

1 कृष्णस्तुति

संसारपतितस्यैको जन्तोस्त्वं शरणं परम् ।
 प्रसीद त्वं प्रपनार्तिहर नाशय मेऽशुभम् ॥ १
 त्वं पयोनिधयश्शैलसरितस्त्वं वनानि च ।
 मेदिनी गगनं वायुरापोऽग्निस्त्वं तथा मनः ॥ २
 बुद्धिरव्याकृतप्राणाः प्राणेशस्त्वं तथा पुमान् ।
 पुंसः परतरं यच्च व्याप्यजन्मविकारवत् ॥ ३
 शब्दादिहीनमजरममेयं क्षयवर्जितम् ।
 अवृद्धिनाशं तद्ब्रह्म त्वमाद्यन्तविवर्जितम् ॥ ४
 त्वत्तोऽमरास्सपितरो यक्षगन्धर्वकिन्नराः ।
 सिद्धाश्चाप्सरसस्त्वत्तो मनुष्याः पशवः खगाः ॥ ५
 सरीसृपा मृगास्सर्वे त्वत्तस्सर्वे महिरूहाः ।
 यच्च भूतं भविष्यं च किञ्चिदत्र चराचरम् ॥ ६
 मूर्तामूर्तं तथा चापि स्थूलं सूक्ष्मतरं तथा ।
 तत्सर्वं त्वं जगत्कर्ता नास्ति किञ्चित्त्वया विना ॥ ७
 मया संसारचक्रेऽस्मिन्भ्रमता भगवन् सदा ।
 तापत्रयाभिभूतेन न प्राप्ता निर्वृत्तिः क्वचित् ॥ ८
 दुःखान्येव सुखानीति मृगतृष्णा जलाशया ।
 मया नाथ गृहीतानि तानि तापाय मेऽभवन् ॥ ९
 राज्यमुर्वी बलं कोशो मित्रपक्षस्थात्मजाः ।
 भार्या भृत्यजनो ये च शब्दाद्या विषयाः प्रभो ॥ १०

2 Kṛṣṇastuti

You are the final refuge of all the living beings, who have fallen in the world. You, Who absolves the grieves of fallen! Be happy. Destroy my ill-fate.[1] You are the oceans, the mountains and the rivers, the forests, the earth, the sky, the wind. You are fire as well as the mind.[2]

You are wisdom, You are the life which is without any shape, You are the Lord of life, and You are the soul. You are also that, Which is beyond the souls, Which is all pervading, and does not suffers from birth.[3] You are that **Brahman**, Which is beyond the qualities like sound, Which is ageless, Which is immeasurable, Which does not changes, and Which manifests in the world by ceasing the lack of growth. You are beyond the beginning and the end.[4]

The demi-gods with **Brahma**, the **Yakṣa**, **Gandharva** and **Kinnara**, the **Siddha**, the celestial dancers, the men, the animals, the birds, the creepers, the deers, the trees, all what will appear in the future or has already appeared, and anything which has been left in this universe has blossomed forth by the means of You.[5—6]

Form or formless, as well as the large objects and the smallest of the particles — that all are Your forms, Who is the creator of the universe. There is nothing in this world without Your support.[7] O Lord! Inspired by the three qualities, I have always been wandering in this cycle of universe without the attainment of any satisfaction.[8]

O Lord! In the mirage-like confusions of the life, the pains appeared as the happiness; with this thought, they got accepted by me; it has only caused grief to me.[9] O Lord! The territories, the earth, the strength, the treasure, the allies, the relatives, the wife, the kith and kin — these and other subjects of life were accepted by me with the thought that they will bring happiness and they will never cease. However, they have brought only responsibility and pain to me.[10—11]

सुखबुद्ध्या मया सर्वं गृहीतमिदमव्ययम् ।
 परिणामे तदेवेश तापात्मकभून्मम ॥ ११
 देवलोकगतिं प्राप्तो नाथ देवगणोऽपि हि ।
 मत्तस्साहाय्यकामोऽभूच्छाश्वती कुत्र निवृत्तिः ॥ १२
 त्वामनाराध्य जगतां सर्वेषां प्रभवास्पदम् ।
 शाश्वती प्राप्यते केन परमेश्वर निवृत्तिः ॥ १३
 त्वन्मायामूढमनसो जन्ममृत्युजरादिकान् ।
 अव्याप्य तापान्यश्यन्ति प्रेतराजमनन्तरम् ॥ १४
 ततो निजक्रियासूति नरकेष्वतिदारुणम् ।
 प्राप्नुवन्ति नरा दुःखमस्वरूपविदस्तव ॥ १५
 अहमत्यन्तविषयी मोहितस्तव मायया ।
 ममत्वगर्वगर्तान्तर्भ्रमामि परमेश्वर ॥ १६
 सोऽहं त्वां शरणमपारमप्रमेयं
 सम्प्राप्तः परमपदं यतो न किञ्चित् ।
 संसारभ्रमपरितापतप्तचेता
 निर्वाणे परिणतधाम्नि साभिलाषः ॥१७

O Master! With the achievement of the heaven as well, the group of demi-gods wanted my help in their war. Then where is the freedom from trouble [even in the heaven]?[12]

O Parameśvara! In this world, who can attain the eternal bliss, Your feet, and freedom from worries without having done Your devotion?[13] By the means of You, the illusioned hopeless minds, having wandered amidst birth, death and old age, observe various troubles and reach the gates of Yamarāja in the end.[14]

O Parameśvara! Then in the hell, various humans — who are unaware of Your glories — are subjected to grief, which is very torturous.[15] I am very much involved in the worldly issues, I am enticed by Your Māyā or world, and I am roaming inside the pit of attachment and pride.[16]

Therefore, I am in Your refuge, which is immeasurable and unfathomable. If I achieve the supreme position of Your feet, which is indistinguishable from the world. I am tired of roaming through the world, and I am interested only in You, Who is situated in the state of Nirvāṇa or complete rest.[17]

Poet: Mucakunda

Source: Viṣṇupurāṇa

Translator: Animesh Kumar

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