

ŚRĪ VIṢṆUBHUJAṄGAPRAYĀTA STOTRAM

(1)

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

*cidanśam vibhuṁ nirmalaṁ nirvikalpaṁ
nirīhaṁ nirākāra-moṅkāra-gamyam
guṇātītam-avyaktam-ekaṁ turīyaṁ
paraṁ brahma yaṁ vedā tasmai namaste.*

I bow to you, O Lord, the Supreme Being. The Vedas hold that you are the all-pervasive Lord; you are knowledge, pure, and nirvikalpa (unchanging); you are desireless, formless and known through praṇava (the supreme syllable Om); you are beyond attributes, avyakta (unmanifest), one, and turīya (fourth i.e. untainted by the three guṇas).

(2)

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

*viśuddham śivam śantam-ādyantaśūnyam
jagajjīvanam jyotir-ānandarūpam
adig-deśa-kāla-vyavacchedanīyam
trayī vakti yaṁ veda tasmai namaste.*

Adoration unto you O Lord; you are spoken of in the Vedas (the triple texts of Ṛk, Yajus, and Sāman) as pure, auspicious, devoid of beginning and end, the life-principle of the world (jagat), lustre, the form of bliss, unconditioned by direction, place and time.

(3)

महायोगपीठे परिभ्राजमाने
धरण्यादितत्त्वात्मके शक्तियुक्ते ।
गुणाहस्करे वह्निबिम्बार्धमध्ये
समासीनमोङ्कणिकेऽष्टाक्षराब्जे ॥

*mahāyogapīṭhe paribhrajamāne
dharanyadi-tattvātmake śaktiyukte
guṇāhaskare vahni-bimbārdha-madhye
samāsinam-onkarnikeṣṭākṣarābje.*

(You are spoken of in the scriptures) as seated on the lotus of aṣṭākṣara (eight-syllabled mantra) which has praṇava (oṅkāra) as its karnika (pericarp); this lotus is on the pedestal of mahāyoga that shines brilliantly; it is made up of the five gross elements, earth, etc; it is powerful, lustrous like the sun-beam, and found in the middle of the orb of Fire.

(4)

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

samānoditāneka-sūryendukoṭi-
prabhāpūratulyadyutiṁ durnirīkṣyam
na śītaṁ na coṣṇaṁ suvarṇāvadāta -
prasannaṁ sadānanda-saṁvit-svarūpam.

(Adorations to you, O Lord; you are said to be) shining like the glowing beam of light (prabhāpūra) emanating from crores of a host of suns and moons as they rise simultaneously and so, you are imperceivable (durnirīkṣya); you are neither cool nor hot; you are highly serene and of bright golden hue; you are real, bliss and knowledge as such.

(5-7)

सुनासापुटं सुन्दरभ्रूललाटं
किरीटोचिताकुञ्चितस्निग्धकेशम् ।
स्फुरत्युण्डरीकाभिरामायताक्षं
समुत्फुल्लरत्नप्रसूनावतंसम् ॥
लसत्कुन्तलामृष्टगण्डस्थलान्तं
जपारागचोराधरं चारुहासम् ।
अळिव्याकुलामोदिमन्दारमालं
महोरस्फुरत्कौस्तुभोदारहारम् ॥
सुरत्नाङ्गदैरन्वितम्बाहुदण्डै-
श्चतुर्भिश्चलत्कङ्कणालङ्कृताग्रैः ।
उदारोदरालङ्कृतम्पीतवस्त्र-
म्पदद्वन्द्वनिर्धूतपद्माभिरामम् ॥

sunāsāpuṭam sundara-bhrūlalāṭam
kirīṭocitākuñcita-sniḡdhakeśam
sphurat-puṇḍarīkābhirāmāyatākṣam
samutphulla-ratna-prasūnāvataṃsam.

lasat-kuntalāmṛṣṭa-gaṇḍasthalāntam
japārāga-corādharam cāruhāsam
alivyākulāmodi-mandāramālam
mahorasphurat-kaustubhodāra-hāram.

suratnāṅgadair-anvitam-bāhudandaiś-
caturbhiś-calat-kaṅkaṅālāṅkṛtāgraiḥ
udārodarālaṅkṛtam-pītavastram-
padadvandvanirdhūta-padmābhirāmam.

(O Lord Viṣṇu! the scriptures describe your blissful form) with beautiful nostrils; charming eyebrows and forehead; well-braided curly and dense tresses which befit the gem-set crown; enchanting eyes, attractive like lotuses; (ears) adorned by well blown and gem-like flowers.

Your shining ear-rings touch (and illumine) your charming cheeks; your lips outshine red japākusuma (China-rose); your smile is enchanting; you are adorned with the Mandāra garland in which bees bustle due to good fragrance; your chest is bright with Kaustubha, the attractive jewel and beautiful necklace.

Your four shoulders glitter with good 'gem-set shoulderlets and your four hands shine with attractive golden bangles; your waist shines with the yellow silken garment; your pair of feet is very beautiful like lotuses.

