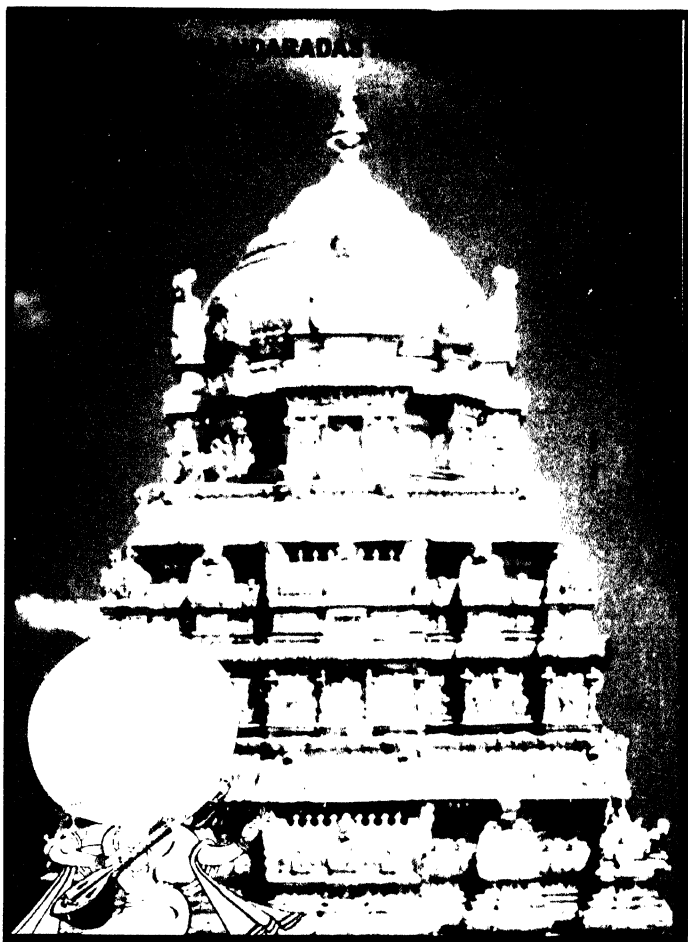


श्रीपुरंदरदास के  
**भक्ति गीत**



Published by

**TIRUMALA TIRUPATI DEVASTHANAMS, TIRUPATI**

2000

42654

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**(SRI PURANDARADAS KE BHAKTI GEET)**

*English and Hindi Translation  
by*

**Dr. V.R. PANCHAMUKHI**



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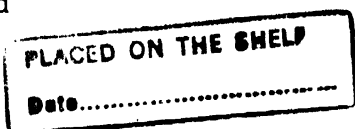
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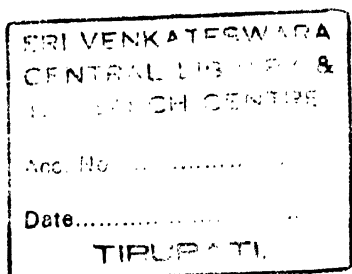
**T.T.D. Religious Publication Series No. 584**

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**First Edition : 2000**



**Copies : 3000**



*Published by*

**Dr. I.V. Subba Rao, I.A.S.,**

**Executive Officer,**

**Tirumala Tirupati Devasthanams,**

**Tirupati - 517 507**

*Printed at*

**Keerthi Offset**

**103, Prakasam Road, Tirupati**

## FOREWORD

*Saint Composers of Karnataka, popularly known as Karnataka Haridasas occupy a prominent place in the galaxy of great souls who spread spiritual knowledge in various Indian languages.*

*Saint Purandaradasa, pioneer of Karnataka Haridasa literature and Carnatic Music had enriched the Haridasa literature with his innumerable, extraordinary kirtans, which throw light on the secrets of Vedas and Upanishads.*

*Purandaradasa who composed lakhs of songs in Kannada was a contemporary of Tallapaka Annamacharya, the 'Padakavita Pitamaha' of Telugu and a friend of Srikrishnadevaraya, the Vijayanagara king and the disciple of Saint Vyasaraja, who for a long time worshipped Lord Sri Venkateswara of Tirumala.*

*With the laudable aim of acquainting the people of other languages, with the essence of the kirtans of Saint Purandara Dasa, which were acclaimed as 'Purandaropanishad' by Vyasaraja, Dr. V.R. Panchamukhi, a reputed scholar and a linguist has rendered selected songs both in Hindi and English.*

*We are grateful to Dr. V.R. Panchamukhi, an intellectual with a deeply spiritual orientation, has succeeded in perfectly bringing into his translations the true feel of Saint Purandaradasa, in his compositions.*

*We consider this a very valuable addition to the Publications of T.T. Devasthanams on Dasa Sahitya and we do hope that the readers would benefit from this work.*

Tirupati  
07-12-1999

Dr. I.V. SUBBA RAO, I.A.S.,  
Executive Officer  
T.T. Devasthanams, Tirupati



## ABOUT THIS VOLUME

In this compilation of songs, we have classified the selected songs broadly into the following five groups, according to the nature of the main contents of the songs:

Section I Perceiving Lord Krishna. (कृष्णसाक्षात्कार)

Section II Reflections on Life and Messages for Social Reforms (समाजसुधार के संदेश)

Section III Messages for Managing the Self (आत्मसुधार के संदेश)

Section IV Philosophy of life and Moral Principles (जीवन सिद्धान्त तथा नैतिक मौल्य)

Section V Bhakti, Surrender and Meditation (भक्ति, शरणागति तथा ध्यान)

This classification can not be very strictly mutually exclusive. Many compositions are such as to contain elements of more than one category. For example, a song conveying messages of social reforms would also convey messages for managing the self. The song "मडिमडियेंदु अडिगडिगे हारुवे—" presents a strong critique of the social practice of keeping distance from many objects in the mechanical pursuit of purity. It also provides lessons for social reforms and also for managing the self.

English and Hindi translations of few select songs of Śrī Purandaradāsa, is essentially to acquaint the non-Kannada devout public about the rich contents of the Purandaradāsa literature. What is realised in this volume is perhaps a very very small fraction— less than say, one thousandth of the total task of translating all the songs. Of course, if we consider the entire Dāsa Sāhitya consisting of the compositions of great many other Haridāsas, —especially, Vijayadāsa, Gopāladāsa, Jagannāthadāsa, etc., the task of translations would be stupendous. The present effort is only a small token service— a drop in the ocean— in the task of propagating the rich contents of Haridāsa Sāhitya to the wider public of all languages.

After completing the first draft of the volume, I submitted the same to Dr. I. V. Subbarao, Executive Officer of TTD, for consideration for publication under their Dāsa Sāhitya Project. I am indeed grateful to Dr. I.V. Subbarao, for readily agreeing to publish this volume under their Dāsa Sāhitya Project's Publication series. I feel greatly blessed by Lord Venkateśwara to find that my work has received his Divine attention. I am also thankful to Sri K. Appannacharya, special officer, of TTD Dasa Sāhitya Project for his endorsement and appreciation of my translation efforts.

I am fully aware that translation of the devotional songs, emanating from the divine voice of an accomplished personality like Śrī Purandaradāsa, is not an easy task. In fact, the words used in the songs, their placement, sequence, and structure of the phrases, choice of the Rāgas etc.— all constitute a compact whole to produce a



spiritually powerful Mantra. It is almost impossible to obtain suitable words in English or in Hindi or even in Kannada, or other languages to convey the same perceptive messages as are contained in the original songs. Translations can never acquire the same stature and power as the original songs. However, the exercise of making translations has only a limited purpose, as stated earlier, of acquainting the non-Kannada public, with the rich messages of great spiritual value and social relevance, contained in the original songs. I hope that this volume serves this limited purpose.

I am aware of many weaknesses that exist in the translations. Though the translations give the impression that they can be sung like the original songs, they are not necessarily designed to facilitate singing,—in any case not in the Rāga or Tāla of the original songs. Those who want to sing the Hindi versions, as Bhajans, may kindly feel free to modify some words and structures of words to derive a new version which is amenable for proper singing.

I understand that there are some earlier attempts of English and Hindi translations of the Haridāsa songs. But these publications of translations are not readily accessible and in any case, the literature is so vast that many more exercises of translations would be required to disseminate the rich contents of the Haridāsa literature to the wider non-Kannada public. It is in this background that the present exercise may be received by the critical readers.

I am dedicating this volume as a tribute to the memory of my revered father, Vidyāratna Sri

R.S. Panchamukhi on the occasion of his Birth-Centenary celebrations. Sri R.S. Panchamukhi was the great Dasa-Sāhitya scholar who produced the most pioneering scholarly treatise entitled –Haridāsa Sāhitya of Karnataka,” which was published in 1952 by the Kannada Sahitya Parishad, Bangalore and which is even today the most sought-after reference book for all the students of Haridāsa Sahitya. I seek continued blessings and grace of my revered father, who gave me nourishment of body and mind.

Finally, I would dedicate this small work of mine, as a flower at the feet of Lord Venkateśwara, and pray for his grace and benevolence.

Ganesha Chaturthi  
Sept. 13 1999

**V.R. Panchamukhi.**

## Introduction

India is a land of Spiritualism. Saints, philosophers, mystics, poets and religious leaders have appeared from time to time to bring about spiritual and cultural renaissance in the society.

Spiritual leaders have provided to the people, a set of universal codes of conduct for life, which are useful in realising true happiness and peace. Materialism and Spiritualism are two dimensions of human personality and most often relentless pursuit of Materialism without the blend of Spiritualism, has a tendency to lead man towards a state of sorrow and anxiety rather than providing sustained happiness and satisfaction. Man becomes ego-centric and unrighteous if pursuit of Materialism is not tempered by the approach of Spiritualism. We are indeed blessed that the supreme Lord sends spiritual emissaries on the earth to guide the depressed mankind to be on the right path for realising eternal bliss and tranquility. There is an apt sloka in Srimad-Bhāgavata Purāna in this regard :

जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।

अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥ (3-5-3)

When man gets distracted from Lord Krishna and pursues unrighteous path and hence becomes

unhappy, then these saints move on this earth as the auspicious forms of Lord Janardhan, to bless the mankind with right path.

There are two systems of spiritual leadership: One is called as Vyāsakuta and the other as Dāsakuta.

The essential approach of Vyāsakuta is one of pursuit of knowledge by the study of the profound Shastric texts of Vedas, Upanishads, Puranas, Brahma Sutras etc. The spiritual leaders in this category include the three main Āchāryas of the Indian philosophical domain, viz Śankara, Ramānuja and Mādhva. All of them derive their thoughts from the basic sources of Vedas, Upanishads and Veda-based literature of Vedavyasa.

The path of Vyāsakuta is available to select few with relatively higher levels of knowledge of scriptures and the related literature. There is, however, a vast class of common people who are entitled for the righteous path and who are anxious to have guidance and advice. It is here that the Dāsakuta becomes a relevant system of spiritual leadership. Dāsakuta provides guidance to the mankind not only through the teachings given in the songs composed in the common man's languages but also by setting of examples through the practice of its preceptors.

There are many luminaries in the Dāsakuta system of spiritual leadership. Dāsakuta has existed side by side with the Vyāsakuta from very ancient times. Gopikas, the devotees of Lord Krishna practising the approach of complete surrender and

faultless love, symbolise the main characteristics of Dāsakuta. Droupadi, with her unswerving faith in Lord Krishna, stands out as one of the luminaries of Dāsakuta.

The legendary figure, Hanumān personifies the attributes of selfless service, devotion and duty and he signifies a blend of Vyāsakuta and Dāsakuta, since he was endowed with perfect Śāstric knowledge also. Many other entities who pursued the path of Dāsabhava, such as Gajendra, Dhruva and Prahlada, testify to the greatness of the path of Dāsakuta in realising the goals of bliss and peace.

There is no contradiction or conflict between the approaches of Vyāsakuta and Dāsakuta. The Vyāsakuta can not claim to be effective without cultivation of the attitudes of Dāsakuta. Similarly, Dāsakuta can not be meaningful unless it is based on the foundations of knowledge conveyed in the Vyāsakuta. Thus, the two approaches need to be blended properly to pursue the Sādhana Mārga. The two approaches of Vyāsakuta and Dāsakuta are like two side-lanes criss-crossing each other and ultimately leading to the main Super High Way of Sādhana.

Coming closer to our times, luminaries of Dāsakuta path, include saint-poets/poetesses like Tulsidas, Meerabai, Sant Tukaram, Alvars etc. They have all composed lyrics and devotional songs in the languages of the common man and propagated the moral and spiritual values of eternal significance.

Even in the Dāsakuta category, we should recognise the distinct class of Haridasas who are essentially worshippers of Vishnu as the supreme Lord and who have advocated the path of devotion in Vishnu. Haridāsakuta has generated a rich treasure of literature of devotional songs which have made significant impact on the society. Haridāsas are followers of Mādhva philosophy and it is believed that Haridāsakuta, began with the composition of devotional songs by Narahari Tirtha, one of the direct disciples of Madhvacharya, in the 13th Century A.D.

Vidyāratna Sri R.S. Panchamukhi, the pioneering author on Haridasa literature, has categorised the Haridasa movement into four periods as follows:

Period	Classification as	Main exponents
1. 13th Century A.D.	Creative Period	Narahari Tirtha
2. 15th-16th Century	Classical Period or Golden Period	SripādaRaja Vyāsatirtha, Vijayeendratirtha, Purandaradāsa, Kanakadāsa etc.
3. 17th Century	Stimulative Period	Raghavendra Tirtha, Vedesha Tirtha
4. 18-19th Century	Diadectic Period,	Vijayadāsa, Gopala dāsa, Jagannatha dāsa etc.,

Sripadarāya, the Guru of the famous saint-author Sri Vyāsatirtha, is adored as the father of the Dāsakuta literature. In view of the fact that the Dāsakuta luminaries toured extensively in the country, mobilised the masses to receive their messages on values and life styles and pursued

their errand with a missionary spirit, the Dāsakuta initiative came to be known as the Dāsakuta Movement. The continuity in the emergence of the luminaries from period after period, over the several centuries, has strengthened its character as a Movement and carved out a distinct niche for the Dasakuta approach in the spiritual space of the society. Even today, Haridasas have their own traditions of preceptor-disciple linkages, the system of setting up troupes of Haridasas and organising Bhajana Mandalis involving the old and the young alike.

The period of Vyāsa Tirtha (15th-16 Century) was the golden period for spiritual enlightenment. It was the most prosperous period endowed with great material richness and also spiritual awakening. It was the period of the mighty king Sri Krishnadevarāya of the Vijayanagara Kingdom, who gave generous patronage to art, culture, religion and spiritual activities. Vyāsa Tirtha was himself the Rāja Guru for the king and he had established a big university for imparting the knowledge of Vyāsa Kuta and propagating the approach of Dāsakuta. Stalvarts like Vādirāja Tirtha, Purandaradāsa, Kanakadāsa, enriched the lustre of this period.

### **Life History of Sri Purandaradāsa.**

Purandaradāsa was born in a rich family in a place called Purandaragad, - about twenty five kms away from Pune. His period is believed to be between 1485 A.D. to 1565 A.D. There is no confirmed view about the exact year of his birth and the year of his Nirvāna. In any case, he lived

during the period of Vijayanagar empire and he saw the rise, pinnacle and decay of the Vijayanagar kingdom, during the 15th- 16th Century period.

His parents' names are-Varadappa Nāyak and Kamalā Devi and his own birth name was Srinivāsa, as he was born after his parents had performed sewa of Lord Venkateswar at Tirupati. He was commonly called as Shinappa Nāyaka. He was pursuing his family business of gold and jewelry. He was known to be very miserly and possessive.

Shinappa Nāyaka was married to a noble and devout lady named Saraswatibāi. Despite being known as Navakoti Narayana, for possessing *nine crores of wealth*, he never made any charity or religious donations. But there is always some ripe time for all transformations in life. We experience some changes which can only be called as Miracles. Some such miracle occurred in the life of Shinappa Nāyaka.

The story of the miracle, as sung by the Haridāsas of later periods and as accepted in the tradition, runs as follows: God appeared in the form of an old Brahmin and he came to the jewelry shop of Shinappa Nāyaka seeking some charity as assistance for performing his son's Upanayana. Shinappa Nāyaka, refused to part with, even a single coin, giving some pretext or the other. The Brahmin relentlessly pursued his mission by knocking at the door of Shinappa Nāyaka. Finally, he went to the house of Shinappa Nāyaka during day time when the Nāyaka was in his shop. On hearing the appeal of the Brahmin, the devout and religious lady, Saraswathibai, offered service to the visiting Brahmin as per the tradition. She was in a great



dilemma. She did not have a single coin to give charity. Finally she decided to perform the noble Dharma of Dāna to a Brahmin at any cost. She took out her diamond nose ring, sitting before God in her puja room and donated this to the Brahmin in full respect and humility. The God in Brahmin form just wanted some such event. He accepted the nose ring and hurriedly went to the shop of Shinappa Nāyaka and requested the Nāyaka to give some money as loan after keeping the ring as security. Nāyaka glanced at the ring and glared at the Brahmin. Perhaps the powerful rays of the Brahmin's eyes, penetrated his heart and started working on him.

Nāyaka suspected some thing foul, kept the ring in his double-lock safe and asked the Brahmin to come later. The Brahmin disappeared from the scene. Nāyaka reached his home and asked his wife for the nose ring. Fearing the worst, Saraswatibāi decided to stick to the Dana she had performed. Not desiring to put the Brahmin into trouble, she decided to keep everything secret and end her life by taking poison in front of God. Lo and behold! the nose ring fell into her poison-holding cup. Tears flowed from her eyes.

She sincerely prayed for change of heart of her miserly husband and presented the ring to him. There was as though some sudden lightening, striking the entire body and heart of Nāyaka. He did not utter a single word, returned to his shop and failed to see the ring in his safe, wherein he had kept it just some time back. He searched for the Brahmin but could not trace him. He went into a deep trance of introspection. The miraculous

transformation was set in. He reached home and shared his agony with his wife. Saraswatibāi was pleased in her inner self. He decided to leave his home, property, everything to God. He came to the streets with his wife and four children and took to Dasa life style.

The transformation brought out the Dāsa from out of the miserly Nāyaka. He reached Hampi, the capital of Vijayanagar Kingdom and became disciple of Rajaguru Sri Vyāsa Tirtha.

He was then given by Vyāsa Tirtha, the Ankita (the pen-name) as Purandara Vithala. He became a committed devotee of Purandara Vithala of Pandharpur and started dedicating his songs to Purandara Vithala, as ordained by his Guru, Sri Vyāsarāya.

Purandaradāsa recounts the great role played by his wife in this transformation of his life and praises the virtues of wives of this type, in one of his songs.

हेण्डति संतति साविरवागलि ।

दण्डिगे बेत्त हिडिसिदळय्य ॥

Thereafter, Purandaradāsa lived on Madhukari Vritti. He would go round the town in the morning, singing his extempore songs and collect corn needed for that day and live on that happily. He would never hoard anything for the next day; he would never borrow from any body and he would feel contented with whatever God voluntarily bestowed on him. He practised the message of Isāvasya Upanishad, true to letter and spirit.

Purandaradāsa initiated all his four sons into Haridāsa fold. Purandaradāsa, his wife Saraswatibāi

and their four sons, all lived in Hampi and they always pursued a life characterised by Vairāgya and Bhakti. They detested material wealth and demonstrated that happiness is a state of mind and it can be derived by an attitude of contentment and not by the approach of craze and possessiveness. Purandara Dasa's life itself is a lesson for the millions of people who are in distress. His compositions are master pieces reflecting on different aspects of life.

### **Philosophy of Purandaradasa:**

The songs of Purandara Dasa reflect a profound philosophy of life with very practical tips for happiness and peace. They are spontaneous outflow of emotions, feelings and concerns about mankind. They imply frank expressions of the follies and irrationalities of human behaviour. They are replete with enunciation of universal values of life, codes of conduct, norms for attitudes and approaches, which have the ultimate goal of establishing enduring happiness and tranquility.

The basic foundation for Purandara Dāsa's thoughts is provided by the philosophy of Madhvācharya. It recognises that Vishnu is the only omnipotent, omnipresent supreme entity. He is the only Swatantra Tatva and all other entities are Aswatantra Tatvas. Jiwātman is the Dāsa or the servant of Paramātman and this relationship--known as Dāsa-Is'a Bhava--permeates in this world as also in the stage of Mukti. For Bhakti to be a meaningful concept, Jiwātman has to recognise himself to be inferior to Paramātman and develop a feeling of respectful love for the latter with the

scope for surrendering at his feet for succour and support. Mukti is a stage of self-realisation when Jivatman remains in its original pure status which is free from all bondages of Prakriti and hence of the adverse effects of sorrow and anxiety.

Madhva philosophy gives most practical tips for happiness in our everyday life. Madhva's conception of Dharma itself is the basis for this pragmatic wisdom. According to Madhvācharya, Dharma is defined as follows:

स्वस्वविहितवृत्त्या भक्त्या भगवदाराधनमेव  
परमो धर्मः तद्विरुद्धः सर्वोऽप्यधर्मः ।

Performance of one's own prescribed duties with devotion and with a sense of service to God, alone is Dharma; Anything other than this is Adharma. What a profound but yet practical conception!

Thus, the philosophy of Purandaradāsa could be described in terms of three D's--Divinity, Devotion and Duty. Recognising them in our every day life is a sure means of individual happiness and social harmony.

Purandaradāsa never tolerated hypocrisy, social discrimination and mutual hatred. He was indeed a social reformer to eradicate the evils that distort the individual's behaviour and disturb the purity of mind and heart for realising true happiness. In many of his songs, he pronounces that real Śudra is the impurity of mind, and not the Śudra living in the Śudra colony. He ridicules the mechanical pursuit of rituals, - Japa, Tapa, Snāna, Achara etc.-- which are not accompanied by purity of mind and heart.

Many of his songs make caustic references to some of his bitter experiences of his everyday life and make candid and incisive observations. He uses these everyday events to derive profound philosophical lessons. This shows the perfection and maturity of the thought-process of Purandaradāsa. Once, he finds some house lady shutting the door as he reaches the door step seeking charity for that day's food. He pours out in the following manner:

कदव मुच्चिदळिदको गयाळिमूळि  
ओळगिह कसवु होरगे होदीतेन्दु ..... ।

Why did this wretched lady bang the door? Did she fear that the dirt that exists inside - inside her mind- would go out? Was she reluctant to get her mind purified by the association and wisdom of a Haridasa? A profound lesson that happiness can not be derived by shutting the door of your mind against the entry of noble thoughts, is conveyed here!

On one other occasion, he presents his observations on a demanding wife who is all along troubling her husband with all demands and willful pressures. Purandaradāsa likens the disobedient mind to a demanding wife and cautions against the evils of an uncontrolled mind with endless desires.

Purandaradasa's songs describing Krishna Leela, and emphasising the greatness of Nāma Smarana, are simply superb. There is no doubt that he has had the Sākshātkāra (clear sight) of Krishna, Purandara Vithala, Rama and others, when he composed the respective songs of praise.

Not only did he see God before himself while singing these praises, he also makes all those who recite these songs to have the pleasure of Sākshātkāra. Many of the songs on Krishna Sākshātkāra, included in this volume, stand testimony to the depth of this reflection.

आड होगोण बारो रंग कूडि यमुने तीरदल्लि. . . .

कैय तोरो करुणिगळरसने कैय तोरो. . . .

कण्ण मुंदिरो कृष्ण कण्ण मुंदिरो रंग. . . . .

All these songs make one feel that the mischievous, sweet, boisterous lad-Krishna- is before you and you are playing with him.

I should admit that while translating the song “रामनाम पायसक्के कृष्ण नाम सक्के. . . .” I felt that I had relished the sweet taste of Pāyasa. Such is the power of his songs!

### **Karnatak Sangeet Pitāmaha :**

Purandara Dāsa is aptly described as Karnatak Sangeet Pitāmaha. No musical concert of to-day is complete without the rendering of some of the songs of Purandaradāsa. It is recognised that Tyāgarāja of 18th - 19th Century, who rules supreme in the Karnatak Sangeeta World today, derived inspiration from Purandaradāsa songs, since his mother was always singing to him in his younger days, the devotional songs of Purandaradāsa.

Purandaradāsa is believed to be the Avatāra of Narada Maharshi. It is well known that Nārada was the doyen of music and Keertana. No wonder that the delicacy of musical ragas came naturally to Purandaradāsa. Purandaradāsa employs in-

numerable rāgas and tālas in his compositions and he is known to have innovated many new rāgas appropriate to the different contexts and themes.

### **Purandarôpanishat.**

The Dasa Sāhitya of Purandaradāsa is aptly described as Purandarôpanishat. The various Upanishads are supposed to be containing the essentials of the Vedas. Various Purānas, Smritis and Itihāsas are also supposed to be containing the essential teachings of the Vedas and the Upanishads. Bhagavadgita is described as the milk of nectar, drawn from the Upanishads as cows, Krishna as the cowherd and Arjuna as the calf.

सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं परम् ॥

The word 'Upanishad' means the preachings given by a preceptor to his disciple when the latter is sitting in front of him with a sincere yearning for learning.

Thus, Purandarôpanishat means that literature which is composed by Purandaradāsa, for the benefit of the masses in whose midst he was wandering and which contains the essential messages and tenets preached in the Vedas, Upanishads, Puranas, Itihasas, Bhagavadgita, Brahma Sutras, Smritis - in short, contained in the profound sanskrit literature of Vyāsa Sāhitya.

It is believed that Vyāsaraya - preceptor and mentor of Purandaradāsa, gave this epithet to the literature of Purandaradāsa. This description of the profundity of Purandaradāsa literature is indeed very apt and commendable as it comes from a

great saint- philosopher like Vyāsathirtha. An anecdote establishing the supremacy of Purandaradāsa Sahitya runs as follows: The Grantha containing Purandaradāsa songs was being kept on the top of many other books by Vyāsathirtha. But some of his disciples, who were jealous of Purandaradāsa, used to keep the Grantha at the bottom in the night. But, by next day, morning the Grantha of Purandaradāsa used to come up on the top once again. Being surprised at this event happening on many occasions, the jealous disciples conceded their mistake and fell prostrate at the feet of VyāsaTirtha and also at the feet of Purandaradāsa.

Many Purandaradāsa's songs derive their themes, substance and logic from the texts of sources such as Upanishads, Bhagavadgita, Bhāgavatam, Brahma Sutras etc. This subject of correspondence between Purandaradāsa Sahitya and the materials of Vyāsa Sāhitya is worthy of research analysis by students of Dāsa Sahitya. It suffices to assert here that the Purandaradāsa Sahitya has the same profoundness and depth of knowledge as the Vyāsa Sāhitya. Further, Purandaradāsa Sahitya is in a way superior to Vyāsa Sahitya in the sense that the former is presented in an easy communicable style, in the language of common people, while the latter is accessible only to the elite scholarly community.

We should indeed offer our respectful pranams to Purandaradāsa for his extraordinary compassion for the mankind in giving to us an illuminated path of Sādhana leading to eternal bliss and tranquility.



## Preface

Dāsa Sāhitya is a rich treasure of wisdom that is relevant for our every day life. Śrī Purandaradāsa is the doyan of the Dāsa Sāhitya and his songs are the most popular ones among the devout public, mostly of the Southern part of India. They are sung both by the householders and also by almost all the musicians in their musical concerts. While these songs are admired by the music experts for the variety and depth of the Ragas and the Tālās embedded in them, they are also adored by the philosophers and pundits for the richness of their philosophical thoughts and spiritual messages.

The universality of the perceptions of life and that of the sermons given in the songs of Śrī Purandaradāsa, for realising true happiness and peace in this life and beyond, are indeed amazing. Unfortunately, knowledge about the contents of these songs is confined only to those who know Kannada language since the songs are composed in Kannada, even though they are sung by people belonging to other language regions in South India. Further, even the existence of such a rich literature of great spiritual value to mankind, is hardly known in the Northern part of India and also among the people who are not exposed to Karnataka. The purpose of this small volume of

Selection of songs for translation has been done rather in an arbitrary manner. Further, classification of the songs in the five thematic groups has been done after the completion of the translation of the 61 songs. It is for this reason that some of the groups have relatively larger number of songs than the others. However, it should be noted that the entire literature of Purandara Dāsa's songs is so much rich in content, scope and relevance that it is difficult, or rather not proper, to strictly classify them under different themes and that all the songs have something to say on most of the themes considered here. Our classification attempted here is only for illustrating the diversity of the messages and themes of these songs.

