

Mukunda-mālā-Stotra
Author: King Kulaśekara

Verse 1

***śrī-vallabheti vara-deti dayā-pareti
bhakta-priyeti bhava-luṅṭhana-kovideti
nātheti nāga-śayaneti jagat-nivāsety
ālāpinam prati-dinam kuru mām mukunda***

SYNONYMS

śrī-vallabha—O beloved of Lakṣmī (the Supreme Lord's consort); *iti*—thus; *vara-da*—O bestower of benedictions; *iti*—thus; *dayā-para*—O causelessly merciful one; *iti*—thus; *bhakta-priya*—O You who are very dear to Your devotees; *iti*—thus; *bhava*—the repetition of birth and death; *luṅṭhana*—in plundering; *kovida*—O You who are expert; *iti*—thus; *nātha*—O Lord; *iti*—thus; *nāga-śayana*—O You who sleep on the serpent bed (of Ananta Śeṣa); *iti*—thus; *jagat-nivāsa*—O resort of the cosmos; *iti*—thus; *ālāpinam*—reciter; *prati-dinam*—every day; *kuru*—please make; *mām*—me; *mukunda*—O Mukunda.

TRANSLATION

O Mukunda, my Lord! Please let me become a constant reciter of Your names, addressing You as Śrī-vallabha ["He who is very dear to Lakṣmī"], Varada ["the bestower of benedictions"], Dayāpara ["He who is causelessly merciful"], Bhakta-priya ["He who is very dear to His devotees"], Bhava-luṅṭhana-kovida ["He who is expert at plundering the status quo of repeated birth and death"], Nātha ["the Supreme Lord"], Jagat-nivāsa ["the resort of the cosmos"], and Nāga-śayana ["the Lord who lies down on the serpent bed"].

Verse 2

***jayatu jayatu devo devakī-nandano 'yam
jayatu jayatu kṛṣṇo vṛṣṇi-vaṁśa-pradīpaḥ
jayatu jayatu megha-śyāmalaḥ komalāṅgo
jayatu jayatu pṛthvī-bhāra-nāśo mukundaḥ***

SYNONYMS

jayatu jayatu—all glories, all glories; *devaḥ*—to the Personality of Godhead; *devakī-nandanaḥ*—son of Devakī; *ayam*—this; *jayatu jayatu*—all glories, all glories; *kṛṣṇaḥ*—to Lord Kṛṣṇa; *vṛṣṇi*—of Vṛṣṇi (Lord Kṛṣṇa's forefather); *vamśa*—of the dynasty; *pradīpaḥ*—the beacon light; *jayatu jayatu*—all glories, all glories; *megha*—like a new cloud; *śyāmalaḥ*—who is blackish; *komala*—very soft; *aṅgaḥ*—whose body; *jayatu jayatu*—all glories, all glories; *pṛthvī*—the earth's; *bhāra*—of the burden; *nāśaḥ*—to the destroyer; *mukundaḥ*—Lord Śrī Kṛṣṇa.

TRANSLATION

All glories to this Personality of Godhead known as the son of Śrīmatī Devakī devī! All glories to Lord Śrī Kṛṣṇa, the brilliant light of the Vṛṣṇi dynasty! All glories to the Personality of Godhead, the hue of whose soft body resembles the blackish color of a new cloud! All glories to Lord Mukunda, who removes the burdens of the earth!

Verse 3

***mukunda mūrdhnā praṇipatya yāce
bhavantam ekāntam iyantam artham
avismṛtis tvac-caraṇāravinde
bhava bhava me 'stu bhavat-prasādāt***

SYNONYMS

mukunda—O Lord Mukunda; *mūrdhnā*—with my head; *praṇipatya*—bowing down; *yāce*—I respectfully beg; *bhavantam*—from You; *ekāntam*—exclusively; *iyantam*—this much; *artham*—desire to be fulfilled; *avismṛtiḥ*—freedom from forgetfulness; *tvat*—Your; *caraṇa-aravinde*—at the lotus feet; *bhava bhava*—in each repeated birth; *me*—my; *astu*—let there be; *bhavat*—Your; *prasādāt*—by the mercy.

TRANSLATION

O Lord Mukunda! I bow down my head to Your Lordship and respectfully ask You to fulfill this one desire of mine: that in each of my future births I will, by Your Lordship's mercy, always remember and never forget Your lotus feet.

Verse 4

***nāham vande tava caraṇayoḥ dvandvam advandva-hetoḥ
kumbhīpākaṁ gurum api hare nāraakaṁ nāpanetum
ramyā-rāmā-mṛdu-tanu-latā nandane nāpi rantum
bhāve bhāve hr̥daya-bhavane bhāvayeyaṁ bhavantam***

SYNONYMS

na—not; *aham*—I; *vande*—pray; *tava*—Your; *caraṇayoḥ*—of the lotus feet; *dvandvam*—to the pair; *advandva*—of release from duality; *hetoḥ*—for the reason; *kumbhīpākam*—the planet of boiling oil; *gurum*—most severe; *api*—either; *hare*—O Hari; *nāraakam*—hell; *na*—not; *apanetum*—to avoid; *ramyā*—very beautiful; *rāmā*—of the fair sex; *mṛdu*—soft; *tanu-latā*—of creeperlike bodies; *nandane*—in the pleasure gardens of heaven; *na api*—nor; *rantum*—to enjoy; *bhāve bhāve*—in various rebirths; *hr̥daya*—of my heart; *bhavane*—within the house; *bhāvayeyam*—may I concentrate; *bhavantam*—on You.

TRANSLATION

O Lord Hari, it is not to be saved from the dualities of material existence or the grim tribulations of the Kumbhīpāka hell that I pray to Your lotus feet. Nor is my purpose to enjoy the soft-skinned beautiful women who reside in the gardens of heaven. I pray to Your lotus feet only so that I may remember You alone in the core of my heart, birth after birth.

Verse 5

***nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu mataṁ janma-janmāntare 'pi
tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu***

SYNONYMS

na—not; *āsthā*—special regard; *dharme*—for religiosity; *na*—nor; *vasu*—of wealth; *nicaye*—for the accumulation; *na eva*—nor even; *kāma-upabhoge*—for sense enjoyment; *yad*—whatever; *bhāvyaṁ*—inevitable; *tad*—that; *bhavatu*—let it happen; *bhagavan*—O Lord; *pūrva*—previous; *karma*—my deeds; *anurūpam*—according to;

etat—this; *prārthyam*—to be requested; *mama*—by me; *bahu matam*—most desirable; *janma-janma*—birth after birth; *antare*—during; *api*—even; *tvat*—Your; *pāda-amboruha*—of lotus feet; *yuga*—in the pair; *gatā*—resting; *niścalā*—unflinching; *bhaktiḥ*—devotion; *astu*—may there be.

TRANSLATION

O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.

Verse 6

***divi vā bhuvi vā mamāstu vāso
narake vā narakāntaka prakāmam
avadhīrita-śāradāravindau
caraṇau te maraṇe 'pi cintayāmi***

SYNONYMS

divi—in the abode of the demigods; *vā*—or; *bhuvi*—on the earth, the home of human beings; *vā*—or; *mama*—my; *astu*—may be; *vāsaḥ*—residence; *narake*—in hell; *vā*—or; *naraka-antaka*—O killer of the demon Naraka; *prakāmam*—however You desire; *avadhīrita*—which have defied; *śārada*—of the fall season; *aravindau*—the lotus flowers; *caraṇau*—the two feet; *te*—Your; *maraṇe*—at the time of death; *api*—even; *cintayāmi*—may I remember.

TRANSLATION

O Lord, killer of the demon Naraka! Let me reside either in the realm of the demigods, in the world of human beings, or in hell, as You please. I pray only that at the point of death I may remember Your two lotus feet, whose beauty defies that of the lotus growing in the Śarat season.

Verse 7

***cintayāmi harim eva santatām
manda-hāsa-muditānanāmbujam
nanda-gopa-tanayaṁ parāt paraṁ
nāradādi-muni-vṛnda-vanditam***

SYNONYMS

cintayāmi — I think; *harim* — about Lord Hari; *eva* — indeed; *santatam* — always; *manda* — gentle; *hāsa* — with a smile; *mudita* — joyful; *ānana-ambujam* — whose lotus face; *nanda-gopa* — of the cowherd Nanda; *tanayam* — the son; *parāt param* — the Supreme Absolute Truth; *nārada-ādī* — beginning with Nārada; *muni-vṛnda* — by all the sages; *vanditam* — worshiped.

TRANSLATION

I always think of Lord Hari, whose joyful lotus face bears a gentle smile. Although He is the son of the cowherd Nanda, He is also the Supreme Absolute Truth worshiped by great sages like Nārada.

Verse 8

***kara-caraṇa-saroje kāntiman-netra-mīne
śrama-muṣi bhujā-vīci-vyākule 'gādhā-mārgē
hari-sarasi vigāhyāpīya tejo-jalaughāṁ
bhava-maru-parikhinnaḥ kleśam adya tyajāmi***

SYNONYMS

kara — hands; *caraṇa* — and feet; *saroje* — whose lotuses; *kānti-mat* — shining; *netra* — eyes; *mīne* — whose fish; *śrama* — exhaustion; *muṣi* — robbing; *bhujā* — of arms; *vīci* — by waves; *vyākule* — agitated; *agādhā* — fathomless; *mārgē* — whose movement; *hari* — of Lord Hari; *sarasi* — in the lake; *vigāhya* — by diving; *āpīya* — drinking fully; *tejaḥ* — of His splendor; *jala* — of water; *ogham* — the flood; *bhava* — of material existence; *maru* — in the desert; *parikhinnaḥ* — worn out; *kleśam* — distress; *adya* — today; *tyajāmi* — I will abandon.

