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## Brahma Sthuthi

### Brahma Sthuthi

[Prayer of Lord Brahma]

Translated by P. R. Ramachander

[Once when Lord Krishna was taking rest along with his cowherd friends, cows and calves after killing Aghasura, the cows grazed and went away to a long distance. Lord Krishna went in search of the cows. At that time Lord Brahma with an aim of testing the powers of Lord Krishna made the calves and cowherds disappear. When Lord Krishna came back he understood as to what has happened and assumed the forms of all the calves as well as the missing cowherds. After one year when Lord Brahma came back, he saw that everything was absolutely normal in Vrindavana. Lord Krishna then showed him his real form. Lord Brahma praised him by a great prayer, which occurs in tenth Skanda, 14th chapter, slokas 1-40. I have consulted the translation of this prayer by Smt. Sudha Devi Ramkumar in her Tamil book called Sri Krishna Sthuthi Malai and the translation by Sri C. I. Goswami in his English translation of Bhagawatham published by Gita Press, Gorakhpur.]

1. Naimeedya they abhravapushe thadidhambaraya,  
Gunjavatham saparipicha lasan mukhaaya,  
Vanya sruje kavala vethra Vishana venu,  
Lakshsmasraye mrudhu pade pasu pangajaya.

I praise you, oh praiseworthy Lord, who is the son of a cowherd,  
With tender feet, wearing bright cloths, with colour of dark cloud,  
With a shining face, wearing ear studs made of Gunja seeds,  
And decorated by the feather of peacock, with garland of forest flowers,  
Holding a vessel holding food, a cane, a horn and a flute.

2. Asyapi deva vapusho madanugrahasya,  
Swechaamayasya na thu Bhootha mayasya kopi,  
Nese mahi thwa vasithum manasantharena,  
Saakshath thaveva kimuthathma sukhanu bhoothe.

Oh God, when this form of yours assumed for blessing us,  
Taken of your own free will and wishes of your devotees,  
Is not capable of being understood within my mind,  
How can I understand the divine holy form of yours?

3. Jnane prayasamudha paasya namantha yeva,  
Jeevanthi sanmukharithaam bhavadheeya varthaam,  
Sthane sthitha sruthi gathaam thanu vang manobhir ye,  
Prayaso ajitha jitho apyasi, tri strolokyaam.

Those who stay in their own homes, without,  
Making any effort to increase their Jnana,  
But spend their time venerating you by body speech and mind,  
And hear your stories by good people by visiting them,  
Conquer you completely in all the three worlds.

4. Sreya sthuthim bhakthi mudhasya they vibho,  
Klisyanthi ye kevala bodha labhdaye,  
Theshamasou klesaala yeva sishyathe,  
Naanyadhyadhaa sthoola thushava gathinaam.

Those who avoid using devotion which leads to fame, Oh Lord,  
But undergo lot of suffering for spiritual enlightenment,



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*"Exactly as a shadow appears when light is intercepted by the body, so does the person arise when pure self-awareness is obstructed by the 'I-am-the-body' idea. And as the shadow changes shape and position according to the lay of the land, so does the person appear to rejoice and suffer, rest and toil"*

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Find that leaves them, with only sufferings,  
Similar to the ones, who are engaged in pounding coarse husk.

5. Pureha bhooman bahavopi yogina,  
Thwad arpithehaa nija karma labhdhayaa,  
Vibhudhya bhakthyaiva kadho upa neethaya,  
Prapedhire agno Achyutha they gathim paraam.

Oh Lord, in olden times, many people having failed,  
In their attempts and objectives, gave up all their activities,  
And taking recourse to pure devotion got as a result of your stories,  
Oh Achyutha, immediately attained the state of salvation.

6. THadhai bhooman mahimaa gunasya they,  
Vibho ddhumar hathya malaantharthmabhi,  
Avikriyath swanubhavaadha roopatho,  
Hyananya bodhyathmathayaa na chanyadhaa.

Oh Lord, your fame of being devoid of any attributes,  
Can only be realized by those with pure mind who have turned,  
Their look inwards and perceive in their mind without sending their senses outward,  
Because no one can see you by any other method.

7. Gunathmana sthe api gunaan vimathum,  
Hithaava theernsya ka easwarayi asya,  
Kalena yairva vimithaa sukalpai,  
Bhoopamsava khe mihika dhyubhasa.

Oh Lord of all Gunas, who controls all gunas,  
Who can ever find in you, the God who has come,  
To this world for the sake of the good of the world  
For even the most intelligent ones, who might have,  
counted particles of dust, dew drops in the air.  
And the rays of the bright ones of the sky, cannot find you.

8. Thathenukampaam su sameekshamano,  
Bhunjana yevathmakruthan vipaakam,  
Hrudh vak vapurbhir vidhannamasthe,  
Yo mukthapadhe sa dhaayabhaak.