## SECTION I

### **Perceiving Lord Krishna**

The songs included in this section describe different acts of Krishna, done in his child-hood. They describe the scenes such as Krishna crying in the cradle, Krishna playing and dancing, Krishna- the mischievous, Krishna with his mother, etc. They contain such vivid narration of the events that one feels as if Krishna, as a mischievous spriteful lad is standing before you and that you are practically seeing all the events. The spontaneous flow of words of description and the great naturalness of the events described in the songs make it clear that Purandaradāsa himself has had

Krishna Sākshātkār. While the song "बारे गोपम्, निन्न बालय्यनळुताने," brings before us the lad Krishna crying for something, the song "कैय तोरो—" presents before us, the charming child rotating his palm and fingers in a playful manner. Many songs make us perceive the lad Krishna dancing and jumping. The song "आड होगोण बारो रंग", makes us become children and play with lad Krishna, varieties of games. Mother's deep affection for child and child's love for the mother are eloquently expressed in the songs "बणिसि गोपि ता हरसिदळु—" and "गोपिय भाग्यविदु—".

These songs on Krishna Leela bring out the divine personality of Krishna and thereby generate a feeling of admiration for Krishna along with the feeling of love and affection for the child Krishna.

## SECTION II

### Reflections on Society and Messages for social Reforms

Sri Purandaradāsa's songs provide deep reflections on the various aspects of the society—traditions, rituals, faiths, attitudes and values. Śri Purandaradāsa acquired first-hand knowledge of the characteristics of the society because he constantly moved very closely in the different social groups. Since he did not seek any favour from the members of the society, he could remain very objective in his assessment of the strengths and the weaknesses of the society. Further, since he had taken up the

noble mission of motivating the people to adopt true Sādhana Mārga, he could be frank and forthright in presenting his reflections and in preaching values and disciplines.

He used to roam in the streets, in the morning hours of every day, singing devotional songs, for collecting the grains for that day's food. Once, it seems a housewife banged the door when he was about to reach the doorsteps of that house (कदव मुच्चिदळिदको—) He takes pity on that woman and bursts out in the form of a song of deep philosophical message. He considers the door of the house as the door of the mind and laments that we often close the door of our mind and fail to absorb new spiritual messages and noble ideas from the saintly persons who are ready to preach to us. By this closed attitude of the mind, we allow the dust of evil ideas remain accumulated. The best means for purifying our mind is to develop the habit of Satsang and meditate on the Supreme Lord. What a universal message which is relevant even to our contemporary life!

He takes pity on those rigid traditionalists who have not understood the true spirit of purity and sacredness (मडि मडि मडियेंदु अडिगडिगे हारुवे—). He finds that many people are wasting their time and energy in mechanically pursuing the rituals. He pronounces that giving up desire, anger, lust, vanity, enmity etc. is the true means of realising purity. He also urges the people to be generous, helpful and kind to the other members of the Society.

Sri Purandaradāsa comes out very heavily on the practices of caste-based discrimination. Thus, the evils of cast-discrimination were recognised way back in the 15th century. He argued very forcefully that unethical practices, disrespect for elders, blasphemy, immorality are all untouchables and they should be banished from within everybody.

He depicts an ideal society as the one in which the knowledgeable persons are respected, where each individual has a self-esteem, where there is an all around faith in God, where there is respectful co-existence and where there is a peaceful family life. He argues that life becomes worthwhile in such a society.

Sri Purandaradāsa laments that the society in which we live, is full of conflicts, mutual falsehood, hatred, and mutual mistrust. His message is to evolve a social order in which these blemishes do not exist.

### SECTION III

## Messages for Managing the Self

Sri Purandaradāsa sets out the most fundamental principle of management by preaching that one should "manage" one's own mind before endeavouring to manage the others (मरेयबेड मनवे नीनु). Mind is the source of all actions— righteous or evil. Meditation of Lord's name is the most effective means of "managing" the mind, controlling the tongue—in speech, desires, and tastes, (आचारविल्लद नालगे—) is also part of the strategy of "managing" the self. He argues that for managing the self, one

should have very rigorous committment— almost like mad people (हुच्चु हिडियितु एनगे—) to the chrished values of life and faith in the Lord. Giving up craze and anger and avoidance of lust are the crucial means for this purpose (कागद बंदिदे).

In one of the songs, Sri Purandaradasa likens the mind to the highly demanding wife who often tortures her husband with most crazy demands (हेण्डति प्राण हिण्डुति—). The real message is that control of mind is extremely essential for pursuing the Sādhana Marga.

## SECTION IV

# Philosophy of Life and Moral Principles

In one way, almost all of the songs of Sri Purandaradāsa deal with the philosophy of life as perceived by him and with the moral principles to be pursued for realising true happiness.

But perhaps some songs deal with this theme more explicitly than the others. His main thrust is on the futility of various worldly activities which are devoid of a sense of service of the Supreme Lord (यारिगे यारुटु—). His plea is to distinguish between the transient and the permanent aspects of our goals and means. If one fails to recognise the temporariness of worldly pleasures and the worldly setting, then one would miss the truly cherishable goals of life.(हरिय नेनेयद नरजन्मवेके—)

He argues that devotion in the Lord, truthfulness, pursuit of Knowledge, respect for elders,

practice of donations and righteousness, avoidance of the company of the wicked (बेवु बेल्लदोळिडलेनु फल) etc are the moral principles of life (तनुव नीरोळगद्दि—). He urges the man not to waste his birth as man (मानव जन्म दोडुदु—) and to recognise that Dharma would ultimately triumph (धर्मवे जयवेम्ब दिव्यमन्त्र—). He hates hypocrisy and advocates that surrendering at the feet of a preceptor (गुरुविन गुलामनागुवतनक—) is the most effective means of acquiring Knowledge. He brings out the great importance of recitation of Bhagavan's name for purifying one's own mind (रामनाम पायसक्के). There is an extremely telling song in which this birth of Jiwa is likened to the arrival of a blind dog in the market place which gets the beating for all its misdeeds (कुरुडु नाइ सन्तेगे बन्तन्ते—). The real message is that if one goes astray from the path of morality and values in life, one would land into a miserable state like a blind street dog! Finally, he detests the relentless pursuit of material welfare and urges mankind to care for spiritualism in moulding his various functions and activities(एल्लरु माडुवदु—, and रोक्क एरडक्कु—).

## SECTION V

### **Bhakti, Surrender and Meditation**

The greatness of the Purandaradāsa's songs lies in the happy blend of the issues of our every day life with the most profound themes of Sādhana for realising Mukti. His fundamental message is that no one can hope to tread the Sādhana Mārga without reforming one's everyday life. He advocates that the principles of Sādhana Mārga should

mould our everyday life and it is only after purifying our everyday life that we would be eligible to adopt the true practice of devotion, meditation and surrender. This last section in this volume, consists of some select songs which explicitly deal with the importance of Bhakti, Meditation and Surrender in the Lord, as the main tenets of Sādhana Mārga (राम राम एन्निरो—).

Bhakti is defined by Sri Madhvacharya as the unswerving love of the highest order in the Lord after fully realising His unparalleled greatness (माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः । स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्नचान्यथा ।). Sri Purandaradāsa preaches this basic conception of Bhakti in all his songs. After acquiring Bhakti, one should develop the practice of meditation and complete surrender in the Lord (नारायण येन्नबारदे—). In Sri Bhagavad Gita, Sri Krishna assures Arjuna that His devotees are never betrayed. न मे भक्तः प्रणश्यति । This thesis is clearly brought out in the songs that preach complete surrender by the devotee at the feet of the Supreme Lord (नानेके परदेशि—). The grace of the Lord is the final means for emancipation from this Samsara (दासन्न माडिको एन्न—). This grace can be obtained only when one recites the names of the Lord, meditates on Him and completely surrenders to Him (नन्दनतनय—, हरिनारायण—etc.).

The songs praying for auspicious benevolence of the Lord (मंगलं, जयमंगलं) etc. are the most popular compositions sung on all auspicious occasions and at the end of musical concerts. They are all written in simple language but they are quite profound with deep philosophical messages.



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SECTION-I

Perceiving Lord Krishna

(१)

(राग-सौराष्ट्र)

(अष्ट-ताळ)

बारे गोपम्म निन्न बालय्यनळुताने ।

बारे गोपम्म-नाव्

आरु तूगिदरू मलगनु मुरवैरि । बारे गोपम्म ॥ प ॥

नीरोळगाडि मैयोरसेंदु अळुताने । बारे ।

मेरुव होत्तु मै भार वेदळुताने । बारे ।

धरेय नेगहि तन्न दाडे नोंदळुताने- बारे ।

दुरुळ रक्कसन करुळ कंडळुताने । बारे ॥ १ ॥

नेलवनळेदु पुट्ट चरण नोंदळुताने । बारे ।

छलदिंद कोडलिय पिडिवेनेंदळुताने । बारे ।

बलु कपिगळ कंडंजिकोंडळुताने । बारे ।

नेलुविन बेण्णे कै निलुकदेंदळुताने । बारे ॥ २ ॥

बट्ट बत्तले नितु येत्तिको येदळुताने । बारे ।

श्रेष्ठ तेजियन्नु हत्तिसेंदळुताने । बारे ।

तोडिलोळगे मलगलोल्लनु मुरवैरि । बारे ।

सृष्टियोळु पुरंदरविठल करेयुताने । बारे ॥ ३ ॥

Oh, Mother Gopi, come, your lad is crying.

Oh, Mother Gopi, come.

Even when any of us is swinging the cradle,  
the lad, with whom the demon  
named Mura developed enmity,  
does not at all sleep. ॥ p ॥

The lad, having played in the water,  
cries, saying you wipe the body. Oh Gopi.  
The lad, having carried the Meru mountain,  
cries saying that the mountain is very heavy,  
Come, dear Gopi.

The lad, having extracted the earth  
cries that his chin is paining,  
Come dear Gopi ॥ 1 ॥

The lad, having measured the earth,  
cries that his tiny foot is strained  
Come, dear Gopi.

The lad cries saying that he  
would, with vengeance, hold the axe.  
The lad cries out of fear on  
seeing the innumerable monkeys.  
Come, dear Gopi.

The lad cries saying that  
the butter kept in the hanging pot,  
can not be reached by his hands.  
Come, dear Gopi ॥ 2 ॥

The lad, having stood naked,  
cries saying, please lift me up with your hands,  
Come, dear Gopi,  
The lad cries saying you lift me on to the  
celebrated horse.  
Come, dear Gopi  
This lad with whom Mura has developed enmity  
is not sleeping in the cradle  
Come, dear Gopi.  
Purandara Vithala, in this universe calls you,  
Come, dear Gopi, ॥ 3 ॥

झट से आ जा, गोपी माँ ।  
तेरा लल्ला रो रहा है ॥  
झट से आ जा गोपी माँ ॥  
हममें से कोई भी झूला झुलाने से ।  
सोता नहीं यह मुरवैरि । झट से आ जा ॥ प ॥  
खुद पानी में खेलकर रोता है ।  
किं मेरा बदन पोंछ लो । झट से आ जा ॥  
खुद मेरु पर्वत उठाकर रोता  
कि यह तो मेरे लिये बड़ा है बोझा । आ जा ।  
खुद उखाड़कर धरती को रोता ।  
कि दुकती बहुत मेरी चिबुक । आ जा ।  
खुद उछाल कर दुष्टराक्षस के अंत्र को रोता ।  
कि डर लगता है इसे देखकर ॥ आ जा ॥ १ ॥

खुद मापकर धरती को रोता ।  
 कि मेरा छोटा पैर दुकता है बहुत ॥ आ जा ।  
 छल से कुल्हाड़ा पकड़ने को रोता । आ जा ।  
 बहुत से मर्कट देखकर डर से रोता । आ जा ।  
 और भी रोता यह प्यारा लल्ला ।  
 कि लटकते बर्तन का मक्खन अपने  
 हाथ को नहीं पहुंचता । आ जा ॥ २ ॥

खुद नंगा खड़े होकर रोता है कहते ।  
 कि मुझे उठा लो अपने गोद में ॥ आ जा ।  
 फिर भी रोता ऐसे कहते ।  
 कि उत्तम घोड़े में मुझे चढ़ा लो ॥ आ जा ।  
 झूले में सोता नहीं है यह मुरवैरि ।  
 सृष्टि में पुरंदर विठल पुकारता । आ जा, गोपी माँ, आ जा ॥ ३ ॥

## (२)

(राग-भैरवि)

(आदि-ताळ)

कैय तोरो करुणिगळरसने—कैय तोरो  
 कैयलि बेण्णोय मुद्देय नीडुवे— कैय तोरो ॥प॥  
 अंगुलियोळु पोन्नुंगुरवोप्पुव कैय तोरो ।  
 श्रृंगारदि शंखचक्रव धरिसिद कैय तोरो ॥  
 अंगैयलि ध्वजपद्म विराजिप कैय तोरो ।  
 अंगनेयर उत्तुंग कुचदलिट्टु कैय तोरो ॥ १ ॥



बड ब्राह्मणनवलक्किय बेडिद कैय तोरो ।  
 कोडेमाडि गिरियेत्ति गोगळ काय्द कैय तोरो ॥  
 कडुहिरण्यकशपुन ओडलनु बगेद कैय तोरो ।  
 दूढ प्रल्हादन मंडेयोळिड्डा कैय तोरो ॥ २ ॥

अल्लि पूतनिय असुवने हीरिद कैय तोरो ।  
 बल्लिद मल्लर मर्दिसि बंद कैय तोरो ॥  
 मेल्लने कुबुजेय डोंकने तिद्दिद कैय तोरो ।  
 बिल्लनु एडगैयलि मुरिदिड्डा कैय तोरो ॥ ३ ॥  
 बलियनु वंचिसि दानव बेडिद कैय तोरो ।  
 फलपुष्प पारिजातव तंद कैय तोरो ॥  
 ओलिदु पार्थगे रथवनु नडेसिद कैय तोरो ।  
 मल्लिगे जाजिय तुरुबिगे मुडिसिद कैय तोरो ॥ ४ ॥

आकाशद चंद्रमननु करेद कैय तोरो ।  
 नाकपतिगे अभयवनित्त कैय तोरो अ- ॥  
 नेकबगेयलि कोळलनूदुव कैय तोरो ।  
 श्रीकांत नम्म पुरंदर विठल कैय तोरो ॥ ५ ॥

Show me your hand  
 Oh, the King among the Compassionate,  
 Show me your hand.  
 I will give in your hand, a lump of butter,  
 show me your hand ॥ P ॥

Show me your hand, whose fingers  
 are adorned with golden rings.

Show me your hand, which has so  
 charmingly held the conch and the scion.  
 Show me the hand whose palm is  
 embellished with the signs of flag and lotus.  
 Show me the hand which touched  
 the elevated breasts of the ladies ॥ 1 ॥

Show me the hand which demanded  
 the puffed rice from the poor Brahmin.  
 Show me the hand which protected the  
 cows by lifting the mountain and  
 making it as an umbrella.  
 Show me the hand which broke  
 open the stomach of the wretched  
 demon named Hiranyakashipu  
 Show me the hand which was kept on  
 the head of the determined Pralhada ॥2 ॥

Show me the hand which snatched  
 the life of the demoness Putani there.  
 Show me the hand which emerged victorious  
 oppressing the most trained wrestlers.  
 Show me the hand which gently straightened  
 the crooked back of Kubja.  
 Show me the hand which, with the left  
 arm, broke out the bow ॥ 3 ॥

Show me the hand which after  
 deceiving the king Bali

sought the great donations.  
 Show me the hand which brought  
 the fruits, flowers and Parijata.  
 Show me the hand which drove  
 the chariot of his favourite Arjuna.  
 Show me the hand which placed the  
 jasmine flowers on the hair lock. ॥ 4 ॥

Show me the hand which beckoned  
 the moon on the skies.  
 Show me the hand which assured  
 protection to the Lord of the heaven.  
 Show me the hand which played  
 the flutes in different ways.  
 Show me your hand, our Purandara Vithala,  
 who is dear to Laxmi ॥ 5 ॥

हाथ दिखाओ रे, करुणालु राजा, हाथ दिखाओ रे ।  
 हाथ में दूंगी माखन गोला, हाथ दिखाओ रे ॥ ५ ॥  
 अंगुली में सोने की अंगुठी पहने हाथ दिखाओ ।  
 श्रृंगार से शंखचक्र धरे हाथ दिखाओ रे ॥  
 करतल में ध्वजपद्म से विराजित हाथ दिखाओ रे ।  
 अंगनाओं के उत्तुंग कुच में लगे हाथ दिखाओं रे ॥ १ ॥  
 निर्धन ब्राह्मण से चिडुवा मांगे हाथ दिखाओ रे ।  
 पर्वत को छाते जैसे उठाकर गायों का  
 पालनकारी हाथ दिखाओ रे ॥

दुष्ट हिरण्यकशिपु के पेट को चीरे हाथ दिखाओ रे ।  
कट्टा भक्त प्रह्लाद के शिर पर प्यार से लगे हाथ  
दिखाओ रे ॥ २ ॥

उधर पूतना के प्राण अपहारी हाथ दिखाओ रे ।  
प्रवीणमल्लों का मर्दनकारी हाथ दिखाओ रे ॥  
धीरे से कुब्जा की वक्रता निवारक हाथ दिखाओ रे ।  
बायें हाथ से धनुष्य तोड़ते हाथ दिखाओ रे ॥ ३ ॥

बलिको फसाकर दान मांगने वाले हाथ दिखाओ रे ।  
फल पुष्प पारिजात को लाये हाथ दिखाओ रे ॥  
पार्थ से प्रसन्न रथचालनकारी हाथ दिखाओ रे ।  
जाजी मोगरे केशगुंफ में चढ़ाते हाथ दिखाओ रे ॥ ४ ॥

आकाश के चंद्रमा को पुकारे हाथ दिखाओ रे ।  
स्वर्ग के राजा इंद्र को अभय देनेवाले हाथ दिखाओ रे ॥  
अनेक विध से बांसुरी बजाने वाले हाथ दिखाओ रे ।  
श्रीकांत हमारे पुरंदर विठलके हाथ दिखाओ रे ॥ ५ ॥

### (३)

(राग-पिळु)

(आदि ताळ)

हरि कुणिद नम्म हरि कुणिद ॥ ५ ॥  
अकलंक चरित मकरकुण्डलधर ।  
सकलर पालिप हरि कुणिद ॥ १ ॥

अरळेले मागाई कोरळ मुत्तिनसर  
तरळर कूडि ता हरि कुणिद ॥ २ ॥

परमभागवत पुरदोळगाडुव ।

पुरंदर विठल हरि कुणिद ॥ ३ ॥

Hari danced, our Hari danced.

Hari, with spotless character,

wearing ear rings, protector of all, danced. ॥ 1 ॥

Hari wearing around his neck,

pearl necklace and neclace adorned with

shapes of tender leaves and mangoe fruits,

danced along with young lads ॥ 2 ॥

Purandara Vithala Hari, who

often plays in the city of

great devotees, danced. ॥ 3 ॥

हरि नाचा, हमारे हरि नाचा ॥ ५ ॥

अकलंक चरित मकरकुंडलधर ।

सब जनों का पालक हरि नाचा ॥ १ ॥

छोटे पत्ते और आम्रफलके आकार के

मोती के सर कंठ में पहने ।

हरि खूब नाचा बच्चों के साथ ॥ २ ॥

परमभागवतों के पुर में क्रीडारत ।

पुरंदर विठल हरि नाचा ॥ ३ ॥

(४)

(राग-बिहाग)

(ताळ-रूपक)

आड होगोण बारो रंग ।

ओडि होगलु बेडो कृष्ण ॥ प ॥

अण्णेकल्लु गोलि गजुग ।

चिण्णिकोलु चेंडु बुगुरि ॥

कण्णुमुच्चाले हलवु कूट ।

बण्णदाटगळनेल्ल ॥ १ ॥

सोलु गेलुविगेल्ल नीनु ।

बालकरोळु कूडिकोंडु ॥

मेले ममतेयिंद सानु-

कूलवागि नडसुवंते ॥ २ ॥

पुट्ट पुट्ट कोळलु कंबळि ।

कट्टि बुत्ति कैयलि कोलु ॥

दिट्ट चेलुवनाद पुरंदर ।

विट्टल गोवळर राय ॥ ३ ॥

Oh, Ranga, Let us go for play.

Oh, Krishna don't you run away ॥ P ॥

Pebbles, marbles, seeds,

small-big sticks, ball and tops

hide and seek, many together

colourful games, all we play. ॥ 1 ॥

Either defeat or victory,  
You mix up with children  
treat them with affection  
and to suit their pleasure. ॥ 2 ॥

Small and tiny flute and blanket,  
carrying curd rice and rod in hand  
bold and beautiful, king  
of cow-herd, Purandar Vithala.  
You come and we play together. ॥ 3 ॥

आओ रंग, खेलने जावें ।  
भाग न जाओ, रे कृष्ण, ॥  
कंकड गोली गजगके खेल ।  
चिण्णीदांड गेंद और भंवर ॥  
पकड़ो पकड़ो और कुछ खेलें ।  
रंगबिरंगे सब कुछ खेलें ॥ आओ रंग ॥ १ ॥

हार और जीत में मिलके सबसे ।  
तू ही प्यार से समझा बुझा के ॥  
सबको खेल में जुटे लगाते ।  
आओ रंग खेलने जावें ॥ २ ॥

नन्नें नन्हें बासुरी धरतें ।  
कंबल बांधे पाथेय रखते ॥  
हाथ में छोटी लकड़ी पकड़ते ।

धीरज सुंदर पुरंदर विठल ।

ग्वाला राजा खेलें आओं ॥ ३ ॥

(५)

(राग-मोहन)

(ताळ-आदि)

आड होदल्लि मक्कळु एन्ननु ।

आडिकोंबरु नोडम्मा ॥ प ॥

नोडि नोडि इत्त मुखव ।

माडि कण्ण मीटुवरम्म ॥ अ. प ॥

देवकि पेत्तळंते वसु ।

देवनेंबव पितनंते ॥

कावलिनोळु पुट्टिदेनंते ।

माव कंसगंजि बंदेनंते ॥ १ ॥

नीनेन्न पेत्तिल्लवंते-अम्मा ।

नानिन्न मगनल्लवंते ॥

धेनु कायुवरिल्लवेंदु नीनु ।

सानुरागादि सलहिदेयंते ॥ २ ॥

विषवु तुंबिद मोलेय-कोट्टु ।

असुरेय संहरिसिदेनंते ॥

असुरनाद शकटननाक्षणदलि ।

शिशुवागले ओरेसिदेनंते ॥ ३ ॥



वत्सासुरननु केडहिदेनंते ।  
 किच्चनेल्लवनु नुंगिदेनंते ॥  
 कच्चबंद कार्लिगना हेडे ।  
 चच्चि तुळिदु ओडिदेनंते ॥ ४ ॥

कुसुमगंधियरुडुव ।  
 वसन कहु ओडिदेनंते ॥  
 हसुगूसु अल्ल इव ।  
 असुर मगनु एतेंबुवरे ॥ ५ ॥

ओरळनेळे तंदु मत्ति ।  
 मरव मुरिदोडिदेनंते ॥  
 तरळेयर वस्त्रव कहु ।  
 तरुवनेरिदेनंते ॥ ६ ॥

परम गाडिकारनिव ।  
 पुरंदर विठलराय ॥  
 तरुणियर वंचिसुत्त ।  
 ठक्किसि पोदनेतेबुवरु ॥ ७ ॥

Wherever I go to play,  
 Children gossip about me  
 Oh, Mummy see this. ॥ P ॥  
 On staring at me again and again  
 They turn their face away and  
 wrinkle their eyes in disgust,  
 Oh, Mummy see this, ॥ A.P. ॥

They say, Devaki delivered me  
and some one named Vasudeva is my father.  
They say that I came away out of  
fear of my Mama Kamsa. ॥ 1 ॥

They say that you did not deliver me,  
Oh, Mummy,  
and that I am not your son.  
They say that you raised me  
with affection for the reason  
that there was none to rear the cows ॥2 ॥

They say that I killed the demoness  
who fed me her breasts  
which was filled with poison.  
That I finished the demon  
called Shakata, in a moment  
even when I was a baby ॥ 3 ॥

They say that I killed the  
demon in the calf-form.  
That I swallowed all the wild fire.  
That I ran in joy after  
trampling the hood of Kalinga  
who rushed out to bite me. ॥ 4 ॥

They say that I ran away  
after stealing the clothes,  
worn by the flower-scented ladies.  
They say that this isn't an infant lad.

That he is the progeny of a demon.

Oh Mummy, see this. ॥ 5 ॥

They say that I ran with joy  
after breaking the Mutti tree  
with the pounding stone pulled by me.  
That I climbed the tree  
after stealing the clothes  
of the young girls. ॥ 6 ॥

They say that this chap  
Purandara Vitthala Raya  
is a great masmeriser  
They say that I went away  
after cheating the youthful ladies, ॥ 7 ॥

जहाँ कहीं खेलने जाता हूँ ।  
तब बच्चे छेड़ते हैं मुझे ॥  
देखो (माँ) मेरी हालत ॥ प ॥  
देखते मेरी ओर और मुँह मोड़ कर  
चुटकाते हैं तिरछी आंखें ।  
देखो अम्मा मेरी हालत ॥ अ.प ॥  
बोलते हैं कि देवकीने मुझे जन्म दिया ।  
और कोई वसुदेव मेरा जनक ।  
मेरा जनम हुआ है बंधन में ।

और भागलिया हूँ मामा कंस के भय से  
अम्मा देखो मेरी हालत ॥ १ ॥

अम्मा देखो बोलते हैं कि  
तू ने मुझे नहीं दिया जन्म ।  
मैं नहीं हूँ तेरा बेटा ॥  
और तूने मुझे पाला है प्यार से ।  
इस कारण से कि गायों को  
पालने वाला नहीं था कोई ॥ २ ॥

अम्मा देखो बोलते हैं कि ।  
मैंने मार डाला है उस असुरी को ।  
जिसने दिया था अपना स्तन विषभरा ।  
और मैंने क्षण में मार दिया था ।  
असुर शकट को खुद एक छोटा शिशु होते ही ॥ ३ ॥

अम्मा देखो बोलते हैं कि ।  
मैंने गिराया वत्सासुर को और ।  
मैंने घूंट लिया दावाग्नि को ।  
और काटने आये कालिंग के फण ।  
मैं कुचल कुचल कर भाग निकला हूँ ॥ ४ ॥

अम्मा देखो बोलते हैं कि ।  
कुसुमगंधिवनिताओं के वसन  
चुराकर मैं भाग लिया था ।  
बोलते हैं कि यह नहीं है नन्हा मुन्ना ।  
यह है बालक असुरों का ॥ ५ ॥

अम्मा देखो बोलते हैं कि ।  
 मैंने कूटक पत्थर आगे खींचते  
 मत्ती पेड़ गिराके भागा ।  
 और भी बोलते कि ललनाओं के वस्त्र  
 चुराकर पेड़ के ऊपर चढ़ लिया ॥ ६ ॥

अम्मा देखो छेड़ते हैं कि ।  
 यह है बहुत बड़ा धोखा बाज ।  
 यह पुरंदर विठलराय स्त्रियों को  
 फंसाकर चल पड़ा है चुपके से ॥ ७ ॥

(६)

(राग-शंकराभरण)

(ताळ-आदि ।)

कण्ण मुंदिरो-रंग-कण्ण मुंदिरो ॥ प ॥  
 पूतनिय मोलेयनुंडु ।  
 वातशकटादि दैत्यर ॥  
 घातिसिद रंग निन्न ।  
 पोततनकंजुवेनु ॥ १ ॥

कडहद मरवनेरि ।  
 मडुव धुमुकि नोडि ॥  
 हेडेय तुळिद निन्न ।  
 दुडुकिगंजुवेनु ॥ २ ॥

बालेयर मनेगे पोगि ।

हालु मोसरु कहु ॥

लीले माडदिरय्य ।

लोल पुरंदर विठल ॥ ३ ॥

Remain before my eyes; Oh, Ranga

Remain before my eyes. ॥ P ॥

You sucked the breast of the  
demoness Putani and killed her.

