

## **knramesh**

Place of good things . . . If an egg is broken by an outside force, a life ends. If it breaks from within, a life begins. Great things always begin from within.

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**Tuesday, December 15, 2009**

**Fwd: maNimaJNjari of nArAyaNa paNDitAchArya - saN^skR^ita & English translation**

Courtesy: From: **Phillip Hill**

# **Sri Mani Manjari** **Of** **Sri Narayana Panditacharya**

(compiled from Dvaita.Org/List)



## **Introduction & Chapter 1.1 - 1.5**

Dear Sri Haribhaktas,

With the grace of Sri Lakshmi Hayagriva and Guru Sri Vadhiraajaswami, I am commencing the stanza-wise postings of Sri Narayana Panditacharya's work 'Mani Manjari'. It is a work of 301 slokas divided into eight chapters. Traditionally, it is the first text taught to madhvas. It is among the three works on Sri Madhvacharya - Sri Hari Vayustuti and Sri Sumadhva Vijaya, being the other two - that has had a long tradition of being recited with devotion among orthodox Madhva circles. According to Dr.BNK Sharma, it is an essential prologue to Sri Sumadhva Vijaya. In the collection of essays on Sri Sumadhva Vijaya by Sixteen Eminent Scholars, released in Srirangam in late sixties, Sri Narayana Panditacharya is mentioned as amsha of Sri Subramanya, though no pramanas are given.

The first two chapters deal with Creation and Ramayana. The third and fourth chapter deal with Krishnavatara. The fifth chapter deals with ascent of Buddhism and early days of Advaita. The sixth chapter deals with the birth of Adi Sankara and his early activities. The seventh chapter deals with consolidation of Advaita and the demise of Adi Sankara. The eight chapter deals with the torture of Tattvavadins (before Sri Madhvacharya) by Advaitins and the work closes with birth of Sri Madhva. At the end, Sri Narayana Panditacharya mentions in the end that he has devoted a separate work - his masterpiece - on the life of Sri Madhvacharya.

While Sri Harivayustuti and Sumadhva Vijaya have enjoyed many good translations into English, Mani Manjari has been sadly neglected (which is understandable, given that much matter that is given here is unfashionable). I have come across just one translation of it in Dharmaparakash (Issues of Feb & Mar '89, April & May'89, December'89 to May'90, June'90, July'90, August'90, Sept & October'90). The name of the translator has been acknowledged from issue of June'90 onwards as 'S. Narayana Rao, Banglore - 580 019'. The postings are based on this.

The translator has appended 'notes' to many stanzas they have all been retained. I have found it necessary to correct the grammar and syntax heavily for easy reading. Grammatical errors in translation is not necessarily evil, and may even be legitimate if they bring the meaning closer to original - translation is such an impossible art!

I intend to post five stanzas everyday (so as to complete it in 60 postings) and along with the notes, the postings may be long and even uneven. I apologise

**Atah Triteeya adhyayaha**

3.1

Himansoratriputrasya budho nama suto'bhavat  
Pururava maharajastasya putro vyajayate

(Sri Krishnavatara is described in the next two sargas)

Chandra (Moon God), the son of Atri rsi, had the famous Budha as his son. The King Pururava was born as his son.

3.2 Tasyayurbhavatpntro nahusastasya nandanah  
Yayatirbhavattasya nandano balaviryavan

King Ayu was the son of Pururava; his son was Nahusa and his son was very powerful King Yayati.

3.3

Devayanin ca samistamsa uvaha priye ubhe  
Prathamusanasah putrid dvitiyo vrsparvanah

The King Yayati, married two girls, one was Devayani, the daughter of Sukracharya (usanasah) and the other was Sarmista, the daughter of King Vrsaparva.

3.4

Yadun ca turvasun raja Devayayanyamajjanat

Drhyam canumca puram ca sarmistayamajjanat

The King Yayati gave birth to the King Yadu and Turvasu in Devayani and to the King Drhya, Anu and Puru in Sarmista.

3.5

Yadorvamss tu rajanah kartaviryapurogamah  
Babhuvuvurbhagavadbhaktastapojnanaparayanah

In Yadu's family, many Kings Kartavirya and others were born and they were all devotees of God, possessed religious wisdom and followed religious austerities such as severe abstinence.

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3.6

Purorvamse tu rajanah asan dawsyantipurvakah  
Tesam kirtya ca vikrantya samstah purita disah

In Puru's family also, many kings - Bharata, son of dushyanta and others were born and they were famous for their valour with their fame spread in all directions.

3.7

Bhugbharaharanapeksa tasminkale divaukasah  
Dugdhabdhisayinam Visnum saranyam saranam yayuh

In order to destroy daityas, who were burden on the earth, the gods in heaven went and appealed to Vishnu, the protector of all, lying in Ksira Samudra (Oceanof Milk).

