadheeswari,

Nada gopa sutham devi , pathim maye kuruthe nama Skandam 10 chapter 22 sloka 4

Oh great enchantress Kathyayani , possessing infinite yogic powers,

Oh Goddess , please make the son of Nandagopa as our husband

(This is the famous prayer of the Goips when they observed Karthyayani vrutha so that they can marry Lord Krishna)

Chapter 47 sloka 63

11, वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्षणशः ।

यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥ ६३

.வந்தே³ நந்த³வ்ரஜஸ்த்ரீணாம் பாத³ரேணுமபீ⁴க்ஷணஸ: ।

யாஸாம் ஹரிகதோ²த்³கீ³தம் புநாதி பு⁴வந்த்ரயம் ॥ 63

Vandhe nanda vruja sthreenaam pada renumabeeksnasa,

Yaasaam hari kadhoth geetham punaathi bhuvana thrayam Skandam 10 chapter 47 sloka 63

I salute the dust of the feet of ladies of Nanda's Vruja Bhoomi,

Whose song telling the stories of Hari , purifies the three worlds

(This was told by sage Udhava after he was sent to meet the Gopi ladies by Lord Krishna so that he can console them)

Chapter 53 sloka 46

12, नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसन्तानयुतां शिवाम् ।

भूयात्पतिर्मे भगवान् कृष्णस्तदनुमोदताम् ॥ ४६ ॥

நமஸ்யே த்வாம்பி³கே³பீ⁴க்ஷணம் ஸ்வஸந்தாநயுதாம் ஸிவாம் ।

பூ⁴யாத்பதிர்மே ப⁴க³வாந் க்ரு'ஷ்ணஸ்தத³நுமோத³தாம் ॥ 46

Namasyethwambike abheekshnam swa santhayuthaam shivaam,

Bhooyath pathir may bhagawan Krishna sthadhanu modhathaam Skandam 10 chapter 53 sloka 46

Oh Goddess Parvathi I repeatedly salute you along with Shiva and your children,

May Lord Krishna become my husband, with your joyful consent

(This is the prayer for princess Rugmani when she went to the temple of Goddess before her marriage.)

Chapter 73 sloka 16

13. कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥ १६

க்ரு'ஷ்ணாய வாஸுதே³வாய ஹரயே பரமாத்மநே ।

ப்ரணதக்லேஸநாஸாய கோ³விந்தா³ய நமோ நம: ॥ 16

Krishnaya vasudevaya , haraye paramathmane,

Prantha klesa naasaaya govindaya namo nama Skandam 10 chapter 73 sloka 16

Oh Krishna son of Vasudeva, Oh Hari who is the divine soul,

I salute you Govinda who put an end to problems of those who pray you

(this is the prayer of the kings who were kept in prison by king Jarasandha , After their release by Lord Krishna)

Chapter 82 sloka 49

14. आहुश्चते नलिननाभ पदारविन्दं

योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।

संसारकूपपतितोत्तरणावलम्बं

गेहंजुषामपि मनस्युदियात्सदा नः ॥ ४९

ஆஹுஸ்சதே நலிநநாப⁴ பதா³ரவிந்த³ம்

யோகே³ஸ்வரைர்ஹ்ரு³தி³ விசிந்த்யமகா³த⁴போ³தை⁴ ।

ஸம்ஸாரகூபபதி³தோத்தரணாவலம்ப³ம்

கே³ஹஞ்ஜுஷாமபி மநஸ்யுதி³யாத்ஸதா³ ந: ॥ 49

AAhooscha they nalina nabha padaravindham,

Yogeswarair hrudhi vichinthya maghaadha bodhai,

Samsara koopai pathithi uthranavalambam,

Geha jushaam api manasyudhiyaath sadhaa na Skandam 10 chapter82 sloka49

Oh lord from the lotus on his navel Lord Brahma was born , whose,

Lotus like feet is meditated upon by great Yogis . which is ,

The only source of safety by those who have fallen in the deep well ,

Of Samsara, since we are busy with duties of household,

May Your lotus feet be always visible before our mental eyes.