Anxiously expecting your mercy is the one,  
Who simply enjoys the effect of his good acts,  
And salutes you by heart, words and body,  
And thus Becomes fit for salvation.

9. Pasyesa may anarya manantha aadhya,  
Parathmani thwayyapi maayeemaayini,  
Maayaa vithathyekshithu maathma vaibhavam,  
Aham kiyanaiichhamiva archiri agnai.

See My God, I thought of enchanting you by my guile,  
You, who is greatest God, who is endless, who is primeval,  
Who is the divine soul and the great enchanter,  
And did I not try to show you my greatness,  
In spite of me being a spark from you who is a raging fire.

10. Atha kshamaswa Achyutha may rajo bhuvu,  
Hyajanatha sthwath pradhageesa maanina,  
Ajaavale paandha, thmontha chakshusha,  
Yesheo anukampyo mayi nadha vanithi.

So please pardon me who has only rajo guna, Oh Achyutha,  
For having thought that I am independent of you,  
And further being not able to see you due to ignorance,

And was bent on committing this sin towards you,  
In spite of the fact that you are my protector.

11. Kwaham thamo mahad ahanka charagni vaarbhoo,  
Bhoo samvishtitha anda ghata raptha vithasthikaya,  
Kwedhrugwidhaa viganthaa anda paranuchayaa,  
Vathaadhwaro mavivarasya cha they mahithwa.

Where am I, who is like a seven feet breakable pot,  
Along with the sheath of matter, greatness,  
Ether, air, fire, water and earth compare to you,  
Being infinite and whose pores are like huge windows,  
Through which countless cosmic eggs flow.

12. Uthksepanam Garbha gathasya paadayo,  
Kim kalpathe mathu radhoksha jaagase,  
Kimasthi naasthi vyapadesa bhooshitham,  
Thavasthi kukshe kiyadhapyanantha,

Oh God who is beyond senses, like the kick,  
Of the foetus inside the womb is not an offence against the mother,  
Is there anything in what I did which is wrong,  
For am I not like a child within your belly.

13. Jagathrayaantho dhadhi samplavodhe na hi,  
Narayanasyodha nabhi naalath,  
Vinirgatho ajasthvithi vajna na vai,  
Mrushaa kim thweeswara thwanna vinirgathosmi.

When the three worlds ended during the great deluge,  
On the belly button of the reposing Narayana, I was born,  
Say the sacred books and that is not a lie,  
And it is not a lie that I have come out of your belly.

14. Narayanasthwam na hi sarva dehinaam,  
Aathmasya adheesa akhila loka saakshi,  
Narayano angam nara bhooja laayanath,  
Thacchapi sathyam na thavaiva maaya.

Are you not Narayana, the Lord of the souls of  
All beings and the witness to the entire universe,  
And you are also the one lying down on water \*of deluge,  
And the present form of yours is one brought by illusion.  
\* "Naara"

15. Thacchhe jalastham thava sa jagat vapu,  
Kim may ne drushtam bhagavamstha daiva,  
Kim vaa sudrushtam hrudhi may thadaiva,  
Kim no sapadyaiva punarvya darsi.

Why was not I able to see that form of yours,  
That was supporting the world and lying on water?  
And Why was it seen clearly by me in my heart at the very moment,  
And why is it that I was able to see it again immediately?

16. Athraiva mayaa dhamanaa vathare hyasya,  
Prapanchasya bahi sphutasya,  
Kuthsnasya chaanthar jatare jananyaa,  
Mayaa thwameva prakatee krutham they.

Oh Lord who is the dispeller of illusion,  
Even when you were within your mother,  
Did you not show her the entire universe?  
And even at that time your power of illusion was clearly seen.

17. Yasya kukshaa vidham sarva saathmam bhathi yadhaa thadhaa,  
Thathvayya peeha thath sarva kimidham mayayaa vinaa.

All the universe including you are visible in your abdomen,  
And how can this happen except through your illusion?

18. Adyaiva thwath druthe asya kim mama na they mayathwa maadarshitham,  
Yekosi pradhama thatho Vruja suhrudh vathsaa samasthaa api,  
Thwanthosi chathur bhujasthadakhilai saakam mayo upasithaa,  
Sthavandhyeva jagannthya bhoosthadhamitham brahma dwayam sishyathe.

Today you have shown us the illusory nature of everything except you,  
And before I stole the cows and cowherds, you only were there,  
And after that you became the cows, cowherds and all that they had,  
And I saw people including me doing service to your four armed form,  
And later you became the entire universe and now you are the non dual Brahman.

19. Ajaanathaam thwath padavi manathmani,  
Aathmanaa bhasi vithathya maayaam,  
Srushtaa vivaham jagatho vidhaana yiva,  
Yiva thwameshantha yiva trinethra.

