
Dhruvastuti from Vishnupurana

ಧ್ರುವಸ್ತುತಿಃ ವಿಷ್ಣುಪುರಾಣಾಂತರ್ಗತಾ

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ಪರಾಶರ ಉವಾಚ -

ಭಗವಾನಪಿ ಸರ್ವಾತ್ಮಾ ತನ್ಮಯತ್ವೇನ ತೋಷಿತಃ .

ಗತ್ವಾ ಧ್ರುವಮುವಾಚೇದಂ ಚತುರ್ಭುಜವಪುರ್ಹರಿಃ .. 41..

ಶ್ರೀಭಗವಾನ್ ಉವಾಚ

ಔತ್ತಾನಪಾದೇ ಭದ್ರಂ ತೇ ತಪಸಾ ಪರಿತೋಷಿತಃ .

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ತುಷ್ಟೋಽಹಂ ಭವತಸ್ತೇನ ತದ್ಗ್ವಣೀಷ್ಟ ವರಂ ಪರಂ .. 43..

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ಶ್ರುತ್ವೇತ್ಥಂ ಗದಿತಂ ತಸ್ಯ ದೇವದೇವಸ್ಯ ಬಾಲಕಃ .

ಉನ್ನೀಲಿತಾಕ್ಷೋ ದದೃಶೇ ಧ್ಯಾನದೃಷ್ಟಂ ಹರಿಂ ಪುರಃ .. 44..

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ಸ್ತವಾಯ ದೇವದೇವಸ್ಯ ಸ ಚಕ್ರೇ ಮಾನಸಂ ಧ್ರುವಃ .. 46..

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ಇತ್ಯಾಕುಲಮತಿರ್ದೇವಂ ತಮೇವ ಶರಣಂ ಯಯೌ .. 47..

ಧ್ರುವ ಉವಾಚ -

ಭಗವನ್ಯದಿ ಮೇ ತೋಷಂ ತಪಸಾ ಪರಮಂ ಗತಃ .

ಸೋತುಂ ತದಹಮಿಚ್ಛಾಮಿ ವರಮೇನಂ ಪ್ರಯಚ್ಛ ಮೇ .. 48..

(ಬ್ರಹ್ಮಾದ್ಯೈರ್ವೇದವೇದಜ್ಞೈರ್ಜ್ಞಾಯತೇ ಯಸ್ಯ ನೋ ಗತಿಃ .

ತಂ ತ್ವಾಂ ಕಥಮಹಂ ದೇವ ಸೋತುಂ ಶಕ್ನೋಮಿ ಬಾಲಕಃ ..

ತ್ವದ್ಭಕ್ತಿಪ್ರವಣಂ ಹ್ಯೇತತ್ತರಮೇಶ್ವರ ಮೇ ಮನಃ .

ಸೋತುಂ ಪ್ರವೃತ್ತಂ ತ್ವತ್ಪಾದೌ ತತ್ರ ಪ್ರಜ್ಞಾಂ ಪ್ರಯಚ್ಛ ಮೇ ..)

ಪರಾಶರ ಉವಾಚ -

ಶಂಖಪ್ರಾಂತೇನ ಗೋವಿಂದಸ್ತಂ ಪಸ್ಪರ್ಶ ಕೃತಾಂಜಲಿಂ .

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The main dhruvastuti starts here

ಧ್ರುವ ಉವಾಚ -

ಭೂಮಿರಾಪೋಽನಲೋ ವಾಯುಃ ಖಂ ಮನೋ ಬುದ್ಧಿರೇವ ಚ .

ಭೂತಾದಿರಾದಿಪ್ರಕೃತಿಯಸ್ಯ ರೂಪಂ ನತೋಽಸ್ಮಿ ತಂ .. 51..

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ಯಸ್ಯ ರೂಪಂ ನಮಸ್ತಸ್ಮೈ ಪುರುಷಾಯ ಗುಣಾಶಿನೇ .. 52..

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ಬುದ್ಧ್ಯಾದೀನಾಂ ಪ್ರಧಾನಸ್ಯ ಪುರುಷಸ್ಯ ಚ ಯಃ ಪರಃ .. 53..

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ಪ್ರಪದ್ಯೇ ಶರಣಂ ಶುದ್ಧಂ ತ್ವದ್ರೂಪಂ ಪರಮೇಶ್ವರಂ .. 54..

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ತಸ್ಮೈ ನಮಸ್ತೇ ಸರ್ವಾತ್ಮನ್ಯೋಗಿಚಿಂತ್ಯಾವಿಕಾರಿಣೇ .. 55..

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ಸರ್ವವ್ಯಾಪೀ ಭುವಃ ಸ್ವರ್ಶಾದತ್ಯತಿಷ್ಠದ್ಧಶಾಂಗುಲಂ .. 56..