(This is what the Gopis realised and told when they met Lord Krishna ,

In Kurukshethra when a solar eclipse occurred after their discussion with Lord Krishna)

VI skandam 11 chapter 27 sloka 46, chapter 29 sloka 40 (2 slokas)

Chapter 27, sloka 46

15. शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम् ।

प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात् ॥ ४६

शிரோ மத்பாத³யோ: க்ரு'த்வா பா³ஹுப்⁴யாம் ச பரஸ்பரம் ।

ப்ரபந்நம் பாஹி மாமீஸ பீ⁴தம் ம்ரு'த்யக்³ரஹார்ணவாத் ॥ 46

Siro math paadhayo kruthwaa bahubhyaam cha parasparam,

Prapannam pahi maameesa dheetham mruthyu grahaarnavaath Skandam11 chapter 27 sloka46

He should keep his head on my feet and clasp it with both his hands and say,

“Oh God protect me who has surrendered to you and release me from this hold of death

(This is the teaching of Lord Vishnu as to how devotee should surrender to him and worship him)

Chapter 29 sloka 40

16. नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् ।

यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी ॥ ४०

Skandam 11 chapter29 Sloka 40

நமோஸ்து தே மஹாயோகி³ந் ப்ரபந்நமநுஸாதி⁴ மாம் ।

யதா² த்வச்சரணாம்போ⁴ஜே ரதி: ஸ்யாத³நபாயிநீ ॥ 40

Namosthasthe maha yogin prapannam anushaadhi maam,

Yadhaa thwacharanam bhoje rathi syadhana payini Daskam 11chapter29, sloka 40

I salute the great yogi , Who has come to completely surrender to you ,

So that the love for your lotus like feetabides in my heart.

(This is told by sage Udhava , after Lord Krishna teaches him the Udhava gita)

VII skandam 12 chapter 3, 51, 52, chapter 10, sloka 34, chapter 12 sloka 47 , chapter 13 sloka 22, 23 , 6 slokas)

Chapter 3 sloka 51, 52

17. कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥ ५१ ॥

कृते यद्भ्यायतो विष्णुं त्रेतायां यजतो मखैः ।

द्वापरे परिचर्यायां कलौ तद्भरिकीर्तनात् ॥ ५२

கலேர்தோ³ஷ்நிதே⁴ ராஜந்நஸ்தி ஹ்யேகோ மஹாந் கு³ண: |

கீர்தநாதே³வ க்ரு³ஷ்ணஸ்ய முக்தஸங்க: ³ பரம் வ்ரஜேத் || 51 ||

க்ரு³தே யத்³யாயதோ விஷ்ணும் த்ரேதாயாம் யஜதோ மகை: ² |

த்³வாபரே பரிசர்யாயாம் கலௌ தத்³ரி⁴கீர்தநாத் || 52

kaalerdosha nidherajannasthri hyeko mahaan guna,

Keerthanaa deva krishnasya muktha samha param vrajet

Kruthe yadhyatho vishnum

TREthaayaam yajatho makhai,

Dwapare pari charyaam kalou thadh hari keerthanaath Daskam 12 chapter 3 , sloka 51 and 52

Though the Kali age has lot of evil aspects , it has one good aspect ,

Just by chanting the name of Lord Krishna, you can get freed from everything realize salvation,

What can be achieved in Krutha age by contemplating on Lord Vishnu,

What can be achieved in Treta yuga by performing Yajnas,

And what can be achieved in Dwapara yuga through Worship,

Can be achieved in kali age by chanting the name and singing the praise of Hari

(in this chapter Dharma in various Yugas are compared and the good and bad aspects of Kali age is pointed out)

Chapter 10 , sloka 34

18. वरमेकं वृणेऽथापि पूर्णात्कामाभिवर्षणात् ।

भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ॥ ३४ ॥

वरமேகம் வ்ரு'ணேதா²பி பூர்ணாத்காமாபி⁴வர்ஷணாத் ।

ப⁴க³வத்யச்யதாம் ப⁴க்திம் தத்பரேஷு ததா² த்வயி ॥ 34

Varamekam vruneadhapi poornaath kaamaabhi varshanaath,

Bhagavathyachytham bhakthim thath pareshu thadhaa thwayi Skandam12, chapter 10 sloka34

I am asking a boon from you who is self sufficient and fulfils desires of all,

I should have complete devotion to Achyutha as also to you.

