

Dhruvastuti from Vishnupurana

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ध्रुवस्तुतिः विष्णुपुराणान्तर्गता

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ध्रुवस्तुतिः विष्णुपुराणान्तर्गता



पराशर उवाच -

भगवानपि सर्वात्मा तन्मयत्वेन तोषितः ।
गत्वा ध्रुवमुवाचेदं चतुर्भुजवपुर्हरिः ॥ ४१ ॥

श्रीभगवान् उवाच

औत्तानपादे भद्रं ते तपसा परितोषितः ।
वरदोऽहमनुप्राप्तो वरं वरय सुव्रत ॥ ४२ ॥
बाह्यार्थनिरपेक्षं ते मयि चित्तं यदाहितम् ।
तुष्टोऽहं भवतस्तेन तद्गवृणीष्व वरं परम् ॥ ४३ ॥

पराशर उवाच -

श्रुत्वेत्थं गदितं तस्य देवदेवस्य बालकः ।
उन्मीलिताक्षो ददृशे ध्यानदृष्टं हरि पुरः ॥ ४४ ॥
शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम् ।
किरीटिनं समालोक्य जगाम शिरसा महीम् ॥ ४५ ॥

रोमाञ्चिताङ्गः सहसा साध्वसं परमं गतः ।
स्तवाय देवदेवस्य स चक्रे मानसं ध्रुवः ॥ ४६ ॥
किं वदामि स्तुतावस्य केनोक्तेनास्य संस्तुतिः ।
इत्याकुलमतिर्देवं तमेव शरणं ययौ ॥ ४७ ॥

ध्रुव उवाच -

भगवन् यदि मे तोषं तपसा परमं गतः ।
स्तोतुं तदहमिच्छामि वरमेनं प्रयच्छ मे ॥ ४८ ॥
(ब्रह्माद्यैर्वेदवेदज्ञैर्ज्ञायते यस्य नो गतिः ।
तं त्वां कथमहं देव स्तोतुं शक्नोमि बालकः ॥

त्वद्भक्तिप्रवणं ह्येतत्परमेश्वर मे मनः ।
स्तोतुं प्रवृत्तं त्वत्पादौ तत्र प्रज्ञां प्रयच्छ मे ॥)

पराशर उवाच -

शङ्खप्रान्तेन गोविन्दस्तं पस्पर्श कृताञ्जलिम् ।
उत्तानपादतनयं द्विजवर्यं जगत्पतिः ॥ ४९ ॥

अथ प्रसन्नवदनः तत्क्षणान्नृपनन्दनः ।
तुष्टाव प्रणतो भूत्वा भूतधातारमच्युतम् ॥ ५० ॥

The main dhruvastuti starts here

ध्रुव उवाच -

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्मि तम् ॥ ५१ ॥

शुद्धः सूक्ष्मोऽखिलव्यापी प्रधानात्परतः पुमान् ।
यस्य रूपं नमस्तस्मै पुरुषाय गुणाशिने ॥ ५२ ॥

भूरादीनां समस्तानां गन्धादीनां च शाश्वतः ।
बुध्यादीनां प्रधानस्य पुरुषस्य च यः परः ॥ ५३ ॥

तं ब्रह्मभूतमात्मानमशेषजगतः पतिम् ।
प्रपद्ये शरणं शुद्धं त्वद्रूपं परमेश्वर ॥ ५४ ॥

बृहत्त्वाद्बृहणत्वाच्च यद्रूपं ब्रह्मसंज्ञितम् ।
तस्मै नमस्ते सर्वात्मन्योगिचिन्त्याविकारिणे ॥ ५५ ॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
सर्वव्यापी भुवः स्पर्शादत्यतिष्ठद्दशाङ्गुलम् ॥ ५६ ॥

यद्भूतं यच्च वै भव्यं पुरुषोत्तम तद्भवान् ।
त्वत्तो विराट् स्वराट् सम्राट् त्वत्तश्चाप्यधिपुरुषः ॥ ५७ ॥

अत्यरिच्यत सोऽधश्च तिर्यगूर्ध्वं च वै भुवः ।
त्वत्तो विश्वमिदं जातं त्वत्तो भूतभविष्यती ॥ ५८ ॥

त्वद्रूपधारिणश्चान्तः सर्वभूतमिदं जगत् ।
त्वत्तो यज्ञः सर्वहुतः पृषदाज्यं पशुर्द्विधा ॥ ५९ ॥