To the ignorant ones who do not know about you,  
You appear as the nature mingled with the spirit,  
But by your own illusion you appear as me for creation,  
As you yourself for upkeep and as three eyed one for destruction.

20. sureshvrushishveesa thadaiva nrushwapi,  
Thiryakshu yaadha swapi they ajanasya,  
Janmaa sathaam Dur madha nigrahaya,  
Prabho vidhaatha sadanugrahaya cha.

Oh God, you who do not have any birth,  
Is born as devas, humans, sages, animals,  
Birds as well the beings that live in water,  
And these are meant to punish the wicked,  
And for blessing the people who are good.

21. Ko vethi bhooman bhagwan paramathman,  
Yogeswarothir bhavatha strilokyaam,  
Kwa vaa kadham vaa kathi vaa kadethi,  
Vistharayan kreedasi yoga maayam.

Oh God, Oh Supreme spirit, Oh master of Yoga,  
When you are spreading the curtain of illusion,  
Who can ever understand what you do in the three worlds,  
As to where or how or when you choose to play?

22. Thasmad idham jagad asesha masath swaroopam,  
Swapna abhamastha dhishanam purudhu khadhu kham,  
Thwayyeva nithya sukha bodha thana vanantho,  
Maayatha uddhyadapi yathsa dhivaavabhathi.

So this universe which is unreal, devoid of intelligence,  
Full of endless misery and which is like a dream,  
Appears as real, appearing and vanishing in your infinite self,  
Which is full of eternal bliss and consciousness.

23. Yeva sthwamathma Purusha Purana,  
Sathya swayam jyothir anantha aadhya,  
Nithyo aksharo ajasra sukho niranjana,  
Poorno adhvayo muktha upadhitho amrutha.

You are the unique soul, very ancient person,  
 Personification of truth, shining, endless, primeval,  
 For ever, imperishable, full of pleasure, without any taint,  
 Complete, one who does not have second,  
 One who gives salvation and are immortal.

24. Yevam vidham thwaam sakala aathmanaam api,  
 Swa athmaana, athma athma thataa vichakshathe,  
 Gurva arka labdho Upanishad su chakshushaa ye  
 They tharantheeva bhavaannruthambudhim.

Those who get the sight to see and learn,  
 From you who are the teacher, who brightens like sun,  
 Would be able to see this world hidden by your illusion,  
 And would be able to see you in the cave of their mind,  
 And Would surely be able to cross the sea of birth and death.

25. Aathamaana mevathmatha yaa vijaanatham thenaiva,  
 Jatham nikhilam prapanchitham,  
 Jnanena bhooyo api cha thath praleeyathe,  
 Rajjwamahir bhoga bhava bhavai yadha.

In those of the people who are not able to see their self,  
 In its true character, their ignorance ties them to this world,  
 And again this self disappears with their spiritual enlightenment,  
 Like the rope appearing like a snake when we are ignorant,  
 And appears in its true form with coming of enlightenment.

26. Ajnana samgnou bhava bhandha mokshou dhvou,  
 Nama naanyai stha rithagna bhaavath,  
 Ajaasra chinthatathmani kevale pare,  
 Vicharya maano tharanaa vivahanee.

Due to ignorance people refer to bondage and release,  
 They are only names and when studied in depth,  
 They do not have a separate existence away from self,  
 For the existence of thing is due to his grace,  
 Like night and day existing due to Sun.

27. Thwamathmaanam param mathwa paramathaanameva cha,  
 Aathmaa punar bahir mrugya aaho agna janathagnathaa.

The ignorant people who do not know this conclude,  
 That you are not same as the soul inside their body,  
 And also think that that soul is also same as their body,  
 And thus they whose mind is clouded by ignorance,  
 Continuously search for you outside their body.

28. Antharbhave anantha bhavanthameva hi,  
 Athathya jantho mrugayanthi santha,  
 Asanthamapyya anthyahimantharena santham,  
 Gunam tham kimu yanthi santha.

In this endless chain of birth and death which exists,  
 The wise hunt for that which is inside all beings,  
 Rejecting all that which is other than you,  
 And they are called sages, for they do not believe,  
 The rope near at hand as the snake.

29. Adhaapi they deva padambuja dhvaya,  
 Prasada lesanu graheetha yeva hi.  
 Jaanaathi thathwam bhagwan mahimno,  
 Na chanmya ekoupi chiram vichinwan.

Nevertheless only one who gets a drop,  
of the grace of your lotus like feet,  
Will know the essence of know ledge of God,  
And not other who in loneliness,  
Keep on investigating it for a long time.

30. Thadasthu may nadha sa bhoori bhago,  
Bhavethra vanyathra thu vaa thiraschaam,  
Yenaa hame kopi bhava janaanam bhoothwa,  
Nisheve thava pada pallavam.

