

Shri hari vAyu gurubhyo namaha

Dvadasha Stothra by Srimad Acharya

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English meanings by by Sri Vaishnavacharan

atha prathamaMstotram.h

The Dwadasha stothra of Sri Madhva is one of the devotional works intended mainly for singing the glory of the Lord. It consists of 12 cantos composed in different metres lending itself to musical rendering. The fact that Sri Raghavendra Theertharu quotes in the beginning of his magnum opus "Parimala"

prachyuto.asheShadoShaiH sadApUrtita ityukteH sarvasvAtantrya sarvaj~nAna sarvashakti
sarvaishvaryAdi guNasatve pArataMtryAdi doShANAmayogAt.h

a line from the Dvadasha stothra amply demonstrates its metaphysical worthiness. Sri Madhva never indulges in ornate style either in his prose works or in his works written in verse. He is content with a simple, direct & forceful style.

Canto 1 : This indicates the imperative need on the part of the devotee to meditate upon the various aspects of the divine- Person (from foot to face) especially at the time of the soul's departure from the human body. We gather from the canto the following illuminating points: 1. The Lord Vishnu's arms have perpetual concern for the protection of the world. 2. His glories are incessantly proclaimed by the vedas. 3. His graceful & benign grace directed towards the devotee puts an end to the vicious circle of

metem psychosis in which the later is caught & brings about his redemption. 4. Even Brahma & other gods have not been successful in enumerating all the attributes of the Lord. 5. Significant appellations of the Lord such as Vaasudeva, Sripati, Isa & others are mentioned.

va.nde va.ndyaM sadAna.ndaM vAsudevaM niraJNjanam.h |i.ndirApatimAdyAdi varadesha
varapradam.h || 1||

I reverentially salute Vaasudeva the adorable, of the nature of impeccable bliss, immaculate, the Lord of Indira & the bestower of boons on boon giving lords such as Brahma & others.

namAmi nikhilAdhIsha kirITaghR^ishhTapIThavat.h |

hR^ittamaH shamane.arkAbhaM shrIpateH pAdapaN^kajam.h || 2||

I bow down to the lotus feet of Sripati (Lord of Sri) gracing a pedestal brushed by the diadems of the entire (circle of) divinities (such as Brahma & others), & having effulgence like the Sun in dispelling the darkness (ignorance) of mind.

jAMbUnadAMbarAdhAraM nitaMbaM chi.ntyamIshituH |

svarNamaJNjIrasaMvItaM ArUDhaM jagadaMbayA || 3||

The waist of the Lord supporting the garment of golden hue, girt with a golden girdle & resorted to by the Mother of the Universe (Lakshmi), should be reflected upon.

udaraM chi.ntyaM Ishasya tanutve.api akhilaMbharaM |

valitrayA.nkitaM nityaM ArUDhaM shriyaiKayA || 4||

The belly of the Lord should be meditated upon. Though slender, it bears the entire Universe. It is marked by three folds (on it) & is always embraced by the unmatched Sri (or always associated with incomparable loveliness)

smaraNlyamuro vishhNoH indirAvAsamuttamam.h |

ana.ntaM a.ntavadiva bhujayora.ntaraN^gatam.h || 5||

The infinite chest of Lord Vishnu, the abode of Indira, which lies between his arms, looking as though finite, should be meditated upon.

shaN^khachakragadApadmadharAshchi.ntyA harerbhujAH |

pInavR^ittA jagadraxA kevalodyogino.anisham.h || 6||

The supple & round arms of Hari which bear the couch, the disc, the mace & the lotus, whose chief task lies in protecting the Universe, should be concentrated upon ceaselessly.

sa.ntataM chi.ntayetkaNThaM bhAsvatkaustubhabhAsakam.h |

vaikuNThasyAkhilA vedA udglrya.nte.anishaM yataH || 7||

The throat of Vaikuntha (Vishnu) the illuminator of the lambent Kaustubha (gem), (or resplendent with the radiant Kaustubha) should be constantly reflected upon, whence the entire vedas are being manifested incessantly.

smareta yAminInAtha sahasrAmitakA.ntimat.h |

bhavatApApanodID.hyaM shrIpateH mukhapaN^kajam.h || 8||

The lotus face of Sripati should be concentrated upon whose loveliness cannot be measured by (the loveliness of) even a thousand moons. IT is the annihilator of all afflictions of worldly existence & is therefore) adorable.

pUrNAnanyasukhodbhAsiM a.ndasmitamadhIshituH |

govi.ndasya sadA chi.ntyaM nityAna.ndapadapradam.h || 9||

The gentle smile of the over lord Govinda which shines with infinite & unique delight is to be always meditated upon. It is the bestower (on the devotee) of the state of eternal bliss.

smarAmi bhavasa.ntApa hAnidAmR^itasAgaram.h |

pUrNAna.ndasya rAmasya sAnurAgAvalokanam.h || 10||

I reflect upon the affectionate glance of Raama, possessed of infinite bliss, which like the ocean of nectar is the annihilator of the agonies of worldly existence.

dhyAyedajasramIshasya padmajAdipratIxitam.h |

bhrUbhaN^gaM pArameshhTh.hyAdi padadAyi vimuktidam.h || 11||

The graceful movement of the eyebrows of the Lord craved for by (the divinities such as) the lotus born (Brahma) & others should always be concentrated upon. It confers (on the devotee) positions such as over lordship of Satyaloka, & final beatitude.

sa.ntataM chintaye.ana.ntaM a.ntakAle visheshhataH |

naivodApuH gR^iNaM to.ataM yadguNAnAM ajAdayaH || 12||

I meditate upon Ananta (Vishnu) always & in a special way at the time of departure from this world. Brahma & other divinities proclaiming the attributes of Ananta did not reach the end of them. (i.e. could not exhaust completely the attributes.)

atha dvitIyaMstotram.h

Here, three delectable _expression catch the reader's mind & they are 1. SatpAnthajanagehAya 2. AvyAkR^itagR^ihasthAya 3. AsmadiShTaikakAryAya. The Lord is the sanctuary of the worthy travellers travelling wearily the path of worldly existence & is metaphorically described as an incomprehensible house holder. The Lord's chief aim is to fulfil the aspiration of the devotee. Under such comforting & confidence inspiring circumstances the devotee need not despair of his existence in this material world. His path is safe under the protective arms of the Divine householder & they ultimately lead him to the supreme sanctuary through the Lord's redemptive grace. Such is the hope generated by these three expressions mentioned above.

svajanodadhisaMvR^iddhi pUrNacha.ndro guNArNavaH |

ama.ndAna.nda sA.ndro naH sadAvyAdi.ndirApatiH || 1 ||

May the Lord of Indira, the full moon as it were to the swelling ocean of devotees, who is full of (auspicious) attributes, abounding in intense bliss, be pleased with us.

ramAchakorIvidhave dushhTadarpodavahnaye |

satpA.nthajanagehAya namo nArAyaNAya te || 2 ||

My obeisance to you Narayana, the moon to the partridge like RamA, the submarine fire to the insolence of the wicked, the refuge to the worthy travellers (wearily traverseing the pathof worldly existence.

