
Guruvayupuresha Bhujangastotram

गुरुवायुपुरेशभुजङ्गस्तोत्रम्

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मरुन्मन्दिरावासमङ्गल्यमूर्ते ! जगन्नाथ ! गोविन्द ! विष्णो ! मुरारे ! ।
भवद्भक्तिरन्तःस्फुरन्ती नराणां परानन्दपीयूषयूषं ददाति ॥ १ ॥

1. O Auspicious One residing in the Guruvayur temple! O Jagannatha, Govinda, Vishnu, Murari! Devotion to You, when it arises in the mind of human beings, causes the nectar of supreme bliss to flow.

इयं भक्तिरेका त्वहो ! कामधेनुश्चतुर्धा विभज्यानुगृह्णाति लोकान् ।
यया पायितास्त्वत्परप्रेमदुग्धं मनुष्याः पुनर्देवभूयं लभन्ते ॥ २ ॥

2. This devotion is a Kamadhenu. It blesses devotees, dividing them into four categories. Those whom devotion has fed with the milk of supreme love for You attain to the status of gods.

जगत्यार्तलोकैस्तथार्थार्थिभिर्वा विजिज्ञासुभिर्ज्ञानिभिश्चाच्युतस्त्वम् ।
चतुर्धा जनैर्नित्यमाराध्यसेऽन्तर्भवन्तं नृणां भावयत्येव भक्तिः ॥ ३ ॥

3. O Achyuta! In this world You are worshipped by four categories of people: the distressed, the seekers of wealth, the seekers of knowledge, and the enlightened. Devotion establishes You in the hearts of people.

ननु प्रत्यहं वातरोगातुराङ्गास्तथान्ये जना वायुगेहेश विष्णो ।
भवन्तं भजन्तो लभन्ते किलान्ते स्वरोगाच्च संसारयोगाच्च मुक्तिम् ॥ ४ ॥

4. O Vishnu, Lord of Guruvayur! Every day those severely afflicted by diseases, as well as others, are cured of their diseases and attain liberation by worshipping You.

कविर्भट्टनारायणोऽग्रे भजंस्त्वां मरुन्नाथ ! निर्माय नारायणीयम् ।

विरुग्णः कलावायुरारोग्यसौख्यं प्रपेदे किलान्ते च संसारमुक्तिम् ॥ ५ ॥

5. O Lord of Guruvayur! The poet Narayana Bhattatiri, worshipping You, composed Narayaneeyam, became free from disease, attained long life, sound health and happiness, and ultimately liberation.

चलच्चन्द्रकोन्नद्धकेशां विराजन्मणीकुण्डलोद्भासिगण्डप्रदेशम् ।
स्मितार्द्रं सितार्क्षं मुखं सन्मुखं ते भजन्तो रुजं रोगिणो विस्मरन्ति ॥ ६ ॥

6. Those afflicted by disease forget their sufferings by thinking of Your auspicious face with a kindly smile and dark eyes, Your cheeks shining in the lustre of Your gem-studded ear-rings, and Your hair adorned with quivering peacock feathers.

श्रिया कौस्तुभेनापि वत्सेन हारश्रिया चाश्रितोदारदोरन्तरालम् ।
गदाशङ्खचक्राब्जहस्तं वपुस्ते भजन्तोऽर्थमर्थार्थिनोऽर्थ्यं लभन्ते ॥ ७ ॥

7. Those who seek wealth get it by worshipping Your form resplendent with goddess Lakshmi, the Kaustubha jewel, the Srivatsa mark and the necklaces on Your broad chest and Your arms wielding the mace, conch, discus and lotus.

नवाश्वत्थपत्रोपमाल्योदरान्तर्निविष्टोरुविश्राण्डषण्डं त्वदङ्गम् ।
स्फुरत्पीतकौशेयमन्तश्चिरन्तद्विचिन्त्यैव जिज्ञासवोऽन्ते स्मयन्ते ॥ ८ ॥

8. Those seeking knowledge are filled with wonder when they contemplate in their minds Your body shining with the yellow robe of silk and Your small belly which is like a fresh leaf of the Aswattha tree, in which are contained all the innumerable universes.

