

**HARE SHRINIVASA**

Dear Shri Hari Bhaktas,

For quite some time now, it has been my ambition to read *shrI vishNu tIirtha virachita AdhyAtma-rasaraMjanI*. That said I wanted to share with all of you my understanding with the sole intention that I could get clarifications for my own shortcomings. So, here goes the first part which is my humble attempt to translate into English derived from the original publication, authored by *Shri BrahmaMadAsa Pandit Vidyasimhacharya Mahuli* and published by *vyAsatatva pratishthAna, mAdanUru*. Needless to say, all misinterpretations are my own and implore upon the more knowledgeable to rectify them.

**Preface**

*shrI vishNu tIirtha* (popularly referred to as *adavi Acharyaru*) was an excellent scholar, a recluse and extremely kind hearted. His several works have immensely helped mankind. His *shOdashi* and *chaturdashi* are like *Upanishad bhAshyas*.

He has stressed a lot on *bimba pUje* and also states that it is one of most essential parts of a *sAtvika jIva's sAdhane*. The same has been explained comprehensively and in clear steps in *AdhyAtma-rasaraMjanI* such as:

1. *Shri Hari's* complete & independent *svAtantra*
2. Description of the *bimba rUpa* of the Lord
3. The act of a *jIva* attributing everything to *Shri Hari*

The main goal of *shrI vishNu tIirtha* in this work seems to draw the *sAdhaka* into the *bhakti* path and hence it seems like much thought hasn't been given to the worldly stuff such as *chandasa* & *vyAkarana*.

The prominent topics in this work have to be understood in tune with what our *shAstras* have prescribed. Instead, if one tries to decipher just the literal meaning, it might take the *sAdhaka* into a wayward path.

Let *shrI vishNu tIirtha aMtargata, shrI rAghavEndra tIrtha aMtargata, shrI bhAvi samEra vAdirAja tIrtha aMtargata, shrI vyAsa tIrtha aMtargata, shrI jaya tIrtha aMtargata, shrI bhArati ramaNa mukhya prANa antargata shrI lakshmi apramEya swamy* bestow upon us the most essential needs of *jn-Ana, bhakti* & *vairAgya*.

Shloka #1

पाहि पा०डवपालकामितपापिन० भवतापतो  
 एहि मानसम०दिरा०गणदेशमीश नमोस्तु ते  
 पुत्रमित्रकलत्रपूर्वकमत्रग० न परत्रग०  
 यत्रयत्र गतिर्ममेश्वर तत्र तेस्तु पदा०बुजम् ?

ಪಾಹಿ ಪಾಂಡವಪಾಲಕಾಮಿತಪಾಪಿನಂ ಭವತಾಪತೋ  
 ಏಹಿ ಮಾನಸಮಂದಿರಾಂಗಣದೇಶಮೀಶ ನಮೋಸ್ತು ತೇ  
 ಪುತ್ರಮಿತ್ರಕಲತ್ರಪೂರ್ವಕಮತ್ರಗಂ ನ ಪರತ್ರಗಂ  
 ಯತ್ರಯತ್ರ ಗತಿರ್ಮಮೇಶ್ವರ ತತ್ರ ತೇಸ್ತು ಪದಾಂಬುಜಮ್ ಂ

पा०हृि पा०डवपालकामितपापि०न० भवतापत०  
 ए०हि मा०नसम०दि०रा०क०ण०देश०मी०श० न०मो०स्तु० ते०  
 पु०त्र०मि०त्र०क०ल०त्र०पू०र्व०क०म०त्र०ग० न० प०र०त्र०ग०  
 य०त्र०य०त्र० ग०ति०र०म०म०ेश०व०र० त०त्र० ते०स्तु० प०दा०बु०ज०म० क०

ಪಾಹಿ ಪಾಂಡವಪಾಲಕಾಮಿತಪಾಪಿನಂ ಭವತಾಪತೋ  
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Comprehensive description

O Lord of the universe! O King of all *jIvas*! You are the savior of *pAndavas*. It is enough to keep in mind the promise you made (and kept) to your favorite *pAndava*:  
 “ಮಾಪೇಕಂ ಶರಣಂ ವ್ರಜ| ಅಹಂ ತ್ವಾ ಸರ್ವಪಾಪೇಭ್ಯೋ ವೋಕ್ಷಯಿಷ್ಯಾಮಿ ಮಾ ಶುಚಿ:॥”  
 was your (to be considered as addressing *Shri Hari*) oath.

I (*jIva*) have committed innumerable sins and thus struggling in this *samsAra*. But no matter how many sins I commit, it is your (*Shri Hari*) responsibility to uplift me which is also your oath. Save me from this *samsAra* and it's difficulties. You are the one inside me and please stay in my mind always. The mind is your home, a temple and one should never litter the *pUja gruha*. Hence, I don't wish to perform evil tasks in my mind being

your abode. In this *sanctum sanctorum* & within me there is *mukya prAna devaru* who is aiding me in my daily chores. I request you to be right beside him as well. My mind is the source for all *jnAna kAryas*. If you reside in that *manAh mandira*, it is that much easier to know you better. I implore upon you to make me perceive you better. Thus I prostrate before you, yield to you & finally yield and prostrate before you.

My wife, kids and friends are only present in this land & when I'm gone, they are not coming with me. Moreover as the saying goes, “ಬುದ್ಧಿಯಂತೆಂಬೊ ಕನ್ನಿಕೆಯ ಮದುವೆಯೊ ಆಗಿ”, the mind is my wife. The tasks that I do from this mind, such as thinking, the desires & so on are all my children. All the organs are my friends. Even then, they are all with me only in this *samsAra*. Going further, I will not have any relationship with them whatsoever. That said, O *Shri Hari*, you are the only one who will be with me forever! I have this debt with you which is indeed never ending. Hence, I implore upon you to focus my mind solely on you.

Below is a mind blowing concept that *Shri Vishnu tIrtha* brings forth and is one that differentiates *dvaita siddhantha* from the rest:

My mind is extremely wayward and doesn't stay still. I cannot control it to focus on YOU all the while and doesn't even want to come close to You. But, I have found a solution for that. Whatever my mind thinks of or desires for, you be there and bestow your *sannidhAna*!! Therefore, all my acts will be in your praise & in your *smarane*. Moreover this is inevitable for you and here's how. The mind can't go anywhere it wants since it's not independent. The only independent being here is YOU (meaning *Shri Hari*). It goes wherever you push it & gets drawn whenever you pull the same. Ultimately, the inference is, the mind CANNOT see you, but the converse is certainly true (YOU will see the mind).

### Shloka #2

नो भयं न च दुर्गतिर्न च पातकं कलिकालजं  
त्वय्यनाथगतौ सदैव हि मानसांतिकसंस्थिते  
नित्यमेव विनोदतमात्रमपेक्षितं सह मे त्वया  
नैव किंचिदपेक्षितं प्रिय सत्यमेतदुदीरये २

ನೋ ಭಯಂ ನ ಚ ದುರ್ಗತಿರ್ನ ಚ ಪಾತಕಂ ಕಲಿಕಾಲಜಂ  
ತ್ವಯ್ಯನಾಥಗತೌ ಸದೈವ ಹಿ ಮಾನಸಾಂತಿಕಸಂಸ್ಥಿತೆ  
ನಿತ್ಯಮೇವ ವಿನೋದತಮಾತ್ರಮಪೇಕ್ಷಿತಂ ಸಹ ಮೇ ತ್ವಯಾ  
ನೈವ ಕಿಂಚಿದಪೇಕ್ಷಿತಂ ಪ್ರಿಯ ಸತ್ಯಮೇತದುದೀರಯೇ ೨

நோ பய0 ந ச துர்கதிர்ந ச பாதக0 கலிகாலஜ0  
 த்வய்யநாதகதௌ ஸதைவ ஹி மாநஸா0திகஸ0ஸ்திதெ  
 நித்யமேவ விநோததமாத்ரமபேக்ஷித0 ஸஹ மே த்வயா  
 ஸைவ கி0சிதபேக்ஷித0 ப்ரிய ஸத்யமேததுதீரயே உ

ஸீ ஶயம் ந ச துர்ஜிர்ந ச பாதகம் கலிகாலஜம்  
 த்வய்யநாதகதௌ ஸதைவ ஹி மாநஸா0திகஸ0ஸ்திதெ  
 நித்யமேவ விநோததமாத்ரமபேக்ஷிதம் ஸஹ மே த்வயா  
 ஸைவ கி0சிதபேக்ஷிதம் ப்ரிய ஸத்யமேததுதீரயே ௨

### Comprehensive description

Can cotton balls be free flowing amidst glowing pieces of charcoal?  
 Similarly can evil ever exist in this mind which is filled with your (*Shri Hari*) presence?  
 Aren't you like the burning charcoal threatening the evil folks? Hence, there cannot be  
 any *pApa* (evil) resident in me (*jIva*). Further more, I do not have any shortcomings and  
 finally I am fearless (being under your shelter).

### *pUrvapakSha (forethought or a logical question arising as a result of a comment)*

One accumulates *pApa* through evil deeds which happens due to the  
*Avesha* (wrath) of *kali* (Satan). That said, it is a known fact that *Shrimad Acharyaru (Shri  
 madhvAcharya)* was born in *kaliyuga* itself and did he commit any sin just coz of the  
 presence of *kali*? What about the demons of *kruta & tretA yuga*? Were they extremely  
 humble and pious? If not, then was *kali* present during those times?

### *uttara (answer)*

In a sense, it is true that *kali yuga* is not that auspicious. Due to *kali*'s  
 growing prowess and ill advice, *jIvas* might be drawn towards the maligned path. For all  
*jIvas* this is the toughest hurdle to surmount. Only *parashukla-trayaru (Shri mahA lakshmi  
 dEviyaru, Shri brahma dEvaru, Shri mukhya prAna dEvaru, Shri saraswati dEviyaru & Shri bhArati  
 dEviyaru)* are out of bounds from *kali*'s influence and thus evil free. For rest of the *jIvas*, the  
 only ray of hope (to escape from *kali*'s clutches) is the grace of *prAna deva* and his Lord  
 (*Shri Hari*). Folks who are averse to their blessings have no choice but to suffer *kali*'s  
 vengeance. I am certainly not one among them since I have you as my Lord and hence  
 definitely not forlorn.

I beseech you to support me with your grace forever & ever. Also, I beg you to be  
 beside me all the while to ensure that I can heed to your advice being a rapt listener.  
 Since I am totally dependent on you and unable to make the simplest of moves, I beg you

to dwell near me and confer the *sat-upadEsha* (proper advice). Also, even if I try to make an attempt to understand, failure is a certainty. Hence, you take control, tackle my mind and lead it in the right direction. Please give it a fresh sense & feel by twisting and molding the same.

O Lord! I need your association and waiting eagerly to play with you. I have already wasted my time being in bad company & laughing at their silly pranks. In essence, I have not made good use of this precious birth and I'm now sick & tired of this life!!

I now know for sure that I have been deceived (by staying away from you) and the only wish I have left is to run around with you in my own playground (called *manas*) where you have taken over. Can you please grant me this wish, O Lord!? I absolutely need nothing else. To re-emphasize, I need **ONLY YOU & YOUR FRIENDSHIP**.

### Shloka #3

ప్రేతిరస్తి తవాపి సంస్తుతిమాత్రం ఏవ వినోదతో-  
 ప్యావయో: సమశీలయోరిహ మందిరే న వ్యయోగతా  
 దేవ తే పదపంకజే మమ చిత్తమేవ న చేతదా  
 కుత్ర గచ్ఛతి తద్వదస్వ రమేశమేద్య సతాం గణే ౩

ప్రేతిరస్తి తవాపి సంస్తుతిమాత్రం ఏవ వినోదతో-  
 ప్యావయో: సమశీలయోరిహ మందిరే న వ్యయోగతా  
 దేవ తే పదపంకజే మమ చిత్తమేవ న చేతదా  
 కుత్ర గచ్ఛతి తద్వదస్వ రమేశమేద్య సతాం గణే ౩

ప్రేతిరస్తి తవాపి సంస్తుతిమాత్రం ఏవ వినోదతో-  
 ప్యావయో: సమశీలయోరిహ మందిరే న వ్యయోగతా  
 దేవ తే పదపంకజే మమ చిత్తమేవ న చేతదా  
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ప్రేతిరస్తి తవాపి సంస్తుతిమాత్రం ఏవ వినోదతో-

ప్యావయో: సమశీలయోరిహ మందిరే న వ్యయోగతా

దేవ తే పదపంకజే మమ చిత్తమేవ న చేతదా

కుత్ర గచ్ఛతి తద్వదస్వ రమేశమేద్య సతాం గణే ౩

Comprehensive description

The one thing that I like to do the most is your *guna gAna* (praise you). Further more, you are pleased (with the *sAdhaka*) when he/she does the same. Your adoration is what I love to do & that itself is my *sAdhana*. The reasoning that you like your own praise is nothing but sheer amusement for you. Nevertheless you like being commended and your praise pleases you.

That said, it doesn't lead you to vanity & moreover it's impossible since you are *anaMta* (eternal or limitless) and *paripUrNa* (complete or being consummate). In the same context, one cannot praise you leading you to become excessively proud. Hence the inference that all this "praise" is just for your *vinOda* (merriment).

You (*Shri Hari*) & I (*jIva*) are never apart. I am an orphan and the only guardian I look upon is you. You are my Lord & thus cannot desert me. I don't even have the strength to stay away from you & you don't wish to do that either.

We both are spirited beings wherein awareness, desire & activity are present. Your love upon me is termed as *krupe* (mercy) and my love towards you is nothing but *bhakti* (devotion). Moreover, you loving yourself and I doing the same with myself is nothing but self-friendship. Loving oneself and each other seems to be both of our mutual addictions.

Since this addiction/character is present in both, neither can I leave nor do you abandon me. As a bee would love to spend all its time savoring nectar from a lotus garden, O Lord! How can I do justice to my yearning mind without constantly residing at the lotus feet of yours?

Shloka #4

यद्यद्यो विषयेषु गच्छति तर्हि ते वचनं कथं  
शोभते विषयेषु सन्तत भावनाद्यभिधायकम्  
यज्जडं जडतुल्यमन्यदतस्त्वमेव हि वस्तु नः  
सौख्यदस्त्वमथाभिमुख्यकरस्त्वमेव न चेद्भवेत् ४

ಯದ್ಯದ್ಯೋ ವಿಷಯೇಷು ಗಚ್ಛತಿ ತರ್ಹಿ ತೇ ವಚನಂ ಕಥಂ  
ಶೋಭತೇ ವಿಷಯೇಷು ಸಂತತ ಭಾವನಾದ್ಯಭಿಧಾಯಕಮ್  
ಯಜ್ಜಡಂ ಜಡತುಲ್ಯಮನ್ಯದತಸ್ತ್ವಮೇವ ಹಿ ವಸ್ತು ನಃ  
ಸೌಖ್ಯದಸ್ತ್ವಮಥಾಭಿಮುಖ್ಯಕರಸ್ತ್ವಮೇವ ನ ಚೇದ್ಭವೇತ್ ೪

யத்யத்யோ விஷயேஷா கச்சதி தர்ஹி தே வசந0 கத0  
 ளோபதே விஷயேஷா ஸ0தத பாவநாத்யபிதாயகம்  
 யஜ்ஜட0 ஜடதுல்யமந்யததஸ்த்வமேவ ஹி வஸ்து ந:  
 ளௌக்யதஸ்த்வமதாபிமுக்யகரஸ்த்வமேவ ந சேத்பவேத் ச

யத்யத்யே விஷயேஷு கச்சதி தர்ஹி தே வசந0 கத0  
 ளோபதே விஷயேஷு ஸ0தத பாவநாத்யபிதாயகம்  
 யஜ்ஜட0 ஜடதுல்யமந்யததஸ்த்வமேவ ஹி வஸ்து ந:  
 ளௌக்யதஸ்த்வமதாபிமுக்யகரஸ்த்வமேவ ந சேத்பவேத் ச

### Brief summary

The LORD says: Let your mind immerse itself in worldly pleasures. Why does it need me?