(This is the prayer of sage Markandeya to Lord Shiva)

Chapter 12 Sloka 47

19. पतितः खलितश्चार्तः क्षुत्वा वा विवशो ब्रुवन् ।

हरये नम इत्युच्चैर्मुच्यते सर्वपातकात् ॥ ४७

பதித: ஸ்க²லிதஸ்சார்த: க்ஷு²த்த்வா வா விவஸோ ப்³ருவந் ।

ஹரயே நம இத்யுச்சைர்முச்யதே ஸர்வபாதகாத் ॥ 47

Pathitha skhalitha cha aartha,

Kshuthwaa vaa vivaso broovan ,

Haraye nama ithyuchairmuchyathe sarva pathakaath Skandam 12, chapter12 sloka47

The person who has fallen , stumbled or suffering,
Or afflicted by illness or says he is tired,
If in a loud voice he says “I salute you Hari”,,
He would get rid of all his problems.

(This chapter is the summary of the entire Bhagwatham)

Chapter 13 Sloka 22, 23

20. भवे भवे यथा भक्तिः पादयोस्तव जायते ।
तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ॥ २२ ॥

नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् ।
प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥ २३

ப⁴வே ப⁴வே யதா² ப⁴க்தி: பாத³யோஸ்தவ ஜாயதே ।
ததா² குருஷ்வ தே³வேஸ நாத²ஸ்த்வம் நோ யத: ப்ரபோ⁴ ॥ 22 ॥

நாமஸங்கீர்தநம் யஸ்ய ஸர்வபாபப்ரணாஸநம் ।
ப்ரணாமோ து:³க²ஸமநஸ்தம் நமாமி ஹரிம் பரம் ॥ 23

Bhava bhava yadhaa bhakthi paadayosthava jaayathe,
Thadhaa kurushva devesa nadhaa sthvam no yadha prabho,

Nama sankeerthanam yasya sarva papa pranaasanam,

Pranaamo dukha samanastham namami haram param.Skandam 12 chapter 13 sloka 22 and 23

From birth to another birth devotion to you may increase,

Oh Lord of all devas please do this for are you not our protector,

Singing of the names of God would destroy all sins,

And saluting you would be destroying all the sins committed

(These two are the last two slokams of Bhgawatha Purana)

2.Problems/prospects caused by 12 houses of Horoscope and the 12 Bhagavatha slokas to solve them

Slokas chosen by

Sri Aravind Sivaraman

Translation of sloka and brief interpretation

By

P.R.Ramachander

(My humble thanks to the great author Sri Aravind Sivaraman.)

A horoscope consists of 12 houses. The first house is Lagna and further counting is done clock wise. These houses according to astrology, indicates certain aspect of the person, whose horoscope we are having. Depending on the good and bad as well the power of the planet, we interpret the person's problems as well as good. The learned author has chosen these slokas, given detailed introduction and interpretation of the 12 slokas, as well as indicated why he has chosen those slokas, which I have not done.

First House in Horoscope-Lagna- Deals with health ,prosperity and position in life

प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ।

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥ ४३ ॥

Prayopavishtam Gangaayaam,

Pareetham paramarshibhi,

Krishne swadhamopagathe,

Darmajnanabhi saha Skanda 1, chapter 3 sloka 43

Taking his seat waiting for death near river Ganges,

Surrounded by very great sages,

With Lord Krishna going back to his abode,

With piety and wisdom for all.

Chanting this sloka, They would be healthy, prosperous and spiritual in life

Second house in Horoscope- Ability to express himself, protector of people

नमस्तस्मै भगवते वासुदेवाय वेधसे ।

पपुर्ज्ञानमयं सौम्या यन्मुखाम्बुरुहासवम् ॥ २४ ॥

Namasthasmai Bhagawathe ,

Vasudevaya vedhase,

Papur jnana mayam Sowmyaa,

Yan mukhamburu hasavam Skanda 2 chapter 4 sloka 24

Salutations to God ,

Vasudeva who composed the Vedas,

From whose lotus like lips,

People drink the nectar of wisdom

By chanting this they get the power to speak , specially about spiritual matters

Third house in horoscope - Relation especially siblings and courage to express one's views

प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत ।

आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥ ५५ ॥

Priya vrutho uthana padhou ,

Thisra kanyaascha Bharatha,

Aakuthir Deva hoothischa,

Prasoothirithi sathama Skanda 3 chapter 12 Sloka 55

Priya vrutha and Uthana padha,

And three daughters , Oh Bharatha,

Akoothi, Devahoothi and,

Prasoothi by name , oh great one

By chanting this sloka , the siblings will increase and you will have at least one brother.,They also would get courage to express themselves.