3.8

Vipraksairadibhavana ta adistah suradayah  
Babhururbhagavatsevam vidhitsantah smastasah

Having been ordered by the Lord, all the deities and others descended from heaven in the forms - Brahmin, Kshatriya, etc in order to serve him.

### 3.9

Varunah santanurnama purorvamsee vyajayata  
Vicitraviravastasyasitputrascitrangadanujah

Varuna dev was born by name Santanu in Puru's family; and he got two sons - Vicitravirya and Chitrangada.

### 3.10

Drtarastrasca pandusca iti (tasya) putro babhunatuh  
Pandoh kunti ca Madri ca dve bharye dharmakovide

Vicitravirya got two sons - Dhrtarastra and Pandu; Pandu married two – Kunti and Madri who were well versed in religious austerities (Dharma).

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### 3.11

Sa Pandurmuniscapena strisangamasukham jahau  
Bhartrajnyaya sutam kunti Dharmallabhe yudhistira

Owing to the curse of a sage, Pandu did not have sexual pleasures through his wife; but on the mandate of her husband, Kunti got Yudhistira through Yamadharmaraja.

#### Notes

Once, a sage was enjoying sexual pleasures with his wife, in form of birds. They were hit with an arrow by Pandu who thought them to be mere birds; while discarding the bird bodies, the sage cursed the King that he may also meet death if he enjoys sexual pleasures with his wife.

Kunti had served Durvasa rsi in her father's house when she was a virgin. The sage, being satisfied with her service blessed her with a boon that she may get children by the grace of any god by calling his name and respective incantation. Pandu, desiring of having progeny, permitted Kunti to get a child by calling a deity. The clever Kunti called Yamadharmaraja, as He is patron deity of Dharma and justice. She got Yudhistira (Dharmaraja) as son through him. Again, for protecting Dharma in the kingdom, she got Bhimasena as her second son through the most powerful Mukhya Vayu. Third, for expanding the kingdom by conquering the lands, she got Arjuna, through Indra, next to Vayu in power. Then, she administered a mantra to the second wife of Pandu, Madri to get a child. But that intelligent lady called Asvini Devi and got twins - Nakula and Sahadeva.

### 3.11

Dhrtarastrasya Gandharayamasan Duryodhanadayah  
Vadhaya Marutastesam Bhimam kuntyamajjanat

Duryodhana etc (one hundred children in all) were born in Gandhari through Dhritarastra; to destroy them Marut (Vayu) gave birth to Bhimasena in Kunti.

### 3.12

Sa lebhe vasavaggisnum yamau Madri ca Dasrayah  
Vane vardhanta vatsasta Panduna pariraksitah

Kunti got Arjuna as son through Indra Deva and Madri got twins through Asvini Devas. All the children were well protected by Pandu.

### 3.13

Evam pancala bahlikah avardhanta mahabalah  
Ahukadyadavadugraseno'bhuddevakastatha

Similarly, the Kings of Pancala and Bahlika became prosperous and Ugrasena and Devaka were born to Yadava by name King Ahuka.

### 3.14

Devakasya suta jagne Devaki devasammata  
Vasudeva uvahainem yadavah suranandanah

With the assent of Sri Hari, Devaki took birth as daughter of Devaka and

Vasudeva, the son of Yadava Surasena married her.

## Notes

Devaki and Vasudeva were the incarnations of Aditi and Kasyapa respectively. As such, Sri Hari gave his consent so that He may manifest as Krishna through them.

### 3.15

Tatra pradurabhuddevah paramatma sanatanah  
Dampatyoranayorasah purayan surakaryavan

The Almighty Lord Sri Hari manifested Himself in Devaki to fulfil the desire of the couple and the deities (ie. Destruction of the asuras).

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### 3.16

Vasudevasya Rohinyam tatah purvamajayata  
Ananto balavatvena balabadhra iti srutah

Earlier to Krishnavatara, Sesa deva was born as a son to Vasudeva in Rohini, by name Balabadhra, as he was very powerful.

### 3.17

Jnananadatanum syamam sankhacakra gadadharam  
Vyaktamatram Harim drstva tustavarakadundubhih

Vasudeva saw the Lord, Sri Krishna, in bluish colour, having four arms with sankha, chakra, gada and padma. He was embodiment of knowledge and bliss (immortal) and He was not a product of conjoining of his parents. Hence, Vasudeva simply praised him.

3.18

Svajnaya sa vrjam nttah kamsatbhittena saurian  
Sisurupo yasodayah sayitah sayane sunaih

With His instruction, Vasudeva took Sri Krishna in baby form to Gokula, out of fear from Kamsa; and laid Him down in the bed of Yasoda Devi.