त्वत्त ऋचोऽथ सामानि त्वत्तश्छन्दांसि जज्ञिरे ।

त्वत्तो यजूंष्यजायन्त त्वत्तोऽश्वाश्चैकतो दतः ॥ ६० ॥
 गावस्त्वत्तः समुद्भूतास्त्वत्तोऽजा अवयो मृगाः ।
 त्वन्मुखाद्वाहणास्त्वत्तो बाहोः क्षत्रमजायत ॥ ६१ ॥
 वैश्यास्तवोरुजाः शूद्रास्तव पञ्चां समुद्रताः ।
 अक्षणोः सूर्योऽनिलः प्राणाच्चन्द्रमा मनसस्तव ॥ ६२ ॥
 प्राणोऽन्तःसुषिराज्जातो मुखादग्निरजायत ।
 नाभितो गगनं द्यौश्च शिरसः समवर्तत ॥ ६३ ॥
 दिशः श्रोत्रात्क्षितिः पञ्चां त्वत्तः सर्वमभूदिदम् ॥ ६४ ॥
 न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः ।
 संयमे विश्वमखिलं बीजभूते तथा त्वयि ॥ ६५ ॥
 बीजादङ्कुरसम्भूतो न्यग्रोधः स समुच्छ्रितः ।
 विस्तारं च यथा याति त्वत्तः सृष्टौ तथा जगत् ॥ ६६ ॥
 यथा हि कदली नान्या त्वक्पत्रादपि दृश्यते ।
 एवं विश्वस्य नान्यस्त्वं त्वत्स्थायीश्वर दृश्यते ॥ ६७ ॥
 ह्यादिनी सन्धिनी संवित्त्वय्येका सर्वसंस्थितौ ।
 ह्यादतापकरी मिश्रा त्वयि नो गुणवर्जिते ॥ ६८ ॥
 पृथग्भूतैकभूताय भूतभूताय ते नमः ।
 प्रभूतभूतभूताय तुभ्यं भूतात्मने नमः ॥ ६९ ॥
 व्यक्तं प्रधानपुरुषौ विराट् सम्राट् स्वराट् तथा ।
 विभाव्यतेऽन्तःकरणे पुरुषेष्वक्षयो भवान् ॥ ७० ॥
 सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक् ।
 सर्वं त्वत्तस्ततश्च त्वं नमः सर्वात्मनेऽस्तु ते ॥ ७१ ॥
 सर्वात्मकोऽसि सर्वेश सर्वभूतस्थितो यतः ।
 कथयामि ततः किं ते सर्वं वेत्सि हृदि स्थितम् ॥ ७२ ॥
 सर्वात्मन्सर्वभूतेश सर्वसत्त्वसमुद्भव ।
 सर्वभूतो भवान्वेत्ति सर्वसत्त्वमनोरथम् ॥ ७३ ॥
 यो मे मनोरथो नाथ सफलः स त्वया कृतः ।