Fourth house of horoscope controls ownership of house/houses which are well decorated

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते ।

भगवान् वासुदेवस्तं भज तत्प्रवणात्मना ॥ ४०

Narada Uvacha

Jananyaabhihitha pandhaa,

Sa vai nisreya masya they,

BHagawan Vasudevatham,

Bhaja thath Pravanaathmanaa. Skandam 4 Chapter 8 sloka 40

Narada said

The way shown to you by your mother,

Is the one leading to the highest good,

Namely God Vasudeva,

And so pray to him with mind devoted to him.

By chanting this one can build a house and live in it with prosperity

Fifth house of horoscope You will get children/ poorva janma punyam can be used

अहं पुरा भरतो नाम राजा

विमुक्तदृष्टश्रुतसङ्गबन्धः ।

आराधनं भगवत ईहमानो

मृगोऽभवं मृगसङ्गाद्धतार्थः ॥ १४

Aham puraa Bharatho nama Raja,

RajaVimuktha drushta srutha sanga bandha,

Aaraadhanam Bhagawatha yeehamaano,

Mrugo abhavam Mruga sangaaddartha. Dasakam 5 chapter 12 sloka 14

I was earlier a king named Bharatha,

By getting rid of all bondage by attachment,

I started worshipping God,

But I was a born as a deer due to attachment of deer.

You can get children and also know about punya of previous birth by chanting this.

Sixth house of horoscope.wounds in body, loan, strength of mind

तैस्तान्यघानि पूयन्ते तपोदानजपादिभिः ।

नाधर्मजं तद्धृदयं तदपीशाङ्घ्रिसेवया ॥ १७

Thaishathan yaghaani Pooyanthe,

Thapo dhana japadhibhi,

Naa dharmajam Thath drudahyam,

Thadhapeesaangri sevayaa dasakam 6.chapter 2 sloka17

Those sins which can be got rid definitely,

By penance, charity as well chanting of manthras,

But the vestiges of such sins cannot be got rid by them,

Baut only by the service to the feet of the lord.

By chanting this consistent sores can be got cured, we can get better strength of mind and get rid of loans

Seventh house of horoscope Deals with married life and love towards other women

प्रह्लाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ २३ ॥

Prahladha Uvacha

Sravanam , keerthanam , visshno,

Smaranam Padha sevanam

Archanam vandhanam daasyam,

Sakhyam aathma nivedanam Dasakam 7 chapter 5 slokam 23

Prahladha said

Hearing, Singing about Lord Vishnu,

Remembering about him, serving his feet,

Worshipping him , Saluting him and becoming his slave,

Becoming his friend, dedicating our soul to him

All relationship especially with our wife will improve,

Eighth house of horoscope Sickness /or death to uncle, in laws, emergencies in life, death of husband

नमो नमस्तेऽखिलकारणाय

निष्कारणायाद्भुतकारणाय ।

सर्वगमाम्नायमहार्णवाय

नमोऽपवर्गय परायणाय ॥ १५

Namo Namo akhila karanaays,

Nishkaranaaya , adbutha Karanaaya,

SArvaaagamaamnaayaMaharnvaaya,

Namo apa vargaaya paraayanaayaa Dasakam 8 chapter 3 sloka 15

Salutation and Salutation to the one who is cause of all,

You have no cause, you have wonderful cause,

All agamas and Vedas are in a great ocean,

Salutations to the ultimate refuge and every one's object of attention.

You can get rid of fear of death, The chances of your husband dying before you will diminish

Ninth house of horoscope –It indicates inherited wealth as well as greatness from forefathers and great luck

ततो मनुः श्रद्धादेवः संज्ञायामास भारत ।

श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् ॥ ११ ॥

Thatho Manu Sradha deva,

Samjnayaamasa Bharatha,

Sradhaayaam janayaamasa,

Dasa puthraan sa aathmavaan. Dasakam 9 chapter 1 Sloka 11

Oh Bharatha , He who is friendly and alike,
To all created beings and fixes his mind,
Through devotion on the Lord Vasudeva,
The universal spirit is free from all blemishes.

