KRISHNASHTAKAM

(1)

Let Krishna, who is embraced by Lakshmi, is all pervasive, is the guru for all sentient and non-sentient beings, is known through Vedic statements, is the witness of all knowledge, pure, Hari, the killer of Asuras, lotus-eyed and the possessor of Gada, conch, and Chakra, adorned with pure fragrant Vanamala, is the eternal effulgence, the final refuge, the lord of the worlds — become the object of my vision.

(2)

Let Krishna, from whom the ether, wind and others (elements) originated, and who protects it (the world) during sustenance through his partial incarnation and who sportively withdraws everything into him during deluge, the omnipresent, the final refuge, the lord of the worlds — be the object of my vision.

(3)
Let Krishna — the praiseworthy controller of neiscience, whom the wise men visualize within after controlling their vital airs first (the Yogic methods of yama and niyama which are) by controlling of inner and exterior senses and also by having their mind (citta) under control thus dissolving the thoughts of worldly existence, the final refuge, the Lord of the word — be the object of my vision.

(4)

पृथिव्यां तिथिन्यो यम्यति नहीं वेद न धरा
यमित्यादौ वेदो वदति जनातामीश्चमपलम्
नियंतारं धेरं मुनिसुरन्नां मोक्षादामो
शरणयो लोकेशो मम भवतु कृणोदक्षिणिविषयः

Let Krishna — who residing in this earth controls it but is not known by Goddess earth (and also by the dwellers of the earth), who is said by the Vedas to be the lord of the universe, blemishless, controller, one fit to be meditated upon and the liberator of humans, demi-gods and the sages, the final refuge, the Lord of the worlds — be the object of my vision.

(5)

महेन्द्रादिदेवं जयति दितिजायस्य वलतो
न कस्य स्वातन्त्र्यं क्रथिदिपि कुत्तो यलृक्तिमृतो
वलारात्रेऽर्थविरं प्रहिरति योस्सी विजिनिनः
शरणयो लोकेशो मम भवतु कृणोदक्षिणिविषयः

Let Krishna — by whose powers the lord of Devas, Indra and others win over their enemies, without whose resolve none is independently performing any action and one who draws away the pride of the victorious, — the final refuge, the Lord of the worlds — be the object of my vision.

(6)

विना यस्य ध्यानं क्रजति पशुतं सूक्ष्रसुखा
विना यस्य ज्ञानं जनिमूर्तिभयं याति जनता
विना यस्य सुलभ्य कृमिश्वतजनिन्य याति स विभु:
शरणयो लोकेशो मम भवतु कृणोदक्षिणिविषयः

8
Let Krishna — without contemplating on whom man attains the wombs of pigs and others and without the knowledge of whom people are grasped by the fear of birth and death and without the memory of whom one attains innumerable lives of worms and insects, the final refuge, the Lord of the worlds — be the object of my vision.

(7)

नरात्रेऽहः शरणशरणो भान्तिहरणो
घनश्यामो वामो व्रजशिशुवादस्योत्तुजुनसः।
स्वाभूर्द्धानां जनक उचिताचारसुखःः
शरण्यो लोकेशो मन भवतु कृष्णोऽक्षिष्यः॥

Let Krishna — who removes the fear of beings, who is refuge of refugees, the remover of illusions, dark as clouds, charming, who is the friend of the Vraja lads and of Arjuna, the self-manifested, the creator of creations, the bestower of happiness to the performers of appropriate deeds, the final refuge, the Lord of the worlds — be the object of my vision.

(8)

यदा धर्मगत्वार्भिष्यति जगतां क्षोभकरणी
तदा लोकानां प्रकटितवपुः नेतुध्रूदजः।
सत्तां धाता स्वच्छो निगमगणितो व्रजपति:
शरण्यो लोकेशो मन भवतु कृष्णोऽक्षिष्यः॥

Let Krishna — the Lord of universe who manifests his form to protect the balance of the world during the time when dharma is troubled causing turbulences, unborn protector of the virtuous, described by the Vedas to be immaculate (pure) and Lord of Vrajas, the final refuge, the Lord of the worlds — be the object of my vision.