



Prayers by Maharani Kunti (Kunti Stuti)

कुन्त्युवाच

नमस्ये पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।

अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥ १८ ॥

kunty uvāca

namasye puruṣaṁ tvādyam īśvaraṁ prakṛteḥ param

alakṣyaṁ sarva-bhūtānām antar bahir avasthitam

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all. (ŚB 1.8.18)

मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।

न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥ १९ ॥

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māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadharo yathā

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized. (ŚB 1.8.19)

तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ २० ॥

tathā paramahaṁsānām
munīnām amalātmanām
bhakti-yoga-vidhānārthaṁ
kathaṁ paśyema hi striyaḥ

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How then can we women know You perfectly? (ŚB 1.8.20)

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१ ॥

kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses. (ŚB 1.8.21)

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २२ ॥



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namaḥ pañkaja-nābhāya

namaḥ pañkaja-māline

namaḥ pañkaja-netrāya

namas te pañkajāñghraye

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses. (ŚB 1.8.22)

यथा हृषीकेश खलेन देवकीं कंसेन रुद्धातिचिरं शुचार्पिता ।
विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् ॥ २३ ॥

yathā hr̥ṣīkeśa khalena devakī

kañsena ruddhāticiraṁ śucārpitā

vimocitāhaṁ ca sahātmajā vibho

tvayaiva nāthena muhur vipad-gaṇāt

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kañsa, and me and my children from a series of constant dangers. (ŚB 1.8.23)

विषान्महाग्नेः पुरुषाददर्शना- दसत्सभाया वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥ २४ ॥

viṣān mahāgneḥ puruṣāda-darśanād

asat-sabhāyā vana-vāsa-kṛcchrataḥ

mṛdhe mṛdhe 'neka-mahārathāstrato

drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā. (ŚB 1.8.24)

विपदः सन्तु ताः शश्वत्त्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥ २५ ॥

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vipadaḥ santu tāḥ śaśvat

tatra tatra jagad-guro

bhavato darśanaṁ yat syād

apunar bhava-darśanam

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths. (ŚB 1.8.25)

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।

नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६ ॥

janmaśvarya-śruta-śrībhir

edhamāna-madaḥ pumān

naivārhaty abhidhātum vai

tvām akiñcana-gocaram

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling. (ŚB 1.8.26)

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।

आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ २७ ॥

namo 'kiñcana-vittāya

nivṛtta-guṇa-vṛttaye

ātmārāmāya śāntāya

kaivalya-pataye namaḥ

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists. (ŚB 1.8.27)

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।

समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥ २८ ॥

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manye tvām kālam iśānam
anādi-nidhanam vibhum
samaṁ carantaṁ sarvatra
bhūtānām yan mithaḥ kaliḥ

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse. (ŚB 1.8.28)

न वेद कश्चिद्भगवंशिकीर्षितं
तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्
द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् ॥ २९ ॥
na veda kaścid bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇāṁ viḍambanam
na yasya kaścid dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām

O Lord, no one can understand Your transcendental pastimes, which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial. (ŚB 1.8.29)

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।
तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥ ३० ॥
janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryaṅ-nṛṣiṣu yādaḥsu
tad atyanta-viḍambanam

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering. (ŚB 1.8.30)



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गोप्याददे त्वयि कृतागसि दाम तावद् या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।
वक्त्रं निनीय भयभावनया स्थितस्य सा मां विमोहयति भीरपि यद्विभेति ॥ ३१ ॥

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad vibheti

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.
(ŚB 1.8.31)

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये ।
यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥ ३२ ॥

kecid āhur ajaṁ jātaṁ
puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills. (ŚB 1.8.32)

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।
अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥ ३३ ॥

apare vasudevasya
devakyām yācito 'bhyagāt
ajas tvam asya kṣemāya
vadhāya ca sura-dviṣām

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods. (ŚB 1.8.33)



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भारावतारणायान्ये भुवो नाव इवोदधौ ।

सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥ ३४ ॥

bhārāvātāraṅyānyē

bhuvo nāva ivodadhau

sīdantyā bhūri-bhāreṅa

jāto hy ātma-bhuvārthitaḥ

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble. (ŚB 1.8.34)

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः ।

श्रवणस्मरणार्हाणि करिष्यन्निति केचन ॥ ३५ ॥

bhave 'smin kliśyamānānām

avidyā-kāma-karmabhiḥ

śravaṅa-smaraṅārḥāṅi

kariṣyann iti kecana

And yet others say that You appeared for the sake of rejuvenating the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation. (ŚB 1.8.35)

शृण्वन्ति गायन्ति गृणन्त्यभीक्षणशः

स्मरन्ति नन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं

भवप्रवाहोपरमं पदाम्बुजम् ॥ ३६ ॥

śṛṅvanti gāyanti gṛṅanty abhikṣṇaśaḥ

smaranti nandanti tavehitam janāḥ

ta eva paśyanty acireṅa tāvakam

bhava-pravāhoparamam padāmbujam

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death. (ŚB 1.8.36)

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अप्यद्य नस्त्वं स्वकृतेहित प्रभो
जिहाससि स्वित्सुहृदोऽनुजीविनः ।
येषां न चान्यद्भवतः पदाम्बुजात्
परायणं राजसु योजितांहसाम् ॥ ३७ ॥

apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt
parāyaṇaṁ rājasu yojitāṁhasām

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us? (ŚB 1.8.37)

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥ ३८ ॥

ke vayaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanaṁ yarhi
hṛṣīkāṇām iveśituḥ

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once. (ŚB 1.8.38)

नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।
त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥ ३९ ॥

neyaṁ śobhiṣyate tatra
yathedānīm gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so. (ŚB 1.8.39)

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इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।

वनान्द्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ॥ ४० ॥

ime jana-padāḥ svṛddhāḥ

supakvauṣadhi-vīrudhaḥ

vanādri-nady-udanvanto

hy edhante tava vīkṣitaiḥ

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them. (ŚB 1.8.40)

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।

स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ ४१ ॥

atha viśveśa viśvātman

viśva-mūrte svakeṣu me

sneha-pāśam imam chindhi

dṛḍham pāṇḍuṣu vṛṣṇiṣu

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis. (ŚB 1.8.41)

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।

रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति ॥ ४२ ॥

tvayi me 'nanya-viṣayā

matir madhu-pate 'sakṛt

ratim udvahatād addhā

gaṅgevaugham udanvati

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else. (ŚB 1.8.42)



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श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग्

राजन्यवंशदहनानपवर्गवीर्य ।

गोविन्द गोद्विजसुरार्तिहरावतार

योगेश्वराखिलगुरो भगवन्नमस्ते ॥ ४३ ॥

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-

rājanya-vaṁśa-dahanānapavarga-vīrya

govinda go-dvija-surārṭi-harāvātāra

yogeśvarākhila-guro bhagavan namas te

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances. (ŚB 1.8.43)

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