You also killed the demons  
such as Vatasura and Śakatasura

Oh, Ranga, I am afraid of your childishness. ॥1 ॥

You having climbed the tree  
on the shores of a pond  
plunged into the waters  
and trampled the hood of  
the serpent. I am afraid  
of your tendency of being rash. ॥ 2 ॥

You have gone to the houses of the gopis  
and stolen milk and curds.

Please do not play games.

Oh, attractive Purandara Vithala. ॥ 3 ॥

आँख के सामने रहो, रंग ।

आँख के सामने रहो ॥ प ॥

पूतना को स्तन पीकर मारा तूने  
 वातशकटादि दैत्यों को भी मारा ॥  
 ऐसे रंग, तेरी बचपना से डरती हूं ॥  
 आँख के सामने रहो, रंग ॥ १ ॥

तालाबके पेड चढ़कर तू ने ।  
 तालाब के अंदर कूदकर ॥  
 नागके फण पर कुचला नाचा ।  
 ऐसे, रंग, तेरी उतावली से डरती हूं ॥  
 आँख के सामने रहो, रंग ॥ २ ॥

लड़कियों के घर जाकर, तू ।  
 दूध और दही चुराते ॥  
 मस्ती मत किया कर मय्या ।  
 हे लोल पुरंदर विठल ॥ ३ ॥

(७)

(राग-सावेरि)

(ताळ-छापु)

एंथ पुण्यवे, निन्नदेंथ भाग्यवे, गोपि ।  
 इंध मगन काणेवे ॥ प ॥  
 चिंतिसिदरू दोरक चेलुव राजगोपाल ।  
 इंती मातुगळेल्लवु-हुसियल्लवु ॥ अ. प ॥  
 सरसिजनाभन सुम्मने कोंडाडे ॥  
 दुरितवेल्लवु पोपुदे ॥

सरसदिंदलि ओम्मे सविमातनाडिदरे ।

परितोष कैगूडुवुदे—यशोदे ॥ १ ॥

ऊर ओळगे निम्म अंजिके नेरेहोरे ।

दूरिकोंबुवरल्लवे ? ॥

अरण्यदलि नावु आडिद आटवु ।

आरिगादरु, उंटेने इंदुवदने ॥ २ ॥

निम्म मगन करेये एन्न प्राणदोडेय ।

पुण्यद फलवु काणे ॥

चेन्न श्री पुरंदरविठ्ठलरायन ।

निन्नाणे बिडलारेवे पुसियल्लवे ॥ ३ ॥

What a merit of yours,

What a fortune of yours, Gopi,

We have never seen such a son. ॥ p ॥

We can't get such a beautiful Rajagopala.

Even if we ponder a lot.

These words uttered by me

are not falsehood indeed. ॥ A.P ॥

If we praise Sarasija Nabha just like that,

All the sins go away.

If we speak with him in a sweet manner,

and in a jovial mood, even once,

then we experience immense joy,

Oh, Yashode. ॥ 1 ॥



Inside the town we fear you  
 Moreover, wouldn't the neighbours complain?  
 Who else has those joyful games  
 Which we played with him in the forests?  
 Oh! Moonfaced Gopi ॥ 2 ॥

Calling up your son as the Lord of my life,  
 is indeed the result of my merit.  
 We swear on you, we can't  
 separate ourselves from the  
 charming Sri Purandara Vithala Raya  
 This is not false, Oh, Gopi. ॥ 3 ॥

कितना पुण्य, कितना भाग्य, तेरे गोपि ।  
 हमने कभी न देखा ऐसे बेटे को ॥ प ॥

बहुत सोच ढूँढने पर भी  
 नहीं मिलेगा सुंदर राजगोपाल ।  
 नहीं झूठी हैं ये सब बातें ॥ अ. प ॥

इस सरसिजनाभकी प्रशंसा ।  
 वैसे ही करने पर ।  
 सब दुरित नष्ट हो जायेंगे ॥  
 और सरस से इसके साथ ।  
 एक बार भी करें मीठी बातें ।  
 मिल जायगी, यशोदे, बहुत भारी तोष ॥ १ ॥



गांव के भीतर भीति तुमसे ।  
 और छिड़कते भी आसपास वाले ॥  
 लेकिन अरण्य में जाकर जो खेल हमनें खेलें  
 और किसको मिलती है ऐसी चीज, इंदुवदने ॥ २ ॥

अगर हम पुकारते तेरे बेटे को ।  
 कि वो है हमारा प्राणपति ॥  
 सच ही यह है पुण्य का फल ॥  
 हम छोड़ न सकते, तेरी कसम ।  
 हमारे सुंदर श्री पुरंदर विठल राय को ॥  
 खोटी नहीं है यह सारी बात ॥ ३ ॥

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(राग-धन्यासि)

(ताळ-आदि)

बणिणसि गोपि ता हरसिदळु ।  
 एण्णेयनूडुत यदुकुलतिलकन ॥ ५ ॥  
 आयुष्यवंतनागु अति बल्लिदनागु :  
 मायावि खळर मर्दन नागु ॥  
 रायर पालिसु रक्कसर सोलिसु ।  
 वायुसुतगे नी ओडेयनागेनुतलि ॥ १ ॥

धीरनु नीनागु दयांबुधियागु ।  
 आ रुक्मिणिगे नीनरसनागु ॥  
 मारन पितनागु मधुसूदननागु ।  
 द्वारावतिगे नी दोरेयागेनुतलि ॥ २ ॥

आनन्द नीनागु अच्युत नीनागु ।  
 दानवांतकनागु दयवागु ॥  
 श्रीनिवासनागु श्रीधर नीनागु ।  
 ज्ञानि पुरंदर बिठलनागेनुतलि ॥ ३ ॥

Gopi blessed Krishna, the star of the Yadu clan,  
 while ointing oil on his body,  
 by eulogising him in various ways. ॥ P ॥  
 Be blessed with long life,  
 Do become very knowledgeable person;  
 Be the destroyer of the wretched  
 who possess the art of magic;  
 Protect the kings and defeat the demons;  
 Be the lord for Bhima, the son of Vayu  
 Saying so, Gopi blessed him. ॥ 1 ॥

Be blessed to be Courageous;  
 Be the ocean of compassion;  
 Be the king of that Rukmini;  
 Be thou the father of Mara;  
 Be the destroyer of the demon Madhu;  
 You be the king of Dwaravati!  
 Saying so, Gopi blessed him. ॥ 2 ॥

You be the state of bliss;  
 You be Achyuta-one who does not have any  
 deterioration;  
 You be the killer of the demons;

You be the compassion;  
 You be Srinivasa;  
 You be the possessor of Goddess Laxmi;  
 and You be the knowledgeable Purandara Vithala.  
 Saying so, Gopi blessed him. ॥ 3 ॥

गोपी ने बरसा खूबी से आशिस् ।  
 तेल मलती हुई यदुकुलतिलकको ॥ प ॥  
 आयुष्मान् हो जा, अति ज्ञानी बन जा ।  
 मायावी खलजनों के मर्दन बन जा ॥  
 राजाओं की रक्षा कर राक्षसों को हराओ ।  
 वायुसुत के तू बन जा मालिक ॥  
 ऐसे बोलती गोपी ने बरसा ।  
 खूबी से आशिस् ॥ १ ॥

धीर तू बन जा, दयासागर तू बन ।  
 उस रुक्मिणी के राजा तू हो जा ।  
 मारके पिता हो जा मधुसूदन बन जा ।  
 द्वारावती के राजा तू बन जा ।  
 ऐसे बोलती गोपी ने बरसा खूबी से आशिस् ॥ २ ॥

आनन्द बन जा अच्युत हो जा ।  
 दानवों के अंतक हो जा और दयाशील हो जा ॥  
 श्रीनिवास तू बन जा श्रीधर हो जा ।  
 ज्ञानी पुरंदर विठ्ठल तू बन जा ॥  
 ऐसे बोलती गोपी ने खूबी से बरसा आशिस् ॥ ३ ॥

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(राग-ताडि)

(ताळ-अट्ट)

गुम्मन करेयदिरे-अम्म नीनु ।

गुम्मन करेयदिरे ॥ प ॥

सुम्मने इरुवेनु अम्मिय बेडेनु ।

मम्मु उण्णुतेने अम्म अळुवदिल्ल ॥ अ. प ॥

हेण्णुगळिरुवल्लिगे होगि अवर-

कण्ण मुच्चुवदिल्लवे ॥

चिण्णर बडियेनु अण्णन बैयेनु ।

बेण्णेय बेडेनु मण्ण तिन्नुवदिल्ल ॥ १ ॥

बाविगे होगे काणे अम्म नानु ।

हाविन मेलाडे काणे ॥

आविन मोलेयूडे करुगळन्नु बिडे ।

देवरंते ओंदु ठाविलि कूडुवे ॥ २ ॥

मगन मातनु केळुत-गोपिदेवि-

मुगुळुनगेय नगुत ॥

जगद ओडेय श्रीपुरंदरविठलन ।

बिगिदप्पिकोंडळु मोहर्दिदाग ॥ ३ ॥

Do not call out the ghost, Mummy

You please don't call the ghost ॥ P ॥

I will remain quiet and  
 I won't ask for your breast-feed.  
 I will eat rice and I won't cry ॥ A.P ॥  
 I won't go to places where ladies exist  
 and I won't suddenly close  
 their eyes from behind.  
 I won't beat the toddlers,  
 I won't scold my elder brother.  
 I won't ask for butter and I won't eat mud.  
 Don't call out the ghost. ॥ 1 ॥

Oh, Mummy, I won't go to the well  
 I won't play on the serpent.  
 I won't suck milk from the cow's breasts  
 I won't release the calves.  
 I would sit in robust style like a God. ॥2 ॥

On hearing the words of her son,  
 Gopidevi was full of smiles  
 and out of love and passion  
 embraced tightly, Sri Purandara Vithala,  
 the lord of the universe ॥ 3 ॥

गुम्मा बुलाओ मत, अम्मा तू  
 गुम्मा बुलाओ मत ॥ प ॥  
 मैं चुप् रहूंगा । मांगूंगा नहीं स्तन का दूध ।  
 चुप् खाऊंगा मम्मू ।

अम्मा मैं रोऊंगा भी नहीं ।  
 गुम्मा बुलाओ मत अम्मा ॥ अ.प. ॥  
 लड़कियों की जगह जाकर मैं ।  
 नहीं बंद करूंगा उनकी आँखें ॥  
 मारूंगा नहीं छोटे बच्चों को ।  
 छेड़ूंगा नहीं बड़े भाई को ॥  
 मांगूंगा नहीं मक्खन गोली ।  
 खाऊंगा नहीं मिट्टी खाली ॥ १ ॥

नहीं जाऊंगा कुंये के पास, अम्मा ।  
 मैं नहीं खेलूंगा साँप के ऊपर ।  
 नहीं चूसूंगा गायके स्तन सीधा ।  
 नहीं छोड़ूंगा बछड़ोंको वैसे ।  
 देवके जैसे ठाठ से बैठूंगा एक जगह ॥ २ ॥

सुनते ही बेटे की बातें ।  
 गोपी देवी मुस्कुराती खूब ।  
 और बड़े मोह से कर ली गोद आलिंगन  
 जग के स्वामी श्री पुरंदर विठलका ॥ ३ ॥

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उरिगे बंदरे दासय्य-नम्म  
 केरिगे बा कंड्य दासय्य ॥ प ॥  
 केरिगे बंदरे दासय्य, गोल्ल-  
 केरिगे बा कंड्य दासय्य ॥ अ.प. ॥

कोरळोळु वनमाले धरिसिदवने, किरु  
 बेरळलि बेदवनेत्तिदने ।  
 इरुळु हगलु निन्न काणदे इरलारे ।  
 मरुळु माडिदंथ दासय्य ॥ १ ॥

कप्पुवर्णद दासय्य, कं-  
 दर्पन पितनेंबो दासय्य ।  
 अप्पिकोंडु नम्म मनसिगे बंदरे ।  
 अप्पव कोडुवेनु दासय्य ॥ २ ॥

मुंदेनु दारि दासय्य, चेल्व ।  
 पोंगोळलूदुव दासय्य ।  
 हांगे पोगदिरु दासय्य हो ।  
 न्नुगुर कोडुवेनु दासय्य ॥ ३ ॥

सण्णनामद दासय्य, नम्म ।  
 सदनके बा कंड्य दासय्य ।  
 सदनके बंदरे, दासय्य, मणि  
 सखनु कोडुवेनु, दासय्य ॥ ४ ॥

सिट्टु माडदिरु दासय्य, सिरि ।  
 पुरंदरविठ्ठल दासय्य  
 रट्टु माडदिरु दासय्य तं-  
 बिट्टु कोडुवेनु दासय्य ॥ ७ ॥

Oh, dear Dasa, if you come to town,  
 Look, you should come to our locality. ॥ P ॥



Oh, dear Dasa, if you come to our locality,  
look, oh, dear Dasa, you should come to  
cowherd's locality. ॥AP ॥

You, the wearer of Vanamala round the  
neck.

lifted the mountain with tender figure ;  
I can't remain without seeing you day  
and night.

Oh, dear Dasa, you the one,  
who mesmerised us. ॥ 1 ॥

Oh, dear Dasa, the one with dark complexion.  
Oh, dear Dasa, you, known as the father of  
Kama.

Oh, dear Dasa, On embracing you,  
would give a sweet kiss  
if my mind wants it ॥2 ॥

Oh, dear Dasa, what is the way ahead?  
Oh, dear Dasa, you, player on the  
charming flute,  
Oh dear Dasa, don't go away just like that.  
Oh, dear Dasa, I would give you a  
gold ring. ॥ 3 ॥

Oh, dear Dasa, you, the one with short name.  
look, you should come to our house.  
If you come to our house,  
Oh, dear Dasa, I will give you a garland of  
gems. ॥ 4 ॥

Oh, dear Dasa, don't get angry.

Oh, dear Dasa, the gracious Purandara  
Vithala.

Oh dear Dasa, I will give you a sweet  
laddu. ॥ 5 ॥

अगर तुम शहर आओगे, दासय्य

तो, देखो, हमारा मुहल्ला जरूर आना ॥ ५ ॥

अगर तुम मुहल्ले में आओगे, दासय्य

तो, देखो, तुम गवाला मुहल्ला जरूर आना ॥ अप ॥

तुम कंठ में वनमाला पहने हो ।

तुम छोटे अंगुलीसे पहाड उठाये हो ॥

रात ब दिन तुम्हें देखें बिना रह नहीं सकता ।

दासय्य तुमने हमें मोहित बना लिया है ॥ १ ॥

काले रंगके दासय्य ।

कंद के पिता कहलाता दासय्य ।

गले लगाकर, दासय्य ।

मन कहे तो चूम लूँगा दासय्य ॥ २ ॥

आगे राह क्या है दासय्य ।

सुंदर बासुरी बजानेवाला दासय्य ॥

तुम वैसे ही मत जाओ, दासय्य ।

सोने की अंगूठी दूँगा, दासय्य ॥ ३ ॥

छोटे नाम का दासय्य ।

देखो हमारे घर आ जाना दासय्य ॥

अगर घर आओगे दासय्य तो ।

मणिमाला दूँगा दासय्य ॥ ४ ॥

कोप न करना, दासय्य ।

श्रीपुरंदरविठल दासय्य ॥

जिद्द न करना, दासय्य ।

लाडू दूँगा दासय्य ॥ ५ ॥

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(राग- कल्याणी)

(अट्ट-ताळ)

गोपिय भाग्यविदु श्रीपति

ता शिशुरूपिनलिरुवुदु ॥ ५ ॥

कडु मुहु रङ्गन तोडेय मेलेत्तुत

जडेय हेणेदु हू मुडिसि बेग ।

बिडदे मुत्तिन चेन्दरळेलेयनु

सडगरदिन्द अलङ्कारिसिदळु ॥ १ ॥

नित्यनिर्मलनिगे नीरनेरेदु तं-

देत्ति तोडेयोळिट्टु मोलेयूडि ।

मुत्तुकोट्टु बलुविधदिन्दाडिसि ।

अर्थियिन्दलि ता तूगिदळु ॥ २ ॥

दृष्टि ताकीतेन्दिट्टु विभूतिय ।  
 तट्टेयोळारतिगळं बेळगि ।  
 थट्टने उप्पु बेवु निवाळिसि ॥  
 तोट्टिलोळिट्टु ता तूगिदळु ॥ ३ ॥

एन्नय रन्नने सुम्मनिरो दोडु ।  
 गुम्पनु बरुवनु अळबेड ।  
 सुम्पने इरु निनगम्मि कोडुवेनेन्दु  
 बोम्पन पितन ता तूगिदळु ॥ ४ ॥

माधव जो मधुसूदन जो जो ।  
 यादवराय श्रीरङ्गने जो ॥  
 आदिमूरुति नम्म पुरन्दरविठलन ।  
 आदरदिन्द ता तूगिदळु ॥ ५ ॥

This is indeed a great fortune  
 Of Gopi, that Lord Sripati  
 himself is in the form of a child.  
 She puts the most lovely Ranga on her lap,  
 quickly makes his hair and puts flowers,  
 adorns him with pearly hair-medal,  
 with great gusto and grandeur, ॥ 1 ॥

She bathes him who is always clean,  
 picks him up on to her lap  
 feeds him breast, kisses him  
 entertains him in varied ways,  
 and swings him in the cradle  
 with love and care. ॥ 2 ॥

She puts on him Vibhuti to avoid evil eyes  
greet him with the plate of Arati  
wards off evils quickly  
with salt and neem throws.  
She swang the cradle.  
After placing Him in it. ॥ 3 ॥

Oh, my sweet-heart, be quiet,  
The big wretch comes, don't cry,  
Be calm and quiet, I will  
give you breast-feed  
So saying, she swang the cradle  
of the father of Brahma. ॥ 4 ॥

Madhav, Jo, Madhusudan Jo Jo  
Yadav Raya, Sri Ranga Jo,  
Adi Murti, our Purandara Vithal,  
So saying did she swing the  
cradle with respect. ॥ 5 ॥

देखो, गोपीका सुंदर भाग्य ।  
श्रीपति खुद ही शिशु के रूप धरे ॥ प ॥  
बड़े प्यारे रंगाको गोदमें लेती ।  
केश बनाके झट से फूल लगाती ॥  
साथ साथ ही मोती के पदक चढ़ाती ।  
सजाती है बड़े धूम धामसे ॥ १ ॥

नित्य निर्मलको पानी से नहलाती ।  
 फिर ले गोद में स्तन्य पिलाती ।  
 प्यार से चूमकर खूब खेल खेला कर  
 दीन भाव से झूला झूलाती ॥ २ ॥

देखो, गोपी का सुंदर भाग्य  
 नजर न लगेँ सी विभूति लगाती ।  
 थाल से मङ्गल आरति करती ॥  
 नीम नमकसे झट नजर उतारती ।  
 झूले में सुलाकर खूब झुलाती ॥ ३ ॥

मेरे प्यारे लल्ला चुप रहो ।  
 मत रोओ मेरा लल्ला । बड़ा गुम्मा आवेगा ।  
 चुप रहो अब स्तन्य दे दूंगी ।  
 ऐसे कहते ब्रह्म पिता की झूला झूलाई ॥ ४ ॥

माधव जो मधुसूदन जो जो ।  
 यादव राय श्रीरंग रे जो जो  
 आदिमूर्ति मोहे पुरंदरविठ्ठलको ।  
 आदर से खुद झूला झुलाई ॥ ५ ॥

## SECTION-II

# Reflection on Society and Messages for Social Reforms

(१)

(राग-मध्यमावति)

(आदि ताळ)

कदव मुच्चिदळिदको गय्याळि मूळि ॥ प ॥

कदव मुच्चिदळिदको चिलुक अल्लाडुतिदे ॥

ओळगिद्द पापवु होदीतु होरगेंदु ॥ अ. प. ॥

भारतरामायण पुण्यकाव्यंगळ ।

सार तत्वद बिंदु सेरीतु ओळगेंदु ॥ १ ॥

अंदुगे किरुगेज्जे मुंगालिलळवट्ट ।

धिंधिमि धिमिकेंदु कुणिव दासर कंडु ॥ २ ॥

नंदन कंद गोविंद मुकुंदन ।

चंदवाद ध्वनि होदीतु कर्णकेंदु ॥ ३ ॥

हरिशरणर पाद सरसिज युगळद ।

परमपावनवाद रजवु बिद्दीतेंदु ॥ ४ ॥

मंगळ मूरुति पुरंदर विठलन ।

तुंग विक्रम पददंगुळि सोकीतेंदु ॥ ५ ॥

Why did this wretched lady  
close the house door, ॥ प ॥

Why did she just close,  
the outside latch is still dangling,  
Did she doubt and fear  
that the inside-sin may go  
out of the house door? ॥ अ. प ॥

Nay, did she doubt and fear  
that the drop of knowledge-essence  
drawn from Bharata, Ramayana,  
and virtuous lyrics and poems  
may enter inside of the house ॥ 1 ॥

Why did she close the door  
just on seeing the Haridasa  
adorned with the ornaments of anklets  
dancing with rythm and sound ॥ 2 ॥

Did she doubt and fear  
that the enchanting sound of Mukunda,  
Govinda, the lovely lad of Nanda  
may enter her ears? ॥ 3 ॥

Did she doubt and fear  
that the most sacred dust  
of the lotus-like feet  
of the Saints and Haridasas  
may enter the space of her house? ॥ 4 ॥



Did she doubt and fear  
that the finger of the leg  
of that great Trivikrama,  
the auspicious form  
of Purandara Vithala,  
may just touch her body? ॥ 5 ॥

काहे बंद किया दरवाजा

इस पापी औरत ने ॥ प ॥

काहे बंद किया दरवाजा

अभि अभि लटकता तालक बाहर ॥

क्या वो पापी डरती खिचकती

कि पाप भीतर का चल पड़े बाहर को ॥ अ. प ॥

क्या वो पापी डरती खिचकती

कि रामायण भारत पुण्यकाव्यों के

सार तत्व का बिंदु भीतर घुस जाय ॥ १ ॥

काहे बंद किया दरवाजा

इस भोली पापी औरत ने

मंजीर पांव में नूपुर पहने

धिम् धिम् धिमिक् इति नादताल से

नाचते गाते दासको देखते ॥ २ ॥

क्या वो पापी डरती खिचकती

कि नंद के कंद गोविंद मुकुंदके

सुंदर गूंजन कान में घुस जाय ॥ ३ ॥

क्या वो पापी डरती खिचकती  
 कि हरिशरणों के पाद कमल के  
 युगल से निकला परमपावन  
 धूळ घर के भीतर घुस जाय ॥ ४ ॥

क्या वो पापी डरती खिचकती  
 कि मंगलमूर्ति पुरंदर विठ्ठल  
 त्रैविक्रमकी पादांगुलि लगती ॥ ५ ॥

काहे बंद किया दरवाजा ।  
 इस भोली पापी औरत ने ॥

इस गीत में पुरंदरदास अपने जीवन के कुछ प्रसंग के अनुभव का निर्देश करते हुए सिद्धांत के प्रमेय बताते हैं । जब पुरंदर दास सड़कों में घूमते हुये अपनी सुबह की मधुकरी वृत्ति में (भिक्षाटन में) लगे रहते हैं तब घर के सामने आते ही कोई घरवाली दरवाजा बंद कर देती है । इस प्रसंग को लेकर दास बताते हैं कि बहुत से बिचारे लोग अपने मन हृदय के अंदर अच्छे विचार, अच्छा गाना, साधु सज्जनों की शुभकामनाओं को, आशीर्वाद को प्रवेश होने नहीं देते हैं । इससे वे अपने साधन मार्ग से वंचित होते हैं । ऐसे प्रौढतत्व का निर्देश करते हैं ।

(२)

(राग-शंकराभरण)

(आदिताळ)

मडि मडि मडियेंदु अडिगडिगे हारुवे ।  
 मडि माडुव बगे बेरुंदु ॥ ५ ॥

पोडविपालकन ध्यानमाडुवदु ।

बिडदे भजिसुवदु अदु मडियो ॥ अ. प. ॥

बट्टेय नीरोळगिट्टु ओणगिसि ।

उट्टरे अदु ता मडियल्ल ॥

होट्टेयोळगिन कामक्रोधगळ

बिट्टरे अदु ता मडियो ॥ १ ॥

परधन परसति पर निंदेगळनु ॥

जरेदहंकारगळने तोरेदु ॥

हरिहरियेंदु दृढदि मनदलि ।

इरुळु हगलु स्मरिसलु मडियो ॥ २ ॥

येच्चरविल्लदे मलमूत्र देहव ।

नेच्चि केडलु बेडेलो मनवे ॥

अच्युतानंतन नामव मनगोंडु ।

सच्चिंतैयलि इरुवदे मडियो ॥ ३ ॥

भूसुरुरु मध्याह्नकालदलि ।

हसिदु बळलि बंदरे मनेगे ॥

बेसत्तु नमगे गतियिल्ल होगेंदु ।

हसनागि उंबुवदु अदु मडियो ॥ ४ ॥

दशमि द्वादशिय पुण्यकालदलि ।

वसुदेवसुतन पूजिसदे ॥

दोषकंजदे पररन्न भुजिसि यम-

पाशके बीळ्वुदु हुसिमडियो ॥ ५ ॥

स्नान-संध्यान मोदलाद कर्मगळेल्ल ।

ज्ञान-मान-सुम्मानदिंद ॥

दीन वंद्यन सुजन संतर्पण ।

अनुदिन माडुवुदु घनमडियो ॥ ६ ॥

गुरुहिरियर हरिदासर नेनेदु ।

चरणकेरगि भयभक्तिचिंद ॥

परिपरिविधदलि पुरंदरविठलन ।

नेरे नंबुवदु उत्तम मडियो ॥ ७ ॥

Repeatedly saying purity, purity, purity,  
you keep on jumping steps after steps.  
(not to touch other objects).

