

॥ मुकुन्दमालास्तोत्रम् ॥

# **MUKUNDA MALA STOTRAM**

*“A Garland of  
Hymns”*

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***“THE SANDEEPANY EXPERIENCE”***

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**TEXT**

**31**

Reflections by  
**SWAMI GURUBHAKTANANDA**



## ***Sandeepany's Vedanta Course***

***List of All the Course Texts in Chronological Sequence:***

<b>Text No.</b>	<b>TITLE OF TEXT</b>	<b>Text No.</b>	<b>TITLE OF TEXT</b>
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse -- )</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
8	<i>Prashna Upanishad</i>	<b>31</b>	<b><i>Mukunda Mala Stotram</i></b>
9	<i>Dhanyashtakam</i>	32	<i>Tapovan Shatkam</i>
10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>"Bhoomaiva Sukham" Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41	<i>Mandukya Upanishad</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
22	<i>Vedanta Sara</i>	45	<i>Jivanmuktananda Lahari</i>
23	<i>Mahabharata + Geeta Dhyanam</i>	46	<i>Chinmaya Pledge</i>

### **A NOTE ABOUT SANDEEPANY**

***Sandeepany Sadhanalaya*** is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

***– The Author, 16<sup>th</sup> July, 2019, Sacred Guru Purnima Day***

Om Namah Shivaaya!

Text

31



॥ मुकुन्दमालास्तोत्रम् ॥

## MUKUNDA MALA STOTRAM

*“Garland of Hymns to Sri Krishna”*

Composed by

**Sri Kulashekhar Alwar**

### Reflections

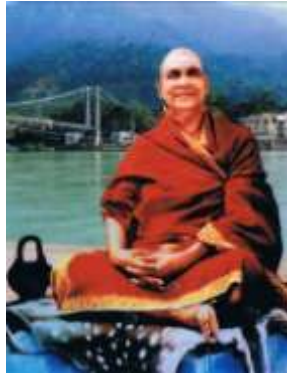
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Visiting Acharyaji from U.S.A., to 15<sup>th</sup> Batch Vedanta Course  
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**December 21st – December 26th, 2012**



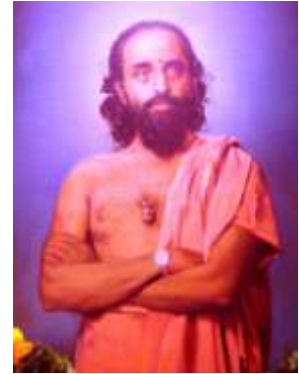
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## **Personal Dedication**

### **1. To my Late Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan**

*who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;*

### **2. To Pujya Sri Swami Vimalanandaji Maharaj (1932-2019)**

*the Late President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;*

### **3. To Pujya Sri Swami Tejomayanandaji (Guruji)**

*for his boundless vision and inspiration to create a vibrant organisation;*

### **4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji**

*my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.*

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# ***MUKUNDA MALA STOTRAM***

***“Garland of Hymns to Sri Krishna”***

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**MUKUNDA MALA**  
“Garland of Hymns to Sri Krishna”

**CONTENTS:**

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	<i>Invocation &amp; Salutation</i>	<b>3</b>
	<b><u>1. KRISHNA’S PERSONALITY</u></b>	<b>4</b>
Verse 1:	<i>The Physical Beauty of Krishna</i>	4
Verse 2:	<i>The Hallowed Names of Krishna</i>	5
Verse 3:	<i>The Victorious Krishna!</i>	6
	<b><u>2. THE BHAKTA’S MOTIVE</u></b>	<b>7</b>
Verse 4:	<i>My Sole Motive – Thy Lotus Feet!</i>	7
Verse 5:	<i>No Selfish Motive in My Heart</i>	8
Verse 6:	<i>“Thine &amp; Thine Alone”</i>	9
Verse 7:	<i>Earth, Heaven or Hell – It doesn’t Matter</i>	10
	<b><u>3. THE CROSSROAD OF CHOICE</u></b>	<b>12</b>
Verse 8:	<i><u>Reason 1:</u> God is Urgent</i>	12
Verse 9:	<i><u>Reason 2:</u> Krishna’s Attraction</i>	13
Verse 10:	<i><u>Reason 3:</u> Beauty From Head to Foot</i>	14
Verse 11:	<i><u>Reason 4:</u> End of All Anxiety</i>	15
	<b><u>4. JOURNEY THROUGH SAMSAARA</u></b>	<b>17</b>
Verse 12:	<i>The Shipwreck &amp; the Rescue Vessel</i>	17
Verse 13:	<i>The Lord is the Captain</i>	18
Verse 14:	<i>The Terrible Ocean of Samsara</i>	19
Verse 15:	<i>Loyalty to the Captain’s Orders</i>	20
Verse 16:	<i>Six Successful Passengers</i>	21
Verse 17:	<i>A Recipe that Makes Sense!</i>	22
	<b><u>5. THE MEDICINE FOR SIN</u></b>	<b>24</b>
Verse 18:	<i>The Illness &amp; the Treatment</i>	24
Verse 19:	<i>1. The Divine Name</i>	25
Verse 20:	<i>2. The Divine Form</i>	26
Verse 21:	<i>The Signs of Healing</i>	27

<b>6. <u>GLORY OF THE DIVINE NAME</u></b>	<b>29</b>
Verse 22: <i>Some of Krishna's Names</i>	29
Verse 23: <i>Peerless Among Gems</i>	30
Verse 24: <i>The Most Holy Maha-Mantra</i>	31
Verse 25: <i>The Healing Properties of the Name</i>	32
Verse 26: <i>Without "X" ! . . .</i>	33
Verse 27: <i>The Power of Repeating Lord's Name</i>	34
<b>7. <u>REAPING THE REWARDS OF THE NAME</u></b>	<b>36</b>
Verse 28: <i>Seventh in the Line of Servants Am I!</i>	36
Verse 29: <i>Why Drop a Kingdom &amp; Chase Dust!</i>	37
Verse 30: <i>Cupid – Beware!</i>	38
Verse 31: <i>The Delicious Fruits of His Names</i>	39
Verse 32: <i>The Elixir of the Name</i>	40
<b>8. <u>THE ULTIMATE REALITY &amp; KRISHNA</u></b>	<b>42</b>
Verse 33: <i>A Glimpse of the Theory of Creation</i>	42
Verse 34: <i>Krishna in Every Declension</i>	43
Verse 35: <i>Krishna - the Gracious &amp; Merciful</i>	44
Verse 36: <i>"Sadhana Chatustaya" of Bhakti Yoga</i>	45
<b>9. <u>CONCLUSION &amp; SUMMARY</u></b>	<b>47</b>
Verse 37: <i>So Easy, Yet So Hard</i>	47
Verse 38: <i>Surrender in Thought, Word &amp; Deed</i>	48
Verse 39: <i>The Lord's Cosmic Form</i>	49
Verse 40: <i>Provisions for My Journey Hereafter</i>	50
<i>In Gratitude: A Tribute From Two Friends</i>	51
<i>The End: Blessings of Krishna &amp; Radha</i>	52

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## ॥ मुकुन्दमालास्तोत्रम् ॥

### MUKUNDA MALA STOTRAM

9 Chapters (40 Verses)

### GARLAND of Hymns on KRISHNA

#### INVOCATION & SALUTATION

घुश्यते यस्य नगरे, रङ्गयात्रा दिने दिने ।  
तमहं शिरसा वन्दे , राजानं कुलशेखरम् ॥

ghuśyatē yasya nagarē, raṅgayātrā dinē dinē |  
tamahaṁ śirasā vandē , rājānaṁ kulaśēkharam ||

1	<i>ghushyate yasya nagare,</i>	<i>In whose city has been declared</i>
2	<i>rangayaatraa dine dine;</i>	<i>Lord Sriranga's <u>chariot procession</u> day after day –</i>
3	<i>tam aham shirasaa vande,</i>	<i>I bow down my head in <u>salutation</u> to him, the</i>
4	<i>raajaanam kulashekharam.</i>	<i>King of Devotees, <b>Sri Kulashekhara Aalwaar.</b></i>

**T**HIS GARLAND OF HYMNS to Lord Krishna is a Samskrit poem composed in praise of Sri Maha Vishnu by the saintly **King Kulashekhara**, one of the great Alwar saints of India.

**1-2** In the kingdom of Kulashekhara, the idol of the temple of Lord Sriranga was taken out daily, as he believed that devotees should not forget Him even for a single day.

**3-4** Like the last stanza on Gratitude, this one is probably written by the same two friends of the saint, Padma and Shara. They salute their King and invoke his blessing upon them. This is in accordance with the tradition for all literary works of the time.

The devotional depth and appeal of these stanzas have raised the poem to the crest of the Bhakti movement in India. The divine experience which the God-inebriated author had, still rings in the ears of those who chant the poem with devotion.

There are earlier editions of this poem presenting texts differing in extent and even wording. In this edition we have chosen 40 stanzas which form the core of the Stotra. The English translation is made with care to echo the devotional fervour of the original.

May this poem prove to be a boon to readers of devotional literature. Readers who are not sufficiently familiar with Samskrit may follow the text with the aid of the accompanying translation, which has been presented in a neat, orderly form.

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# 1. KRISHNA'S PERSONALITY

(Verses 1-3)



**Verse 1:**

***The Physical Beauty of Krishna***

॥ १ ॥

वन्दे मुकुन्दमरविन्ददलायताक्षं  
कुन्देन्दुशङ्खदशनं शिशुगोपवेषम् ।  
इन्द्रादिदेवगणवन्दितपादपीठं  
वृन्दावनालयमहं वसुदेवसूनुम् ॥

॥ 1 ॥

vandē mukundamaravindadalāyatākṣam  
kundēnduśaṅkhadaśanam śiśugōpavēṣam |  
indrādidevagaṇavanditapādapīṭham  
vṛndāvanālayamaham vasudēvasūnum ||

1	<i>Vande mukundam, aravinda dala aayata aksham;</i>	<i>I adore the Supreme Lord, Mukunda – • Like the shapely lotus petals are His wide <u>bright eyes</u>.</i>
2	<i>Kunda indu shankha, dathanam; shishu gopa vesham;</i>	<i>• Like the jasmine, full moon, and conch shell are His sparkling <u>white teeth</u>; • He has the form of a young <u>cowherd</u> boy;</i>
3	<i>Indra aadideva gana vandita paada peetham,</i>	<i>• Indra and the other celestial Deities worship His <u>Foot-stool</u> (let alone His Feet);</i>
4	<i>Brndaavan-aalayam-aham vasudeva-sootam.</i>	<i>• and who dwells in <u>Brindavan</u>, as the <b>son of Vasudeva!</b></i>

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## Verse 2:

### *The Hallowed Names of Krishna*

॥ २ ॥

श्रीवल्लभेति वरदेति दयापरेति  
भक्तप्रियेति भवलुण्ठनकोविदेति ।  
नाथेति नागशयनेति जगन्निवासेत्य्  
आलापिनं प्रतिदिनं कुरु मां मुकुन्द ॥

॥ 2 ॥

śrīvallabhēti varadēti dayāparēti  
bhaktapriyēti bhavaluṇṭhanakōvidēti |  
nāthēti nāgaśayanēti jagannivāsēty  
ālāpinaṁ pratidinaṁ kuru māṁ mukunda ॥

1	<i>shree vallabha iti, varada iti, dayaa-para iti,</i>	<ul style="list-style-type: none"> <li>• <u>Consort</u> of Lakshmi;</li> <li>• <u>bestower</u> of boons;</li> <li>• the <u>compassionate</u> one;</li> </ul>
2	<i>bhakta-priya iti, bhava lunthana kovida iti,</i>	<ul style="list-style-type: none"> <li>• <u>loving</u> and loved by the devotees;</li> <li>• <u>exterminator</u> of the bondage of births &amp; deaths;</li> </ul>
3	<i>naatha iti, naaga-shayana iti, jagat-nivaasa iti;</i>	<ul style="list-style-type: none"> <li>• <u>master</u>;</li> <li>• <u>resting</u> as a serpent (on the bed of Infinity);</li> <li>• <u>indweller</u> of the whole universe.</li> </ul>
4	<i>aalaapanam, pratipadam kuru maam, mukunda.</i>	In crying out these (Your hallowed Names), engage me constantly, <b>O Mukunda!</b>

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### Verse 3:

### ***The Victorious Krishna!***

॥ ३ ॥

जयतु जयतु देवो देवकीनन्दनोऽयं  
जयतु जयतु कृष्णो वृष्णिवंशप्रदीपः ।  
जयतु जयतु मेघश्यामलः कोमलाङ्गो  
जयतु जयतु पृथ्वीभारनाशो मुकुन्दः ॥

॥ 3 ॥

jayatu jayatu dēvō dēvakīnandanō:'yaṁ  
jayatu jayatu kṛṣṇō vṛṣṇivamśapradīpaḥ ।  
jayatu jayatu mēghaśyāmalah kōmalāṅgō  
jayatu jayatu pṛthvībhāranāśō mukundaḥ ॥

1	<i>Jayatu jayatu devah devakee nandanah ayam,</i>	Victory to the Supreme Divinity born as the delightsome <u>child of Devaki!</u>
2	<i>Jayatu jayatu krishnah vrishni-vamshah pradeepah;</i>	Victory to Sri Krishna who brought light to the <u>Vrishni race!</u>
3	<i>Jayatu jayatu megha shyaamalah komala angah,</i>	Victory to that embodiment of tender beauty with a cloud-blue <u>complexion!</u>
4	<i>Jayatu jayatu prithvee bhaaranaashah mukundah.</i>	Victory to Him who removes the burden of earthly existence. Victory be to <b>Mukunda!</b>

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## 2. THE BHAKTA'S MOTIVE

(Verses 4-7, 4 No.)