TRANSLATION

The desert of material existence has exhausted me. But today I will cast aside all troubles by diving into the lake of Lord Hari and drinking freely of the abundant waters of His splendor. The lotuses in that lake are His hands and feet, and the fish are His brilliant shining eyes. That lake's water relieves all fatigue and is agitated by the waves His arms create. Its current flows deep beyond fathoming.

Verse 9

***sarasija-nayane sa-śaṅkha-cakre
mura-bhidi mā viramasva citta rantum
sukha-taram aparaṁ na jātu jāne
hari-caraṇa-smaraṇāmṛtena tulyam***

SYNONYMS

sarasi-ja — like the lotus flower born in a lake; *nayane* — whose eyes; *sa* — together with; *śaṅkha* — His conch; *cakre* — and disc weapon; *mura-bhidi* — in the annihilator of the demon Mura; *mā viramasva* — please never cease; *citta* — O mind; *rantum* — to enjoy; *sukha-taram* — extremely pleasurable; *aparam* — anything else; *na* — not; *jātu* — at all; *jāne* — I know; *hari-caraṇa* — of the feet of Lord Hari; *smaraṇa* — of the remembrance; *amṛtena* — the immortal nectar; *tulyam* — equal to.

TRANSLATION

O mind, please never stop taking pleasure in thinking of the Mura demon's destroyer, who has lotus eyes and bears the conch and disc weapon. Indeed, I know of nothing else that gives such extreme pleasure as meditating on Lord Hari's divine feet.

Verse 10

***mābhīr manda-mano vicintya bahudhā yāmīś ciraṁ yātanā
naivāmī prabhavanti pāpa-ripavaḥ svāmī nanu śrīdharah
ālasyaṁ vyapanīya bhakti-sulabhaṁ dhyāyasva nārāyaṇaṁ
lokasya vyasanāpanodana-karo dāsasya kiṁ na kṣamaḥ***

SYNONYMS

mā bhīḥ — do not be afraid; *manda* — foolish; *manaḥ* — O mind; *vicintya* — thinking; *bahudhā* — repeatedly; *yāmīḥ* — caused by Yamarāja, the lord of death; *ciram* — long-lasting; *yātanāḥ* — about the torments; *na* — not; *eva* — indeed; *amī* — these; *prabhavanti* — are effective; *pāpa* — sinful reactions; *ripavaḥ* — the enemies; *svāmī* — master; *nanu* — is He not; *śrī-dharaḥ* — the maintainer of the goddess of fortune; *ālasyam* — sloth; *vyapanīya* — driving off; *bhakti* — by devotional service; *su-labham* — who is easily attained; *dhyāyasva* — just meditate; *nārāyaṇam* — upon the Supreme Lord Nārāyaṇa; *lokasya* — of the world; *vyasana* — the troubles; *apanodana-karaḥ* — who dispels; *dāsasya* — for His servant; *kim* — what; *na* — not; *kṣamaḥ* — capable.

TRANSLATION

O foolish mind, stop your fearful fretting about the extensive torments imposed by Yamarāja. How can your enemies, the sinful reactions you have accrued, even touch you? After all, is your master not the Supreme Lord, the husband of Goddess Śrī? Cast aside all hesitation and concentrate your thoughts on Lord Nārāyaṇa, whom one very easily attains through devotional service. What can that dispeller of the whole world's troubles not do for His own servant?

Verse 11

***bhava-jaladhi-gatānām dvandva-vātāhatānām
suta-duhitṛ-kalatra-trāṇa-bhārārditānām
viṣama-viṣaya-toye majjatām aplavānām
bhavati śaraṇam eko viṣṇu-poto narāṇām***

SYNONYMS

bhava — of material existence; *jaladhi* — in the ocean; *gatānām* — who are present; *dvandva* — of material dualities; *vāta* — by the wind; *āhatānām* — struck; *suta* — sons; *duhitṛ* — daughters; *kalatra* — and wives; *trāṇa* — of protecting; *bhāra* — by the burden; *arditānām* — distressed; *viṣama* — perilous; *viṣaya* — of sense gratification; *toye* — in the water; *majjatām* — drowning; *aplavānām* — having no vessel to carry them away; *bhavati* — is; *śaraṇam* — the shelter; *ekaḥ* — only; *viṣṇu-potaḥ* — the boat that is Lord Viṣṇu; *narāṇām* — for people in general.

TRANSLATION

The people in this vast ocean of birth and death are being blown about by the winds of material dualities. As they flounder in the perilous waters of sense indulgence, with no boat to help them, they are sorely distressed by the need to protect their sons, daughters, and wives. Only the boat that is Lord Viṣṇu can save them.

Verse 12

***bhava-jaladhīm agādham̐ dustaram̐ nistareyam̐
katham aham iti ceto mā sma gāḥ kātāratvam
sarasi-ja-dṛśi deve tārakī bhaktir ekā
naraka-bhidi niṣaṇṇā tārayiṣyaty avāśyam***

SYNONYMS

bhava — of material existence; *jaladhīm* — the ocean; *agādham* — fathomless; *dustaram* — impossible to cross; *nistareyam* — will cross beyond; *katham* — how; *aham* — I; *iti* — thus; *cetaḥ* — my dear mind; *mā sma gāḥ* — please do not come; *kātāratvam* — to complete distress; *sarasi-ja* — like a lotus; *dṛśi* — whose eyes; *deve* — unto the Lord; *tārakī* — deliver; *bhaktiḥ* — the personality of Devotion; *ekā* — only; *naraka* — of the demon Naraka; *bhidi* — in the destroyer; *niṣaṇṇā* — reposed; *tārayiṣyati* — will bring you across; *avāśyam* — inevitably.

TRANSLATION

Dear mind, do not bewilder yourself by anxiously thinking, How can I cross this fathomless and impassable ocean of material existence? There is one who can save you — Devotion. If you offer her to the lotus-eyed Lord, the killer of Narakāsura, she will carry you across this ocean without fail.

Verse 13

***tr̥ṣṇā-toye madana-pavanoddhūta-mohormi-māle
dārāvarte tanaya-sahaja-grāha-saṅghākule ca
sāmsārākhye mahati jaladhau majjatām nas tri-dhāman
pādāmbhoje vara-da bhavato bhakti-nāvaṁ prayaccha***

SYNONYMS

tr̥ṣṇā — thirst; *toye* — whose water; *madana* — of Cupid; *pavana* — by the winds; *uddhūta* — stirred up; *moha* — illusion; *ūrmi* — of waves; *māle* — rows; *dāra* — wife; *āvarte* — whose whirlpool; *tanaya* — sons; *sahaja* — and brothers; *grāha* — of sharks; *saṅgha* — with hordes; *ākule* — crowded; *ca* — and; *saṁsāra-ākhye* — called saṁsāra; *mahati* — vast; *jaladhau* — in the ocean; *majjatām* — who are drowning; *naḥ* — to us; *tri-dhāman* — O Lord of the three worlds; *pāda* — to the feet; *ambhoje* — lotuslike; *vara-da* — O giver of benedictions; *bhavataḥ* — of Your good self; *bhakti* — of devotion; *nāvam* — the boat; *prayaccha* — please bestow.

TRANSLATION

O Lord of the three worlds, we are drowning in the vast ocean of saṁsāra, which is filled with the waters of material hankering, with many waves of illusion whipped up by the winds of lust, with whirlpools of wives, and with vast schools of sharks and other sea monsters who are our sons and brothers. O giver of all benedictions, please grant me a place on the boat of devotion that is Your lotus feet.

Verse 14

***pr̥thvī reṇuḥ aṇuḥ payāṁsi kaṇikāḥ phalguḥ sphuliṅgo laghuḥ
tejo niḥśvasanaṁ marut tanu-taraṁ randhraṁ su-sūkṣmaṁ nabhaḥ
kṣudrā rudra-pitāmaha-prabhṛtayaḥ kīṭāḥ samastāḥ surā
dr̥ṣṭe yatra sa tāraḥ vijayate śrī-pāda-dhūli-kaṇaḥ***

SYNONYMS

pr̥thvī — the earth; *reṇuḥ* — a piece of dust; *aṇuḥ* — atomic; *payāṁsi* — the waters (of the oceans); *kaṇikāḥ* — drops; *phalguḥ* — tiny; *sphuliṅgaḥ* — a spark; *laghuḥ* — insignificant; *tejaḥ* — the totality of elemental fire; *niḥśvasanam* — a sigh; *marut* — the wind; *tanu-taram* — very faint; *randhram* — a hole; *su* — very; *sūkṣmam* — small; *nabhaḥ* — the ethereal sky; *kṣudrāḥ* — petty; *rudra* — Lord Śiva; *pitāmaha* — Lord Brahmā; *prabhṛtayaḥ* — and the like; *kīṭāḥ* — insects; *samastāḥ* — all; *surāḥ* — the demigods; *dr̥ṣṭe* — having been seen; *yatra* — where; *saḥ* — He; *tāraḥ* — the deliverer; *vijayate* — is victorious; *śrī* — divine; *pāda* — from the feet; *dhūli* — of dust; *kaṇaḥ* — a particle.