The *bhakta* (devotee) says: O Lord! Everything that pertains to this *samsAra* (temporal world) is nothing but *jaDa* & hence a dependent entity. Since you are asking me to recognize your (*Shri Hari's*) existence in such inanimate stuff, lest the evil minded find fault in you!!

In other words, all such pleasures are under your control. Hence, by your wish, they might attract us. If you are not present within them, they can't draw us (towards the pleasures) & there won't be any enjoyment either.

It is only due to your (*Shri Hari's*) *iccha* (wish) in these, that enables us (*jIvas*) to experience some sort of happiness or satisfaction. Hence, the powers that attract our sense-organs (*iMdriyagalu*) & mind (*manas*) instilling the fulfillment attitude (*bhAva*), is undoubtedly your independent fortitude. If not for that, what can these spiritless (*jaDa*) things provide us (i.e., just by themselves)?

### Shloka #5

चित्तनामक यत्र यास्यसि तत्र गच्छति मे मनो  
 दुष्टता ननु कंचुकस्य न शोभते वसुधातले  
 एवमेव हि चक्षुराद्यखिलेन्द्रियस्य गतिर्भवेत्  
 कायवृत्तिरपीत्थमेव विनिश्चिता बुधसंसदि ५

ಚಿತ್ತನಾಮಕ ಯತ್ರ ಯಾಸ್ಯಸಿ ತತ್ರ ಗಚ್ಛತಿ ಮೇ ಮನೋ  
 ದುಷ್ಟತಾ ನನು ಕಂಚುಕಸ್ಯ ನ ಶೋಭತೇ ವಸುಧಾತಲೇ  
 ಏವಮೇವ ಹಿ ಚಕ್ಷುರಾದ್ಯಖಿಲೇಂದ್ರಿಯಸ್ಯ ಗತಿಭೇದೇತ್  
 ಕಾಯವೃತ್ತಿರಪೀತಫವೇವ ವಿನಿಶ್ಚಿತಾ ಬುಧಸಂಸದಿ ಃ

ಶಿತ್ತನಾಮಕ ಯತ್ರ ಯಾಸ್ಯಸಿ ತತ್ರ ಗಚ್ಛತಿ ಮೇ ಮನೋ  
 ತುಷ್ಟತಾ ನನು ಕಂಚುಕಸ್ಯ ನ ಶೋಭತೇ ವಸುಧಾತಲೇ  
 ಏವಮೇವ ಹಿ ಚಕ್ಷುರಾದ್ಯಖಿಲೇಂದ್ರಿಯಸ್ಯ ಗತಿಭೇದೇತ್  
 ಕಾಯವೃತ್ತಿರಪೀತಫವೇವ ವಿನಿಶ್ಚಿತಾ ಬುಧಸಂಸದಿ ಃ

ಚಿತ್ತನಾಮಕ ಯತ್ರ ಯಾಸ್ಯಸಿ ತತ್ರ ಗಚ್ಛತಿ ಮೇ ಮನೋ  
 ದುಷ್ಟತಾ ನನು ಕಂಚುಕಸ್ಯ ನ ಶೋಭತೇ ವಸುಧಾತಲೇ  
 ಏವಮೇವ ಹಿ ಚಕ್ಷುರಾದ್ಯಖಿಲೇಂದ್ರಿಯಸ್ಯ ಗತಿಭೇದೇತ್  
 ಕಾಯವೃತ್ತಿರಪೀತಫವೇವ ವಿನಿಶ್ಚಿತಾ ಬುಧಸಂಸದಿ ಃ

### Brief summary

The LORD says: I can reside in your mind, let it know about my presence and ultimately make it rejoice. But unfortunately, your mind is very arrogant & rude. It has been roaming around in filthy places & thus has been polluted.

The bhakta (devotee) responds: O Master! Does my mind have the independence to roam around aimlessly? Isn't it completely under your control?

Wherever you (chitta-nAmaka) lead the path, it seems to be following in a hurry, just like a shirt following the body that escorting it!! If the body stays still, could the shirt independently travel at all?

Similarly, the speed at which you are racing away (being the regulator of this mind, chittakke chitta) is what my mind is trying to catch up with. O Lord! Is there any fault of mine in this act? This is the same plight of all my organs. The story of this entire body is no different. *Finally, only those who are aware of this secret (tatva) are to be considered as the truly knowledgeable!!*

### Shloka #6

ಕರ್ಮಕಾನ್ಯಪಿ ಹಸ್ತಪಾದತದಂಗುಲಿಮುಖದೇಹಜಾ-  
 ನ್ಯತ್ರ ಸಂತತವಾಕ್ಸಮುಧ್ವವರ್ಣಿಪೂರ್ವಕಶಬ್ದಕಾ:



सर्वदैव हि तावकामितमूर्तिकारणभावतो  
दोषकारणभावमेव हि नैव यांति कुतश्चन ६

ಕರ್ವಕಾನ್ಯಪಿ ಹಸ್ತಪಾದತದಂಗುಲೀಮುಖದೇಹಜಾ-  
ನ್ಯತ್ರ ಸಂತತವಾಕ್ಸಮುದ್ಭವವರ್ಣಪೂರ್ವಕಶಬ್ದಕಾಃ  
ಸರ್ವದೈವ ಹಿ ತಾವಕಾಮಿತಮೂರ್ತಿಕಾರಣಭಾವತೋ  
ದೋಷಕಾರಣಭಾವಮೇವ ಹಿ ನೈವ ಯಾಂತಿ ಕುತಶ್ಚನ ೬

ಕರ್ಮಕಾನ್ಯಪಿ ಹಸ್ತಪಾದತದಂಗುಲೀಮುಖದೇಹಜಾ-  
ನ್ಯತ್ರ ಸಂತತವಾಕ್ಸಮುದ್ಭವವರ್ಣಪೂರ್ವಕಶಬ್ದಕಾಃ  
ಸರ್ವದೈವ ಹಿ ತಾವಕಾಮಿತಮೂರ್ತಿಕಾರಣಭಾವತೋ  
ದೋಷಕಾರಣಭಾವಮೇವ ಹಿ ನೈವ ಯಾಂತಿ ಕುತಶ್ಚನ ೬

ಕರ್ಮಕಾನ್ಯಪಿ ಹಸ್ತಪಾದತದಂಗುಲೀಮುಖದೇಹಜಾ-  
ನ್ಯತ್ರ ಸಂತತವಾಕ್ಸಮುದ್ಭವವರ್ಣಪೂರ್ವಕಶಬ್ದಕಾಃ  
ಸರ್ವದೈವ ಹಿ ತಾವಕಾಮಿತಮೂರ್ತಿಕಾರಣಭಾವತೋ  
ದೋಷಕಾರಣಭಾವಮೇವ ಹಿ ನೈವ ಯಾಂತಿ ಕುತಶ್ಚನ ೬

### Brief summary

Using my hands, legs, fingers, face, body and other organs, I have done several tasks. However, behind all these chores your *rUpas* (forms) residing within these organs are fully responsible for accomplishing the same. These *rUpas* reside in all of my actions, which imply that due to your activity, my so called tasks are being fulfilled.

That said have I ever done a bad deed here? Am I independent at all? Not only that, I am constantly speaking using this tongue of mine! Every syllable that I utter has your presence stamped all over it. Only this presence is making my speech worthwhile.

Finally, it is only your *rUpa* (*shabda-mUrti*) that is solely responsible for my countless wrongful blabbering! Again, do I have the liberty here to do anything at all?

### Shloka #7

कामपूर्वकवृत्तयोपि हि ते सुखात्मकमूर्तिषु  
व्यक्तिकारणभावतो न च दूषणाय भवन्ति ये

नैव जानत ईदृशीं स्थितिमात्मनो ह्यखिलात्मनो-  
साधुसाधु च सर्वमेव हि तेषु दोषकरंभवेत् ७

ಕಾಮಪೂರ್ವಕವೃತ್ತಯೋಽಪಿ ಹಿ ತೇ ಸುಖಾತ್ಮಕಮೂರ್ತಿಷು  
ವ್ಯಕ್ತಿಕಾರಣಭಾವತೋ ನ ಚ ದೂಷಣಾಯ ಭವಂತಿ ಯೇ  
ನೈವ ಜಾನತ ಈದೃಶೀಂ ಸ್ಥಿತಿಮಾತ್ಮನೋ ಹ್ಯಖಿಲಾತ್ಮನೋ-  
ಸಾಧುಸಾಧು ಚ ಸರ್ವಮೇವ ಹಿ ತೇಷು ದೋಷಕರಂಭವೇತ್ ೭

ಕಾಮಪುರ್ವಕವೃತ್ತಯೋಽಪಿ ಹಿ ತೇ ಸುಖಾತ್ಮಕಮೂರ್ತಿಷು  
ವ್ಯಕ್ತಿಕಾರಣಭಾವತೋ ನ ಚ ದೂಷಣಾಯ ಭವಂತಿ ಯೇ  
ನೈವ ಜಾನತ ಈದೃಶೀಂ ಸ್ಥಿತಿಮಾತ್ಮನೋ ಹ್ಯಖಿಲಾತ್ಮನೋ-  
ಸಾಧುಸಾಧು ಚ ಸರ್ವಮೇವ ಹಿ ತೇಷು ದೋಷಕರಂಭವೇತ್ ೭

ಕಾಮಪುರ್ವಕವೃತ್ತಯೋಽಪಿ ಹಿ ತೇ ಸುಖಾತ್ಮಕಮೂರ್ತಿಷು  
ವ್ಯಕ್ತಿಕಾರಣಭಾವತೋ ನ ಚ ದೂಷಣಾಯ ಭವಂತಿ ಯೇ  
ನೈವ ಜಾನತ ಈದೃಶೀಂ ಸ್ಥಿತಿಮಾತ್ಮನೋ ಹ್ಯಖಿಲಾತ್ಮನೋ-  
ಸಾಧುಸಾಧು ಚ ಸರ್ವಮೇವ ಹಿ ತೇಷು ದೋಷಕರಂಭವೇತ್ ೭

### Brief summary

The state of my mind is no different as compared to the body, sense organs & tongue. It has a fancy for lot of stuff such as lust, various wishes, uncertainty, earnestness, disbelief, determination, hesitation and so on.

In all of these characteristics, there is a unique *rUpa* of yours. Only when these various *rUpas* manifest in these tasks, my mind is becoming aware of the same and thereby attains bliss/depression.

Hence, all the tasks that I do using my body, sense organs, tongue & mind are all due to your manifestation and further more, you yourself performed them. Those *jIvas* unaware of this secret are bound by the merits & faults of *karmas* (chores). But, I am thankfully conscious of this greatness of yours and hence I am free from of all sins (*pApa*).

You are the only independent master & I am so horribly dependent on you. For one who is cognizant of this fact, can he ever be faulted for sins or unrighteous actions!!!??

Shloka #8

पुण्यपापमपि त्वमेव हि देव गुह्यमिदं परं  
 त्वं त्वनादित एव पूर्वज पूर्वकारण मे प्रिय  
 किं करोति हि किंकरो यमराजकोपनियोजितः  
 तेविनैव वदन्ति निर्णयमत्र किं मुनयोपि भो ८

ಪುಣ್ಯಪಾಪಮಪಿ ತ್ವಮೇವ ಹಿ ದೇವ ಗುಹ್ಯಮಿದಂ ಪರಂ  
 ತ್ವಂ ತ್ವನಾದಿತ ಏವ ಪೂರ್ವಜ ಪೂರ್ವಕಾರಣ ಮೇ ಪ್ರಿಯ  
 ಕಿಂ ಕರೋತಿ ಹಿ ಕಿಂಕರೋ ಯಮರಾಜಕೋಪನಿಯೋಜಿತಃ  
 ತೇವಿನೈವ ವದಂತಿ ನಿರ್ಣಯಮತ್ರ ಕಿಂ ಮುನಯೋಪಿ ಭೋ ೮

ಪುಣ್ಯಪಾಪಮಪಿ ತ್ವಮೇವ ಹಿ ದೇವ ಗುಹ್ಯಮಿದಂ ಪರಂ  
 ತ್ವಂ ತ್ವನಾದಿತ ಏವ ಪೂರ್ವಜ ಪೂರ್ವಕಾರಣ ಮೇ ಪ್ರಿಯ  
 ಕಿಂ ಕರೋತಿ ಹಿ ಕಿಂಕರೋ ಯಮರಾಜಕೋಪನಿಯೋಜಿತಃ  
 ತೇವಿನೈವ ವದಂತಿ ನಿರ್ಣಯಮತ್ರ ಕಿಂ ಮುನಯೋಪಿ ಭೋ ೮

ಪುಣ್ಯಪಾಪಮಪಿ ತ್ವಮೇವ ಹಿ ದೇವ ಗುಹ್ಯಮಿದಂ ಪರಂ  
 ತ್ವಂ ತ್ವನಾದಿತ ಏವ ಪೂರ್ವಜ ಪೂರ್ವಕಾರಣ ಮೇ ಪ್ರಿಯ  
 ಕಿಂ ಕರೋತಿ ಹಿ ಕಿಂಕರೋ ಯಮರಾಜಕೋಪನಿಯೋಜಿತಃ  
 ತೇವಿನೈವ ವದಂತಿ ನಿರ್ಣಯಮತ್ರ ಕಿಂ ಮುನಯೋಪಿ ಭೋ ೮

Brief summary

We've already reached the conclusion that, all the *karmas* (tasks) performed by the body, sense organs & mind are all under your constant control and can only do so as per your wish.

But, what about the righteousness (*puNya*) & sins (*pApa*) arising from these *karmas*? Are these independent? In essence, you yourself constitute *puNya* & *pApa*. You are the regulator for both of these. In the good deeds, you reside under the name of *pUnya* & conversely as *pApa* for all evil tasks while being the authority to dispense them. ***This is the innermost secret of our philosophy.***

Unfortunately, many pundits are unable to understand this secret. Further, due to these so called *pApa karmas*, please do not let *yama* order his subordinates to push me in hell (*naraka*). Who are these subordinates in comparison to you anyway? Is *yama* himself

any match to you at all? They are all but your servants and mere puppets or scarecrows (bedarugoMbe).

You are the indweller among all of them & the only independent entity. Based on your command, they might throw me into hell, but for one who has been bestowed upon by your *kAruNya* (compassion), I have no fear whatsoever!!