The next four verses are devoted to the motive of the devotee of God. When the motive is utterly selfless, it is the supreme, unconditional Love beyond all worldly love.



### Verse 4:

### My Sole Motive – Thy Lotus Feet

॥ ४॥

मुकुन्द मूर्ध्ना प्रणिपत्य याचे  
भवन्तमेकान्तमियन्तमर्थम् ।  
अविस्मृतिस्त्वच्चरणारविन्दे  
भवे भवे मेऽस्तु भवत्प्रसादात् ॥

॥ 4॥

mukunda mūrdhnā praṇipatya yācē  
bhavantamēkāntamiyantamartham |  
avismṛtistvaccaraṇāravindē  
bhavē bhavē mē:'stu bhavatprasādāt ॥

1	<b>Mukunda</b> murdhnaa pranipatya yaache,	<b>O Mukunda!</b> With <u>head bowed</u> down before Thee in <u>deep reverence</u> , I beseech
2	<b>Bhavantam ekaantam</b> <b>iyantam artham;</b>	Thee (the giver of freedom) for one thing only, and for this <u>single purpose</u> and nothing more:
3	<b>Avismritih tvat</b> <b>charanaaravinde,</b>	“Not to ever forget Your <b>Lotus Feet,</b>
4	<b>Bhave bhave me astu</b> <b>bhavat-prasaadaat.</b>	in this life and all the lives to come” – may I have this boon fulfilled through <u>Your Grace!</u>

### Lord in All Creation

Devotion means feeling His Presence everywhere:

- In all creatures and all persons,
- In all castes, races, nationalities, cultures, religions,
- In all classes of society, be it rich or poor, literate or illiterate.

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### Verse 5:

### ***No Selfish Motive in My Heart***

॥ ५ ॥

नाहं वन्दे तव चरणयोर्द्वन्द्वमद्वन्द्वहेतोः  
कुम्भीपाकं गुरुमपि हरे नारकं नापनेतुम् ।  
रम्यारामामृदुतनुलता नन्दने नापि रन्तुं  
भावे भावे हृदयभवने भावयेयं भवन्तम् ॥

॥ 5 ॥

nāhaṁ vandē tava caraṇayōrdvandvamadvandvahētōḥ  
kumbhīpākaṁ gurumapi harē nārakaṁ nāpanētum |  
ramyārāmāmṛdutanulatā nandanē nāpi rantum  
bhāvē bhāvē hṛdayabhavanē bhāvayēyaṁ bhavantam ||

1	<i>Na aham vande tava charanayoh – dvandvam- advandva hetoh,</i>	<i>I do not hold any <b>selfish motive</b> in my devotion to Your Lotus Feet –</i> • <i>such as wanting to go beyond the opposing <u>dual experiences</u> (like heat and cold);</i>
2	<i>Kumbheepaakam gurum api hare naarakam na api netum;</i>	• <i>nor to escape even <u>Kumbhipaka Hell</u>, O Hari, where sufferings are most intense.</i>
3	<i>Ramyaam raamaam mridutanulataam, nandane na api rantum,</i>	• <i>nor to sport with beautiful and charming <u>damsels</u>, soft-skinned and slender in the delightful Nandana gardens (heaven).</i>
4	<i>Bhaave bhaave hridaya-bhavane, bhaavayeyam bhavantam.</i>	<i>On the other hand, in every thought of mine, in the inner recesses of my heart, may I remember <b>Thee alone</b> in every state!</i>

### **Lotus Feet of the Lord**

The “Feet” have a special meaning to the devotee. As a nation’s *Flag* is to the patriot, so are the **Lotus Feet** to the Devotee.

- They represent the spirit of service and surrender to the Lord.
- They represent the loyalty and dedication of the Devotee.
- They symbolise the sacrifice the devotee is willing to make.
- They stand for the attitude of being just an Instrument of the Lord.

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### Verse 6:

### **“Thine & Thine Alone”**

॥ ६ ॥

नास्था धर्मे न वसुनिचये  
नैव कामोपभोगे  
यद् भाव्यं तद् भवतु भगवन्  
पूर्वकर्मनुरूपम् ।  
एतत्प्रार्थ्यं मम बहुमतं  
जन्मजन्मान्तरेऽपि  
त्वत्पादाम्भोरुहयुगगता  
निश्चला भक्तिरस्तु ॥

॥ 6 ॥

nāsthā dharmē na vasunicayē  
naiva kāmōpabhōgē  
yad bhāvyam tad bhavatu bhagavan  
pūrvakarmānurūpam |  
ētatprārthyam mama bahumatam  
janmajanmāntarē:'pi  
tvatpādāmbhōruhayugagatā  
niścalā bhaktirastu ||

1	<i>Naasthaa dharma, na vasunichaye, naiva kaamopabhoge,</i>	<i>I do not crave for the accumulation of <u>merit</u>; nor do I desire the accession of <u>great wealth</u>; nor even the enjoyment of <u>sense pleasures</u>;</i>
2	<i>Yadyad bhavyam bhavatu bhagavan, poorva karmaanuroopam;</i>	<i>Whatever is to happen, let it <u>come to pass</u>, O Lord, according to the previous births’ <u>merits or demerits</u> (as done by me).</i>
3	<i>Etat praarthyam mama bahumatam, janma janmaantare’pi,</i>	<i>This is <b>my prayer</b>, my ardent and intense prayer: “In this birth, and also in all <u>succeeding births</u>,</i>
4	<i>Tvat paadaam bhor uhayugagataa, nishchala bhaktih astu.</i>	<i>to Your divine <b>Lotus Feet</b>, firm and unwavering should remain <b>my devotion</b> to You, O Lord!”</i>

### Purity of Motive

We have the opportunity to *scan* our motive in loving God.

- Are there any traces of selfishness in it which taints or discolours it?
- Pure Bhakti is untainted and unconditional; it is love for Love’s sake.
- There is no expectation to be free of pain, or to be liberated.
- The devotee expects no heavenly pleasures, nor even to escape from Hell!
- There is no secret desire to become wealthy, powerful, respected.
- There is no desire to attain fame, nor even to be just known as a “**Devotee**”!

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### Verse 7:

### ***Earth, Heaven or Hell – It doesn't Matter***

॥ ७ ॥

दिवि वा भुवि वा ममास्तु वासो  
नरके वा नरकान्तक प्रकामम् ।  
अवधीरितशारदारविन्दौ  
चरणौ ते मरणेऽपि चिन्तयामि ॥

॥ 7 ॥

divi vā bhuvi vā mamāstu vāsō  
narakē vā narakāntaka prakāmam |  
avadhīritaśāradāravindau  
caraṇau tē maraṇē:'pi cintayāmi ||

1	<i>Divi vaa bhuvi vaa mama astu vaasah,</i>	Whether <u>in heaven</u> or <u>on earth</u> be my place of residence,
2	<i>Narake vaa, narakaantaka prakaamam;</i>	or <u>even in hell</u> , O destroyer of Narakasura, let it be <b>as You please</b> , Lord.
3	<i>Avadheerita shaarada aravindau,</i>	After the coming of <u>pelting rain</u> , blooms forth the <u>lotus flower</u> (in defiance of the storm);
4	<i>Charanau te marana api chintayaami.</i>	Therefore, to <b>Thy Lotus Feet</b> , even till death, I shall adhere in contemplation.

### **Beyond Security & Comfort**

The selflessness of unconditional Love is brought out here in the extreme cases of going through the worst situations in life. Situations which most people try to avoid, are viewed with perfect balance by the devotee who has God alone as his goal.

The desire for security and comfort are huge motivations in the life of ordinary men and women. Most people strive all their lives to obtain these prized acquisitions. But the devotee, due to the complete remembrance of the Lord and complete forgetfulness of the world, is unaffected by insecurity and the “the pelting rain” of discomfort.

It is clear that the devotee is in another realm of striving. Worldly security and comfort are of little value to him. He is dauntless in the midst of difficulties.

For this reason, the true devotee or Bhakta demonstrates in his life a dispassion and power of endurance that is way beyond the reach of ordinary people. Austerity is ingrained in him. This gives him the strength to resist any temptations.

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## **LORD KRISHNA**

***“VISHWAROOPA” or COSMIC FORM,  
as shown to Arjuna on the Battlefield.***

### 3. THE CROSSROAD OF CHOICE

(Verses 8-11)

The next four verses are addressed to those who are sitting on the fence, at the crossroad of life, undecided on whether to take the plunge into the Path of Bhakti or not. Here are four reasons that will make them decisive in their choice:



**Verse 8:**

**Reason 1: God is Urgent**

॥ ८ ॥

कृष्ण त्वदीयपदपङ्कजपञ्जरान्तं  
अद्यैव मे विशतु मानसराजहंसः ।  
प्राणप्रयाणसमये कफवातपित्तैः  
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥

॥ 8 ॥

kṛṣṇa tvadīyapadapaṅkajapañjarāntam  
adyaiva mē viśatu mānasarājahaṁsaḥ |  
prāṇaprayāṇasamayē kaphavātapittaiḥ  
kaṇṭhāvarōdhanavidhau smaraṇam kutastē ॥

1	<i>Krishna tvadeeya pada pankaja pancharaantah,</i>	<i>O Krishna! attaining Thy <b>Lotus Feet</b> as the final <u>resting place</u>,</i>
2	<i>Adyaiva me vishatu maanasa raaja hamsah;</i>	<i>let my mind, <u>today (now) itself</u>, emulate the <b>royal swan</b> (which, entering its nest, finds rest);</i>
3	<i>Praana prayaana samaye kapha vaata pittaih,</i>	<i>At the time when the vital force <u>parts</u> from body, with phlegm, air and bile – the vital fluids –</i>
4	<i>Kantha avarodhana vidhau smaranam kutah te.</i>	<i>all three <u>choking</u> my throat, how would I be able to remember Thee then?</i>

#### **Seek While Still Young**

There is the tendency for us to postpone our seeking for God till old age. We want to use our youth to get the “best” out of Life – and relegate spiritual life to the tail end. What spiritual practice can we do when we are old and at death’s door? We will be choking with diseases ravaging the body.

If it is not physical ailments that hamper us, it will be mental travails. A whole backlog of repentant thoughts would occupy our attention. Worries and anxieties will swarm like flies around our mental atmosphere. How can we turn our minds to God under such conditions? “Come, let us start NOW!” is the ringing call of King Kulashekara.

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### Verse 9:

### Reason 2: Krishna's Attraction

॥ ९ ॥

चिन्तयामि हरिमेव सन्ततं,  
मन्दहासमुदितानाम्बुजं ।  
नन्दगोपतनयं परात् परं,  
नारदादिमुनिवृन्दवन्दितम् ॥

॥ 9 ॥

cintayāmi harimēva santatam,  
mandahāsamuditānanāmbujam |  
nandagōpatanayam parāt param,  
nāradādimunivṛndavanditam ||

1	<i>Chintayaami harem eva santatam,</i>	<i>I contemplate upon Hari, the only attractor of all, constantly without any interruption;</i>
2	<i>Manda haasam uditaa anaa ambujam;</i>	<i>His face, with a gentle smile playing upon it, is charming like a lotus flower in bloom;</i>
3	<i>Nandagopa tanayam paraat param,</i>	<i>Though He appeared as the son of Nandagopa, yet He transcends all cause and effect relations;</i>
4	<i>Naarada aadi muni vrinda vanditam.</i>	<i>The band of ascetic sages headed by Narada, offer their salutations to Him.</i>

### Divine Attractiveness

There are big differences between the attractions of the world and of the Divine:

1. **Dependency**: The world's attractions are dependent – they depend on the strength of our senses. The Divine attracts independent of our senses. It pulls at the very core of our being. No external interference is there between the Lord and our true Self.
2. **Preferentiality**: The world attracts some, not others; there is preferentiality. Tastes differ; food for one is poison to another. Nothing attracts all in the same way. The Divine alone has the power to attract all without any preferences.
3. **Inconsistency**: The world's attractions have no consistency. Things may attract us for a certain period, then lose their charm. What attracts us when we are children lose their hold over us as we grow into youth, and so on. The Divine attraction of Krishna is not ephemeral but eternal. It lasts forever. Time is no barrier here.
4. **Causality**: Worldly attractions are within a framework of cause and effect. They come and go. They are fleeting. There are so many uncertainties in human relationships. It is not possible to predict the attractiveness of a person or a thing. Divine attraction is beyond cause and effect. It is constant at all times. It has no comparison in this world.

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### Verse 10:

### Reason 3: Beauty From Head to Foot

॥ १० ॥

सरसिजनयने सशङ्खचक्रे,  
 मुरभिदि मा विरमस्व चित्त रन्तुम् ।  
 सुखकरमपरं न जातु जाने,  
 हरिचरणस्मरणामृतेन तुल्यम् ॥

॥ 10 ॥

sarasijanayanē saśaṅkhacakrē,  
 murabhidi mā viramasva citta rantum |  
 sukhakaramaparaṁ na jātu jānē,  
 haricaraṇasmaranaṁāmṛtēna tulyam ||

1	<i>Sarasija nayane, sashankha chakre,</i>	<ul style="list-style-type: none"> <li>• Whose eyes are comparable to <u>lotus petals</u>;</li> <li>• Who has for His <u>emblem</u> the conch and discus.</li> </ul>
2	<i>Mura bhidi maa viramaswa chitta rantum;</i>	O Mind! desist not in <u>delighting</u> in Him, the destroyer of the demon Mura;
3	<i>Sukha karam aparam, na jaatu jaane,</i>	As conferer of <b>Supreme Bliss</b> , any other thing I do not at all know
4	<i>Hari charana smarana amritena tulyam.</i>	that can equal the Lord's <b>Lotus Feet</b> and the nectar-like <u>remembrance</u> of Them!

