



Stotra Ratna – The Gem of Hymns

Sri Yamunacharya



Nathamunigal and Yamunacharya

Namo namo yaamunaaya yaamunaaya namo nama:
Namo namo yaamunaaya yaamunaaya namo nama:

Sri Yamunacharya tiruvadigale sarnam!.

The lotus feet of Sri Yamunachara alias Bhagavat Alavandar are our sole refuge!

1

Namo acintya adbhuta aklista jnana-vairaagya raasaye;
nathaaya munaye gaadha bhagavad bhakti sindhave.

Obeisance to the contemplative saint *Nathamuni*, who is an unfathomable ocean of divine love and the embodiment of knowledge and renunciation - unthinkable, marvelous and spontaneous.

2

Tasmai namo madhujid-anghri- saroja-tattva-
jnanaanuraaga mahimaatisayaanta-simne;
naathaaya naatha-munaye' atra paratra c'aapi
nityam yadiya-caranau saranam madiyam.

Obeisance to that master *Nathamuni*, whose feet are my eternal refuge in this world and in the next, and who represents the farthest landmark of that surpassing greatness, which consists, in the true knowledge of the lotus feet of *Madhujit* (i.e. *Vishnu*) and intense love for them.

3

Bhuyo namo aparimitaacyuta-bhakti-tattva-
jnaanaamrtaabधि- parivaaha-subhair vacobhiih ;
Loke'avatirna-paramaatha-samagra-bhakti-
yogaaya naatha-munaye yaminaam-varaaya.

Obeisance again to *Nathamuni*, the best among those who have subdued the senses, by whose holy precepts, which are the overflow of the boundless nectar-ocean of love and true knowledge of *Achyuta*, the true *Bhakti Yoga* in its entirety has descended on the earth.

4

Tattvena yah cid-acid-isvara-tat-svabhaava-
bhogaapavarga-tad-upaaya-gatir udaarah;
sandarsayan niramimita puraana-ratnam
tasmai namo munivaraaya paraasaraaya.

Obeisance to Parasara, chief among contemplative saints, who mercifully composed the gem of *puranas* in order to present correctly the sentient, the non-sentient and *Isvara*, together with their real nature, and also the *jiva's* worldly enjoyment, final beatitude, means of attaining the two, and the path taken by the *jivas*.

5

Maataa-pitaa-yuvatayas tanayaa-vibhutih
sarvam yadeva niyamena mad-anvayaanaam;
aadyasya nah kulapater bakul'aabhiraamam
srimat tadanghri-yugalam pranamami murdhnaa.



I reverently bow down my head to the blessed feet of the originator and the first *lord* (*Sri*



Satakopan alias *Nammalwar*) of our spiritual community, which are enchanting with the *bakula* flowers [offered in worship] and which alone are eternally our all-in-all our mother, father, daughters, sons and wealth (and everything) to every one of my community.

6

Yan muurdhni me sruti-sirassu ca bhaati yasmin
asman manoratha-pathas sakalas sameti;
stosyaami nah kula-dhanam kula-daivatam
tat paadaaravindam aravinda-vilocanasya.

I shall offer my hymn of praise to the holy feet of the lotus eyed one (i.e Vishnu) - the feet, which are the sole object of my concluding philosophy of the *Vedas* (i.e. the Upanishads). All the currents of our thoughts converge on Him who forms the treasure and tutelary deity of our lineage.

7

Tattvena yasya mahim'aarnava-sikaraanuh
sakyo na maatum api sarva-pitaamahaadyaih;
kartum tadiya mahima-srutim udyataaya mahyam
namo'astu kavaye nirapatrapaaya.

Be upon me, the impudent poet! Intent as I am to sing the praise of his ocean-like glory, a single particle of whose spray it is not possible even for Siva, Brahma and the like to measure truly.