chidachidbhedaM akhilaM vidhAyAdhAya bhujNjate |

avyAkR^itagR^ihasthAya ramApraNayine namaH || 3 ||

Salutation to the beloved of RamA the incomprehensible house holder, who having created the entire Universe constituted of sentient & non sentient entities, & maintained it, (ultimately) withdraws it.

ama.ndaguNasAro.api ma.ndahAsena vlxitaH |

nityami.ndirayAna.nda sA.ndro yo naumi taM harim.h || 4 ||

I bow down to that Hari who (though) supreme with perfect (auspicious) attributes is beheld by Indira always with her gentle smile & who abounds in bliss.

vashI vasho na kasyApi yo.ajito vijitAkhilaH |

sarvakartA na kriyate taM namAmi ramApatim.h || 5 ||

I salute that consort of RamA who being the controller (of all), is not subordinate to any one. He who has conquered all is (himself) invisible. He is the doer of all (but), He is not created (by anyone).

aguNAYaguNodreka svarUpAyAdikAriNe |

vidAritArisaN^ghAya vAsudevAya te namaH || 6 ||

My obeisance to you Vasudeva, you who are devoid of gunas (such as Sattva, Rajas & Tamas), upi who are of the nature of surpassing (auspicious) attributes, you who are the creator of Brahma, you who have torn asunder the assemblage of (both inner & outer) enemies.

AdidevAya devAnAM pataye sAditAraye |

anAdyaGYAnapArAya namaH pArAvarAshraya || 7 ||

Salutation to the primordial God, the Lord of divinities , the destroyer of enemies, the remover of beginningless nescience (of his devotees), the supreme among the superiors (such as Lakshmi, Brahma, Rudra & others).

ajAya janayitre.asya vijitAkhiladAnava |

ajAdi pUjyapAdAya namaste garuDadhvaja || 8||

O Garuda bannered, vanquisher of all demons, obeisance to you who are unborn, creator of this universe, whose feet are worshipped by Brahma & others.

i.ndirAma.ndasA.ndrAgrya kaTAXaprexitAtmane |

asmadishhTaika kAryAya pUrNAya haraye namaH || 9||

Obeisance to Hari who is full (of auspicious attributes), whose form is gazed at by Indira's profuse, devotion dense, sublime, side glances, whose chief aim lies in fulfilling our (devotees) aspirations.

atha tR^itIyaMstotram.h

Three categorical imperatives namely, discharge of one's duty with unfailing regularity, experiencing the inescapable results of one's actions & these two to be fulfilled with the thought always that Hari is supreme, are all introduced serving as beacons to the devotee on his path of spiritual progress. The devotee is exhorted to give up worldly attachment & concentrate upon the feet of the Lord which alone bring about eternal happiness. Sri Madhva's assertions of Divine Providence, Hari, as supreme moves us most to admiration & adoration. His appeal to the devotee is touching in the extreme. Even an attempt, he says, at devotion, has its own inspiring reward, what to speak of true devotion? Sri Madhva asserts with uncompromising directness & refreshing conviction that the world of the sentient entities cannot but be under the control of an intelligent Being & its reality is not at all empirical but absolute &

the entire gamut of beings from the creator Brahma down to the smallest creature is regulated by an unalterable settled hierarchy.

kuru bhUN^xva cha karma nijaM niyataM haripAdavinamradhiyA satataM |

harireva paro harireva guruH harireva jagatpitR^imAtR^igatiH || 1 ||

With your mind absorbed in all humility in the feet of Hari, always (O band of devotees), do your duty worthy of your station in life uninterruptedly & enjoy its ordained fruits according to your capacity. Hari alone is supreme. Hari alone is the preceptor. Hari alone is the father, the mother & the refuge of the Universe.

natato.asya paraM jagadID.hyatamaM paramAtparataH purushhottamataH |

tadalaM bahulokavichi.ntanayA pravaNaM kuru mAnasamIshapade || 2 ||

There is none other in the world more adorable than Purusottama the supreme among the most excellent. Therefore (O band of devotees), enough of cogitating on many mundane matters. Do incline your mind towards the feet of the Lord (or make your mind get absorbed in the feet of the Lord).

yatato.api hareH padasaMsmaraNe sakalaM hyaghamAshu layaM vrajati |

smaratastu vimukti padaM paramaM sphuTameshhyati tatkimapAkriyate || 3 ||

Whosoever even attempts at meditation upon the feet of Hari, his entire sin gets destroyed immediately. The supreme state of final emancipation will certainly come to him who meditates (upon the feet of Hari). Therefore, why is that (worthy means) relinquished?

shR^iNutAmalasyavachaH paramaM shapatheritaM uchchhritabAhuyugaM |

na hareH paramo na hareH sadR^ishaH paramaH sa tu sarva chidAtmagaNAt.h || 4 ||

Hearken (O devotees) to the most excellent, pure & true utterance proclaimed on oath with uplifted arms: ' There is none superior to Hari; there is none equal to Hari. Verily, he surpasses the host of all sentient selves.

yadi nAma paro na bhaveta hariH kathamasya vashe jagadetadabhUt.h |

yadi nAma na tasya vashe sakalaM kathameva tu nityasukhaM na bhavet.h || 5 ||

If, indeed, Hari should not be supreme, how did the Universe come under His control? If, verily, the entire universe should not be under His control, truly why should not eternal happiness be its lot?

na cha karmavimAmala kAlaguNaprabhR^atIshamachittanu taddhi yataH |

chidachittanu sarvamasau tu hariryamayediti vaidikamasti vachaH || 6 ||

Action, nescience, afflictions, time, constituents of Prakriti, innate disposition & others, cannot all be sovereign causes. For, it is well known that these are of non sentient nature. Verily, this Hari does control the entire Universe of sentient & non sentient forms. Such is the scriptural statement.

vyavahArabhidApi gurorjagatAM na tu chittagatA sa hi chodyaparaM |

bahavaH purushhAH purushhapravaro harirityavadatsvayameva hariH || 7 ||

It is not in the mind of the preceptor of the Universe (Vedavyasa) that differences are merely empirical. In fact, having objected against this position, He who is Himself Hari, declares concerning the supreme thus: 'Souls are multitudinous; among the sentinents. Hari is the supreme.

chaturAnana pUrvavimuktagaNA harimetya tu pUrvavadeva sadA |

niyatochchavinIchatayaiva nijAM sthitimApuriti sma paraM vachanaM || 8 ||

The emancipated groups led by Brahma having approached in a special way Hari, obtained their innate status in accordance with settled hierarchy always as before (i.e. during their mundane existence). There is a superior vedic authority expounding this.

