

॥ श्रीविष्णुभुजङ्गप्रयातस्तोत्रम् ॥  
VISHNU-BHUJANGA-PRAYATA-STOTRAM

(1)

चिदंशं विभुं निर्मलं निर्विकल्पं  
निरीहं निराकारमोकारगम्यम् ।  
गुणातीतमव्यक्तमेकं तुरीयं  
परं ब्रह्म यं वेद तस्मै नमस्ते ॥

I bow to that Lord, who is the consciousness (cit), all pervasive, blemishless, immutable, desireless, formless, attainable through *pranava*, who is beyond attributes, is without a second, the Supreme Brahmas and can be known in the fourth state (turiya) (of evolvment).

(2)

विशुद्धं शिवं शान्तमाद्यन्तशून्यं  
जगज्जीवनं ज्योतिरानन्दरूपम् ।  
अदिग्देशकालव्यवच्छेदनीयं  
त्रयी वक्ति यं वेद तस्मै नमस्ते ॥

I bow to that Lord, who is pure, auspicious, peaceful, devoid of beginning and end, is the vital force of the universe, luminous, Bliss embodied, cannot be limited by space, directions and time and is extolled by the three vedas.

(3)

महायोगपीठे परिभ्राजमाने  
धरण्यादितत्त्वात्मके शक्तियुक्ते ।  
गुणाहस्करे वह्निविम्बार्धमध्ये  
समासीनमोर्कणिकेऽष्टाक्षराब्जे ॥

I bow to that Lord (this phrase runs common for all the verses from 3 to 7). who shines in the great yogic posture, is of the form of elements such as earth etc., is endowed with the power (to create, protect and destruct), is the abode of various qualities, is seated in the middle of fiery orb which is of the nature of *pranava* and in the midst of the eight syllabled lotus (om namo narayana),

(4)

समानोदितानेकसूर्येन्दुकोटि -  
प्रभापूरतुल्यद्युतिं दुर्निरीक्षम् ।  
न शीतं न चोष्णं सुवर्णावदात-  
प्रसन्नं सदानन्दसंवित्स्वरूपम् ॥

Who is effulgent with the brightness of the crores of suns and moons arising at the same time and hence is hard to the vision of mortals; whose brightness like that of the gold is neither cool nor hot, who is the personification of eternal Bliss,

(5)

सुनासापुटं सुन्दरभ्रूललाटं  
किरीटोचिताकुञ्चितस्निग्धकेशम् ।  
स्फुरत्पुण्डरीकाभिरामायताक्षं  
समुत्फुल्लरत्नप्रसूनावतंसम् ॥

Who is endowed with a finely shaped nose, beautiful wide forehead with well-formed brows, has a crown placed on the well groomed hair, is with fully bloomed lotuses, like eyes, is wearing beautiful ear ornaments studded with gems,

(6)

लसत्कुण्डलामृष्टगण्डस्थलान्तं  
जपारागचोराधरं चारुहासम् ।  
अलिव्याकुलामोदिमन्दारमालं  
महोरःस्फुरत्कौस्तुभोदारहारम् ॥

Whose beautiful cheeks shine by the brilliance of the ear ornaments, the colour of whose fine lips rob the redness of the Hybiscus flowers, who has a bewitching smile, who wears the garland made of mandara flowers that delight the groups of bees, whose broad shoulders are beautified by the brilliant necklace studded with ebullient kaustubha gem,

(7)

सुरत्नाङ्गदैरन्वितं बाहुदण्डै -  
श्चतुर्भिश्चलत्कङ्कणालंकृताग्रैः ।  
उदारोदरालंकृतं पीतवस्त्रं  
पदद्वन्द्वनिर्धूतपद्माभिरामम् ॥

Who wears armlets made of high quality gems and sparkling bracelets adorn all the four arms, who is decked with fine yellow flowing silk garment and whose beautiful feet strikingly resemble the charming lotuses.

(8)

स्वभक्तेषु सन्दर्शिताकारमेवं  
सदा भावयन्संनिरुद्धेन्द्रियाश्वः ।  
दुरापं नरो याति संसारपारं  
परस्मै परेभ्योऽपि तस्मै नमस्ते ॥

Meditating on such an enchanting form of the Lord, shown to his devotees alone, a person easily controls his senses that run like unbridled horses and achieves the difficult task of crossing the turbulent waters of worldly existence (*samsāra*)

(9)

श्रिया शातकुम्भद्युतिस्निग्धकान्त्या  
धरण्या च दूर्वादलश्यामलाङ्ग्या ।  
कलत्रद्वयेनामुना तोषिताय  
त्रिलोकीगृहस्थाय विष्णो नमस्ते ॥

I bow to that Lord, Vishnu, the unique householder (*grihastha*) in all the three worlds and who is pleased by his two consorts, namely, Goddess Lakshmi who shines forth with the beauty of the lotus and Goddess Bhudevi (earth) who is dark-hued due to the dense leaves of the dark *durva* grass that grow on her (in abundance)

(10)

शरीरं कलत्रं सुतं बन्धुवर्गं  
वयस्यं धनं सच्च भृत्यं भुवं च ।  
समस्तं परित्यज्य हा कष्टमेको  
गमिष्यामि दुःखेन दूरं किलाहम् ॥

Alas! I have to travel quite far, all alone, with difficulty (after death), leaving behind the body, wife, son, relatives, friends, wealth, the home, the servants and the world.

(11)

जरेयं पिशाचीव हा जीवतो मे  
वसामन्ति रक्तं च मांसं बलं च ।  
अहो देव सीदामि दीनानुकम्पि -  
न्किमद्यापि हन्त त्वयोदासितव्यम् ॥

Oh Lord! the benefactor of the distressed! why should I be still neglected by you; I am shattered by this old age which like a demoness grabs my life breath, skin, blood and strength.

(12)

कफव्याहतोष्णोल्बणक्षासवेग -  
व्यथाविस्फुरत्सर्वमर्मास्थिबन्धाम् ।  
विचिन्त्याहमन्त्यामसंख्यामवस्थां  
बिभेमि प्रभो! किं करोमि प्रसीद ॥

In this old age, breathing is obstructed by phlegm and due to pain, all the bones and joints are becoming feeble; I have begun to worry about this last stage of life. What shall I do? O Lord, be compassionate.

(13)

लपन्नच्युतानन्त गोविन्द विष्णो  
मुरारे हरे नाथ नारायणेति ।  
यथानुस्मरिष्यामि भक्त्या भवन्तं  
तथा मे दयाशील देव प्रसीद ॥

O Lord, the merciful! be pleased with me as I remember and chant your names such as *Acyuta* (firm), *Ananta* (endless), *Govinda* (protector of the vedas), *Vishnu* (all pervasive), *Murari* (enemy of the demon Mura), *Hari* (the attractive), *Natha* (the Lord) and *Narayana* (dweller of people's heart).

(14)

भुजङ्गप्रयातं पठेद्यस्तु भक्त्या  
समाधाय चित्ते भवन्तं मुरारे ।  
स नोहं विहायाशु युष्मत्प्रसादात्  
समाश्रित्य योगं ब्रजत्यच्युतं त्वाम् ॥

One who reads this *Bhujangaprayata* Sthothram with devotion to you and enshrines you in his mind, he would easily abandon the delusion (caused by *samsāra*) and would, by your grace, attain firm union with you.

