

ശ്രീകൃഷ്ണദ്വാദശമഞ്ജരീ

{|| ശ്രീകൃഷ്ണദ്വാദശമഞ്ജരീ ||}

|| ശ്രീ ശ്രീധരവേംകടേശാർയേണ കൃതാ ||

ദുരാശാൻധോ-മുഷ്മിൻവിഷയ-വിസരാവർതജന്ദരേ
ത്യുണച്ഛന്ദേ കൃപേ ത്യുണകബലലുബ്ധഃ പശുരിവ |
പതിത്വാ വിദ്യേ/സാവഗതിരിത ഉദ്യുതയ കലയേഃ
കദാ മാം കൃഷ്ണ ത്വത്പദകമലലാഭേന സുഖിതമ് || ൧ ||

കഥംചി-ദ്യച്ചിത്രേ കമലഭവ-കാമാൻതകമുഖാഃ
വഹൻതോ മജ്ജന്തി സ്വയ-മനവധൗ ഹർഷജലധൗ |
വക്വ തദ്ദിധ-ശ്രീമച്ചരണകമലം കൃഷ്ണ ഭവതഃ
ക്വ ചാഹം തത്രേഹാ മമ ശൂന ഇവാ-ഖണ്ഡലപദേ || ൨ ||

ദുരാപസ്ത്വം കൃഷ്ണ സ്മരഹര-മുഖാനാം തദപി തേ
ക്ഷതിഃ കാ കാരുണ്യാ-ദഗതിരിതി മാം ലാലയസി ചേത് |
പപ്രശ്യാൻ രഥ്യായാം ശിശു-മഗതി-മുദ്ദാമരുദിതം
ന സമദ്രാഡപ്യാഗേ ദധദുരുദയസ്സാന്ത്വയതി കിമ് || ൩ ||

പത്രിശ്വാസം നേതും പത്രതനധുരീണഃ പിത്യപതിഃ
വിപത്തീനാം ധക്തം വിഹരണമിദം തു പത്രിപദമ് |
തഥാ ഹേയായുഹാ തനുരിയമിഹാ-ഥാപ്യഭിരമേ
ഹതാത്മാ കൃഷ്ണൈതാം കുമതി-മപഹൻയാ മമ കദാ || ൪ ||

വിധീശാരായ്യാസ്ത്വം പണ്ഡ-വിനയാദ്യാം ഭജസി യാൻ
പ്രിയസ്തേ യത്സേവീ വിമത ഇതരസ്തേഷു ത്യുണധീഃ |
കിമന്യ-ത്സർവാപി ത്വദനഭിമതൈവ സ്മിതിരഹോ
ദുരാത്മൈവം തേ സ്യാം യദുവര ദയാർഹഃ കഥമഹമ് || ൫ ||

വിനിർദ്യയത്വേ തുൽയാധിക-വിരഹിതാ യ വലു വലാഃ
തഥാ ഭൂതം കൃത്യം യദപി സഹ തൈരേവ വസതിഃ ।
തദേവാനുഷ്ഠേയം മമ ഭവതി നേഹാസ്ത്യരുചിര-
പ്യാഹോ ധിങ്മാം കുർവേ കിമിവ ന ദയാ കൃഷ്ണ മയി തേ ॥ ൬॥

ത്വദാവ്യാ-ഭിഖ്യാന ത്വദമല-ഗുണാസ്വാദന ഭവത്-
സപര്യായാസക്താ ജഗതി കതി വാ//നൻദജലധൗ ।
ന വേലന്ത്യേവം ദുർവ്യാസന-ഹൃതഭൂഗുർഭ-പതിത-
സ്ത്വഹം സീദാമ്യേകോ യദുവര ദയേഥാ മമ കദാ ॥ ൭॥