Ana.ndatIrthasannAmnA pUrNapraGYAbhidhAyujA |

kR^itaM haryashhTakaM bhaktyA paThataH priyate hariH || 9 ||

The eight fold hymn relating to Hari was composed by the saint named Purnaprajna also called Anandatirtha of illustrious name. Hari will be pleased with him who recites it with devotion.

atha chaturthaMstotram.h

The visible, sensible & intelligible world is a manifestation of divine thought (svamatiprabhavaM....) that is not apprehensible by man's sense & intellect. Because the Lord creates multifariously this world containing many wonders, his omnipotence stands supremely vindicated. The world is no illusion, nor is its reality relative. Eradication of internal enemies (such as passion, anger & others) is a sine qua non to the act of devotion to the Lord.

nijapUrNasukhAmitabodhatanuH parashaktirana.ntaguNaH paramaH |

ajarAmaraNaH sakalArtiharaH kamalApatirID.hyatamo.avatu naH || 1 ||

May the Lord of Kamala, worthy of highest adoration, whose body is of innate infinite bliss & boundless consciousness, who is omnipotent & has inexhaustible attributes, who is supreme & free from births & deaths, who is the annihilator of all afflictions, protect us.

yadasuptigato.api hariH sukhavAn.h sukharUpiNamAhurato nigamaH |

svamatiprabhavaM jagadasya yataH parabodhatanuM cha tataH khapatim.h || 2 ||

Though Hari is (ever) wakeful, by virtue of His being blissful, the scriptures declare Him to be of the nature of bliss. Since the Universe is born of Hari's unfettered will, the scriptures, therefore, declare also that the Lord of senses (Hari) is of the nature of transcendental consciousness.

bahuchitrajagat.h bahudhAkaraNAtparashaktirana.ntaguNaH paramaH |

sukharUpamamushhyapadaM paramaM smaratastu bhavishhyati tatsatatam.h || 3 ||

By virtue of His creating multifariously the world containing many wonders, he is omnipotent & is of infinite attributes. He is supreme. The well known supreme state of blessedness will always be his who meditates upon the blissful nature of this (Hari).

smaraNe hi pareshiturasya vibhormalinAni manAMsi kutaH karaNam.h |

vimalaM hi padaM paramaM svarataM karuNArkasavarNamajasya hareH || 4 ||

While meditating upon this all pervasive absolute Lord, how can there be defilement of mind & senses? Verily, the supreme nature of the unborn Hari which is lustrous like the morning sun & which enjoys within itself, is immaculate.

vimalaiH shrutishANanishAtatamaiH sumano.asibhirAshu nihatya dR^iDham.h |

balinaM nijavairiNamAtmatamobhidamIshamana.ntamupeta harim.h || 5 ||

With swords in the form of minds finely sharpened on whetstones in the form of scriptures & purified & having quickly exterminated your powerful innate foe (do thou, O devotee) meditate upon the boundless Lord Hari, the annihilator of souls' nescience.

na hi vishvasR^ijo vibhushaMbhupura.ndara sUryamukhAnaparAnaparAn.h |

sR^ijatID.hyatamo.apati ha.nti nijaM padamApayati praNatAM svadhiyA || 6 ||

Indeed, that highly adorable (Hari) creates separately leading divinities such as Brahma, Rudra, Indra & Surya who are (themselves) creators of the world, protects & destroys them. He causes him who surrenders with right knowledge to attain His abode (final beatitude).

paramo.api rameshiturasya samo na hi kashchidabhUnna bhavishhyati cha |
kvachidadyatano.api na pUrNasadAgaNiteD.hyaguNAnubhavaikatanoH || 7 ||

To Him whose body is solely of the nature of perfect pure infinite adorable attributes & knowledge, who is the Lord of RamA, no one, even though eminent, was equal in the past, nor will one be in the future. Nowhere is there one of the present (equal to him).

iti devavarasya hareH stavanaM kR^itavAn.h muniruttamamAdarataH |
sukhatIrthapadAbhihitaH paThatastadidaM bhavati dhruvamuchchasukham.h || 8 ||

Thus the saint named Anandatheetha Sukhatheetha of celebrity composed with devotion the sublime prayer of Hari, the preeminent Lord. He who recites this will surely have supreme bliss.

atha paJNchamaMstotram.h

This canto begins with an invocation to vAsudeva, & then th twelve forms of the Lord beginning from Kesava to Damodara are praised. Each form has a distinctive feature. According to commentators, the word vAsudeva stands for the four forms of the Lord viz vAsudeva, Sankarsana, Pradyumna, Aniruddha. It is the vAsudeva form of the Lord that brings about final liberation of the soul enmeshed in worldly bondage. Therefore, it is put in the beginning. It should be noted that there is no difference between the original form of the Lord & His manifested forms in different incarnations. It is significant that the Dvaadashastothra begins with a salutation to vAsudeva. The two enthralling expressions paralokavilokasUryanibhA & haribhaktivardhanashauNDhatamA convey the hopeful message to those who cherish the ambition of reaching the acme of spiritual discipline.

vAsudevAparimeyasudhAman.h shuddhasadodita su.ndarikA.nta | dharAdharaNa vedhuradhartaH
saudhR^itidIdhitivedhR^ividhAtaH || 1 ||

O vAsudeva, immeasurable, possessor of excellent lustre (or radiance or majesty or form) impeccable, always endowed with prosperity (or excellently known alround by the righteous or ever wakeful beloved of Sundari (Lakshmi), supporter of the mountain (Mandara or Govardhana) destroyer of demons, bearer of the Universe creator of Brahma who is himself the creator of those (Rudra & others), of resplendent righteous fortitude.

adhikaba.ndhaM ra.ndhaya bodhA chchhindhividhAnaM ba.ndhuramaddhA |keshava keshava shAsaka
va.nde pAshadharArchita shUraparesha || 2||

O Supreme, burn away the trammels of the world. By (giving) transcendental knowledge tear asunder completely the (nescience) veil of binding nature. I bow down (to you) O Kesava, O Kesava, (one who impels Brahma & Rudra, (you who are) the all controller, worshipped by Varuna, & the Lord of mighty superiors (such as Brahma & others.

nArAyaNa amala kArAna va.nde kArANakArAna pUrNa vareNya |

mAdhava mAdhava sAdhaka va.nde bAdhaka bodhaka shuddha samAdhe || 3||

O Narayana, pure cause, the cause of causes, abounding in (auspicious) attributes, & adorable (or supreme), I bow down to you. O mAdhava, O mAdhava (Lord of Lakshmi), wish fulfilling, vexer (of villians), awakener, & (the embodiment) of pure penance, I bow down to you.

govi.nda govi.nda pura.ndara va.nde ska.nda sana.ndana vandita pAda |

vishhNu sR^ijishhNu grasishhNu viva.nde kR^ishhNa sadushhNa vadhishhNa sadhR^ishhNo || 4||

O Govinda, O Govinda (one who identifies the cows or one who is known through the instrumentality of the Vedas) destroyer of the body I bow down to you whose feet are worshipped by Skanda & Sunadana*. O Vishnu, creator, consumer, O Krishna, killer of those that oppress the righteousness, & establisher of the path of righteousness, I bow down to you.