Lo, behold, the way for maintaining purity is  
quite different, ॥ P ॥

Meditating upon the Lord, the protector of the  
globe, and constantly resorting to him; that  
means purity. ॥ S.P. ॥

It is not purity if you just  
soak your clothes in water,  
dry them and then wear them.  
It is purity if you give up  
lust, greed and anger from within  
yourself. ॥ 1 ॥

It is purity if you give up desire for others'  
money and lust for others ladies,  
if you avoid gossip and criticising others,

if you banish vanity from within and  
if you remember with firmness in mind  
Lord Hari and recite 'Hari, Hari',  
day and night. ॥ 1 ॥

Oh, mind, don't spoil yourself  
by relying recklessly on this body,  
which is a repository of stool and urine.  
To be engaged in good thoughts  
by chanting with devotion the name of the  
Lord who has no loss and no end,  
is the way to be pure. ॥ 3 ॥

Suppose, hungry and tired brahmins,  
come to your house at noon time,  
and if you tell them that you can't afford and  
that they should go away and  
then you merrily eat your food,  
is it really purity? ॥ 4 ॥

On the auspicious days of Daśami tithi,  
and Dwadasi tithi,  
you do not worship the son of Vasudeva,  
and you keep on eating the food given  
by others without fearing for the wrong  
doing and thereafter you fall a prey to  
the whip of Yama;  
All this is indeed spurious purity. ॥ 5 ॥

Performing the deeds such as bath  
and sandhya vandana,  
with knowledge, with self respect  
and with dignity,  
Propitiation of the Lord,  
who is saluted by the depressed,  
and also serving the noble people every day,  
all these indeed mean high purity. ॥ 6 ॥

Remembering the preceptors, the elders  
and the Haridasas,  
Falling at their feet with fear and devotion,  
Having complete faith in Purandara Vithala  
and serving him in various ways,  
All this indeed is the highest purity. ॥7 ॥

शुचि शुचि शुचि बोलते ऐसे ।  
कदम कदम पर कूदोगे ॥  
पर शुचि रहने का नियत ही है अलग ॥ प ॥  
लोक पालक का ध्यान करना ।  
और निरंतर भजना शुद्ध भाव से  
वो ही है सच्ची शुचिता ॥ अ.प. ॥

कपड़ों को पानी में भिगोकर ।  
सुखाकर पहनना शुचित्व नहीं है ॥  
हृदय के अंदर में बसे  
कामक्रोध को त्यागो और  
वो ही है सच्ची शुचिता ॥ १ ॥

परधन परसति परनिंदादि ।  
 तुच्छ मानकर अहंकार आदि छोड़ ॥  
 हरि हरि ऐसे मनोदाढ्य से ।  
 दिन व रात स्मरण करना ।  
 वो ही है सच्ची शुचिता ॥ २ ॥

हे मन, बिना होशके तू ।  
 इस मलमूत्र के देह में खोकर ॥  
 विनष्ट करो मत अपने को ।  
 अच्युतानंतके नाम मानते ।  
 सच्चिता में लगे ही रहना ॥  
 वो ही है सच्ची शुचिता ॥ ३ ॥

जब ब्राह्मण लोग मध्याह्न के समय ।  
 भूखे और थके घर में आते ॥  
 तब तू उनको परेशानी दिखाकर  
 बोलोगे कि ताकत नहीं है खिलाने की ।  
 फिर भी तू तो खुशी से खाते ।  
 कैसे यह है सच्ची शुचिता ॥ ४ ॥

दशमी द्वादशी के पुण्य दिनों में ।  
 बिना पूजे वसुदेव के सुत को ॥  
 दोष की भीति पूरा छोड़ कर ।  
 परान्न खाकर पड़ते हो यमपाश में ।  
 वो तो है खोटी शुचिता ॥ ५ ॥

स्नान संध्यादि नित्यकर्म को ।

ज्ञान मान विश्वास के साथ ॥

करते रहना रोज रोजमें ।

दीन वंद्य भगवान् के तर्पण ॥

सज्जन लोगों के भी प्रिय हित

करते रहना रोज रोज में ।

वो ही है बहुत बड़ी शुचिता ॥ ६ ॥

गुरुजन ज्येष्ठ लोग तथा हरिदासों के ।

स्मरण करते चरणों में पड़ना भयभक्ति से ॥

विविध रीतियों से पुरंदर विठल के ।

शरण में रहना पूर्ण भाव से ॥

वो ही है उत्तम शुचिता ॥ ७ ॥

(३)

(राग-सारंग)

(आदिताळ)

होलेय होलति इवरवरल्ल ।

होलगेरियोळु होलेय होलतियिल्ल ॥ ५ ॥

सतियळ वशनागि जननि-जनकरिगे ।

अति निष्ठुर नुडिवव होलेय ॥

सुतर पडेदु वार्धिक्य मदवेरि ।

पतिद्वेष माडुवळे होलति ॥ १ ॥

गुरुगळल्लि विद्येगळनु कलितु ।

हिरियर बळलिसुवव होलेय ॥



परपुरुषगोलिदु तन्न पुरुषन ।

विरसव माडुव कुलगेडिये होलति ॥ २ ॥

ओडेयनन्नवनुण्डु अडिगडिगे बाय् ।

बिडदे तर्किसुव जड होलेय ॥

बडतन बंदरे पुरुषन रच्चेगे ।

बिडदे तहळे शुद्ध होलति ॥ ३ ॥

नूरोंदु कुल कुंभी पाक कट्टुव ।

परनारियल्लि वीर्यविट्टुव होलेय ॥

आरोळु कलहापस्मारि दुर्मुखियु ।

कठोर कुमति शुद्ध होलति ॥ ४ ॥

अजनुत पुरंदर विठलन दासर ।

भजनेय दारिय बिट्टुव होलेय ॥

निजवर्यराद सज्जनर पदपद्मव ।

भजिसदिरुवळे शुद्ध होलति ॥ ५ ॥

Śudra or Śudri is not this person or that person

Śudra or Śudri does not exist

in the Śudra colony. ॥ P ॥

He is Śudra who is a slave to his wife.

and who speaks rudely to his parents.

She is a Śudri who, after

begetting sons, starts hating

her husband, when the

conceit of being old overtakes her. ॥ 1 ॥

He is a Śudra, who, even after  
 learning all lores under his preceptor,  
 starts troubling the elders,  
 She is a Śudri, who after being enamoured  
 by a man other than her husband  
 shows displeasure for her husband  
 and hence who becomes a  
 destroyer of the clan. ॥ 2 ॥

He is a Śudra who after  
 enjoying his livelihood from the king  
 starts criticising him at every step.  
 She is a Śudri, who doesn't  
 hesitate to abandon her  
 husband when poverty overtakes him. ॥ 3 ॥

He is a Śudra who indulges  
 in extra-marital relations  
 leading hundreds of his family to the  
 most disastrous hell called Kumbhipaka.  
 She is certainly a Śudri, who picks up  
 quarrel with every one, and who  
 is always wretched, wicked,  
 harsh and ugly-faced. ॥ 4 ॥

He is a Śudra, who has  
 abandoned the path of worshipping  
 the servants of Purandar Vithala  
 who is praised by Brahma.

She is indeed a Śudra, who does  
not serve the lotus-like feet of  
the saintly persons who are  
truly elders and respectable ॥ 5 ॥

शूद्र या शूद्री यह या वह नहीं है ।  
और शूद्रगल्लीमें नहीं है शूद्र या शूद्री ॥ ५ ॥

वो ही है शूद्र जो सती के वश होकर  
जननी जनक को बोलेगा अतिनिष्ठुर ।  
वो ही है शूद्री जो बच्चे पाकर  
वार्धिव्यमदसे करती रहे पति का द्वेष ॥ १ ॥

वो ही है शूद्र जो गुरुओं से विद्या पाकर ।  
बड़ों को सताता रहता है ।  
वो ही है शूद्री जिसने परपुरुष से मोहित होकर ।  
अपने पुरुष से विरस करती और  
भ्रष्ट किया है अपने कुलको ॥ २ ॥

वो ही है शूद्र जो अन्य नारी का संग करेगा ।  
जिससे उसके सौ कुल कुंभी पाक नरक में पड़ते ।  
वो ही है सच्ची शूद्री जो झगड़ालू कठोर कुमति होती ॥  
दुष्ट मुख से सदा ठिठकती सबसे ॥ ४ ॥

वो ही है शूद्र जिसने अजनुत पुरंदर विठलके  
दासों के भजन करना छोड़ दिया ।  
वो ही है बड़ी शूद्री जिसने अपने ज्येष्ठ पूज्य  
सज्जनों के पादपद्म की सेवा करना छोड़ दिया ॥ ५ ॥

(४)

(राग मोहन)

(ताल झम्मे)

अज्ञानिगळ कूडे अधिक स्नेहक्किन्त ।  
 सुज्ञानिगळ कूडे जगळवे लेसु ॥ प ॥  
 उम्बुडुवदक्किरुव अरसनोलगर्कित ।  
 तुम्बिदूरोळगे तिरिदुम्बुवुदे लेसु  
 हंबलिसि हाळु हरटे होडेवुवदकिन्त ।  
 नंबि हरिदासरोळु पोन्दि हाडुवुदे लेसु ॥ १ ॥

ओडने हंगिसुववन पालोगरक्किन्त ।  
 कुडिनीरु कुडिदुकोण्डिहुदे लेसु ।  
 बिडदे बडिदाडुवर नेरेयलिहुदक्किन्त ।  
 अडवियोळगज्ञातवासवे लेसु ॥ २ ॥

मसेदु मत्सरिप सतियोडने संसारक्किन्त ।  
 हसनाद हाळुगुडिये लेसु ।  
 बिसजाक्ष पुरन्दरविठ्ठलन नेने नेनेदु ॥  
 वसुधेयोळु चिरकालविरुवुदे लेसु ॥ ३ ॥

It is far better to have quarrel  
 with the knowledgeable  
 rather than having close  
 friendship with the ignorant. ॥ P ॥

Better than being in the court of a king, which  
 is only a resort for favour of food and clothes,  
 is to eat begging in a populous city,

It is better to mingle with Haridasas  
and sing the song of Lord's Praise  
rather than indulging in wasteful  
gossip with passion ॥ 1 ॥

It is better to live on drinking good water  
rather than getting milk-rice  
from one who is swift in despising you.  
It is better to live in seclusion in the forest,  
rather than living in the neighbourhood  
of constantly quarrelsome people, ॥ 2 ॥

It is better to live in a clean neglected temple  
rather than conducting Samsara  
with a quarrelsome jealous wife  
It is better to live long on this earth  
by constantly remembering Purandara Vithala  
who has lotus-like eyes. ॥ 3 ॥

अज्ञानियों के साथ अधिकस्नेहसे बढकर  
सुज्ञानियों के साथ झगडा ही है बेहतर ॥ ५ ॥  
खाना पहन पाने के लिये बने राजाके दरबार से बढकर  
भरे शहर में भीख माँगकर खाना ही बेहतर ।  
स्वेच्छासे गप्पा मारने से बढकर  
श्रद्धासे हरिदासों से मिलकर गाना ही बेहतर ॥ १ ॥

झटसे नफरतकरने वाले के दुग्धानसे बढकर,  
कुछ मीठा पानी पीकर रहना ही बेहतर ।

अविरत झगडालू के संगमें रहने से बढकर  
जंगल में अज्ञातवास ही बेहतर ॥ २ ॥

झगडालू तथा ईर्ष्यालु सती के साथ संसार करने से बढकर  
आसराके टूटा मंदिर ही बेहतर ॥  
कमलाक्ष पुरन्दरविठ्ठलकी याद करते करते ।  
इस दुनिया में चिरकाल रहना ही बेहतर ॥ ३ ॥

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राग-काम्बोधि

झम्मे ताळ

कण्डु कण्डु नी एन्न कै बिडुवरे ॥ प ॥  
पुण्डरीकाक्ष श्री पुरुषोत्तम ॥ अ.प ॥  
बन्धुगळु एनगिल्ल बडुकिनलि सुखविल्ल  
निन्देयलि नोन्देनै नीरजाक्ष ।  
तन्दे ताइयु नीने बन्धुबळगवु नीने ॥  
एंदेंदिगू निन्न नम्बिहेनु कृष्णा ॥ १ ॥

क्षणवोन्दु युगवागि तृणकिन्न कडेयागि ।  
एणिसलागद भवदि नोन्दे नानु ।  
सनकादिमुनिवन्द्य वनजसंभवनपित ।  
फणिशायि प्रह्लादवरद श्रीकृष्णा ॥ २ ॥

भक्तवत्सलनेम्बो बिरुदु पोत्तमेले ।  
भक्तराधीननागिरबेडवे ।

## श्री पुरंदरदास के भक्ति-गीत

**मुक्तिदायक देव पुरन्दरविठलने**

शक्त नीनहुदेन्दु नम्बिदेनो कृष्णा ॥ ३ ॥

Could you betray me

Even after seeing me. || P ||

**Oh, Pundarikāksha, Sri Purushottama, || AP ||**

No relatives for me, No happiness in life,

I suffered only in blaming, Others,

Oh, Lotus eyed,

You are both father and mother,

You are my kith and kin

I have ever lasting faith in you, Oh, Krishna ||1 ||

Each moment is like a Yuga,

Myself becoming worse than grass.

I suffered in countless Samsara

**You, saluted by sages like Sanaka,**

Oh, Father to Brahma, born in lotus,

You sleeping on Serpant,

Oh, boon-giver to Pralhad,

Oh, Sri Krishna ॥ 2 ॥

**Possessing a title as Beloved to devotees,  
should you not be subservient to devotees?**

Oh, Lord Purandara Vithala,  
bestower of salvation

I have believed that you are capable

Oh, Krishna. ॥ 3 ॥



देखे देखे क्या तुम मुझे छोड़ोगे ॥ प ॥  
 पुण्डरीकाक्ष श्री पुरुषोत्तम ॥ अ.प ॥  
 मुझे है नहीं कोई बंधुगण ।  
 जिन्दगी में है नहीं कोई सुख ॥  
 निन्दामें ही तडप लिया, हे नीरजाक्ष ।  
 तुम ही हो मेरे पिता और माता ।  
 तुम ही हो मेरा बन्धु बान्धव ॥  
 हमेशाके लिये तुम पर भरोसा रखा है । हे कृष्ण ॥ १ ॥

हर एक क्षण युग हो गया है तृण से भी नीचा बनकर ।  
 मैं तडपलिया इस अपार संसार में ।  
 हे सनकादिमुनिवन्द्य, हे ब्रह्मा के पिता ।  
 हे फणिशायि, प्रह्लादवरद, श्रीकृष्ण ॥ २ ॥

भक्त व सल ऐसा उपाधि पाकर ।  
 भक्तपराधीन होना चाहिये न ॥  
 मुक्तिदायक देव पुरन्दरविठ्ठल ।  
 हे कृष्ण, मुझे भरोसा है कि तुम समर्थ हो ॥ ३ ॥

(६)

(राग—मुखारि)

(झम्मे ताळ)

सत्यवन्तरिगिदु कालवल्ल ॥ प ॥  
 दुष्ट जनरिगे सुभिक्ष काल ॥ अ.प ॥  
 हरिस्मरणे माडुवगे क्षयवागुव काल ।  
 परमपापिगळिगे सुभिक्षकाल ॥



स्थिरवाद पतिव्रतेय पररु निन्दिष काल ।

धरेयरिये जारेयनु कोण्डाडुव काल ॥ १ ॥

उपकार माडिदरे अपकरिसुव काल,

सकलवनु तिळिदवगे दुर्भिक्षकाल ।

सति सुतरु एम्बवर नम्बलरियद काल,

सटियल्लविदु बहु विपरीत काल ॥ २ ॥

धर्म माडुवव निर्मूलवागुव काल,

कर्म पातकरिगे बहु सौख्यकाल ।

निर्मलात्मक सिरि पुरन्दरविठलन

मर्मदोळु भजिसलरियद कालवय्य ॥ ३ ॥

This is not the time for the Truthful. ॥ P. ॥

This is the time of prosperity

for the villains. ॥ A.P. ॥

This is the time for decay for those  
who remember Hari.

This is the time of prosperity for the most sinful.

This is the time of censuring  
the determined Pativratas

This is the time of praising  
the notorious bitches. ॥ 1 ॥

This is the time of offending those  
who do favours.

This is the time of starvation for the  
knowledgeable.

This is the time of not believing wife  
and children

This is indeed not proper.

This is badly perverted time ॥ 2 ॥

This is the time of elimination for the  
practitioners of Dharma.

This is the time of great happiness for  
the active criminals.

This is the time of not knowing  
how to worship deeply,

the purest soul Sri Purandara Vithala. ॥ 3 ॥

अब नहीं है सत्यवानों का समय ॥ ५ ॥

दुष्ट जनों का है सुभिक्षकाल ॥ अ.प ॥

हरिस्मरण करने वालों की क्षतिका काल ।

परम पापियोंका सुभिक्षकाल ॥

स्थिरपतिव्रता की दूसरों से निंदा का काल ।

प्रसिद्धजारस्त्री की प्रशंसा का काल ॥ १ ॥

उपकारीको अपकार करनेका काल ।

सब जानने वाले का दुर्भिक्षकाल ॥

सती और सुतों में अविश्वास का काल ।

यह योग्य नहीं है यह है विपरीत काल ॥ २ ॥

धर्मपालकोंका निर्मूल होने का काल ।

कर्मपातकियोंका बहु सौख्य काल ॥

निर्मलात्मक श्री पुरन्दरविठलकी

भक्ति से पूजा न करने का काल ॥ ३ ॥

(७)

(काम्बोडि राग)

(झम्मे ताळ)

भाषेहीनर संगवभिमान भंग ॥ प ॥

बेसत्तु बेलिय मेलोरगिदन्ते ॥ अ.प ॥

हसिवेगारदे बेक्कु हत्तियनु मेहन्ते ।

तृषेगारदे जोगि तेवर तोडिदन्ते ।

बिसिलिगारदे कोति बण्डे मेल्लुकुळितन्ते ।

कुसुमेय होलदल्लि कळळ होक्कन्ते ॥ १ ॥

मळेय रभसके अंजि मरवेरि कुळितन्ते ।

छळिय ताळदे जलदि मुळुगिदन्ते ।

हुळुविनंजिकेगे होगि हुत्तदलि कुळितन्ते ॥

एळेनरियु ओंटेय तुटिगे जोतन्ते ॥ २ ॥

भाषेहीनर आसे पुरुष नारियवेष ।

बिसिलुहण्णनु मेहु बळलुतिहरु ॥

वसुधेयोळु पुरन्दरविठलन नेरे नम्बि ।

कुशलदलि सुखियागि बाळेलवो मनुज ॥ ३ ॥

Keeping company with those

who break their words

means rout of self-pride ॥ P ॥

It is like sleeping on a thorny fence

after feeling tired. ॥ A.P. ॥

It is like a cat unable to tolerate hunger,

eating cotton,

It is like a Yogi, unable to control his thirst,  
digging a hillock

It is like a monkey, unable to tolerate heat,  
sitting on a rock.

It is like a thief entering  
a field having thorny shrubs. ॥ 1 ॥

It is like climbing a tree  
on fearing the force of rains,  
It is like drowning in water,  
on being unable to tolerate cold.

It is like sitting inside an anthill  
on being afraid of insects,

It is like a baby-fox  
clinging to the lip of a camel. ॥ 2 ॥

Promise-breakers assurance  
is like believing a man in woman's robes,  
People are suffering by eating  
the illusory summer fruit,  
Oh, man, live in this world  
happily and safely by keeping full faith in  
Purandara Vithala. ॥ 3 ॥

जबान के झूटे लोगोंका संग

मानें अपने अभिमान का भंग ॥ प ॥

जैसे थका हुआ प्राकारजालीपर बैठा हो ॥ अ.प. ॥

जैसे भूख न सोढते बिल्ली कपास खाती सो ।  
 जैसे प्यास न सोढते योगी पहाड में खोदे सो ।  
 जैसे गरमी न सोढते बंदर चटान पर बैठे सो ।  
 जैसे कोई चोर कुसुम्बके खेत में घुसे सो ॥ १ ॥

जैसे बारिश की जोर से डरके पेड़ के ऊपर चढे सो ।  
 जैसे ठण्ड को सोढ न सकते जल के अंदर घुसे सो ।  
 जैसे क्रिमिकीट से डरा हुआ बामीके अंदर घुस बैठे सो ।  
 जैसे छोटा गीदड ऊँट के होठपर बैठे सो ॥ २ ॥

जबान चोर पर भरोसा रखना  
 जैसे नारी वेष के पुरुष पर भरोसा ।  
 ऐसे लोग गर्मी के खोटा फल खा कर  
 तडपते तडपते बैठे हैं ।  
 इस दुनिया में पुरन्दरविठलपर पूरा भरोसा रखकर  
 कुशल और सुखी जीवन बीतो, हे मानव ॥ ३ ॥

## SECTION-III

### Messages for Managing the Self

(१)

(राग-पूर्वी)

(ताळ रूपक)

मरेयबेड मनवे नीनु हरिय स्मरणेय ॥ प ॥

याग यज्ञ माडलेके ।

योगि यतियु आगलेके ॥

नागशयन नारदवंद्यन ।

कूगि भजने माडो बेग ॥ १ ॥

सतियु सुतरु हितरु एंदु ।

मतियु केडु केडलि बेड ॥

गतियु तप्पि होगुवाग ।

सतियु सुतरु बाहोरेनो ॥ २ ॥

हरियस्मरणे मात्रदिंद ।

दुरित घोरवेल्ल नाश ॥

परमपुरुष पुरंदर विठल ।

परमपदवि कोडुवनय्य ॥ ३ ॥

Oh, Mind, thou shalt not forget  
the name of Hari ॥ P ॥

Why perform Yaga and Yajna?  
 Why become Yogi and Ascetic?  
 Start soon to pray and sing  
 in loud voice to beckon the Lord  
 who sleeps on the body  
 of the serpent and who  
 is ever adored by Narada ॥ 1 ॥

Never do you spoil yourself  
 under the perverted reasoning  
 that wives and sons  
 are indeed your care-takers.  
 Do ever wives and sons  
 come with you when you  
 lose your senses and leave the world? ॥ 2 ॥

It is only with the remembrance of Hari,  
 that all calamities and evils can be destroyed.  
 Certainly does the Supreme Self  
 Purandara Vithala  
 bestow on you the Supreme status. ॥ 3 ॥

भूलो मत रे मन तू हरि के स्मरण ॥ ५ ॥  
 काहे को करें तू याग और यज्ञ ।  
 काहे को बनें तू योगी या यति ॥  
 जल्दी ही भजो तू और पुकारो  
 नारद से वंद्य नागशयन को ॥ १ ॥

पत्नी सुत अपने हित मानकर ।  
 भ्रांति से मत बनाओ जीवन नष्ट ।  
 जब तू प्रज्ञा खोते चल बसे हो  
 कहाँ साथ देंगे पत्नी और सुत ॥ २ ॥

हरिके स्मरणमात्र से  
 होगा सब घोर दुरित नष्ट ॥  
 परम पुरुष श्री पुरंदर विठल ।  
 जरूर ही देगा परमपदविको ॥ ३ ॥

( २ )

(राग- आहेरि)

(ताळ-आट)

आचारविल्लद नालगे-निन्न ।  
 नीच गुणव बिडु नालगे ॥ प ॥  
 नाचिके-लज्जेय नी मुन्न अरियदे ।  
 चाचिकोंडिरुवंथ नालगे ॥ अ. प. ॥  
 इद मातनाडु नालगे-हिडि ।  
 दोदरू हुसि बेड नालगे ॥  
 इडुकोंडु उण्णु अमृतान्नगळनु ।  
 बुद्धियलिरु कंडेय नालगे ॥ १ ॥

बडवर मातिगे नालगे—नी ।  
 कडु चतुर नुडियदिरु नालगे ॥  
 हिडुदु कोंडोय्वरु यमन भटरु निन्न ।  
 नुडि कंडेय हरियेंदु नालगे ॥ २ ॥

हरिपादवे गतियेंदु नालगे-निनगे ।  
 परर चितेयेके नालगे ॥



सिरिवर पुरंदरविठलरायननु ।

मरेयदे नेने कंडेय नालगे ॥ ३ ॥

Oh, tongue, you devoid of character

give up your mean attributes ॥ P ॥

Not knowing in advance, as to

what is shyness and what is shame,

you have forged yourself in the forefront. ॥AP ॥

Oh, tongue, speak the truth as it exists

Oh, tongue, never tell lies even when kicked.

Being there, eat all nectar-tasty food.

Look, you remain in good sense. ॥ 1 ॥

Oh, tongue, don't speak sharply

to the words of the poor.

Yama's emissaries drag you away

Look, better recite Hari, oh, tongue. ॥2 ॥

Oh, tongue, accept Lord's feet as resort.

Why do you bother about others?

Oh, tongue, remember without fail,

the illustrious Lord Purandara Vithala. ॥ 3 ॥

हे, आचार हीन जीभ,

तू छोड़ दे, अपने नीच गुण ॥ प ॥

विनय और लज्जा जानने से पहले तू ।

पसारे हुए हो आगे तू जीभ ॥ अ.प. ॥

हे जीभ, तुम बोला करो यथार्थ ।

और, पकड़कर लातमारने पर भी मत बोलो झूठ ॥

वहीं पड़े रहते खाओ अमृतान्न ।

अपनी बुद्धि संभाल के रहना, देखो जीभ ॥ १ ॥

हे जीभ तू गरीबों की बातों के प्रति ।

कड़ी चतुरता से बोलो मत ॥

यमके दूतलोग पकड़ ले जायेंगे तुझ को ।

जीभ, देखो तू बोल अभी से हरि के नाम ॥ २ ॥

हे जीभ, हरिपाद ही गति है ।

तो दूसरों की चिंता क्यों तेरे को ॥

हे जीभ, तू देख श्रीपति पुरंदर विठलराय का ।

बिना भूले, स्मरण किया करो नियम से ॥ ३ ॥

### (३)

(राग-पूर्वि)

(ताळ-आदि)

हुच्चु हिडियितु एनगे हुच्चु हिडियितु ॥ प ॥

अच्युतन नामवेम्ब मेच्चुमहु तलेगे एरि ॥ अ.प. ॥

वासुदेवनेम्ब नाम वदनदलि ओदरुवे माया ।

पापवेम्ब अंगियन्नु हरिदु हरिदु बिसुडुवे ॥

क्लेशवेम्ब मुडिद हूव कित्तु कित्तु बिसुडुवे अन्य

दोषवेम्ब गोडेयन्नु केरेदु केरेदु हाकुवन्थ ॥ १ ॥

कृष्णनंघ्रि कमलकेरगि जरिदुजरिदु बीळुवे एन्न-  
 कष्टवेम्ब कुम्भवन्नु ओडेदु ओडेदु हाकुवे ।  
 निष्ठरन्नु कण्डरवर हिन्दे हिन्दे तिरुगुवे सले ।  
 दुष्टरन्नु कण्डकडे कल्लु कल्लु बीसुवन्थ ॥ २ ॥

मन्दमतिगळन्नु कण्डरे मूकनागुवेनु हरिय ।  
 निन्दे माडुववर मेले मण्णु तंदु चेल्लुवे ॥  
 तंदे सिरिपुरन्दरविठलन्न पादवन्नु ।  
 होंदिसुव जनर सेरि हाडि पाडि कुणियुवन्थ ॥ ३ ॥

Lunacy has gripped me, Lunacy has gripped ॥P ॥  
 Intoxicant Drug of Achyuta's name  
 has stirred my head. ॥ A.P. ॥

I shreik with my mouth, the 'Vasudeva' Name,  
 I throw out helter-skelter  
 tearing the shirt of illusion and sin  
 I cast away by pulling out  
 the flower of anguish put on me,  
 I scratch and scratch the wall of other  
 blemishes and such a lunacy has gripped me. ॥1 ॥

I slip and slip and fall by bowing  
 at the Lotus-feet of Krishna  
 I break and break the pot of my troubles,  
 I roam behind and behind of the Devoted  
 If I see them.  
 I throw stones and stones at the wicked  
 wherever I find them. ॥2 ॥

I become speechless if I see the dull-witted,  
I bring and throw mud on those who censure  
Hari,

I dance singing and singing  
with the people who take me  
to the feet of my father

Lustrous Purandara Vithala

Such lunacy has gripped me. ॥ 3 ॥

पागलपन चढ़ा है मुझे पागलपन चढ़ा है ॥ ५ ॥

अच्युत ऐसे नामके मादक सिर में चढ़ के ॥ अ.प ॥

मुंह से चीखता हूँ वासुदेवका नाम ।

फाड फाड फेंकता हूँ माया पापका कुर्ता ।

छीन छीनकर फेंकता हूँ धरा क्लेश पुष्प ॥

उखाड उखाडकर फेंकता हूँ अन्यदोषों का दीवार ।

चढ़ा है ऐसा पागल पन ॥ १ ॥

कृष्ण के अंग्रिकमल में पडकर खिसकता खिसकता गिरता हूँ

मेरे कष्ट के घड़े को फोड फोडकर डालता हूँ ॥

श्रद्धालुओं को देखते ही भाग जाता हूँ उनके पीछे पीछे ।

बुरे दुष्टलोग जहाँ देखें वहाँ फेंक देता हूँ पत्थर पत्थर

चढ़ा है ऐसा पागलपन ॥ २ ॥

मूढबुद्धियोंको देखते ही बनजाता हूँ बहुत ही मूक ।

हरि के निन्दकों पर फेंक देता हूँ मिट्टीका पिण्ड !