TRANSLATION

Once our savior has been seen, the whole earth becomes no greater than a speck of dust, all the waters of the ocean become mere droplets, the totality of fire becomes a minute spark, the winds become just a faint sigh, and the expanse of space becomes a tiny hole. Great lords like Rudra and Grandfather Brahmā become insignificant, and all the demigods become like small insects. Indeed, even one particle of dust from our Lord's feet conquers all.

Verse 15

***he lokāḥ śṛṇuta prasūti-maraṇa-vyādheś cikitsām imām
yoga-jñāḥ samudāharanti munayo yām yājñavalkya-dayaḥ
antar-jyotir ameyam ekam amṛtaṁ kṛṣṇākhyam āpīyatām
tat pītam paramauśadham vitanute nirvāṇam ātyantikam***

SYNONYMS

he lokāḥ — O people of the world; *śṛṇuta* — just hear; *prasūti* — of birth; *maraṇa* — and death; *vyādheḥ* — for the disease; *cikitsām* — about the treatment; *imām* — this; *yoga-jñāḥ* — experts in knowledge of mystic yoga; *samudāharanti* — recommend; *munayaḥ* — sagacious; *yām* — which; *yājñavalkya-dayaḥ* — such as Yājñavalkya; *antaḥ* — inner; *jyotiḥ* — light; *ameyam* — immeasurable; *ekam* — only; *amṛtam* — immortal; *kṛṣṇa-ākhyam* — the name of Kṛṣṇa; *āpīyatām* — just drink; *tat* — it; *pītam* — being drunk; *parama* — supreme; *auśadham* — medicine; *vitanute* — bestows; *nirvāṇam* — liberation; *ātyantikam* — absolute.

TRANSLATION

O people, please hear of this treatment for the disease of birth and death! It is the name of Kṛṣṇa. Recommended by Yājñavalkya and other expert yogīs steeped in wisdom, this boundless, eternal inner light is the best medicine, for when drunk it bestows complete and final liberation. Just drink it!

Verse 16

***he martyāḥ paramam hitam śṛṇuta vo vakṣyāmi saṅkṣepataḥ
saṁsārārṇavam āpad-ūrmi-bahulam samyak praviśya sthitāḥ
nānā-jñānam apāsya cetasi namo nārāyaṇāyety amum
mantram sa-praṇavam praṇāma-sahitam prāvartayadhvam muhuḥ***

SYNONYMS

he martyāḥ — O mortals; *paramam* — supreme; *hitam* — benefit; *śṛṇuta* — just hear about; *vaḥ* — to you; *vakṣyāmi* — I will tell; *saṅkṣepataḥ* — in summary; *saṁsāra* — of the cycle of material existence; *arṇavam* — the ocean; *āpat* — of misfortunes; *ūrmi* — with the waves; *bahulam* — crowded; *samyak* — fully; *praviśya* — having entered; *sthitāḥ* — situated within; *nānā* — various; *jñānam* — knowledge; *apāsya* — rejecting; *cetasi* — within your heart; *namaḥ* — obeisances; *nārāyaṇāya* — to Lord Nārāyaṇa; *iti* — thus; *amum* — this; *mantram* — chant; *sa-praṇavam* — together with the syllable om; *praṇāma* — bowing down; *sahitam* — also with; *prāvartayadhvam* — please practice; *muhuḥ* — continuously.

TRANSLATION

O mortal beings, you have submerged yourselves fully in the ocean of material existence, which is filled with the waves of misfortune. Please hear as I briefly tell you how to attain your supreme benefit. Just put aside your various attempts at gaining knowledge and instead begin constantly chanting the mantra om namo nārāyaṇāya and bowing down to the Lord.

Verse 17

***nāthe naḥ puruṣottame tri-jagatām ekādhipe cetasā
sevye svasya padasya dātari pare nārāyaṇe tiṣṭhati
yam kañcit puruṣādhamam katipaya-grāmeśam alpārtha-dam
sevāyai mṛgayāmahe naram aho mūḍhā varākā vayam***

SYNONYMS

nāthe — master; *naḥ* — our; *puruṣa-uttame* — the Personality of Godhead; *tri* — three; *jagatām* — of the worlds; *eka* — the one; *adhipe* — Lord; *cetasā* — by the mind; *sevye* — capable of being served; *svasya* — of His own; *padasya* — position; *dātari* — the granter; *pare* — the Supreme; *nārāyaṇe* — Lord Nārāyaṇa; *tiṣṭhati* — when He is present; *yam kañcit* — some; *puruṣa* — person; *adhamam* — lowly; *katipaya* — of a few; *grāma* — villages; *īśam* — controller; *alpa* — meager; *artha* — benefit; *dam* — who can give; *sevāyai* — for service; *mṛgayāmahe* — we seek out; *naram* — this man; *aho* — ah; *mūḍhāḥ* — bewildered; *varākāḥ* — degraded fools; *vayam* — we.

TRANSLATION

Our master, the Personality of Godhead Nārāyaṇa, who alone rules the three worlds, whom one can serve in meditation, and who happily shares His personal domain, is manifest before us. Yet still we beg for the service of some minor lord of a few villages, some lowly man who can only meagerly reward us. Alas, what foolish wretches we are!

Verse 18

***baddhenāñjalīnā natena śīrasā gātraiḥ sa-romodgamaiḥ
kañṭhena svara-gadgadena nayanenodgīrṇa-bāṣpāmbunā
nityam tvac-caraṇāravinda-yugala-dhyānāmṛtāsvādinām
asmākaṁ sarasīruhākṣa satatam sampadyatām jīvitam***

SYNONYMS

baddhena — closed together; *añjalīnā* — with joined palms; *natena* — bowed down; *śīrasā* — with our heads; *gātraiḥ* — with bodily limbs; *sa* — having; *roma* — of their hair; *udgamaiḥ* — eruptions; *kañṭhena* — with the voice; *svara* — sounds; *gadgadena* — choked up; *nayanena* — with eyes; *udgīrṇa* — emitting; *bāṣpa* — of tears; *ambunā* — with the water; *nityam* — constant; *tvac* — Your; *caraṇa* — of the feet; *aravinda* — lotus; *yugala* — on the pair; *dhyāna* — from meditation; *amṛta* — immortal nectar; *āsvādinām* — who are tasting; *asmākam* — our; *sarasī-ruha* — like a lotus growing in a lake; *akṣa* — O You whose eyes; *satatam* — always; *sam-padyatām* — please assure; *jīvitam* — our livelihood.

TRANSLATION

O lotus-eyed Lord, please sustain our lives as we constantly relish the nectar of meditating on Your lotus feet, with our palms prayerfully joined, our heads bowed down, our bodily hair standing up in jubilation, our voices choked with emotion, and our eyes flowing with tears.

Verse 19

***yat kṛṣṇa-praṇipāta-dhūli-dhavalam tad varṣma tad vai śiras
te netre tamasojjhite su-rucire yābhyām hariḥ dṛśyate
sā buddhir vimalendu-śāṅkha-dhavalā yā mādharma-dhyāyinī
sā jihvāmṛta-varṣiṇī prati-padam yā stauti nārāyaṇam***

SYNONYMS

yat — which; *kṛṣṇa* — to Lord Kṛṣṇa; *praṇipāta* — from bowing down; *dhūli* — with dust; *dhavalam* — whitened; *tad* — that; *varṣma* — topmost; *tad* — that; *vai* — indeed; *śiraḥ* — head; *te* — those two; *netre* — eyes; *tamasā* — by darkness; *ujjhite* — abandoned; *su* — very; *rucire* — attractive; *yābhyām* — by which; *hariḥ* — Lord Hari; *dṛśyate* — is seen; *sā* — that; *buddhiḥ* — intelligence; *vimalā* — spotless; *indu* — like the moon; *śāṅkha* — or a conchshell; *dhavalā* — shining white; *yā* — which; *mādhava-dhyāyanī* — meditating on Lord Mādhava; *sā* — that; *jihvā* — tongue; *amṛta* — nectar; *varṣiṇī* — raining down; *prati-padam* — at every step; *yā* — which; *stauti* — praises; *nārāyaṇam* — Lord Nārāyaṇa.

TRANSLATION

That head is the loftiest which is white with dust from bowing down to Lord Kṛṣṇa. Those eyes are the most beautiful which darkness has abandoned after they have seen Lord Hari. That intelligence is spotless — like the white glow of the moon or a conchshell — which concentrates on Lord Mādhava. And that tongue rains down nectar which constantly glorifies Lord Nārāyaṇa.