### Shloka #9

याः सहस्रशताधिका अपि कोटयश्च ततोधिका  
वृत्तयो मम नित्यमेव च तासु ते बहुरूपता  
क्षेत्रजोपि हि पुत्र एव ममेश्वरोसि तथापि मां  
नोद्धरिष्यसि पुत्रतैव सुशत्रुभावमथाप्नुयात् ९

యాః సహస్రశతాధికా అపి కోటయశ్చ తతోధికా  
వృత్తయో మమ నిత్యమేవ చ తాసు తే బహురూపతా  
క్షేత్రజోపి హి పుత్ర యేవ మమేశ్వరోసి తథాపి మాం  
నోద్ధరిష్యసి పుత్రత్యేవ సుశత్రుభావమథాప్నుయాత్ ౯

యాః. సహస్రశతాధికా అపి కోటయశ్చ తతోధికా  
వృత్తయో మమ నిత్యమేవ చ తాసు తే బహురూపతా  
క్షేత్రజోపి హి పుత్ర యేవ మమేశ్వరోసి తథాపి మాం  
నోద్ధరిష్యసి పుత్రత్యేవ సుశత్రుభావమథాప్నుయాత్ ౯

యాః సహస్రశతాధికా అపి కోటయశ్చ తతోధికా  
వృత్తయో మమ నిత్యమేవ చ తాసు తే బహురూపతా  
క్షేత్రజోపి హి పుత్ర యేవ మమేశ్వరోసి తథాపి మాం  
నోద్ధరిష్యసి పుత్రత్యేవ సుశత్రుభావమథాప్నుయాత్ ౯

### Brief summary

Just like the body & sense organs, this mind of mine is also a *kShEtra* (holy place). From it, I initiate hundreds, thousands, lakhs & crores of tasks. In all of these chores, there reside various *rUpas* of you, O Lord! In essence, it just implies that you have taken birth in my *kShEtra* using these innumerable *rUpas*.

Further more, this would also suggest that you are now the *putra* (son) of this *kShEtra*. *putra* means one who alleviates us from the *naraka* (hell) called *put*. Reason being, how can you be called a son if you don't protect me from this evil hell?

You being my son are more than capable of redeeming me from this scary place. In that case, if you are to push me there, where am I to go, O Lord! Please have mercy on me.

### Shloka #10

भारते भुवि विप्रजन्म सुदुर्लभं यदि मन्यसे  
साधनं कुरु देव पूर्वमलंतु तेनुकरोम्यलम्  
प्रत्यवायवचः कृतेपि च सर्वथा ह्यकृतौ निषे-  
धोक्तिरप्यकृतस्य शास्त्रगतिजवर्य कृतौ भवेत् १०

భారతే భువి విప్రజన్మ సుదుర్లభం యది మన్యసే  
సాధనం కురు దేవ పూర్వమలంతు తేనుకరోమ్యలమ్  
ప్రత్యవాయవచః కృతేపి చ సర్వథా హ్యకృతౌ నిషే-  
ధోక్తిరప్యకృతస్య శాస్త్రగతిజ్వర్య కృతౌ భవేత్ ౧౦

పారతే భువి విప్రజన్మ సుదుర్లభం యది మన్యసే  
సాధనం కురు దేవ పూర్వమలంతు తేనుకరోమ్యలమ్  
ప్రత్యవాయవచః: కృతేపి చ సర్వథా హ్యకృతౌ నిషే-  
ధోక్తిరప్యకృతస్య శాస్త్రగతిజ్వర్య కృతౌ భవేత్ ౧౦

భారతే భువి విప్రజన్మ సుదుర్లభం యది మన్యసే  
సాధనం కురు దేవ పూర్వమలంతు తేనుకరోమ్యలమ్  
ప్రత్యవాయవచః: కృతేపి చ సర్వథా హ్యకృతౌ నిషే-  
ధోక్తిరప్యకృతస్య శాస్త్రగతిజ్వర్య కృతౌ భవేత్ ౧౦

### Brief summary

Please don't tell me this, "It's extremely difficult to be born in *bharatha bhUmi*, more so as a Brahmin. If you happen to obtain such a birth, make the most of it and do your *sAdhane*". You have to do my *sAdhane* & I will simply follow suit. You are independent & I am hopelessly dependent on you. Hence, if you perform I can blindly imitate.

shrI viShNu tIrthru brings forth this amazing concept about the “do’s & don’ts” (aka vidhi-niShEdhagaLu). The “do all these” & “don’t do all of these” rules apply *only* to one who considers himself to be independent. Also, if such a person does not follow the prescribed path or commits evil deeds, he is bound to accumulate sins. This is what shrImadAnaMda tIrtha bhagavatpAdAcharyaru has concluded from the shAstrAs.

### Shloka #11

कर्तृता तव पूज्यतापि हि सर्वकर्मविनिश्चिता-  
प्येतयोरथ चिंतना कमलेश तेद्य विपश्चिता  
येन केन मिषेण संततमादरेण मनोगतिः  
श्रीहरेश्वरणाब्जयोरिदमेव साधनमीरितम्??

ಕರ್ತೃತಾ ತವ ಪೂಜ್ಯತಾಪಿ ಹಿ ಸರ್ವಕರ್ಮವಿನ್ನಿಶ್ಚಿತಾ-  
ಪ್ಯೇತಯೋರಥ ಚಿಂತನಾ ಕಮಲೇಶ ತೇದ್ಯ ವಿಪಶ್ಚಿತಾ  
ಯೇನ ಕೇನ ಮಿಷೇಣ ಸಂತತಮಾದರೇಣ ಮನೋಗತಿಃ  
ಶ್ರೀಹರೇಶ್ವರಣಾಬ್ಜಯೋರಿದಮೇವ ಸಾಧನಮೀರಿತಮ್ ೧೧

कर्तृता तव पूज्यतापि ह्यि सांख्यकार्मविनिश्चिता-  
प्येतयोरथ चिंतना कमलेश तेद्य विपश्चिता  
येन केन मिषेण संततमादरेण मनोगतिः  
श्रीहरेश्वरणाब्जयोरिदमेव साधनमीरितम् कक

कर्तृता तव पूज्यतापि हि सार्वकर्मविनिश्चिता-  
प्येतयोरथ चिंतना कमलेश तेद्य विपश्चिता  
येन केन मिषेण संततमादरेण मनोगतिः  
श्रीहरेश्वरणाब्जयोरिदमेव साधनमीरितम् ११

### Brief summary

O independent Lord! You are the *kartRu* (doer) of all *karmas*. O God! By all these *karmas* only you are being worshipped, none else. There is no independent *kartRu* (apart from *shrI hari*) for these *karmas* nor there is anyone proclaimed as being worshipped (through these *karmas*). This is authoritatively supported by our *shAstras*.

A true j-jAni (scholar) is one who is constantly reflecting your kartRutva (doership) & pUjyatva (being worshipped) and trying to bring this notion into anusaMdhAna (practice). Not only this, a real sAdhaka should just pick a pretext to let this thought process lead him towards shrI hari. *If one can achieve the same, there cannot be any sAdhana that can be rated higher than this.*

### Shloka #12

एतदेव च योग्यताप्रविभेदतो विविधात्मनां  
संस्फुरतस्यखिलस्य तत्तदवस्थया ह्यनुरूपया  
स्नानदानजपाग्निहोत्रसदिष्टिपूर्वतया तथा  
पैतृकादिसमस्तकर्मतयापि काम्यतया पुनः १२

ఏతదేవ చ యోగ్యతాప్రవిభేదతో వివిధాత్మనాం  
సంస్ఫురతస్యఖిలస్య తత్తదవస్థయా హ్యనురూపయా  
స్నానదానజపాగ్నిహోత్రసదిష్టిపూర్వతయా తథా  
పౌతృకాదిసమస్తకర్మతయాపి కామ్యతయా పునః ౧౨

ஏததேவ ச யோக்யதாப்ரவிபேததோ விவிதாத்மநாம்  
ஸம்ஸ்புரதஸ்யகிலஸ்ய தத்ததவஸ்தயா ஹ்யநுரூபயா  
ஸ்நாநதாநஜபாக்நிஹோத்ரஸதிஷ்டிபூர்வதயா ததா  
பைத்ருகாதிஸமஸ்தகர்மதயாபி காம்யதயா புநః. ௧௨

ఏతదేవ చ యోగ్యతాప్రవిభేదతో వివిధాత్మనాం  
సంస్ఫురతస్యఖిలస్య తత్తదవస్థయా హ్యనురూపయా  
స్నానదానజపాగ్నిహోత్రసదిష్టిపూర్వతయా తథా  
పౌతృకాదిసమస్తకర్మతయాపి కామ్యతయా పునః ౧౨

### Brief summary

Remembering the Lord constantly by just picking an excuse is real sAdhane. This sAdhane will appeal to every jIva in its own unique way based on his/her yOgyate (merit). Further more, it also depends on the jIva's avasthe (situation).

Some folks see the Lord through nitya-karmas such as snAna (bathing), dAna (donation), japa (chanting), tapa (meditating), agnihOtra, iShTi (conducting yagna) and shrAddha (performing ceremonies).

On the contrary, others (jij-jAsi - a scholar) get closer to shrI hari by gaining insight about materialistic (thereby discarding it) & spiritual things, achieving vairAgya (detachment), attaining tranquility & control, ceasing (from worldly activities) & endurance (by staying away from materialistic happiness), obtaining peace of mind and devotion.

The last group (AdhyAtmi – transidentals) would delve in meditating anirudhhAdi (vAsudEva, saMkarshaNa, pradyumna, aniruddha & nArAyaNa) rupAs of shrI hari, trividha (3 types) pUje, sharaNAgati (surrendering) and so on by which they accomplish steadfast bhakti in the Lord.

### Shloka #13

एवमेष हरिश्च देव मुनीष्टमात्मुखात्मना  
संस्फुरत्यखिलस्य तत्तदवस्थया ह्यनुरूपया  
यद्यदो ह्युभयं च दैववशेन वेत्ति निजात्मना  
तद्धिनप्रभृतीह तस्य करस्थितैव हि मुक्तता १३

ಏವಮೇಷ ಹರಿಶ್ಚ ದೇವ ಮುನೀಷ್ಟಮಾತ್ಮಮುಖಾತ್ಮನಾ  
ಸಂಸ್ಫುರತ್ಯಖಿಲಸ್ಯ ತತ್ತದವಸ್ಥಯಾ ಹ್ಯನುರೂಪಯಾ  
ಯದ್ಯದೋ ಹ್ಯುಭಯಂ ಚ ದೈವವಶೇನ ವೇತ್ತಿ ನಿಜಾತ್ಮನಾ  
ತದ್ಧಿನಪ್ರಭೃತೀಹ ತಸ್ಯ ಕರಸ್ಥಿತೈವ ಹಿ ಮುಕ್ತತಾ ೧೩

ஏவமேஷ ஹரிஃ தேவ முநீஷ்டமாத்ருமுகாத்மநா  
ஸம்ஸ்புரத்யகிலஸ்ய தத்ததவஸ்தயா ஹ்யநுரூபயா  
யத்யதோ ஹ்யுபயம் ச தைவவபேந வேத்தி நிஜாத்மநா  
தத்திந்ப்ரப்ருதீஹ தஸ்ய கரஸ்திதைவ ஹி முக்ததா ௧௩

ఏవమేష హరిశ్చ దేవ మునీష్టమాత్మముఖాత్మనా  
సంస్ఫురత్యఖిలస్య తత్తదవస్థయా హ్యనురూపయా  
యద్యదో హ్యుభయం చ దైవవశేన వేత్తి నిజాత్మనా  
తద్ధినప్రభృతీహ తస్య కరస్థితైవ హి ముక్తతా ౧౩



Comprehensive description

The Lord himself being in other Gods (*dEvategaLu*), sages, kith & kin, father, mother and so on gives them the required abilities to become praise worthy. In other words, some folks worship the *dEvategaLu*, some respect the sages, others by serving their parents and finally some try to please their dear ones, thereby seeing the Lord in the process. Further more, the Lord Himself being in these forms (*dEvate*, sage, parent, a commoner, a beggar, a griever, a patient) accepts the praise, service and compassion.

These are all different forms of a *sAdhane* in a *jIva*'s life. To make it clear, for example the service rendered by a son to his parents is in reality one provided to the Indweller. The assistance or ill-treatment towards commoners, distressed-folks & sufferers is also His worship.

One who realizes this and starts practicing the same will have immensely pleased *shrI hari* and such a *jIva* can be rest assured that *mOksha* is his for the taking. There is absolutely no doubt about this concept.

Also, a *jIva* should worship his *biMba rUpa* trying to visualize Him from head to toe. The Lord's body is similar to ours consisting of a head, eyes, hands, legs & other organs. In all these organs, there are the necessary elements such as blood, flesh, serum, bones, skin, nerves & so on.

But, our body is not exactly like His which is not affected by nature (*prAkRuta*), not bound by any physical attributes (*bhoutika*), doesn't have any of the lowly attributes, does not emanate any unpleasant odors & finally is not mortal. On the contrary, *shrI hari*'s body is divine, embodiment of knowledge, completely perfect, immortal & always filled with immense joy.

Not only that, His every organ is by itself Himself. To give an analogy, any of his organs is capable of doing any task, if He chooses to do so. Logically, it would imply that the Lord Himself is part of His own organs. In essence, this is entirely His game, one that humans cannot perceive the vastness of His greatness. As an inference, let us try to do idol worship with this in mind, which makes it more meaningful.

Shloka #14

ना शिरः सख ते प्रके सुललाटकं युगलं भ्रुवोः  
 नाक्षीणी क परस्य सत्स्वनि कर्णकेथ कपोलके  
 सं नृदेव सुनासिका सख वोत्तरोष्ठमथाधरं  
 सं प्र दंतसुपंक्तियुग्म अनंत सं तव जिह्विका १४

నా శిరః సఖి తే ప్రకే సులలాటకం యుగలం భృవోః  
 నాక్షిణీ క పరస్య సత్స్వని కణఠకేథ కప్రోలకే  
 సం నృదేవ సునాసికా సఖి వోత్తరోఽమధాధరం  
 సం ప్ర దంతసుపంక్తియుగ్మ అనంత సం తవ జిహ్వికా ౧౪

నా శిరః: సుక తే ప్రకే సులలాటకం యుగలం భృవోః:  
 నాక్షిణీ క పరస్య సుత్స్వని కణఠకేథ కప్రోలకే  
 సం నృదేవ సునాసికా సఖి వోత్తరోఽమధాధరం  
 సం ప్ర దంతసుపంక్తియుగ్మ అనంత సం తవ జిహ్వికా ౧౪

నా శిరః: సఖి తే ప్రకే సులలాటకం యుగలం భృవోః:  
 నాక్షిణీ క పరస్య సత్స్వని కణఠకేథ కప్రోలకే  
 సం నృదేవ సునాసికా సఖి వోత్తరోఽమధాధరం  
 సం ప్ర దంతసుపంక్తియుగ్మ అనంత సం తవ జిహ్వికా ౧౪

### Brief summary

The different *bhagavat rUpas* are elaborated here:

- |                     |                          |
|---------------------|--------------------------|
| 1. The Lord's head: | <i>narAyaNa</i>          |
| 2. forehead:        | <i>pradyumna/kEshava</i> |
| 3. the 2 eye-brows: | <i>narAyaNa</i>          |
| 4. eyes:            | <i>kapila</i>            |
| 5. 2 ears:          | <i>aniruddha</i>         |
| 6. 2 cheeks:        | <i>saMkarShaNa</i>       |
| 7. nose:            | <i>narasiMha</i>         |
| 8. upper lip:       | <i>vAsudEva</i>          |
| 9. lower lip:       | <i>saMkarShaNa</i>       |
| 10. 2 jaws:         | <i>pradyumna</i>         |
| 11. tongue:         | <i>saMkarShaNa</i>       |