* (Note- Skanda is Parvati's son. Sunandana is the janitor of Vishnu's abode. According to the commentary on Dwadasha stothra by Sri Visvapati Theertha, the reading is Sanandana which is the name of a sage. The commentator first takes Skanda & Sanandana as referring to two distinct individuals & secondly as the epithet descriptive of Rudra. (i.e. Rudra who has a son Skanda befitting him in every way).

madhusUdana dAnavasAdana va.nde daivatamodana vedita pAda |

trivikrama nishhkrama vikrama va.nde sukrama sa.nkramahu.nkR^itavaktra || 5 ||

O Madhusudhana (Killer of the demon Madhu), destroyer of demons, I bow down to you, who are gladdened by the assembly of divinities & whose feet have enlightened (the devotees). O Trivikrama (one who took three strides covering the three worlds), I bow down to you who are beyond constraints. (imposed by Varna, ashrama, & karma) omnipotent, functioning through the transcendent order (of yourself as Vaasudeva, Sankarshana & other vyuha forms having a mouth associated with the "hum" sound at the time of deluge.

vAmana vAmana bhAmana va.nde sAmana slmana shAmana sAno |

shrdhara shrdhara shaMdharma va.nde bhUdhara vArdhara ka.ndharadhArin.h || 6 ||

O Vamana, O Vamana, (one who brings auspiciousness to his devotees), inner regulator of souls (or one who is reached through the instrumentality of the Saamaveda) establisher of righteous order revealer of (your own) form (to the devotees). Supporter of all, I bow down to you. O Sridhara, O Sridhara (one who carries Lakshmi with Him or is endowed with loveliness), possessor of transcendental bliss, bearer of the world, supporter of deluge waters, sustainer of the liberated souls, I bow down to you.

hR^ishhIksha sukesha paresha viva.nde sharaNesha kalesha balesha sukhesha |

padmanAbha shubhodbhava va.nde saMbhr^italokabharAbhara bhUre || 7 ||

O Hrisiksha (Lord of the senses), possessor of lovely hair, lord of superiors (such as Brahma, Rudra), protector of protectors, promoter of all arts, impeller of prowess, & controller of happiness (both

empirical & transcendental), I bow down to you. O Padmanaabha (lotus navelled), source of (all) auspiciousness, maintainer of mighty world lords, of manifold forms, I bow down to you.

dAmodara dUratarA.ntara va.nde dAritapAragapAra parasmAt.h || 8 ||

O Daamodhara (one having rope tied round his belly) or one who has in his belly the entire Universe), I bow down to you who pervade the Universe both inside & outside & are the shore to those who have cut across (the ocean of metempsychosis) by virtue of their knowledge (superior to actions).

Ana.ndasutIrtha munI.ndrakR^itA harigItiriyAM paramAdarataH |

paralokavilokana sUryanibhA haribhakti vivardhana shauNDatamA || 9 ||

This song (in praise) of Hari composed with sublime devotion by the preminent anchorite Anandatirtha, is like the sunlight to behold the transcendental world, most potent in increasing devotion to Hari.

atha shhashhThaMstotram.h

The ten incarnations of the Lord are praised. Three verses beginning from devakinandana & ending with supUrNa are placed first followed by the other verses; whereas other edition begin from the verse matsyakaruupa. It seems the Acharya went to the sea shore reciting (the first five cantos of the Dwadasha stotra) on the day he expected to receive the idol of Sri Krishna concealed in the lump of Gopichandana that was to be brought from Dvaraka in a boat. Overjoyed on seeing the beautiful idol of Sri Krishna which was worshiped by Rukmini devi during Dwapara yuga, the Acharya first praised Krishna & then his other incarnations in the usual order. The very idol of Sri Krishna was brought to Udupi by the Acharya & installed there with great devotion. The subsequent cantos were sung by Acharya on his way back to Udupi.

devakina.ndana na.ndakumAra vR^i.ndAvanAJNchana gokulacha.ndra |

ka.ndaphalAshana su.ndararUpa na.nditagokulava.nditapAda || 1 ||

O son of Devaki, son of Nanda (the foster father), in Brindavana, moon to Gokula, consumer of bulbous roots & fruits, of beautiful form, I bow down to you who have gladdened Gokula & whose feet are worshipped (by the devotees).

i.ndrasutAvaka na.ndakahasta cha.ndanacharchita su.ndarinAtha |

i.ndlvarodara daLanayana ma.ndaradhArin.h govi.nda va.nde || 2 ||

O Protector of Indra's son (Arjuna), holder of (the sword) Nandaka, (possessing a body) anointed with sandal paste, dear to beautiful women, (having) eyes like the interior petals of the blue lotus, wearer of mandaara (flower) garland, O Govinda, I bow down to you.

cha.ndrashatAnana ku.ndasuhAsa na.nditadaivatAna.ndasupUrNa |

matsyakarUpa layodavihArin.h vedavinetra chaturmukha va.ndya || 3 ||

I bow down to you of with face resembling (the beauty of) a hundred moons, & smile like the kunda flower. You have delighted the assemblage of divinities & are perfect with bliss. I salute you, O Mathsyā, reveller in deluge waters, adored by Brahma the promulgator of the Vedas.

kUrmasvarUpaka ma.ndaradhArin.h lokavidhAraka devavareNya |

sUkararUpaka dAnavashatro bhUmividhAraka yaGYavarAN^ga || 4 ||

O turtle bodied, bearer of the (mandara) mountain, supporter of the Universe, highest divinity, I salute you. O Kurma, foe of the demon (Hiranyaaksha), holder of the earth (on the tip of the tusk), having gods (that preside over sacrifices) as worthy limbs (or possessor of excellent limbs, (serving as various means of sacrifices), I salute you.

deva nR^isimha hiraNyakashatro sarva bhayA.ntaka daivataba.ndho |

vAmana vAmana mANavaveshha daityakula.ntaka kAraNarUpa || 5 ||

O Vamana, O Vamana, attired as a young celibate, subduer of the best of demons (Balindra), assumer of form with a purpose, I bow down to you. O Narasimha, foe of Hiranyakashipu, destroyer of all fear, benefactor of the gods, I salute you.

rAma bhR^igUdvaha sUrjitadIpte xatrakulA.ntaka shaMbhuwareNya |

rAghava rAghava rAxasa shatro mArutivallabha jAnakikA.nta || 6 ||

O Parashuraama, savior of Bhrgu's lineage, endowed with exceedingly mighty splendor, exterminator of the race of Ksatriyas, adored by Sambhu, I bow down to you. O Raaghava, O Raaghava, adversary of the demons (such as Raavana & others) favorite of Hanuman, beloved of Janaki.

devakina.ndana su.ndararUpa rukmiNivallabha pANDavaba.ndho |

daityavimohana nityasukhAde devavibodhaka buddhasvarUpa || 7 ||

O son of Devaki (Krishna) of lovely form, lord of Rukmini, kinsman of the Pandavas, I bow down to you. You are the deluder of demons in the Buddha form the cause of eternal bliss, the enlightener of divinities (or generator of transcendental knowledge in divinities).

dushhTakulA.ntaka kalkisvarUpa dharmavivardhana mUlayugAde |

nArAyaNAMalakAraNamUrte pUrNaguNArNava nityasubodha || 8 ||

I bow down to you of Kalki form. You are the exterminator of the race of villains, the elevator of righteousness & promulgator of the primary Krtayuga. O Narayana, immaculate, causal form (of the universe), ocean of perfect attributes, possessor of imperishable transcendental knowledge, I bow down to you.