Verse 20

***jihve kīrtaya keśavam mura-ripum ceto bhaja śrīdharam
pāṇi-dvandva samarcayācyuta-kathāḥ śrotra-dvaya tvam śṛṇu
kṛṣṇam lokaya locana-dvaya harer gacchāṅghri-yugmālayam
jighra ghrāṇa mukunda-pāda-tulasīm mūrdhan namādhokṣajam***

SYNONYMS

jihve — O tongue; *kīrtaya* — chant the praise; *keśavam* — of Lord Keśava; *mura-ripum* — the enemy of Mura; *cetaḥ* — O mind; *bhaja* — worship; *śrī-dharam* — the Lord of Śrī, the goddess of fortune; *pāṇi-dvandva* — O two hands; *samarcaya* — serve; *acyuta-kathāḥ* — topics of Lord Acyuta; *śrotra-dvaya* — O two ears; *tvam* — you; *śṛṇu* — just hear; *kṛṣṇam* — at Kṛṣṇa; *lokaya* — look; *locana-dvaya* — O two eyes; *hareḥ* — of Lord Hari; *gaccha* — go to; *aṅghri-yugma* — O two feet; *ālayam* — to the residence; *jighra* — smell; *ghrāṇa* — O nose; *mukunda* — of Lord Mukunda; *pāda* — at the feet; *tulasīm* — the tulasī flowers; *mūrdhan* — O head; *nama* — bow down; *adhokṣajam* — to Lord Adhokṣaja.

TRANSLATION

O tongue, praise the glories of Lord Keśava. O mind, worship the enemy of Mura. O hands, serve the Lord of Śrī. O ears, hear the topics of Lord Acyuta. O eyes, gaze upon Śrī Kṛṣṇa. O feet, go to the temple of Lord Hari. O nose, smell the tulasī buds on Lord Mukunda's feet. O head, bow down to Lord Adhokṣaja.

Verse 21

***āmnāyābhyasanāny aranya-ruditaṁ veda-vratāny anv-ahaṁ
medaś-cheda-phalāni pūrta-vidhayaḥ sarvaṁ hutam bhasmani
tīrthānām avagāhanāni ca gaja-snānam vinā yat-pada-
dvandvāmbhoruha-saṁsmṛtīm vijayate devaḥ sa nārāyaṇaḥ***

SYNONYMS

āmnāya — of the revealed scriptures; *abhyasanāni* — studies; *araṇya* — in the forest; *ruditam* — crying; *veda* — Vedic; *vratāni* — vows of austerity; *anu-aham* — daily; *medaḥ* — of fat; *cheda* — removal; *phalāni* — whose result; *pūrta-vidhayaḥ* — prescribed pious works; *sarvam* — all; *hutam* — oblations offered; *bhasmani* — onto ashes; *tīrthānām* — at holy sites; *avagāhanāni* — acts of bathing; *ca* — and; *gaja* — of an elephant; *snānam* — the bathing; *vinā* — without; *yat* — whose; *pada* — of the feet; *dvandva* — the pair; *amboruha* — lotus; *saṁsmṛtim* — remembrance; *vijayate* — may He be victorious; *devaḥ* — the Lord; *saḥ* — He; *nārāyaṇaḥ* — Nārāyaṇa.

TRANSLATION

All glories to Lord Nārāyaṇa! Without remembrance of His lotus feet, recitation of scripture is merely crying in the wilderness, regular observance of severe vows enjoined in the Vedas is no more than a way to lose weight, execution of prescribed pious duties is like pouring oblations onto ashes, and bathing at various holy sites is no better than an elephant's bath.

Verse 22

***madana parihara sthitiṁ madīye
manasi mukunda-padāravinda-dhāmni
hara-nayana-kṛśānunā kṛśo 'si
smarasi na cakra-parākramaṁ murāreḥ***

SYNONYMS

madana — O Cupid; *parihara* — give up; *sthitim* — your residence; *madīye* — my; *manasi* — in the mind; *mukunda* — of Lord Mukunda; *pada-aravinda* — of the lotus feet; *dhāmni* — which is the abode; *hara* — of Lord Śiva; *nayana* — from the eye; *kṛśānunā* — by the fire; *kṛśaḥ* — decimated; *asi* — you have become; *smarasi na* — you do not remember; *cakra* — of the disc weapon; *parākramam* — the powerful capability; *mura-areḥ* — of the enemy of Mura.

TRANSLATION

O Cupid, abandon your residence in my mind, which is now the home of Lord Mukunda's lotus feet. You have already been incinerated by Lord Śiva's fiery glance, so why have you forgotten the power of Lord Murāri's disc?

Verse 23

***nāthe dhātari bhogi-bhoga-śayane nārāyaṇe mādhave
deve devaki-nandane sura-vare cakrāyudhe śārṅgiṇi
līlāśeṣa-jagat-prapañca-jāṭhare viśveśvare śrīdhare
govinde kuru citta-vṛttim acalām anyais tu kim vartanaiḥ***

SYNONYMS

nāthe — on your master; *dhātari* — and sustainer; *bhogi* — of the serpent (Ananta Śeṣa); *bhoga* — on the body; *śayane* — who lies down; *nārāyaṇe mādhave* — known as Nārāyaṇa and Mādhava; *deve* — the Supreme Lord; *devaki-nandane* — the darling son of Devakī; *sura-vare* — the hero of the demigods; *cakra-āyudhe* — the holder of the disc; *śārṅgiṇi* — the possessor of the bow Śārṅga; *līlā* — as a pastime; *śeṣa* — endless; *jagat* — universes; *prapañca* — manifestation; *jāṭhare* — in the stomach; *viśva* — of the universes; *īśvare* — the controller; *śrīdhare* — the Lord of Śrī; *govinde* — on Lord Govinda; *kuru* — place; *citta* — of your mind; *vṛttim* — the workings; *acalām* — without deviation; *anyaiḥ* — other; *tu* — conversely; *kim* — what is the use; *vartanaiḥ* — with engagements.

TRANSLATION

Think only of your master and sustainer, the Supreme Lord, who is known as Nārāyaṇa and Mādhava and who lies on the body of the serpent Ananta. He is the darling son of Devakī, the hero of the demigods, and the Lord of the cows, and He holds a conchshell and the bow Śārṅga. He is the husband of the goddess of fortune and the controller of all the universes, which He manifests from His abdomen as a pastime. What will you gain by thinking of anything else?

Verse 24

***mā drākṣam kṣīṇa-puṇyān kṣaṇam api bhavato bhakti-hīnān padābje
mā śrauṣam śrāvya-bandham tava caritam apāsyānyad ākhyāna-jātam
mā smārṣam mādharma tvām api bhuvana-pate cetasāpahnuvānān
mā bhūvam tvat-saparyā-vyatikara-rahito janma-janmāntare 'pi***

SYNONYMS

mā drākṣam — may I not look at; *kṣīṇa* — depleted; *puṇyān* — whose credit of piety; *kṣaṇam* — a moment; *api* — even; *bhavataḥ* — Your; *bhakti* — devotion; *hīnān* — devoid of; *pada-abje* — for the lotus feet; *mā śrauṣam* — may I not hear; *śrāvya* — worth hearing; *bandham* — compositions about which; *tava* — Your; *caritam* — pastimes; *apāsyā* — putting aside; *anyat* — other; *ākhyāna* — of narrations; *jātam* — topics; *mā smārṣam* — may I not remember; *mādharma* — O Mādharma; *tvām* — Your; *api* — indeed; *bhuvana* — of the world; *pate* — O master; *cetasā* — mentally; *apahnuvānān* — those who avoid; *mā bhūvam* — may I not become; *tvat* — Your; *saparyā* — for the personal service; *vyatikara* — the opportunity; *rahitaḥ* — devoid of; *janma-janma-antare* — in repeated rebirths; *api* — even.

TRANSLATION

O Mādharma, please do not let me even glance at those whose pious credits are so depleted that they have no devotion for Your lotus feet. Please do not let me be distracted from listening to the worthy narrations of Your pastimes and become interested in other topics. Please, O Lord of the universe, let me pay no attention to those who avoid thinking of You. And let me never be unable to serve You in some menial way, birth after birth.

Verse 25

***maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre
mat-prārthanīya-mad-anugraha eṣa eva
tvad-bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtya iti mām smara loka-nātha***

SYNONYMS

mat — my; *janmanaḥ* — of the birth; *phalam* — the fruit; *idam* — this; *madhu-kaiṭabha-are* — O enemy of Madhu and Kaiṭabha; *mat* — by me; *prārthanīya* — prayed for; *mat* — to me; *anugrahaḥ* — mercy; *eṣaḥ* — this; *eva* — certainly; *tvat* — Your; *bhṛtya-bhṛtya* — of the servant's servant; *paricāraka* — of the servant; *bhṛtya-bhṛtya-bhṛtyasya* — of the servant of the servant of the servant; *bhṛtyaḥ* — the servant; *iti* — so; *mām* — me; *smara* — think of; *loka* — of the world; *nātha* — O master.

TRANSLATION

O enemy of Madhu and Kaiṭabha, O Lord of the universe, the perfection of my life and the most cherished mercy You could show me would be for You to consider me the servant of the servant of the servant of the servant of the servant of the servant of Your servant.