Therefore Oh Lord, may I be lucky enough.  
In this life or any other which could be sub human,  
To be one among the crowd of your devotees,  
And be engaged in the service of your feet as tender as a leaf bud.

31. Aho athi dhanya Vruja gopa ramanyaa,  
Sthanyamrutham peetha matheeva they nudhaa,  
Yaasaam vibho vathsa tharath athmajathmanaa,  
Ya thrupathaye adhyaapi cha chala madhwaraa.

Oh, the pretty damsels and cows of Vruja are lucky,  
For you have drunk their milk to your satisfaction from their breasts,  
But Oh Lord even the sacrifices by us who are more than sons to you,  
Has not satisfied you till now, How lucky they are!

32. Aho bhagfyam aho bhagyam nanda gopa vrujoukasam,  
Yan mithram paramanandam poornam brahma sanathanam.

What, what luck for Nanda Gopa and those gopa boys,  
For the divine joy, the complete one,  
And the beginning less Brahmam is their friend.

33. Yesham thu bhagya mahima Achyutha thaavadastham,  
Yekadasaiva hi vayam batha bhoori bhaga,  
Yethad drushika chaskai rasa kruth pibhaamaa,  
Sarvaadhayo angryudha jamadhwa amruthasavam.

Let the great luck of these be however kept aside,  
We the Gods of the eleven senses \*considered ourselves blessed,  
By repeatedly drinking the nectar of your lotus like feet,  
How much more blessed are the cowherds who enjoy,  
The beauty of your entire self and your sense organs.  
\*Hearing-Dig palakas, touch-Vayu, sight-Sun God,  
Taste -Varuna, smell Aswini kumaras, Speech-Agni,  
Hands-Indra, Feet-Upendrada,mind-moon god,  
And Intellect -Brahma, Pride-Shiva.

34. Thad bhoori bhagyamiha janma kimapyatavyam,  
Yad gokulepi kadha mangri rajo abhishekam,  
Yajjeevitham thu mikhilam Bhagawan Mukunda,  
Thwadhyapi yad pada raja sruthi mrugya meva.

I would consider it to be a very great fortune,  
If my birth is assured in earth, that too in Gokula,  
And that too in the forest nearby, with the,  
Privilege of bathing in the dust of the feet,  
Of any of the residents of Vruja whose,  
Entire life is completely, Lord Mukunda,  
Whose feet dust is sought by Vedas to this day.

35. Yeshaam gosha nivasinaa Amutha bhavan kim deva trathethi,  
Na schetho viswaphalath phalam thwadaparam kuthrapyayan muhyathi,  
Sadweshad iva poothanapi sakulaa thwameva devaapithaa,

Yad dhamartha suhruthi priyathma thanaya pranasayasthwath krutha.

My mind is confused as to whether you would give a reward of yourself,  
Which is the fruit of the greatest fruit of the universe to,  
The people of Vruja who have given themselves, their wealth, their wife,  
Their Children, their mind and their souls to you completely.  
As you gave salvation to Poothana and her family, even when she came with hatred.

36. THavad raagadhaya sthenaasthavath karagruham gruham,  
Thavan mohongri nigado yavath krushna na they janaa.

Because attachments and other similar things play a role of thieves,  
Our homes will become prisons and infatuation becomes fetter,  
As long as we do not become your devotees, Oh Lord Krishna.

37. Prapancham nish prapanchopi vidambayasi bhoothale,  
Prapanna janad aananda sandhoham prathidhum prabho.

For increasing the joy of your devotees,  
Who have surrendered to you, Oh Lord,  
You imitate the ways of the people of the world,  
Though you do not have any connection with it.

38. Janatha yeva jananthu kim bahookthyya na may Prabho,  
Manaso vapusho vaacho vaibhavam thava gochara.

Let the people who claim to know you alone, know you,  
For what is the point in talking of them?  
Because your greatness is not at all within the reach,  
Of my mind, sense and words, Oh Lord

39. Anujaaniho maam Krishna sarva thwam vethsi sarva sdruk,  
Thwameva jagathaam naadho jagadhe thathavarpitham.

Give me leave to go, Oh Lord Krishna,  
You are everything and you see everything,  
You are lord of the universe and,  
The entire world is offered to you.

40. Sri Krishna, vrushni kula pushkara joshadhayina,  
Kshamaa nirjara dwija pasu dadhdhi vrudhi karina,  
Uddharna sarvara hara kshithi Rakshasa drug,  
Aakalpamarka marhan bhagwan namasthe.

Oh Krishna, who is like the Sun to the lotus flower of the clan of Vrushnis,  
Who is like a moon which is an ocean which swells to Brahmins, cows, earth and devas,  
Who is the light that dispels darkness brought about by false religions,  
And Who is the enemy of asuras, who merits praise everywhere till the end of eons,  
My salutations to you forever and ever.

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