### Shloka #15

ते मुखं वसु कंठकूबरमत्र वोदितगो विभौ  
 वत्रि दक्षिणकंधरं परमत्र नाह सुकंधरम्

नाजदा ककुदत्र नाप सुपृष्ठमत्र सहस्तकौ

ऊर्ध्वदक्षिणबाहुरीदृशवामबाहुरपीदृशम् १५

ತೇ ಮುಖಂ ವಸು ಕಂಠಕೂಬರಮತ್ರ ವೋದಿತಗೋ ವಿಭೌ  
ವತ್ರಿ ದಕ್ಷಿಣಕಂಧರಂ ಪರಮತ್ರ ನಾಹ್ಯ ಸುಕಂಧರಮ್  
ನಾಜದಾ ಕಕುದತ್ರ ನಾಪ ಸುಪೃಷ್ಠಮತ್ರ ಸಹಸ್ತಕೌ  
ಊರ್ಧ್ವದಕ್ಷಿಣಬಾಹುರೀದೃಶವಾಮಬಾಹುರಪೀದೃಶಮ್ ೧೫

ತೇ ಮುಖಂ ವಸು ಕಂಠಕೂಬರಮತ್ರ ವೋದಿತಗೋ ವಿಭೌ  
ವತ್ರಿ ದಕ್ಷಿಣಕಂಧರಂ ಪರಮತ್ರ ನಾಹ್ಯ ಸುಕಂಧರಮ್  
ನಾಜದಾ ಕಕುದತ್ರ ನಾಪ ಸುಪೃಷ್ಠಮತ್ರ ಸಹಸ್ತಕೌ  
ಊರ್ಧ್ವದಕ್ಷಿಣಬಾಹುರೀದೃಶವಾಮಬಾಹುರಪೀದೃಶಮ್ ೧೫

ತೇ ಮುಖಂ ವಸು ಕಂಠಕೂಬರಮತ್ರ ವೋದಿತಗೋ ವಿಭೌ  
ವತ್ರಿ ದಕ್ಷಿಣಕಂಧರಂ ಪರಮತ್ರ ನಾಹ್ಯ ಸುಕಂಧರಮ್  
ನಾಜದಾ ಕಕುದತ್ರ ನಾಪ ಸುಪೃಷ್ಠಮತ್ರ ಸಹಸ್ತಕೌ  
ಊರ್ಧ್ವದಕ್ಷಿಣಬಾಹುರೀದೃಶವಾಮಬಾಹುರಪೀದೃಶಮ್ ೧೫

Shloka #16

दक्षिणाधरबाहुरस्तु सहस्तकोप्यथ तादृशो  
वामबाहुरुदाहतः प्रचतुर्भिरेव करांक भोः  
पंचभीः करगांगुलीनख देव ते हृदयं प्रमा  
ते न्युरस् स्तनयुग्ममत्र नृजैत्र सूदरमत्र ते १६

ದಕ್ಷಿಣಾಧರಬಾಹುರಸ್ತು ಸಹಸ್ತಕೋಪ್ಯಥ ತಾದೃಶೋ  
ವಾಮಬಾಹುರುದಾಹೃತಃ ಪ್ರಚತುರ್ಭಿರೇವ ಕರಾಂಕ ಭೋಃ  
ಪಂಚಭಿಃ ಕರಗಾಂಗುಲೀನಖ ದೇವ ತೇ ಹೃದಯಂ ಪ್ರಮಾ  
ತೇ ನ್ಯೂರಸ್ ಸ್ತನಯುಗ್ಮಮತ್ರ ನೃಜೈತ್ರ ಸೂದರಮತ್ರ ತೇ ೧೬

ತಕ್ಕಿಣಾಧರಬಾಹುರಸ್ತು ಸಹಸ್ತಕೋಪ್ಯಥ ತಾದೃಶೋ  
ವಾಮಬಾಹುರುದಾಹೃತಃ ಪ್ರಚತುರ್ಭಿರೇವ ಕರಾಂಕ ಭೋಃ  
ಪಂಚಭಿಃ ಕರಗಾಂಗುಲೀನಖ ದೇವ ತೇ ಹೃದಯಂ ಪ್ರಮಾ  
ತೇ ನ್ಯೂರಸ್ ಸ್ತನಯುಗ್ಮಮತ್ರ ನೃಜೈತ್ರ ಸೂದರಮತ್ರ ತೇ ೧೬

பம்சபீ: கரகாம்குலீநக தேவ தே ஹ்ருதயம் ப்ரமா  
தே ந்யுரஸ் ஸ்தந்யுக்மமத்ர ந்ருஜைத்ர ஸூதரமத்ர தே  
கக்

దక్షిణాధరబాహురస్తు సహస్త్కోవ్యథ తాద్యో

వామబాహురుదాహృత: ప్రచతుర్భురేవ కరాంక భీ:

పంచభీ: కరగాంగులీనఖ దేవ తే హృదయం ప్రమా

తే న్యురస్ స్తనయుగ్మమత్ర నృజైత్ర సూదరమత్ర తే

౧౬

Shloka #17

प्रासना सख दक्षकुक्षिकमत्र वावि ववा परं  
नाभिरत्र नृ रा कृ का त्रिभिरुक्तसंस्थवलित्रय  
बस्तिरत्र नृ वा सुमेढ्रं अथो गुदं वृषणं चवा  
वासना कटिरत्र ते प्रिय वास वोरु युगंहरे

१७

ప్రాప్తనా సఖ దక్షకుక్షికమత్ర వావి వవా పరం

నాభిరత్ర నృ రా కృ కా త్రిభిరుక్తసంస్థవలిత్రయ

బస్తిరత్ర నృ వా సుమేడ్రం అథో గుదం వృషణం చవా

వాప్తనా కటిరత్ర తే ప్రియ వాస్ వోరు యుగంహరే

౧౭

ప్ర్రాప్తనా సుక తక్షుక్కుక్షికమత్ర వావి వవా పరమ్  
నాపిరత్తర న్రు రా క్ంరు కా త్రిపిరుక్తసమ్స్థవలిత్తరయ  
పస్తిరత్తర న్రు వా సుమేడ్రమ్ అతో క్రుతమ్ వ్రుషణమ్ శవా  
వాప్తనా కటిరత్తర தே ప్రియ వాప్త వోరు యుగంహరే కగ

ప్రాప్తనా సఖ దక్షకుక్షికమత్ర వావి వవా పరం

నాభిరత్ర నృ రా కృ కా త్రిభిరుక్తసంస్థవలిత్రయ

బస్తిరత్ర నృ వా సుమేడ్రం అథో గుదం వృషణం చవా

వాప్తనా కటిరత్ర తే ప్రియ వాప్త వోరు యుగంహరే

౧౭

Brief summary

More bhagavat rUpas are listed here:

- |                                       |  |
|---------------------------------------|--|
| 1. the Lord's face:                   | parashurAma                                  |
| 2. throat:                            | vAsudeva/gOviMda                             |
| 3. right shoulder:                    | varAha/trivikrama                            |
| 4. left shoulder:                     | narAyaNa/hRushIkEsha                         |
| 5. neck:                              | narAyaNa/dAmOdara                            |
| 6. back:                              | narAyaNa/padmanAbha                          |
| 7. 4 arms, limbs, marks on the palms: | vAsudEva, saMkarShaNa, pradyumna & aniruddha |
| 8. all 5 fingers on all hands:        | 5 forms of narAyaNa                          |
| 9. nails:                             | 5 forms of narAyaNa                          |
| 10. chest:                            | pradyumna/mAdhava                            |
| 11. bosom:                            | aniruddha                                    |
| 12. breast:                           | narasiMha                                    |
| 13. stomach:                          | pradyumna/ narAyaNa                          |
| 14. right abdomen:                    | vAsudeva/viShNu                              |
| 15. left abdomen:                     | varAha/vAsudeva                              |
| 16. navel:                            | narasiMha                                    |
| 17. stomach & the 3 linings:          | rAm, /kRuShNa & kapila                       |
| 18. intestine:                        | narasiMha                                    |
| 19. male reproductive organ:          | vAsudeva                                     |
| 20. anus:                             | vAsudeva                                     |
| 21. testicles:                        | vAsudeva                                     |
| 22. waist:                            | vAsudeva/ narAyaNa                           |
| 23. 2 thighs:                         | vAsudeva                                     |

Shloka #18

जानुनी तव वासं अत्र सदिष्टदानसमर्थजं-  
 फाभिधं पर वाप्र ते प्रपदाभिधं प्रिय वानि ते  
 पादयुग्ममिहापि सन्नखलक्षमतच्चतुरात्मना  
 पंचभिः पदगांगुलीनख रोम चर्म च ना प्रभो १८

ಜಾನುನೀ ತವ ವಾಸಂ ಅತ್ರ ಸದಿಷ್ಟದಾನಸಮರ್ಥಜಂ-  
 ಫಾಭಿಧಂ ಪರ ವಾಪ್ರ ತೇ ಪ್ರಪದಾಭಿಧಂ ಪ್ರಿಯ ವಾನಿ ತೇ  
 ಪಾದಯುಗ್ಮಮಿಹಾಪಿ ಸನ್ನಖಲಕ್ಷ್ಮತಚ್ಚತುರಾತ್ಮನಾ  
 ಪಂಚಭಿಃ ಪದಗಾಂಗುಲೀನಖಿ ರೋಮ ಚರ್ಮ ಚ ನಾ ಪ್ರಭೋ ೧೮

జాన్తునీ తవ వాసమ్ అత్ర సతిష్ఠదతానసమగ్తజమ్-  
 పాపితమ్ పర వాప్ర తే ప్రపతాపితమ్ ప్రియ వాని తే  
 పాత్యుక్మమిహ్రాపి సన్ధకలక్ష్మమతశ్చతూరాత్మనా  
 పమ్సపిః. పతకామక్రూణక రోమ శర్మ శ నా ప్రపో కఅ  
 జానునీ తవ వాసం అత్ర సదిష్ఠదానసమర్థజం-  
 పాభిధం పర వాప్ర తే ప్రపదాభిధం ప్రియ వాని తే  
 పాదయుగ్మిహోపి సన్నఖలక్ష్మతచ్చతురాత్మనా  
 పంచభిః పదగాంగులీనఖ రోమ చర్మ చ నా ప్రభో ౧౮

### Brief summary

Continuing with more *bhagavat rUpas*, *shrI viShNu tIrtha* explains:

1. the Lord's 2 knees: *vAsudeva/saMkarShaNa*
2. backside of His thighs (which fulfils the aspirations of *sAtvika* souls):  
*vAsudeva/pradyumna*
3. upperside of His legs: *vAsudeva/aniruddha*
4. both His legs: *saMkarShaNa*
5. all the toes & the nails on them: 5 forms of *narAyaNa*
6. flag, diamond & other signs [*aMkusha* (arrow), *padma* (lotus)] on His  
feet: *vAsudEva, saMkarShaNa, pradyumna & aniruddha*
7. the hairs on His body: *narAyaNa*
8. skin: *narAyaNa*

### Shloka #19

చక్షుషీ తవ చాక్షిసంస్థిత య దేవ రమాపతే  
 ప్రశ్చ చక్షురని క్రమేణ చ కర్ణగం పరమింద్రియమ్  
 ఘ్రాణకం రసనం చ వా ప్ర సం అత్ర సం త్వగపి ప్రభో  
 వాక్ చ వా చతురాత్మకం కరసంస్థపాణ్యభిధేంద్రియమ్ ౧౯

చక్షుషీ తవ చాక్షిసంస్థిత య దేవ రమాపతే  
 ప్రశ్చ చక్షురని క్రమేణ చ కర్ణగం పరమింద్రియమ్  
 ఘ్రాణకం రసనం చ వా ప్ర సం అత్ర సం త్వగపి ప్రభో  
 వాక్ చ వా చతురాత్మకం కరసంస్థపాణ్యభిధేంద్రియమ్ ౧౯

சகூஷாஷீ தவ சாக்ஷிஸம்ஸ்தித ஏவ தேவ ரமாபதே  
 ப்ரபீச சகூஷாரநி க்ரமேண ச கர்ணகம் பரமிம்த்ரியம்  
 க்ராணகம் ரஸநம் ச வா ப்ர ஸம் அத்ர ஸம் த்வகபி ப்ரபோ  
 வாக் ச வா சதுராத்மகம் கரஸம்ஸ்தபாண்யபிதேம்த்ரியம் ககூ  
 சகூஷீ தவ தாக்ஷிஸம்ஸ்தித ஏவ தேவ ரமாபதே

ప్రశ్న చక్షురని క్రమేణ చ కర్ణగం పరమింద్రియమ్

పూణకం రసనం చ వా ప్ర సం అత్ర సం త్వగపి ప్రభో

వాక్ చ వా చతురాత్మకం కరసంస్థపాణ్యభిదేంద్రియమ్ ౧౯

### Brief summary

Describing more *bhagavat rUpas*, *shrI viShNu tIrtha* elucidates:

1. right-part of the sense organ for sight (present in the eyes): *pradyumna*
2. left-part of the sense organ for sight (present in the eyes): *aniruddha*
3. the sense organ for hearing (present in the ears): *vAsudEva*
4. the sense organ for smelling (present in the nose): *pradyumna*
5. the sense organ for taste (present in the tongue): *saMkarShaNa*
6. the sense organ for touch (present in the skin): *saMkarShaNa*
7. the sense organ for speech (present in the tongue): *vAsudEva*
8. the sense organs for grasping (present in His four arms):  
*vAsudEva, saMkarShaNa, pradyumna & aniruddha*

### Shloka #20

पाद पायु सुमेद्रुगं तव सं प्र नानि सुमानसं

बुद्धिरप्यथ ते कोविद कामपूर्वकवृत्तयः

द्वित्रिपंचदशाधिकास्तव भावुकैष्टदमूर्तयः

शब्दपूर्वकपंचकं तव पंचरूपमथ प्रभो २०

పాద పాయు సుమేద్రుగం తవ సం ప్ర నాని సుమానసం

బుద్ధిరప్యథ తే కౌవిద కామపూర్వకవృత్తయః

ద్విత్రిపంచదశాధికాస్తవ భావుకేష్టదమూర్తయః

శబ్దపూర్వకపంచకం తవ పంచరూపమథ ప్రభో ౨౦

பாத பாயு ஸாமேட்ரகம் தவ ஸம் ப்ர நாநி ஸாமாநஸம்

పుత్తిరబ్యత తే కౌవిత కామపూర్వకవృత్తయః.  
 త్విత్రిపమ్శతప్రీతికాస్త్వ పావకేషుడతమూర్తయః.  
 ప్రీతపూర్వకపమ్శకమ్ తవ పమ్శ్రుపమత ప్రపో ౨౦

పాద పాయు సుమేడ్రగం తవ సం ప్ర నాని సుమానసం

బుద్ధిరప్యథ తే కీవిద కామపూర్వకవృత్తయః

ద్విత్రీపంచదశాధికాస్తవ భావుకేష్టదమూర్తయః

శబ్దపూర్వకపంచకం తవ పంచరూపమథ ప్రభో ౨౦

### Brief summary

Describing more *bhagavat rUpas* in this shLOka as well:

- |   |   |
|---|---|
| 1. the sense organs in the Lord's feet:             | saMkarShaNa   |
| 2. the sense organs in the anus:                    | pradyumna   |
| 3. testicles:                                       | narAyaNa  |
| 4. mind:  | aniruddha   |
| 5. intelligence:                                    | pradyumna   |
| 6. aspiration, love, kindness & so on:              | they are all various other<br>rUpas which are present to bestow grace upon his devotees |
| 7. sound, touch, appearance, sentiment & fragrance: | 5 forms of narAyaNa   |

### Shloka #21

స్నానభోజనపానపాలనమేలనాగమనార్చనా  
 ప్రాణనోచలనాభివాదనమార్జనార్జనప్ర్యకమ్  
 సర్వకర్మ సనామకం తవ రూపమేవ రమాపతే  
 శక్తయోప్యథ తత్ర తత్ర చ తే స్వరూపసుశక్తయః ౨౧

స్నానభోజనపానపాలనమేలనాగమనార్చనా  
 ప్రాణనోచలనాభివాదనమార్జనార్జనప్ర్యకమ్  
 సర్వకర్మ సనామకం తవ రూపమేవ రమాపతే  
 శక్తయోప్యథ తత్ర తత్ర చ తే స్వరూపసుశక్తయః ౨౧

స్నానభోజనపానపాలనమేలనాగమనార్చనా  
 ప్రాణనోచలనాభివాదనమార్జనార్జనప్ర్యకమ్



ஸர்வகர்ம ஸநாமகம் தவ ரூபமேவ ரமாபதே  
 ிக்தயோப்யத தத்ர தத்ர ச தே ஸ்வரூபஸூக்தய: உக

ಸ್ನಾನಭಿಜನಪಾನಪಾಲನಮேலನಾಗಮನಾರ್ಪನா  
 ಪ್ರಾಣனீಚ್ಛಲನಾಭಿವಾದನಮಾರ್ಘನಾರ್ಘನಪೂರ್ವಕಮ್  
 ಸರ್ವಕರ್ಮ ಸನಾಮಕಂ ತವ ರೂಪಮேವ ರಮಾಪತே  
 ಸಕ್ತಯೋಪ்யಥ ತತ್ರ ತತ್ರ ಚ தே ಸ್ವರೂಪಸುசಕ್ತಯ: ೨೧

### Brief summary

Further more, O Lord! the acts of bathing, eating, drinking, nursing, meeting, arriving, worshipping, breathing, pronouncing, greeting, washing, acquiring and so forth are all performed by your various *rUpas*. Also, the power behind all these tasks are undoubtedly yours alone which implies that every action is associated with a *bhagavat rUpa*.