Verse 26

***tattvaṁ bruvāṇāni paraṁ parastān
madhu kṣarantīva mudāvahāni
prāvartaya prāñjalir asmi jihve
nāmāni nārāyaṇa-gocarāṇi***

SYNONYMS

tattvam — the truth; *bruvāṇāni* — which speak; *param* — supreme; *parastāt* — beyond everything superior; *madhu* — honey; *kṣaranti* — dripping; *iva* — as if; *mudā* — joy; *avahāni* — bringing; *prāvartaya* — please recite; *prāñjaliḥ* — with joined palms; *asmi* — I am; *jihve* — O tongue; *nāmāni* — the names; *nārāyaṇa-gocarāṇi* — which refer to Lord Nārāyaṇa.

TRANSLATION

My dear tongue, I stand before you with joined palms and beg you to recite the names of Lord Nārāyaṇa. These names describing the Supreme Absolute Truth bring great pleasure, as if exuding honey.

Verse 27

***namāmi nārāyaṇa-pāda-paṅkajam
karomi nārāyaṇa-pūjanaṁ sadā
vadāmi nārāyaṇa-nāma nirmalaṁ
smarāmi nārāyaṇa-tattvam avyayam***

SYNONYMS

namāmi — I offer obeisances; *nārāyaṇa* — of Lord Nārāyaṇa; *pāda-paṅkajam* — to the lotus feet; *karomi* — I do; *nārāyaṇa* — of Lord Nārāyaṇa; *pūjanam* — worship; *sadā* — always; *vadāmi* — I speak; *nārāyaṇa* — of Lord Nārāyaṇa; *nāma* — the name; *nirmalam* — free from contamination; *smarāmi* — I remember; *nārāyaṇa* — of Nārāyaṇa; *tattvam* — truth; *avyayam* — infallible.

TRANSLATION

At every moment I bow down to the lotus feet of Nārāyaṇa, I perform worship to Nārāyaṇa, I recite the pure name of Nārāyaṇa, and I reflect on the infallible truth of Nārāyaṇa.

Verse 28-29

***śrī-nātha nārāyaṇa vāsudeva
śrī-kṛṣṇa bhakta-priya cakṛa-pāṇe
śrī-padmanābhācyuta kaiṭabhāre
śrī-rāma padmākṣa hare murāre***

***ananta vaikuṅṭha mukunda kṛṣṇa
govinda dāmodara mādhaveti
vaktuṁ samartho 'pi na vakti kaścīd
aho janānāṁ vyasanābhīmukhyam***

SYNONYMS

śrī-nātha — O Lord of the goddess of fortune; *nārāyaṇa* — O resort of all living entities; *vāsudeva* — O supreme proprietor; *śrī-kṛṣṇa* — O Kṛṣṇa, son of Devakī; *bhakta* — toward Your devotees; *priya* — O You who are favorably disposed; *cakṛa* — the disc weapon; *pāṇe* — O You who hold in Your hand; *śrī* — divine; *padma-nābha* — O You

from whose navel grows a lotus; *acyuta* — O infallible Lord; *kaiṭabha-are* — O enemy of Kaitabha, *śrī-rāma* — O blessed Rāma; *padma-akṣa* — O lotus-eyed one; *hare* — O remover of misfortune; *mura-are* — O enemy of Mura; *ananta* — O limitless one; *vaikuṅṭha* — O Lord of the spiritual kingdom; *mukunda* — O bestower of liberation; *kṛṣṇa* — O Kṛṣṇa; *govinda* — O master of the cows; *dāmodara* — O You who were tied up as punishment by Your mother; *mādhava* — O Lord of the supreme goddess; *iti* — thus; *vaktum* — to speak; *samarthaḥ* — able; *api* — although; *na vakti* — one does not say; *kaścit* — anything; *aho* — ah; *janānām* — of people; *vyasana* — toward a danger; *ābhimukhyam* — the inclination.

TRANSLATION

O Śrīnātha, Nārāyaṇa, Vāsudeva, divine Kṛṣṇa, O kind friend of Your devotees! O Cakrapāṇi, Padmanābha, Acyuta, Kaiṭabhāri, Rāma, Padmākṣa, Hari, Murāri! O Ananta, Vaikuṅṭha, Mukunda, Kṛṣṇa, Govinda, Dāmodara, Mādhava! Although all people can address You, still they remain silent. Just see how eager they are for their own peril!

Verse 30

***bhaktāpāya-bhujāṅga-gāruḍa-maṇiḥ trailokya-rakṣā-maṇiḥ
gopī-locana-cātakāmbuda-maṇiḥ saundarya-mudrā-maṇiḥ
yaḥ kāntā-maṇi-rukmiṇī-ghana-kuca-dvandvaika-bhūṣā-maṇiḥ
śreyo deva-śikhā-maṇiḥ diśatu no gopāla-cūḍā-maṇiḥ***

SYNONYMS

bhakta — His devotees; *apāya* — who takes away; *bhuja-aṅga* — whose arms; *gāruḍa* — riding on the great bird Garuḍa; *maṇiḥ* — the jewel; *trai-lokya* — of the three worlds; *rakṣā* — for protection; *maṇiḥ* — the jewel; *gopī* — of the cowherd girls; *locana* — of the eyes; *cātaka* — for the cātaka birds; *ambuda* — of clouds; *maṇiḥ* — the jewel; *saundarya* — displaying beauty; *mudrā* — of gestures; *maṇiḥ* — the jewel; *yaḥ* — who; *kāntā* — of consorts; *maṇi* — who is the jewel; *rukmiṇī* — of Rukmiṇī; *ghana* — full; *kuca-dvandva* — of the two breasts; *eka* — the one; *bhūṣā* — decorative; *maṇiḥ* — jewel; *śreyah* — ultimate benefit; *deva* — of the demigods; *śikhā-maṇiḥ* — the crown jewel; *diśatu* — may He grant; *naḥ* — to us; *gopāla* — of cowherds; *cūḍā-maṇiḥ* — the crest jewel.

TRANSLATION

He is the jewel riding on the back of Garuḍa, who carries away the Lord's devotees on his wings. He is the magic jewel protecting the three worlds, the jewellike cloud attracting the cātaka-bird eyes of the gopīs, and the jewel among all who gesture gracefully. He is the only jeweled ornament on the ample breasts of Queen Rukmiṇī, who is herself the jewel of beloved consorts. May that crown jewel of all gods, the best of the cowherds, grant us the supreme benediction.

Verse 31

***śatru-cchedaika-mantram sakalam upaniṣad-vākya-sampūjya-mantram
saṁsāroccheda-mantram samucita-tamaśaḥ saṅgha-niryāṇa-mantram
sarvaiśvaryaika-mantram vyasana-bhujaga-sandaṣṭa-santrāṇa-mantram
jihve śrī-kṛṣṇa-mantram japa japa satatam janma-sāphalya-mantram***

SYNONYMS

śatru — enemies; *cheda* — for destroying; *eka* — the only; *mantram* — mystic chant; *sakalam* — entire; *upaniṣat* — of the Upaniṣads; *vākya* — by the words; *sampūjya* — worshiped; *mantram* — the mystic chant; *saṁsāra* — the cycle of birth and death; *uccheda* — which uproots; *mantram* — the mystic chant; *samucita* — accumulated; *tamaśaḥ* — of darkness; *saṅgha* — the mass; *niryāṇa* — for driving away; *mantram* — the mystic chant; *sarva* — all; *aiśvarya* — for opulence; *eka* — the only; *mantram* — mystic chant; *vyasana* — of material distress; *bhujaga* — by the snake; *sandaṣṭa* — for those who have been bitten; *santrāṇa* — saving; *mantram* — the mystic chant; *jihve* — O my tongue; *śrī-kṛṣṇa* — of Śrī Kṛṣṇa; *mantram* — the mystic chant; *japa japa* — please repeatedly chant; *satatam* — always; *janma* — of one's birth; *sāphalya* — for the success; *mantram* — the mystic chant.

TRANSLATION

O tongue, please constantly chant the mantra composed of Śrī Kṛṣṇa's names. This is the only mantra for destroying all enemies, the mantra worshiped by every word of the Upaniṣads, the mantra that uproots saṁsāra, the mantra that drives away all the darkness of ignorance, the mantra for attaining infinite opulence, the mantra for curing those bitten by the poisonous snake of worldly distress, and the mantra for making one's birth in this world successful.

Verse 32

***vyāmoha-prāśamauṣadhaṁ muni-mano-vṛtti-pravṛtṭy-auṣadhaṁ
daityendrārti-karauṣadhaṁ tri-bhuvane sañjīvanaikaauṣadham
bhaktātyanta-hitaauṣadhaṁ bhava-bhaya-pradhvaṁsanaikaauṣadhaṁ
śreyaḥ-prāpti-karauṣadhaṁ piba manaḥ śrī-kṛṣṇa-divyauṣadham***

SYNONYMS

vyāmoha — utter bewilderment; *prāśama* — for subduing; *auṣadham* — the herbal medicine; *muni* — of sages; *manaḥ* — of the minds; *vṛtti* — the functioning; *pravṛtṭi* — which initiates; *auṣadham* — the medicine; *daitya* — of the demoniac descendants of Diti; *indra* — for the leaders; *ārti* — distress; *kara* — which causes; *auṣadham* — the medicine; *tri-bhuvane* — within the three worlds; *sañjīvana* — for bringing the dead back to life; *eka* — the only; *auṣadham* — medicine; *bhakta* — of the Lord's devotees; *atyanta* — absolute; *hita* — for benefit; *auṣadham* — the medicine; *bhava* — of material existence; *bhaya* — fear; *pradhvaṁsana* — for destroying; *eka* — the only; *auṣadham* — medicine; *śreyaḥ* — of supreme good; *prāpti* — attainment; *kara* — which effects; *auṣadham* — the medicine; *piba* — just drink; *manaḥ* — O mind; *śrī-kṛṣṇa* — of Lord Śrī Kṛṣṇa; *divya* — transcendental; *auṣadham* — the medicinal herb.