### The Lord's Beauty

Here is another deciding factor for the spiritual seeker at the crossroads in life. What makes one choose the Path of Bhakti over the usual ordinary life?

Interestingly, the verse begins and ends with the same simile, and is used for the two ends of the Body of the Lord. This itself is like saying that the Lord is filled with Beauty from head to foot! It begins with a comparison of the Lord's eyes with the lotus petal, and ends with the same simile for the Lord's Feet, too.

The LOTUS – there must be something very special about this flower that lends itself for use in descriptions of such exquisite Beauty.

The lotus stem, from the moment its shoot emerges out of the muddy soil submerged in water, has only one goal in mind – to rise up and pierce the surface so that it can behold its beloved Lord, the Sun. Poetically speaking, it grows only for that purpose. The devotee of the Lord is the same. Every thought, word and deed of his is consecrated to Him, his Beloved with the aspiration that one day he may have His beatific vision.

To the devotee, every detail of the Lord is Beauty itself. Just as an infatuated lover sees everything about his beloved as being extra special, the Lord's devotee sees the Lord as being the same. This draws him completely away in dispassion towards all the external attractions of the world.

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### **Verse 11:**

### **Reason 4: End of All Anxiety**

॥ ११ ॥

मा भीर्मन्दमनो विचिन्त्य बहुधा यामीश्चिरं यातनाः  
नामी नः प्रभवन्ति पापरिपवः स्वामी ननु श्रीधरः ।  
आलस्यं व्यपनीय भक्तिसुलभं ध्यायस्व नारायणं  
लोकस्य व्यसनापनोदनकरो दासस्य किं न क्षमः ॥

॥ 11 ॥

mā bhīrmandamanō vicintya bahudhā yāmīściraṁ yātanāḥ  
nāmī naḥ prabhavanti pāparipavaḥ svāmī nanu śrīdharah |  
ālasyaṁ vyapanīya bhaktisulabhaṁ dhyāyasva nārāyaṇaṁ  
lōkasya vyasanāpanōdanakarō dāsasya kiṁ na kṣamaḥ ||

1	<i>Maa bhih manda manah vichintya bahudhaa, yaameeshchiram yaatanaah;</i>	<i>Do not be afraid, O my <b>stupid mind!</b> Have no anxieties over the <u>many trials</u> that Lord Yama will put you through in <u>hell</u>;</i>
2	<i>Naamee nah prabhavanti papa ripavah, swaamee nanu shreedharah;</i>	<i>Enemies called <u>sins</u> can have no effect upon us; for is not our <b>Master Sridhara</b> the support of everything – be it hell or heaven?</i>
3	<i>Aalasyam vyaapaneeya, bhakti sulabham, dhyayyaswa naaraayanam;</i>	<i>Come, shake off all sloth! The <u>Path of Devotion</u> is very easy – simply hold <b>Narayana</b>, the Self, in the mind.</i>
4	<i>Lokasya vyasana apanodana- karah, daasasya kim na kshamah.</i>	<i>He who can chase away the bitter grief of all <u>humanity</u> . . . from His <u>own servant</u>, too, is He not capable of removing them?</i>

### **Anxiety is an Imaginary Load**

The load of worry and anxiety we carry in our mind is only imaginary. The biggest among them is the anxiety of being tortured in hell. This disturbs many people. That hell may well be troubles and trials in this very life. The truth is that it is all just an imagination.

The devotee is urged to un-burden himself of this load by taking refuge in the all-powerful Lord who is the support of everything, desirable or undesirable. The path of Bhakti is one in which we place all our mental loads upon the Lord. Once we do that, we can forget about them, for He will see to them – He is seen as the Remover of all pains.

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**LORD VISHNU**  
*“Lord of the Cosmos”*

## 4. JOURNEY THROUGH SAMSARA

(Verses 12-17, 6 No.)

These six verses are about the Ocean of Samsara or worldliness and how to cross it safely. We are shown that worldliness is the very opposite of Bhakti or devotion to God.



### Verse 12: **The Shipwreck & the Rescue Vessel**

भवजलधिगतानां द्वन्द्ववाताहतानां  
सुतदुहितृकलत्राणभारदितानाम् ।  
विषमविषयतोये मज्जतामप्लवानां  
भवतु शरणमेको विष्णुपोतो नराणाम् ॥ १२ ॥

bhavajaladhigatānām dvandvavātāhatānām  
sutaduhitṛkalatratrāṇabhārārditānām  
|viṣamaviṣayatōyē majjatāmaplavānām  
bhavatu śaraṇamēkō viṣṇupōtō narāṇām || 12 ||

1	<i>Bhava jaladhi gataanaam, dvandva vaata aahataanaam,</i>	Caught in the midst of the <b>Ocean of worldliness</b> ; by the wind-generated waves (pairs) of <u>opposites</u> – those who are thus <u>lashed</u> (by the world);
2	<i>Suta duhitra kalatra, traana bhaara arditaanaam;</i>	Son, daughter, and wife (or husband) – by these <u>weights</u> that demand their protection they are <u>dragged and submerged</u> into this ocean;
3	<i>Vishama vishaya toye, majjataam aplavaanaam,</i>	Fallen into this water full of <u>poisonous pleasures</u> , they are <u>trapped and sunk</u> by them, without any boat to <u>escape</u> from this predicament;
4	<i>Bhavatu sharanam ekah, <u>VISHNU-POTAH</u> naraanaam.</i>	There is only one way to extricate themselves out – the <b>SHIP OF DEVOTION</b> to Lord Vishnu can alone take such people across safely!

### **A Brilliant Metaphor for Samsara & The Rescue**

This is an outstanding metaphor used in spiritual literature, especially devotional literature, to illustrate the fundamental predicament of life. Our entire situation is described by the 'Ocean of Samsara'. Every detail of the ocean is then individually expanded upon, e.g. the waves, the sharks, the whirlpools, etc. These are compared with our situation in life. Bhakti is the Ship of Devotion that comes to our rescue to take us safely across Samsara.

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### Verse 13:

### ***The Lord is the Captain***

॥ १३ ॥

भवजलधिमागधं  
दुस्तरं निस्तरेयं  
कथमहमिति चेतो  
मा स्म गाः कातरत्वम् ।  
सरसिजदृशि देवे  
तावकी भक्तिरेका  
नरकभिदि निषण्णा  
तारयिष्यत्यवश्यम् ॥

॥ 13 ॥

bhavajaladhimagādham  
dustaram nistarēyam  
kathamahamiti cētō  
mā sma gāḥ kātaratvam |  
sarasijadr̥śi dēvē  
tāvakī bhaktirēkā  
narakabhidi niṣaṇṇā  
tārayiṣyatyaśyam ॥

1	<i>Bhava jaladhim agaadham, dustaram nistareyam,</i>	<i>In the midst of this ocean of <b>worldliness</b>, which is so very <u>deep</u> and <u>difficult</u> to cross over safely, (we get doubts such as):</i>
2	<i>Katham aham iti chetah, maa sma gaah kaataratwam;</i>	<i>“<u>How can I</u> (ever cross this ocean)?” – <b>O Mind</b>, do not be <u>discouraged</u> and get into a state of <u>dejection</u> (by doubts like these).</i>
3	<i>Sarasija drishi deve, taavakee bhaktih ekaa,</i>	<i>In the all-compassionate <b>Lotus-eyed Lord</b>, in Him alone do you pin your <u>hopes</u> with single-minded, unflinching <u>devotion</u>;</i>
4	<i>Naraka-bhidi nishannaa taarayishyati avashyam.</i>	<i>For He who slayed the demon Naraka, will take you across, <u>safely</u> and <u>securely</u>; of this you can be <u>absolutely certain</u>.</i>

### **The Captain at Work**

The Captain takes all the responsibility for a safe journey at sea. Passengers only need to follow His instructions meticulously. He sees the bigger picture; he has the experience, the information, the knowledge of the ocean currents, etc.

In the sea of Samsara, this translates to knowledge of all the tricks played by our ego to ensure its survival. It is impossible for us in the beginning to know the guerilla warfare waged by our own ego against us. It fights tooth and nail for its survival. It has no interest in all the ‘fine talk’ about Self-realisation and supreme devotion. They are seen as threats.

The Lord is our Captain across the sea of Samsara. Let us have faith in Him.

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### Verse 14:

### *The Terrible Ocean of Samsara*

॥ १४ ॥

तृष्णातोये मदनपवनो-  
द्धूतमोहोर्मिमाले  
दारावर्ते तनयसहज  
ग्राहसङ्घाकुले च ।  
संसारख्ये महति जलधौ  
मज्जतां नस्त्रिधामन्  
पादाम्भोजे वरद भवतो  
भक्तिनावं प्रयच्छ ॥

॥ 14 ॥

tṛṣṇātōyē madanapavanō-  
ddhūtamōhōrmimālē  
dārāvartē tanayasahaja  
grāhasaṅghākulē ca |  
saṁsārākhyē mahati jaladhau  
majjatāṁ nastridhāman  
pādāmbhōjē varada bhavatō  
bhaktināvaṁ prayaccha ॥

1	<i>Trishnaa toyē madana pavanah, uddhoota moha urmi maale,</i>	<i>Its <b>waters</b> are our <u>insatiable desires</u>, triggered by the wind of <u>pride</u> (egoism), rising up in a chain of <u>waves of delusion</u>;</i>
2	<i>Daaravarte tanaya, sahaja graaha sanghaakule cha;</i>	<i>Its swirling <b>whirlpools</b> are <u>wife</u> (or <u>husband</u>), infested by the shoals of <u>sons and brothers</u>; and the sharks of <u>numerous relatives</u>;</i>
3	<i>Samsaaraakhye mahati jaladhau majjataam nah tridhaaman,</i>	<i>In the terrible ocean called <b>Samsara</b>, we are sinking in its <u>deep waters</u> – O Lord of the three worlds, help us . . .</i>
4	<i>Paadaambhoje varada bhavatah, bhakti-naavam prayacchha.</i>	<i>We seek <b>Thy Lotus Feet</b>, O giver of boons, grant us this boon: give us the <u>boat of devotion</u> to cross it!</i>

### The Real Dangers are Within

This ocean of Samsara is not the outer world. The dangers lurk within our own mind. The mind is the real culprit, the mischief-maker. All hurdles can be overcome by proper discipline of the mind. We have to curb its restless quest for pleasure in the world.

This verse warns us of this danger. The fight must be directed towards the real enemy within, not any outer enemy. Lust, anger, greed, jealousy, pride and envy are deep-seated within. With our minds on the Lotus Feet of the Lord, we can overcome them.

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### Verse 15:

### ***Loyalty to the Captain's Orders***

॥ १५ ॥

मा द्राक्षं क्षीणपुण्यान् क्षणमपि भवतो भक्तिहीनान् पदाब्जे  
मा श्रौषं श्राव्यबन्धं तव चरितमपास्यान्यदाख्यानजातम् ।  
मा स्मार्षं माधव त्वामपि भुवनपते चेतसापहुवानान्  
मा भूवं त्वत्सपर्याव्यतिकररहितो जन्मजन्मान्तरेऽपि ॥

॥ 15 ॥

mā drākṣaṁ kṣīṇapuṇyān kṣaṇamapi bhavatō bhaktihīnān padābjē  
mā śrauṣaṁ śrāvyabandhaṁ tava caritamapāsyānyadākhyānajātam |  
mā smārṣaṁ mādharma tvāmapi bhuvanapatē cētasāpahnuvānān  
mā bhūvaṁ tvatsaparyāvyatikararahitō janmajanmāntarē:'pi ||

1	<i>Maa draaksham ksheenapunyaan, kshanamapi bhavatah, bhaktiheenaan padaabje;</i>	<i>I do not wish to see those who have <u>scant religious merit</u> even for a moment, being <u>devoid of devotion</u> to <b>Your feet</b>;</i>
2	<i>Maa shrausham shraavya-bandham, tava charitam apaasya, anyad aakhyaan ajaatam.</i>	<i>I do not wish to listen to <u>poetic compositions</u> other than those that describe <b>Your glory</b>, least of all <u>stories of worldly things</u>;</i>
3	<i>smaarsham maadhava twaam, api bhuvanapate chetasaa, Maa apahnuvaanaan;</i>	<i>O Madhava, may I always <u>remember You</u>, the <b>Lord of the Universe</b>, with all my heart! and never those who <u>abandon</u> You;</i>
4	<i>Maa bhoovam tvat saparyaa, vyatikara-rahitah, janma janmaantare api.</i>	<i>May I not be where <b>Your worship</b> is not provided for or has <u>no opportunity</u>, not only in this life but in all <u>future lives</u>!</i>

### **Obedience and Loyalty**

The Captain wants us to avoid the dangers of lust, anger, greed, etc. We know where their seats are – in our mind. To obey the orders given means doing our utmost to avoid these pitfalls in spiritual living. By all means we have to beware of bad company, but the real “bad company” lies in our lower mind, which secretly disguises itself as the outer enemy, to divert our attention from attacking it.