It is beyond doubt that the innumerable actions & the associated strengths of the life & lifeless are invariably controlled by the Lord's countless actions. Finally, all these limitless actions of *shrI hari* have a corresponding *bhagavat rUpa*.

### Shloka #22

मत्स्य एव किरीटमंबुजनाभ ते भव ईदृशः  
 कूर्म एव सुवर्णकुंडलमीदृशस्तव सूकरः  
 कंठभूषणमाश्रितं त्वदुरथ सिंहजसिंहको  
 भूषणं तव भाहुसंस्थितमीदृशः सख वा हरे २२

ಮತ್ಸ್ಯ ಏವ ಕಿರೀಟಮಂಬುಜನಾಭ ತೇ ಭವ ಈದೃಶಃ  
 ಕೂರ್ಮ ಏವ ಸುವರ್ಣಕುಂಡಲಮೀದೃಶಸ್ತವ ಸೂಕರಃ  
 ಕಂಠಭೂಷಣಮಾಶ್ರಿತಂ ತ್ವದುರತ್ಥ ಸಿಂಹಜಸಿಂಹಕೋ  
 ಭೂಷಣಂ ತವ ಭಾಹುಸಂಸ್ಥಿತಮೀದೃಶಃ ಸಖ ವಾ ಹರೇ ೨೨

மதஸ்ய ஏவ கிரீடமம்புஜநாப தே பவ ஈத்ரு:.  
 கூர்ம ஏவ ஸுவர்ணகும்டலமீத்ருஸ்தவ ஸூகர:.

கம்பூஷணமாபீரிதம் த்வத்ரூபீச ஸிம்ஹஜஸிம்ஹகோ  
பூஷணம் தவ பாஹூஸம்ஸ்திதமீத்ருபி: ஸக வா ஹரே ௨௨

மத்ய வ வ கீரீடமும்புஜநாப த வ உத்யுச:

கூர்ய வ சுவர்ஷகும்டலமீத்யுசஸ்வ சூகர:

கம்஠பூஷணமாஸ்திதம் த்யுதூரக்ய சிம்ஹஜசிம்ஹகீ

பூஷணம் தவ பாஹூஸம்ஸ்திதமீத்யுச: சஹ வ ஹரே ௨௨

### Brief summary

O Lord!

- |                                     |                |
|-------------------------------------|----------------|
| 1. Your crown has:                  | matsya rUpa    |
| 2. ear-ring:                        | kUrma rUpa     |
| 3. garland/necklace:                | varAha rUpa    |
| 4. the pearls decked on your chest: | narasiMha rUpa |
| 5. the ornaments on your shoulders: | vAmana rUpa    |

### Shloka #23

आश्रितं कटिमत्रभूषणमीदृशस्तव भा हरे  
पादयुग्मगतं विभूषणमत्र संभवरा प्रभो  
ईदृशं च करेषु भूषणमीदृशं त्रिजगत्पते  
तादृशांगुलिभूषणं तव विष्णुकीर्तिसुतो हरे २३

ஆஸ்திதம் கட்டிமத்ரபூஷணமீத்யுசஸ்வ பா ஹரே  
பாடயுகம்கதம் விபூஷணமத்ர சம்பவரா ப்ரபோ  
ஈத்யுசம் ச கரேஷு பூஷணமீத்யுசம் த்ரிஜகத்வதே  
தாத்யுசாங்குலிபூஷணம் தவ விஷ்ணுகீர்திசுதோ ஹரே ௨௩

ஆபீரிதம் கடிமத்ரபூஷணமீத்ருபிஸ்தவ பா ஹரே  
பாதயுகம்கதம் விபூஷணமத்ர ஸம்பவரா ப்ரபோ  
ஈத்ருபிம் ச கரேஷு பூஷணமீத்ருபிம் த்ரிஜகத்வதே  
தாத்ருபோங்குலிபூஷணம் தவ விஷ்ணுகீர்திஸுதோ ஹரே ௨௩

ఆశ్రితం కటిమత్రభూషణమీద్యశస్తవ భా హరే  
 పాదయుగ్మగతం విభూషణమత్ర సంభవరా ప్రభో  
 ఈద్యశం చ కరేషు భూషణమీద్యశం త్రిజగత్పతే  
 తాద్యశోంగులిభూషణం తవ విష్ణుకీర్తిసుతో హరే ౨౩

Brief summary

O Lord!

- |                                     |                     |
|-------------------------------------|---------------------|
| 1. Your waist band:                 | bhAargava rAma rUpa |
| 2. the ornaments on both your feet: | rAma rUpa           |
| 3. bracelets on your hands:         | kRuShNa rUpa        |
| 4. the rings on your fingers:       | kalki rUpa          |

Shloka #24

एतदेव नवात्मकं नवरत्नरूपमनंत ते-  
 नंतभूषणभूषणं निजलीलयैव सुतोषणम्  
 एकमूर्तितया च पंचतया च पंचदशात्मना  
 त्रिंशदादितया च मानसपूजने प्रतिभासते २४

ఏతదేవ నవాత్మకం నవరత్నరూపమనంత తే-  
 నంతభూషణభూషణం నిజలీలయైవ సుతోషణమ్  
 ఏకమూర్తితయా చ పంచతయా చ పంచదశాత్మనా  
 త్రింశదాదితయా చ మానసపూజనే ప్రతిభాసతే ౨౪

ஏதேவ நவாத்மகம் நவரத்நரூபமநந்த தே-  
 நந்தபூஷணபூஷணம் நிஜலீலயைவ ஸுதோஷணம்  
 ஏகமூர்த்தியா ச பம்சதயா ச பம்சதபிராத்மநா  
 த்ரிம்ஸதாதியா ச மாநஸபூஜநே ப்ரதிபாஸதே ௨௪

ఏతదేవ నవాత్మకం నవరత్నరూపమనంత తే-  
 నంతభూషణభూషణం నిజలీలయైవ సుతోషణమ్

ఏకమూర్తితయా చ పంచతయా చ పంచదశాత్మనా

త్రింశదాదితయా చ మానసపూజనే ప్రతిభాసతే ౨౪

Brief summary

The 9 gems in your crown are your *aniruddha, pradyumna, saMkarshaNa, matsya* & other *rUpas*. In this way, you are bedecked with innumerable ornaments. These are all your acts & just for your pleasure. O Lord! By residing as 1 form, 5 *rUpas*, 10-15-30-50-100-1000-100000 & so on you enable us to do your *mAnasa pUje*.

Shloka #25

द्रव्यकर्मगुणप्रभेदत आस्य आस्यमिति क्रमात्  
एतदेव च सर्वजीवगतं त्वनादित एव हि  
प्रातरुत्थित एव संततमातनोमि सुभाषितं  
तद्विरुद्धमथापि तेस्तु नु बन्दिगीतमिति प्रभो २५

ద్రవ్యకర్మగుణప్రభేదత ఆస్య ఆస్యమితి క్రమాత్  
ఏతదేవ చ సర్వజీవగతం త్వనాదిత ఏవ హి  
ప్రాతరుత్థిత ఏవ సంతతమాతనోమి సుభాషితం  
తద్విరుద్ధమథాపి తేస్తు ను బందిగీతమితి ప్రభో ౨౫

త్రవ్యకర్మగుణప్రభేదత ఆస్య ఆస్యమితి క్రమాత్  
ఏతదేవ చ సర్వజీవగతం త్వనాదిత ఏవ హి  
ప్రాతరుత్థిత ఏవ సంతతమాతనోమి సుభాషితం  
తద్విరుద్ధమథాపి తేస్తు ను బందిగీతమితి ప్రభో ౨౫

द्रव्यकर्मगुणप्रभेदत आस्य आस्यमिति क्रमात्  
एतदेव च सर्वजीवगतं त्वनादित एव हि  
प्रातरुत्थित एव संततमातनोमि सुभाषितं  
तद्विरुद्धमथापि तेस्तु नु बन्दिगीतमिति प्रभो २५

Brief summary

You reside in wealth using your *dravyarUpa*, in actions as *karmarUpi* & in merit as *guNarUpi*. Moreover, in my face resides yours, your eyes in mine, your tongue in mine, your hands/legs in mine & so forth. In this manner, you are controlling all the *jIvas* from time immemorial.

Please treat all the good & bad stuff that I utter from the moment I wake up as your prisoner's appeal. Kindly consider it as a prayer from your subordinates.

Shloka #26

క్షాలనं पदयोर्मुखस्य च पाणिपल्लवयोश्च गं-  
डोषणं सततं तवास्त्विति मानसं रमतान्मुदा  
चित्रभाषितमत्र किंचन चेद्भवेत्तदपि प्रभो  
गीतवाद्यपुरस्सरं यदि तच्छ तेस्तु महीपते २६

క్షాలనం పదయోముఖస్య చ పాణిపల్లవయోశ్చ గం-  
డోషణం సతతం తవాస్త్వితీ మానసం రమతాన్ముదా  
చిత్రభాషితమత్ర కింఛన చేద్భవేత్తదపి ప్రభో  
గీతవాద్యపురస్సరం యది తచ్చ తేస్తు మహీపతే ౨౬

శ్శాలనం పదయోముఖస్య చ పాణిపల్లవయోశ్చ గం-  
డోషణం సతతం తవాస్త్వితీ మానసం రమతాన్ముదా  
చిత్రభాషితమత్ర కింఛన చేద్భవేత్తదపి ప్రభో  
గీతవాద్యపురస్సరం యది తచ్చ తేస్తు మహీపతే ౨౬

క్షాలనం పదయోముఖస్య చ పాణిపల్లవయోశ్చ గం-  
డోషణం సతతం తవాస్త్వితీ మానసం రమతాన్ముదా  
చిత్రభాషితమత్ర కింఛన చేద్భవేత్తదపి ప్రభో  
గీతవాద్యపురస్సరం యది తచ్చ తేస్తు మహీపతే ౨౬

Brief summary

All the tasks that I do (for self & others) are being offered to your lotus feet, you being none other than my *biMba rUpi*. Washing my legs, face, hands, gargling, chattering

about various matters, singing along accompanied by a variety of instruments & so on are all being offered to you as well, my Lord!

Shloka #27

लालनं तनयादिकस्य च पालनं पितृपूर्वके  
मेलनं ललनादिकेप्यनुकूलनं च तवास्तु भो  
स्नानमस्त्वभिषेचनं तव तत्र पौरुषसूक्तं  
मंत्रमस्त्वनु धौतवस्त्रकयुग्ममस्तु तवांबरम् २७

लालनं तनयादिकस्य च पालनं पितृपूर्वकै  
मेलनं ललनादिकैष्यनुकूलनं च तवास्तु भो  
स्नानमस्त्वभिषेचनं तव तत्र पौरुषसूक्तं  
मंत्रमस्त्वनु धौतवस्त्रकयुग्ममस्तु तवांबरम् २७

लालनम् तनयादिकस्य च पालनम् पितृपूर्वके  
मेलनम् ललनादिकेप्यनुकूलनम् च तवास्तु भो  
स्नानमस्त्वभिषेचनम् तव तत्र पौरुषसूक्तम्  
मंत्रमस्त्वनु धौतवस्त्रकयुग्ममस्तु तवांबरम् २७

लालनं तनयादिकस्य च पालनं पितृपूर्वके  
मेलनं ललनादिकेप्यनुकूलनं च तवास्तु भो  
स्नानमस्त्वभिषेचनं तव तत्र पौरुषसूक्तं  
मंत्रमस्त्वनु धौतवस्त्रकयुग्ममस्तु तवांबरम् २७

Brief summary

Fondling with children & grand-kids, nursing parents, having fun with wife & friends and speaking cheerfully are all offerings to you, O Lord!

Let my bath be your *abhiShEka* (ritualistic bath). Let *puruShasUkta* itself be the *maMtra* there. The washed & clean clothes that I wear be your garment (*vastra*).

Shloka #28

आसनाचमनं तवास्त्वनु चंदनादिभिरंकनं  
 मालिकादिविभूषणं तव वंदनं त्वथ संध्ययोः  
 मंत्रसंस्तवयन्त्रपूजनपूर्वकं परमेश ते  
 ध्यान मौनसुधारणादिकमस्तु ते पुरुषोत्तम २८

ಆಸನಾಚಮನಂ ತವಾಸ್ತ್ವನು ಚಂದನಾದಿಭಿರಂಕನಂ  
 ಮಾಲಿಕಾದಿವಿಭೂಷಣಂ ತವ ವಂದನಂ ತ್ವಥ ಸಂಧ್ಯಯೋಃ  
 ಮಂತ್ರಸಂಸ್ತವಯನ್ತ್ರಪೂಜನಪೂರ್ವಕಂ ಪರಮೇಶ ತೇ  
 ಧ್ಯಾನ ಮೌನಸುಧಾರಣಾದಿಕಮಸ್ತು ತೇ ಪುರುಷೋತ್ತಮ ೨೮

ஆஸநாசமநம் தவாஸ்த்வநு சம்தநாதிபிரம்கநம்  
 மாலிகாதிவிபூஷணம் தவ வம்தநம் த்வத ஸம்த்யயோ:  
 மம்த்ரஸம்த்வயந்த்ரபூஜநபூர்வகம் பரமே! தே  
 த்யாந மெளநஸூதாரணாதிகமஸ்து தே புருஷோத்தம ೨೮

ಆಸನಾಚಮನಂ ತವಾಸ್ತ್ವನು ಚಂದನಾದಿಭಿರಂಕನಂ  
 ಮಾಲಿಕಾದಿವಿಭೂಷಣಂ ತವ ವಂದನಂ த்ವಥ ಸಂಧ್ಯಯோ:  
 மம்த்ரಸಂಸ್ತவயನ್ತ್ರபூಜನபூர்வகம் பரமேಶ தೇ  
 ಧ್ಯಾನ ಮೌನಸುಧಾರಣಾದಿಕಮಸ್ತು ತೇ ಪುರುಷೋತ್ತಮ ೨೮

Brief summary

Sitting, doing *Achamana*, applying the signet differentiating the followers of madhva clan, *UrdhvapuMDra* using *gOpichaMdana*, wearing a garland, applying makeup & so forth are all dedicated to you, O Lord! The daily ritual of doing *saMdhyAvaMdane* is also an offering to you. Further more, chanting various *maMtras*, *stuti*, *yaMtra* & worshipping (*pUje*) are also yours. Adhering to the rules as prescribed by *shAstras*, meditating & maintaining dignified silence and so forth are all your *sEva*.