तपश्च तप्तं सफलं यदृष्टोऽसि जगत्पते ॥ ७४ ॥

श्रीभगवान् उवाच -

तपसस्तत्फलं प्राप्तं यदृष्टोऽहं त्वया ध्रुव ।

मद्दर्शनं हि विफलं राजपुत्र न जायते ॥ ७५ ॥

वरं वरय तस्मात्त्वं यथाभिमतमात्मनः ।

सर्वं सम्पद्यते पुंसां मयि दृष्टिपथं गते ॥ ७६ ॥

ध्रुव उवाच -

भगवन्सर्वभूतेश सर्वस्यास्ते भवान् हृदि ।

किमज्ञातं तव स्वामिन्मनसा यन्मयेप्सितम् ॥ ७७ ॥

तथापि तुभ्यं देवेश कथयिष्यामि यन्मया ।

प्रार्थ्यते दुर्विनीतेन हृदयेनातिदुर्लभम् ॥ ७८ ॥

किं वा सर्वजगत्स्रष्टः प्रसन्ने त्वयि दुर्लभम् ।

त्वत्प्रसादफलं भुङ्क्ते त्रैलोक्यं मघवानपि ॥ ७९ ॥

नैतद्राजासनं योग्यमजातस्य ममोदरात् ।

इति गर्वादवोचन्मां सपत्नी मातुरुच्चकैः ॥ ८० ॥

आधारभूतं जगतः सर्वेषामुत्तमोत्तमम् ।

प्रार्थयामि प्रभो स्थानं त्वत्प्रसादादतोऽव्ययम् ॥ ८१ ॥

श्रीभगवान् उवाच -

यत्त्वया प्रार्थितं स्थानमेतत्प्राप्स्यति वै भवान् ।

त्वयाहं तोषितः पूर्वमन्यजन्मनि बालक ॥ ८२ ॥

त्वमासीर्ब्राह्मणः पूर्वं मय्येकाग्रमतिः सदा ।

मातापित्रोश्च शुश्रूषुर्निजधर्मानुपालकः ॥ ८३ ॥

कालेन गच्छता मित्रं राजपुत्रस्तवाभवत् ।

यौवनेऽखिलभोगाढ्यो दर्शनीयोऽज्वलाकृतिः ॥ ८४ ॥

तत्सङ्गात्तस्य तामृद्धिमवलोक्यातिदुर्लभाम् ।

भवेयं राजपुत्रोऽहमिति वाञ्छा त्वया कृता ॥ ८५ ॥

ततो यथाभिलषिता प्राप्ता ते राजपुत्रता ।

उत्तानपादस्य गृहे जातोऽसि ध्रुव दुर्लभे ॥ ८६ ॥

अन्येषां तद्वरं स्थानं कुले स्वायम्भुवस्य यत् ॥ ८७ ॥

तस्यैतदपरं बाल येनाहं परितोषितः ।

मामाराध्य नरो मुक्तिमवाप्नोत्यविलम्बितम् ॥ ८८ ॥

मय्यर्पितमना बाल किमु स्वर्गादिकं पदम् ॥ ८९ ॥

त्रैलोक्यादधिके स्थाने सर्वताराग्रहाश्रयः ।

भविष्यति न सन्देहो मत्प्रसादाद्भवान्ध्रुव ॥ ९० ॥

सूर्यात्सोमात्तथा भौमात्सोमपुत्राद्बृहस्पतेः ।

सितार्कतनयादीनां सर्वर्क्षाणां तथा ध्रुव ॥ ९१ ॥

सप्तर्षीणामशेषाणां ये च वैमानिकाः सुराः ।

सर्वेषामुपरि स्थानं तव दत्तं मया ध्रुव ॥ ९२ ॥

केचिच्चतुर्युगं यावत्केचिन्मन्वन्तरं सुराः ।

तिष्ठन्ति भवतो दत्ता मया वै कल्पसंस्थितिः ॥ ९३ ॥

सुनीतिरपि ते माता त्वदासन्नातिनिर्मला ।

विमाने तारका भूत्वा तावत्कालं निवत्स्यति ॥ ९४ ॥

ये च त्वां मानवाः प्रातः सायं च सुसमाहिताः ।

कीर्तयिष्यन्ति तेषां च महत् पुण्यं भविष्यति ॥ ९५ ॥

पराशर उवाच -

एवं पूर्वं जगन्नाथाद्देवदेवाज्जनार्दनात् ।

वरं प्राप्य ध्रुवं स्थानमध्यास्ते स महामते ॥ ९६ ॥

स्वयं शुश्रूषणार्धम्यान्मातापित्रोश्च वै तथा ।

द्वादशाक्षरमाहात्म्यात्तपसश्च प्रभावतः ॥ ९७ ॥

तस्याभिमानमृद्धिं च महिमानं निरीक्ष्य च ।

देवासुराणामाचार्यः श्लोकमत्रोशना जगौ ॥ ९८ ॥

अहोऽस्य तपसो वीर्यमहोऽस्य तपसः फलम् ।

यदेनं पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः ॥ ९९ ॥

ध्रुवस्य जननी चेयं सुनीतिर्नाम सूनृता ।

अस्याश्च महिमानं कः शक्तो वर्णयितुं भुवि ॥ १०० ॥

त्रैलोक्याश्रयतां प्राप्तं परं स्थानं स्थिरायति ।
स्थानं प्राप्ता परं कृत्वा या कुक्षिविवरे ध्रुवम् ॥ १०१ ॥
यश्चैतत्कीर्तयेन्नित्यं ध्रुवस्यारोहणं दिवि ।
सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते ॥ १०२ ॥
स्थानभ्रंशं न चाप्नोति दिवि वा यदि वा भुवि ।
सर्वकल्याणसंयुक्तो दीर्घकालं च जीवति ॥ १०३ ॥
इति श्रीविष्णुपुराणे प्रथमेशो द्वादशोऽध्यायान्तर्गता
ध्रुवस्तुतिः समाप्ता ।

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 twicd-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. Saluation to thee, who art the subtile 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-glorious 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, Dhruva 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 mightily 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