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### Verse 16:

### *Six Successful Passengers*

॥ १६ ॥

वात्सल्यादभयप्रदानसमयाद्  
आर्तार्तिनिर्वापणात्  
औदार्यादघशोषणादगणित  
श्रेयः पदप्रापणात् ।  
सेव्यः श्रीपतिरेक एव सततं  
सन्त्यत्र षट्सक्शिणः  
प्रह्लादश्च विभीषणश्च करिराट्  
पाञ्चाल्यहल्या ध्रुवः ॥

॥ 16 ॥

vātsalyādabhayapradānasamayād  
ārtārtinirvāpaṇāt  
audāryādaghaśōṣaṇādagaṇita  
śrēyaḥ padaprāpaṇāt |  
sēvyāḥ śrīpatirēka ēva satataṁ  
santyatra ṣaṭsākṣiṇaḥ  
prahlādaśca vibhīṣaṇaśca karirāt  
pāñcālyahalyā dhruvaḥ ॥

1	<sup>1</sup> Vaatsalyaad, <sup>2</sup> Abhaya-pradaan-asamayaad, <sup>3</sup> Aateerti-nirvaapanaat;	1. As the bestower of <u>affection</u> – e.g. <i>Prahlada</i> ; 2. As the granter of <u>protection</u> – e.g. <i>Vibhishana</i> ; 3. As the remover of <u>anguish</u> – e.g. <i>Gajendra</i> ;
2	<sup>4</sup> Audaaryaad, <sup>5</sup> Aghashoshanaad, <sup>6</sup> Aganita shreyah pada praapanaat.	4. As the embodiment of <u>nobility</u> – e.g. <i>Draupadi</i> ; 5. As the destroyer of <u>sins</u> – e.g. <i>Ahalya</i> ; 6. As the granter of boundless <u>meritorious states</u> – e.g. <i>Dhruva</i> .
3	<i>Sevyah shreepatih, eka eva satatam, santi atra shat saakshinah;</i>	Worthy of worship is <b>Shripati</b> , the Lord of Lakshmi, He alone (should be worshipped) always. As witness to this fact are these six devotees:
4	<sup>1</sup> Prahlaadah cha, <sup>2</sup> Vibheeshanah cha, <sup>3</sup> Kariraat (“King of elephants”), <sup>4</sup> Paanchaalee (Draupadi), <sup>5</sup> Ahalyaa, <sup>6</sup> Dhruvah.	(These six devotees are named and described in Padas 1 and 2 above in the same order)

### Has Anyone Succeeded in This Path?

Yes, many are the Bhaktas, throughout history, who have followed the orders and been rewarded with eternal Bliss. The six examples quoted are of times bygone. There are more recent examples: A generation ago there were Swami Sivananda, Swami Tapovan, Sri Aurobindo, Ramana Maharishi, Shirdi Sai Baba, Ramakrishna Paramahansa, Swami Ramdas, and others. Today also, there are innumerable saints and sages to guide mankind

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### Verse 17:

### ***A Recipe that Makes Sense!***

॥ १७ ॥	॥ 17 ॥
जिह्वे कीर्तय केशवं मुररिपुं चेतो भज श्रीधरं पाणिद्वन्द्व समर्चयाच्युतकथाः श्रोत्रद्वय त्वं शृणु । कृष्णं लोकय लोचनद्वय हरेः गच्छाङ्घ्रियुग्मालयं जिघ्र घ्राण मुकुन्दपादतुलसीं मूर्धन् नमाधोक्षजम् ॥	jihvē kīrtaya kēśavam muraripuṁ cētō bhaja śrīdharam pāṇidvandva samarcayācyutakathāḥ śrōtradvaya tvaṁ śṛṇu   kṛṣṇam lōkaya lōcanadvaya harēḥ gacchāṅghriyugmālayam jighra ghrāṇa mukundapādatulasīṁ mūrdhan namādhōkṣajam ॥

1	<i>Jivhe keertaya keshavam; Muraripum chetah bhaja shreedharam;</i>	<i>O my <b>Tongue!</b> sing the glories of Keshava; O my <b>Mind!</b> please remember the slayer of Mura, and think of the Lord of Shree;</i>
2	<i>Paani-dvandva samarchaya; Achyuta kathaah shrotra-dvaya twam shrinu;</i>	<i>O my <b>two Hands!</b> make devout offerings to Him; O my <b>two Ears!</b> to Lord Achyuta's stories do you please listen;</i>
3	<i>Krshnam lokaya lochana-dvaya; Hareh gacchha anghri yugma aalayam;</i>	<i>O my <b>two Eyes!</b> please behold Krishna's Form; O my <b>two Feet!</b> please approach Lord Hari's abode of worship (go to His temple);</i>
4	<i>Jighra ghraana mukunda paada tulaseem; Moordhan nama Adhokshajam.</i>	<i>O my <b>Nose!</b> please smell the Tulasi offered at the feet of <u>Mukunda</u>; O my <b>Head!</b> please bow in reverence to Lord Adhokshaja, the divine contemplator.</i>

### **Sense-Control – The Basic Spiritual Sadhana**

All our ten senses are to be counted, 5 incoming and 5 outgoing. Each one has to be used properly, to promote our highest welfare. All our interactions in the “Ocean of Samsara” are through ten avenues. All actions and knowledge are to be dedicated to the service of the Captain of our Ship. We should not take credit for their activities in any way.

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**LORD VISHNU**  
*With Adi Sesha, the  
“Thousand-Hooded Serpent”*

## 5. THE MEDICINE FOR SIN

(Verses 18-21, 4 No.)

“The correct medicine for the correct disease” – this is the rule for prescriptions. The ‘disease’ being treated is misapprehension of the Self. It is a case of mistaken identity. To correct this error, the medicine is twofold: the **Divine Name** and the **Divine Form**.



### Verse 18: *The Illness & the Treatment*

॥ १८ ॥

हे लोकाः श्रुणुत प्रसूतिमरण  
व्याधेश्चिकित्सामिमां  
योगज्ञाः समुदाहरन्ति मुनयो  
यां याज्ञवल्क्यादयः ।  
अन्तर्ज्योतिरमेयमेकममृतं  
कृष्णाख्यमापीयतां  
तत्पीतं परमौषधं वितनुते  
निर्वाणमत्यन्तिकम् ॥

॥ 18 ॥

hē lōkāḥ śruṇuta prasūtimaraṇa  
vyādhēścikitsāmimāṃ  
yōgajñāḥ samudāharanti munayō  
yām yājñavalkyādayaḥ ।  
antarjyōtiramēyamēkamamṛtaṃ  
kṛṣṇākhyamāpiyatām  
tatpītaṃ paramauśadhaṃ vitanutē  
nirvāṇamatyantikam ॥

1	<i>He lokaah shrinuta, prasooti marana vyaadheh chikitsaam imaam;</i>	Hearken, O fellow men! For the <u>illness</u> of <b>Birth and Death</b> this is a sure <u>remedy</u> :
2	<i>Yogajnaah samudaaharanti, munayo yaam yaajnavalkyah aadayah.</i>	It is described clearly by the knowers of Truth, by those who are <u>Masters of contemplation</u> , of the likes of Yajnavalkya and others:
3	<i>Antar jyotir ameyam ekam amrtam, krishna aakhyam aapeeyataam;</i>	1. “The inner <u>Light</u> is immeasurable, it is One, and it is immortal. “ <b>KRISHNA</b> ” is the <b>Name</b> He is known by. Please <u>drink</u> It.”
4	<i>Tat peetam param aushadham vitanute, nirvaanam atyantikam.</i>	“Having drunk it (by chanting), that is the supreme <u>medicine</u> ; it confers upon you <u>Liberation</u> once and for all.”

### The Medicine to Suit the Illness

By not knowing who we really are in Spirit, we have taken ourselves to be the body and the mind complex. It is a disease of DELUSION. The symptoms of the disease are that we take Name and Form as the reality. The antidotes are the Divine Name and Divine Form.

By administering these two medicines, the disease can be corrected. Details follow.

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## Verse 19:

### 1. The Divine Name

॥ १९ ॥

हे मर्त्याः परमं हितं श्रुणुत वो  
वक्ष्यामि सङ्क्षेपतः  
संसारार्णवमापदूर्मिबहुलं  
सम्यक् प्रविश्य स्थिताः ।  
नानाज्ञानमपास्य चेतसि नमो  
नारायणायेत्यमुं  
मन्त्रं सप्रणवं प्रणामसहितं  
प्रावर्तयध्वं मुहुः ॥

॥ 19 ॥

hē martyāḥ paramaṁ hitaṁ śruṇuta vō  
vakṣyāmi saṅkṣēpataḥ  
saṁsārārṇavamāpadūrmibahulaṁ  
samyak praviśya sthitāḥ |  
nānājñānamapāsyā cētasi namō  
nārāyaṇāyētyamuṁ  
mantraṁ sapraṇavaṁ praṇāmasahitaṁ  
prāvartayadhvaṁ muhuḥ ||

1	<i>He marthyaah paramam hitam shrinita vah vakshyaami sankshepatah;</i>	<i>O Mortals, to what is supremely good for you, <u>please listen!</u> I shall concisely declare it to you:</i>
2	<i>Samsaara arnavam aapad oormi bahulam samyak pravishya sthitaah.</i>	<i>"In the <u>sea of Samsara</u>, with severe <u>afflictions</u> and many dangers, you are well-nigh immersed and deeply sunk.</i>
3	<i>Naanaa ajnaanam apaasya chetasi namah naaraayanaaya</i>	<i>Setting aside all the <u>ignorant notions</u> in your mind, let '<b>Namo Narayanaya</b>',</i>
4	<i>iti amum mantram sapranavam pranaama sahitam, praavartayadhvam muhuh.</i>	<i>the sacred <b>NAME</b>, with '<b>Om</b>' prefixed to it and accompanied by <u>prostrations</u> of homage – may it be <u>repeated</u> by you all again and again!"</i>

## The Medicine of the Divine Name

Name and Form give rise to thoughts and thoughts take a hold of the mind to such an extent that nothing else can be accommodated in it. So to thin out the thoughts, we are asked to go on repeating the Divine Name, even if it be mechanically in the beginning.

Soon, the repetition of the Name wipes out the bulk of the thoughts. The mind stops latching onto various thoughts. That habit is reduced or attenuated. The mind becomes calm. Then the repetition is accompanied by "prostrations", which means service, humility and surrender to the Lord. The old personality is overwritten by a new one centred on the Divine. This in brief is the way in which the first part of the medicine works – it thins out the mind of thoughts, and ushers in a new spiritual experience in its place.

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## Verse 20:

### 2. The Divine Form

॥ २० ॥

पृथ्वी रेणुरणुः पयांसि कणिकाः  
 फल्गुस्फुलिङ्गोलघुः  
 तेजो निःश्वसनं मरुत् तनुतरं  
 रन्ध्रं सुसूक्ष्मं नभः ।  
 क्षुद्रा रुद्रपितामहप्रभृतयः  
 कीटाः समस्ताः सुरा  
 दृष्टे यत्र स तावको विजयते  
 भूमावधूतावधिः ॥

॥ 20 ॥

pr̥thvī rēṇuraṇuḥ payāṁsi kaṇikāḥ  
 phalgu sphulingōlaghuḥ  
 tējō niḥśvasanaṁ marut tanutaraṁ  
 randhraṁ susūkṣmaṁ nabhaḥ |  
 kṣudrā rudrapitāmahaprabhṛtayaḥ  
 kītāḥ samastāḥ surā  
 dṛṣṭē yatra sa tāvakō vijayatē  
 bhūmāvadhūtāvadhiḥ ॥

1	Prithvee renuh anuh, payaamsi kanikaa,	This <b>planet</b> becomes a mere particle of <u>dust</u> ; All the <b>waters</b> become mere <u>drops</u> ;
2	Phalgu sphulingah laghuḥ tejah;	<b>Fire</b> appears a petty <u>spark</u> of little consequence;
3	Nishwasanam marut tanutaram,	<b>Wind</b> becomes Your tenuous <u>breath</u> ;
4	Randhram susookshmam nabhah.	All <b>Space</b> but a minute <u>hole</u> ;
5	Kshudraah rudrah pitaamahah	Insignificant are the <b>Gods</b> , Rudra and Brahma;
6	prabhritayah keetaah samastaah suraah;	Mere worms are all the rest of the <b>gods</b> !
7	Drishte yatra sa taavakah,	By beholding such a supremely lofty <b>FORM</b> , your
8	vijayate bhoomau, adhootaa avadhih.	conquests on this earth will have no limit!

### The Medicine of the Divine Form

The second medicine is for the disease of “form”. We are mesmerised by the physical forms of the world. This verse aims to direct our mind to the Deities behind the forms we see. Then even the Forms of the Deities are eliminated by seeing them as no different from the Supreme!

This is easy in words, but in practice it requires great persistence in one’s Sadhana. Needless to say, the Sadhana itself is only possible through the Grace of God! The Supreme is the Lord, the Consciousness which lies as the basis of this whole creation.

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### Verse 21:

### *The Signs of Healing*

॥ २१ ॥

बद्धेनाञ्जलिना नतेन शिरसा  
गात्रैः सरोमोद्गमैः  
कण्ठेन स्वरगद्गदेन नयनेनो-  
द्गीर्णबाष्पाम्बुना ।  
नित्यं त्वच्चरणारविन्दयुगल  
ध्यानामृतास्वादिनां  
अस्माकं सरसीरुहाक्ष सततं  
सम्पद्यतां जीवितम् ॥

॥ 21 ॥

baddhēnāñjalinā natēna śirasā  
gātraiḥ sarōmōdgamaiḥ  
kaṇṭhēna svaragadgadēna nayanēnō-  
dgīrṇabāṣpāmbunā |  
nityam tvaccaraṇāravindayugala  
dhyānāmṛtāsvādinām  
asmākaṁ sarasīruhākṣa satatam  
sampadyatām jīvitam ||

1	<i>Baddhena angalinaa, natena shirasaa, gaatraih saroma udgamaiḥ;</i>	With <b>palms</b> reverently brought <u>together</u> ; with <b>heads</b> bent in <u>humility</u> ; with the whole <b>body</b> full of <u>horripilation</u> ;
2	<i>kanthena swara gadgadena, nayanena udgeerna baashpaambunaa.</i>	With <b>throat</b> choking without words; with <b>eyes</b> flowing with tears of joy for God;
3	<i>nityam tvat charana aravinda yugala, dhyaana amrta asvaadinaam;</i>	Mind ever resting upon Thy pair of <b>Lotus Feet</b> ; those who taste the “ <u>Nectar of Meditation</u> ”
4	<i>asmaakam saraseeruhaaksha satatam sampadyataam jeevitam.</i>	O Lord with eyes like <b>lotus petals</b> , may our lives thus become constantly enriched!