TRANSLATION

O mind, please drink the transcendental medicine of Śrī Kṛṣṇa's glories. It is the perfect medicine for curing the disease of bewilderment, for inspiring sages to engage their minds in meditation, and for tormenting the mighty Daitya demons. It alone is the medicine for restoring the three worlds to life and for bestowing unlimited blessings on the Supreme Lord's devotees. Indeed, it is the only medicine that can destroy one's fear of material existence and lead one to the attainment of the supreme good.

Verse 33

***kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇaṁ kutas te***

SYNONYMS

kr̥ṣṇa — O Lord Kṛṣṇa; *tvadīya* — Your; *pada* — feet; *pañkaja* — lotus flower; *pañjara* — the network; *antam* — the edge; *adya* — now, at this moment; *eva* — certainly; *me* — my; *viśatu* — may enter; *mānasa* — mind; *rāja* — royal; *hañsa* — swan; *prāṇa-prayāṇa* — of death; *samaye* — at the time; *kapha* — mucus; *vāta* — air; *pittaiḥ* — and with bile; *kañṭha* — throat; *avarodhana-vidhau* — when it is choked; *smaraṇam* — remembrance; *kutaḥ* — how is it possible; *te* — of You.

TRANSLATION

O Lord Kṛṣṇa, at this moment let the royal swan of my mind enter the tangled stems of the lotus of Your feet. How will it be possible for me to remember You at the time of death, when my throat will be choked up with mucus, bile, and air?

Verse 34

***cetaś cintaya kīrtayasva rasane namrī-bhava tvam śiro
hastāv añjali-sampuṭam racayatam vandasva dīrgham vapuḥ
ātman saṁśraya puṇḍarīka-nayanaṁ nāgācalendra-sthitam
dhanyam puṇya-tamaṁ tad eva paramam daivam hi sat-siddhaye***

SYNONYMS

cetaḥ — O mind; *cintaya* — please think; *kīrtayasva* — please glorify; *rasane* — O tongue; *namrī* — bowed down; *bhava* — become; *tvam* — you; *śiraḥ* — O head; *hastau* — O hands; *añjali-sampuṭam* — palms folded in supplication; *racayatam* — please make; *vandasva* — please offer obeisances; *dīrgham* — outstretched; *vapuḥ* — O body; *ātman* — O heart; *saṁśraya* — take full shelter; *puṇḍarīka* — like lotuses; *nayanam* — of Him whose eyes; *nāga* — on the serpent; *acala* — of mountains; *indra* — like the king; *sthitam* — seated; *dhanyam* — all-auspicious; *puṇya-tamam* — supremely purifying; *tat* — He; *eva* — alone; *paramam* — the topmost; *daivam* — Deity; *hi* — indeed; *sat* — of permanent perfection; *siddhaye* — for the achievement.

TRANSLATION

O mind, think of the lotus-eyed Lord who reclines on the mountainlike serpent Ananta. O tongue, glorify Him. O head, bow down to Him. O hands, join your palms in supplication to Him. O body, offer outstretched obeisances to Him. O heart, take full shelter of Him. That Supreme Lord is the topmost Deity. It is He alone who is all-auspicious and supremely purifying, He alone who awards eternal perfection.

Verse 35

***śṛṅvañ janārdana-kathā-guṇa-kīrtanāni
dehe na yasya pulakodgama-roma-rājiḥ
notpadyate nayanayor vimalāmbu-mālā
dhik tasya jīvitam aho puruṣādhamasya***

SYNONYMS

śṛṅvan — hearing; *janārdana* — of Lord Janārdana; *kathā* — histories; *guṇa* — of His qualities; *kīrtanāni* — and glorification; *dehe* — in the body; *na* — not; *yasya* — of whom; *pulaka-udgama* — bristling; *roma* — of hair on the limbs; *rājiḥ* — in rows; *na utpadyate* — there does not arise; *nayanayoḥ* — in the eyes; *vimala* — pure; *amba* — of water; *mālā* — a continuous flow; *dhik* — condemnation; *tasya* — of him; *jīvitam* — on the life; *aho* — ah; *puruṣa* — of such a person; *adhamasya* — most degraded.

TRANSLATION

One who hears descriptions of Lord Janārdana's pastimes and glorious qualities but whose bodily hair fails to bristle in ecstasy and whose eyes fail to flood with tears of pure love — such a person is indeed the most degraded rascal. What a condemned life he leads!

Verse 36

***andhasya me hr̥ta-viveka-mahā-dhanasya
cauraiḥ prabho balibhir indriya-nāmadheyaiḥ
mohāndha-kūpa-kuhare vinipātītasya
deveśa dehi kṛpaṇasya karāvalambam***

SYNONYMS

andhasya — who is blind; *me* — of me; *hṛta* — stolen; *viveka* — discrimination; *mahā* — great; *dhanasya* — whose wealth; *cauraiḥ* — by thieves; *prabho* — O master; *balibhiḥ* — powerful; *indriya* — as the senses; *nāmadheyaiḥ* — who are named; *moha* — of delusion; *andha-kūpa* — of the pitch-dark well; *kuhare* — into the cavity; *vinipātitasya* — thrown down; *deva* — of the demigods; *īśa* — O supreme controller; *dehi* — give; *kṛpaṇasya* — to this unfortunate person; *kara* — of the hand; *avalambam* — the aid.

TRANSLATION

O Lord, the powerful thieves of my senses have blinded me by stealing my most precious possession, my discrimination, and they have thrown me deep into the pitch-dark well of delusion. Please, O Lord of lords, extend Your hand and save this wretched soul.

Verse 37

***idaṁ śarīraṁ pariṇāma-peśalaṁ
pataty avaśyaṁ śata-sandhi-jarjaram
kim auśadhaṁ pṛcchasi mūḍha durmate
nirāmayam kṛṣṇa-rasāyanam piba***

SYNONYMS

idam — this; *śarīram* — body; *pariṇāma* — as subject to transformation; *peśalam* — attractive; *patati* — falls down; *avaśyam* — inevitably; *śata* — hundreds; *sandhi* — joints; *jarjaram* — having become decrepit; *kim* — why; *auśadham* — for medication; *pṛcchasi* — you are asking; *mūḍha* — deluded; *durmate* — O fool; *nirāmayam* — prophylactic; *kṛṣṇa* — of Kṛṣṇa; *rasa-ayanam* — the elixir; *piba* — just drink.

TRANSLATION

This body's beauty is fleeting, and at last the body must succumb to death after its hundreds of joints have stiffened with old age. So why, bewildered fool, are you asking for medication? Just take the Kṛṣṇa elixir, the one cure that never fails.

Verse 38

***āścaryam etad dhi manuṣya-loke
sudhām parityajya viṣām pibanti
nāmāni nārāyaṇa-gocarāṇi
tyaktvānya-vācaḥ kuhakāḥ paṭhanti***

SYNONYMS

āścaryam — wonder; *etad* — this; *hi* — indeed; *manuṣya* — of human beings; *loke* — in the world; *sudhām* — life-giving nectar; *parityajya* — rejecting; *viṣam* — poison; *pibanti* — people drink; *nāmāni* — the names; *nārāyaṇa-gocarāṇi* — which refer to Lord Nārāyaṇa; *tyaktvā* — avoiding; *anya* — other; *vācaḥ* — words; *kuhakāḥ* — rogues; *paṭhanti* — they recite.

TRANSLATION

The greatest wonder in human society is this: People are so incorrigible that they reject the life-giving nectar of Lord Nārāyaṇa's names and instead drink poison by speaking everything else.

Verse 39

***tyajantu bāndhavāḥ sarve
nindantu guravo janāḥ
tathāpi paramānando
govindo mama jīvanam***

SYNONYMS

tyajantu — may they reject me; *bāndhavāḥ* — relatives; *sarve* — all; *nindantu* — may they condemn; *guravaḥ* — superior; *janāḥ* — persons; *tathāpi* — nonetheless; *parama* — supreme; *ānandaḥ* — the embodiment of bliss; *govindaḥ* — Lord Govinda; *mama* — my; *jīvanam* — very life.

TRANSLATION

Let my relatives all abandon me and my superiors condemn me. Still, the supremely blissful Govinda remains my life and soul.

Verse 40

***satyaṁ bravīmi manujāḥ svayam ūrdhva-bāhur
yo yo mukunda narasīmha janārdaneti
jīvo japaty anu-dinaṁ maraṇe raṇe vā
pāṣāṇa-kāṣṭha-sadrśāya dadāty abhīṣṭam***

SYNONYMS

satyam — the truth; *bravīmi* — I am speaking; *manujāḥ* — O humans; *svayam* — myself; *ūrdhva* — with raised; *bāhuḥ* — arms; *yaḥ yaḥ* — whoever; *mukunda narasīmha janārdana* — O Mukunda, Narasīmha, Janārdana; *iti* — thus saying; *jīvaḥ* — a living being; *japati* — chants; *anu-dinam* — every day; *marañe* — at the time of death; *raṇe* — during battle; *vā* — or; *pāṣāṇa* — stone; *kāṣṭha* — or wood; *sadrśāya* — to a state of similarity with; *dadāti* — he renders; *abhīṣṭam* — his cherished desires.