पिता श्रीपुरंदरविठ्ठल के चरणों में गहंछाने वाले

सुजनों से मिलकर गा गाकर नाचता हूँ  
चढा है ऐसा पागलपन ॥ ३ ॥

(४)

(राग-गमनश्रम)

(ताळ एक)

कागद बंदिदे नम्म  
कमलनाभनदु ई ॥ प ॥  
कागदवन्नु ओदिकोण्डु  
कालव कळैयिरो ॥ अ.प ॥  
काम क्रोधव बिडिरेम्बो कागद बंदिदे ।  
नेमनिष्ठेयोळिरिरेंबो ।  
कागद बंदिदे ।  
तामस जनर कूडदिरेंबो  
कागद बंदिदे ।  
नम्म कामनय्यनु ताने बरेद  
कागद बंदिदे ॥ १ ॥

हेण्णिनासे बिडिरेंबो  
कागद बंदिदे ।  
होन्निनासे बिडिरेंबो  
कागद बंदिदे ।  
मण्णिनासे बिडिरेंबो  
कागद बंदिदे ॥ २ ॥

गेज्जे काल्कट्टिरेंबो ।

कागद बंदिदे हेज्जे ।

हेज्जेगे हरियेन्निरेंबो ।

कागद बंदिदे ।

लज्जे बिट्टु कुणियिरेंबो

कागद बंदिदे ।

नम्म पुरंदरविठ्ठल ताने बरेद

कागद बंदिदे ॥ ३ ॥

Letter has come from our Kamala Nabha. ॥ P ॥

Reading this letter, spend your time, ॥ A.P ॥

Letter has come to say

give up craze and anger.

Letter has come to say

live observing discipline and faith.

Letter has come to say

do not keep company  
with the vicious people.

Letter has come, which,

our dear father of Kama

has himself written. ॥ 1 ॥

Letter has come to say

give up lust for women.

Letter has come to say

give up craze for gold.

Letter has come to say

give up greed for land. ॥ 2 ॥

Letter has come to say  
 tie gingling anklet to the feet  
 Letter has come to say  
 you utter Hari step after step,  
 Letter has come to say  
 dance giving up shyness,  
 Letter has come which,  
 our own Purandara Vithala  
 has himself written. ॥ 3 ॥

खत आया है हमारे कमलनाभ का ॥ प ॥  
 इस खत को पढ़कर समय बिताओं ॥ अ.प. ॥  
 काम क्रोध का त्याग करो ऐसे कहने का खत आया है ।  
 नियम और निष्ठ से रहो ।  
 ऐसे कहने का खत आया है ।  
 तामस लोगों का संग न करो ।  
 ऐसे कहने का खत आया है ।  
 हमारे कामके बाप से खुद  
 लिखा हुआ खत आया है ॥ १ ॥

स्त्रीमोहका त्याग करो ।  
 ऐसे कहने का खत आया है ।  
 सोना पाने की आशा छोड़ो ।  
 ऐसे कहने का खत आया है ।  
 माती अपनाने की आशा छोड़ो ।  
 ऐसे कहने का खत आया है ॥ २ ॥

नूपुर पाँव में बांधके रखो ।  
 ऐसे कहने का खत आया है ।  
 कदम कदम पर हरि बोलो ।  
 ऐसे कहने का खत आया है ।  
 लज्जा छोडकर नर्तन कर लो ।  
 ऐसे रुहने का खत आया है ।  
 हमारे पुरंदर विठल का  
 खुद लिखा हुआ खत आया है ॥ ३ ॥

(५)

(पन्तुवरालि-राग)

(अदृताळ)

हेण्डति प्राण हिण्डुति दोडु  
 कोण्डकोतियन्ते कुणिकुणिसुत्ती ॥ ५ ॥  
 होत्तारे एळुत्ति होरगे तिरुगाडुत्ति ।  
 होत्तु होयितु भत्य ता एन्नुत्ति ॥  
 उत्तम गुरु हिरियर मातु मीरुत्ति ।  
 मृत्युदेवतेयन्ते मनेयोळगिरुत्ति ॥ १ ॥

इल्लदु बेडुत्ति सुळ्ळु माताडुत्ति ।  
 ओळ्ळे ईटवनुण्डु कुळितिपेनेन्ति ॥  
 एळ्ळिनऱु केलस माडलारेनेन्ति ।  
 एल्लेल्लि तले येत्तद हागे माडुत्ति ॥ २ ॥



हिरियतनके होगुत्ति गरुविके माडुत्ति ।

नेरे होरेयर कूड बडिदाडुत्ति ।

दोरे सिरि पुरन्दरविठलन स्मरिसदे

दुरितक्के गुरियागि नी निल्लुत्ति ॥ ३ ॥

Oh, wife, (addressed to mind), you squeeze  
my life,

You, like a big hill-monkey dance  
and make me dance

You get up late and wander out in vain,

You say, time has gone, give me bonus,

You disobey the words of great elders and gurus

You stay in house like the goddess of death ॥1 ॥

You ask for moon and speak untruth.

You want to sit idle after eating good food.

You say you can't do even bit of work,

You make me unable

to raise my head anywhere. ॥ 2 ॥

You rush to be elderly, and  
you show off vanity,

You quarrel with neighbours

Without remembering Lord Sri Purandara Vithala,  
you stand a victim of calamity

पत्नी, तुम प्राण खींचती हो ।

बड़े पहाड के मर्कट जैसे ।

नाचती और नचाती भी ॥ ५ ॥

उठती बहुत देर से, बाहर घूमती बेकार ।

समय गया ऐसे बोलके माँगती हो अपना भत्ता ।

उत्तम गुरु और बड़े लोगों की बात टाल देती हो ।

घरमे मृत्युदेवता जैसे रहती हो ॥ १ ॥

बड़ा मोटा माँगती हो और बोलती हो झूठ फूट ।

अच्छाखाना खाकर बेकार बैठना चाहती हो

तनिक भी काम न करना चाहती ।

कहीं भी मैं सिर न उठायेँ जैसे तैसे करती हो ॥ २ ॥

बड़ा पन का दिखावा करती

रोब जमाती खूब अपनी ।

पड़ोसियों के साथ झगडा करती ।

मालिक श्री पुरन्दरविठलकी याद न करके ।

तुम बन जाती हो शिकार दुरित की ॥ ३ ॥

(‘पत्नी’ का भावार्थ अपना ही मन है । मनकी मर्कट चेष्टा का अवहेलना व्यंग्यशैली में की गयी है ।)

## SECTION-IV

# Philosophy of Life and Moral Principles

(१)

(राग-बिळहरि)

(अट्टताळ)

यारिगे यारुंदु येरविन संसार ।

नीर मेलण गुळळे निजवल्ल हरिये ॥ प ॥

बायारितु येंदु बाविनीरिगे पोदे ।

बाविलि जल बत्ति बरिदाय्तु हरिये ॥ १ ॥

बिसिलु गाळिगागि मरद नेरळिगे पोदे ।

मर बग्गि शिरद मेलोरगितो हरिये ॥ २ ॥

अडवियोळ्मने माडि गिडके तोट्टिलु कट्टि ।

तोट्टिलिन शिशु मायवायितु हरिये ॥ ३ ॥

तंदे श्री पुरन्दर विठल नारायण ।

ना सायो होत्तिगे नी कायो हरिये ॥ ४ ॥

Who cares for whom? This

worldly life, is a great liability.

It is a bubble on the water surface

Oh, Hari, Not Stable ॥ P ॥

Thirsty myself went to the well  
in search of drinking water

Oh, Hari, found it dry and empty. ॥ 1 ॥

Myself went to the shade of the tree  
for protection from sun and wind

Oh Hari, the tree bent and  
fell on my head. ॥ 2 ॥

Built a house in forest  
and raised a cradle on a tree  
Lo, Hari, baby in the cradle  
vanished away. ॥ 3 ॥

Oh, father, Sri Purandara Vithala Narayan,  
Oh, Hari, protect me on the eve of death. ॥ 4 ॥

कौन है किसका, देखभाल हेतु ।

यह संसार तो है ऋण बंधन का ।

अनित्य है, जैसे पानी में बुदबुद, भो हरि ॥ ५ ॥

प्यासा मैं गया घमटे ।

कुंये के पास जल के हेतु ।

कुंआ पड़ा था खाली

सूख लिया था पानी ॥ भो हरि ॥ १ ॥

धूप हवा से बचने हेतु ।

गया पेड़ों के छाँव ॥

पेड़ तो मुड़के गिर पड़ा

मेरे ही शिरको ताड़ ॥ हे हरि ॥ २ ॥

बसा घर को कानन भीतर ।  
 बना झूला इक पेड़ के ऊपर ॥  
 पर गुम हो गया झूले से ।  
 अंदर का बच्चा नन्हा सा ॥ हे हरि ॥ ३ ॥

हे पिता श्रीपुरंदर विठल नारायण ।  
 मुझे तुम पालो मरते समय, हे हरि ॥ ४ ॥

(२)

(राग-शंकराभरण)

(अष्ट ताळ)

हरियेन्नु हरियेन्नु हरियेन्नु प्राणि ।  
 हरियेन्नदिहरे नरहरियाणे ॥ ५ ॥  
 हेंगसु मक्कळु हेरवरु प्राणि ।  
 संगड बरुववरोब्बर काणे ॥ १ ॥

दानविल्लद द्रव्य गळिसिदे प्राणि ।  
 प्राण होगुवाग काणे दुग्गाणे ॥ २ ॥

नीरमेलिन गुळळे संसार प्राणि ।  
 सारिद पुरंदर विठलन वाणि ॥ ३ ॥

Say Hari, Say Hari, Say Hari

Oh poor fellow,

If you don't say Hari, you be cursed in the  
 name of Narahari ॥५॥

Ladies and children are all strangers  
 I don't see any one accompanying  
 you finally, poor fellow. ॥ 1 ॥

You earned money without making  
donations.

When life is leaving you

I don't see even a bad

coin coming with you, oh fool ॥ 2 ॥

Worldly life is only a bubble on water, you fool.

Thus, pronounced the voice of

Purandara Vithala. ॥ 3 ॥

हरि बोलो, हरि बोलो, हरि बोलो, प्राणि ।

हरि न बोले, तो लगे कसम नरहरि के, प्राणि ॥ प ॥

औरत बच्चे सभी पराये ।

साथ में आते किसी को न देखा ॥ १ ॥

बिना दान किये ही कमाया धन, प्राणि ।

मरते समय साथ न देखा एक भी सिक्का ॥ २ ॥

यह संसार तो है बुद्बुद, प्राणि ।

एसे घोषित करती पुरंदर विठलकी वाणी ॥ ३ ॥

(३)

(राग-रेगुप्ति)

(त्रिवुडे ताळ)

हरिय नेनेयद नरजन्मवेके, श्री

हरिय कोंडाडद नालिगेयिन्नेके ॥ प ॥

सत्यशौचवित्त्नद आचारवेके ।

चित्तशुद्धियित्त्नद ज्ञानविन्नेके ॥

भक्ति भाव विल्लद देवपूजे येके ।  
उत्तमरिल्लद सभेयु इन्नेके ॥ १ ॥

क्रोधव बिडिदिह संन्यासवेके ।  
आदरविल्लद अमृतान्नवेके ॥  
वेदशास्त्रविल्लद विप्रतनवेके ।  
कादलंजुवनिगे क्षात्र तानेके ॥ २ ॥

सालदट्टुळियेब संसारवेके ।  
बालकरिल्लद भाग्यविन्नेके ॥  
वेळेगे ओदगद नंतरिन्नेके, अनु—  
कूलविल्लद सतिय संगवेके ॥ ३ ॥

माते-पितर तोरेद मक्कळिन्नेके ।  
मातु केळद मगन गोडवे इन्नेके ॥  
नीति तप्पिद दोरेय सेवे इन्नेके ।  
अनाथनागिरुवगे कोपविन्नेके ॥ ४ ॥

अळिदुळिदिह मक्कळुगळिन्नेके ।  
तिळिदु बुद्धिय हेळद गुरुतनवेके ॥  
नळिननाभ श्री पुरंदर विठलन  
चेलुव मूरुतिय काणद कंगळेके ॥ ५ ॥

What use this human birth  
without remembering Hari?  
Why have this tongue any more  
which fails to praise Hari's fame? ॥ P ॥

What use are all rituals without  
the observance of Truth and Purity?

What use is knowledge any more  
without having purity in mind and thought,

What use is the worship of god  
without the possession of devotion?

Why have any conference  
without the presence of the best? ॥ 1 ॥

Why become ascetic without  
giving up anger?

Why accept delicious food  
if not served with respect?

What use is Brahminhood  
if one has not studied

Vedas and Sastras?

What use is a Khsatriya  
if he fears fighting. ॥ 2 ॥

What use is a living  
which is beset with liabilities

What use is prosperity any more  
which is not combined with children?

What use are the relatives any more  
who don't come forward when needed?

What use is union with a wife  
who is never attending to your needs? ॥3 ॥



What use are children  
 who have abandoned their parents?  
 Why bother any more about the son  
 who fails to listen to you?  
 Why serve any more the king  
 who has become morally strayed?  
 What use is anger to the one  
 who is already forlorn? ॥ 4 ॥

What use are the children  
 who have lost their right path?  
 What use is the preceptor  
 who fails to preach the right reason?  
 What use are the eyes which fail to see  
 the beautiful form of Sri Purandara Vithala  
 who has a lotus from his navel cavity.

क्या फल है इस नर जन्म से ।  
 जिसमें नहीं किया हरि का स्मरण ॥  
 क्या बनेगा इस जीभ से ।  
 जिसने नहीं किया हरि का गुणगान ॥ प ॥  
 क्या फल है नित्य आचार से ।  
 अगर नहीं रहे सत्य और शौच ॥  
 क्या फल है ज्ञानार्जनसे ।  
 अगर नहीं रही चित्त की शुद्धि ॥  
 क्या फल है देव की पूजा से ।  
 अगर साथ नहीं है भक्ति भावना ॥

क्या फल है बड़ी सभा का ।

जिसमें नहीं रहे उत्तम लोग ॥ १ ॥

करे क्यों ग्रहण संन्यास का

अगर न छोड़े क्रोध भाव को ।

करे क्यों ग्रहण मृष्टान्न का ।

नहीं रहा जब आदर भाव ।

कैसे रहेगी ब्राह्मणता जब ।

साथ नहीं है शास्त्रवेद का पाठ ॥

कैसे रहेगी क्षत्रियता जब ।

डरता है लड़ने से जंग में ॥ २ ॥

क्या काम है उस जीवन से ।

जो बंधित है ऋण बंधन से ॥

क्या काम है उस संपत्ति से ।

साथ नहीं तो बच्चे अपने ॥

क्या काम है बांधवजन से ।

जो काम न आवे जरूरत में ॥

क्या काम है उस सती के संग से

जो नहीं बनेगी पति को अनुकूल ॥ ३ ॥

क्यों चाहे उन बच्चों को ।

जिन्होंने छोड़ दिया है अपने माँ बाप को ॥

क्यों लगन बने उस लड़के से ।

जो नहीं सुनेगा किसी बात को ॥

क्यों करते रहे सेवा नृप की ।  
जो नीति मार्ग को छोड़ चला है ॥  
क्यों करे वह कोप भाव को  
जिसका कोई नाथ नहीं है ॥ ४ ॥

क्या काम है उन बच्चों से ।  
जो छोड़ चले हैं सच्चे मार्ग को ॥  
क्या काम है गुरु बनकर ।  
अगर बोध न दिया तो समझ बूझ से ॥  
क्या काम है उन आंखों से ।  
जिन्होंने नहीं देखा नलिननाभ  
श्री पुरंदर विठलके सुंदरमूर्ति को ॥ ५ ॥

(४)

(राग-मध्यमावति)

(अष्ट ताळ)

तनुव नीरोळगद्दि फलवेनु ।  
मनदल्लि दढभकुति इल्लद मनुजनु ॥ ५ ॥  
दानधर्मगळनु माडुवदे स्नान ।  
ज्ञानतत्त्वंगळ तिळियुवदे स्नान ॥  
हीन पापंगळ बिडुवदे स्नान ।  
ध्यानदि माधवन नंबुवुदे स्नान ॥ १ ॥

गुरुगळ श्रीपादतीर्थवे स्नान ।  
हिरियर दरुशन माडुवदे स्नान ॥

करेदु अन्नवनु इषकुवदोंदु स्नान ।

सिरिहरिचरण नंबुवदोंदु स्नान ॥ २ ॥

दुष्टर संगव बिडुवदोंदु स्नान ।

कष्ट पापंगळनु हरिवुदे स्नान ॥

सृष्टियोळगे सिरिपुरंदर विठलन ।

मुट्टि भजिसि पुण्य पडेवुदे स्नान ॥ ३ ॥

What is the use of dipping  
the body in the water,  
if the person doesn't have  
firm devotion in mind. ॥ P ॥

Making donations and

Charities is itself bath.

Knowing the tenets of philosophy  
and knowledge is itself bath.

Giving up low sinful acts is itself bath ॥ 1 ॥

Having faith in Madhva and  
meditating on him is itself bath.

Receiving the sacred water of the feet  
of the preceptors is itself bath.

Meeting the elders is itself bath

Inviting the guests and offering food  
is itself bath.

Having faith in the feet of

Sri Hari is itself bath. ॥ 2 ॥

Giving up the company of the  
wicked is itself bath.

Breaking away from misdeeds  
and sins is itself bath.

Reaching and serving Sri Purandara  
Vithala, in this earth and  
thereby earning merit is indeed bath ॥ 3 ॥

मानव पानी में तनु डुबाने से क्या फल है ।

जिसके मन के भीतर दृढ भक्ति नहीं है ॥ प ॥

दान और धर्म में लगना ही स्नान है ।

ज्ञान और तत्वों को समझना ही स्नान है ॥

हीन पापों को छोड़ना ही स्नान है ।

माधव का ध्यान से विश्वास करना ही स्नान है ॥ १ ॥

गुरुके पूज्य चरण का तीर्थ ही स्नान है ।

ज्येष्ठ जनों का दर्शन ही स्नान है ॥

बुलाके अन्न खिलाना एक स्नान है ।

श्री हरि के चरणों में शरण लेना एक स्नान है ॥ २ ॥

दुष्टों के संग छोड़ना एक स्नान है ।

कष्ट और पापों से मुक्त होना स्नान है ॥

सृष्टि में श्रीपुरंदर विठलके ।

पास में भजकर पुण्य कमाना ही स्नान है ॥ ३ ॥

(५)

(राग-मध्यमावति)

(ताळ-आदि)

बेवु बेल्लदोळिडलेनु फल ।

हाविगे हालेरेदरेनु फल ? ॥ ५ ॥

कुटिलव बिडदले कुजनरु मंत्रव ।

पठनेय माडिदरेनु फल ? ॥

सटेयन्नाडुव मनुजरु मनदलि ।

विठलन नेनेदरे एनु फल ? ॥ १ ॥

मातापितृगळ बळलिसुवातनु ।

यात्रेय माडिदरेनु फल ॥

घातकतनवनु बिडदे निरंतर ।

नीतियनोदिदरेनु फल ॥ २ ॥

कपटतनदलि काडुवरेल्लरु ।

जपगळ माडिदरेनु फल ? ॥

कुपित बुद्धियनु बिडदे निरंतर ।

उपवास माडिदरेनु फल ? ॥ ३ ॥

पतिगळ निंदिसि बोगळुव सतियरु ।

व्रतगळ माडिदरेनु फल ?

अतिथिगळेडेयलि भेदव माडि स-

ह्मतियनु बयसिदरेनु फल ? ॥ ४ ॥

हीनगुणंगळ बिडदे नदियोळु ।

स्नानव माडिदरेनु फल ? ॥

ज्ञानि पुरंदर विठलन नेनेयदे ।

मौनव माडिदरेनु फल ? ॥ ५ ॥

What use is it if neem is placed in gud?

What use is it if the snake is fed with milk? ॥P ॥

What use is it if the wicked

recite Mantras without giving up

their crooked ways?

What use is it if people

who speak untruth meditate

Vithala in their minds? ॥ 1 ॥

What use is it if one who harasses his  
parents undertakes pilgrimage tour?

What use is it if one

who never abandons violence

continuously reads morals? ॥ 2 ॥

What use is it if one who

harasses people in deceitful ways,

keeps on reciting mantras?

What use is it if one

without giving up anger

observes continuous fast? ॥ 3 ॥

What use is it if women

who always bark husbands abuse,

observe religious vows?  
 What use is it if one  
 who ill treats his guests  
 desires for salvation? ॥ 4 ॥

What use is it if one  
 without giving up mean attributes  
 takes bath in a river?  
 What use is it if one  
 without remembering the  
 knowledgeable Purandara Vithala  
 observes silence?

क्या फल है नीम को गुड में रखने से ।  
 क्या फल है सांप को दूध पिलाने से ॥ ५ ॥  
 क्या फल है दुष्ट जन मंत्र पठे तो ।  
 बिना छोड़े कुटिलता को ।  
 क्या फल है मन में विठल के स्मरण से  
 अगर मानव झूठ ही बोलते रहे ॥ १ ॥

क्या फल है उसके तीर्थयात्रा से ।  
 जो सताते रहे माता पिता को ॥  
 क्या फल है सदा नीतिशास्त्र पठने से ।  
 अगर हिंसक वृत्ति नहीं छोड़े ॥ २ ॥

क्या फल है नित्य जप करने से ।  
 अगर कापट्य से दूसरों को सताना नहीं छोड़े ।



क्या फल है उपवास करने से ।

अगर कोपबुद्धि का त्याग नहीं करें ॥ ३ ॥

क्या फल है उसके व्रताचरण से ।

जो सती अपनी पति की निंदा को भोंकती रहें ।

क्या फल है सद्गति की कामना से ।

अगर अतिथि को भेद भाव से देखें ॥ ४ ॥

क्या फल है नदी में स्नान करने से ।

अगर हीन गुणों को नहीं छोड़े ॥

क्या फल है मौन व्रत से ।

अगर ज्ञानि पुरंदर विठल को स्मरण नहीं करें ॥ ५ ॥

## (६)

(राग-पूर्वि)

(ताळ-अष्ट)

रोक्क एरडक्कू दुःख काणक्क ।

गक्कने होदरे घात काणक्क ॥ ५ ॥

चिक्कतनके तंदु केडिसुवुदु रोक्क ।

मक्कळ मरिगळ माळपुदु रोक्क ॥

सक्करे तुप्पव सलिसुवुदु रोक्क ।

कक्कुलातिगे तंदु केडिसुवुदु रोक्क ॥ १ ॥

कुंटर कुरुडर कुणिसुवुदु रोक्क ।

गंदु माडलिव्के कलिसुवुदु रोक्क ॥

बंतरनेल्ल वश माडुवुदु रोक्क ।

तुंटतनके तंदु निलिसुवुदु रोक्क ॥ २ ॥

इल्लद गुणगळ कलिसुवुदु रोक्क ।

सल्लद नाण्यव सलिसुवुदु रोक्क ॥

बेल्लदकिंतलू सवियाद रोक्क ।

कोल्ललिव्के कारणवायितु रोक्क ॥ ३ ॥

उंटाद गुणगळ बिडिसुवुदु रोक्क ।

नंटर इष्टर माडुवुदु रोक्क ॥

ओंटे आने कुदुरे तरिसुवुदु रोक्क ।

कंटकगळनेल्ल बिडिसुवुदु रोक्क ॥ ४ ॥

विद्वज्जनर वशमाडुवुदु रोक्क ।

होद्विदवरनु होरेवुदु रोक्क ॥

मुदु पुरंदरविठलन मरसुव ।

बिदु होगुव रोक्क सुदु नीनक्क ॥ ५ ॥

Oh, Sister, money is the source of

grief on both counts,

when possessing and also when not possessing

It would be calamity if it

suddenly disappears. ॥ p ॥

It is money which spoils you by

pushing you to the lowly levels.

It is money which makes children and kids,

It is money which brings to you

sugar and ghee.

It is money which destroys you

by pushing you to the brinks, ॥ 1 ॥

It is money which makes even  
the lame and the blind to dance.  
It is money which teaches you to hoard.  
It is money which brings strong  
henchmen under your command  
It is money which brings to you  
mischievous tendencies. ॥ 2 ॥

It is money which inducts into you  
unwanted attributes.

It is money which makes bad coins to circulate.

It is money which is sweeter than gud.

It is money which would become  
cause for killing. ॥ 3 ॥

It is money which takes away  
your cultivated qualities  
It is money which fosters  
the relatives and the dear ones,  
It is money which brings to you  
camel, elephant and horses,  
It is money which would ward off  
all the calamities ॥ 4 ॥

It is money which brings the scholars  
under your command.

It is money which draws into  
you even the well-to-do.