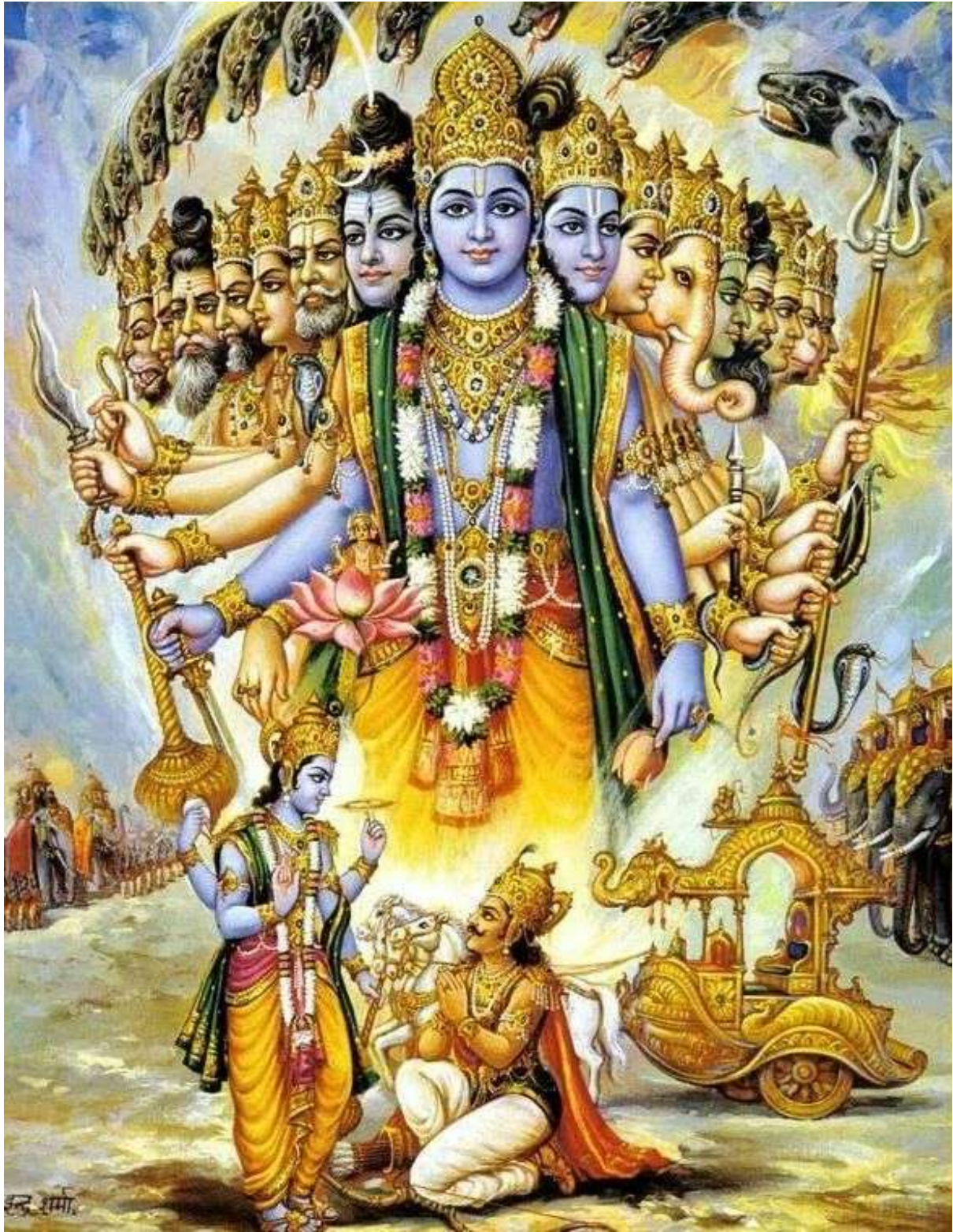
### The Signs of Cure

Once the medicine is taken, it is human to be curious, “How do we know that the medicine is working, or has worked?” This verse gives us the signs of the cure that takes place. These signs are not measurable by instruments as in a laboratory. They are a measure of the intensity of devotion in our heart.

The devotee is not really interested in these signs, although they may strike others with wonder. His business remains only to go on loving the Lord, by the only way he knows – to take His Name incessantly, and fill his eyes with the Divine Form of the Lord.

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**LORD VISHNU**  
*The Vision of the Cosmic Form*



## 6. GLORY OF THE DIVINE NAME

(Verses 22-27, 6 No.)



### Verse 22: *Some of Sri Krishna's Names*

॥ २२ ॥

॥ 22 ॥

हे गोपालक हे कृपाजलनिधे	hē gōpālaka hē kṛpājalanidhē
हे सिन्धुकन्यापते	hē sindhukanyāpatē
हे कंसान्तक हे गजेन्द्रकरुणा	hē kaṁsāntaka hē gajēndrakaruṇā
पारीण हे माधव ।	pārīṇa hē mādharma
हे रामानुज हे जगत्त्रयगुरो	hē rāmānuja hē jagattrayagurō
हे पुण्डरीकाक्ष मां	hē puṇḍarīkākṣa māṁ
हे गोपीजननाथ पालय परं	hē gōpījananātha pālaya param
जानामि न त्वां विना ॥	jānāmi na tvāṁ vinā ॥

1	<i>He gopaalaka, He kripaa-jalanidhe, He sindhu kanyaapate;</i>	1. O attender of the cows of Brindavan; 2. O Sea of Compassion; 3. O the Consort of the daughter of the ocean;
2	<i>He kamsaantaka, He gajendra karunaa paareena, He maadhava;</i>	4. O Destroyer of Kamsa; 5. O Gajendra, the elephant chief, upon whom endless mercy was bestowed in his distress; 6. O Madhava, known through contemplation;
3	<i>He raama anuja, He jagat trayaguro, He pundareekaaksha maam;</i>	7. O younger brother of Balarama; 8. O Preceptor of all the three worlds; 9. O the Lotus-eyed One;
4	<i>He gopee jana naatha, Paalaya param; jaanaami na twaam vinaa.</i>	10. O Lord of the Gopis of Brindavan – Thou the Supreme Protector, bless me, O Lord! For other than You I know no one else.

### The Names Glorify the Lord

Ten Names of Krishna are given in this verse. Each one glorifies a particular deed or aspect of the Lord. To the devotee, repeating these Names is a way to remember Him by His glorification. Kirtans are sung which string all these Names together into a song. How pleasing must that be in the Lord's ears!

When we know someone well, we always call him by name. The devotee says, "Other than You I know none else." There is no 'other'; for everything is God!

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### Verse 23:

### Peerless Among Gems

॥ २३ ॥

भक्तापायभुजङ्गगारुडमणिस्-  
त्रैलोक्यरक्षमणिः  
गोपीलोचनचातकाम्बुदमणिः  
सौन्दर्यमुद्रामणिः  
यः कान्तामणिरुक्मिणीघनकुच  
द्वन्द्वैकभूषामणिः  
श्रेयो देवशिखामणिर्दिशतु नो  
गोपालचूडामणिः ॥

॥ 23 ॥

bhaktāpāyabhujāṅgagāruḍamaṇis-  
trailōkyarakṣ-maṇiḥ  
gōpīlōcanacātakāmbudamaṇiḥ  
saundaryamudrāmaṇiḥ  
yaḥ kāntāmaṇirukmiṇīghanakuca  
dvandvaikabhūṣāmaṇiḥ  
śrēyō dēvaśikhāmaṇirdīśatu nō  
gōpālacūḍāmaṇiḥ ॥

		He, the Lord Krishna, is the <u>SUPREME GEM</u> –
1	<i>Bhakta apaaya bhujanga gaaruda manih, Trailokya rakshaa manih;</i>	<ul style="list-style-type: none"> <li>• He is the gem that protects devotees from the danger of the “snake of worldly life”, resembling <u>Garuda</u>, the eagle (which kills snakes);</li> <li>• He is the gem that supports all the <u>three worlds</u>;</li> </ul>
2	<i>Gopee lochana chaataka ambuda manih, Saundarya mudraa manih.</i>	<ul style="list-style-type: none"> <li>• He is the gem of the <u>Gopis’ eye</u>, which awaits Him as a chataka bird awaits the rain-drop;</li> <li>• He is the gem set in <u>rings</u>, the acme of all beauty;</li> </ul>
3	<i>Yah kaantaa mani rukminee, ghanakucha-dvandva eka bhooshaa manih;</i>	<ul style="list-style-type: none"> <li>• He, as Rukmini, is the gem among <u>wives</u>;</li> <li>• He is the sole gem found between her <u>breasts</u>, the most splendid among a woman’s adornments!</li> </ul>
4	<i>Shreyah deva shikhaa manih dishatu nah; Gopaala choodaa-manih.</i>	<ul style="list-style-type: none"> <li>• He is the most precious gem among the Gods for He guides us along the <u>path of Goodness</u>!</li> <li>• Such is Gopala, that <u>CREST-JEWEL</u> among gems!</li> </ul>

### Poetry at Its Best!

In this section of six verses, the poetic presentation becomes more pronounced. Glorification invites poetry at its best, and Sri Kulashekhara delivers appropriately. There is great pleasure in simply reading these verses; they are so elegant and symmetrical.

The very first of the 8 gems presented here is a superb simile. An eagle is one of few creatures that can kill snakes. It is compared to the Lord who kills the ‘snake’ of worldliness that charms people and then poisons them. Interestingly, the 1000-hooded Sesha Nag protecting Lord Vishnu has a gem on each of its hoods!

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### Verse 24:

### ***The Most Holy Maha-Mantra***

॥ २४ ॥

शत्रुच्छेदैकमन्त्रं सकलमुपनिषद्  
वाक्यसम्पूज्यमन्त्रं  
संसारोत्तारमन्त्रं समुचिततमसः  
सङ्घनिर्याणमन्त्रम् ।  
सर्वैश्वर्यैकमन्त्रं यसनभुजगसन्-  
दष्टसन्त्राणमन्त्रं  
जिह्वे श्रीकृष्णमन्त्रं जप जप सततं  
जन्मसाफल्यमन्त्रम् ॥

॥ 24 ॥

śatrucchēdaikamantram sakalamupaniṣad  
vākyasampūjyamantram  
saṁsārōttāramantram samucitatamasah  
saṅghaniryāṇamantram |  
sarvaiśvaryaikamantram yasanabhujagasan-  
daṣṭasantrāṇamantram  
jihvē śrīkṛṣṇamantram japa japa satatam  
janmasāphalyamantram ||

0	The “ <b>Most Holy Formula</b> ” is reference to the <u>MAHA MANTRA</u> :	
1	<i>Shatru ccheda eka <b>mantram</b>, sakalam upanishad vaakya sampooya <b>mantram</b>;</i>	1. It cuts off everything hostile to <u>one’s good</u> ; 2. Of all the sacred Upanishadic statements, it is the Mantra that is most <u>highly praised</u> ;
2	<i>Samsaara utara <b>mantram</b>, samupachita tamah, sangha niryana <b>mantram</b>.</i>	3. It is the Mantra that rescues us from <u>Samsara</u> ; 4. It is the Mantra that completely removes the mass of accumulated <u>darkness</u> ;
3	<i>Sarva aishvarya eka <b>mantram</b>; vyasana bhujanga sandashta santraana <b>mantram</b>;</i>	5. It is the only Mantra to attain all <u>opulence</u> ; 6. It delivers completely those who are bitten by the snake of <u>passions</u> .
4	<i>Jivhe shree krshna <b>mantram</b> japa japa satatam, janma saaphalya <b>mantram</b>.</i>	O my Tongue! this <b>Mantra of Sri Krishna</b> do you <u>incessantly chant</u> ; it is the Mantra by which you may attain the <u>fruition of life</u> .

### **The Benefits of the Maha-Mantra**

The Mantra is: “Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare.” This Mantra is highly praised in the **Bhagavatam**.

Six benefits are given in this very compact verse, overflowing with words of praise. The world-renowned Hare-Krishna Movement has spread its glory all over the world. Lord Chaitanya of Bengal was a champion of this Mantra in the fifteenth century. As the Brahmins of his time accused him of teaching the sacred Mantra to lower castes, he reversed the order of the lines (‘Krishna’ first, then ‘Rama’) thus finding a loophole around the restriction! This reversal is needlessly criticised even today.

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## Verse 25:

### The Healing Properties of the Name

॥ २५ ॥

व्यामोहप्रशमौषधं मुनिमनो  
वृत्तिप्रवृत्त्यौषधं  
दैत्येन्द्रार्तिकरौषधं त्रिजगतां  
सञ्जीवनैकौषधम्  
भक्तात्यन्तहितौषधं भवभय  
प्रध्वंसनैकौषधं  
श्रेयःप्राप्तिकरौषधं पिब मनः  
श्रीकृष्णदिव्यौषधम् ॥

॥ 25 ॥

vyāmōhaprasāmauśadham munimanō  
vṛttipravṛtṭtyauśadham  
daityēndrārtikarauśadham trijagatām  
sañjīvanaikaushadham  
bhaktātyantahitauśadham bhavabhaya  
pradhvaṁsanaikaushadham  
śrēyaḥprāptikarauśadham piba manah  
śrīkṛṣṇadivyaushadham ॥

1	<i>Vyaamoha prasham aushadham, Muni manah vritti pravritti aushadham;</i>	1. The most fundamental <u>Delusion</u> is healed by this medicine; 2. The <u>meditative state</u> of an ascetic is induced by this medicine;
2	<i>Daitya indra aarti- kara aushadham; Tribhuvanee sanjeevana eka aushadham.</i>	3. The <u>discomforts</u> suffered by the greatest of sinners is removed by this medicine; 4. In all the three worlds, it is the only <u>life-restoring</u> medicine;
3	<i>Bhakta atyantahita aushadham; Bhava bhaya pradhvamsana eka aushadham;</i>	5. To produce the most <u>perfect devotee</u> , it is <b>the</b> medicine; 6. The great <u>fear of mundane existence</u> is annihilated by this incomparable remedy;
4	<i>Shreyah praaptikara aushadham; Piba manah "shree krishna", divya aushadham.</i>	7. By which one attains the <u>supreme good</u> , it is the only medicine. O Mind! drink the <b>Name of Sri Krishna</b> – for indeed, this is the <u>Divine Medication</u> !