കദ വാ നിർഹേതുൻമിഷിത-കരുണാലിങ്ഗിതഭവത്-
കടാക്ഷാലബ്ധേന ധ്യസനഗഹനാ-ൻനിർഗത ഇതഃ ।
ഹതാശേഷ-ഗ്ലാനിൻയമൃതരസ-നിഷ്യാൻദശിശിരേ
സുഖം പാദാംഭോജേ യദുവര കദാസാനി വിഹരൻ ॥ ൮॥

അനിത്യത്വം ജാന-ൻനതിദ്യുഃ-മദർപസ്സുവിനയഃ
സ്വകേ ദോഷേ/ഭിജ്ഞഃ പരജുഷി തു മുഃസ്സുകരുണഃ ।
സതാം ദാസശ്ശാന്ത-സ്സമമതി-രജസ്രം തവ യഥാ
ഭജേയം പാദാബ്ജം യദുവര ദയേഥാ മമ കദാ ॥ ൯॥

കരാലം ദാവാഗ്നിം കബലിതവതാ ദേവ ഭവതാ
പരിത്രാതാ ഗോപാഃ പരമകൃപയാ കിൻന ഹി പുരാ ।
മദീയാൻതർവൈരിപക്ര-ദഹനം കിം കബലയൻ
ദയാസിൻധോ ഗോപീദയിത വദ ഗോപായസി ന മാമ് ॥ ൧൦॥

ന ഭീരാരുഹ്യാംസ നദതി ശമനേ നാപ്യുദയതേ
ജുഗുപ്സാ ദേഹസ്യാശുചിനിചയഭാവേ സ്വപുടതരേ ।
അപി വപ്രിഡാ നോദേത്യവമതിശതേ സത്യനുപദം

കവ മേ സ്യാത്ത്വഭക്തിഃ കഥമിവ കൃപാ കൃഷ്ണ മയി തേ ॥ ൧൧൧ ॥

ബലീയസ്യത്യന്തം മദഘപടലീ തദ്യദുപതേ
പരിത്രാതും നോ മാം പഭ്രവസി തഥാ നോ ദമയിതുമ് ।
അലാഭാദർതീനാമിദമനുഗുണാനാമദയിതേ
കിയദ്ദൈസ്മയം ധിങ്മാം ത്വയി വിമതമാത്മദഗൃഹമിമമ് ॥ ൧൧൨ ॥

॥ ഇതി ശ്രീ ശ്രീധരവേങ്കടേശാർയേണകൃതാ

കൃഷ്ണദ്വാദശമഞ്ജരീ സമാപ്താ ॥

Encoded by N. Balasubramanian bbalu@satyam.net.in

This poem is said to be a spontaneous composition of Sridhara Venkatesa on seeing a procession in which the deity was dressed as Krishna. When the procession reached his house, the poet saw the Lord and was overcome by emotion and poured out his devotion to Krishna in the form of this poem. He pleads to the Lord to redeem him from the worldly pleasures which are like a blind well covered on the top by a growth of grass. It is known that He is above other gods but He should extend His mercy to Him. He had put out the forest fire and saved a cowherd on earlier occasions. Should He not now put out the fire raging in his mind?

The poet aptly addresses Krishna as

Dayasindhu - ocean of mercy and seeks His grace.