The one who reads this would get inherited wealth and greatness

Tenth house of horoscope . The one who reads this would get inherited wealth and greatness

Tenth house Determines the belief of a person and also deals with job one does

तस्यावनिज्य चरणौ तदपः स्वमूर्धा-
बिभ्रज्जगद्गुरुतरोऽपि सतां पतिर्हि ।
ब्रह्मण्यदेव इति यद्गुणनामयुक्तं
तस्यैव यच्चरणशौचमशेषतीर्थम् ॥ १५

THasyavanijya charanou thadhapa swamoordhnaa,

Bhibradjagat gururopi satho pathirhi,

Brahmanya deva ithiYadha guna naama,

YukthamThasyaivaYachara soucha masesha theettham Skandam 10, Chapter 69 sloka 15

He pacified them and drove in a chariot,
As brilliant as the shining Sun,
Accompanied by brahmanas and elder Yadhus.,
Like a moon in the midst of all the stars.

Chanting this sloka would give a job , make existing job firm and will have good beliefs in life.

Eleventh house of horoscope A persons wealth and prosperity depends on this house

ज्ञानं विवेको निगमस्तपश्च
प्रत्यक्षमैतिह्यमथानुमानम् ।
आद्यन्तयोरस्य यदेव केवलं
कालश्च हेतुश्च तदेव मध्ये ॥ १८ ॥

Jnanam , viveko, nigama sthapacha,

Prathyaksha maithihyam adhanumaanam,

Aadhyatha yorasya yadheva kevalam,

Kaalascha hethuscha thadeva madhye dasakam 11 chapter 28 and sloka 18

Intelligence consists in discretion, knowledge of Vedas and penance,

Knowing the traditions and deductions from it,

Which would survive from beginning to end,

IN the middle and is the cause of universe

Increases wealth and prosperity and helps us to understand ourselves

Twelfth house of horoscope the good and bad in expenditure and earning for money

नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् ।

प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥ २३ ॥

Nama sankeerthanam yasya ,

Sarva papa pranaasanam,

Pranamo dukha,

Cha manastham namami harim param Dasakam 12 chapter 13 sloka 23

Singing his name ,

Destroys all sins,

And respectful salutation ,

To him brings down all sufferings

Singing this would bring down expenditure and increases income

3.Bhagawatha theevandi(Malayalam)

(The train of Bhagawatha)

By

Vazha kunnam vasudevan Nambudiri

Translated by

P.R.Ramachander

<https://www.youtube.com/watch?v=ykv2DK0PdmI> gives a commentary about book in Malayalam and recital of “BHagawatha Theevandi”

(There is a beautiful malayalam poem written by Bhagavathacharyan ,the Late Sri.

Vaazhakkunnam Namboodiri (Sr)(Not the Late Magician)comparing the Great Sri

Mahabhagavatham to a Train with 12 compartments. All the 12 Skandhams are

compared to different compartments describing the charecters appearing in each

Skandham to passengers occupied in each of the 12 compartments. I completed its translatiom on 7/2/2020 with my eyes full of tears because I know that this is its first english translation and Guruvayurappan made me

1.Bhagawatham yenna theevandi samsara,

Sagarathil odikkunnu

The train called BHagwatham, is being run,

In the ocean of samsara

2.Viswamundengil keraam ithil thane.

Viswa jeevikalakkum onnu poale

If you have faith , you can climb in it,
Which is alike of all beings of universe

3.Vathalayasande seettu vaangi vannal,
Athu avanum ithil keru koodum

So those come after buying ticket,
OF Guruvayurappan, they can climb on this

4.Kalla seettayi vanu thalli kayariyaal,
Thalla pedum yenum theridenam

Those who bring false ticket and climb on it,
Understand that they will be pushed out,

5.Kerinaar pinnile pettiyil soothanum
Yeriyu saunakan thottavarum

Sootha and others got in to compartments,
At back along with saunaka and others.