8

Yad vaa sramaavadhi yathaa-mati vaapyasaktah
staumy'evam eva khalu te'api sadaa-stuvantah;
vedaas caturmukha-mukhaascs mah'aarnavaantah
ko majjator anu-kulaacalayor visesah.

Yet in spite of my weakness, I am justified in praising him to the limit of my capacity and to the best of my knowledge. For, verily, even the *Vedas* and the four-faced Brahma, ever engaged in singing his glory, could praise him only in a similar strain. What difference by contrast is there between an atom and a huge mountain range when both are submerged in the great ocean?

9

Kim c'aaisa saky atisayena na te'anukampyah
stota'aapi tu stuti krtena parisramena;
tatra sramas tu sulabho mama manda-buddheh
ity udyamo'ayam ucito mama c'aabja-netra!

Moreover, this psalmist deserves to be pitied by You, not for an excellence of poetical gifts, but for his great exertion in praising You. And exertion for the purpose is quite natural to me, who am dull-witted. O lotus-eyed one! This toil of mine is none the less meaningful, for, I can rest on Your gracious compassion which will surely be excited by this task which is beyond my capacity.

10

N'aaveksase yadi tato bhuvanaany amuuni
n'aalam prabho! bhavitum eva kutah pravrttih ;
evam nisarga-suhrdi tvayi sarva-jantoh
svaamin na citram idam aasrita-vatsalatvam.

O Lord! If You do not cast Your glance at these worlds, they cannot have even the power to exist; much less can they have any further development. It is not therefore strange that You, O Lord! Who is the natural friend of all creatures, cherish those who have sought shelter in You.

11

svaabhaavikaanavadhik'aatisay'esitrtvam
naarayana! tvayi na mrsyati vaidikah kah;
brahmaa sivas satamaklah parama-svaraaditi
ete'api yasya mahim'aarnava-viprusas te.

O Narayana! Who is there among the learned adherents of the *Vedas* that do not acknowledge Your intrinsic Godhood, endowed as You are with unsurpassable excellence? For Brahma, Siva, Indra and the supreme *muktas* are but drops in the ocean of Your glory.

12

Kas srih sriyah parama-satva-samaasrayah kah
kah pundarika-nayanah purusottamah kah;
kasyaayutaa-sat'aika-kalaamsak'aamse
visvam vicitra-cid-acit pra-vibhaaga vrttam.

Who else but You are the sole resting place of even Lakshmi, the Goddess of all prosperity and loveliness? Who but You can be the asylum of *parama-sattva*? Who else is the lotus-eyed par excellence? Who but You is the Supreme among the *purushas*? Who else is there except You, in subdivision of whose billionth part the wonderfully differentiated universe is complete with its two-fold division of *jiva* and *prakriti*.

13

Ved'aapahaara-gurupaataka-daitya-pidaadiaapad
vimocana mahistha-phala-pradaanaih;
ko'anyah prajaa-pasupati paripaati kasya
paad'odakena sa sivas sva-siro-dhrtena.

Who else saves *Prajapati* and *Pasupati* from adversities such as deprivation of the *Vedas*, heavy guilt and harassment by demons, and bestows upon them the greatest benefits? Who else, except You, can make Siva deserve to be called *siva* (the auspicious one) by merely bearing on his head the water from Your feet?

14

Kasy'odare hara-virinca mukhah prapancah
ko raksatim ajanista ca kasya naabheh;
kraantvaa nigirya punar udgirati tvad anyah
kah kena v'aisa paravaan iti sakyas sankah.

In whose stomach does the universe headed by *Hara* and *Virincha* rest? Who protects it? From whose navel has it sprung up? Who else but You, striding over all, absorbs the universe and projects it again? And who is there that can, even as a matter of doubt, be said to exist as Your superior?

15

Tvaam sila-rupa-caritaih parama-prakrsta-
sattvena saattvikatayaa prabalais ca saastraih;
prakhyaata-daiva-paramaatha-vidaaam matais ca
n'aiv'aasura-prakrtayah prabhavanti boddhum.