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ತ್ವತ್ತೋ ವಿರಾಟ್ ಸ್ವರಾಟ್ ಸಮ್ರಾಟ್ ತ್ವತ್ತಶ್ಚಾಪ್ಯಧಿಪುರುಷಃ .. 57..

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ತ್ವತ್ತೋ ವಿಶ್ವಮಿದಂ ಜಾತಂ ತ್ವತ್ತೋ ಭೂತಭವಿಷ್ಯತಿ .. 58..

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ತ್ವತ್ತೋ ಯಜ್ಞಃ ಸರ್ವಹುತಃ ಪೃಷದಾಜ್ಯಂ ಪಶುದ್ವಿಧಾ .. 59..

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ತ್ವತ್ತೋ ಯಜೂಂಷ್ಯಜಾಯಂತ ತ್ವತ್ತೋಽಶ್ಚಾಶ್ಚೈಕತೋ ದತಃ .. 60..

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ತ್ವನ್ಮುಖಾದ್ಬ್ರಾಹ್ಮಣಾಸ್ತ್ವತ್ತೋ ಬಾಹೋಃ ಕ್ಷತ್ರಮಜಾಯತ .. 61..

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ಅಕ್ಷೋಃ ಸೂರ್ಯೋಽನಿಲಃ ಪ್ರಾಣಾಚ್ಚಂದ್ರಮಾ ಮನಸಸ್ತವ .. 62..

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Dhruvastuti from verses 51-74. The rest gives background and subsequent story.

From Vishnupuranam by Manmatha Nath Dutt (Ed.) 1896.

Parasara said :-

Great God, who is all things, being pleased with Dhruva's whole-minded devotedness to him, assuming his shape with four arms, approached him and said, - "May good betide thee, O son of Uttanapada! I am pleased with thy devout exercises. I have come here to confer boons on thee - do thou beg one, O thou of firm vows. Withdrawing thy mind from external objects while thou hast dedicated it to me

alone - I am greatly pleased with thee; do thou therefore beg of me an excellent boon.' Parasara said - "Hearing the words of that great God, the boy opened his eyes and beheld before him that Hari whom he had seen in his meditation. And beholding him with the conch, the discus, the mace, the bow and the scimitar in hand and crowned with a diadem, he bowed his head down to the earth. With his hair standing erect and being greatly stricken with fear, Dhruva addressed himself for worshipping that great God. Reflecting how he could offer thanks unto him, and what he could say in his praise, he was greatly perplexed with anxiety and then at last had recourse to that deity. Dhruva said, - "O great God if thou art greatly pleased with my devout exercise, do thou confer upon me this boon, that I may praise thee whenever I wish. O god, I am a boy, how shall I be able to sing thy glory, whom even the great sages like Brahma, conversant with Vedas, have not been able to know sufficiently. My heart is filled with devotion to thee, O lord, do thou grant me the understanding of placing my praises at thy feet." Parasara said, - "O foremost of twiced-born ones, the lord of the earth Govinda touched with the tip of his conch, the son of Uttanapada standing with jollied palms. And greatly pleased, that prince, bending low his head, praised that undecaying protector of living beings."

(The main hymn)


Dhruva said, - "I bow unto Him whose forms are earth, water, fire, air, ether, mind, intellect, the first element, primaeval nature, and the pure, subtle-all, pervading soul that excels nature. Salutation unto that Purusha who is devoid of qualities, pure, subtle, extending all over the earth, and who is separate from Prakriti; who is supreme over all elements, all objects


of sense, intellect and who is separate even from Purusha. I seek refuge unto him, who is one with Brahma, who is the soul of the whole universe, pure, and who is the foremost of all gods. Salutation unto that form of thine, O thou the soul of all things, which is designated as Brahma by virtue of his pervading and maintaining the whole Universe, which is unchangeable and meditated upon by the sages. Thou art the great god pervading the whole universe with a thousand heads, a thousand eyes, a thousand feet and who passes ten inches beyond its contact (with the universe - meaning who is not restricted by its boundaries). Thou art that excellent Purusha- whatever has been and whatever is to be. Thou art the progenitor of Virat, Swarat, Samrat, and Adipurusha. The lower and upper and middle parts of the earth are not without thee - the whole universe is from thee- whatever has been and whatever shall be. The whole universe is thy form and exists in thee. From thee is sacrifice derived, and all oblations and curds and ghee and animals of either class (domestic or wild). From thee the Rig Veda, the Sama Veda, the metres of the Vedas and the Yajur Veda have sprung. Horses and cows having teeth in one jaw only have been created by thee and as well as goats, sheep and deer. Brahmanas originated from thy mouth; warriors from thy arms; Vaisyas from thy thighs and Sudras from thy feet. From thine eyes came the Sun, from thy mind the moon, from thy central veins the Vital breath, from thy mouth the lire, from thy navel the sky, from thy head the heavens, from thy ears the regions and from thy feet the earth. And from thee the whole world was derived. As the wide-spreading Nyagrodha (Indian fig-tree) exists (before it grows up into a tree) in a small seed, so at the time of dissolution, the whole world exists in thee as its germ. As

