VISHNU-BHUJANGA-PRAYATA-STOTRAM

(1)
विदंशं विधुं निर्मलं निर्विकल्पं
निरौऽहं निसाकर्मोकारगम्यम्

गुणातीतमय्यत्वं मेके तुरियं
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 Brahmans and can be known in the fourth state (turiya) (of evolvement).

(2)
विशुद्धं शिवं शान्तमाधान्तशूर्यं
जगजीवं ज्योतिरानन्दरुपमं
अदिदेशकल्यावचेशदनीं
त्रयी वक्तं 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)
महायोगापीते परिभ्राजयमाने
धर्मायदित्त्वलय्के शक्तियुक्ते
गुणाहस्ते विष्णुविवाधिनध्ये
समारोहामांकिकिसंशक्तार्जुने
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)

समानोदितानेकसूर्य-तुकोटि -
प्रभापूर्वत्ययुत्ति दुनिरीक्षाम्।
न शीतं न चोषण सुवर्णविदात -
प्रसारं सदान्तं संविद्वमस्तवलम्॥

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)

सुनासापुरं सून्दरभूलालां -
फरीदोषिताकुन्तिसिंहकेश्रम्।
स्फुरत्पुद्रीकाभिरामायताक्षं -
समुदकुल्लं प्रसूनावलंसम्॥

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)

लसकुंडलामृगंदरथलान्तं -
जपारगचोरधरं चारहस्तम्।
अलिव्याकुलामोदिनदारसमलं -
स्फुरकोस्तूरभोदाहरसम्॥
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)

चुरङ्गाङ्गशेषर्वित् बाहुदण्डे -
श्वतुर्वर्निशल्ककल्कनालंकृतायः।
उदारोदरलंकृतं पीतवस्त्रं
पदक्षणीनिधुर्तपञ्चाभिरामाः॥

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)

स्वभक्षणु सन्दर्शिताकरणेवं
सदा भावयन्नवनिरुद्धेनिद्रियाः।
दुराम नरे याति संसारपारं
परस्मे परेश्योष्पि तस्मे 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)

श्रीया शालकुम्भधुतितिनिधिकावथा
धरण्या च दूरादलश्यामलादृष्टः।
कलत्रड़येनामुना तीष्ठिताय
त्रिलोकश्रस्वथाय विणो 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 dūrva grass that grow on her (in abundance).

(10)

शरीरं कलातं सुतं दन्तव्यम | 
क्रस्यं धनं सत्यं भूतं भूवं च। 
समस्तं निराक्रान्तिः हा कहेमे | 
गाध्यमायि हुँमें दूरं चिनाहम ॥

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 पिषाचीव हा जीवतो मे | 
वसामस्ति सर्वं च मांसं बलं च। 
अहो देव सीमामि दीनानुकम्प्ये - | 
नकिंमनापि हन्तं तवयोदासितव्यम् ॥

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)

कपध्याहलोषोपलब्नाणकस्वेग | 
व्यधविशुफ्तस्वरमर्मस्थितिबन्धाम् ।।
विचिन्त्याहमन्त्यामसवांवस्था | 
मिमभूति प्रभो! कि 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)

लपशच्च्युतानन्तर गोविन्द विष्णो
मुरारे हरे नाथ नारायणेनि।
यथानुसरिष्यामि भक्त्या भवन्तं
रथाः से दयाशील देव प्रसीद द।

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)

भूजङ्गप्रयातं पठेदरस्तु भक्त्या
समाधाय चिंते भवन्तं मुरारे।
स नोहे विहायाशु युष्मत्त्रसादात्
समाधित्य योगं नवजत्यच्छुतं 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.