6.Appettiyil thane mathethu seetilaai,
Chol pongum narada vyanmaaram

In the same compartment in other seats,

Sat narada and Vyasa who had command of words

7.Kaththa kaar varnane kaanuvaan kauthukaal,

Mathoru seetinmel Kunthi thanum

Interested in seeing the baby of dark cloud colour,

Sat Kunthi in yet another seat.

8.Vistharameriya mathonnil, bheeshmarum,

Asthra kidakkyil palli kolvu

In another broad seat Bhishma ,

Was lying in the bed of arrows

9.Yennamatha roopam kai kondeedunnoru ,

Kannanum mathoru seetileri

Krishna who can assume innumerable ,

Forms got into another seat

10.marayulla mathoru seetinmel,

Pethu kidakkunnu utharayum

In another seat screened on all sides,

Was uthara who had just had delivery

11,Pandavanmarum vidhuranum yerinaar,

Dandamenye thatham seetukali

Pandavas and Vidhura got into their seats,

Without any trouble whatsoever

12.Andhanam bhoopanum , Gandharee deviyum,

Bandhavan maarothu mathonnilum

The blind king as well as lady Gandharee,

Along with relatives got in another seat

13.Dharmavum bhoomiyum pinnatha .Seettilum,

Nir mathsaram yennu keru koodi

Dharma and earth in another seat,

Got in to without any competition

14Akramam vipranodu aarnnu khedikkunna,

Chakravarthi ange athathu yeri

He who treated badly a Brahmin and was sad,

And who was an emperor got in to the other end

15Delhiyil ninnulla yaathrakkar yingane,

Yaiyhika lokam vedinju keru

The passengers from delhi, thus,
Left this domestic world and climbed

16.Neela kodi vyasan kaattiyappol . shukan,
Chalave vandiyum vittn vegam

When Vyasa showed the blue flag, Shuka,
Started driving the train very fast

17.Pinne pala pala lokangal pinnittu,
Pinnathe aapeesil yethi vendi

Then after crossing several worlds,
That train reached the next station

18.Appol avide ththan theyarayi nilkkunnor
Abjan thottulla yathre kkare

19.Pinnathu pettyil yeraamennu shukan.,
Sannatha mouliyayothi kethi

There the abja and othere who were,
The passengers standing ready there,
Were told to get in to next compartment ,
By Sukha who told them to be ready for the crown

20Puthranodum koodi brahma devan padma-

Nethraneyum athil kandirunnan

Along with his son God brahma who had,

Lotus like eyes was also seen there

21.Angu ninnu vandi, bhoo sparsam yenniye,

Thingunna vegena yodi yodi

From there without touching the earth, that train,

Along very great speed kept on running

22.Kalindi theerathil vechu vidhuranaai,

Melichoru udhavan thane kethi

At the shores of Yamuna, Udhava ,

Who had met with Vidhura was made to climb

23.moonnamathe petti yeva mivarude,

Nanaaya koottinaal shudhamayi

The third compartment due to their ,

Good company became very clean

24Udhavan poyappol maithreyan vannathayi.

Idha modham kandathu yellavalum

When Udhava went away, sage Maithreya came ,

This was seen by all people with joy

25.Monnillum naalilum maithreyan thannude,

Mithrangal yeri niranju poi

The third and fourth compartments were filled,

Due to getting in of friends of Maithreya

26.Anjaathe yikshu mathee nadhee teerathil,

Sanccharichu vandi yethiyappol,

27.Manjalumai pathukke oru vipran,

Anjamathe petti thannil eri

Without fear after travelling , when,

The train reached banks of Yikshumathi,

Slowly a Brahmin with a palanquin ,

Got in to the fifth compartment

28.Pinnathe pettiyil aadhyam ajamilan,

Pinnathe aapeesil vechu keru

First in the next first Ajamila, got,

Into there in next station

29.Sapthama pettiyil prahaladhan yethavum,
Maapthan nrusimhanum vannu keru

In the seventh compartment Prahladas and,
His very great friend Narasimha came and got in

30.Kesdavan yethinaan ashtama pettiyil,
Klesamanye oru Dandhiyeyum

Kesava put in the eighth compartment,
An elephant without any troubles

31.Yatha kaarkku aahlaadham nalguvaan kesavan,
Chithramathil thane pennayi ninnu

For giving passengers joy, kesava stood,
There itself as a lady

32.Akkali kettudan mukkannanum athil,
Thakkm nokki keru pathi kodi

Hearing that play Lord Shiva himself,
At the convenient time got there and attached himself