Damn the money, Oh, Sister,  
which is impermanent and vanishable.

and which makes you forget  
the sweet Purandara Vithala. ॥ 5 ॥

पैसा है दुख का कारण दोनों में ।

साथ में रहें या साथ में न रहें ।

बहन, तू देख, मुसीबत है ।

अगर झट से चले जाय ॥ प ॥

पैसा है छोटापन लाके बिगाड़ने वाला ।

पैसा है बालबच्चों को बनाने वाला ॥

पैसा है चीनी और घी देने वाला ।

पैसा है झगड़ा कराके बिगाड़ने वाला ॥ १ ॥

पैसा नचाता है लंगड़े और अंधों को ।

पैसा सिखाता है इकट्ठा करने को ।

पैसा वश में लाता है प्रबल लोगों को ।

पैसा बनाता है कुटिल प्रवृत्ति को ॥ २ ॥

पैसा सिखाता है बुरी आदतों को ।

पैसा चलाता है छोटे पैसे को ॥

पैसा लगता है गुड से भी अधिक मीठा ।

पैसा ही कारण हुआ मार डालने को ॥ ३ ॥

पैसा ही छुड़ाता है अच्छी आदतों को ।

पैसा ही बनाता है बंधुबंधवों को ॥

पैसा ही लाता है ईंट हाथी घांड़ को

पैसा ही दूर करता है कंटकों को ॥ ४ ॥

पैसा वश में लाता है विद्वज्जनों को ।  
 पैसा उसे अपनाता है जो हाल ही में संपन्न है ।  
 बहन, नश्वर पैसे को धिक्कार है ।  
 जो नन्हें पुरंदर विठलको भुला देता है ॥ ५ ॥

(७)

(राग-सौराष्ट्र)

(ताळ-आदि)

नारायणनेंब नामव नेमदि नेनेयुतिरेच्चरिके ।  
 नीर मेलिन गुळळे नडेयेंब डिंभव नंबदिरेच्चरिके ॥ ५ ॥  
 पररु माडिद पातकव नालगेयोळुच्चरिसदिरेच्चरिके ।  
 गुरुहिरियर सेवेमाडदे उदरव पोरैयदिरेच्चरिके ॥  
 हरिदिनदुपवास इरुळ जागरव नी मरेयदिरेच्चरिके ।  
 नरहरियंघिय स्परिसदे नरस्तुति तरवल्ल एच्चरिके ॥ १ ॥

हीनमानिनियर ध्यानकाननदोळिळियदिरेच्चरिके ।  
 नानेंब अहंकार माडि नरकदोळु नरळदिरेच्चरिके ॥  
 जाह्णविस्नान-संध्यान-ध्यानवु सुज्ञान मुंदेच्चरिके ॥  
 जानकिरमणन ध्यानवे धर्मसंतान मुंदेच्चरिके ॥ २ ॥

मडदिमबकळेंब कडुमोहके सिलुकि केडबेड एच्चरिके ।  
 नळेयण नुडिवाग गिडवेल्ल नेंटरु कडेगिल्ल एच्चरिके ॥  
 कोडुनैब माडदे मडगिद बन संगड बारदेच्चरिके ।  
 ओडेय पुरंदर विठलन नेनेदु नी कडेहायो एच्चरिके ॥ ३ ॥

Be Alert and regularly remember  
the name of the Lord Narayana.  
Be careful and don't believe  
in this body which is like a bubble  
on the surface of the water. ॥ p ॥

Be careful, Never utter through your tongue,  
the sins and crimes done by others  
Be careful! Never do  
you fill your belly without  
serving your preceptors and the elders.  
Beware, Don't forget your fast  
on the Ekadasi day  
and your offering of night-long Bhajan  
on that day.  
Beware, It is not proper to praise the  
humans without remembering the feet of  
Lord Narahari. ॥ 1 ॥

Beware! Don't you wander into the thick forest  
of ruminating on the wretched damsels.  
Beware! Don't bemoan in the hell  
after showing off your vanity as Me and Mine.  
Beware in advance! Bathing in the Ganges,  
performing Sandhyapujas, and meditation  
are all source for acquiring good knowledge.  
Beware in advance! Constant  
meditation of the Lord,

the husband of goddess Sita (Laxmi) is indeed the chain of righteousness. ॥ 2 ॥

Beware! Don't you spoil yourself  
by getting enlocked in the bitter  
passion of wife and children.  
Beware! All become your relatives  
as long as you are able to walk  
and talk but no one is with you in the end.  
Beware! your saved money won't come  
with you unless you show hands of charity.  
Beware! You better salvage yourself  
by remembering the  
Lord Sri Purandara Vithala. ॥ 3 ॥

नारायण नाम का स्मरण किया करो नियम से, होशियार ।  
यह देह है पानी में बुद् बुद् जैसा, होशियार ॥ ५ ॥  
दूसरों के पातककर्म की बात ॥  
मत बोला करो अपनी जीभ से, होशियार ।  
गुरु और ज्येष्ठ जनों की सेवा किये बिना  
मत किया करो अपना उदर पोषण, होशियार ॥  
हरिदिन में उपवास और रात जागरण मत भूलाकरो तू होशियार  
नरहरिका स्मरण किये बिना तू  
ठीक नहीं नरस्तुति में लगना, होशियार ॥ १ ॥

हीनमानिनियों के ध्यान रूपि कानन में ।  
मत फंस जाओ, तू होशियार ॥

मैं और मेरा ऐसे अहंकार के कारण ।

मृत तू तू नरक में पहुँकर, होशियार ।

जहाँ निरान और सँकट बूबा तथा ध्यान

यह सब ही है सुज्ञान, रहो अभी से, होशियार ।

जानकी रमण के ध्यान ही है

धर्म संतान, रहो अभी से होशियार ॥ २ ॥

पत्नी और बच्चे इस कट्टे मोह में फँसकर ॥

बरबाद न हो जाओ, तू होशियार ।

चलते और बोलते समय पेड़ भी करते सगाई ।

पर अंत में कोई न तेरा, रहो तू होशियार ।

दान के हाथ आगे किये बिना ।

संचित धन नहीं आयेगा तेरे साथ, होशियार ।

स्वामी श्रीपुरंदरविठल के स्मरण करते करते पाओ मोचन

रहो तू होशियार ॥ ३ ॥

(८)

(राग-पूर्वी)

(ताळ-रूपक)

हरिय नेनेयिरो नम्म हरिय नेनेयिरो ॥ प ॥

बरिय मातनाडि बाय कळुनाडि केडलुबेडि ॥ अ. प ॥

नित्यविल्लदी शरीरव- ।

नित्यवेंदु नोडिरय्य ॥

होतु कळेयबेडि काल ।

मृत्यु बाहोदेगलो ॥ १ ॥



हाळु हरटे माडि मनव ।  
 बीळुमाडिकोळळबेडि ॥  
 एळु दिनद कथेय केळि ।  
 एळिरय्य वैकुण्ठके ॥ २ ॥

मेट्टे पुण्यक्षेत्रगळनु ।  
 सुट्टु होहुदु पाप मन-  
 मुट्टि भजिसिरय्य पुरंदर ।  
 विठलना चरणवन्नु ॥ ३ ॥

Chant and Remember Hari

Do chant and remember our Hari ॥ P ॥

Don't spoil yourself by

wasting your mouth in empty talks. ॥ A.P

Do deem this body

which is not permanent, as transient.

Don't waste too much time,

The deadly death may pounce on you

any moment. ॥ 1 ॥

Don't destroy your mind

by engaging in wasteful gossip

All this life is sevendays' story.

Wake up to proceed to Vaikuntha. ॥ 2 ॥

If you tread to sacred places of pilgrimage.

All your sins will be burnt.

Do meditate and serve

at the feet of Purandara Vithala  
with full committment of mind. ॥ 3 ॥

हरिकी याद करो, हमारे

हरिकी याद करो ॥ प ॥

बेकारकी बातों से मुंहको ।

सता सताकर बरबाद न हो जाओ ॥ अ. प ॥

अनित्य समझो इस शरीरको जो नित्य नहीं है ।

बरबाद न करो समयको ।

कालमृत्यु मंडराता आयेगा कभी भी ॥ १ ॥

बेकार बातें करके मनको ।

मत बनाओ नष्ट ॥

सुनो, यह सब सात दिनकी कहानी ।

उठो चलो वैकुण्ठ को ॥ २ ॥

पुण्यक्षेत्र स्थल चलने से ।

जल जायगा सारा पाप ॥

मन लगाकर भजन करो

पुरंदरविठलके चरण ॥ ३ ॥

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(राग-काम्बोदि)

(ताळ-अष्ट)

अंजबेड बेडवेले जीव-धव ।

भजन हरि शरणर काव ॥ प ॥

बंदष्टरिंदलि बाळिको-बलु ।  
 संदेह बंदल्लि केळिको-  
 निंदास्तुतिगळनु ताळिको- गो-  
 विंद निन्नवनेंदु हेळिको ॥ १ ॥

माधवनिगे तनुमन मेच्चु-काम ।  
 क्रोधादिगळ कलिमल कोच्चु ॥  
 मोदतीर्थ वचनवे हेच्चु-माया ।  
 वादिमतके बैकिय हच्चु ॥ २ ॥

परवनितेयराशेय बिडु-नी ।  
 हरिसर्वोत्तमनेंदु कोंडाडु ॥  
 परमात्मन ध्यानव माडु-नम्म ।  
 सिरिपुरंदर विठलन नी नोडु ॥ ३ ॥

Don't fear, fear not, oh, Soul,  
 Hari, who destroys this sansara,  
 protects those who surrender. ॥ P ॥

Live within what accrues to you  
 Seek knowledge from others,  
 Whenever you are in doubts.  
 Tolerate both abuses and praise.  
 Proclaim that Lord Govinda is yours. ॥ 1 ॥

Please Madhav with body and mind.  
 Condemn the wretched Kali,  
 manifest in the form of craze and anger

Deem the words of Madhva as Great.

Put fire on the Maya Vada thought. ॥2 ॥

Give up interest in other ladies

You praise Hari as the Supreme.

Meditate on the Supreme Lord

And you always seek our

Sri Purandara Vithala. ॥ 3 ॥

डरो मत हे जीव मत डरो ।

भवभंजन हरि पालेगा शरणागत जनको ॥ प ॥

जितनी कमाई उतने में संभालो जिदगी ।

बड़े संदेह में लेलो दूसरों की सलाह ।

निंदा और स्तुति दोनों का करो सहन

खुले बताओ कि गोविंद तेरा है ॥ १ ॥

तन मन से बनों माधव का प्यारा ।

काम क्रोध जैसे कल्मष को नष्ट करो ॥

मोदतीर्थक वचन ही सर्वश्रेष्ठ ।

मायावाद के मत का करो त्याग ॥ २ ॥

परवनिताओं में आशा छोड़ो ।

तू गाओ कि हरि सर्वोत्तम है ॥

करो ध्यान परमात्माका तू ।

और दर्शन करो हमारे श्री पुरंदरविठलका ॥ ३ ॥

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(राग-काम्पेदि)

(ताळ-झम्मे)

धर्म वे जयवेंब दिव्यमंत्र ।

मर्मगळनेत्तिदरे ओळितला केळि ॥ प ॥

विषवनुणिसिदगे षडुरसवनुणिसलु बेकु ।

द्वेष माडुवन पोषिसलु बेकु ॥

हुसिदु मने कोंबवन हाडि हरसलु बेकु ।

असु हीरिदन हेसर मगनिगिडबेकु ॥ १ ॥

हिंदे निंदिसुवरनु वंदिसुतलिरबेकु ।

बंधिसिदठ्न कूड बेरयबेकु ॥

निंद निलुविगे सेरदवन पोगळलुबेकु ।

कोंदवन गेळेतनव माडबेकय्य ॥ २ ॥

कोंडोय्दु केडिसुवन कोंडाडुतिरबेकु ।

कंडरागदवर ता करेयबेकु ॥

पुंडरीकाक्ष श्री पुरंदरविठलन अ ।

खंड महिमेयनरितु नेनेयबेकय्य ॥ ३ ॥

You all listen to this Divine Gospel that  
Righteousness is the final victory.

Listen this is true as it is derived  
from all essences. ॥ P ॥

You should feed all tasty six rasas  
to the one who has fed you poison!

You should nourish the one who hates you.

You should feel grateful to the one who purchases your house by telling all lies.

You should give to your son the name of

a person who has extracted life from you. ॥ 1 ॥

Keep saluting all those who blame you at your back.

You should keep company with the one who arrested you.

You should praise the one who does not conform to the accepted Stand.

Look, you should make friendship with the one who murders. ॥ 2 ॥

You should keep on praising the one who spoils after kidnapping.

You should invite the one who even hates your sight.

Look, oh, dear, You should

remember Sri Purandara Vithala

who has lotus-like eyes,

after knowing His incessant glory. ॥ 3 ॥

धर्म ही जय है ऐसा दिव्यमन्त्र ।

यह सच है सुनो तत्व का सार ॥ ५ ॥

अथ खिलाने वाले को खिलाना षड्रसका अन्न ।

द्वेष करने वाले का करना पोषण पूरा ॥

झूठी से घर लेने वाले का करना अभिनंदन ।  
प्राण खींचने वाले का नाम रखना बेटे को ॥ १ ॥

पीछे से निंदक हैं जो करो उनके वंदन ।  
बंधक है जो तो भी करो उससे मेलजाल ॥  
प्रशंसा करो उसकी जो अस्थिर है राय पर ।  
मारने वाले को भी करो अपना मित्र ॥ २ ॥

हठसे लेकर दूषित करने वाले की करो प्रशंसा ।  
बुलाओ उसी को जिसको देखना भी नहीं चाहते ॥  
पुंडरीकाक्ष श्री पुरंदरविठलके अखंड महिमा को  
जानकर ध्यान करो तू प्यारे ॥ ३ ॥

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(राग-मुखारि)

(ताल-अष्ट)

आचारियरेंबवर इरव नोडि ॥ ५ ॥  
आचारबल्लवरे आचारियरु ॥ अप ॥  
आ एंदरे अतितत्वव तिळिदवरु ।  
अळिदुळिद मत ध्वंस माडुवरु ॥  
अतिथि अध्यागतरिगे अन्नवन्ने इक्कुवरु ।  
आयुत वृत्तियन्ने माडुवरु ॥ १ ॥

चा एंदरे चंचलात्मवने अळिदवरु ।  
चेन्नागि वेदशास्त्रवने ओदिदवरु ॥  
चलनेयित्तदे गुरुहिरियरिगे एरगुवरु ।  
चानस बिट्टुवरु आचारियरु ॥ २ ॥

रु एंदरे ऋणव माडदिहवरु ।

रिपुमित्र समरेंदु कांबुवरु ॥

रौप्यसौवर्णवनु मृत्तिकेयेंदु नोडुवरु ।

रमाधव पुरंदरविठलन बल्लवरे आचारियरु ॥ ३ ॥

Look, this is the style of those

called as Acharyas, ॥ AP ॥

Those who know good conduct,

are Acharyas, ॥ AP ॥

Â means knowledgeable in Principles

Refuters of faiths other than theirs.

Givers of food to the guests and respectables.

Followers of their prescribed vocations. ॥ 1 ॥

Cha means removers of mind's fickleness

Well-versed in Vedas and Śastras,

Means those who prostrate the Gurus

And the Elders without stop.

Means Acharis devoid of Laziness. ॥2 ॥

Ru means those who have not taken debts.

Means those who see as equals

both enemy and friend.

Those who see silver and gold equal to mud.

Indeed Acharis are those who

know Purandara Vithala, husband of Laxmi.



देखो, आचार्य कहलाने वाले की नियत ॥प॥

आचार जानने वाले ही आचार्य हैं ॥ अ.प. ॥

आ माने अतितत्व जानने वाले ।

अन्य मतों को ध्वंसकरनेवाले ।

अतिथि अभ्यागतों को अन्न देने वाले ॥ १ ॥

चा माने चंचलमनको मिटाने वाले ।

खूब वेदशास्त्र के जानने वाले ।

निरंतर गुरु ज्येष्ठजनों को झुकने वाले ।

आलस्य छोड़नेवाले आचार्य होते हैं ॥ २ ॥

रु मानें ऋणमें न पड़े हुए ।

रिपु और मित्र को समान मानने वाले ॥

चांदी सोने को माटी मानने वाले ।

रमाधव पुरंदरको जानने वाले ही आचार्य हैं ॥ ३ ॥

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(राग-नादनामक्रिय)

(ताळ आदि)

गुरुबिन गुलामनागुवतनक

दोरेयदण्ण मुकुति ॥प॥

परिपरि शास्त्रवनेकवनोदि ।

व्यर्थवायितु भकुति ॥अ.प. ॥

आरुशास्त्रवनोदिदरिल्ल मू-

रारु पुराणव मुगिसिदरिल्ल ॥

सारि सज्जनर संगव माडदे ।

धीरनागि ता मेरेदरे इल्ल ॥ १ ॥

कोरळोळु मालेय धरिसिदरिल्ल ।

बेरळोळु जपमणि एणिसिदरिल्ल ॥

मरुळनंते शरीरके बूदिय ।

ओरसिकोंडु ता तिरुगिदरिल्ल ॥ २ ॥

नारिय भोग अळिसिदरिल्ल ।

शरीरके सुखव बिडिसिदरिल्ल ॥

नारदवरद श्री पुरंदरविठलन ।

मेरेयदे मनदोळु बेरेयुव तनक ॥ ३ ॥

Until you become slave to Guru

You won't achieve Mukti, Oh, brother. ॥ P ॥

On reading Varieties of Śāstras

Fruitless has become your Devotion ॥ A.P. ॥

No use studying six Śāstras.

No use Completing eighteen Puranas.

No use of glory as a valient

Without having open association

with the Virtuous. ॥ 1 ॥

No use wearing a rosary in the neck.

No use counting beads with fingers.

No use roaming around with

Ashes smeared on body like a  
care-free ascetic. ॥ 2 ॥

No use renouncing enjoyment of women.  
No use giving up pleasures of body,  
Until you absorb in mind,  
remembering without fail  
Sri Purandara Vithala, who  
gave boons to Narada. ॥ 3 ॥

गुरु के गुलाम बनने तक ।  
नहीं मिलेगी मुक्ति, हे भाई ॥प॥  
अनेक नाना शास्त्र पढ़कर ।  
व्यर्थ हुई है तेरी भक्ति ॥अ.प॥  
काम नहीं छह शास्त्र के पाठसे ।  
काम नहीं अठारह पुराण समापन से ॥  
खुले भाव के सज्जन संग बगैर ।  
काम नहीं धीरठाठके दिखावे से ॥ १ ॥

काम नहीं कंठ में माला धरनेसे ।  
काम नहीं अंगुठिसे जपमणि गिनने से ॥  
अवधूत जैसे शरीर में राख को मलकर ।  
काम नहीं फिरते रहने से ॥ २ ॥

काम नहीं नारीभोग मिटाने से ।  
काम नहीं शरीरके सुख हटाने से ॥  
नारदवरद श्रीपुरंदरविठलको ।  
बिना भूले मनमें लीन होने तक ॥ ३ ॥

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राग-पंतुवरालि

अदृताळ !

मानव जन्म दोड्डु इद,

हानि माडलिबेडि हुच्चप्पगळिरा ॥ ५ ॥

कण्णु कै काल् किवि नालिगे इरलिव्के

मण्णु मुक्कि मरुळागुवरे ।

हेण्णु मण्णिगागि हरिय नामामृत ।

उण्णदे उपवास इरुवरे खोडि ॥ १ ॥

कालन दूतरु काल् पिडिदेळेवाग

ताळु ताळेन्दरे ताळुवरे

धाळि बारदमुन्न धर्मव गळिसिरो ।

सुळिळन संसार सुळिगे सिक्कलुबेडि ॥ २ ॥

एनु कारण यदुपतियनु मरेतिरि

धन धान्य सति सुतरु कायुवरे ।

इन्नादरु एकोभावदि भजिसिरो !

चेन्न श्रीपुरन्दर विठल रायन ॥ ३ ॥

This human birth is Great,

Oh, fools! don't get it wasted.

As long as you possess eyes, hands,

legs, ears and tongue,

Should you fool yourself by

swallowing dust?

Pursuing only women and land,

Should you starve by not  
relishing the nector of Hari's Name ॥ 1 ॥

When the emissaries of Yama come  
and drag you by your feet,  
Would they wait even if you  
urge them "wait, wait",  
Do earn Dharma before you  
are attacked and don't  
get entangled in the whirl of  
this futile Samsara, ॥ 2 ॥

What reason you forgot Yadupati,  
Do your wealth, grains, wife or  
children protect you?  
At least hereafter, meditate with one mind,  
the charming Lord Sri Purandara Vithala. ॥ 3 ॥

मानव जन्म बहुत बड़ा है ।  
इसको बर्बाद मत कियो पगले लोगों ॥ ५ ॥  
नैनें हाथ पाँव कान जीभ रहते ही ।  
माती खाकर काहे पड लें धोखे में ॥  
स्त्री और मातीके लिये हरिके नामामृत ।  
चखना छोड उपवास काहे पडे सो पगले ॥ १ ॥

यमके दूत जब पाँव पकडे खींचेंगे ।  
क्या ठहरो ठहरो बोलने से वे ठहरेंगे ।

हमला होने से पहले ही कमाई करियो धर्म की ।

मत मत ही फंसीयो निरर्थक संसारके चक्कर में ॥ २ ॥

काहे कारण भूललिया यदुपतिको ।

धन धान्य सति सुत क्या ये पालेंगे तुझको ।

अभी भी सुन्दर श्री पुरन्दर विठ्ठल राय का ।

भजन करियो एको भावसे ॥ ३ ॥

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( राग-शंकराभरण )

(चापुताळ)

समनाम पायसवके

कृष्ण नाम सक्करे ॥ प ॥

विठलनाम तुप्प बेरेसि ।

बाइ चप्परिसिरो ॥ अ.प ॥

ओम्पन गोघिय तंदु ।

वैराग्य कल्ललि बीसि ।

सुम्पन सज्जिगे तेगेदु ।

सण्ण सेवगे होसेदु ॥ १ ॥

हृदयवेंबो पात्रेयोळगे ।

भाववेंबो एसरु इडु ।

बुद्धियिद पक्कव माडि ।

हरिवाणदोळगे नीडि ॥ २ ॥

आनंद आनंदवैवो

तेगु बंद परियलि

आनंदमूरुति नम्म ।

पुरंदरविठलन नेनेयिरो ॥ ३ ॥

To the Payasa of Rama Nama

Krishna Nama is Sugar, ॥ P ॥

Mix with it the Ghee of Vithala Nama

then relish it with chuckle ॥ A.P ॥

Bring the wheat of concentration,

grind it in the grind stone of detatchmant.

Take out the cream of pure mind,

and draw out thin noodles. ॥ 1 ॥

In the vessel of heart

put the milk of devotion to boil,

Bake it well with intellect

then serve it in the plate ॥ 2 ॥

Bliss, Bliss is the outgoing wind

Remember and Meditate on our Ananda Murti

Purandara Vithala. ॥ 3 ॥

रामनामके पायसको

कृष्णनामकी चीनी ॥ प ॥

विठलनामकी घी से मिलाकर

चब चबाते खाओ ॥ अ.प. ॥

एकाग्रताको गेंहू लाके ।  
 वैराग्यकी चक्की में पीसकर  
 शुद्धमनो रूपी सूजी निकालकर  
 बहुत ही पतले सेमे बनाकर ॥ १ ॥

हृदयरूपी बर्तन में ।  
 भक्तिभावरूपी उबाल करो ।  
 बुद्धि से पका पकाकर  
 बड़ी थाली में पसारो ॥ २ ॥

आनंद आनंद के  
 डकार निकालते ।  
 आनंदमूर्ति हमारे  
 पुरंदरविठलकी याद करो ॥ ३ ॥

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राग-बिलहरि

अदृताळ

नारायणनेम्ब नामद बीजव निम्म ।  
 नालिगेय तुदियिदलि बित्तिरय्य ॥ ५ ॥  
 हृदय होलव माडि  
 मनव नेगिलव माडि  
 श्वासोच्छ्वास एरडेत्तु माडि  
 ज्ञानवेम्ब हगगकण्णय माडि  
 निर्ममवेम्ब गुण्टेलि हरविरय्य ॥ १ ॥



मदमत्सरगळेम्ब मरगळने तरिदु  
 कामक्रोधगळेम्ब कळेय कित्ति ।  
 पञ्चेन्द्रियवेम्ब मंचिकेयने हाकि ।  
 चञ्चलवेम्ब हक्किय होडेयिरय्य ॥ २ ॥

उदयास्तमानवेम्ब एरडु कोळगदल्लि  
 आयुष्यवेम्ब राशि अळेयुतिरे  
 स्वामि श्री पुरन्दर विठलन नेनेदरे  
 पापराशिय परिहरिसुवनय्य ॥ ३ ॥

Oh, dear, sow the seed of Narayana Nama  
 with the tip of your tongue. ॥ P ॥  
 Make your heart the field.  
 Make your mind the plough.  
 Make the inhale and exhale as the two oxen,  
 Make knowledge as the rope-noose  
 Plough with lack of vanity  
 as the cleanser-plough ॥1 ॥  
 Cut down the trees of ego and envy.  
 Throw away the shrubs of desire and anger.  
 Put the raised platform of five sense organs,  
 Scare away the bird of fickleness. ॥ 2 ॥  
 Using sun-rise and sun-set  
 as the two measuring pots,  
 measure the crop of life-span  
 and then, if you remember

Swami Sri Purandara Vithal,

He will eradicate the store of sins. ॥ 3 ॥

बोड़ये नारायण नामके बीज

अपने जीभ के आंचल से ॥ प ॥

हृदय को क्षेत्र बना कर

मन को लांगल मान कर ।

श्वासोच्छासको दो बैल बनाकर ।

अपरोक्षज्ञान के रज्जु लेकर

निरहंकारके हलसे खेत बनाओ ॥ १ ॥

मदमत्सररूपी पेड़ उखाड़ो ।

कामक्रोधके कण्टक फेंको ॥

पञ्चेन्द्रियके खेतमञ्च बनाकर ।

दूर भगाओ चञ्चलताकी चिड़िया ॥ २ ॥

उदय और अस्तमान दो मापक पाकर

मापते मापते आयुष्यके फसल ।

याद करोगे स्वामि पुरन्दरविठल ।

तो वह जरूर निपटायेगा पापकी राशि ॥ ३ ॥

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(पूर्विराग)

(आदिताळ)

कुरुडुनाइ सन्तेगे बन्तन्ते ।

अदु येतके बन्तो ॥ प ॥

खण्डसक्करे हितविल्लवन्ते ।

खण्ड एलुबु कडिदितन्ते ॥

हेण्डर मक्कळ नेच्चितन्ते ।

कोण्डु होगुवाग यारिल्लवन्ते ॥ १ ॥

भरदि अंगडि होक्कितन्ते ।

तिरुवि दोण्णेयलि इक्किदरन्ते ॥

मरेतरिन्नु व्यर्थवन्ते ।

नरकदोळगे बिद्धितन्ते ॥ २ ॥

वेदवादगळनोदितन्ते ।

गादे माडि बिट्टितन्ते ।

हादि तप्पि नडेदु यमन

बाधेगे ता गुरियायितन्ते ॥ ३ ॥

नाना जन्मवनेत्तितन्ते ।

मानवनागि हुट्टितन्ते ।

कानन कानन तिरुगितन्ते ।

तानु तन्नने मरेयितन्ते ॥ ४ ॥

मंगन कैय माणिक्यदन्ते ।

हांगू हींगू कळेदीतन्ते ॥

रंग पुरन्दर विठलन मरेतु

भंग बहळ पट्टितन्ते ॥ ५ ॥

They say a blind dog  
 Came to market place,  
 Why at all it came? ॥ P ॥  
 Sugar candy not to its liking,  
 but chewed the broken bone.  
 Had faith in wife and children.  
 But no one with him  
 while being carried away. ॥ 1 ॥

Rushed into the shop with speed.  
 But they beat him blue with a rod.  
 No use forgetting it  
 but fell into the hell. ॥ 2 ॥

He read Vedas and Sastras,  
 but made them only proverbs  
 Himself traversed off-track  
 and became victim of Yama's torture ॥ 3 ॥

Took up many previous births  
 then was born as Human.  
 Roamed in forests after forests,  
 but forgot his own natural self. ॥ 4 ॥

Like the gem held in monkey's hand  
 got tossed around this way, that way.  
 Forgetting Ranga Purandara Vithala  
 Suffered a great deal of distress. ॥ 5 ॥

इक अन्धा कुत्ता बाजार आया

सो वह क्यों आया रे ॥ ५ ॥  
 खण्ड चीनी हित नहीं उसको  
 अस्थिखण्डको चबलिया रहता सो ।  
 बीबी बेटों में श्रद्धा रखी ।  
 लेकिन कोई नहीं साथ में  
 जब लिया जा रहा था ॥ १ ॥

जोरसे घुसलिया दूकानमे पर  
 उन्होंने दंड घुमाकर मार लिया ॥  
 अब पछताना व्यर्थ रहा ।  
 पड लिया है नरक लोक में ॥ २ ॥

उसने पढा सो वेदशास्त्रको ।  
 लेकिन बना लिया सब कहावत में ॥  
 मार्ग छोडकर घूम लिया ।  
 यमकी बाधा में फंसलिया सो ॥ ३ ॥

नाना जन्म ग्रहण किया सो ।  
 अंत में मानव जन्म लिया ।  
 कानन कानन घूमलिया ।  
 अपने आपको भूल लिया ॥ ४ ॥

कपिके हाथ में मणि जैसे ।  
 इधर उधर बीत लिया ॥  
 रंग पुरंदर विठलको भूलकर  
 भोग लिया बडा सो कष्ट ॥ ५ ॥

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(उशानिराग)

(आदि ताळ)

एल्लरु माडुवुदु होट्टेगागि गेणु बट्टेगागि ॥ प ॥

सिरिवल्लभन भजिसुवदु मुक्तिगागि ॥ अ.प ॥

पल्लक्किय होरुवदु होट्टे गागि दोडु

मल्लरोडनाडुवदु होट्टेगागि ।

सुळ्ळागि पोगळुवदु होट्टेगागि सिरि

वल्लभन ध्यानवु मुक्तिगागि ॥ १ ॥

दोरेतन माडुवदु होट्टेगागि करि

तुरगवेरुवदु होट्टेगागि ।

दुरितव माडुवदु होट्टेगागि सिरि

हरिय भजिसुवदु मुक्तिगागि ॥ २ ॥

बेट्टव होरुवदु होट्टेगागि ।

गट्ट्यागि कूगुवदु होट्टेगागि ।

दिट्टवागि नम्म श्री पुरंदर-

विठलन ध्यानवु मुक्तिगागि ॥ ३ ॥

What all people do is for belly

and for a piece of cloth ॥ P ॥

Serving the Lord of Laxmi is

for salvation ॥ A.P. ॥

Carrying Pallanquin is for belly,

fighting with big strong men is also for belly,

praising falsely is for belly

but Meditating the Lord of Laxmi  
is for salvation,   ॥ 1 ॥

Holding kingship is for belly  
riding elephant and horse is for belly,  
doing difficult jobs is for belly.  
But serving Sri Hari is for salvation   ॥ 2 ॥

Carrying huge burdens is for belly,  
shouting loudly is for belly,  
But boldly meditating our  
Sri Purandara Vithala is for Salvation   ॥3 ॥

सब लोग जो करते हैं वह पेट के लिये  
और छोटे से कपड़े के लिये ॥ प ॥

श्री वल्लभ का भजन करना तो है  
मुक्ति के लिये ॥ अ.प ॥

शिबिकाको उठाना पेट के लिये ।  
बडेमल्लों से लडना भी पेट के लिये ॥  
झूठी प्रशंसा करना पेट के लिये ।  
श्रीवल्लभ का ध्यान तो है मुक्ति के लिये ॥ १ ॥

भूपति बनना पेट के लिये ।  
और हाथी घोडों के उपर चढना है पेट के लिये ॥  
कठिन काम करना पेट के लिये ।  
लेकिन श्रीहरिका भजन तो है मुक्ति के लिये ॥ २ ॥

बोझा उठाना तो है पेट के लिये ।

जोर से चिल्लाना भी पेट के लिये ।

लेकिन धीरज से हमारे श्रीपुरंदर-

विठलका ध्यान तो है मुक्ति के लिये ॥ ३ ॥



## SECTION-V

### Bhakti, Meditation and Surrender

(१)

(राग-सौराष्ट्र)

(अट्टताळ)

राम राम एन्निरो नर जन्म स्थिरवल्ल राम राम ॥ प. ॥

इंथ कोमलांगन नाम । आ वेळेगोदगदु राम राम ॥ अ.प. ॥

आरिगे आरिल्ल तनगे तानल्लदे राम राम तन्न ।

नारियु मोदलादवरु सरि बाररु । राम राम ॥ १ ॥

ओरंते साकिद सुतरु तन्नवरल्ल राम राम ।

धारुणि पशु धान्य धनवु हिंदुळिवुवो राम राम ॥ २ ॥

केट्ट संसारदि एष्टक्कु सुखविल्ल राम राम ।

सृष्टियोळ् पुरंदरविठलन मरेयदे राम राम ॥ ३ ॥

Recite Rama Rama

This human birth is not Permanent

(Recite) Rama Rama ॥प ॥

The name of this tender-bodied Lord won't  
occur in your last period,

(Recite) Rama Rama. ॥अ. प ॥

None belongs to us except one to oneself

(Recite) Rama Rama

Your Cohort and others won't accompany

You, (Recite) Rama, Rama ॥ 1 ॥

Even your sons fostered and

nourished by you at all sacrifice

aren't yours, (Recite) Rama, Rama

Your land, cattle, corn and cash,

remain behind, (Recite) Rama Ram ॥ 2 ॥

There isn't any happiness in this wretched  
worldly life,

and hence forget not the name of

Purandara Vithala.