the Nyagrodha, originating from its seed, spread gradually into a huge tree, so the creation originating from thee expands itself into the universe. O lord, as nothing is visible of a plantain tree, except its bark and leaves, so nothing is seen in thee except the whole universe. The faculties of intellect that are the source of pleasure and pain exist in thee as one with all existence. But the sources of pleasure and pain, singly or blended, do not exist in thee freed as thou art from all qualities. Salutation to thee, who art the subtle rudiment, who art single when a cause, but manifold in actions. Salutation to thee, who art the proximate cause of life and action and identical with the great elements. Thou art manifest in spiritual knowledge, thou art the great Purusha, Brahmana, BrahmA and Manu. Thou art beheld by mental contemplation and imperishable. Thou abidest in all, art element of all; thou assumest all forms; all elements are from thee and thou art the soul of all-glory unto thee as thou art the soul of all, lord of all thing - the origin of all things. What shall I speak unto thee, as thou knowest every thing, being seated in all hearts ? O thou the soul of all thing, the sovereign lord of all creations-the source of all elements, thou knowest all creatures and their desires. O lord, do thou satisfy my desire. O lord of earth, my devout exercises have been crowned with success to-day since I have beheld thee. The Lord said "Thy devotion hath been crowned with success since thou hast beheld me, O Dhruva. The sight of me, never goes without any result, O prince. Do thou ask of me a boon, whatever thou wishest for; whenever I appear before men all their desires are satisfied." Dhruva said - "O lord! O sovereign of all creatures, thou dost exist in the hearts of all. How can that be unknown to thee, O lord what I am

cherishing in my mind? Yet O lord of celestials, I shall mention unto thee, the object hard to attain, which my presumptuous mind panteth after. But what can there be which cannot be got at, if thou art pleased, O creator of the universe; for it is by thy favour, that Indra enjoyed the sovereignty of three worlds. "This regal throne is not for thee, since thou art not born of me.' These haughty words my step-mother addressed loudly unto me. By thy favour I beg of thee, O lord, an exalted station, which surpasses all others, which is the support of the universe and shall last for ever." The Lord said - "Forsooth shalt thou attain to the station thou art soliciting for; for, O boy even in thy former birth, thou didst satisfy me (with thy austere devotion). Thou wast, in thy previous existence, a Brahmin, devoted with all thy heart unto me, ever dutiful to thy parents and always satisfying thy duties. In course of time, a prince became thy friend, who in his youth indulged in all sensual pleasures, who was of a beautiful appearance and bright form. While in his company and beholding his riches, hard to acquire, thou didst desire that you might be born as the son of a king. It is by virtue of that desire, thou art born as a prince in the mansion of Uttanpada, O Dhruva, which cannot be easily obtained. The birth, in the race of Swambhuva, is considered by others, as a great boon, and for this I was propitiated by thee, O boy ; but now thou art not valuing it so much. The man, who worships me, obtains in no time, liberation from life : what is the abode of celestials to one, whose mind is centered in me, O boy ! Thou shalt, by my favour, O Dhruva, attain to a station which is above the three worlds and become the stay of stars and planets : there is not the least doubt about it. I do confer upon thee, O Dhruva, a station, which is above those

of the Sun, the Moon, stars, Mercury, Venus, Saturn and all other constellations; above the regions of the seven Rishis and the divinities who traverse the atmosphere. Some of the celestials live for four ages; some for the reign of a Manu ; but thou shalt live the duration of a Kalpa. Thy mother, Suniti too, metamorphosed into a clear star, shall exist by thee in the welkin for the same period. People singing thy glory, with concentrated minds, morning and evening, shall attain to an accession of piety.” Parasara said - “O thou of a great mind, obtaining this boon, from Janardana, the sovereign of the celestials and the lord of earth, Dhurva attained to this excellent station. Beholding the increase of his honor and glory, the preceptor of the celestials and Asuras, Usanas, repeated these verses. “Oh how great is the strength of his austere devotion, and how mightly is the success thereof, since the seven Rishis, are preceded by him. This too is Dhruva’s mother Suniti, who is otherwise named SunritA. Who on this earth, can recount her glory? Giving birth to Dhruva, she hath got at a station which is the refuge of the three worlds, and which is a station eminent above all. He, who shall celebrate the translation of Dhruva into the abode of the celestials, shall be released from his sins, and be adored in heaven. He shall not lose his station, either in this world, or in heaven (after death) and shall live long, possessed of every blessing.”

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Dhruvastuti from Vishnupurana
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Please send corrections to sanskrit@cheerful.com