### O Mind! Drink the Name

The theme of medicine begun in the previous section continues. Seven cures are detailed in this verse. The Divine Name of Krishna is indeed a spiritual elixir, a panacea that cures any spiritual ailment. Each item listed is the extreme case in that category. This is to show that the Divine Name cures the most fundamental illness that plagues mankind.

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### Verse 26:

**Without “X” ! . . .**

॥ २६ ॥

आम्नायाभ्यसनान्यरण्यरुदितं  
वेदव्रतान्यन्वहं  
मेदश्छेदफलानि पूर्तविधयः  
सर्वं हुतं भस्मनि ।  
तीर्थानामवगाहनानि च गज-  
स्नानं विना यत्पद  
द्वन्द्वाम्भोरुहसंस्मृतिर्विजयते  
देवस्य नारायणः ॥

॥ 26 ॥

āmnāyābhyasanānyaraṇyaruditam  
vēdavratānyanvahaṁ  
mēdaśchēdaphalāni pūrtavidhayaḥ  
sarvaṁ hutaṁ bhasmani |  
tīrthānāmavagāhanāni ca gaja-  
snānaṁ vinā yatpada  
dvandvāmbhōruhasaṁsmṛtīrvijayatē  
dēvasya nārāyaṇaḥ ॥

1	<i>Aamnaaya abhyasanaani aranya ruditam, vedavritaani anvaham</i>	<b>Without “X”</b> , the exercise of <u>Vedic study</u> becomes a cry in the wilderness; and the daily observance of prescribed <u>Vedic vows</u>
2	<i>medah chheda phalaani; poortavidhayah sarve hutam bhasmani;</i>	produces <u>no result</u> other than reducing bodily fat! The performance of various good <u>public works</u> is like pouring oblations on burnt down ashes;
3	<i>Teerthaanaam avagaaha-naani cha gaja snaanam; Vinaa, yat</i>	Plunging in <u>holy waters</u> is like giving a bath to the elephant that rolls in sand immediately after that. <b>Without “X”</b> – what is “X”? “X” is:
4	<i>Pada dvandva ambhoruha samsmritih; vijayate devasya naaraayanah.</i>	On the sacred pair of the <b>Lotus Feet</b> of the Lord – continuous <u>REMEMBRANCE</u> thereof! Victorious be the God of gods, <b>Lord Narayana!</b>

### The Indispensable Ingredient

Just as any number of zeroes have no value unless a number (1 or greater) is placed before it, so it is with any Sadhana or spiritual practice – God has to be placed in front of it to give it value. Anything that is dedicated to the Lord gets value automatically. And the way to dedicate a practice to the Lord is to take His Name always while doing it. Continuous remembrance of God is the same as incessant chanting of His Name. This is the essence of the above verse.

It can as well be said: **“Chanting the Lord’s Name makes any deed a Sadhana.”**

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### **Verse 27:**

### ***The Power of Repeating Lord's Name***

॥ २७ ॥

श्रीमन्नाम प्रोच्य नारायणाख्यं,  
केन प्रापूर्वाञ्छितं पापिनोऽपि ।  
हा नः पूर्वं वाक्प्रवृत्ता न तस्मिन्,  
तेन प्राप्तं गर्भवासादिदुःखम् ॥

॥ 27 ॥

śrīmannāma prōcyā nārāyaṇākhyam,  
kēna prāpurvāñchitam pāpinō:'pi |  
hā naḥ pūrvaṁ vākpravṛttā na tasmin,  
tēna prāptam garbhavāsādiduḥkham ॥

1	<i>Shreeman naama prochya naaraayana aakhyam,</i>	<i>By loudly repeating the hallowed Name of Lord as "Narayana",</i>
2	<i>Ke na praapuh vaanchhitam paapinah api;</i>	<i>who have not attained their desired goals, even if they had been <u>habitual sinners</u>?</i>
3	<i>Haa nah poorvam vaak pravrittaa na tasmin,</i>	<i>Alas, in the past our <u>faculty of speech</u> was not so employed (to chant the Name),</i>
4	<i>Tena praaptam garbhavaasa aadi duhkham.</i>	<i>hence we encounter <u>misery</u> in the form of birth and its sequel of <u>sorrows</u>.</i>

### **The Case of Valmiki**

The Ramayana records the amazing transformation of a robber and murderer named Ratnakar. He was the 'highway robber' of his time, feared by all travellers. One day in the course of this trade, he encountered the Sage Narada. The sage asked Ratnakar to check out if his family will be prepared to accept the bad Karma which he was accumulating.

It was with quite a shock that the family told him they would not be part of his evil doing. This set the robber thinking. "Then why should I dirty my hands for their sake?" The Sage's influence overtook the thief. He became interested in repeating the Lord's Name, but could not utter the holy word. Narada asked him to utter it in reverse, i.e. "Mara, Mara" which meant "Kill, Kill!" This was easy for Ratnakar as that was his profession.

Soon Mara became Rama! The robber was immersed in the chanting non-stop. An anthill grew around him and he did not even notice it. After months of this intense austerity, out of the anthill emerged a sage. He was appropriately named Valmiki, "out of an ant-hill".

It was this sage who was given the task of writing the Ramayana. His transformation has been an inspiration to mankind for more than five milleniums. King Kulashekara pays a handsome tribute to him in this ennobling verse.

On this note ends this section glorifying the Name of the Lord.

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**LORD GANESHA**  
*“The Remover of  
All Obstacles”*



## 7. REWARDS OF THE NAME

(Verses 28-32, 5 No.)



**Verse 28:**

***Seventh in the Line of Servants Am I!***

॥ २८ ॥

मज्जन्मनः फलमिदं मधुकैटभारे,  
मत्प्रार्थनीयमदनुग्रह एष एव ।  
त्वद्भृत्यभृत्यपरिचारकभृत्यभृत्य,  
भृत्यस्य भृत्य इति मां स्मर लोकनाथ ॥

॥ 28 ॥

majjanmanah phalamidam madhukaiṭabhārē,  
matprārthanīyamadanugraha ēṣa ēva |  
tvadbhṛtyabhṛtyapariçāarakabhṛtyabhṛtya,  
bhṛtyasya bhṛtya iti mām smara lōkanātha ||

1	<i>Maj janmanah phalam idam madhu kaitabha are,</i>	<i>The fruit of my life is this alone, O slayer of Madhu and Kaitabha!</i>
2	<i>Mat praarthaneeya mad anugraha esha eva;</i>	<i>The gracious help for which, I seek Your blessing is for this one thing only:</i>
3	<i>Tvad <u>bhṛitya bhṛitya</u> pari- chaaraka <u>bhṛitya bhṛitya</u></i>	<i>“That I am the <b>servant</b> of the <b>servant</b> of Your <b>servant’s servant</b>; and</i>
4	<i><u>Bhṛityasya bhṛitya</u> iti maam smara lokanaatha.</i>	<i>the <b>servant</b> of that <b>servant</b>, too, am I!” – thus do Thou remember me, O Lord of the Universe!</i>

### **The First Reward: Servant-ship!**

Can we imagine what must be the handsome reward for chanting the all-powerful Name of the Lord? We may guess – lordship, kingship, perhaps Emperorship? But, no – the first reward, says King Kulashekharā, is SERVANT-SHIP! The Name of God makes one the humblest servant that one could ever be – the seventh in line of all servants – and proud to be so! This is the stuff that great Bhaktas are made of.

To be the “servant of the servant of . . . . the servant”, is a feather in the cap of the devotee of God. All greatness lies in humility. After all, the whole of spiritual life involves removal of one’s Ego. So, first prize has to go to the one who has succeeded in this task.

All the other rewards that follow are secondary. In fact, even they, like the zeroes without a ‘1’ in front, become prone to vice if this single reward does not accompany them!

*“Spiritual life should make one humbler than a blade of grass.”*

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### Verse 29:

### ***Why Drop a Kingdom & Chase Dust!***

start here

॥ २९ ॥	॥ 29 ॥
नाथे नःपुरुषोत्तमे त्रिजगताम् एकाधिपे चेतसा सेव्ये स्वस्य पदस्य दातारि सुरे नारायणे तिष्ठति । यं कञ्चित्पुरुषाधमं कतिपय ग्रामेशमल्पार्थदं सेवायै मृगयामहे नरं अहो मूढा वराका वयम् ॥	nāthē naḥpuruṣōttamē trijagatām ēkādhipe cētasā sēvyē svasya padasya dātari surē nārāyaṇē tiṣṭhati   yaṁ kañcītpuruṣādhamam katipaya grāmēśamalpārthadam sēvāyai mṛgayāmahē naram ahō mūḍhā varākā vayam ॥

1	<i>Naathe nah purushottame trijagataam, ekaadhipe chetasaa;</i>	<i>Our <b>Lord is the Best</b> among all the <u>Purushas</u>. Of all the 3 worlds, He is the one <u>single Master</u>. It befits us to give Him our whole <u>mind</u>.</i>
2	<i>Sevyē swasya padasya daatari, sure naaraayane tishthati.</i>	<i>The <b>Giver</b> of His own vast estate – worthy of our worship is He, the Lord Narayana Himself.</i>
3	<i>Yam kanchit purusha adhamam katipaya graama eesham alpaarthadam;</i>	<i>Yet, (leaving Him) some low <b>worldly chieftain</b>, someone who lords over just a <u>small village</u>, and <u>gives</u> precious little in return –</i>
4	<i>Sevaayai mrgayaamahe naram; Aho, moodhaa varaakaa vayam.</i>	<i>to serve such a person we go <u>hunting all over</u>! Alas, what stupid, wretched <u>fools</u> are we!</i>

### **The Second Reward: Emperor of Emperors!**

From Servant-ship in the previous verse, we are now promised Emperor-ship! Has something gone wrong with Sri Kulashekhara? Can we make sense of what he said then, and what he is saying now?

Yes. The previous verse was from the world's standpoint; this verse is from the standpoint of the Supreme Truth. Spiritual Reality is diametrically opposite to worldly reality. Mundane goals are the very opposite of spiritual goals. The Servant-ship of the devotee in the world is what entitles him to be Emperor in the spiritual world.

Great sages like Swami Sivananda have proclaimed “you are the Emperor of emperors – claim your birthright!” However, the way to go about claiming Emperorship is Renunciation! He who is prepared to make the greatest sacrifice, earns the greatest prize.

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### Verse 30:

### ***Cupid – Beware!***

॥ ३० ॥

मदन परिहर स्थितिं मदीये,  
मनसि मुकुन्दपदारविन्दधाम्नि ।  
हरनयनकृशानुना कृशोऽसि,  
स्मरसि न चक्रपराक्रमं मुरारेः ॥

॥ 30 ॥

madana parihara sthitim madīyē,  
manasi mukundapadāravindadhāmnī |  
haranayanakṛśānunā kṛśō:'si,  
smarasi na cakraparākramam murārēḥ ||

1	<i>Madana parihara sthitim madeeye,</i>	<i>O Madana (Cupid)! – Get out of this place, my mind, at once!</i>
2	<i>Manasi <b>mukunda</b> pada aravinda dhaamni;</i>	<i>My mind is already given to <b>Lord Mukunda</b>, and is thus the sole abode of His <u>Lotus Feet</u>.</i>
3	<i>Hara nayana krishaanunaa krishah asi;</i>	<i>Long ago, by the <u>fiery eye</u> of <b>Lord Shiva</b>, you have already been reduced to <u>ashes</u>;</i>
4	<i>Smarasi na chakra paraakramam muraareh.</i>	<i>Now, do you not remember the Disc (Sudarshana Chakra) of <b>Lord Murari</b>, and its mighty power?</i>

### **The Third Reward – Freedom From Desire**

It is a reward, no doubt, to be free of desire. Man in general is a very discontented creature and that reflects in the unending stream of desires arising in his mind. The thinning out of this stream, and ultimate closure of this ‘tap of desire’ is a huge relief in life. It makes us so much more available to pursue the spiritual Ideal. The Lord’s Name achieves this.

There is a tale typical of the style of the Puranas, in which Madana or Cupid was sent by the Devas to tempt Lord Shiva to get married to Parvati, as only their son could kill a particular demon who was troubling the Devas. Shiva and Parvati were engaged in their meditation in different parts of the Himalayas. Madana shot his arrow between them to attract them to each other. When Lord Shiva felt the disturbance, he realised at once the mischief of Madana and with the fire from His ‘third eye’ He reduced Madana to ashes. Madana’s wife complained to the Lord of this injustice, for it was really the Devas who were at fault. The Lord in His mercy revived Madana but with a body visible only to his wife. The bodiless Madana was given the mind of sensual man as his dwelling place!

It may only be a story, but there is so much sense in it. Such are the amazing tales that abound in the Puranas, by which the truths of religion is brought to common man in an appealing form. The Puranas, as incredible as they may seem to the sceptic, are the creation of pure wisdom of great sages, and are to be approached with adoration and faith.