नमद्देवदैत्यैर्षिशीर्षैः प्रमृष्टं समस्तागमश्रौतशीर्षं निविष्टम् ।
समं ज्ञानिनो युगमरूपं पदं ते समन्तात्समालोक्य हृष्यन्ति सिद्धाः ॥ ९ ॥

9. The enlightened ones and the Siddhas are delighted when they see Your pair of feet which are worshipped by the gods, demons and sages and which rest on the Upanishads.

घनश्यामलं कोमलं ते स्वरूपं मनःकल्पितं भावयन्तो हि भक्ताः ।
पुरो वीक्ष्य भूयो नमन्तस्तुवन्तश्चिरो हीष्टमानन्दमाग्नेडयन्ति ॥ १० ॥

10. Your devotees, meditating on Your beautiful form which has the blueness of a cloud, enjoy the bliss long wished for when they prostrate before You, singing hymns of praise.

हरे! कृष्ण! वातालयेशाच्युत! त्वां परेऽपि स्मरन्त्येव मध्यस्थिताश्च
चिरेणात्तभक्तिप्रसङ्गा पुनः किं परेणेदृशी ते महिम्नां समृद्धिः ॥ ११ ॥

11. O Hari! O Krishna! O Lord of Guruvayur! O Achyuta! Even enemies and those who are indifferent constantly think of You; what to say of those who have been Your devotees since long. Such is the extent of Your glory.

भवक्लेशदासारिषड्वर्गबाधाभवद्योजिता चेत्परा योगविद्या ।
तथा ह्याश्रितास्त्वद्गतां लोकयात्रामनेके जनाश्शाश्वतीं सिद्धिमापुः ॥ १२ ॥

12. The six enemies of all human beings suffering in this world (desire, anger, greed, infatuation, pride and jealousy) become the means of liberation if they are directed towards You. By directing all their worldly activities towards You, many have attained eternal liberation. (The gopikas attained liberation through infatuation, Kamsa through fear, Sisupala and others through hatred and anger).

शिशुप्रीणनं दुग्धचौर्यादिवृत्तं विडप्रीणनं गोपिकाजारताद्यम् ।
भटप्रीणनं मल्लयुद्धादि भूमन्नहो ! सर्वमावर्जनं लौकिकानाम् ॥ १२ ॥

13. The narratives about Your stealing milk, etc., delight children; those about Your sporting with the gopikas delight the sensuous; those about Your wrestling matches delight soldiers. O Lord, everything that You did is very attractive to all human beings.

विधिज्ञप्रियं राजसूयादिवृत्तं नयज्ञप्रियं दौत्यकृत्यादि यत्तत् ।
प्रियो योगिनां विश्वरूपादियुक्तस्स योगात्मकः पार्थगीतोपदेशः ॥ १४ ॥

14. The narratives about the Rajasuya sacrifice delight Vedic scholars; Your deeds as an envoy of the Pandavas delight diplomats. Your exposition of the Gita to Arjuna and the manifestations of Your Visvarupa delight yogis.

अहो कृष्ण! या या विचित्रा कथा ते जगन्नाथ ! सेयं जगत्तत्त्वविद्या ।
इमां स्मारयंस्तत्तदंशोचितानां गुरुस्त्वं मरुद्देहवासी ! विभासि ॥ १५ ॥


15. O Krishna! All the amazing stories about You instruct about the Reality behind the universe. Shining in Guruvayur, You are the Guru of all, giving to each one the instruction that is suitable for him.

जगत्प्राणरूपी गुरुर्मारुतो यो जनानां जगत्यत्र चेष्टान्तरेषु ।
तमास्थाय भोस्तत्त्वमस्यन्तरात्मा स्फुटं मारुतागारवासी ! विभासि ॥ १६ ॥

16. You the Lord of Guruvayur shine as the life of the universe, as the vital air of all beings and as the Guru. You are the supreme Reality. As the indwelling self of all, You enliven all and enable them to perform actions.

This hymn was composed by Kodungallur Kunhikkuttan Thampuram, a devotee-poet in the erstwhile State of Cochin. It is a very beautiful hymn in the lilting Bhujangaprayata metre and describes how the events in the life of Lord Krishna delight people of all ages and all stations in life.

Encoded and proofread by PSA Easwaran

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