Shloka #29

चंदनादिभिरप्यलंकृतिरस्तु ते तिलकं च भो  
 देव भोजनपात्रमस्तु सुपानपात्रमथास्तु ते

नारिकेलफलादिमिशितमत्र वस्तु तवास्तु भो  
व्यंजनं लवणं तथास्तु सुपत्रशाकमथापरम् २९

ಚಂದನಾದಿಭಿರಪ್ಯಲಂಕೃತಿರಸ್ತು ತೇ ತಿಲಕಂ ಚ ಭೋ  
ದೇವ ಭೋಜನಪಾತ್ರಮಸ್ತು ಸುಪಾನಪಾತ್ರಮಥಾಸ್ತು ತೇ  
ನಾರಿಕೇಲಫಲಾದಿಮಿಶಿತಮತ್ರ ವಸ್ತು ತವಾಸ್ತು ಭೋ  
ವ್ಯಂಜನಂ ಲವಣಂ ತಥಾಸ್ತು ಸುಪತ್ರಶಾಕಮಥಾಪರಮ್ ೨೯

சம்தநாதிபிரப்யಲம்க்ருதிரஸ்து தே திலகம் ச போ  
தேவ போஜநபாத்ரமஸ்து ஸுபாநபாத்ரமதாஸ்து தே  
நாநிகேலபலாதிமிபீதமத்ர வஸ்து தவாஸ்து போ  
வ்யம்ஜநம் லவணம் ததாஸ்து ஸுபத்ரபாகமதாபரம் ೨೯

చందనాదిభిరప్యలంకృతిరస్తు తే తిలకం చ భో  
దేవ భోజనపాత్రమస్తు సుపానపాత్రమథాస్తు తే  
నారికేలఫలాదిమిశితమత్ర వస్తు తవాస్తు భో  
వ్యంజనం లవణం తథాస్తు సుపత్రశాకమథాపరమ్ ೨೯

### Brief summary

To deck oneself with *gaMdha*, adorn with *akShate*, having a sumptuous meal, quenching one's thirst & so on are all offerings to you, my Lord! All the delicious stuff that has grated coconut in them is for your *naivedya*. The various relishing curries, salt, *soppina* (green leaves) *palya* & coconut *playa* are all presented to you.

### Shloka #30

सूपमस्तु सुपायसं परदेव नैकविधं सदा  
चित्रभक्षमनेकधास्तु विचित्रमाषविनिर्मितम्  
तैलपक्वमथास्तु ते घृतपक्वमस्तु हरे जलां  
गारपक्वसुकालपक्वमथास्तु पक्वसुपंचकम् ३०

ಸೂಪಮಸ್ತು ಸುಪಾಯಸಂ ಪರದೇವ ನೈಕವಿಧಂ ಸದಾ  
ಚಿತ್ರಭಕ್ಷಮನೇಕಧಾಸ್ತು ವಿಚಿತ್ರಮಾಷವಿವಿರ್ಮಿತಮ್



ತೈಲಪಕ್ವಮಥಾಸ್ತು ತೇ ಘೃತಪಕ್ವಮಸ್ತು ಹರೇ ಜಲಾಂ  
ಗಾರಪಕ್ವಸುಕಾಲಪಕ್ವಮಥಾಸ್ತು ಪಕ್ವಸುಪಂಚಕಮ್ ೩೦

ಉಬಮಸ್ತು ಉಪಾಯಃ ಪರದೇವ ನೈಕವಿಧಂ ಸದಾ  
ವಿಶ್ವಭಕ್ಷಮನೇಕಧಾಸ್ತು ವಿಶ್ವಮಾಪವಿರಿತ್ಯಮ್  
ತೈಲಪಕ್ವಮಥಾಸ್ತು ತೇ ಘೃತಪಕ್ವಮಸ್ತು ಹರೇ ಜಲಾಂ  
ಗಾರಪಕ್ವಸುಕಾಲಪಕ್ವಮಥಾಸ್ತು ಪಕ್ವಸುಪಂಚಕಮ್ ೩೦

ಸೂಪಮಸ್ತು ಸುಪಾಯಸಂ ಪರದೇವ ನೈಕವಿಧಂ ಸದಾ

ವಿಶ್ವಭಕ್ಷಮನೇಕಧಾಸ್ತು ವಿಶ್ವಮಾಪವಿರಿತ್ಯಮ್

ತೈಲಪಕ್ವಮಥಾಸ್ತು ತೇ ಘೃತಪಕ್ವಮಸ್ತು ಹರೇ ಜಲಾಂ

ಗಾರಪಕ್ವಸುಕಾಲಪಕ್ವಮಥಾಸ್ತು ಪಕ್ವಸುಪಂಚಕಮ್ ೩೦

### Brief summary

The stuff that I consume such as soup, delicious *pAyasa*, varieties of sweets are all offerings to you, my Lord! The list continues with items that are fried using oil and ghee. Whatever if make by using boiling water on a charcoal stove and fruits that ripen as time goes by are all for your *naivEdya*.

### Shloka #31

ಚಿತ್ರಮನ್ನಮಥಾಸ್ತು ತೇ ದ್ಯು ವಿಚಿತ್ರವಸ್ತುವಿನಿರ್ಮಿತಂ  
ಚೋದನಂ ಪರಮಾನ್ನಮಸ್ತು ಸದೇವ ತೇ ಜಗತೀಪತೇ  
ಶರ್ಕರಾಗುಡಮಿಶ್ರಿತಾನ್ನಮಥಾಸ್ತು ತೇ ಸತತಂ ಹರಿ-  
ದ್ರಾನ್ನಮಸ್ತು ತಥೈವ ಭೋ ಪ್ರಿಯ ಮೌಢಮನ್ನಮಥಾಸ್ತು ತೇ ೩೧

ಚಿತ್ರಮನ್ನಮಥಾಸ್ತು ತೇ ದ್ಯು ವಿಚಿತ್ರವಸ್ತುವಿನಿರ್ಮಿತಂ  
ಚೋದನಂ ಪರಮಾನ್ನಮಸ್ತು ಸದೇವ ತೇ ಜಗತೀಪತೇ  
ಶರ್ಕರಾಗುಡಮಿಶ್ರಿತಾನ್ನಮಥಾಸ್ತು ತೇ ಸತತಂ ಹರಿ-  
ದ್ರಾನ್ನಮಸ್ತು ತಥೈವ ಭೋ ಪ್ರಿಯ ಮೌಢಮನ್ನಮಥಾಸ್ತು ತೇ ೩೧

ಸಿತ್ರಮನ್ನಮಥಾಸ್ತು ತೇ ದ್ಯು ವಿಚಿತ್ರವಸ್ತುವಿನಿರ್ಮಿತಂ  
ಚೋದನಂ ಪರಮಾನ್ನಮಸ್ತು ಸದೇವ ತೇ ಜಗತೀಪತೇ  
ಶರ್ಕರಾಗುಡಮಿಶ್ರಿತಾನ್ನಮಥಾಸ್ತು ತೇ ಸತತಂ ಹರಿ-  
ದ್ರಾನ್ನಮಸ್ತು ತಥೈವ ಭೋ ಪ್ರಿಯ ಮೌಢಮನ್ನಮಥಾಸ್ತು ತೇ ೩೧

ஶ்ரீகராகுடமிஶ்ரீரிதாந்நமதாஸ்து தே ஸததம் ஹரி-  
 த்ராந்நமஸ்து ததைவ போ ப்ரிய மௌத்கமந்நமதாஸ்து தே ஈக  
 சித்ரமந்நமதாஸ்து தீத்ய விசித்ரவஸ்துவிநிர்மீதம்  
 வீதனம் பரமந்நமஸ்து சதீவ தீ ஜகதீபதீ  
 ச்ரீராகுடமித்ரீதாந்நமதாஸ்து தீ சததம் ஶரி-  
 த்ரந்நமஸ்து ததீவ தீ தீய மூத்யமந்நமதாஸ்து தீ 30

### Brief summary

The dish called as *chitrAnna* prepared using various ingredients, the fresh smelling rice, *pAyasa*, rice mixed with sugar, rice mixed the jaggery, yellow rice, *huggi* (a special kind of rice dish served especially during *dhanur-mAsa*) & *pongal* are again all offerings to you, my Lord!

### Shloka #32

शस्तवस्तुविमिश्रितं पुनराम्लवस्तु सदास्तु ते  
 नाम्लवस्तु तथास्तु ते परदिव्यवस्तु समन्वितम्  
 नूतनं नवनीतमस्तु रमेश नूतनमेव ते  
 पात्रपूर्णघृतं च तेस्त्वथ तक्रमस्तु दधीश ते ३२

शस्तवस्तुவிமித்ரீதம் புநராமல்வஸ்து சதாஸ்து தீ  
 நாமல்வஸ்து ததாஸ்து தீ பரதீவ்யவஸ்து சமந்வீதம்  
 நூதனம் நவநீதமஸ்து ரமேஷ நூதனமேவ தீ  
 பாத்ரபூர்ணக்ருதம் ச தேஸ்த்வத தக்ரமஸ்து ததீஷ தே 32

ஶ்ரீஸ்தவஸ்துவிமிஶ்ரீரிதம் புநராமல்வஸ்து ஸதாஸ்து தே  
 நாமல்வஸ்து ததாஸ்து தே பரதீவ்யவஸ்து ஸமந்வீதம்  
 நூதநம் நவநீதமஸ்து ரமேஶ்ரீ நூதநமேவ தே  
 பாத்ரபூர்ணக்ருதம் ச தேஸ்த்வத தக்ரமஸ்து ததீஷ்ரீ தே ஈஉ

శస్తవస్తువిమిశ్రితం పునరామ్లవస్తు సదాస్తు తే  
 నామ్లవస్తు తథాస్తు తే పరదివ్యవస్తు సమన్వితమ్  
 నూతనం నవనీతమస్తు రమేశ నూతనమేవ తే  
 పాత్రపూర్ణస్ఫుటం చ తేస్త్వథ తక్రమస్తు దధీశ తే ౩౨

### Brief summary

Let all that is prepared from various liquids given as *naivEdya* please you, my Lord!  
 The foods which are sour & aren't, the ones that are extremely divine being very tasty,  
 freshly prepared butter, a container full of ghee, buttermilk and curds are again for you &  
 you only.

### Shloka #33

క్షీరమస్తు రమాపతే మధు శర్కరాపి సదాస్తు తే  
 లేఘపేయసుచోఽప్యఖాద్యముఖం ప్రేశ తవేవ భో  
 ప్సేవముత్తరమంభసోశనమస్తు తేత పరత్ర భో  
 క్షాలనం కరయోర్ముఖస్య చ పాదయోరథనేత్రయోః ౩౩

క్షీరమస్తు రమాపతే మధు శర్కరాపి సదాస్తు తే  
 లేఘపేయసుచోఽప్యఖాద్యముఖం ప్రేశ తవేవ భో  
 ప్సేవముత్తరమంభసోశనమస్తు తేత పరత్ర భో  
 క్షాలనం కరయోర్ముఖస్య చ పాదయోరథనేత్రయోః ౩౩

క్షీరమస్తు రమాపతే మధు శర్కరాపి సదాస్తు తే  
 లేఘపేయసుచోఽప్యఖాద్యముఖం ప్రేశ తవేవ భో  
 ప్సేవముత్తరమంభసోశనమస్తు తేత పరత్ర భో  
 క్షాలనం కరయోర్ముఖస్య చ పాదయోరథనేత్రయోః ౩౩

క్షీరమస్తు రమాపతే మధు శర్కరాపి సదాస్తు తే  
 లేఘపేయసుచోఽప్యఖాద్యముఖం ప్రేశ తవేవ భో  
 ప్సేవముత్తరమంభసోశనమస్తు తేత పరత్ర భో  
 క్షాలనం కరయోర్ముఖస్య చ పాదయోరథనేత్రయోః ౩౩

Brief summary

Milk, honey, sugar, stuff that we lick & eat, potable items, things that we suck from and foods that eat are all being offered to you, my Lord! The *ApOshaNa* before having a meal, the *uttaraApOshaNa* upon finishing, washing one's hands, face, legs & eyes as the last step of completing the meal are also for your pleasure.

Shloka #34

अंगुलीजलमस्तु संचलनादिकं सफलं च तां  
बूलमस्तु सुदिव्यवस्तुविमिश्रितं वसुधापते  
नूतनांबरमस्तु ते परिधानमस्तु तथैव चो  
ष्णीषकंचुकपादवस्त्रसुमध्यबंधनमस्तु ते ३४

అంగులీజలమస్తు సంచలనాదికం సఫలం చ తాం  
బూలమస్తు సుదివ్యవస్తువిమిశ్రితం వసుధాపతే  
నూతనాంబరమస్తు తే పరిధానమస్తు తథ్యేవ జోఱ  
ష్ణీషకంచుకపాదవస్త్రసుమధ్యబంధనమస్తు తేఱఱ

अमंग्रुलीजलमस्तु णमंसलनादिकं णपलमं च तामं  
पुलमस्तु णुतिव्यवस्तुविमिषीरितमं वसुधापते  
नूतनामंपरमस्तु ते परिधानमस्तु तथैव चो  
ष्णीषकंचुकपादवस्त्रसुमध्यबंधनमस्तु ते ३४

అంగులీజలమస్తు సంచలనాదికం సఫలం చ తాం  
బూలమస్తు సుదివ్యవస్తువిమిశ్రితం వసుధాపతే  
నూతనాంబరమస్తు తే పరిధానమస్తు తథ్యేవ చో  
ష్ణీషకంచుకపాదవస్త్రసుమధ్యబంధనమస్తు తే 34

Brief summary

Watering the fingers, movement of the fingers, a *tAmbUla* (an offering normally made to guests from the host) adorned with divine stuff, newly purchased clothes, shawl, *muMDAsu* (a *haridAsa* style headband), shirt, footwear & waistband are all offerings to you, O Lord!

Shloka #35

आविकं च तथोर्णपूर्वविचित्रवस्त्रमपीश ते  
दर्पणं तव चामरे गणिकादिगीतसुनर्तनम्  
छत्र वाद्यविचित्रशब्दसुलालनं स्वरभेदत्  
पादरक्षकपूर्वमस्तु सदैव ते धरणीपते ३५

ಆವಿಕಂ ಚ ತಥೋರ್ಣಪೂರ್ವವಿಚಿತ್ರವಸ್ತ್ರಮಪೀಶ ತೇ  
ದರ್ಪಣಂ ತವ ಚಾಮರೇ ಗಣಿಕಾದಿಗೀತಸುನರ್ತನಮ್  
ಛತ್ರ ವಾದ್ಯವಿಚಿತ್ರಶಬ್ದಸುಲಾಲನಂ ಸ್ವರಭೇದತ್  
ಪಾದರಕ್ಷಕಪೂರ್ವಮಸ್ತು ಸದೈವ ತೇ ಧರಣೀಪತೇ ೩೫

ஆவிகம் ச ததோர்ணபூர்வவிசித்ரவஸ்த்ரமபீಶ தே  
தர்பணம் தவ சாமரே கணிகாதிಗீதஸுநர்தநம்  
சத்ர வாத்யவிசித்ரபித்தஸுலாலநம் ஸ்வரபேதத்  
பாதரக்ஷகபூர்வமஸ்து ஸதைவ தே தரணிபதே ೩೫

ಆವಿಕಂ ಚ ತಥೋರ್ಣಪೂರ್ವವಿಚಿತ್ರವಸ್ತ್ರಮಪೀಶ ತೇ  
ದರ್ಪಣಂ ತವ ಚಾಮರೇ ಗಣಿಕಾದಿಗೀತಸುನರ್ತನಮ್  
ಛತ್ರ ವಾದ್ಯವಿಚಿತ್ರಶಬ್ದಸುಲಾಲನಂ ಸ್ವರಭೇದತ್  
ಪಾದರಕ್ಷಕಪೂರ್ವಮಸ್ತು ಸದೈವ ತೇ ಧರಣೀಪತೇ ೩೫

Brief summary

Blankets, shawls, various woolen clothes, mirror, fan, singing, dancing, umbrella, the various sounds that instruments make, innumerable tones, footwear & other stuff are all yours and being offered to you in return, my Lord!