Those of demoniac nature are not able to recognize You by Your easily accessible disposition, loveliness of form and divine deeds-by Your supremely excellent *sattvic* nature; by the scriptures authoritative on account of their being *sattvic* in character, and by the precepts of the famous knowers of the supreme truth.

16

Ullanghita-trividha-sima-sam'aatisaayi
sambhaavanam tava pari-bradhima-svabhaavam;
maaya-balena bhavat'aapi niguhyaa maanam
pasyanti kecid anisam tvad anyabhaavaah.

Some, who are inseparably united with You in thought and feeling, perceive and realize Your sovereign nature, which transcends considerations of the threefold limits (of time, space and causation) and of another one equal or

superior to them and which by the power of Maya is kept mysterious by Yourself.

17

Yad andam andaantara-gocaram ca yad-
das'ottaraany'aavaranaani yaani ca ;
gunaah pradhaanam purusah param padam
paraat -param brahma ca te vibhutayah.

The cosmic sphere, all that is within it, its enclosures which are more than ten, the three *gunas*, the *prakriti*, the individual self, the supreme abode and the *Brahman* (*Divya mangala vigraha* in the present context) who is higher than the individual self - all these are manifestations of Your splendor.

18

Vasi vadaanyo gunavaan rjuh suchi
mrdur dayaalur madhurah sthirah samah;
krti krtajnah tvam asi svabhaavatah
samasta kalyaana gun'aamrt'odadhah.

You are, by Your own nature, submissive to the will of those that take refuge in You, bountiful, graciously accommodating to the inferiors, guileless and reliable, pure, tender, merciful, blissful, firm, free from all self-regarding duties, ever mindful of the services of the devotees and a nectar-ocean of all auspicious attributes.

19

Upary upary abja-bhuv'opi purusaan
prakalpya te ye satam ity anukramaat;
giras tvad ekaika-gun'aavadh'ipsayaa
sadaa stithaa no'dyamato'atiserate

The eternal Vedic texts which are ever eager to find out the limit of each of Your attributes (beginning with *Ananda*) by describing in ascending order the bliss of beings higher than the lotus-born *Brahma* himself with the words, 'one hundred such units of bliss' etc., do not, in spite of their incessant endeavour, go beyond the first attribute *Ananda* itself, it being infinite and above all enumeration.

20

Tvad aasritaanaam jagad-udbhava-sthiti
pranaasa-samsaara-vimocan'aadayah;
bhavanti lila vidhayas ca vaidikaah
tvadiya gambhira mano'anusaarinah.

The creation, sustentation and dissolution of the universe as also release from transmigratory existence, all of which constitute Your play, and the *Vedic* injunctions, which are in accord with Your profound will - all these are for the benefit of those that take shelter in You.

21

Namo namo vaan-manas'aati bhumaye
namo namo vaan-manas'aika-bhumaye;
namo namo'ananta-mahaavibhutaye
namo namo'ananta day'aika sindhave.

Obeisance again and again to You who are beyond the reach of speech and mind; obeisance again and again to You who are the sole object of speech and mind; obeisance again and again to You of infinite great powers; obeisance again and again to You, the one ocean of infinite mercy.

22

Na dharma-nishtho'asmi na c'atma vedi
na bhaktimaan tvaccaran'aaravinde;
akincano'ananya-gatih saranya!
tvat-paada-mulam saranam prapadye.

O You worthy of being sought as refuge! I am not one established in *Dharma*, nor am I a knower of the self. I have no fervent devotion to Your lotus-feet. Utterly destitute as I am, and having none else for resort, I take refuge under Your feet.

23

Na ninditam karma tad asti loka
sahasraso yan na mayaa vyadhaayi;
so'aham vipaak'aavasare mukunda!
krandaami sampraty agatih tavaagre.

There is not a single despicable deed in the world that has not been committed by me thousands of times. O Mukunda! Now, when those deeds are fructifying, I, the very same person, am crying out helplessly before You.