(Recite) Rama Rama ॥ 3 ॥

बोलो राम राम, नरजन्म अस्थिर, बोलो राम राम ॥ प ॥

अंतसमय में नहीं मिलेगा । ऐसा कोमलांग का नाम ।

बोलो राम राम ॥ अ.प ॥

कोई नहीं किसी का । स्वयं है अपने का । बोलो राम राम ।

साथ नहीं आयेगी अपनी नारी हो या बंधु जन ।

बोलो राम राम ॥ १ ॥

अपने लड़के अपने नहीं । जिनको पाले सब कुछ त्याग ॥

बोलो राम राम ।

माटी, पशु धन हो धान्य । नहीं आयेगी कुछ भी साथ ॥

बोलो राम राम ॥ २ ॥

इस बुरी संसार में पल भी सुख नहीं । बोलो राम राम ।  
बिना भूले इस सृजन में पुरंदर विठलको ।  
बोलो राम राम ॥ ३ ॥

(२)

(राग-आनंदभैरवि)

(झम्मे ताळ)

नानेके परदेशि नानेके बडवनोऽ ।  
श्रीनिधे हरि एनगे नीनिरुव तनक ॥ प ॥

पुट्टिसिद ताइ तंदे इष्टमित्रनु नीनेऽ ।

इष्टबंधु बळग सर्व नीने ॥

पेट्टिगेयोळगिन अष्टाभरण नीने ।

श्रेष्ठमूरुति कृष्ण नीनिरुवतनक ॥ १ ॥

ओडहुट्टिदव नीने ओडल होरेवव नीने ।

उडलु होदेयलु वस्त्र कोडुवव नीने ॥

मडदिमक्कळनेल्ल कडे हायिसुवव नीने ।

बिडदे सलहुव वोडेय नीनिरुवतनक ॥ २ ॥

विद्ये हेळुवव नीने बुद्धि कलिसुवव नीने ।

उद्धारकर्त मम स्वामि नीने ॥

मुहु श्रीपुरंदर विठल निन्नडिमेले ।

बिहुकोंडिरुवतनक येतर भयवो ॥ ३ ॥

How can I be forlorn?

How can I be poor?

As long as thou, Hari-  
the Treasure of Wealth is there for me? ॥P ॥

Thou art my parent,  
Thou art my dear friend.  
Thou art indeed everything  
dear and near.  
Thou art for me the eight fold  
ornament stored in Locker,  
As long as thou, Krishna,  
the celebrated Lord, is there for me. ॥1 ॥

Thou art my kith and kin  
Thou art my feeder and nourisher,  
Thou art the one who giveth  
Clothes for wearing and covering,  
Thou art the one who protects our wives  
and children,  
As long as thou, the Lord-the constant protector,  
is there for me. ॥2 ॥

Thou art my teacher  
and thou art my counsel,  
Thou art my Lord for redemption,  
Why fear as long as  
I have fallen at the feet of the charming  
Sri Purandara Vithala.

काहे को मैं परदेशी काहे को मैं गरीब ।

जब तक तू है मेरे लिये । हे हरि, संपदा के भंडार ॥ ५ ॥

तू ही जन्मद माता पिता । तू ही मेरा इष्ट सखा ।

तू ही मेरा इष्ट बांधव । तू ही मेरा सर्वस्व ॥

तू ही मेरे खजाने का अष्टाभरण ।

जब तक तू है मेरे लिये । श्रेष्ठ मूर्ति श्रीकृष्ण (किशन देव) ॥ १ ॥

तू ही मेरा सगा भाई ।

तू ही मेरा अन्नदाता ।

तू ही मेरे पहनचहन वस्त्र के दाता ।

तू ही पोषक पत्नी पुत्र के ॥

जब तक तू है मेरे लिये ।

पोषक स्वामी निरंतर ॥ २ ॥

तू ही मेरे विद्याशिक्षक ।

तू ही मेरे मार्गप्रदर्शक ।

तू ही मेरे उद्धारक स्वामी ।

काहे का भय जब तक पांव पड़ा हूं ।

नन्हे पुरंदर विठ्ठलके ॥ ३ ॥

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(राग-बिळहरि)

(ताळ-अष्ट)

नारायण येन्नबारदे निम्म ।

नालगेयोळु मुळळु मुरिदिहुदे ॥ ५ ॥

वारणासिगे पोगि दूर बळललेके ।  
 नीर कावडियनु पोत्तु तिरुगलेके ॥  
 ऊरुरु तप्पदे देशान्तरवेके ।  
 दारिगे साधनवल्लदे हरिनाम ॥ १ ॥

नित्य उपवासविदु हसिदु बळललेके ।  
 मत्ते चळियोळु गंगे मुळुगलेके ॥  
 हस्तव पिडिदु माडुव जपतपवेके ।  
 मुक्तिगे साधनवल्लदे हरिनाम ॥ २ ॥

सतिसुतरनु बिट्टु यतिगळाश्रमवेके ।  
 व्रत कृच्छ्र नेम निष्ठेगळेतेके ॥  
 पृथिवियोळगे नम्म पुरंदरविठलन ।  
 अति भक्तियिदोम्मे नेनेदरे सालदे ॥ ३ ॥

Why not you recite Narayana,  
 Has a thorn broken in your tongue?! ॥ P ॥  
 Why suffer by going long distance to Varanasi.  
 Why roam about by carrying the water pots?  
 Why wander to different places  
 without leaving any town  
 Is not Hari's name the real  
 recourse in your path? ॥ 1 ॥

Why suffer from hunger by  
 fasting every day?  
 Why again take a dip in

the Ganges in Cold?  
 Why perform chanting and penance  
 by holding your hands?  
 Is not Hari's name the real recourse  
 for salvation? ॥ 2 ॥

Why enter Sanyasa stage by  
 renouncing wife and children?  
 Why pursue rigorous discipline  
 and routine rituals?  
 Is it not enough if you once remember  
 with deep devotion the name of  
 our Purandara Vithala on this earth?

काहे को नहीं बोलते नारायण नाम ।  
 क्या तेरे जीभ में कांटा लटक गया है ? ॥ ५ ॥  
 काहे को तड़पते हो दूरके वाराणसी जाकर ।  
 काहे को घूमते हो पानी की कावड़ी लेकर ॥  
 काहे को फिरते हो देशांतर बिना छोड़े किसी शहर को ।  
 क्या हरिनाम नहीं है मार्ग का साधन ॥ १ ॥

काहे को तड़पना नित्य उपवास से भूखा रहकर ।  
 और फिर काहे को डुमकी स्नान शीतलगंगा में ॥  
 क्या प्रयोजन है हाथ पकड़कर जप और तप से ।  
 क्या हरिनाम नहीं है मुक्ति का साधन ॥ २ ॥

काहे को धरना यत्याश्रम सतिसुत छोड़कर ।  
 काहे को करना कठिन व्रत नियम और साधन ।  
 धरती में हमारे पुरंदर विठल के एक बार ॥  
 अतिभक्ति से नामस्मरण क्या काफी नहीं है ? ॥ ३ ॥

( ४ )

(राग-आनंदभैरवि)

(ताळ-अष्ट)

सुम्हने बाहोदे मुकुति ।  
 नम्म चेन्नादिकेशवन दयवागदनक ॥  
 मनदल्लि दृढविरबेकु-दुर ।  
 जनर संगतियनु नीगलुबेकु ॥  
 अनुमानंगळ बिडबेकु—तन्न ।  
 तनुमन हरिगे ओप्पिसि कोडबेकु ॥ १ ॥  
 कामक्रोधव बिडबेकु-हरि ।  
 नाम संकीर्तने माडलुबेकु ॥  
 हेमदासेय सुडबेकु ॥  
 तन्ना मन हरिय पाददलिडबेकु ॥ २ ॥

पापगळने कळेयबेकु-ज्ञान ।  
 दीप बेळकिनलि लोलाडबेकु ॥  
 तापरहित गैयबेकु नम्म ।  
 ओप पुरंदर विठलनोलेय बेकु ॥ ३ ॥

Can you achieve salvation just like that?  
 Unless you receive the compassion  
 of our charming Adi Keshav. ॥ P ॥



One should have firmness in mind,  
 One should abandon company of the wicked,  
 One should give up all vascillating attitudes,  
 One should surrender body  
 and mind to Hari. ॥ 1 ॥

One should give up craze and anger.  
 One should chant Hari's name.  
 One should burn all desire for gold  
 One should dedicate one's mind  
 at the feet of Hari. ॥ 2 ॥

One should get rid of all sins  
 One should submerge oneself  
 in the light of the lamp of knowledge.  
 One should be freed from all sufferings.  
 One should have the grace  
 of our Purandara Vithala. ॥ 3 ॥

क्या वैसे ही मिलेगी मुक्ति ।  
 जब तक हमारे सुंदर आदि केशव की दया न हो ॥ ५ ॥  
 मन में दृढता होनी चाहिए ।  
 दुर्जनों का संग छोड़ना चाहिए ॥  
 और संशय प्रवृत्ति छोड़नी चाहिए ।  
 अपना तनु मन हरिको अर्पित करना चाहिए ॥ १ ॥

काम और क्रोध छोड़ना चाहिए ।  
 हरि नाम का संकीर्तन करना चाहिए ॥

सोने की कामना जलानी चाहिए ।

अपना मन हरिके चरण में रखना चाहिए ॥ २ ॥

पापों से मुक्त होना चाहिए ।

ज्ञानदीपके प्रकाश में फिरना चाहिए ॥

तापों से रहित होना चाहिए ।

अपने प्यारे पुरंदर विठलकी कृपा होनी चाहिए ॥ ३ ॥

( ५ )

(राग-धन्यासि)

(ताळ-आदि)

गजवदन बेडुवे गौरीतनय ॥ प ॥

त्रिजगवंदितने सुजनर पोरेवने ॥ अ. प ॥

पाशांकुशधर परमपवित्र ।

मूषक वाहन मुनिजनप्रेम ॥ १ ॥

मोददिंदलि निन्न पादव नंबिदे ।

साधुवंदितने अनादर माडदे ॥ २ ॥

सरसिजनाथ श्री पुरंदरविठलन ।

निरुत नेनयुवंते वर दयमाडो ॥ ३ ॥

Oh, Elephant-faced son of Gouri,

I pray and seek your favour. ॥ P ॥

You, adored by all the three worlds

And protector of the good people. ॥ A.P ॥

You, holder of a noose and a goad.  
 You, the most pure, and the one  
 having mouse as your chariot  
 And You, dear to the sage community. ॥ 1 ॥

I have taken refuge in your feet  
 with pleasure and devotion.  
 You, saluted by all virtuous people.  
 Please without ignoring me. ॥ 2 ॥

Bestow a boon on me that  
 I would always remember  
 Sri Purandara Vithala, the one  
 who has the lotus emanating  
 from his navel. ॥ 3 ॥

हे गजवदन, सुनो मेरी मांग, हे गौरीतनय ॥ प ॥

तुम हो वंदित तीनों लोक में ।

और तुम हो सज्जन पालक ॥ अ. प ॥

तूम हो पाशांकुशधारी और परम पावन ।

तूम हो मूषक वाहन और मुनिजन प्रेम ॥ १ ॥

मोद से तव चरण में शरण लिया हूँ ।

साधुवंदित बिना अनादर किये ॥ २ ॥

सरसिजनाभ श्री पुरंदरविठलके ।

नितस्मरण की मेरी मांग कृपा करो तुम ॥ ३ ॥

(६)

(राग-काम्पादि)

(ताळ-अष्ट)

सकलग्रहबल नीने सरसिजाक्ष ॥ ५ ॥

निखिल रक्षक नीने विश्वव्यापकने ॥ अ ॥

रविचंद्र बुध नीने राहु केतुवु नीने ।

कवि गुरु शनियु मंगळनु नीने ॥

दिवरात्रियु नीने नवविधानवु नीने ।

भवरोगहर नीने भेषजनु नीने ॥ १ ॥

पक्षमासवु नीने पर्वकालवु नीने ।

नक्षत्र योग तिथिकरण नीने ॥

अक्षयवेदुं द्रौपदिय मानव काय्द ।

पक्षिवाहन दीनरक्षकनु नीने ॥ २ ॥

ऋतुवत्सरवु नीने पृथिविगादियु नीने ॥

क्रतु होम यज्ञ सद्गतियु नीने ॥

जितवागि एन्नोडेय पुरंदरविठलने ।

श्रुतिगे सिलुकद अप्रतिम महिम नीने ॥ ३ ॥

Oh, Lotus eyed, You alone are the

Source of Strength to all planets.

You alone are the protector of all,

You, the pervader of the Universe. ॥ A.P. ॥

You alone are the Ravi, Chandra and Budha

You alone are the Rahu and Ketu.

You are the Kavi, Guru, Shani and Mangala.  
 Yourself is day and night  
 And you alone are the nine Shastras  
 You alone are the reliever  
 from the disease of Samsara.  
 And you are all medicine. ॥ 1 ॥

You alone are the fortnight for rituals.  
 You alone are the auspicious time.  
 You alone are the Nakshatra,  
 Yoga, Tithi and Karana,  
 You alone are the one protector  
 of the helpless and  
 You, the one having eagle-carriage  
 protected the grace of Droupadi  
 by just uttering "Akshaya" ॥ 2 ॥

You alone are the Season and Year.  
 You alone are the origin of the Earth.  
 You alone are the Sacrifice, Homa,  
 Oblution and Salvation.  
 You alone are the eternal Lord of mine  
 You alone are the one beyond the  
 reach of the Vedas and the one  
 with unparalleled glory. ॥ 3 ॥

तू ही है सब ग्रहों का बल, हे सरसिजाक्ष ॥प॥  
 तू ही है सबका रक्षक, हे विश्वव्यापक ॥ अ ॥

तू ही है रवि, चंद्र और बुध ।  
 और तू ही है राहु तथा केतु ॥  
 तू ही है कवि गुरु शनि और मंगल ॥  
 तू ही है दिन और रात ।  
 तू ही है नौ संख्याक शास्त्र ॥  
 तू ही है भवरोग का नाशक ।  
 तू ही है सारा औषध ॥ १ ॥

तू ही है देवपितृकार्यों का पक्ष ।  
 तू ही है पर्वकाल ।  
 तू ही है नक्षत्र, योग, तिथि और करण ॥  
 तूने ही किया द्रौपदी का मानरक्षण ।  
 'अक्षय' शब्द बोलते बोलते ॥  
 हे गरुडवाहन, तू ही है दीनों का रक्षक ॥ २ ॥

तू ही है ऋतु और वर्ष ।  
 तू ही है पृथिवी का आदिम ॥  
 तू ही है क्रतु, हवन, यज्ञ और मोक्ष ।  
 हे हमारे नितके स्वामी पुरंदरविठल ।  
 तू ही है वेदों से भी अगम्य ।  
 और तू ही है अप्रतिममहिम ॥ ३ ॥

(७)

(राग-बेहागु)

(ताळ-आदि)

देव बंद नम्म स्वामि बंदनो ।

देवर देव शिखामणि बंदनो ॥ ५ ॥

उरगशयन बंद गरुडगमन बंद ।

नरगोलिदव बंद नारायण बंद ॥ १ ॥

मंदरोद्धर बंद मामनोहर बंद ।

बृंदावनपति गोविंद बंदनो ॥ २ ॥

नक्रहरनु बंद चक्रधरनु बंद ।

अक्रूरगोलिद त्रिविक्रम बंदनो ॥ ३ ॥

पक्षिवाहन बंद लक्ष्मणाग्रज बंद ।

अक्षयफलद श्रीलक्ष्मीरमण बंद ॥ ४ ॥

निगमगोचर बंद नित्यतृप्तनु बंद ।

नगेमुख पुरंदरविठल बंदनो ॥ ५ ॥

God has come, our Lord has come.

Gods' Chief God has come. ॥ P ॥

One having serpent as bed has come.

He who has Guruda as Chariot has come.

One who showered grace on Arjuna has come.

Lord Narayana has come ॥ 1 ॥

One who lifted the Mandara Mountain  
has come.

He who has won the heart of Laxmi,  
has come.

Govinda, the Lord of Brindavana has  
come. ॥ 2 ॥

One who killed the crocodile has come,

He who holds the Chakra, has come.

Trivikrama, who blessed Akrura, has come ॥ 3 ॥

One who has the bird as Chariot has come.

The elder brother of Lakshman has come.

He, the husband of Sri Laxmi,  
who showered limitless grace, has  
come ॥ 4 ॥

One who can be reached through Vedas  
has come.

He, who is eternally contented and happy,  
has come.

Purandara Vithala, with a Smiling face  
has come ॥ 5 ॥

देव आया, हमारा स्वामी आया रे ।

देवों में श्रेष्ठ देव आया रे ॥ ५ ॥

शेषशयन आया, गरुडगमन आया ।

अर्जुन से तुष्ट देव आया, नारायण आया ॥ १ ॥



मंदरोद्धर आया लक्ष्मीचित्तहारी आया ।

बृंदावनपति गोविंद आया रे ॥ २ ॥

नक्रहारी आया चक्रधारी आया ।

अक्रूरके प्रिय त्रिविक्रम आया रे ॥ ३ ॥

पक्षिवाहन आया लक्ष्मणाग्रज आया ।

अक्षयवस्त्र दाता श्री लक्ष्मीरमण आया ॥ ४ ॥

निगमगोचर आया नित्यतृप्त आया ।

हसन्मुखी श्रीपुरंदरविठल आया रे ॥ ५ ॥

(८)

(राग-नाटकुरंजि)

(ताळ-आदि)

अल्लि नोडलु राम इल्लि नोडलु राम ।

एल्लेल्लि नोडिदरल्लि श्रीराम ॥ ५ ॥

रावणन मूलबलव कंडु कपिसेने ।

आवागले बेदरि ओडिदवु ॥

ई वेळे नरनागि इरबारदेदेणिसि ।

देव रामचंद्र बहुरूप तानाद ॥ १ ॥

अवनिगे इव राम इवनिगे अव राम ।

भुवियोळगे बेरे रूपवुंटे ॥

अवनियोळिरुतिप्प दुरुळजनरेल्ल ।

अवरवरे होडेदाडि हतरागि होदरु ॥ २ ॥

हनुमादि साधु जनरु अप्पिकोंडु ।  
 कुणिकुणिदाडिदरु अतिहरुषदलि ॥  
 क्षणदल्लि पुरंदरविठलरायनु ।  
 कोनेगोडेयनु तानोब्बनागि नित ॥ ३ ॥

See there, It is Rama  
 See here, it is Rama,  
 Wherever you see, there it is Rama form. ॥ P ॥

On seeing the basic army of Ravana  
 Monkey-army frightened fled away.  
 Thinking now, He shouldn't remain human.  
 God Ramachandra, himself took many forms. ॥1

To that one, this one was Rama,  
 To this one, that one was Rama,  
 Is there any other form in this univers?  
 All wicked ones of this world,  
 hit each other and destroyed  
 themselves. ॥ 2 ॥

All good beings like Hanuman  
 embraced each other and  
 danced in immense glee.  
 In one moment, Lord Purandara Vithala,  
 Ultimately alone stood up  
 as the Lord of the World. ॥ 3 ॥

वहाँ देखें तो राम, यहाँ देखें तो राम ।

जहाँ देखें भी वहाँ राम के ही रूप ॥ ५ ॥

रावण के मूलबल देखकर कपि सैन्य ।

तब ही घबराकर भाग गया ॥

इस वक्त खुद नर बनकर नहीं रहना ।

ऐसा सोचकर रामचंद्र ने धर लिया बहुरूप ॥ १ ॥

उसको यह राम बना, और इसको बना वह राम ।

क्या दुनिया में है कोई दूसरा रूप ?

अवनिके सब दुष्ट लोग अपने आपको मारकर हुए  
पूरे नष्ट ॥ २ ॥

फिर हनुमान् जैसे साधुलोग ।

एक दूसरे को गले लगाकर

नाच नाचलिया बड़े हर्ष से ॥

पलभर में तो पुरंदरविठलराय ।

आखिर में खुद संसार के मालिक ।

एक एव बनकर खड़ा हो गया ॥ ३ ॥

(९)

(राग-नट्ट)

(ताळ-चाप)

जय जानकी कांत जय साधुजन विनुत ॥ ५ ॥

जयतु महिमानंत जय भाम्यवंत जय जय ॥ अप ॥

दशरथन मग वीर दशकंठ संहार ।  
 पशुपतीश्वर मित्र पावन चरित्र ॥  
 कुसुमबाण स्वरूप कुशलकीर्ति कलाप ।  
 असम साहस शिक्ष अंबुजदळाक्ष ॥ १ ॥

सामगानविलोल साधुजनपरिपाल ।  
 कामितार्थप्रदात कीर्तिसंजात ॥  
 सोमसूर्यप्रकाश सकललोकाधीश ।  
 श्रीमहारघुवीर सिंधुगंधीर ॥ २ ॥

सकलशास्त्रविचार शरणजनमंदार ।  
 विकसितांबुजवदन विश्वमयसदन ॥  
 सुकृतमोक्षाधीश साकेतपुरवास ।  
 भक्तवत्सल राम पुरंदरविठल ॥ ३ ॥

Glory to Janaki's Husband,  
 Glory to the one adored by the Virtuous. ॥ P ॥  
 Glory to the one with endless majesty.  
 Glory to the one who is prosperous.  
 Glory, All Glory. ॥ AP ॥  
 Daśaraṭha's son, valorous Ravana's killer.  
 Friend to Lord Pasupati.  
 One with pure deeds.  
 One with the beauty of Cupid  
 And the one with great fame and name.  
 The one with unparalleled valour  
 And the one with eyes like the leaf of Lotus. ॥ 1 ॥

Thou, deeply enjoyer of Sama Gana

Thou, protector of the virtuous.

Giver of everything desired,

Thou, fame personified.

Thou, the giver of light to

the Moon and the Sun

Lord of all Universe.

Thou, the great valorous of

the Raghu clan.

Thou, Magnanimous like ocean. ॥ 2 ॥

Thou, the ultimate of all Śāstras,

Thou, the Divine tree for those who surrender.

Thou, having face of the blossomed Lotus.

The one who has the Universe as His Home.

Thou, bestower of Moksha to the meritorious

Thou, Inhabitant of Ayodhya

Thou, dear to the devout

Oh, Rama who is Purandara Vithala. ॥ 3 ॥

जय हो जानकी कांत जय हो साधुजन विनुत ॥प॥

जय हो अनंतमहिम, तुझे जय हो भाग्यवंत, जयजय ॥ अ.प. ॥

दशरथपुत्र तू वीरदशकंठके संहार ।

पशुपतीश्वरके मित्र, पावन चरित्र तू ॥

कुसुमबाण के सुंदररूपी, कुशलकीर्तिके कलाप तू ॥

असदृशसाहसशिक्ष तू कमलपत्राक्ष तू ॥ १ ॥

सामगानविलोल तू साधुजनके रक्षक तू ।  
 कामितार्थ के प्रदाता तू ही है कीर्ति मूर्तिमान् ।  
 सोम और सूर्य के प्रकाशक तू सकल लोकाधीश ।  
 श्री महारघुकुलके वीर तू सिंधु जैसे गंभीर ॥ २ ॥

सकलशास्त्रों के विचारविषय तू ।  
 शरण जनों के मंदार वृक्ष तू ॥  
 विकसितांबुजवदन तू विश्वमयसदन तू ।  
 सुकृति के मोक्षदाता तू है अयोध्यापुरवास ॥  
 भक्तों के वत्सल तू है राम और पुरंदरविठल ॥ ३ ॥

(१०)

(राग- नट्ट)

(ताळ अट्ट)

श्रीपतियु नमगे संपदवीयलि ॥ प ॥  
 वाणीपतियु नमगे दीर्घायु कोडलि ॥ अ ॥  
 सुरर गणवनु पोरेये विषव कंठदलिट्ट ।  
 हर नमगे सतत सहायकनागलि ॥  
 नररोळुन्नतवाद भोग भाग्यंगळनु ।  
 पुरुहूत पूर्ण माडिसलि नमगे ॥ १ ॥

विनुतसिद्धिप्रदनु विघ्नेश दयर्दिद ॥  
 नेनेदकार्यगळेल्ल नेरवेरिसलि ॥  
 दिनदिनदि अश्विनिगळापत्तुगळ कळेदु ।  
 मनके हरुषवनित्तु मन्निसलि बिडदे ॥ २ ॥

निरुत सुज्ञानवनु ईव मध्वराय ।

गुरुगळाशीर्वाद नमगागलि ।

पुरंदरविठलन करुणदिंदलि सकल ।

सुररोलुमे नमगे सुस्थिरवागलि ॥ ३ ॥

May the Lord of Laxmi

bestow wealth on us. ॥ P ॥

May the Lord of Speech

bestow on us long life. ॥ A.P. ॥

May Shiva who swallowed Poison

to protect Gods Group,

Always be our help.

May Indra fulfill for us.

pleasures and prosperity of

highest type for mankind ॥ 1 ॥

May Ganapati well known

as bestower of success.

accomplish with compassion

all conceived tasks for us.

May Ashwinis, destroy calamities every day.

constantly protect us by

bestowing pleasure to mind ॥ 2 ॥

May Madhva, my Guru who always provides

good knowledge bestow on us his blessings.