Shloka #36

वाजिपूरुषयानगोयुतयानमप्यथ ते तथो-  
द्यानवीक्षणचारणादिकमस्तु ते कमलापते  
क्षेत्रवीक्षदेवतालयभित्तिचित्रनिरीक्षणं  
पक्षियुद्धनिरीक्षणादि तवास्तु नित्यविचक्षण ३६

ವಾಜಿಪೂರುಷಯಾನಗೋಯುತಯಾನಮಪ್ಯಥ ತೇ ತಥೋ-

ದ್ಯಾನವೀಕ್ಷಣಚಾರಣಾದಿಕಮಸ್ತು ತೇ ಕಮಲಾಪತೇ

ಕ್ಷೇತ್ರವೀಕ್ಷದೇವತಾಲಯಭಿತ್ತಿಚಿತ್ರನಿರೀಕ್ಷಣಂ

ಪಕ್ಷಿಯುದ್ಧನಿರೀಕ್ಷಣಾದಿ ತವಾಸ್ತು ನಿತ್ಯವಿಚಕ್ಷಣಂ ೩೬

ವಾಜಿಪುರುಷಯಾನಗೋಯುತಯಾನಮಪ್ಯಥ ತೇ ತಥೋ-

ತ್ಯಾನವೀಕ್ಷಣಚಾರಣಾದಿಕಮಸ್ತು ತೇ ಕಮಲಾಪತೇ

ಕ್ಷೇತ್ರವೀಕ್ಷದೇವತಾಲಯಭಿತ್ತಿಚಿತ್ರನಿರೀಕ್ಷಣಂ

ಪಕ್ಷಿಯುದ್ಧನಿರೀಕ್ಷಣಾದಿ ತವಾಸ್ತು ನಿತ್ಯವಿಚಕ್ಷಣಂ ೩೬

ವಾಜಿಪೂರುಷಯಾನಗೋಯುತಯಾನಮಪ್ಯಥ ತೇ ತಥೋ-

ದ್ಯಾನವೀಕ್ಷಣಚಾರಣಾದಿಕಮಸ್ತು ತೇ ಕಮಲಾಪತೇ

ಕ್ಷೇತ್ರವೀಕ್ಷದೇವತಾಲಯಭಿತ್ತಿಚಿತ್ರನಿರೀಕ್ಷಣಂ

ಪಕ್ಷಿಯುದ್ಧನಿರೀಕ್ಷಣಾದಿ ತವಾಸ್ತು ನಿತ್ಯವಿಚಕ್ಷಣಂ ೩೬

### Brief summary

A horse ride, a palanquin ride, a bullock cart ride, a view of beautiful gardens, roaming around, pilgrimage trips, viewing graffiti on temples and street walls, viewing a bird fight & so forth are all offerings to you, O Lord!

### Shloka #37

ತತ್ರ ತತ್ರ ಫಲಾದಿಭಕ್ಷಣಲಕ್ಷಣೇತರವೀಕ್ಷಣಂ

ಶಿಕ್ಷಣಂ ನಿಜಭೃತ್ಯಕೇ ಗೃಹಸಂಗಮಶ್ಚ ಪುನಸ್ತವ

ಕ್ಷಾಲನಂ ಪದಯೋಸ್ತವಾಸ್ತ್ವಜ ಪಾಣಿಪೂಜಿತಪಾದಗಂ-

ಝೃಷಣಂ ಚ ತವಾಸ್ತು ಚಾಸನಮಸ್ತು ತೇ ಭುಜಗಾಸನಂ ೩೭

ತತ್ರ ತತ್ರ ಫಲಾದಿಭಕ್ಷಣಲಕ್ಷಣೇತರವೀಕ್ಷಣಂ

ಶಿಕ್ಷಣಂ ನಿಜಭೃತ್ಯಕೇ ಗೃಹಸಂಗಮಶ್ಚ ಪುನಸ್ತವ

ಕ್ಷಾಲನಂ ಪದಯೋಸ್ತವಾಸ್ತ್ವಜ ಪಾಣಿಪೂಜಿತಪಾದಗಂ-

ಝೃಷಣಂ ಚ ತವಾಸ್ತು ಚಾಸನಮಸ್ತು ತೇ ಭುಜಗಾಸನಂ ೩೭

ತತ್ರ ತತ್ರ ಪಲಾತಿಪಕ್ಷಣಲಕ್ಷಣೇತರವೀಕ್ಷಣಂ

ಶಿಕ್ಷಣಂ ನಿಜಭೃತ್ಯಕೇ ಗೃಹಸಂಗಮಶ್ಚ ಪುನಸ್ತವ

శ్శాలనమ్ పతయోస్తవాస్తవజ్జ పాణిప్రుజ్జితపాతకమ్-  
ఠ్రుణ్ణమ్ శ తవాస్తు శాసనమ్స్తు ఠే పుజ్జకాసన ౧౬

తత్ర తత్ర ఫలాదిభక్షణలక్షణేతరవీక్షణం

శిక్షణం నిజభృత్యకే గృహసంగమశ్చ పునస్తవ

క్షాలనం పదయోస్తవాస్త్యజ పాణిపూజజితపాదగం-

డూషణం చ తవాస్తు చాసనమస్తు తే భుజగాసన ౩౭

### Brief summary

Different varieties of fruit dishes, watching obscene stuff, punishing one's servants, returning back home from work, washing feet, gargling, sitting & so on are all offerings to you.

### Shloka #38

పాత్రయ్యుగ్మథాస్తు సూదకపూర్ణమస్తు తవేవ కౌ-  
శీయ్యుగ్మథాఖిలం పరమాన్హికం చ తథోత్తరమ్  
కందమూలసుకాలపక్వఫలం చ సర్వమథాస్తు తే  
క్షీరనీరగుడేక్షుసర్పిరథాస్తు తే వ్యజనం చ భౌ ౩౮

పాత్రయుగ్మథాస్తు సూదకపూర్ణమస్తు తవేవ కౌ-  
శీయ్యుగ్మథాఖిలం పరమాన్హికం చ తథోత్తరమ్  
కందమూలసుకాలపక్వఫలం చ సర్వమథాస్తు తే  
క్షీరనీరగుడేక్షుసర్పిరథాస్తు తే వ్యజనం చ భౌ ౩౮

పాత్రయ్యుగ్మథాస్తు సూదకపూర్ణమస్తు తవేవ కౌ-  
శీయ్యుగ్మథాఖిలం పరమాన్హికం చ తథోత్తరమ్  
కందమూలసుకాలపక్వఫలం చ సర్వమథాస్తు తే  
క్షీరనీరగుడేక్షుసర్పిరథాస్తు తే వ్యజనం చ భౌ ౩౮

పాత్రయ్యుగ్మథాస్తు సూదకపూర్ణమస్తు తవేవ కౌ-

శీయ్యుగ్మథాఖిలం పరమాన్హికం చ తథోత్తరమ్

కందమూలసుకాలపక్వఫలం చ సర్వమథాస్తు తే

క్షీరనీరగుడేక్షుసర్పిరథాస్తు తే వ్యజనం చ భో ౩౮

Brief summary

Two containers filled with water & two dhotis made of silk, evening's worship, tuberous roots (*kaMda/mUla*) fruits, milk, water, jaggery, sugarcane, ghee, hand-held-fan and so on are also being offered to you, my Lord!

Shloka #39

యామజాగరణం తవాస్త్వనుగీతనర్తనపూర్వకం  
మంత్రపాఠనసన్నమస్కృతిపూర్వకం చ తవ ప్రియ  
దీపయ్యుగ్మథాస్తు తే పరధూపమస్తు సుగంధయ్యుక్  
చాప ఉత్తమకా భవంతు ను తాపహా మరుదస్తు తే ౩౯

యామజాగరణం తవాస్త్వనుగీతనర్తనపూర్వకం  
మంత్రపాఠనసన్నమస్కృతిపూర్వకం చ తవ ప్రియ  
దీపయ్యుగ్మథాస్తు తే పరధూపమస్తు సుగంధయ్యుక్  
చాప ఉత్తమకా భవంతు ను తాపహా మరుదస్తు తే ౩౯

యామజాగరణం తవాస్త్వనుగీతనర్తనపూర్వకం  
మంత్రపాఠనసన్నమస్కృతిపూర్వకం చ తవ ప్రియ  
దీపయ్యుగ్మథాస్తు తే పరధూపమస్తు సుగంధయ్యుక్  
చాప ఉత్తమకా భవంతు ను తాపహా మరుదస్తు తే ౩౯

యామజాగరణం తవాస్త్వనుగీతనర్తనపూర్వకం  
మంత్రపాఠనసన్నమస్కృతిపూర్వకం చ తవ ప్రియ  
దీపయ్యుగ్మథాస్తు తే పరధూపమస్తు సుగంధయ్యుక్  
చాప ఉత్తమకా భవంతు ను తాపహా మరుదస్తు తే ౩౯

Brief summary

Staying awake doing *shrI hari nAma saMkeertana* for at least one quarter into the night, singing, dancing, chanting *maMtras*, prostrating, lighting twin lamps, torching



fragrance filled essence sticks (*dhUpa*), varieties of sacred perfumes, the sweet scent of fragrant water, soothing breeze & so on are all offerings to you, my Lord!

Shloka #40

श्रीपते कशिपुस्तवास्त्वनु देव ते ह्युपबर्हणं  
मंचपूर्वकभोगसाधनमस्तु सर्वमपीश ते  
कंकणादिविभूषणं नववस्त्रमस्तु च किं पुन-  
र्जागरस्थसमस्तवस्तु तवास्तु निस्तुलवस्तु भो ४०

ಶ್ರೀಪತೇ ಕಶಿಪುಸ್ತವಾಸ್ತ್ವನು ದೇವ ತೇ ಹ್ಯುಪಬರ್ಹಣಂ  
ಮಂಚಪೂರ್ವಕಭೋಗಸಾಧನಮಸ್ತು ಸರ್ವಮಪೀಶ ತೇ  
ಕಂಕಣಾದಿವಿಭೂಷಣಂ ನವವಸ್ತ್ರಮಸ್ತು ಚ ಕಿಂ ಪುನ-  
ರ್ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವಾಸ್ತು ನಿಸ್ತುಲವಸ್ತು ಭೋ ೪೦

||ರೀಪತೇ ಕಪಿಪುಸ್ತವಾಸ್ತವನು ದೇವ ತೇ ಹ್ಯುಪಬರ್ಹಣಂ  
ಮಂಚಪೂರ್ವಕಭೋಗಸಾಧನಮಸ್ತು ಸರ್ವಮಪೀಶ ತೇ  
ಕಂಕಣಾದಿವಿಭೂಷಣಂ ನವವಸ್ತ್ರಮಸ್ತು ಚ ಕಿಂ ಪುನ-  
ರ್ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವಾಸ್ತು ನಿಸ್ತುಲವಸ್ತು ಭೋ ೪೦

ಶ್ರೀಪತೇ ಕಶಿಪುಸ್ತವಾಸ್ತ್ವನು ದೇವ ತೇ ಹ್ಯುಪಬರ್ಹಣಂ  
ಮಂಚಪೂರ್ವಕಭೋಗಸಾಧನಮಸ್ತು ಸರ್ವಮಪೀಶ ತೇ  
ಕಂಕಣಾದಿವಿಭೂಷಣಂ ನವವಸ್ತ್ರಮಸ್ತು ಚ ಕಿಂ ಪುನ-  
ರ್ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವಾಸ್ತು ನಿಸ್ತುಲವಸ್ತು ಭೋ ೪೦

Brief summary

O Lord! The cot, bed, pillow & other comfortable needs are all offerings to you. Bangles & other ornaments, new clothes & so on are all yours. Not only these, all the animate things are being offered to you.

Shloka #41

यद्वदेव हि जागरस्थसमस्तवस्तु तव प्रभो  
तद्वदेव च वासनात्मकवस्तु सर्वमथास्तु ते

सुमिगं सुखमस्तु ते पुनरस्तु मानसवासना-  
जातवस्तु समस्तमप्यथ जागरांतमनंत भो ४१

ಯದ್ವದೇವ ಹಿ ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವ ಪ್ರಭೋ  
ತದ್ವದೇವ ಚ ವಾಸನಾತ್ಮಕವಸ್ತು ಸರ್ವಮಥಾಸ್ತು ತೇ  
ಸುಪ್ತಿಗಂ ಸುಖಮಸ್ತು ತೇ ಪುನರಸ್ತು ಮಾನಸವಾಸನಾ-  
ಜಾತವಸ್ತು ಸಮಸ್ತಮಪ್ಯಥ ಜಾಗರಾಂತಮನಂತ ಭೋ ೪೧

यत्त्वतेव ह्यि जागरस्तसमस्तवस्तु तव प्रपो  
तत्त्वतेव च वासनात्मकवस्तु सर्वात्मतास्तु ते  
सुप्तिकं सुखमस्तु ते पुनरस्तु मानसवासना-  
जातवस्तु समस्तमप्यथ जागरांतमनंत भो ४१

ಯದ್ವದೇವ ಹಿ ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವ ಪ್ರಭೋ  
ತದ್ವದೇವ ಚ ವಾಸನಾತ್ಮಕವಸ್ತು ಸರ್ವಮಥಾಸ್ತು ತೇ  
ಸುಪ್ತಿಗಂ ಸುಖಮಸ್ತು ತೇ ಪುನರಸ್ತು ಮಾನಸವಾಸನಾ-  
ಜಾತವಸ್ತು ಸಮಸ್ತಮಪ್ಯಥ ಜಾಗರಾಂತಮನಂತ ಭೋ ೪೧

### Brief summary

Similar to the stuff that were offered to you which we sense in an awoken state, the items that we see in our dreams are also yours, O Lord! Moreover, the happiness (svarUpa) that I feel during my deep sleep state (suShupti) is also yours. You are the commander for all these various states.