(8)

स्वभक्तेषु सन्दर्शिताकारमेवं
 सदा भावयन् सन्निरुद्धेन्द्रियाश्रवः ।
 दुरापं नरो याति संसारपार-
 म्परस्मै परेभ्योऽपि तस्मै नमस्ते ॥

*svabhakteṣu sandarśitākaram-evam
 sadā bhāvayan sanniruddhendriyāśvaḥ
 durāpaṁ naro yāti saṁsārapāram-
 parasmai parebhyo'pi tasmai namaste.*

I bow to you O Lord; you are greater than all great divinities; you give such a vision of yourself to all your devotees. The man, who has controlled his sense organs that move swiftly like horses and who contemplates on you always as described above (verses 3 - 7) crosses the unfathomable ocean of samsāra, the cycle of birth and death.

(9)

श्रिया शातकुम्भद्युतिस्निग्धकान्त्या
 धरण्या च दूर्वादलश्यामलाङ्ग्या ।
 कळत्रद्वयेनामुना तोषिताय
 त्रिलोकीगृहस्थाय विष्णो! नमस्ते ॥

*Śriyā sātakumbhadyuti-snigdha-kāntyā
 dharanyā ca dūrvādalaśyāmalāṅgyā
 kaḷatra-dvayenāmunā toṣitāya
 trilokī-gṛhasthāya viṣṇo! namaste.*

O Lord Viṣṇu! I bow to you. All the three worlds belong to you. You are always pleased with your two consorts — Goddess Mahalakshmi and Mother Earth, the former glittering with the enchanting golden hue and the latter (Dharaṇī) bright with the dark green colour of Dūrvā grass.

(10)

शरीरं कलत्रं सुतम्बन्धुवर्गं
वयस्यं धनं सद्म भृत्यम्भुवञ्च ।
समस्तम्परित्यज्य हा कष्टमेको
गमिष्यामि दुःखेन दूरं किलाहम् ॥

*Śarīraṁ kalatram sutam-bandhuvargam
vayasyam dhanam sadma bhṛtyam-bhuvāñca
samastam-parityajya hā kaṣṭameko
gamiṣyāmi duḥkhena dūram kilāham.*

O Lord! Let me become freed from the entanglements (of the mortal coil) viz., the body, wife, son, host of relatives, friends, wealth, house, servant, and earth. Alas, all these are full of miseries. O Lord! let me be freed from all pains and get away from these things.

(11)

जरेयम्पिशाचीव हा जीवतो मे
वसामत्ति रक्तञ्च मांसम्बलञ्च ।
अहो देव! सीदामि दीनानुकम्पिन् !
किमद्यापि हन्त! त्वयोदासितव्यम् ॥

*jareyam-piśācīva hā jīvato me
vasāmatti raktañca māṁsam-balañca
aho deva! sīdāmi dīnānukampin!
kimadyāpi hanta! tvayodāsītavyam.*

O Lord! as I live (in this mortal world) this old age like a devil eats marrows, drinks blood and takes away my strength. O God! alas! I suffer very much, O the merciful Lord towards the destitutes! are You to be indifferent towards me even now?

(12)

कफव्याहतोष्णोल्बणश्वासवेग-

व्यथाविष्फुरत्सर्वमर्मास्थिबन्धाम् ।

विचिन्त्याहमन्त्यामसङ्घ्यामवस्था-

म्बिभेमि प्रभो! किं करोमि प्रसीद ॥

kapha-vyāhatoṣṇolbaṇa-śvāsavega-

vyathā-viṣphurat-sarvamarmāsthī-bandhām

vicintyāham antyām asaṅkhyām-avasthām-

bibhemi prabho! kiṅkaromi prasīda.

O Lord! I fear very much as I think of the last bed-ridden state (on the eve of death) in which one suffers from untold miseries because of the splitting of the joints of bones, together with the strained hot breath and sighs, while the phlegms choke the throat. What can I do? O Lord! be pleased to help me.

(13)

ल्पन्नच्युतानन्त गोविन्द विष्णो

मुरारे हरे नाथ नारायणेति ।

यथानुस्मरिष्यामि भक्त्या भवन्तं

तथा मे दयाशील देव ! प्रसीद ॥

*lapann-acyutānanta govinda viṣṇo
murāre hare nātha nārāyaṇeti
yathānusmarisyāmi bhaktyā bhavantam
tathā me dayāsīla! deva! prasīda.*

O the Lord of unbounded mercy! be pleased to bless me so that I shall always remember Thee with utmost devotion uttering Thy glorious names as Acyuta, Ananta, Govinda, Viṣṇu, Murāri, Hari, Nātha, Nārāyaṇa.

(14)

भुजङ्गप्रयातम्पठेद्यस्तु भक्त्या
समाधाय चित्ते भवन्तं मुरारे ।
स मोहं विहायाशु युष्मत्प्रसादात्
समाश्रित्य योगं व्रजत्यच्युतं त्वाम् ॥

*bhujaṅgaprayātam-paṭhedyastu bhaktyā
samādhāya citte bhavantam murāre!
sa moham vihāyāśu yuṣmat-prasādāt-
samāśritya yogam vrajatyacyutam tvam.*

O Lord, Murāri! he who recites this hymn, Viṣṇubhujaṅgaprayātaṣṭotra, with earnest devotion to you and who also contemplates on You in his mind, obtains your grace and becomes rid of all delusions; he resorts to Yoga (the path of perfect meditation) and reaches You, O Lord Acyuta (who never leaves the devotees in the lurch).