May, with the grace of

Lord Purandara Vithala, grace

of all other demi-gods,  
be with us permanently. ॥ 3 ॥

श्रीपति हमें संपदा देवें ॥ प ॥

वाणीपति हमें दीर्घायु देवें ॥ अप ॥

विष पीकर सुरगण पाला जिसने ।

वो ईश्वर बने सदा सहायक ॥

मानवके ऊँचे सब भोग और भाम्य ॥

करें पूर्ण हमें पुरुहूत ॥ १ ॥

विनुत सिद्धि प्रद विघ्नेश दयासे ।

पूर्ण करें सब मन के कार्य ॥

दिनबदिन की आपत्ति मिटाके ।

मनके हर्ष जगाके नित मे ।

पालें हमें अश्विनीदेव ॥ २ ॥

नित्य सुज्ञान देने वाले मध्व ।

गुरुके रहें हमें आशीश ॥

पुरंदरविठलकी करुणासे सब ।

सुरगण की कृपा रहें सुस्थिर हमारे में ॥ ३ ॥

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(राग-नट्ट)

(ताल-त्रिविडे)

शरणु सिद्धि विनायक

शवणु विद्या प्रदायक ॥ प ॥



शरणु पार्वतितनयमूरुति ।

शरणु मूषकवाहन ॥

निटिलनेत्रन देविसुतने ।

नागभूषण प्रीयने ॥

कटिकटांगद कोमलांगने ।

कर्णकुण्डलधारने ॥ १ ॥

बटुव मुत्तिनहार पदकने ।

बाहुहस्त चतुष्टने ॥

इट्ट्तोडगेयु हेमकंकण ।

पाशदंकुशधारने ॥ २ ॥

कुक्षि महालंबोदरने ।

इक्षुचापन गेलिदने ॥

पक्षिवाहननाद पुरंदर

विठलन निजदासने ॥ ३ ॥

Salutations to thee, SiddhiVinayak,

Salutations to Thee-Bestower of Learning,

Salutations to thee, a form as son of Parvati.

Salutations to thee, one having mouse as Chariot.

Oh, son of Goddess who is beloved of the one  
having eye on the forehead.

Oh, thou, dear to the one adorned with snakes.

Oh, thou, having a big pot-like middle  
and tender limbs,

Oh, thou, wearing bracelets on the ears. ॥ १ ॥

Oh, thou, wearing a necklace with  
 round pearls and a pendant.  
 Oh, thou, having four shoulders and hands  
 Oh, thou, wearing select ornaments,  
 like golden bracelet and  
 holding Paśa and Ankuśa ॥ 2 ॥

Oh, thou having a large belly,  
 Oh, thou, who has conquered in  
 beauty even Kama  
 (one having sugar cane as his arrow)  
 Oh, thou, who is the true  
 servant of Purandara Vithala  
 who has Garuda as His chariot. ॥ 3 ॥

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(राग- नट्ट)

(ताळ झंपे)

जयतु कोदण्ड राम ।

जयतु दशरथ राम ।

जयतु सीताराम ।

जयतु रघुराम जयतु जयतु ॥ प ॥

तमदैत्यननु मडुहि मंदराचल नेगहि ।

प्रीतिर्यिदले तंदु सकल भूतळव ॥

क्षेत्रदिदुद्भविसि मोरेयिडुव बालकन ।

भीतियनु बिडिसि नेरेकाय्द रघुराम ॥ १ ॥

बलिय दानव बेडि नेलन ईरडिमाडि ।  
छलदिंद क्षत्रियर कुलव होगडि ॥  
ललनेगोसुग बंद नेवदिंद रावणन ।  
तलेगळनु चेंडाडि मेरेद रघुराम ॥ २ ॥

वसुदेव सुतनेनेसि वनितेयर व्रत केडिसि ।  
येसेव तुरगवनेरि मल्लरनु सवरि ॥  
वसुधेयोळु पुरंदरविठल नी पालिसै ।  
बिसजाक्ष अयोध्यपुरवास रघुराम जयतु जयतु ॥ ३ ॥

Victory to Kodanda Rama  
Victory to Daśaratha Rama  
Victory to Sita Rama.  
Victory to Raghu Rama,  
Victory, Victory ॥ P ॥

Killing the demon Ignorance  
Holding Aloft the Mandara Mountains  
Bringing out the entire Earth with Affection.  
Appearing out of the Pillar  
protected the lad who surrendered  
by removing his Fear.  
Victory to Raghu Rama. ॥ 1 ॥

Seeking Donation from Bali,  
Measuring the Earth in two steps.  
Destroying clan of Kshatriya  
Out of sheer vengence.

Scattering like balls the heads of Ravana  
coming on the pretext of search of  
a lady, you prospered

Victory to Raghurama. ॥ 2 ॥

Becoming known as son of Vasudeva,  
Spoiling the chastity of women,  
Riding on a running horse  
Destroying the wrestlers,  
Oh, Purandara Vithala, You protect  
us in this world,  
Oh, Lotus-Eyed, Resident of  
Ayodhya, Raghurama,  
Victory, Victory. ॥ 3 ॥

जय हो कोदंडराम ।

जय हो दशरथ राम ॥

जय हो सीता राम ।

जय हो रघुराम जय हो जय हो ॥ प ॥

अंधकार दैत्य को मारकर मंदराचल को उठाकर ॥

प्यारसे भूमंडलको ऊपर लाकर ।

स्तंभसे उद्धव होकर शरणागत ।

भीति हटाकर खूब से पाला ।

रघुराम बालक की जय हो ।

बलि से दान मांगकर भूमिको दो कदमसे मापकर ।

छलसे क्षत्रियके कुल नाशकर ॥

ललना की खोजमें आनेके बहाने ।  
 रावणके शिर गेंद जैसे उछाल कर ॥  
 विजय की ठाठ बने रघुराम  
 जय हो रघुराम जय हो ॥२॥

वसुदेव का सुत कहलाकर,  
 वनिताओं के व्रत का भंग बनाकर ॥  
 भागते घोड़ेका सवार होकर ।  
 कुस्ती के मल्लों को संहारकर ॥  
 इस दुनिया में, हे पुरंदर विठल, रक्षा करो हमारी ।  
 हे कमलाक्ष, हे अयोध्यापुरवास, हे रघुराम ।  
 जय हो तेरी जय हो ।

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राग

नट्ट-ताळ

जय जय हरियेंबुवुदे सुदिनवु ।  
 जय जय हरियेंबुदे ताराबलवु ॥  
 जय जय हरियेंबुवुदे चंद्रबलवु ।  
 जय जय हरियेंबुवुदे विद्याबलवु ॥  
 जय जय हरियेंबुवुदे दैवबलवु ॥  
 जय हरि पुरंदरविठलन बलवय्य सुजनरिगे ॥

Saying Victory, Victory to the Lord  
 is itself Good day.

Saying Victory, Victory to the Lord  
 is itself Support of Stars,  
 Saying Victory, Victory to the Lord  
 is itself Support of Moon.  
 Saying Victory, Victory to the Lord  
 is itself support of learning.  
 Saying Victory, Victory to the Lord  
 is itself support of Divinity.  
 Victory to Lord Purandara Vithala  
 is itself Support to the virtuous people.

जय जय हरि बोलना ही सुदिन है ।  
 जय जय हरि बोलना ही ताराबल है ।  
 जय जय हरि बोलना ही चन्द्रबल है ।  
 जय जय हरि बोलना ही विद्याबल है ।  
 जय जय हरि बोलना ही दैवबल है ।  
 जय जय हरि पुरंदर विठल ।  
 इसी का बल है सज्जनों को ।

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राग नादनामक्रिये  
 दासन्न माडिको एन्न, इष्टु ॥ प ॥  
 घासि माडुवरेनो करुणा सम्पन्न ॥ अ. प. ॥  
 दुरुळ बुद्धिगळेत्तल बिडिसो निन्न ।  
 करुण कवचवेन्न हरणक्के तोडिसो ।  
 चरणसेवे एनगे कोडिसो ।  
 अभयकरपुष्प एन्नय शिरदोळु मुडिसो ॥ १ ॥

आदि ताळ

दृढभक्ति निन्नल्लि बेडि देव ।  
 अंडिगेरगुवेनय्य अनुदिन पाडि  
 कडेगणिलेकेन्न नोडि बिडुवे ।  
 कोडु निन्न ध्यानव मन शुचि माडि ॥ २ ॥

मरे होक्कवर काय्व बिरुदु नी ।  
 मरेयदे रक्षणे माडेन्न पोरेदु  
 दुरितराशिगळेल्ल तरिदु स्वामि  
 पुरन्दरविठल करुणादि करेदु ॥ ३ ॥

Make me your servant, Oh, Lord, ॥ P ॥  
 Should you harass me so much,  
 Oh, Compassionate One ॥ AP ॥  
 Please, banish from me all evil tendencies,  
 Adorn me with the Armour  
 of your Compassion  
 Give me a chance to serve at your feet  
 Put on my head the flower of your  
 Assurance of no fear ॥ 1 ॥

I pray for firm devotion in Thee, oh, Lord,  
 I fall at your feet Praising you every day.  
 Why do you look at me with angular sights?  
 Give me your meditation on purifying  
 my mind. ॥2 ॥

You have the title of Protecting the surrendered,  
 Do protect me without fail, by fostering me  
 and banishing all the troubles,

beckoning me with compassion

Oh, Lord, Purandara Vithal. ॥ 3 ॥

दास बनाओ रे मुझको दास बनाओ रो ॥ प ॥

काहे करो रे हैरान इतना हे करुणासम्पन्न ॥ अ.प. ॥

दुष्ट बुद्धिको हटाओ मेरी ।

मेरे प्राणको करुणकवच चढाओ तेरे ।

मुझे दिलाओ चरणसेवा तेरी ॥

अभयके पुष्प लगाओ मेरे शीर्ष, स्वामी ॥ १ ॥

दास बनाओ रे—

दृढभक्ति तुझमें माँगते देव,

तेरे पाँव पङ्गु नित गाते स्वामी ।

काहे देखते तिरखे नैनों से ।

मनको करते शुद्ध ध्यान कराओ तेरे स्वामी ॥ २ ॥

दास बनाओ रे— ।

शरणागत के रक्षक है उपधि तेरी ।

बिना भूले रक्षा करो स्वामि मेरी ॥

दुरितों के राशि मिटाकर स्वामि ।

हे पुरंदर विठल करुणा से पुकार कर ॥ ३ ॥

दास बनाओ रे..... ।



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राग कल्याणी

अदृताळ

दारि यावुदय्य बैकुंठके दारि तोरिसय्य ॥ प ॥

आधारमूरुति निन्न पाद सेरुवुदक्के ॥ अ प ॥

बलु अंजुते नडुगि ।

बळलुत्त तिरुगिदे हादिय काणदे ।

होळेवन्य दारिय तोरो नारायण ॥ १ ॥

पाप पूर्वदल्लि माडिदुदके ।

लेपवागिदे कर्म ।

ई परियिन्दलि निन्न नेनेसिकोम्बे

श्रीपति सलहेन्न भूप नारायण ॥ २ ॥

इन्नु ना जनिसलारे भूमिय मेले ।

निन्न दासनादेनो

पन्नगशयन श्री पुरन्दरविठल

इन्नु पुट्टिसदिरो एन्न नारायण ॥ ३ ॥

Oh, dear, What is the path to Vaikuntha?

Oh, dear, show me the path to Vaikuntha,

To reach your feet, oh, Final Resort.

in the complex experience of this Samsara,

shivering with great fear in the darkness,

roamed around with suffering,

without being able to see the path,

Oh, Narayana, show me

the shining path to Vaikuntha ॥ 1 ॥

Since I committed sins in the past,  
the Karma has afflicted me.

I now remember you so meekly.

Oh, Sripati, Supreme Narayana,

Kindly do protect me. ॥ 2 ॥

I won't like to be born again on this earth,

I have become your servant.

Oh, Sri Purandar Vithala,

You, having Serpant as bed,

Please, don't make me born again

Oh, Narayan ॥ 3 ॥

राह कौनो रे बैकुण्ठकी राह दिखाओ रे ॥ ५ ॥

आधारमूर्ति, तेरे पाँव पहुँचनेकी राह दिखाओ रे ॥ अ. ५. ॥

बड़े संसारके अनुभव में और अंधेरे में बहुत भयसे काँपते हुए ।

तडपते घूम लिया है खूब ।

बिना देखे अपने राहको भो नारायण,

भो नारायण, मुझे दिखाओ एक उजाला राह ॥ १ ॥

किया है पाप पूर्वजन्म में ।

इसलिये लगा है लेप कर्मका ॥

ऐसे दैन्यसे तुझे याद करता हूँ ।

श्रीपति तू भूप नारायण ।

रक्षा करो मेरी ॥ २ ॥

आगे जन्म लेना नहीं चाहता ।

इस भूमिपर ।

मैं बन गया हूँ तेरा दास

पन्नगशयन श्री पुरन्दरविठल

आगे जन्म मत दियो मुझे ।

हे नारायण ॥ ३ ॥

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कल्याणी राग

अदृताळ

आव कुलवु तिळियलागदु ॥ प ॥

कडल मगळ गण्डनन्ते ।

अडवियोळगे मडदियन्ते ।

पोडविगे तानोडेयनन्ते ।

कोडेय पिडिदु बेडिदनन्ते ॥ १ ॥

रक्कसरल्लि काळगवन्ते ।

मर्कटरेल्ल नेण्टरन्ते ।

पक्षियनेरि मेरेदनन्ते ।

मुक्कण्णेश्वर मोम्मगनन्ते ॥ २ ॥

विद्येयल्लि प्रौढनन्ते ।

युद्धदल्लि शूरनन्ते ॥

मुहु पुरन्दरविठलनन्ते ।

बेलूरु चेन्निगनन्ते ॥ ३ ॥

Can't understand what is his clan. ॥ P ॥

They say He is the husband  
to the daughter of Ocean.

They say His wife is lost in forest.

They say, He is the Lord of the Universe and

They say He begged while holding an  
umbrella. ॥ 1 ॥

They say, there was fight with the demons,

They say, monkeys are His relations

They say, He flourished sitting on a bird

They say, Three-eyed Iswara is His  
grandson. ॥ 2 ॥

They say, He is profound in Learning

They say, He is Valiant in Fighting

They say, He is the Sweet Purandara Vithala,  
and that He is the beauty of Beluru. ॥ 3 ॥

जान न जाता कौन सा कुल है ॥ प ॥

कहते हैं पति है सागरपुत्रीका ।

कहते हैं पत्नी रही कानन में ।

कहते हैं वह खुद है धरतीका राजा ।

कहते हैं छाता पकड़े उसने माँगा ॥ १ ॥

कहते हैं जंग किया है राक्षसों से ।

बोलते हैं सब कपिगण उसके बंधु ।

कहते हैं ठाठ बनाया पक्षिमें बैठे ।

कहते हैं त्रिनेत्र इश्वर उसका पोता ॥ २ ॥

कहते हैं वह विद्यामें बड़ा प्रौढ ।  
 कहते हैं बड़ा शूर है युद्ध में ॥  
 कहते हैं वो ही है प्यारा पुरन्दरविठल ।  
 कहते हैं वो ही है बेलूर की शोभा ॥ ३ ॥

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(राग—काम्बोदि)

(झम्पेताळ)

आरिहरेनय्य नीनिल्लदे ॥ प ॥  
 कारुण्यनिधि हरिये कैय बिडबेड ॥ अ ॥  
 दुरुळकौरवनंदु द्रुपदजेय सीरेयनु ।  
 करगळि सेळ्युतिरे पतिगळेल्ल ।  
 गर होडेदंतिर्दरल्लदे नरहरिये ।  
 नीनल्लदिन्नारु काय्दवरु ॥ १ ॥

अंदु नेगळिन बाधेर्यिद गज कूगलु ।  
 तंदे नी वैकुंठदिद बंदु ।  
 इंदिरेशने चक्रदिद नक्रन बाय  
 संदियनु सीळि कृपेर्यिद सलहिदेयो ॥ २ ॥

अजमिळनु कुलगेडलु कालदूतरु बंदु ।  
 निजसुतन करेये नीनतिवेगदि ॥  
 त्रिजगदोडेयने सिरि पुरंदर विठुल ।  
 निजदूतरनु कळुहि काय्दे श्रीहरिये ॥ ३ ॥

What use of anybody

Without you being there, ॥ P ॥

Oh, Hari, Treasure of compassion

Don't you betray me ॥ AP ॥

Then, that wicked Kourav

was pulling with his hands the Saree

of the daughter of Drupada,

All the husbands were there

in evil trance, Oh, Narahari,

Compassionate, who protected her

other than you? ॥ 1 ॥

That day when the elephant, being

tortured by the crocodile, beckoned you,

Oh, father, yourself, coming from Vaikuntha,

Oh, Lord of Indira, peared the gap of the

mouth of the crocodile with chakra,

And protected the elephant with Your Grace

When fallen Ajamila beckoned his son,

while Yama's emissaries came

You sent your emissaries with great speed

and protected him Oh, Sri Purandara Vithala,

the Lord of Three Worlds, Oh, Srihari ॥ 3 ॥

और कोई रहे तो क्या अगर

तुम न साथ रहे ॥ प ॥

भो कारुण्यनिधि, भो हरि,

मत छोड़ो मेरे हाथ ॥ अ ॥

जब दुष्ट कौरव खींच रहा था हाथों से  
द्रौपदीकी साडियाँ ।

तब सब पतिलोग बैठे थे जैसे भूतग्रस्त ।

हे करुणालु, नरहरि, बगैर तुम्हारे

और किसने रक्षा की उसकी ? ॥ १ ॥

जब उसदिन नक्रसे पीडित गजने पुकारा ।

हे पिता, इंदिरेश, तुम वैकुण्ठसे आकर

चक्रसे चीरलिया नक्रका मुँह

और कृपा से रक्षा की गजकी ॥ २ ॥

भ्रष्ट अजमिळने पुकारा बेटेका नाम

जब आ बैठे थे काल के दूत ।

भो हरि, त्रिलोक के नाथ, श्री पुरंदर विठ्ठल,

तुमने झटसे रक्षा की अपने दूतों को भेजकर ॥ ३ ॥

(१८)

(कल्याणिराग)

(अदृताळ)

कल्लुसक्करे कोळिळरो नीवेल्लरू ।

कल्लुसक्करे कोळिळरो ॥ ५ ॥

कल्लुसक्करे सवि बल्लवरे बल्लरू ।

फुल्ललोचन श्रीकृष्णनामवेम्ब ॥ अ. ॥

एत्तु हेरुगळिंद होत्तु मारुवदल्ल ।

ओत्तोत्ति गोणियोळ् तुम्बुवुदल्ल ॥

एत होदरु बाडिगे सुंकविदकिल्ल ।

उत्तम सरकिदु अति लाभ बरुवंथ ॥ १ ॥

नष्ट बीळुवुदल्ल नात हुट्टुवुदल्ल ।

एष्टु ओय्यदरु बेले रोक्कविदकिल्ल ।

कट्टिरुवेयु तिंदु कडमेयागुवदल्ल ।

पट्टणदोळगे प्रसिद्धवागिरुवंथ ॥ २ ॥

संते संतेगे होगि श्रमपडिसुवुदल्ल

संतेयोळगे इट्टु मारुवदुल्ल

संतत भक्तर नालगे सविगोम्ब ।

कान्त पुरन्दरविठल नामवेम्ब ॥ ३ ॥

Purchase Sugar-candy, All of you

Purchase Sugar-Candy. ॥ P ॥

Only those who know taste of sugar candy in  
the form of name of Wide eyed Srikrishna  
know its taste. ॥ AP ॥

It can't be carried by bullocks load and sold,

It can't be loaded densely in the gunny bags,

It won't elicit rent or octroi wherever it goes,

It is the best product with lot of profits. ॥ 1 ॥

It won't generate losses, and

it won't create foul smell,

It won't involve price or money

for whatever volume you carry

It won't be reduced due to



the sting-ants eating it,

It is famous in the town. ॥ 2 ॥

It won't give trouble of going to markets,

It is not a thing to be kept and sold in market

It always gives sweet taste,

to the tongue of the devotees,

It is in the form of the name

of dear Purandara Vithala. ॥ 3 ॥

खण्डचीनी खरीद लो आप सब

खण्डचीनी खरीद लो ॥ ५ ॥

फुल्ललोचन श्रीकृष्ण नामरूपी

खण्डचीनीका स्वाद जाननेवाला ही जानेगा ॥ अ. प. ॥

यह बैल के बोझा बनके बेचने का नहीं ।

यह थैली में ठोसठोसके भरने का नहीं ॥

कहाँ भी जावें इसका है नहीं कर या किराया

यह है बढ़िया माल देनेवाला बड़ा लाभ ॥ १ ॥

इससे नहीं है नुक्सान ।

इससे नहीं होगा बुरा बास ।

इसको कही नहीं पड़ेगा भाव या पैसा ।

यह चींटी के खाने से घटनेवाला नहीं ।

यह तो है बड़ा मशहूर शहर में ॥ २ ॥

बाजार बाजार जाने का श्रम नहीं देगा ।

बाजार में रखके बेचने के लिये नहीं है ।

यह है कान्त पुरन्दर विठलका नाम  
हमेशा भक्तों के जीभ को बहुत मीठा ॥ ३ ॥

(१९)

(राग—कमाचु)

(अदृताळ)

नन्दनतनय गोविन्दन भजिपुदानन्दवाद मिठायि ॥ प ॥  
 बंधुगळनु भवरोगगळेल्लव निन्दिपुदी मिठायि ॥ अ.प. ॥  
 दधिघृतक्षीरविक्रान्तलु इदु वहु अधिकवाद मिठायि ।  
 कदलिद्राक्ष खर्जूर रसगळनु मीरुवुदी मिठायि ॥ १ ॥  
 पंचभक्ष्यगळ षड्सान्नगळ मिंचिदंथ मिठायि ।  
 कंचीशने रक्षिसु एंदुसुरुवरंजिके बिडिप मिठायि ॥ २ ॥  
 जपतपसाधनगळिगिन्तलु बहु अपरूपद मिठायि ।  
 जिपुणमतिगळिगे साध्यविल्लदिह पुरन्दरविठल मिठायि ॥ ३ ॥

Serving Govind, the son of Nanda  
is a sweet of Joy,

This sweet discards all the diseases of samsara  
and hates all relatives,

This sweet is much greater than  
curds, ghee and milk.

This sweet excels and essence of plantain,  
grapes and kharjura, ॥ 1 ॥

This sweet is superior to  
the five dishes and six juices,

This sweet removes the fear of those  
who utter that Oh, Kanchisha, protect me. ॥ 2 ॥

This sweet is much more rare than  
the means like penance and meditation,  
This sweet of Purandara Vithala is not possible  
to those with narrow intellect. ॥ 3 ॥

नन्दके तनय गोविन्द का भजन ही आनन्द की मिठाई ॥ प ॥  
बंधुजनों का और भवरोगों का निन्दक यह है मिठाई ॥ अ.प. ॥  
दधिघृतक्षीरसे बढकर है यह मिठाई ।  
कदलिद्राक्षखर्जूर के रससे भी बढ़िया है यह मिठाई ॥ १ ॥  
पांच भक्ष्यों से छह रसान्से भी ज्यादा है यह मिठाई ।  
हे कंचीश, मेरी रक्षा करो ऐसे बोलने वालों का  
भयनिवारक है यह मिठाई ॥ २ ॥  
जपतपसाधनों से भी दुर्लभ है यह मिठाई ।  
मंदमति को साध्य नहीं है यह पुरन्दरविठल मिठाई ॥ ३ ॥

(२०)

(राग-शंकराभरण)

(आदिताळ)

हरिनारायण हरिनारायण ।  
हरिनारायण एनु मनवे ॥ प ॥  
नारायणनेम्ब नामद बीजव  
नारद बित्तिद धरेयोळगे ॥ अ.प ॥  
तरळधुवनिन्द अंकुरिसितु अदु ।  
वर प्रह्लादनिन्द मोळकेयाय्तु ॥

धरणीश रुकुमांगदनिन्द चिगुरितु ।

कुरुपितामहनिन्द हूवाय्तु ॥ १ ॥

विजयन सतियिन्द कायायितु अदु ।

गजेन्द्रनिन्द दोरे हण्णाय्तु ॥

श्रीशुकमुनियिन्द परिपक्ववायितु

अजामिळ तानुण्डु रस सविद ॥ २ ॥

कामित फलबीब नामवोन्दिरलागि ।

होमनेम जप तपवेके ।

स्वामि श्री पुरन्दरविठलन नामव

नेमदिन्द नी नेने मनवे ॥ ३ ॥

Oh, mind, say Hari Narayana

Hari Narayana, Hari Narayana ॥ P ॥

Narad sowed in this earth

the seed of Narayana Nama ॥ A.P. ॥

It got shoot with the Lad Dhruva,

It sprouted from blessed Pralhada

It got tender leaves from king Rukmangada,

and it blossomed from Kuru Pitamaha. ॥ 1 ॥

It became unripe fruit from wife of Arjuna,

It became fruit from Gajendra,

and it became well ripened from Sri Śuka Muni,

Ajamila really ate it and enjoyed its juice ॥ 2 ॥

When we have just one name,  
which yields all desired fruits  
why perform Homa, Rituals, Japa and Tapa,  
Oh, mind, you remember with regularity  
the name of Lord Sri Purandara Vithala ॥ 3 ॥

हे, मन, तू बोल, हरि नारायण  
हरि नारायण, हरि नारायण ॥ प ॥  
नारदने बोया है इस धरती में ।  
नारायण नाम का बीज ॥ अ.प. ॥  
वह बालक ध्रुव से स्फोट हुआ  
वर प्रह्लादसे अंकुर निकला ।  
राजा रुकुमांगदसे किसलय आया ।  
और पुष्प हुआ कुरुपितामहसे ॥ १ ॥

विजयकी सती से निकला फल कच्छप ।  
गजेन्द्र से हुआ थोड़ा पक्व ॥  
श्रीशुकमुनि से परिपक्व हुआ ।  
अजामिळने खाकर भोग लिया उसका रस ॥ २ ॥

कामित फलके दानी नाम मात्रके रहने से ।  
होम नियम जप और तप क्यों ?  
स्वामि श्री पुरन्दरविठल का नाम  
हे, मन, याद कर तू निरंतर ॥ ३ ॥

(२१)

(पूर्वि राग)

(आदिताळ)

मङ्गलं जय मङ्गलम् ॥ प ॥

निगमव तंदा मत्स्यावतारगे ।

नगव बेन्निलि पोत्त कूर्मनिगे ॥

जगवनुद्धरिसिद वराहावतारगे ।

मगुविन काय्द मुहु नरसिंहगे ॥ १ ॥

भूमिय दानव बेडिदगे ।

आ महा अरसर गेलिदवगे ॥

रामचन्द्रनेम्ब स्वामिगे सत्य-

भामेय अरस गोपालकृष्णगे ॥ २ ॥

बत्तले निन्तिह बुद्धनिगे ।

उत्तम हयवनेरिद कल्किगे ॥

हत्तवतारदि भक्तर सलहिद

नित्य श्री पुरन्दरविठलनिगे ॥ ३ ॥

Felicity, Victory and Felicity ॥ P ॥

To Matsya Avatara, who recovered the Vedas.

To Kurma who carried on his back  
the mountain.

To Varaha Avatara who lifted the Earth.

To our dear Narasimha,

who protected the lad ॥ 1 ॥

To the one who demanded

the Earth as Donation,  
To the one who conquered all the great kings,  
To the Lord called Ramachandra  
To Gopalkrishna, the Lord of Satyabhama, ॥ 2 ॥

To Budha standing naked  
To Kalki who rode the best horse  
To the eternal Sri Purandara Vithala  
Who protected the devotees  
through his ten incarnations. ॥ 3 ॥

मङ्गलं जय मङ्गलम् ॥ ५ ॥

वेदों के उद्धारक मत्स्यावतार को ।

पीठ पर पर्वत धरे कूर्मरूप को ॥

धरती के उद्धारक वराहावतारको ।

बालक के रक्षक प्यारे नरसिंहको ॥ १ ॥

भूमि के दान माँगने वाले को ।

उन बड़े राजाओं के जेता को ॥

रामचन्द्ररूपी स्वामी को ।

सत्यभामा के वल्लभ गोपालकृष्ण को ॥ २ ॥

नंगा खड़े बुद्ध को ।

उत्तम हय पर चढ़े कल्कि को ॥

दशावतार से भक्तों के पालक

नित्य श्री पुरन्दरविठल को ॥ ३ ॥

मङ्गलं जय मङ्गलम् ।



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