Ana.ndtIrthakR^itA harigAthA pApaharA shubhanityasukhArthA || 9 ||

This hymn of Hari composed by the saint Sri Anandatheertha destroys sins & is holy. Its purpose is (conferment of) eternal bliss.

atha saptamaMstotram.h

This entire canto is devoted to the glorification of Lakshmi, the divine consort of Vishnu. The whole process of creation, sustenance & destruction of the universe, the various activities of the gods beginning from Brahma, the multifarious penances, meditations & such other acts of devotion conducted by sages & saints, in respect of the Lord & the accompanying auspiciousness, fortune & bliss are all regulated by the benign grace of Lakshmi who in turn derives all her greatness from Vishnu. This vertical pluralism worked out by Sri Madhva attuned to the harmonious hierarchy of sentient beings proclaims unequivocally the absolute majesty & supremacy of the Ajita named Vishnu.

vishvasthitipraLayasargamahAvibhUti vR^ittiprakAshaniyamAvR^iti ba.ndhamoxAH |

yasyA apAN^galavamAtrata UrjitA sA shrIH yatkanTaxabalavatyajitaM namAmi || 1 ||

I offer my obeisance to the unconquered (Hari) by whose side glance that excellent Sree has been rendered powerful & by whose Sree mere fragment of side glance maintenance, destruction & creation of the Universe, great prosperity, activity, knowledge, control, ignorance, bondage, & release are brought about.

brahmeshashakraravidharmashashAN^kapUrva glrvANasa.ntatiriyam yadapAN^galesham.h |

Ashritya vishvavijayaH vidadhAtyachi.nntyA shrIH yatkanTaxabalavatyajitaM namAmi || 2 ||

I offer my obeisance to the unconquered (Ajita named Narayana) by whose side glance the incomprehensible Sree has been rendered powerful & by resorting to whose (Sree's) fragment of side glance this succession of leading divinities namely Brahma, Rudra, Indra, Surya, Yama, Chandra causes the prosperity of the Universe.

dharmArthakAmasumatiprachayAdyasheshhasanmaN^galaM vidadhate yadapAN^galesham.h |

Ashritya tatpraNatasatpraNataA apIDyA shrIH yatkanTaxabalavati ajitaM namAmi || 3 ||

I offer my obeisance to the unconquered Lord by whose side glance the adorable Sree has been rendered powerful & by resorting to whose (Sree's) fragment of side glance those (such as Indra & other gods) who are themselves revered by the virtuous engaged in merit, bring about auspiciousness beginning with merit, wealth, wish, right knowledge, & the increase of these, to the entire group of holymen.

shhaDvarganigrahanirastasamastadoshha dhyAya.nti vishhNumR^ishhayo yadapAN^galesham.h |

Ashritya yAnapi sametya na yAti duHkhaM shrIH yatkanTaxabalavati ajitaM namAmi || 4 ||

I offer my obeisance to the unconquered Lord by whose side glance Sree has been rendered powerful & by resorting to whose Sree's fragment of side glance the sages who have divested themselves of all imperfections by conquering the group of six internal enemies namely desire, anger, avarice, arrogance, infatuation & jealousy meditate upon Vishnu, & by approaching whom (sages) man becomes free from misery.

sheshhAhivairishivashakramanupradhAna chitrorukarmarachanaM yadapAN^galesham.h |

Ashritya vishvamakhilaM vidadhAti dhAtA shrIH yatkanTaxabalavati ajitaM namAmi || 5 ||

I offer my obeisance to the unconquered Lord by whose side glance Sree has been rendered powerful & by resorting to whose Sree's fragment of side glance the creator creates the entire universe composed

of wonderful & diverse deed accomplishment of divinities headed by Sesa, Garuda, Rudra, Indra, Manu & others.

shakrogradIdhitihimAkarasUryasUnu pUrvaM nihatya nikhilaM yadapAN^galesham.h |

Ashritya nR^ityati shivaH prakaTorushaktiH shrIH yatkanTaxa balavati ajitaM namAmi || 6 ||

I offer my obeisance to the unconquered Lord by whose side glance Sree has been rendered powerful & by resorting to whose Sree's fragment of side glance Siva with his manifested great prowess having destroyed the entire universe dominated by Indra, Surya, Chandra & Yama, dances (performs the Taandava dance).

tatpAdapaN^kajamahAsanatAmavApa sharvAdiva.ndyacharaNo yadapAN^galesham.h |

Ashritya nAgapatiH anyasurairdurApAM shrIH yatkanTaxabalavati ajitaM namAmi || 7 ||

I offer my obeisance to the unconquered Lord by whose side glance Sree has been rendered powerful & resorting to whose Sree's fragment of side glance the Lord of serpents(Sesa) whose feet are adored by Sarva (Rudra) & others obtained the status of being the eminent couch of His (the unconquered)Lord, which is beyond the reach of other divinities.

nAgArirugrabalapaurushha Apa vishhNuvAhatvammuttamajavo yadapAN^galesham.h |

Ashritya shakramukhadevagaNaiH achintyaM shrIH yatkanTaxa balavati ajitaM namAmi || 8 ||

I offer my obeisance to the unconquered Lord by whose side glance Sri has been rendered powerful & by resorting to whose Sri's fragment of side glance the enemy of serpents (garuda) having terrific strength & heroism & excellent speed obtained the status of becoming the vehicle of Vishnu which (status) is beyond the ken of multitudes of divinities headed by Indra.

Ana.ndatIrthamunisanmukhapa.nkajotthaM sAxAdramAharimanaH priyaM uttamArtham.h |

bhaktyA paThati ajitamAtmani sannidhAya yaH stotrametabhiyAti tayorabhIshhTam.h || 9 ||

He who having enshrined the unconquered Lord in his heart recites with devotion this hymn of excellent import, chiefly pleasing to the hearts of RamA & Hari & emanating from the worthy lotus face of the saint Ananda Theertha, obtains from them the desired objects.

atha ashhTamaMstotram.h

Propitiation of Vasudeva who is the integral ornament to the assemblage of divinities is the subject-matter of this Canto. Vasudeva is proclaimed by all the Vedas; He is the very subject of discussion among the learned; He is the fulfiller of all that is sought after by the devotees. The expression 'vashyatam svEcchaya sajanEshvAgatam' which means 'who comes under the direction of the pious by his own volition' shows to what extent a devotee can develop his spiritual potentialities. Our life is a gift and a responsibility. Therefore, all our actions and thoughts have the worthiest aim of pleasing the Lord who, in fulfillment of the devotee's dedicated total surrender, showers grace leading to beatific vision namely, the direct experience of the Lord in His unutterable holiness. One has to glean all these from the following pithy and yet sublime and felicitous expressions :

kurvatE karma yatprItayE sajjanAha, akshyam karma yasminparE svarpitam,
mandahasAruNApAngadattonatim.

va.nditAsheshhava.ndyoruvR^i.ndArakaM cha.ndanAcharchitodArapInAMsakam.h |
i.ndirAchaJNchalApAN^ganIrAjitaM ma.ndaroddhArivR^ittodbhujAbhoginam.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 1 ||

We are propitiating Vasudeva whom the legion of divinities (such as Brahma & others) adorned by all, is engaged in genuflecting, (worshipping) who possesses sandal paste anointed, lofty, robust arms, who is cherished by the tremulous side glances of Indira (as if they are waving lights in adoration), who is sedulous with his shoulders round & excellent, serviceable in lifting up the Mandara mountain, who is the integral ornament of the assemblage of divinities.

sR^ishhTisaMhArallAvilAsAtataM pushhTashhADguNyasadvigrahollAsinam.h |

dushhTanishsheshhasaMhArakarmodyataM hR^ishhTapushhTAtishishhTaprajAsaMshrayam.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 2 ||