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### Verse 31:

### *The Delicious Fruits of His Names*

॥ ३१ ॥

तत्त्वं ब्रुवाणानि परं परस्मात्,  
मधु क्षरन्तीव सतां फलानि ।  
प्रावर्तय प्राञ्जलिरस्मि जिह्वे,  
नामानि नारायणगोचराणि ॥

॥ 31 ॥

tattvaṁ bruvāṇāni paraṁ parasmāt,  
madhu kṣarantīva satāṁ phalāni |  
prāvartaya prāñjalirasmi jihvē,  
nāmāni nārāyaṇagōcarāṇi ||

1	<i>Tattvam bruvaanaani param parasmaat,</i>	<i>(The Name) Reveals the Truth that is greater than the greatest;</i>
2	<i>Madhu ksharanteeva sataam phalaani;</i>	<i>It oozes out nectar-like honey for the good-natured, such are <b>the fruits</b> (of the Lord's Name);</i>
3	<i>Praavartaya praanjali asmi jivhe,</i>	<i>"Please start <u>repeating</u> them!" – with folded hands I pray to you, <b>O Tongue!</b></i>
4	<i>Naamaani naaraayana gocharaani.</i>	<i>(Repeat) the Names of Lord Narayana, for they are the direct pointers to God.</i>

### The Name – Itself a Reward

**Sataam** means “good-natured” and is a key word in this verse. Goodness and nobility in man draw him to the nectar-like honey of the Name. They are the bees in man’s mind, constantly humming the Name of the Lord. Their drone keeps the mind awake to all divine inclinations, and keeps out the flies of desire from entering the mind.

The impulse that drives us to take to the Name is being highlighted here. It is not given to all to have a taste for the Divine Name. Only those in whom the ‘bees of goodness’ are present are drawn to it. What an excellent simile from Kulashekhara! This simile is picked up by the two friends who wrote the Gratitude verse given at the end of this poem.

The link between the bees and the Name is the Tongue. The poet brilliantly invokes both functions of the tongue. As the organ of speech, it is invoked to go on with the chanting. And as the organ of taste, it is asked to taste the sweetness of the honey in the Name! As though that were not sufficient to exercise our imagination, the imagery is taken a step further by adding to it the folded hands, which represent the sincerity of the heart.

In this manner, the poet tastefully teaches us that the Name itself is the reward, and it requires us to co-operate on three fronts to bring its sweetness to our spirit:

- i) we must nurture the bees of goodness in our character;
- ii) we need to awaken our tongue into action to utter it and to taste it; and
- iii) we need to bring our ‘folded hands’ in prayer with deep sincerity of feeling.

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### Verse 32:

### *The Elixir of the Name*

॥ ३२ ॥

इदं शरीरं परिणामपेशलं,  
पतत्यवश्यं श्लथसंधि जर्जरम् ।  
किमौषधैः क्लिश्यसि मूढ दुर्मते,  
निरामयं कृष्णरसायनं पिब ॥

॥ 32 ॥

idaṁ śarīraṁ pariṇāmapēśalaṁ,  
patatyavaśyaṁ ślathasaṁdhi jarjaram |  
kimauśadhaiḥ kliśyasi mūḍha durmatē,  
nirāmayam kṛṣṇarasāyanam piba ||

1	<i>Idam shareeram parinaama peshalam,</i>	<i>It is the very nature of <b>this body</b> to be constantly <u>changing</u>;</i>
2	<i>Patati avashyam shlatha sandhi jarjaram;</i>	<i>Though <u>firm</u> today, it will <u>fall</u> tomorrow; as it ages, its joints slowly begin to disintegrate;</i>
3	<i>Kim aushadhaih klishyasi moodha durmate,</i>	<i>Why try to <u>perpetuate</u> it through medicines, O foolish, <u>deluded Man</u>!</i>
4	<i>Niraamayam krishna rasaayanam piba.</i>	<i>To become truly diseaseless, the <b>Name of Krishna</b>, a sure nectarine elixir, should be <u>drunk</u>.</i>

### The Fifth Reward: Immortality

Immortality is not for the body – even children will understand that. Yet, the power of delusion is such that we make every effort to keep this body going ‘for ever’ and actually believe that to be possible. Through the miracles of modern medical science, which has succeeded in replacing even a man’s heart, we hope to extend life to some imaginary limit. We somehow dream that death can be postponed indefinitely by some means or the other.

This hope has as its basis a spiritual truth. In spirit we *are* immortal. Our quest for an immortal body is only a contorted version of our true immortality in the spirit. If we make effort to establish our true identity as spirit, we can attain immortality!

The Name of the Lord is a step in the direction to establish spiritual identity. That is the promise it holds out, and it is not a vain promise. The saints are proof of this valid claim. The Name of Krishna is a nectarine elixir – this is no vain boast; it is not a dupe to arouse false hope. Amidst a world that is changing at all times, this promise held out by the poet on behalf of the Name is the one sure unchanging truth.

The ultimate reward of taking the Name of the Lord is Immortality – the recognition of our spiritual being.

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**MOTHER DURGA**  
*The Divine Mother*



## 8. ULTIMATE REALITY & KRISHNA

(Verses 33-36, 4 No.)



### Verse 33: *Glimpse of the Theory of Creation*

॥ ३३ ॥

दारा वाराकरवरसुता  
ते तनूजो विरिञ्चिः  
स्तोता वेदस्तव सुरगणो  
भृत्यवर्गः प्रसादः ।  
मुक्तिर्माया जगदविकलं  
तावकी देवकी ते  
माता मित्रं बलरिपुसुतस्-  
त्वय्यवोऽन्यन्न जाने ॥

॥ 33 ॥

dārā vārākaravarasutā  
tē tanūjō viriñciḥ  
stōtā vēdastava suragaṇō  
bhṛtyavargah prasādah |  
muktirmāyā jagadavikalam  
tāvakī dēvakī tē  
mātā mitram balaripusutas-  
tvayyavō:'nyanna jānē ॥

1	<i>Daaraa vaaraa karavara sutaa te tanoojah virinchih;</i>	1. Your <u>consort</u> is the <b>daughter</b> of the mighty ocean; 2. Your <u>son</u> is <b>Brahma</b> , the Creator;
2	<i>Stotaa vedas tava, Suraganah bhritya vargah, Prasaadah muktih,</i>	3. Your <u>court-poets</u> are the <b>Vedas</b> ; 4. Your <u>servants</u> are all the <b>Deities</b> ; 5. Your <u>Grace</u> is <b>Liberation</b> ;
3	<i>Maayaa jagad avikalam taavakee, Devakee te maataa;</i>	6. This <u>universe</u> is <b>Maya</b> , your own illusory power; 7. Your <u>mother</u> is <b>Devaki</b> ;
4	<i>Mitram balaripu sutah. Tvayi avah anyat na jaane.</i>	8. Your <u>friend</u> is <b>Arjuna</b> , the son of Indra. About You, I know this much and nothing else.

### The Great Reality is Krishna

The Great Reality is both transcendent as well as immanent. In the eight points listed here, the first six speak of Krishna as transcendent, the Brahman of Vedanta. The last two points are Krishna, the Avatara, the immanent Being taking a human form born on Earth.

1. The Mighty Ocean is Pure Consciousness as it is referred to in the scriptures. This is the undifferentiated **Brahman**. From that Ocean, **Maya** is born as the daughter. 2. Brahman combined with Maya produces the son of differentiated Consciousness or Brahmaji (**Ishwara**). 3. From Brahmaji arise all the **Vedas**. 4. All the **Deities** are the Laws of the Universe, created to govern the vast universe, including the living beings.

7. Within this universe enters the same Brahman as Krishna the son of **Devaki**; 8. with **Arjuna** as His friend! Everything in creation has Pure Consciousness as its Substratum.

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### Verse 34:

### ***Krishna in Every Declension !***

॥ ३४ ॥	॥ 34 ॥
कृष्णो रक्षतु नो जगत्त्रयगुरुः	kṛṣṇō rakṣatu nō jagattrayaguruḥ
कृष्णं नमस्याम्यहं	kṛṣṇam namasyāmyaham
कृष्णोनामरशत्रवो विनिहताः	kṛṣṇēnāmarasātravō vinihatāḥ
कृष्णाय तस्मै नमः ।	kṛṣṇāya tasmai namaḥ ।
कृष्णादेव समुत्थितं जगदिदं	kṛṣṇādēva samutthitam jagadidam
कृष्णस्य दासोऽस्म्यहं	kṛṣṇasya dāsō'smyaham
कृष्णो तिष्ठति सर्वमेतदखिलं हे!	kṛṣṇē tiṣṭhati sarvamētadakhilam hē!
कृष्ण रक्षस्व माम् ॥	kṛṣṇa rakṣasva mām ॥

1	<u>Prathama:</u> <sup>1</sup> <i>krishnah</i> <i>rakshatu nah jagat trayaguruh,</i>	<u>First Decln:</u> <b>May Krishna</b> <i>the preceptor of the three worlds, protect us!</i>
2	<u>Dviteeya:</u> <sup>2</sup> <i>krishnam</i> <i>namasyaami aham;</i>	<u>Second Decln:</u> <b>To Krishna</b> <i>I bow down in deep reverence.</i>
3	<u>Triteeya:</u> <sup>3</sup> <i>krishnena</i> <i>amara shatravah vinihataah,</i>	<u>Third Decln:</u> <b>By Krishna</b> <i>the enemies of gods were utterly vanquished.</i>
4	<u>Chaturthi:</u> <sup>4</sup> <i>krishnaaya</i> <i>tasmai namaḥ.</i>	<u>Fourth Decln:</u> <b>To Krishna</b> <i>I pay my deep respects.</i>
5	<u>Panchami:</u> <sup>5</sup> <i>krishnaad eva</i> <i>samutthitam jagad idam,</i>	<u>Fifth Decln:</u> <b>From Krishna</b> <i>alone has emanated this glorious Universe.</i>
6	<u>Sashti:</u> <sup>6</sup> <i>krishnasya</i> <i>daasah asmi aham;</i>	<u>Sixth Decln:</u> <b>Of Krishna</b> <i>I am the servant.</i>
7	<u>Saptami:</u> <sup>7</sup> <i>krishne</i> <i>tishthati sarvam etad akhilam,</i>	<u>Seventh Decln:</u> <b>On Krishna</b> <i>is superimposed this whole world.</i>
8	<u>Sambodhana Prathama:</u> <sup>8</sup> <i>He krishna</i> <i>rakshaswa maam.</i>	<u>Eighth Decln:</u> <b>O Krishna,</b> <i>have mercy upon me!</i>

### **Krishna as the Ultimate Reality**

This verse is a rare piece of poetry. *It has the word 'Krishna' in all the 8 Vibhaktis (Declensions or noun forms) of Samskrit.* The Vibhaktis and the highest view of Krishna are very cleverly interweaved to create a vibrant poetic verse, indicating that creation contains all the glory and magnificence of the Reality Itself!

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### Verse 35:

### ***Krishna – the Gracious & Merciful***

॥ ३५॥

तत्त्वं प्रसीद भगवन् कुरु मय्यनाथे  
विष्णो कृपां परमकारुणिकः किल त्वम् ।  
संसारसागरनिमग्नमनन्त दीनं  
उद्धर्तुमर्हसि हरे पुरुषोत्तमोऽसि ॥

॥ 35॥

tattvaṁ prasīda bhagavan kuru mayyanāthē  
viṣṇō kṛpāṁ paramakāruṇikaḥ kila tvam |  
saṁsārasāgaranimagnamananta dīnaṁ  
uddhartumarhasi harē puruṣōttamō:'si ॥

1	<i>Tat twam praseeda bhagavan, kuru mayi anaathe;</i>	<i>Therefore, O *Bhagavan Vishnu! Be gracious to me who am a (helpless) orphan;</i>
2	<i>Vishno kripaam parama kaarunikah kila twam;</i>	<i>O Vishnu, show me mercy, for are You not the most merciful one?</i>
3	<i>Samsaara saagara nimagnam , ananta deenam,</i>	<i>From the ocean of Samsara into which I am sunk and eternally suffering,</i>
4	<i>Uddhartum arhasi hare, purushottamah asi.</i>	<i>You alone can and should lift me up, O Hari, for You are the Supreme-most Person!</i>

**\*1 Bhagavan:** This word describes one who has the following six qualities: divine freedom, omniscience, glory, beauty (graciousness), righteousness and dispassion.

### **Thy Grace is Liberation**

In verse 33, points 5 and 6 were skipped in the comments. They are now explained.

5. “Thy Grace is Liberation”. The devotee prays fervently to the Supreme Being for His Grace to extricate him from the bondage or forgetfulness of the Lord in which he finds himself caught. The whole process of Liberation from bondage is seen by the devotee as the Lord’s Grace.

6. Maya is the illusory power. That is taken up here as the ocean of Samsara in which the devotee is sunk and is suffering. How he got himself in this mess is not the devotee’s concern; he only wants to be shown the way out of the mess. A person caught in a house on fire does not ask how the fire started, but only how to get out of the fire.

Our bondage is only forgetfulness of Him. Therefore, the means out of bondage is primarily remembrance of Him by taking His Name. The devotee feels that even this Name itself is the Lord’s mercy and Grace upon him to free him from bondage.