24

Nimajjato'ananta! bhav' aarnavaantah
ciraaya me kulam iv'aasi labdhah;
tvay'aapi labdham bhagavan idaanim
anuttamam paatram idam dayaayaah.

O *Ananta!* I am getting drowned in the great ocean of transmigratory existence. At last in You I have found the shore of that endless ocean, and You, O Lord, have obtained now this worthiest recipient for Your mercy.

25

Abhuta-purvam mama bhaavi kim vaa
sarvam sahe me saham hi duhkham;
kimtu tvad agre saran'aagataanam
paraabhavo naatha! na te'anurupah.

What (misery) can possibly happen to me that has not already befallen? I have been bearing everything; for misery and I have been born together. But, O Master! It is not becoming of You that one who has taken shelter at Your feet should get frustrated in his attempt to overcome the miseries of transmigratory existence.



26

Niraasakasy'aapi na taavad utsahe
mahesa! haatum tava paada pankajam;
rusaa nirasto'api sisuh stanandhayo
na jaatu maatus caranau jihaasati.

O Supreme Being! even if You drive me away, I cannot relinquish Your lotus-feet; a suckling does not at all desire to leave its mother's feet at any time, even if it has been set aside by her in anger.

27

Tav'aamrta-syandini paada-pankaje
nivesit aatmaa katham anyad icchati;
sthite'aravinde makaranda nirbhare
madhu-vrato n'eksurakam hi viksate.

How can my mind, which is firmly set upon Your lotus-feet shedding nectar, ever be desirous of anything else? As is well-known, when there exists a lotus laden with honey nearby, a bee does not even glance at the Ikshuraka flower(a thorny flower without fragrance or honey).

28

Tvad anghrim uddisya kad'aapi kena cid
yathaa tathaa v'aapi sakrt krto'anjali;
tad'aiva musnaaty asubhaany asesatah
subhaani pusnaati na jaatu hiyate.

Whosoever, in whatever manner, at whatever time, supplicates to You with palms joined even once, that act dispels at once all his miseries and contributes to his well-being. An act of supplication to You is never in vain.

29

Udirna samsaara-davaa-susuksanim
ksanena nirvapy paraam ca nirvrtim;
prayacchati tvat charan'aarunaambuja
avay'aanuraag'aamrta-sindhu-sikarah.

A drop from the nectar-ocean of love to Your lovely lotus-feet extinguishes the blazing forest-conflagration of transmigratory existence in an instant and bestows supreme bliss.

30

Vilaasa-vikraanta-par'aavar'aalayam
namasyad aarti-ksapane krta-ksanam;
dhanam madiyam tava paada-pankajam
kadaa nu saaksaat karavaani caksusaa.

When shall I see with my eyes, Your lotus feet, my dearest treasure, which sportively measured the world high and low, and which are ever ready to destroy the afflictions of those who submit themselves to You.

31

Kadaa punah sankha-rath'aanga kalpaka
dhvaj'aaravind'aankusa-vajra-laanchanam;
trivikrama! tvat caran'aambuja-dvayam
madiya- murdhaanam alankarisyati.

O Trivikrama! When will Your lotus-feet, bearing the marks of conch, discus, the wish-granting heavenly tree, banner, lotus, hook and thunderbolt, adorn my head?

32

Virajamaano'jvala-pita-vaasasam
smit'aatasi-suna-sam'aamala-cchavim;
nimagna-naabhim tanu-madhyam unnatam
visaala-vaksa-sthala-sobhi-laksanam

Who is beautifully clad in shining yellow raiment, whose pure splendour is equal to that of a blooming flax, who is endowed with a depressed navel, slender waist, high stature and the shining (Srivatsa) mark on the broad chest.