We are propitiating Vasudeva who is full & alround with expansive sport in the form of world creation, preservation & other cosmic functions, who is lustrous with his spiritual body in the form of perfect six fold attributes (such as over lordship, valor, fame, wealth, general knowledge, special knowledge), & highly disciplined who is the integral ornament of the assemblage of the divinities.

unnataprArthitAsheshhasaMsAdhakaM sannatAlaukikAna.ndadashrlpadam.h |

bhinnakarmAshrayaprANisaMprerakaM tanna kiM neti vidvatsu mImAmsakam.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 3 ||

We are propitiating vAsudeva who is the fulfiller of all that is prayed for by the eminent devotees who possess glorious feet that confer transcendental bliss on those who bow down to them who is the impeller in sentient beings of diverse actions & intentions, who is thoroughly enquired into by the learned (in philosophical lore) in this manner: 'Does Brahman not exist? Yes, indeed, Brahman exists; it is not that Brahman does not exist. He is the integral ornament of the assemblage of divinities.

vipramukhyaiH sadA vedavAdonmukhaiH supratApaiH xitIsheshvaraishchArchitam.h |

apratarkyorusaMvidguNaM nirmalaM saprakAshAjarAna.ndarUpaM param.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 4 ||

We are propitiating vAsudeva who is worshipped by the best of brahmins engaged always in vedic disquisitions & by the supremely valourous rulers of the earth, who is endowed with inscrutable & exalted knowledge itself as attribute, who is immaculate, whose body consists of excellent knowledge & unaging bliss, who is supreme, who is the integral ornament of the assemblage of divinities.

atyayo yena kenApi na kvApi hi pratyayo yadguNeshhottamAnAM paraH |satyasaN^kalpa eko vareNyovashi matyanUnaiH sadA vedavAdoditaH |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 5 ||

We are propitiating vAsudeva, surpassing whom verily, has not been accomplished by anyone & anywhere, in whose excellences conviction of those that have attained spiritual knowledge is superb, whose intentions are fulfilled in action, who is absolute, adorable, independent, always proclaimed (as supreme) by those of superior intellect through the instrumentality of vedic argumentations, who is the integral ornament of the assemblage of divinities.

pashyatAM duHkhasa.ntAnanirmUlanaM dR^ishyatAM dR^ishyatAmityajeshArthitam.h |

nashyatAM dUragaM sarvadApyAtmagaM pashyatAM svechchaya sajjaneshhvAgatam.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 6 ||

We are propitiating vAsudeva who is the annihilator of the continuous flow of misery of those who have realized Him, who is worshipped by Brahma & Rudra praying: 'may we see the Lord, may we see the Lord', who is beyond the reach of those that are eternally damned even though He is the inner controller (of all sentient beings), who comes under the direction of the pious by his own volition, who is the integral ornament of the assemblage of divinities.

agrajaM yaH sasarjAjamagryAkR^itiM vigraho yasya sarve guNA eva hi |

ugra Adyo.api yasyAtyajAgryAtmajaH sadgR^ihItaH sadA yaH paraM daivatam.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 7 ||

We are propitiating vAsudeva who created Brahma the foremost born & the presiding diety over mahat whose body is verily all his attributes only, whose grandson is ugra (Ugra also called Rudra, Brahma's eldest son) though born first (i.e. born before Indra & others), who is always held by the holy as the supreme diety, who is the integral ornament of the assemblage of divinities.

achyuto yo guNairnityamevAkhilaiH prachyuto.asheshhadoshhaiH sadA pUrtitaH |

uchyate sarvavedoruvAdairajaH svarchito brahmarudrendrapUrvaiH sadA |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 8 ||

We are propitiating vAsudeva who is always full of all excellences & free from all imperfections because of his being always abundant with auspicious attributes, who is expounded by the many argumentations of all the vedas, who is unborn, who is duly worshipped always by prominent divinities such as Brahma, Rudra & Indra who is the integral ornament of the assemblage of divinities.

dhAryate yena vishvaM sadAjAdikaM vAryate.asheshhaduHkhaM nijadhyAyinAm.h |

pAryate sarvamanayairnayatpAryate kAryate chAkhilaM sarvabhUtaiH sadA |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 9 ||

We are propitiating vAsudeva by whom this universe beginning with Brahma is always rendered stainless by devotion get destroyed, who grants positions (in their respective realms) to divinities beginning with Brahma (literally guru of Rudra), for pleasing whom righteous people perform their duty (obligatory & adventitious) who is the integral ornament of the assemblage of divinities.

sarvapApAniyatsaMsmR^iteH saN^xayaM sarvadA yAnti bhaktyA vishuddhAtmanAm.h |

sharvagurvAdigIrvANa saMsthAnadaH kurvate karma yatprItaye sajjanAH |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 10 ||

We are propitiating Vasudeva by remembrance of whom always all sins of souls rendered stainless by devotion

get destroyed, who grants positions (in their respective realms) to divinities beginning with Brahma (literally guru

of Rudra), for pleasing whom righteous people perform their duty (obligatory and adventitious) who is the integral

ornament of the assemblage of divinities.

axayaM karma yasmin.h pare svarpitaM praxayaM yAnti duHkhAni yannAmataH |

axaro yo.ajaraH sarvadaivAmR^itaH kuxigaM yasya vishvaM sadAjAdikam.h |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 11 ||

We are propitiating Vasudeva, to which supreme the work devoutly dedicated becomes an imperishable fruit-producer,

by uttering whose names miseries melt away, who is indestructible, undecaying, ever free, in whose belly lies always

the Universe beginning with Brahma, who is the integral ornament of the assemblage of divinities.

na.nditIrthorusannAmino na.ndinaH sa.ndadhAnAH sadAna.ndadeve matim.h |

ma.ndahAsAruNA pAN^gadattonnatiM va.nditAsheshhadevAdivR^i.ndaM sadA |

prINayAmo vAsudevaM devatAmaNDalAkhaNDamaNDanaM prINayAmo vAsudevam.h || 12 ||

May we that bear the exalted and impeccable appellation (the expression means mAdhvAs) that are joyous and

that have firmly fixed our intellect on the ever blissful Lord, propitiate Vasudeva who grants eminence (to his devotees)

by his tawny side glances associated with gentle smile, who has gladdened the multitudes of all divinities, and sages,

who is the integral ornament of the assemblage of divinities.

atha navamaMstotram.h

The ten incarnations of the Lord are again praised. No doubt in Canto VI

Sri Madhva has already praised the ten incarnations of the Lord. But the purpose in repeating the praise seems to be to establish the fact that there is no fundamental difference between the original and incarnated forms of the Lord. Significant epithets such as sukhamaya mIna, varakUrma, paramavibOdha, sharaNada kalkIsha , and others prove the point.

atimatatamogirisamitivibhedana pitAmahabhUtiha guNagaNanilaya |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 1 ||

O Rama, consort of Rama highly adored, destroyer of multitude of mountains of darkness (ignorance), giver of prosperity to Brahma, abode of assemblage of excellences, import of the holiest philosophical debate, supreme, ever shining, (ever wakeful) prime cause of the universe, be my refuge.

vidhibhavamukhasurasatatasuva.nditaramAmanUvallabha bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 2 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, Supreme, ever shining, prime cause of the universe, always genuflected by divinities headed by Brahma & Rudra, fascinator of Ramaaa's heart be my refuge.