33.Pennaya kannane vamananaayi,
Mukkannan athil vechu thane kandaan

Lord Shiva saw there itself, Krishna

Who was a lady as Vamana

34.Pinnathe pettiyil soorya vamsatheyum,

Soma vamsatheyum thikki kethi

In the next compartment solar dynasty,

And lunar dynasty were squeezed and make to enter

35.Pathamathe petti nandande vamsathil,

Aatha daaramaadum Balaneki

The tenth compartment was given to the boy,

Who entered and played in Nanda's clan

36.Nirbhadham sarvavum srushtichu rakshippathu,

Balan yekanaanenu kelppu

Without effort creating and taking care of evering,

We head that boy alone , we hear

37.Yevanum than chitham aa balanil vechaal,

Kevalthu poondu modhichidum

If any one keeps his mind on that boy,

Becoming special , he would become joyous

38.Lakshmiyo yi balan thannude bharyayaam,

Paksheendran yi bala vahanam

Goddess Lalshmi it seems is the wife of this boy,

And the king of birds was his steed

39.Gopikal, gopanmaar, gokkal , pullu yenniva,

Gopi thottar ivan moolam dukham

The Cow herd boys and girls , cows , and grass,

Due to him completely lost all their sorrow

40. Venuvai vannalum nannayi, yennayi,

Kanunnavorokke onne vendu

All the people who see him have only ,

One Wish, If he comes with a flute it would be greay

41,Gopa sthree vargathil pettalum, aalunna,

Thapathe neekkidaam yennayi

If you happen to be one of the cow herd lady,

You can remove the sorrow that rules over you., they say

42.Vannayayi thayiril, pongi kalikkukil,

Kannan than kannu pathiyum yennai

If You become butter and play in the curd,

Surely the eye of lord Krishna would fall on you, they say

43Neraayi yen mauliyil, gopa sthree vasthramayi,

Theeraanum dathaa vezhuthilla

The Brahma has not written for the cloth of the,

Cow herd lady to fall straight on my head.

44.Rasa sal kreedayil pangu koneeduvaan,

Vaasava sthrekalum mohikkayyayi

For partaking in the good play of rasa,

Even deva maidens were anxious

45.Thechiyo, mullayo yenthangilum aayi,

Sachidanandathim meyyil yeraan

Whether is is thechi or jasmine flower ,

It is sufficient to climb to the top of divine joy

46.AAru kothekkela , neruracheedukil,

Nerunnoraayidum mellaverum

Who will not wish, if we tell the truth ,
All people would be praying for it.

47.Yingine ulloru kuttiye devaki,
Thingiya punyathan nedi munnam

Devai got a boy like all this ,
Due to ebbing blessings she had earlier

48.Pathamathe petti balanaal yinum,
Puthanai thane vilangidunnu

Due to that boy , the tenth compartment ,
Appears new even now

49.Radha than kamavum, chedhipa krodhavum,
Madhava prapthiyil onnu thane,

The passion of Radha and the anger of king of chedhi,
In the mind of lord Krishna is just same

50.Yevamai vidwesham vittu vilangunna,
Deivathe kanumo vere nannyi

Can you see a God like this any where ,

Who has completely left his hatred

51.Than pura yathrayum , dwaraka vasavum,

Thampuraan nannai nadathi pinne

Travel to his own city and life in Dwaraka,

That lord went through in same style

52.Kittiya kittiya kanyajamaareyum,

Ketti grahasthande dharmam aadi

Marrying all the maids he got ,

He played the game of dharma of householder

53.Paaduvaan okkunna punya charithathe,

Padu pedathe parathi pinne

After spreading without any effort, the divine story,

Which can be sung by us

54.Melicha vipraraayi pandavanmaareyum,

Laalichu kalam kazhichu kootti

After cherishing the Brahmins who have assembled,

As well as pandavas he spent his time

55.Ekadasa petti thannil vechu kannan,
ekantha bhakthi yupadesichu

In the eleventh compartment , Krishna taught ,
Very many solitary devotions

56Pinnathe pettiyil aasrayamayittum,
Thanne than kanichu maruthesan

In the next compartment as a dependent ,
Lord Guruvayurappan showed himself

57.Yingane yee vandi vaikundathil yethi,
Bhagiyai yinum viladsidunnu

Thus this train reached Vaikunda ,
And even today shines as Bhagwatha

58.Yippattu padiya vazha kunnathe,
kaappan madikkolle , Maruthesa

OH Guruvayurappa , do not hesitate ,
To Protect Vazhakunnam who sang this song

4.Wrap up Song of Reading Bhagawatha Purana

Jaya Jaya Bhgavata song.