The *slohas* 33 to 40 in *Yaamunaa's Stotra ratna* has the following as its essence :-

1. The Description of the Divine form of lord *Naarayana* in absolute and relative terms i.e The form in some *slohas* is directly outlined and praised and in some *slohas* reference is made to the form through similes like blooming lotus, the moon and through Mother *Lakshmi* Herself.
2. An introduction to *Lakshmi* and Her transcendental qualities befitting our Lord and a reference to *Vaikunta* itself through *Sri Adishesha* along with his mode of service to the lord.

33

Cakaasatam jyaa-kina-karkasaih subhah
caturbhiraajaanu-vilambibhir-bhujaih;
priy'aavatamso'tpala-karna-bhuusana-
slath'aalkaa-bandha-vimarda-samsibhih.

Who shines with four auspicious arms which reach the knees, and have the rough scars of the bow-string, and which speak of their contact with the crest-lily, the ear-ornament and the loose curls of the braid of Your Beloved.

34

Udagra-piin'aamsa-vilambi-kundala-
alakaavalii-bandhura-kambu-kandharam;
mukha-sriyaa nyak-krta-puurna-nirmala-
amrt'aamsu-bimb'aamburuho'jvala-sriyam.

Whose conch like neck is adorned with curls of hair and ear-rings hanging over the high and large shoulders, and by the lustrous beauty of whose face the brilliant splendor of the spotless moon and the blooming lotus are put to shame.

35

Prabuddha-mugdh'aambuja-caaru-locanam
savibhrama-bhruulatam ujval'aadharam;

suci-smitam komala-gandam unnasam
lalaata-paryanta-vilambhit'aalakam.

Who has eyes charming like the petals of a fresh and full-blown lotus, gracious creeper like brows, shining lips, pleasant smile, soft cheeks, prominent nose, and curls hanging upto the forehead.



36

sphurat-kiriit'aangada-haara-kanthikaa-
maniindra-kaancii-guna-nuupur'-aadibhih;
rathaanga-sankh'aasi gadaaa-dhanur-varaih
lasat-tulasyaa-vanamaalayo'jvalam.

Who is handsome with a shining diadem, bracelets, garland of pearls, necklace, the kaustubha gem ,anklets etc, and with discus, conch, sword, mace, the excellent bow and a chaplet of beautiful fragrant tulasi.

37

Cakartha yasyaa bhavanam bhujantaram
tava priyam dhaama yadiya janma-bhuh;
jagat samastam yad apaanga-samsrayam
yad artham ambhodhir amanthya bandhi ca.

Who has made his chest the abode of Sri, whose birthplace is Your beloved abode, in whose side glance the entire universe takes refuge and for whose sake the ocean was churned and causewayed.

38 to 40

Sva vaisva-ruupyena sad'aanubhuutayaa
apy'apuuravad vismayam aadadhaanayaa;
gunena ruupena vilaasa-cestitaih

sadaa tava'aiv'ocitayaa tava sriyaa.

Tayaa sahaasiinam ananta-bhogini
prakrsta-vijnaana-bal'aika-dhaamini;
phanaa-manivraata-mayuukha-mandala
prakaasamaan'odara-divya-dhaamani.

Nivaasa-sayy'aasana-paaduk'ssmsuko
padhaana-vars'aatapa-vaaran'aadibhih;
saira-bhedaih tava sesataam gataih
yatho' citam sesa it'iirite janaih.



Who is seated with that Sri, who by Her attributes, beauty, agreeable sports and merciful deeds is ever a match for You and You alone, and who creates unprecedented delight for You (as one separate) though She is eternally comprehended in Your cosmic form on the great serpent *Ananta* who is the sole seat of excellent knowledge and strength, within the divine abode (*Vaikuntha*) the inside of which is illumined by the circle of rays emanating from the clustered gems of his hoods, and who is aptly designated by devotees as *sesha* on account of the different forms he has assumed for serving You such as residence, couch, seat, sandals, raiments, pillow and shelter from sun and rain.

Slohas 41 and 42 further introduces eternal souls like *Vainatheya* and *Vishvaksena* with their modes of service to our lord and the uniqueness of these *nityas* as a result of close contact (*saamipyaa*).