agaNitaguNagaNamayasharIra he vigataguNetara bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 3 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, possessor of a body of the nature of infinite excellences, & free from imperfections, be my refuge.

aparimitasukhanidhivimalasudeha he vigata sukhetara bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 4 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the universe, possessor of an impeccable & excellent body which is the very reservoir of infinite bliss & devoid of sorrow, be my refuge.

prachalitalayajalaviharaNa shAshvatasukhamayamIna he bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 5 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, reveller in agitated deluge waters, eternal blissful, O fish (bodied), be my refuge.

suraditijasubalaviruLitama.ndaradhara para kUrma he bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 6 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme ever shining, prime cause of the Universe, & bearer of the mandara mountain moved to & fro by the great strength of gods & demons. O pre eminent turtle (bodied), be my refuge.

sagirivaradharAtaLavaha susUkaraparamavibodha he bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 7 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining prime cause of the Universe, bearer of the earth endowed with superior mountains & of the nature of extraordinary transcendal knowledge, O celestial boar, be my refuge.

atibaladitisuta hR^idaya vibhedana jayanR^ihare.amala bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 8||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme ever shining, prime cause of the Universe, slitter of the heart of the very strong son of diti (Hiranyakasipu), O victorious Narahari, immaculate, be my refuge.

balimukhaditisutavijayavinAshana jagadavanAjita bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 9||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining prime cause of the universe, terminator of the triumph of the demons headed by Bali, & protector of the Universe, O unconquered (Vamana), be my refuge.

avijitakunR^ipatisamitivikhaNDana ramAvara vlrapa bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 10||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme ever shining, prime cause of the Universe, eterminator of the host of unvanquished wicked kings, spouse of Ramaa, O protector of the valiant (Bharghava), be my refuge.

kharataranishicharadahana parAmR^ita raghuvara mAnada bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 11 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme ever shining, prime cause of the Universe, fire to the arrant demons, exalted, immortal, bestower of knowledge, O best of Raghus, be my refuge.

sulalitanuvara varada mahAbala yaduvvara pArthapa bhava mama sharaNam.h |shubhatama
kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 12 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, best among those possessing exceedingly graceful form, bestower of boons, most powerful, protector of Paartha, O best of Yadus, be my refuge.

ditisutavimohana vimalavibodhana paraguNabuddha he bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 13 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, deluder of demons, expounder (of philosophical wisdom) to the holy (such as Brahma), possessor of exalted excellence, O Buddha, be my refuge.

kalimalahutavaha subhaga mahotsava sharaNada kalkisha bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 14 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, fire to the ills of the Kali age, delight to the meritorious, shelter giver, O Lord Kalki, be my refuge.

akhilajanivilaya parasukhakAraNa parapurushhottama bhava mama sharaNam.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 15 ||

O Raama, consort of Ramaa, import of the holiest philosophical debate, supreme, ever shining, prime cause of the Universe, source of emergence & dissolution of the entire world, cause of transcendental bliss, perfect, O Purushottama, be my refuge.

iti tava nutivarasatataraterbhava susharaNamurusukhatIrthamuneH bhagavan.h |

shubhatama kathAshaya paramasadodita jagadekakAraNa rAmaramAramaNa || 16 ||

O Lord, be the favourite protector of the saint Sukhatheertha who is thus completely absorbed always in your paeon par excellence.

atha dashamaMstotram.h

Here we have a very touching appeal to the Lord who is full of compassion and who is the bestower of boons on the devotee for making the devotee worthy of

knowing the greatness of the Lord. The appeal implies that however much one may be

learned in the Shastras, their true import will dawn upon him only when the Lord

shows His benign grace. According to the late C.M.Padmanabhacharya, the form of the

Lord meditated upon (from foot to face) mediately in the first Canto by the Acharya

is now before his very eyes through beatific vision and is adored from foot to face

again. Flashes of felicity of expression found in this Canto leaves an indelible

impression on the mind of the reader.

ava naH shrIpatirapatiradhikeshAdibhavAde |

karuNApUrNavarapradacharitaM GYApaya me te || 1 ||

O Saviour, all surpassing source of Rudra & Brahma full of compassion, bestower of boons: (you are the) Lord of Sri (you are) non pareil acquiant me with thy deeds.

surava.ndyAdhipa sadvarabharitAsheshhaguNAlam.h |

karuNApUrNavarapradacharitaM GYApaya me te || 2 ||

O thou adorned by divinities, Lord of all, bestower of boons on the worthy, full of all excellences carried to their perfection, full of compassion, bestower of boons, acquaint me with thy deeds.

sakaladhvA.ntavinAshaka paramAna.ndasudhAho |

karuNApUrNavarapradacharitaM GYApaya me te || 3 ||

O destroyer of all darkness (ignorance of the virtuous people), bearer par excellence of transcendental bliss, of wonderful form full of compassion & bestower of boons, acquaint me with thy deeds.

trijagatpota sadArjitasharaNAshApatidhAto |

karuNApUrNavarapradacharitaM GYApaya me te || 4 ||

O boat to cross the three worlds, with feet always worshipped (by the devotees), supporter of Sarasvathi's Lord (Brahma), full of compassion, bestower of boons, acquaint me with thy deeds.

triguNAItitavidhAraka parito dehi subhaktim.h |

karuNApUrNavarapradacharitaM GYApaya me te || 5 ||

O Surpasser of triple gunas, unique supporter of all, grant me at all times & from all sides proper devotion. O full of compassion, bestower of boons, acquaint me with thy deeds.

sharaNaM kAraNabhAvana bhava me tAta sadA.alam.h |

karuNApUrNavarapradacharitaM GYApaya me te || 6||

O contriver of causes (that bring about creation), progenitor, be absolutely my refuge always. O full of compassion, bestower of boons, acquaint me with thy deeds.

maraNapraNada pAlaka jagadIshAva subhaktim.h |

karuNApUrNavarapradacharitaM GYApaya me te || 7||

O giver of death & life, protector, Lord of the Universe, protect my right devotion from evils. O full of compassion, bestower of boons, acquaint me with thy deeds.

taruNAAdityasavarNakacharaNAbjAmala kIрте |

karuNApUrNavarapradacharitaM GYApaya me te || 8||

O possessor of lotus feet having a color similar to that of the morning Sun, possessor of impeccable glory, full of compassion, bestower of boons, acquaint me with thy deeds.

salilaprotthasarAgakamaNivarNochchanakhAde |

karuNApUrNavarapradacharitaM GYApaya me te || 9||

O Processor of hue similar to that of the water born (blue lotus), possessor of ruby tinted exalted nail bases, full of compassion, bestower of boons, acquaint me with thy deeds.

khajatUNInibhapAvanavarajaN^ghAmitashakte |

karuNApUrNavarapradacharitaM GYApaya me te || 10||

O Possessor of holy & excellent shanks resembling rainbow quivers, omnipotent, full of compassion bestower of boons, acquaint me with thy deeds.

ibahastaprabhashobhana paramorasthalaAle |

karuNApUrNavarapradacharitaM GYApaya me te || 11 ||

O Thou having Ramaa as a bee on (thy) sublime thigh handsome like the radiant trunk of an elephant, full of compassion, bestower of boons, acquaint me with thy deeds.