TRANSLATION

O mankind, with arms raised high I declare the truth! Any mortal who chants the names Mukunda, Nṛsīmha, and Janārdana day after day, even in battle or when facing death, will come to regard his most cherished ambitions as no more valuable than a stone or a block of wood.

Verse 41

***nārāyaṇāya nama ity amum eva mantram
saṁsāra-ghora-viṣa-nirharaṇāya nityam
śṛṇvantu bhavya-matayo yatayo 'nurāgād
uccaistarām upadiśāmy aham ūrdhva-bāhuḥ***

SYNONYMS

nārāyaṇāya namaḥ iti — "obeisances to Nārāyaṇa"; *amum* — this; *eva* — indeed; *mantram* — invocation; *saṁsāra* — of the cycle of material existence; *ghora* — terrible; *viṣa* — from the poison; *nirharaṇāya* — for deliverance; *nityam* — always; *śṛṇvantu* — they should hear; *bhavya* — good; *matayaḥ* — of intelligence; *yatayaḥ* — members of the renounced order; *anurāgāt* — out of love; *uccaiḥ-tarām* — very loudly; *upadiśāmi* — am advising; *aham* — I; *ūrdhva-bāhuḥ* — with arms raised.

TRANSLATION

Raising my arms, I utter this compassionate advice as loudly as I can: If those in the renounced order want to be delivered from the terrible, poisonous condition of material life, they should have the good sense to constantly hear the mantra om̐ namo nārāyaṇāya.

Verse 42

***cittaṁ naiva nivartate kṣaṇam api śrī-kṛṣṇa-pādāmbujān
nindantu priya-bāndhavā guru-jaṇā gr̥hṇantu muñcantu vā
durvādaṁ parighoṣayantu manujā vaṁśe kalaṅko 'stu vā
tādr̥k-prema-dharānurāga-madhunā mattāya mānaṁ tu me***

SYNONYMS

cittam — the mind; *na eva* — never; *nivartate* — turns away; *kṣaṇam api* — even for a moment; *śrī-kṛṣṇa-pāda-ambujāt* — from the lotus feet of Śrī Kṛṣṇa; *nindantu* — let them criticize; *priya* — dear ones; *bāndhavāḥ* — and other relatives; *guru-jaṇāḥ* — superior; *gr̥hṇantu* — let them accept; *muñcantu* — reject; *vā* — or; *durvādam* — calumny; *parighoṣayantu* — let them proclaim; *manujāḥ* — people; *vaṁśe* — on the family; *kalaṅkaḥ* — a dirty spot; *astu* — let there be; *vā* — or; *tādr̥k* — such as this; *prema* — of love of Godhead; *dharā* — the abundance; *anurāga* — of sentiments of attractions; *madhunā* — with the sweet honey; *mattāya* — who is maddened; *mānam* — respect; *tu* — however; *me* — for me.

TRANSLATION

My mind cannot turn from Śrī Kṛṣṇa's lotus feet, even for a moment. So let my dear ones and other relatives criticize me, my superiors accept or reject me as they like, the common people spread evil gossip about me, and my family's reputation be sullied. For a madman like me, it is honor enough to feel this flood of love of Godhead, which brings such sweet emotions of attraction for my Lord.

Verse 43

***kr̥ṣṇo rakṣatu no jagat-traya-guruḥ kr̥ṣṇam namadhvam sadā
kr̥ṣṇenākhila-śatravo vinihatāḥ kr̥ṣṇāya tasmai namaḥ
kr̥ṣṇād eva samutthitam jagad idam kr̥ṣṇasya dāso 'smy aham
kr̥ṣṇe tiṣṭhati viśvam etad akhilaṁ he kr̥ṣṇa rakṣasva mām***

SYNONYMS

kr̥ṣṇaḥ — Kṛṣṇa; *rakṣatu* — may He protect; *naḥ* — us; *jagat* — of the worlds; *traya* — three; *guruḥ* — the spiritual master; *kr̥ṣṇam* — to Kṛṣṇa; *namadhvam* — all of you bow down; *sadā* — constantly; *kr̥ṣṇena* — by Kṛṣṇa; *akhila* — all; *śatravaḥ* — enemies; *vinihatāḥ* — killed; *kr̥ṣṇāya* — to Kṛṣṇa; *tasmai* — Him; *namaḥ* — obeisances; *kr̥ṣṇāt* — from Kṛṣṇa; *eva* — alone; *samutthitam* — risen; *jagat* — world; *idam* — this; *kr̥ṣṇasya* — of Kṛṣṇa; *dāsaḥ* — the servant; *asmi* — am; *aham* — I; *kr̥ṣṇe* — in Kṛṣṇa; *tiṣṭhati* — stands; *viśvam* — universe; *etad* — this; *akhilam* — entire; *he kr̥ṣṇa* — O Kṛṣṇa; *rakṣasva mām* — protect me.

TRANSLATION

May Kṛṣṇa, the spiritual master of the three worlds, protect us. Continually bow down to Kṛṣṇa. Kṛṣṇa has killed all our enemies. Obeisances to Kṛṣṇa. From Kṛṣṇa alone this world has come into being. I am the servant of Kṛṣṇa. This entire universe rests within Kṛṣṇa. O Kṛṣṇa, please protect me!

Verse 44

***he gopālaka he kṛpā-jala-nidhe he sindhu-kanyā-pate
he kaṁsāntaka he gajendra-karuṇā-pārīṇa he mādharma
he rāmānuja he jagat-traya-guro he puṇḍarikākṣa mām
he gopījana-nātha pālaya param jānāmi na tvām vinā***

SYNONYMS

he gopālaka — O cowherd boy; *he* — O; *kṛpā* — of mercy; *jala-nidhe* — ocean; *he* — O; *sindhu* — of the ocean; *kanyā* — of the daughter (goddess Lakṣmī, who took birth from the Milk Ocean); *pate* — husband; *he kaṁsa-antaka* — O killer of Kaṁsa; *he* — O; *gaja-indra* — to the king of the elephants; *karuṇā* — with mercy; *pārīṇa* — full; *he mādharma* — O Lord Mādharma; *he rāma-anuja* — O younger brother of Lord Balarāma; *he* — O; *jagat-traya* — of the three worlds; *guro* — spiritual master; *he* — O; *puṇḍarīka-akṣa* — lotus-eyed one; *mām* — me; *he* — O; *gopī-jana* — of the cowherd women of Vraja; *nātha* — master; *pālaya* — please protect; *param* — supreme; *jānāmi na* — I do not know; *tvām vinā* — other than You.

TRANSLATION

O young cowherd boy! O ocean of mercy! O husband of Lakṣmī, the ocean's daughter! O killer of Kaṁsa! O merciful benefactor of Gajendra! O Mādharma! O younger brother of Rāma! O spiritual master of the three worlds! O lotus-eyed Lord of the gopīs! I know no one greater than You. Please protect me.

Verse 45

***dārā vāḥ-ākara-vara-sutā te tanūjo viriñciḥ
stotā vedas tava sura-gaṇā bhṛtya-vargaḥ prasādaḥ
muktir māyā jagad avikalaṁ tāvakī devakī te
mātā mitraṁ bala-ripu-sutas tat tvad anyam na jāne***

SYNONYMS

dārā — wife; *vāḥ-ākara* — of the ocean; *vara* — excellent; *sutā* — the daughter (Lakṣmī); *te* — Your; *tanūjaḥ* — son; *viriñciḥ* — Lord Brahmā; *stotā* — praiser; *vedaḥ* — the Vedas; *tava* — Your; *sura-gaṇāḥ* — the demigods; *bhṛtya* — of servants; *vargaḥ* — company; *prasādaḥ* — grace; *muktiḥ* — liberation; *māyā* — magic power; *jagat* — the universe; *avikalam* — entire; *tāvakī* — Your; *devakī* — Devakī; *te* — Your; *mātā* — mother; *mitram* — friend; *bala-ripu* — (Indra) the enemy of the demon Bala; *sutaḥ* — the son (Arjuna); *tat* — thus; *tvat* — than You; *anyam* — any other; *na jāne* — I do not know.

TRANSLATION

Your wife is the beautiful daughter of the ocean, and Your son is Lord Brahmā. The Vedas are Your panegyrist, the demigods comprise Your company of servants, and liberation is Your benediction, while this entire universe is a display of Your magic power. Śrīmatī Devakī is Your mother, and Arjuna, the son Indra, is Your friend. For these reasons I have no interest in anyone but You.