Sloka 43 brings out the supreme qualities of other *nityas* and *mukta atmās* in their pure state devoid of egoism and material infatuations etc. and thereby glorifying the lord as his unique attributes. This *sloka* also highlights the reality of the *jiva* as a *sesha* to the Lord, who is the *seshi* and the enjoyment of the *jiva* in complete service of the Lord in *saamipyaa* (being aware or being near to Lord *Naraayana*).

In *Sloka* 44, *Yaamuna* gives us a glimpse of the unique and incomparable relationship between the *Divya Dampathis*.

41

Daasah sakhaa vaahanam aasanam dhvajo
yas te vitaanam vyajanam trayii-mayah;
upasthitam tena puro garutmataa
tvad-anghri-sammarda-kinaanka-sobhinaa.

Having at hand for Your service garutman who is Your servant, friend, vehicle, seat, banner, canopy and fan, and whose form is made up of the three *Vedas*, and who is beautiful with the scar-sign due to the contact of Your feet.

42

Tvadiya-bhukt'ojjhita-sesa-bhojinaa
tvaya nirsrt'aatma-bharena yad yathaa;
priyena senaapatinaa nyavedi tat
tathaa'nujaanantam udaara-viksanaih.

Who approves with noble glance whatever communication is brought to You by Your beloved chief of hosts (*Vishvaksena*), who partakes of the remnants of Your food, and on whom has been bestowed the charge (of Your sovereignty).

43

Hat'aakhila-klesa-malaih svabhaavatah
tvad-aanukuuly'aika-rasaih tav'ocitaih;
grhita tat-tat paricaara saadhanaih
nisevyamaanam sacivaih yath'ocitam.

Who is served by the eternal ones suited to You on account of their possessing the attributes of omniscience etc, the eternal ones, who are free from all the impurities of afflictions (such as nescience, egoism etc), whose sole delight consists in being spontaneously devoted to Your service, and who constantly wait upon You with appropriate service.

44

Apuurva-naanaarasa-bhaava-nirbhara-
prabaddhayaa mugdha-vidagdha-liilayaa;
ksan'aanuvat ksipta-paraadi-kaalayaa
praharsyantam mahisim mahaa-bhujam.

Who, of long arms, exhilarates Your queen(Sri) with lovely and skillful sports which consists of diverse new sentiments and emotions, and which make time measured as eons and so forth appear as a fraction of second.

46

Bhavantam ev'aanucaran nirantaram
prasaanta-nissesa manorath'aantarah;
kad'aaham aikaantika-nitya-kinkarah
praharsaysyaami sanaatha-jiivitah.

Constantly waiting on You alone, with all other desires absolutely quenched, when shall I, an eternal servant of You and You alone, delight You, having You as the lord of my life.

47

Dhig asucim avinitam nirbhayam maam alajjam
parama-purusa! yo'ham yogivary'aagraganyaih
vidhi-siva-sanak'aadyaih dhyaatum atyanta-duuram
tava parijana-bhaavam kaamaye kaama-vrttah.

O Supreme Purusha, fie upon me who am impure, immodest, audacious, impudent and self willed and yet desirous of the rank of Your servant, which even those worthy of being counted foremost among the supreme yogins, Brahma, Siva and Sanaka cannot conceive in their minds.

48

Aparaadha-sahasra-bhaajanam
patitam bhiima-bhavaarnav'odare;
agatim saran'aagatam hare!
krpayaa kevalam aatmasaat kuru.

O Hari! Pray, make me Your own out of sheer grace - me who am fallen into the depths of the terrible ocean of wordly existence, and who, being resortless, have sought refuge at Your feet.

49

Aviveka ghan'aandha-dinmukhe
bahudhaa santata-duhkha-varsini;
bhagavan! bhava-durdine pathah
skalitam maam avalokay'aacyuta!

