

## ŚRĪ DHRUVA MAHARAJA PRAYERS

नम ॐ विष्णु पादाय कृष्ण प्रेष्ठाय भूतले ।  
श्रीमते भक्तिवेदान्त स्वामिनिति नामिने ॥

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin iti nāmine

नमस्ते सारस्वते देवे गौरवाणी प्रचारिणे ।  
निर्विशेष शून्यवादि पाश्चात्य देश तारिणे ॥

namas te sārasvate deve gaura-vāṇī-pracārīṇe  
nirviśeṣa-śūnyavādi-pāścātya-deśa-tārīṇe

श्रीकृष्णचैतन्य प्रभु नित्यानन्द ।  
श्रीअद्वैत गदाधर श्रीवासादि गौरभक्तवृन्द ॥

śrī-kṛṣṇa-caitanya prabhu-nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

TEXT 4.9.6

ध्रुव उवाच  
योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्ताम्  
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।  
अन्यांश्च हस्तचरणश्रवणत्वगादीन्  
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

dhruva uvāca  
yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ  
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā  
anyāṁś ca hasta-carāṇa-śravaṇa-tvag-ādīn  
prāṇān namo bhagavate puruṣāya tubhyam

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

# ŚRĪ DHRUVA MAHARAJA PRAYERS

TEXT 4.9.7

एकस्त्वमेव भगवन्निदमात्मशक्त्या  
मायाख्ययोरुगुणया महदाद्यशेषम् ।  
सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु  
नानेव दारुषु विभावसुवद्विभासि ॥

ekas tvam eva bhagavann idam ātma-śaktyā  
māyākhyayoru-guṇayā mahad-ādy-aśeṣam  
sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu  
nāneva dāruṣu vibhāvasuvad vibhāsi

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

TEXT 4.9.8

त्वदत्तया वयुनयेदमचष्ट विश्वं  
सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।  
तस्यापवर्ग्यशरणं तव पादमूलं  
विस्मर्यते कृतविदा कथमार्तबन्धो ॥

tvad-dattayā vayunayedam acaṣṭa viśvaṁ  
supta-prabuddha iva nātha bhavat-prapannaḥ  
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ  
vismaryate kṛta-vidā katham ārta-bandho

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

## ŚRĪ DHRUVA MAHARAJA PRAYERS

TEXT 4.9.9

नूनं विमुष्टमतयस्तव मायया ते  
ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।  
अर्चन्ति कल्पकतरुं कुणपोपभोग्य-  
मिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् ॥

nūnaṁ vimuṣṭa-matayas tava māyayā te  
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ  
arcanti kalpaka-taruṁ kuṇapopabhogyam  
icchanti yat sparśajam niraye 'pi nṛṇām

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

TEXT 4.9.10

या निर्वृतिस्तनुभृतां तव पादपद्म-  
ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।  
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्  
किं त्वन्तकासिलुलितात्पततां विमानात् ॥

yā nirvṛtis tanu-bhṛtām tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt  
sā brahmaṇi sva-mahimany api nātha mā bhūt  
kim tv antakāsi-lulitāt patatām vimānāt

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

## ŚRĪ DHRUVA MAHARAJA PRAYERS

TEXT 4.9.11

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो  
भूयादनन्त महताममलाशयानाम् ।  
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं  
नेष्ये भवदुणकथामृतपानमत्तः ॥

bhaktim muhuḥ pravahatām tvayi me prasaṅgo  
bhūyād ananta mahatām amalāśayānām  
yenāñjasolbaṇam uru-vyasanam bhavābhim  
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

TEXT 4.9.12

ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं  
ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।  
ये त्वब्जनाभ भवदीयपदारविन्द-  
सौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः ॥

te na smaranty atitarām priyam īśa martyam  
ye cānv adaḥ suta-suhṛd-gr̥ha-vitta-dārāḥ  
ye tv abja-nābha bhavadīya-padāravinda-  
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

## ŚRĪ DHRUVA MAHARAJA PRAYERS

TEXT 4.9.13

तिर्यङ्नगद्विजसरीसृपदेवदैत्य-  
मर्त्यादिभिः परिचितं सदसद्विशेषम् ।  
रूपं स्थविष्ठमज ते महदाद्यनेकं  
नातः परं परम वेद्मि न यत्र वादः ॥

tiryañ-naga-dvija-sarīsṛpa-deva-daitya-  
martyādibhiḥ paricitaṁ sad-asad-viśeṣam  
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ  
nātaḥ paraṁ parama vedmi na yatra vādaḥ

My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.

TEXT 4.9.14

कल्पान्त एतदखिलं जठरेण गृह्णन्  
शेते पुमान् स्वदृगनन्तसखस्तदङ्के ।  
यन्नाभिसिन्धुरुहकाञ्चनलोकपद्मा-  
गर्भे द्युमान्भगवते प्रणतोऽस्मि तस्मै ॥

kalpānta etad akhilaṁ jaṭhareṇa gr̥hṇan  
śete pumān sva-dṛg ananta-sakhas tad-aṅke  
yan-nābhi-sindhu-ruha-kāñcana-loka-padma-  
garbhe dyumān bhagavate praṇato 'smi tasmai

My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Śeṣa Nāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

## ŚRĪ DHRUVA MAHARAJA PRAYERS

TEXT 4.9.15

त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा  
कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।  
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्ट्या  
द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥

tvam nitya-mukta-pariśuddha-vibuddha ātmā  
kūṭa-stha ādi-puruṣo bhagavāms try-adhīśaḥ  
yad-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā  
draṣṭā sthitāv adhimakho vyatirikta āsse

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

TEXT 4.9.16

यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति  
विद्यादयो विविधशक्तय आनुपूर्व्यात् ।  
तद्ब्रह्म विश्वभवमेकमनन्तमाद्य-  
मानन्दमात्रमविकारमहं प्रपद्ये ॥

yasmin viruddha-gatayo hy aniśam patanti  
vidyādayo vividha-śaktaya ānupūrvyāt  
tad brahma viśva-bhavam ekam anantam ādyam  
ānanda-mātram avikāram ahaṁ prapadye

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements—knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

# ŚRĪ DHRUVA MAHARAJA PRAYERS

TEXT 4.9.17

सत्याशिषो हि भगवंस्तव पादपद्म-  
माशीस्तथानुभजतः पुरुषार्थमूर्तेः ।  
अप्येवमर्य भगवान्परिपाति दीनान्  
वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ॥

satyāśiṣo hi bhagavaṁs tava pāda-padmaṁ  
āśis tathānubhajataḥ puruṣārtha-mūrteḥ  
apy evaṁ aṛya bhagavān paripāti dīnān  
vāśreva vatsakam anugraha-kātaro 'smān

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

Hari-bhakti-sudhodaya 7.28

स्थानाभिलाशी तपसि स्थितोऽहम्  
त्वां प्राप्तवान् देवमुनीन्द्र गुह्यम् ।  
काचं विचिन्वन्नपि दिव्यरत्नम्  
स्वामिन् कृतार्थोऽस्मि वरं न याचे ॥

sthānābhilāśi tapasi sthito 'haṁ  
tvāṁ prāptavān deva-munīndra-guhyam  
kācam vicinvann api divya-ratnaṁ  
svāmin kṛtārtho 'smi varam na yāce

[When he was being blessed by the Supreme Personality of Godhead, Dhruva Mahārāja said:] ‘O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.’