Translated by

P.R.Ramachander

Jaya Jaya Bhagavata Deva

Hail , hail Bhagawatha who is God

Jaya Jaya Bhagavata
Jeya Jeya Radha Krishna swaroopa
Jeya Jeya Bhagavata Deva
Jeya Jeya Bhagavata –Deva

Hail, hail , Bhagwatha

Hail Hail , one with form of Radha Krishna

Hail Hail Bhagawatha who is God

Hail , hail Bhagawatha and God

Paduthara marubumou charatham
padhi padhi pari pathathaam
Pradhipadha lalitham tvam tyakthva
Parama sukam kuthaha –(Deva ...)

I am travelling in a very difficult desert,

Every step , I am falling

When you have abandoned every easy word,

Where is great pleasure (Hail, hail..)

Parama padha bhagavan

Bhaktha Paripalana gunavaan
Kamala bhavaaya krupaya tvam

Nija Kamala mukhene dhadhou –Deva

Oh God of salvation

The good person who looks after devotees

You who are coming from lotus , kindly

Please give with a face of real lotus

Navanava rasa bharidham divyam
Narayana mukha galidham
Nalina asana dheva pradhathou
Naradha munaye tvam –Deva

Filled with new and new divine meanings,

Coming from the face of Narayana

Given by God sitting on the lotus

You are called the sage Narada

Alodya akila sasthan bhagavan
Anavapya mana: santhim
Aasvathyathula rasam they vaasthavam(Saswatham)
Anandhamaapa param –Deva

Oh God , after stirring all sasthan,

Getting peace of mind,

Enjoying the matchless juice which are true(perennial)

WE became divinely happy

Nigamantha tharor galitham- madhuram
Niravadhya padha lasitham
Nirguna nishtopi – Sri shuko
Nityam pibathithvam – Deva

Sweetly Flowing out from the plant of vedic Philosophy,

Shining with various words

From position of absence of attributes , Saint Sukha

Was making us drink

Kalimala haranam tvaam – sruthva
Kaivalya sukhapradham
Krishna prema nimagno raja
Krishna paadhambhuja maapa- Deva

You remove all the ills of Kali age,

And hearing we get pleasure of salvation

The king who was drowned in love to Krishna

Got rewarded with the lotus like feet of Krishna

Jeya Jeya Bhagavata
Jeya Jeya Radha Krishna swaroopa
Jeya Jeya Bhagavata Deva
Jeya Jeya Bhagavata –Deva

Hail, hail , Bhagwatha

Hail Hail , one with form of Radha Krishna

Hail Hail Bhagawatha who is God

Hail , hail Bhagawatha and God

Sri Bhagwath roopa Sri mad BHagwad ki jai

Sri Radha Krishna yugala roop ki Jai
Sri Bhagwan AAdhi Purush ki Jai
Sri Bhagawan aadhi Kavi ki jai
Sri Veena pani Bhagawan Narada muni ki Jai
Sri Krishna dwaipayana Bhagawan ki Jai
Sri Sukha devi muni sathama ki Jai
Sri Nanda Nandana roopa Sukha dev ki Jai
Sri Vishnu ratha parikshith maharaja ki jai
Sri SAmastha bhagawathom ki Jai
Sri Sad Guru SWamiki Jai

Hail Bhagwatha which has form of God
Hail the twin forms of Radha and Krishna
Hail God the primeval Purusha
Hail God who is the first poet
Hail God Sage Narada holding a Veena
Hail God Krishna Dwaipayana
Hail the great sage Sukha
Hail Sukha who has form of son of Nanda
Hail King Parikshith who was engrossed in Vishnu
Hail to all learned people interested in story of God
Hail God who is Sath guru

Sri Radha Shyam

Radha and Krishna