O Bhagavan, O Achyuta, cast Your glance on me who have swerved from the path of spiritual life on this gloomy and rainy day of worldly existence, when the quarters of the sky are darkened with the cloud of non-discrimination, which continually rains sorrows on me in various ways.

51

Tad aham tvad-rte na naathavaan
mad-rte tvam dayaniiyavaaan na ca ;
vidhi-nirmitam etam anvayam

bhagavan! paalaya maa sma jiihapah.

Therefore, without You I am lost for a Lord, and without me You are lost for a worthy recipient for Your compassion. Preserve, O Lord! this relation (of Your Lordship and my pitiableness), which is ordained by fate, and spurn me not.

52

Vapuraadisu yo'api ko'api vaa
gunatao'asaani yathaa tathaa vidhah;
tad ayam tava paada-padmayoh
aham ad'ya'iva mayaa samarpitah.

Whatever might be the nature of the body and the organs I am endowed with according to the Gunas of Prakrti, I am offering them this very moment at Your lotus-feet, as also what is denoted as 'I' in me.

53

Mama naatha! yad asti yo'asmy aham
sakalam taddhi tav'aiva maadhava!;
niyatasvam iti prabuddha-dhiih
athavaa kim nu samarpayaami te.

O Lord! Whatever I have, whatever I am, all these, verily, are Your own already. What then shall I offer You? O Madhava! being thus awakened to the consciousness that all these are Your own inalienable property, there is nothing left for me to offer.

54

Avabodhitavaan imam yathaa
mayi nityaam bhavadiyataam svayam;
krpay'aivam ananya bhogyataam
bhagavan!bhaktim api prayaccha me.

As You, Yourself have awakened in me this consciousness of being eternally Yours, so too, O Lord, grant me, out of compassion, that Bhakti which is of the nature of enjoying You and You alone.

55

Tava daasya-sukh'aika sanginaam
bhavanesu astu api kiita-janma me;
itaraa'vasathesu maa sma bhuud
api me janma caturmukh'aatmanaa.

May I be born even as a worm in the homes of those who are solely devoted to the joy of serving You; but let me not be born even as the four-faced Brahma in the abodes of those who are otherwise disposed.

56

Sakrt tvad'aakara vilokan'aasayaa
trniikrtaan uttama-bhukti-muktibhih;
mahaatmabhir maam avalokyataam naya
ksane'api te yad viraho'ati duhsahah.

Make me an object worthy of the benign look of great souls, who with the hope of having even a single glance at Your form are ready to reject as worthless as a blade of grass, even the highest enjoyments and liberation, and whose separation even for a moment is very unendurable to You.

57

Na deham na praanaan na ca sukham ses'aabhilasitam
na c'aatmaanam n'aanyat kim api tava sesatva vibhavaat;
bahir-bhuutam naatha! ksanam api sahe yaatu satadhaa
vinaasam tat satvam madhu-mathana! vijnnaapanam idam.

O Lord, neither the body, nor the pranas, nor the happiness coveted by all, nor even the self, nor anything else that is outside the requirements for Your service, can I, even for a moment put up with. Let them perish in a hundred ways. This in all truth is my entreaty to You, O slayer of Madhu!.

58

Durantasy'aanaader apariharaaniiyasya mahato
nihiin'aacaaro'aham nrpasurasubhasy'aaspadam api;
dayaa-sindho! bandho! niravadhika vaatsalya jaladhe
tava smaaram smaaram guna-ganam it'iichaami gatabhih.

Though I, a beast of a man without any standard of conduct, being the seat of all vices and cruelty, am fated for an eternal and calamitous destiny, still I am free from all fear, remembering You again and again, You an ocean of mercy and parental love, and innumerable virtues of a similar nature.

Even though I am a base-behaved beastly man and the abode of great, inescapable, beginningless and ominous sins, O ocean of Mercy, O Parent, O sea of boundless affection, freed from all fear by remembering Thy infinite attributes again and again, I pray in the above manner.



Translation by: Swami Adidevananda