asanotphullasupushhpakasamavarNAvaraNAnte |

karuNApUrNavarapradacharitaM GYApaya me te || 12 ||

O Donner of an upper garment similar in color to that of the fully blossomed lovely asana flower. Full of compassion, bestower of boons, acquaint me with thy deeds at the time of death.

shatamedodbhavasu.ndara varapadmotthitanAbhe |

karuNApUrNavarapradacharitaM GYApaya me te || 13 ||

O Processor of a navel from which sprang the most lovely lotus, the birth place of Brahma, full of compassion bestower of boons, acquaint me with thy deeds.

jagadAgUhakapallavasamakuxe sharaNAde |

karuNApUrNavarapradacharitaM GYApaya me te || 14 ||

O Processor of a sprout like belly, the enveloper of the universe (at the time of deluge); source of world protectors (such as brahma), full of compassion, bestower of boons, acquaint me with thy deeds.

jagadaMbAmalasu.ndaragR^ihavaxovara yogin.h |

karuNApUrNavarapradacharitaM GYApaya me te || 15 | |

O possessor of a splendid chest, the lovely & holy abode of the Universal mother (Lakshmi), contemplative sage, full of compassion, bestower of boons, acquaint me with thy deeds.

ditijA.ntaprada chakradharagadAyugvarabAho |

karuNApUrNavarapradacharitaM GYApaya me te || 16 | |

O possessor of worthy arms bearing the quoit (disc) the conch & the mace that cause the destruction of demons, full of compassion, bestower of boons, acquaint me with thy deeds.

paramaGYAnamahAnidhivadana shrIramaNe.ndo |

karuNApUrNavarapradacharitaM GYApaya me te || 17 | |

O Possessor of a face which is a mighty store house of perfect knowledge, O Thou who art like the full moon for the enjoyment of Lakshmi, full of compassion, bestower of boons, acquaint me with thy deeds.

nikhilAghaughavinAshana parasaukhyapradadR^ishhTe |

karuNApUrNavarapradacharitaM GYApaya me te || 18 | |

O Possessor of the glance that annihilates all heaps of sins & confers (on the devotee) transcendental bliss, full of compassion, bestower of boons, acquaint me with thy deeds.

paramAna.ndasutIrthamunirAjo harigAthAm.h |

kR^itavAnnityasupUrNaparamAna.ndapadaishhin.h || 19 | |

The saint royal named Paramaananda sutirtha wishing for the eternal kingdom of Vishnu who is perfect, pre eminent, and of the nature of supreme bliss, composed this hymn to Hari.

atha ekAdashaM stotram.h

Sri Madhva after proclaiming again and again the supremacy of the Lord concludes the Canto with a fervent hope that the devotee who recites the hymns may attain the state of blessedness, the highest goal of all human endeavor.

udIrNamajaraM divyaM amR^itasya.ndyadhIshituH |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 1 ||

I adore the feet of the overload blissful Vishnu which are superb, free from infirmities, & divine; which pour forth beautiful bliss, which are respectfully worshipped by Brahma & others

sarvavedapadodgItaM i.ndirAvAsamuttamam.h |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 2 ||

I adore the feet of Vishnu which are proclaimed by all the vedic words, which make an excellent residence for Lakshmi, which are respectfully worshipped by Brahma & others.

sarvadevAdidevasya vidAritamahattamaH |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 3 ||

I adore the feet of Vishnu the source (lord) of all divinities, which are respectfully worshipped by Brahma & others.

udAramAdarAnnityaM ani.ndyaM su.ndarIpateH |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 4 ||

I adore devoutly the exalted & praiseworthy feet of Vishnu, the Lord of Sundari (Lakshmi) dailly which (feet) are respectfully worshipped by Brahma & others.

i.ndIvarodaranibhaM supUrNaM vAdimohanam.h |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 5 ||

I adore the feet of Vishnu which resemgle the soft interior of a blue lotus, which are absolutely perfect, which destroy the delusion of the virtuous, which are respectfully worshipped by Brahma & others.

dAtR^isarvAmaraisvavyavimuktyAderaho param.h |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 6 ||

O Wonderful ! I adore the excellent feet of Vishnu which confer on all divinities prosperity, final liberation, & so on, which are respectfully worshipped by Brahma & others.

dUrAddurataram yattu tadevAntikamantikAt.h |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 7 ||

I adore the feet of Vishnu which verily are farther than the farthest (to non devotees), & nearer than the nearest (to devotees) which are respectfully worshipped by Brahma & others.

pUrNasarvaguNairkArNamanAdya.ntaM sureshituH |

Ana.ndasya padaM vande brahmendrAdi abhiva.nditam.h || 8||

I adore the feet of Vishnu, the lord of divinities, which (feet) are the chief receptacle of all complete excellences, which have neither beginning nor end, which are respectfully worshipped by Brahma & others.

Ana.ndatIrthamuninA harerAna.ndarUpiNaH |

kR^itaM stotramidaM puNyaM paThannAna.ndamApnuyAt.h || 9||

May the devotee) reciting this merit producing hymn to Hari of blissful form, composed by the saint Ananda theertha, attain the state of blessedness.

atha dvAdashaM stotram.h

The recital of the prayer rises to a crescendo in this Canto, the beginning and ending of which have significantly the word 'Ananda'.

Ana.ndamukunda aravindanayana |

Ana.ndatIrtha parAna.ndavarada || 1||

O blissful, bestower of beautitude, lotus eyed (I bow down to you) conferer of the boon of exalted bliss on (me) Ananda teertha.

su.ndarIma.ndiragovi.nda vande |

Ana.ndatIrtha parAna.ndavarada || 2 ||

O sanctum of Lakshmi, Govinda, I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

chandrasurendrasuvandita vande |

Ana.ndatIrtha parAna.ndavarada || 3 ||

O You who are adored by Chandra & Surendra, I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

chandrakama.ndirana.ndaka vande |

Ana.ndatIrtha parAna.ndavarada || 4 ||

O you who delight in the crown of peacock feathers. I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

vR^i.ndArakavR^i.ndasuva.ndita vande |

Ana.ndatIrtha parAna.ndavarada || 5 ||

O You who are well adored by the host of divinities, I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

ma.ndArasUnasucharchita vande |

Ana.ndatIrtha parAna.ndavarada || 6 ||

O you who are well perfumed by the fragrance heavenly parijata flowers, I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

i.ndirA.ana.ndaka su.ndara vande |

Ana.ndatIrtha parAna.ndavarada || 7 ||

O You who gladden Indira, you who possess pulchritudinous (of unseen unsurpassable beauty), I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

ma.ndirasya.ndanasya.ndaka vande |

Ana.ndatIrtha parAna.ndavarada || 8 ||

O Yo who shower (ambrosia of grace) on those that are engaged in tidying up your mansion, I bow down to you. Conferer of boon of exalted bliss on (me) Ananda theertha.

Ana.ndachandrikAsya.ndaka vande |

Ana.ndatIrtha parAna.ndavarada || 9 ||

iti shrImadAna.ndatIrthabhagavatpAdAchArya virachitaM

dvAdashastotreshhu dvAdashaM stotraM saMpUrNam.h