3.19

Candikam tatsanodbhutam nitva yadovanandavah  
Devakyah sayane nyasya purvavatbandhomayayau

Vasudeva, the son of yadava sowri, took Durga Devi in baby form, just born (in Gokula) and brought her to Mathura, put her in bed by the side of Devaki, and thereafter again went to fetters.

3.20

Tam kanyam kamsa aniya nihantumupaicakrame  
Mrtyuste jata ityuktra sotpapata nabhastalam

Kamsa took the girl baby out of his house and began to kill her but the baby escaped from his hand and sprung into the sky saying that the killer had already been born elsewhere.

3.21

Jatamatrankumacansa nihantum janamadisat  
Himsavihara dustatse nijaghnurbalakanbhuvi

Kamsa ordered his men to kill all the babies as soon as born; Those wicked men who took delight in doing evil deeds and killed children on earth.

### 3.22

Jagama Gokulam dusta dhasti kamsasya Putana  
Krsnamadatta sa hantum tam jaghana Ramapatih

Putana, the step mother of Kamsa went to Gokula and caught hold of Krishna to kill; but Ramapati (Krishna) killed her himself.

#### Notes:

Putana was the step mother of Kamsa because she fed him with breast milk and brought him up. She smeared the nipples of her breast with poison, took a beautiful form and after coming to Gokula, pretended that she would breastfeed Krishna. Fully knowing the cunningness of the wicked lady, the Almighty in baby-form injected the same poison into breast and heart and killed her in no time. She dropped down dead in the original form, which was demonical and the people in Gokula were surprised at the great strength of the baby.

### 3.23

Sayitah saktasyadhah sakataksam jaghama sah  
Amimastrnavartam tennitah sa lilaya

Once Krishna was sleeping under the cart, which was another form of Sakataksha, a demon, who had come in that form to kill Krishna; but he shattered the cart into pieces and killed the demon. Again another baby by name Trnavrta came in the form of whirling storm and lifted the baby Krishna high in the sky but Krishna himself killed and dropped him to the ground without any effort.

### 3.24

Gargo'tha sourinadistasakara kratriyocitan  
Samkarannama camusya sakalasya vrajangatah

Vasudeva asked Gargacharya, the family priest, to conduct the naming ceremony etc (to Krishna and Balarama) as prescribed for Kshatriyas and he went to Gokula and performed the same.

3.25

Pangane rinkhanam kurvam arbhakaih saha Madhavah  
Leelabhirbhavagarbhabhirjanamanandayau babhau

The people in Gokula were very happy to see the bright baby, Sri Krishna crawling on his hands and feet along with other children in the courtyard, as his actions were purposeful.

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3.26

Jaghasa mrttikim devah kadacillilaya Harih  
Matropalabdha asye sve vyatte viswamadrasiyat

Once Krishna ate a morsel of mud only while playing. Mother Yashoda scolded Him and His mouth got opened. The Almighty showed her the whole universe in that small mouth.

3.27

Dedhyamatvam vibhajyesah kadaciccandra sannibham  
Navanitam samadaya raho patva jaghasa ca

Once, the Lord Sri Krishna broke the pot containing curd into pieces and took away the butter, as bright as moon; went to a secluded place and ate it also.

3.28

Jananyolukhale baddhah so'rjunavudamulayat  
Nalakubera Manigrivau mocayamasa sapatah

Once Sri Krishna was tied to a big mortar by his mother as He was very mischeivous. He dragged the mortar without any effort in between the twin trees; they fell down and two Gandharvas by name Nalakubara and Manigriva emerged from them, having been liberated from curse.

Notes:

The Gandharva sons of Kubera, named above were once walking about for pleasure in a garden in bare body, when the Rishi Narada saw them and he was disgusted with the sight. He immediately cursed them to be in bare body always. They realized their folly and begged his forgiveness. He consoled them saying that they would be liberated from that state when Lord Krishna would touch them. They took the form of big trees (twin trees called Arjuna vrksa) and were awaiting liberation. Now, when Sri Krishna dragged the mortar, His body came in contact with the trees and the Gandharvas were able to get their original bodies and they praised the Lord.

3.29

Trndavanamiyasuh san Nandasunurbhadvane  
Sasarga romakupebhyo vrkan vyaghrasamanbale  
Tatorpatabhiya Gopa apurvndavan vanam

The Nanda's son, Sri Krishna once desired to go to Vrndavan, a garden town.  
So He created out of His hair roots in Gokula, wild wolves strong like tigers.  
The gopalakas (the people in Gokula), out of fear went with Him to Vrndavan  
gardens.

3.30

Sa palayangopakabalavrndaibalena sakam pasuvatsayuthan  
Nihatya vatsasuramadidevo bakam ca Gopalakatamavapa

Sri Krishna with Balarama and other cowherd boys protected cows and calves  
in Vrndavan; killed demons named Baka and Vatasura. He grew up as a young  
boy.

Iti Manimanjaryam Tiritiyah Sargah

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