Verse 46

***praṇāmam īśasya śiraḥ-phalaṁ vidus
tad-arcanaṁ prāṇa-phalaṁ divaukasaḥ
manaḥ-phalaṁ tad-guṇa-tattva-cintanaṁ
vacaḥ-phalaṁ tad-guṇa-kīrtanaṁ budhāḥ***

SYNONYMS

praṇāmam — offering obeisances; *īśasya* — to the Supreme Lord; *śiraḥ* — of the head; *phalam* — the perfection; *viduḥ* — they know; *tat* — His; *arcanam* — worship; *prāṇa* — of one's breath; *phalam* — the perfection; *diva-okasaḥ* — the residents of heaven; *manaḥ* — of the mind; *phalam* — the perfection; *tat* — His; *guṇa* — of the qualities; *tattva* — on the details; *cintanam* — meditation; *vacaḥ* — of speech; *phalam* — the perfection; *tat* — His; *guṇa* — about the qualities; *kīrtanam* — chanting; *budhāḥ* — intelligent.

TRANSLATION

The wise inhabitants of the heavenly regions know that the perfection of the head is to offer prostrate obeisances to the Supreme Lord, the perfection of the life-breath is to worship the Lord, the perfection of the mind is to ponder the details of His transcendental qualities, and the perfection of speech is to chant the glories of His qualities.

Verse 47

***śrīman-nāma procyā nārāyaṇākhyāṁ
ke na prāpur vāñchitāṁ pāpino 'pi
hā naḥ pūrvaṁ vāk pravṛttā na tasmiṁs
tena prāptaṁ garbha-vāsādi-duḥkham***

SYNONYMS

śrīmat — blessed; *nāma* — the name; *procyā* — having said out loud; *nārāyaṇa-ākhyam* — called "Nārāyaṇa"; *ke* — who; *na prāpuḥ* — did not obtain; *vāñchitam* — what they desired; *pāpinaḥ* — sinful persons; *api* — even; *hā* — alas; *naḥ* — our; *pūrvam* — previously; *vāk* — speech; *pravṛttā* — engaged; *na* — not; *tasmin* — in that; *tena* — therefore; *prāptam* — achieved; *garbha* — in a womb; *vāsa* — residence; *ādi* — beginning with; *duḥkham* — misery.

TRANSLATION

What person, even if most sinful, has ever said aloud the blessed name Nārāyaṇa and failed to fulfill his desires? But we, alas, never used our power of speech in that way, and so we had to suffer such miseries as living in a womb.

Verse 48

***dhyāyanti ye viṣṇum anantam avyayaṁ
hṛt-padma-madhye satatāṁ vyavasthitam
samāhitānām satatābhaya-pradaṁ
te yānti siddhiṁ paramām tu vaiṣṇavīm***

SYNONYMS

dhyāyanti — meditate; *ye* — who; *viṣṇum* — on Lord Viṣṇu; *anantam* — the unlimited; *avyayam* — the infallible; *hṛt* — of the heart; *padma* — the lotus; *madhye* — within; *satatam* — always; *vyavasthitam* — situated; *samāhitānām* — for those who are fixed in awareness of Him; *satata* — perpetual; *abhaya* — fearlessness; *pradam* — granting; *te* — they; *yānti* — attain; *siddhim* — perfection; *paramām* — supreme; *tu* — indeed; *vaiṣṇavīm* — of the Vaiṣṇavas, and in relation to Viṣṇu.

TRANSLATION

The unlimited and infallible Viṣṇu, who is always present within the lotus of the heart, grants fearlessness to those who fix their intelligence upon Him. The devotees who meditate on Him will reach the supreme perfection of the Vaiṣṇavas.

Verse 49

***tat tvaṁ prasīda bhagavan kuru mayy anāthe
viṣṇo kṛpām parama-kāruṇikaḥ khalu tvam
saṁsāra-sāgara-nimagnam ananta dīnam
uddhartum arhasi hare puruṣottamo 'si***

SYNONYMS

tat — therefore; *tvam* — You; *prasīda* — please show Your favor; *bhagavan* — O Supreme Lord; *kuru* — please give; *mayi* — to me; *anāthe* — who am without a master; *viṣṇo* — O Viṣṇu; *kṛpām* — mercy; *parama* — the most; *kāruṇikaḥ* — compassionate; *khalu* — after all; *tvam* — You; *saṁsāra* — of material existence; *sāgara* — in the ocean; *nimagnam* — submerged; *ananta* — O limitless one; *dīnam* — wretched; *uddhartum* — to lift up; *arhasi* — You should please; *hare* — O Hari; *puruṣa-uttamaḥ* — the Supreme Personality of Godhead; *asi* — You are.

TRANSLATION

O Supreme Lord, O Viṣṇu, You are the most compassionate. So now please show me Your favor and bestow Your mercy upon this helpless soul. O unlimited Lord, kindly uplift this wretch who is drowning in the ocean of material existence. O Lord Hari, You are the Supreme Personality of Godhead.

Verse 50

***kṣīra-sāgara-taraṅga-śīkarā-
sāra-tārakita-cāru-mūrtaye
bhogi-bhoga-śayanīya-śāyine
mādhavāya madhu-vidviṣe namaḥ***

SYNONYMS

kṣīra — of milk; *sāgara* — in the ocean; *taraṅga* — from the waves; *śīkara* — of the spray; *āsāra* — by the shower; *tārakita* — bespeckled; *cāru* — charming; *mūrtaye* — whose form; *bhogi* — the serpent's (Lord Ananta Śeṣa's); *bhoga* — of the body; *śayanīya* — on the couch; *śāyine* — who lies; *mādhavāya* — to Lord Mādhava; *madhu-vidviṣe* — the antagonist of the demon Madhu; *namaḥ* — obeisances.

TRANSLATION

Obeisances to Lord Mādhava, enemy of the Madhu demon. His beautiful form, lying on the couch of the serpent Ananta, is speckled by the shower of spray from the milk ocean's waves.

Verse 51

***alam alam alam ekā prāṇinām pātakānām
nirasana-viṣaye yā kṛṣṇa kṛṣṇeti vāṇī
yadi bhavati mukunde bhaktir ānanda-sāndrā
karatala-kalitā sā mokṣa-sāmrājya-lakṣmīḥ***

SYNONYMS

alam alam alam — enough, enough, enough; *ekā* — by itself; *prāṇinām* — of living beings; *pātakānām* — of the sins; *nirasana* — driving away; *viṣaye* — in the matter of; *yā* — which; *kṛṣṇa kṛṣṇa* — "Kṛṣṇa, Kṛṣṇa"; *iti* — thus; *vāṇī* — words; *yadi* — if; *bhavati* — there is; *mukunde* — for Lord Mukunda; *bhaktiḥ* — devotion; *ānanda* — with ecstasy; *sāndrā* — dense; *kara-tala* — in the palms of one's hands; *kalitāḥ* — available; *sā* — she (devotion); *mokṣa* — liberation; *sāmrājya* — influence; *lakṣmīḥ* — and opulence.

TRANSLATION

By themselves the words "Kṛṣṇa, Kṛṣṇa" are sufficient to drive away the sins of all living beings. Anyone who possesses devotion for Lord Mukunda that is densely imbued with ecstasy holds in the palms of his hands the gifts of liberation, worldly influence, and wealth.

Verse 52

***yasya priyau śruti-dharau kavi-loka-vīrau
mitrau dvi-janma-vara-padma-śarāv abhūtām
tenāmbujākṣa-caraṇāmbuja-ṣaṭ-padena
rājñā kṛtā kṛtir iyaṁ kulaśekharena***

SYNONYMS

yasya — whose; *priyau* — beloved; *śruti-dharau* — expert in knowledge of the Vedas; *kavi* — of poets; *loka* — in the society; *vīrau* — eminent leaders; *mitrau* — two friends; *dvi-janma* — of the brāhmaṇas; *vara* — superior; *padma* — of the lotus; *śarau* — stems; *abhūtām* — have become; *tena* — by him; *ambuja-akṣa* — of the lotus-eyed Lord; *caraṇa-ambuja* — at the lotus feet; *ṣaṭ-padena* — by the bee; *rājñā* — by the king; *kṛtā* — made; *kṛtiḥ* — composition; *iyam* — this; *kulaśekharena* — by Kulaśekhara.

TRANSLATION

This work was composed by King Kulaśekhara, a bee at the lotus feet of the lotus-eyed Lord. The king's two beloved friends are the twin stems of the exquisite lotus of the brāhmaṇa community, expert Vedic scholars renowned as leaders of the community of poets.

Verse 53

***mukunda-mālām paṭhatām narāṇām
aśeṣa-saukhyam labhate na kaḥ svit
samasta-pāpa-kṣayam etya dehī
prayāti viṣṇoḥ paramam padaṁ tat***

SYNONYMS

mukunda-mālām — this flower garland for Lord Mukunda; *paṭhatām* — who recite; *narāṇām* — among persons; *aśeṣa* — complete; *saukhyam* — happiness; *labhate na* — does not achieve; *kaḥ svit* — who at all; *samasta* — of all; *pāpa* — sins; *kṣayam* — the eradication; *etya* — obtaining; *dehī* — an embodied being; *prayāti* — proceeds; *viṣṇoḥ* — of Lord Viṣṇu; *paramam* — supreme; *padam* — to the abode; *tat* — that.

TRANSLATION

Who among those who recite this Mukunda-mālā will not achieve complete happiness?
An embodied being who chants these prayers will have all his sinful reactions eradicated and proceed straight to the supreme abode of Lord Viṣṇu.