{LIFE OF SRIDHARA VENKATESA}

ശ്രീകൺഠമിവാ ഭാസ്വന്തം ശിവനാമപരായണമ്।

ശ്രീധരം വേൺകടേശാർയം ശ്രേയസേ ഗുരുമാശ്രയേ ॥

Sridhara Venkatesa lived about 300 years ago in

Tiruvisanallur, a village in Tanjavur district in Tamilnadu. He was called

Tiruvisanallur Ayyaval (deeply respected person) out of great respect

people held for him. Even today he is known by that name only. He was

the son of Lingayaryar who was a minister to the Maharaja of Mysore. Even

as a young boy Ayyaval was deeply religious and in particular had great

devotion to Shiva but he made no distinction between Shiva and Vishnu. He

studied Vedas, shastras and puranas and had a great desire to travel and

spread the message of the puranas and in particular the glory of Lord's

name among the people. After his father's death the Maharaja wanted

him to take his father's job but he politely declined and left Mysore

state with his wife and mother. He came to Tiruchirapalli in Tamilnadu

and stayed for some time giving talks. He was supposed to have brought

back to life a woman who had died by praying to the Lord. This attracted

people who wanted him to solve their problems. Ayyaval did not like this

and left the place. He proceeded to Tanjavur. It seems that King Shahaji

(1684-1710.AD) who was ruling at that time in Tanjavur wanted him to

stay in Tanjavur but Ayyaval wanted to lead a quiet life. King Shahaji

was inviting scholarly brahmins to stay in his kingdom. He renamed the

village Tiruvisanallur as Shahajirapuram. One street was allotted for

their stay. Ayyaval also stayed in a house there. Ayyaval was a proponent

of the view that in this dark age Kali chanting the lord's name will ward off its evil effects. He was the senior contemporary of Bodhendra Swami who was the 59th pontiff of the Shankara Math at Kanchipuram and who was an ardent advocate of the glory of the lord's name. Ayyaval wrote a book ഭഗവൻനാമഭൂഷണം (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book നാമാമൃതരസായനം (Namamritarasayanam) on the subject wherein he had made references to the work of Ayyaval. Once Ayyaval had to perform a sraddha ceremony in his house. Therein food is prepared and offered to the departed forefathers who are invoked in three brahmins invited for the occasion. When every thing was getting ready Ayyaval saw an outcaste with his family in a famished condition begging for food. His heart melted with compassion at their condition. Without any hesitation he offered them the food that was being prepared for the ceremony. He then had the house washed and prepared to conduct the ceremony again. But the brahmins in the village considered this act reprehensible and refused to conduct the ceremony again. Ayyaval pleaded with them quoting texts from the scriptures to support his action but the Brahmins were not convinced. He asked them what he should do to remedy the situation. They said that the only atonement was having a bath in the Ganges. But there was no time to go to Varanasi and return. So he prayed to Lord Shiva (in Gangashtakam) to release the waters of Ganga from His matted hair as he did on an earlier occasion for Bhagiratha. Water started flowing out of the well in his house and flooded the streets of the village. The villagers got scared and prayed to Ayyaval to forgive them and stop the flood that was threatening the village. He accordingly prayed again to stop the flooding and requested her to appear in the well every year on that day. Even now people flock to that place

every year on that day and take bath in the waters of the well in the belief that Ganga is present in the well on that day. Ayyaval had composed a number of works some of which are not yet been printed and some not available. Some of his works are listed below. (1) Bhagavannama Bhushanam. (2) Akhyashashti. (3) Daya satakam. (4) Matrubhtasatakam. (5) Stuti paddati. (6) Shivabhakthikalpalatha. (7) Shivabhaktha lakShanam. (8) Taravali stotram. (9) Artihara stotram. (10) Kuliresvarashtakam. (11) Jambhunathashtakam. (12) Doshapariharashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari – a sanskrit dictionary. (17) Shahajiraja charitam.

Please send corrections to sanskrit@cheerful.com

Last updated ॐoday

<http://sanskritdocuments.org>

Krishna Dwadasa Manjari Lyrics in Malayalam PDF

% File name : krishnadvadashamanjari.itx

% Location : doc_vishhnu

% Author : Sri Sridhara Venkatesa

% Language : Sanskrit

% Subject : philosophy/hinduism/religion

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

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

% Latest update : June 28. 2004

% Send corrections to : Sanskrit@cheerful.com

% Site access : <http://sanskritdocuments.org>

%

% This text is prepared by volunteers and is to be used for personal study
% and research. The file is not to be copied or reposted for promotion of
% any website or individuals or for commercial purpose without permission.
% Please help to maintain respect for volunteer spirit.
%

We acknowledge well-meaning volunteers for Sanskritdocuments.org and other sites to have built the collection of Sanskrit texts.

Please check their sites later for improved versions of the texts.

This file should strictly be kept for personal use.