### Shloka #42

व्याधयोप्यथवाधयस्तनुभेददाहनपूर्वकं  
जात्र जन्मनि पूर्वजन्मसु चोतरेषु तथैव भो  
किं पुनर्बहुभाषितेन शरीरजं त्वथ मानसं  
वाग्जमस्तु तवेश संततमेष सर्वविधिर्मम ४२

ವ್ಯಾಧಯೋಪ್ಯಥವಾಧಯಸ್ತನುಭೇದದಾಹನಪೂರ್ವಕಂ  
ಜಾತ್ರ ಜನ್ಮನಿ ಪೂರ್ವಜನ್ಮಸು ಚೋತ್ತರೇಷು ತಥೈವ ಭೋ

ಕಿಂ ಪುನರ್ಬಹುಭಾಷಿತೇನ ಶರೀರಜಂ ತ್ವಥ ಮಾನಸಂ  
ವಾಗ್ಜಮಸ್ತು ತವೇಶ ಸಂತತಮೇಷ ಸರ್ವವಿಧಿಮಮ ಳ೨

ವ್ಯಾತಯೋಪ್ಯತವಾತಯಸ್ತನ್ರುಪೇತತಾಹುರಪ್ಪುರ್ವಕಮ್  
ಜಾತ್ರ ಜನ್ಮನಿ ಪುರ್ವಜನ್ಮನು ಸೋತ್ತರೇಣೌ ತತವ ಪೋ  
ಕಿಮ್ ಪುನ್ರಾಪಾಣಿಠೇನ ಿರಜಮ್ ತವತ ಮಾನಸಮ್  
ವಾಕ್ಜಮಸ್ತು ತವೇಶ ಸಂತತಮೇಷ ಸರ್ವವಿಧಿಮಮ ಸ೨

ವ್ಯಾಧಯೋಪ್ಯದವಾಧಯಸ್ತನುಭೇದದಾಪಾನಪೂರ್ವಕಂ  
ಜಾತ್ರ ಜನ್ಮನಿ ಪೂರ್ವಜನ್ಮನು ವೇಶೇಷ ತ್ವಥ ಭೌ  
ಕಿಂ ಪುನರ್ಬಹುಭಾಷಿತೇನ ಶರೀರಜಂ ತ್ವಥ ಮಾನಸಂ  
ವಾಗ್ಜಮಸ್ತು ತವೇಶ ಸಂತತಮೇಷ ಸರ್ವವಿಧಿಮಮ ೪೨

### Brief summary

What more, not only a jIva's diseases, all of the mind's troubles, but the pyre emanating from the dead body is also an offering to you!!!! Everything associated to this janma (birth) are all yours. Further more, all of these actions pertaining to the several previous janmas & forthcoming ones are also yours. Finally, this body, the dialogues & every puny activity occurring through this mind are all your own actions.

### Shloka #43

ಬಿಂಬಪೂಜನಮೇವಮೇವ ಹಿ ಕುರ್ವತೋ ನ ಚ ಪಾತಕಂ  
ದುಷ್ಟಕರ್ಮಜಮಪ್ಯಕರ್ಮಜಮಂತಿಕಂ ಪ್ರತಿ ಗಚ್ಛತಿ  
ಏತದತ್ರ ಸುದುರ್ಲಭಂ ಭುವಿ ಭಾರತೇ ನರಜನ್ಮನಾಂ  
ಕ್ವಾಪಿ ನೈವ ಸ ಪಾತಕಾತ್ಮನ ಅಂತಿಕಂ ಪ್ರತಿ ಗಚ್ಛತಿ ೪೩

ಬಿಂಬಪೂಜನಮೇವಮೇವ ಹಿ ಕುರ್ವತೋ ನ ಚ ಪಾತಕಂ  
ದುಷ್ಟಕರ್ಮಜಮಪ್ಯಕರ್ಮಜಮಂತಿಕಂ ಪ್ರತಿ ಗಚ್ಛತಿ  
ಏತದತ್ರ ಸುದುರ್ಲಭಂ ಭುವಿ ಭಾರತೇ ನರಜನ್ಮನಾಂ  
ಕ್ವಾಪಿ ನೈವ ಸ ಪಾತಕಾತ್ಮನ ಅಂತಿಕಂ ಪ್ರತಿ ಗಚ್ಛತಿ ೪೩

ಬಿಂಬಪೂಜನಮೇವಮೇವ ಉನಿ ಕ್ಷುರ್ವತೋ ನ ಚ ಪಾತಕಮ್  
ದುಷ್ಟಕರ್ಮಜಮಪ್ಯಕರ್ಮಜಮಂತಿಕಮ್ ಪ್ರತಿ ಗಚ್ಛತಿ

ஏததத்ர ஸூத்ரூர்லபம் புவி பாரதே நரஜந்மநாம்  
க்வாபி நைவ ஸ பாதகாத்மந அம்திகம் ப்ரதி கச்சதி சந

வின்புஜனமேவமேவ ஹி கர்வதீ ந ச பாதகம்

துஷ்டகர்மஜமப்யகர்மஜமல்திகம் புதி கர்வதி

ஏததத்ர ஸுதுர்லபம் புவி பாரதே நரஜந்மநாம்

கர்வதீ ந ச பாதகாத்மந அம்திகம் புதி கர்வதி 43

### Brief summary

As aforementioned, one should dedicate his/her entire life to the Lord. This is the true meaning of *biMba pUje*. Nothing should be retained as belonging to self. Surrendering completely & offering everything to the Lord is the right worship and nothing else can surpass that. If there is any shortcoming in this sort of worship, it will then be treated as treachery towards the *biMba rUpi* Lord. It would just be equivalent to trying very hard to reach hell.

One who performs this kind of *biMba pUje* would be void of all evil deeds & thereby doesn't have to fear about suffering in hell. Going further, such a *jIvi* would be forgiven if he does not perform the so called required duties (*vihita karma*) or inadvertently does some misdeeds (*niShiddha karma*). The logic behind this conclusion is that, a true *biMba upAsaka* does not even think independently, he would perform all the tasks mechanically with the right *anusamdhAna* thereby offering everything to the Lord.

This ultimate *sAdhane* is hard to attain even for Indians!! (Meaning, nothing is readily available just by being born in *bharatha bhOmi*). Evil souls no matter where they are will find it difficult to perform such a *sAdhane*. Further more, people who have been guaranteed a place in *mOkSha* also cannot escape *prArabdha karma* and due to this might find it hard to even hear about this *kriya*. Even if they become aware of it, there will be a lack of belief. Finally, even if they believe in it, practicing the same will be impossible.

### Shloka #44

வின்புஜனமந்தரா ந ச முக்திரஸ்தி ஹி கஸ்யசித்  
சர்வமந்யதநுஷ்டித் நநு சித்தஷுதநபூர்வகம்  
சாதநம் பவதீஹ பூஜந ஈவ சந்ததமாதரா-  
ந்மாததீர்த்நிபந்த ஈவ ஹி மானமத்ர மயுததீ 44

ಬಿಂಬಪೂಜನಮಂತರಾ ನ ಚ ಮುಕ್ತಿರಸ್ತಿ ಹಿ ಕಸ್ಯಚಿತ್  
 ಸರ್ವಮನ್ಯದನುಷ್ಠಿತಂ ನನು ಚಿತ್ತಶೋಧನಪೂರ್ವಕಂ  
 ಸಾಧನಂ ಭವತೀಹ ಪೂಜನ ಏವ ಸಂತತಮಾದರಾ-  
 ನ್ಯೋದತೀರ್ಥನಿಬಂಧ ಏವ ಹಿ ಮಾನಮತ್ರ ಮಯೋದಿತೇ ೪೪

ಪಿಂಪಪುಜನಮಂತರಾ ನ ಚ ಮುಕ್ತಿರಸ್ತಿ ಹಿ ಕಸ್ಯಚಿತ್  
 ಸರ್ವಮನ್ಯದನುಷ್ಠಿತಂ ನನು ಚಿತ್ತಶೋಧನಪೂರ್ವಕಂ  
 ಸಾಧನಂ ಭವತೀಹ ಪೂಜನ ಏವ ಸಂತತಮಾದರಾ-  
 ನ್ಯೋದತೀರ್ಥನಿಬಂಧ ಏವ ಹಿ ಮಾನಮತ್ರ ಮಯೋದಿತೇ ೪೪

ಬಿಂಬಪೂಜನಮಂತರಾ ನ ಚ ಮುಕ್ತಿರಸ್ತಿ ಹಿ ಕಸ್ಯಚಿತ್  
 ಸರ್ವಮನ್ಯದನುಷ್ಠಿತಂ ನನು ಚಿತ್ತಶೋಧನಪೂರ್ವಕಂ  
 ಸಾಧನಂ ಭವತೀಹ ಪೂಜನ ಏವ ಸಂತತಮಾದರಾ-  
 ನ್ಯೋದತೀರ್ಥನಿಬಂಧ ಏವ ಹಿ ಮಾನಮತ್ರ ಮಯೋದಿತೇ ೪೪

### Brief summary

It is absolutely certain that no *jIva* can attain *mukti* without doing *biMba pUje*. The rest of all *sAdhana(s)* are just to purify oneself. Hence, thereby getting purified by performing these others *sAdhana(s)* all *jIva(s)* must unceasingly take up *biMba pUje*. This *tatva* (truth/philosophy) is NOT new to us & has been propounded by *shrImad AnaMdatIrtha* in his sacred works.

### upasaMhAra (Epilogue)

#### Shloka #45

अवधूतशिरोरत्नजयतीर्थविनोदतः  
 प्रसन्नः श्रीहरिदर्शात् सतां सर्वमपेक्षितं ४५

ಅವಧೂತಶಿರೋರತ್ನಜಯತೀರ್ಥವಿನೋದತಃ  
 ಪ್ರಸನ್ನಃ ಶ್ರೀಹರಿದರ್ಶಾತ್ ಸತಾಂ ಸರ್ವಮಪೇಕ್ಷಿತಂ ೪೫

अवधूतशिरोरत्नजयतीर्थविनोदतः.  
 प्रसन्नः श्रीहरिदर्शात् सतां सर्वमपेक्षितं ४५

ಅವಧೂತಶಿರೋರತ್ನಜಯಲಿಂಗವಿನೋದತ:

ಪುನಃನು: ಶಿವಾರಿದ್ಧ್ಯಾತ್ ಸತಾಂ ಸರ್ವಮಪೆಕ್ಷಿತಂ ೪೫

Brief summary

Let shrI hari be pleased by this excellent work from the great avadhUta shirOmaNi (ascetic who has renounced all worldly attachments and connections) shrI jayatIrtha (shrI vishNu tIrtha) & grant all wishes of the noble folk.

Shloka #46

भवरोगौषधं दिव्यं भजमानाः पुनः पुनः  
बिंबपूजनसंज्ञं ते(नामानं)न भजंति पुनर्भवं ४६

ಭವರೋಗೌಷಧಂ ದಿವ್ಯಂ ಭಜಮಾನಾಃ ಪುನಃ ಪುನಃ  
ಬಿಂಬಪೂಜನಸಂಜ್ಞಂ ತೇ(ನಾಮಾನಂ)ನ ಭಜಂತಿ ಪುನರ್ಭವಂ ೪೬

पवरोगैकशुद्धं त्रिव्यं भजमानाः पुनः पुनः  
पिंपपुज्जनसंज्ञं ते(नामानं)न भजंति पुनर्भवं ४६

ಭವರೋಗೌಷಧಂ ದಿವ್ಯಂ ಭಜಮಾನಾಃ ಪುನಃ ಪುನಃ  
ಬಿಂಬಪೂಜನಸಂಜ್ಞಂ ತೇ(ನಾಮಾನಂ)ನ ಭಜಂತಿ ಪುನರ್ಭವಂ ೪೬

Brief summary

All of mankind which is fighting hard to overcome this disease called saMsAra will find solace by drinking this holy tonic called as biMbaqUje.

Shloka #47

नंदि(द)तीर्थप्रबंधाख्यसुधासिंधुविहारिणः  
बांधवा मत्क्रतौ तोषं यांत्येवांतरचिंतकाः ४७

ನಂದಿ(ದ)ತೀರ್ಥಪ್ರಬಂಧಾಖ್ಯಸುಧಾಸಿಂಧುವಿಹಾರಿಣಃ  
ಬಾಂಧವಾ ಮತ್ಕ್ರತೌ ತೋಷಂ ಯಾಂತ್ಯೇವಾಂತರಚಿಂತಕಾಃ ೪೭

நம்தி(த)தீர்தப்ரபம்தாக்யஸூதாஸிம்துவிஹாரிண:.

பாம்தவா மத்க்ரதௌ தோஷம் யாம்த்யேவாம்தரசிம்தகா:.: சௌ

నంది(ద)తీర్థప్రబంధాఖ్యసుధాసింధువిహారిణ:

బాంధవా మత్తౌ తోషం యాంత్యేవాంతరచింతకా: ౪౭

### Brief summary

Folks who rejoice by reading shrImad AMandatIrtha's such as sudhAsiMdhU and others who are seeking the Lord by practicing anusaMdhAna within themselves will undoubtedly be delighted with my (shrI vishNu tIrtha's) work.

### Shloka #48

సుపుణ్యే భారతే రమ్యే యే విజ్ఞానవివర్జితా:

దు:శాస్త్రదూషితాత్మాన: కిం మాం నిదంతి దుర్బలా: ౪౮

సుపుణ్యే భారతే రమ్యే యే విజ్ఞానవివర్జితా:

దు:శాస్త్రదూషితాత్మాన: కిం మాం నిదంతి దుర్బలా: ౪౮

ஸூபுண்யே பாரதே ரம్యே யே விஜ்ஞாநவிவர்ஜிதா:.

து:ஸாஸ்த்ரதூஷிதாத்மாந: கிம் மாம் நிம்தம்தி துர்பலா:.

சௌ

సుపుణ్యే భారతే రమ్యే యే విజ్ఞానవివర్జితా:

దు:శాస్త్రదూషితాత్మాన: కిం మాం నిదంతి దుర్బలా: ౪౮

### Brief summary

Even though you folks have been born in this holy & wonderful land called bharata bhUmi, there is sheer lack of knowledge (philosophically), have taken up unwarranted faiths under the influence of improper doctrines & utterly deficient in proper awareness. Why would such folks defame me!?

Shloka #49

दोशेतापि मदीया वाग्धार्यैव धरणिःसुरैः

श्लाघ्यते गुणलुब्धयर्हि कंटकेतापि केतकी

४९

ದೋಶೇತಾಪಿ ಮದೀಯಾ ವಾಗ್ಧಾರ್ಯೈವ ಧರಣಿಸುರೈಃ

ಶ್ಲಾಘ್ಯತೇ ಗುಣಲುಬ್ಧಯರ್ಹಿ ಕಂಟಕೇತಾಪಿ ಕೇತಕೀ

೪೯

தோபேதாபி மதீயா வாத்தார்யைவ தரணிஸுரைಃ

||லாக்யதே குணலுப்த்யர்ஹி கம்டகேதாபி கேதகீ

೪೯

ದೊಶೇತಾಪಿ ಮದೀಯಾ ವಾಗ್ಧಾರ್ಯೈವ ಧರಣಿಸುರೈಃ

ಶ್ಲಾಘ್ಯತೇ ಗುಣಲುಬ್ಧಯರ್ಹಿ ಕಂಟಕೇತಾಪಿ ಕೇತಕೀ

೪೯

Brief summary

Isn't the Ketaki flower still used even though it has thorns? In the same manner, despite having errors (*shrI vishNu tIrtha* is being utterly modest here), the humble Brahmins would praise my words (work).

इति श्री श्री विष्णुतीर्थ विरचिता आध्यात्मरसरंजनी

ಇತಿ ಶ್ರೀ ಶ್ರೀ ವಿಷ್ಣುತೀರ್ಥ ವಿರಚಿತಾ ಆಧ್ಯಾತ್ಮರಸರಂಜನೀ

இதி |||| விஷ்ணுதீர்த விರசிதா ஆத்யாத்மரஸரம்ஜநீ

ಇತಿ ಶ್ರೀ ಶ್ರೀ ವಿಷ್ಣುತೀರ್ಥ ವಿರಚಿತಾ ಆಧ್ಯಾತ್ಮರಸರಂಜನೀ