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### Verse 36:

### ***“Sadhana Chatushtaya” of Bhakti Yoga***

॥ ३६ ॥

नमामि नारायणपादपङ्कजं,  
करोमि नारायणपूजनं सदा ।  
वदामि नारायणनाम निर्मलं,  
स्मरामि नारायणतत्त्वमव्ययम् ॥

॥ 36 ॥

namāmi nārāyaṇapādapaṅkajaṁ,  
karōmi nārāyaṇapūjanaṁ sadā |  
vadāmi nārāyaṇanāma nirmalaṁ,  
smarāmi nārāyaṇatattvamavyayam ||

1	<i><u>Namaami</u> naaraayana paada pankajam,</i>	1. <i>I <u>bow</u> down to <b>Narayana</b> in <b>WORSHIP</b> of His Lotus Feet.</i>
2	<i><u>Karomi</u> naaraayana poojanam sadaa;</i>	2. <i>I <u>offer</u> unto <b>Narayana</b> my SERVICE, reverentially and constantly;</i>
3	<i><u>Vadaami</u> naaraayana naama nirmalam,</i>	3. <i>I <u>repeat</u> “<b>Narayana</b>”, His hallowed and taintless NAME;</i>
4	<i><u>Smarami</u> naaraayana tattwam avyayam.</i>	4. <i>I <u>remember</u> <b>Narayana</b> the REALITY of whom never changes.</i>

‘Chatushtaya’ means fourfold. The above four Sadhanas may be taken as the Bhakti equivalent of the “Sadhana Chatushtaya” proclaimed as the qualifications in Vedanta.

### **The Four Basic Bhakti Sadhanas**

This verse is to be seen as the Lord’s answer to the devotee’s prayer for His Grace to free him from bondage. The Lord answers: “I hear you, My child! I am coming at once to free you!” And the Lord rushes down in the form of the Guru to give these 4 instructions:

1. **Worship Me:** Bhakti Yoga; Puja, pilgrimage, sacred baths, etc.
2. **Serve Me:** Karma Yoga; Dedication of all actions to God.
3. **Take My Name:** Japa Yoga; Repetition of the Divine Name.
4. **Know Who I Am:** Jnana Yoga; Study and firm grasp of the scriptures.

By following this path, which when combined together, may be called Integral Yoga, the devotee slowly extricates himself out of the tangled web of Samsara, and becomes free.

Thus we see that all the Yogas are integrated in the practice of Bhakti Yoga. It is the same for each of the other Yogas – they all have the components of every other Yoga in them. Man’s entire being is trapped in Samsara, and so he has to extricate himself in every part of his being. This is done in a harmonious way through “Integral Yoga”.

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**MOTHER LAKSHMI**  
*The Goddess of Prosperity*  
*(both Material & Spiritual)*



## 9. CONCLUSION & SUMMARY

(Verses 37-40, 4 No.)

In these concluding four verses, each of the four practices of the “Sadhana Chatushtaya” of the previous verse is summarised respectively, starting with Japa Yoga.



### Verse 37:

### ***So Easy, Yet So Hard***

॥ ३७ ॥

अनन्त वैकुण्ठ मुकुन्द कृष्ण,  
गोविन्द दामोदर माधवेति ।  
वक्तुं समर्थोऽपि न वक्ति कश्चित्,  
अहो जनानां व्यसनाभिमुख्यम् ॥

॥ 37 ॥

ananta vaikunṭha mukunda kṛṣṇa,  
gōvinda dāmōdara mādhavēti |  
vaktuṁ samarthō:'pi na vakti kaścit,  
ahō janānām vyasanābhimukhyam ॥

1	<i>Ananta , vaikuntha , mukunda , krshna ,</i>	<i>“O <b>Ananta</b> (the eternal), <b>Vaikuntha</b> (the highest abode), <b>Mukunda</b> (giver of liberation), <b>Krishna</b> (the attractive),</i>
2	<i>Govinda , daamodara , maadhava , iti;</i>	<i><b>Govinda</b> (Lord of the senses), <b>Damodara</b> (tied with a rope), <b>Madhava</b> (Lord of Lakshmi)!” – these Names</i>
3	<i>Vaktum samarthah api na vakti kaschit,</i>	<i>everyone is capable of <u>repeating</u>, yet, hardly anyone does it.</i>
4	<i>Aho, janaanaam vyasana abhimukhyam.</i>	<i>Alas, man’s inclination to <u>evil pursuits</u> is amazing!</i>

### **Japa Yoga**

Japa Yoga has been finely cultivated as a science of its own in the Hindu religion. There are definite rules governing its practice. These concern the disciplines which would enhance the efficacy of the Japa. The main point to keep at the forefront of one’s mind is the form of the Lord and to listen attentively to the sound of the Mantra.

There are general rules that accompany the practice: food should be light and Sattvic; the place should be neat, clean and fragrant; the timings should be regular, preferably at dawn, dusk and noon (the Sandhyas); the Mantra can be chosen to suit one’s favourite Deity, and it should not be changed once chosen, except when chanting in a group; the chanting could be done loudly, whispered or done mentally; a Japa mala can be used to keep a count; the speed can vary to avoid drowsiness and increase attentiveness.

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### Verse 38:

### ***Surrender in Thought, Word & Deed***

॥ ३८ ॥

कायेन वाचा मनसेन्द्रियैर्वा,  
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।  
करोमि यद्यत् सकलं परस्मै,  
नारायणायेति समर्पयामि ॥

॥ 38 ॥

kāyēna vācā manasēndriyairvā,  
buddhyātmanā vā prakṛtēḥ svabhāvāt |  
karōmi yadyat sakalam parasmai,  
nārāyaṇāyēti samarpayāmi ||

1	<i>Kaayena vaachaa manasa indriyaih vaa,</i>	By physical <u>action</u> , by utterance of <u>words</u> , or by mental <u>thoughts</u> , or by using the <u>senses</u> ;
2	<i>Buddhyaa aatmanaa vaa prakrteh swabhaavaat;</i>	Or by the <u>intellect</u> , or by my <u>ego</u> – in fact, as I am impelled by the force of <b>my own nature</b> ;
3	<i>Karomi yadyat sakalam parasmai,</i>	Whatever I do, all of it in their entirety, do I <u>offer unto Him</u> ;
4	<i>Naaraayanaaya iti samarpayami.</i>	To <b>Lord Narayana</b> , the Most High, do I thus dedicate <u>every single deed</u> of mine!

### **Karma Yoga**

In this verse, the Sadhana highlighted is dedication of every act to the Lord. This is the essence of Karma Yoga. Thought, word and deed – the devotee dedicates all these to his Beloved Lord. Even the intellect and Ego are surrendered totally to the Lord.

In the Bhagavad Geeta, Karma Yoga is split into two main components:

i) **Vyavasaayaatmika Bhava**: this is the attitude of one-pointed dedication to the Lord of everything that one does; it is single-mindedness of purpose, a consecration of all deeds. In this attitude, all selfishness is eliminated.

ii) **Samattva Bhava**: this is the attitude of surrendering the fruits of one's actions to the Lord, and accepting whatever the Lord ordains as the deserved results of one's actions. In this attitude, all anxieties for the result are eliminated.

Both the above can only be attained gradually, by patiently working on them over a long period of time. The purity felt in the heart would be a measure of the success one has attained in practising both components.

The culmination of Karma Yoga would be eligibility to practice Dhyana Yoga or meditation with greater intensity.

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### Verse 39:

### *The Lord's Cosmic Form*

॥ ३९ ॥

क्षीरसागरतरङ्गशीकरा,  
सारतारकितचारुमूर्तये ।  
भोगिभोगशयनीयशायिने,  
माधवाय मधुविद्विषे नमः ॥

॥ 39 ॥

kṣīrasāgaratarāṅgaśīkarā,  
sāratārakitacārumūrtayē |  
bhōgibhōgaśayanīyaśāyinē,  
mādhavāya madhuvidviṣē namaḥ ॥

1	<i>Ksheera saagara taranga sheekaraa,</i>	<i>The “<b>Milky Ocean</b>”, the waves, and the star-like spray of droplets –</i>
2	<i>Saara taara kita chaaru moortaye;</i>	<i>This is the “<b>Star-studded</b>” Form of the Lord, His most beautiful <u>Galactical Form</u>!</i>
3	<i>Bhogi bhoga shayaneeya shaayine,</i>	<i>The thousand-hooded serpent, <b>Adi Sesa</b>, forms the bed on which He reclines.</i>
4	<i>Maadhavaaya madhu vidvishe namah.</i>	<i>To that <b>Madhava</b>, the foe of Madhu, do I humbly salute!</i>

### Jnana Yoga

This verse focuses our attention on the need to have the proper knowledge about our concepts of God and general spirituality, so that we can get full participation of our intellect to do our Sadhana with firm conviction and understanding.

Having a proper, systematic understanding of the Supreme Reality as it is taught in the Upanishads of the Vedas, is found to be necessary for a seeker as he advances further in Bhakti and Karma Yoga. The knowledge greatly enhances the efficacy of Sadhana. It keeps the mind focussed, and ensures that we do not get swayed by any side issues of spiritual practice.

The knowledge gained through study of the scriptures assists one in helping others on the spiritual path. The scriptures make it obligatory for a seeker to help others who may be struggling on the path. Sharing one's experiences with this purpose in mind is advocated. One should be careful not to allow the ego to get the better of this sharing Sadhana.

Finally, a great aid in acquiring this knowledge is to study under a proficient Acharya (teacher) who will take one systematically through the different stages of study. The two-year **Sandeepany Vedanta Course** on which this series of books is based is a perfect example of the kind of study one can do to help make his Sadhana more effective.

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### Verse 40:

### *Provisions for My Journey Hereafter*

॥ ४० ॥

अयाच्यमक्रेयमयातयामं,  
अपाच्यमक्षय्यमदुर्भरं मे ।  
अस्त्येव पाथेयमितः प्रयाणे,  
श्रीकृष्णनामामृतभागदेयम् ॥

॥ 40 ॥

ayācyamakrēyamayātayāmaṁ,  
apācyamakṣayyamadurbharaṁ mē |  
astyēva pāthēyamitaḥ prayāṇē,  
śrīkṛṣṇanāmāmṛtabhāgadēyam ॥

		<i>When I depart from this body, what <b>food</b> shall I pack for the journey to the “<u>other side</u>”?</i>
1	<i>Ayaachyam, akreyam, ayaatayaamam,</i>	<ul style="list-style-type: none"> <li>• It need not be <u>begged</u> – (we go alone);</li> <li>• It need not be <u>bought</u> – (no shops on the way);</li> <li>• It must not <u>decompose</u> – (period is unknown);</li> </ul>
2	<i>apaachyam, akshayyam, adurbharam me;</i>	<ul style="list-style-type: none"> <li>• It must not require <u>cooking</u> – (no stove);</li> <li>• It must not be <u>perishable</u> – (it’s a long trip);</li> <li>• It must not be too <u>heavy</u> – (take in my mind).</li> </ul>
3	<i>Asti eva paatheyam itah prayaane,</i>	<i>Such is the food I need to carry for my soul’s journey from here. (What is suitable?)</i>
4	<i>Shree krishna naama amrita bhaaga dheyam.</i>	<i>The ambrosial <b>Name of Sri Krishna!</b> It will be my great good fortune to carry <b>this food!</b></i>

### The Journey Continues – the Next Birth

The final verse is quite an eye-opener and brilliantly brings this beautiful poem to an end by stating what the “bottom line” of spiritual life is. What do we carry forward into our next birth? We cannot take any material acquisitions; only the Name of the Lord, i.e. only our Sadhana and its fruits is what we can carry forward after death.

The Name is compared with the food that we eat. All the botherations that pertain to the preparation of ordinary food are not there in this unique food for the Soul. That will be good news to housewives. They can pack some of this food for their husbands now and then! They don’t need to go shopping to make this food, nor spend hours in the kitchen cooking it! And, in today’s fast world, they will be happy that this food does not get stale.

King Kulashekhara must have been through many state banquets and so he is well aware of all the complications arising in food preparations. None of that trouble is needed for the **Food of God’s Name!**

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## **IN GRATITUDE**

### **A Tribute From Two Friends**

[It can safely be assumed that this last verse was composed by the same two friends who wrote the Invocation and Salutation.]

#### कृतज्ञता

यस्य प्रियौ, श्रुतधरौ, कवि लोकवीरौ,  
मित्रे, द्वि जन्म वर, पद्म शरावभूताम् ।  
तनाम्बुजाक्ष, चरणाम्बुज, षट् पदेन,  
राज्ञा कृता कृतिरियं कुलशेखरेण ॥

#### kṛtajñatā

yasya priya, śrutadharau, kavi lōkavīrau,  
mitrē, dvi janma vara, padma śarāvabhūtām |  
tanāmbujākṣa, caraṇāmbuja, ṣaṭ padēna,  
rājñā kṛtā kṛtiriyam kulaśēkharēṇa ||

	<b>KRITAJNATAA</b>	<b>IN GRATITUDE</b>
1	<i>Yasya priyau shrutadharau kavilo kaveerau,</i>	<i>We two, both very <u>dear</u> to him, with <u>capacity to retain</u> what we learnt, and being <u>poets</u> of distinction ourselves;</i>
2	<i>Mitre dvijanma vara, padma shara avabhootaam;</i>	<i>We, his friends, of <u>noble birth</u>, go by the names <b>Padma</b> and <b>Shara</b>.</i>
3	<i>Tena ambuja aksha charana ambuja shatpadena,</i>	<i>By him who was a <u>lotus</u> to our eyes, and to whose <u>lotus</u> feet we were stuck like ‘<u>six-footed</u>’ bees;</i>
4	<i>Raajnaa kritaa kritih iyam kulashekharena.</i>	<i>By him who is a genuine <u>King</u>, has this poem been composed – by the great <b>Kulashekhara Alwar</b>!</i>

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Om Tat Sat!





॥ इति श्रीकुलशेखरेण विरचिता मुकुन्दमाला सम्पूर्णा ॥

*Thus ends the Mukunda Mala composed by Sri Kulashekhara Alwar*



**LORD KRISHNA & RADHA DEVI**

*Representing the Cosmic Purusha & Prakriti*

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