
Guruvayupuresha Bhujangastotram

गुरुवायुपुरेशभुजङ्गस्तोत्रम्

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मरुन्मन्दिशवासमङ्गल्यमूर्ते ! 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.

ઇયં ભક્તિરેકા ત્વહો ! કામધેનુશ્ચતુર્ધા વિભજ્યાનુગૃહ્ણતિ લોકાન્ ।
યથા પાથિતાસ્ત્વત્પરપ્રેમદુગ્ધં મનુષ્યાઃ પુનર્દેવભૂયં લભન્તે ॥ ૨ ॥

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.

જગત્યાર્તલોકૈસ્તથાર્થાર્થિભિર્વા વિજિજ્ઞાસુભિર્જ્ઞાનિભિશ્ચાચ્યુતસ્ત્વમ્ ।
ચતુર્ધા જનૈર્નિત્યમારાધ્યસેડન્તર્ભવન્તં નૃણાં ભાવયત્યેવ ભક્તિઃ ॥ ૩ ॥

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.

નનુ પ્રત્યહં વાતરોગાતુરાડ્ગાસ્તથાન્યે જના વાયુગેહેશ વિષ્ણો ।
ભવન્તં ભજન્તો લભન્તે કિલાન્તે સ્વરોગાશ્ચ સંસારયોગાશ્ચ મુક્તિમ્ ॥ ૪ ॥

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.

કવિર્ભટ્ટનારાયણોડગ્રે ભજંસ્ત્વાં મરુન્નાથ ! નિર્માય નારાયણીયમ્ ।

विरुणः कलावायुरोग्यसौख्यं प्रपेदे किलान्ते य 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.

यलव्यन्द्रकोन्नद्धकेशां विराजन्मणीकुण्डलोद्भासिगाण्डप्रदेशम् ।
स्मितार्द्रसिताक्षं मुणं सन्मुणं 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 डारश्रिया याश्रितोदारदोरन्तरालम् ।
गदाशङ्खचक्राब्जहस्तं वपुस्ते भजन्तोऽर्थमर्थार्थिनोऽर्थं 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.

नवाश्रयपत्रोपमाव्योदरान्तर्निविष्टोरुविश्राण्डषण्डं 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.

नमद्वैतैर्षिशीर्षैः प्रमृष्टं समस्तागमश्रौतशीर्षं निविष्टम् ।
समं ज्ञानिनो युग्मरुपं पदं ते समन्तात्समालोक्य लुप्यन्ति 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 ङीष्टमानन्दमाप्नोऽयन्ति ॥ 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.

उरे! कृष्ण! वातालयेशायुत! त्वां परेऽपि स्मरन्त्येव मध्यस्थिताश्च
शिरेष्णात्तभक्तिप्रसङ्गा पुनः किं परेऽप्येदृशी ते मङ्गिमां 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 येत्परा योगविधा ।
तथा ज्योतितास्त्वद्गतां लोकयात्रामनेके जनाश्शाश्वतीं सिद्धिमाप्नुः ॥ 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).

शिशुप्रीणं द्रुघयौर्यादिवृत्तं विऽप्रीणं गोपिकाजरताधम् ।
भटप्रीणं मल्लयुद्धादि भूमन्नढो ! 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.

अढो कृष्ण! या या विचित्रा कथा ते जगन्नाथ ! सेयं जगत्तत्त्वविद्या ।
धमां स्मारयंस्तत्तद्दशोचितानां गुरुस्त्वं मरुद्ग्रेहवासी ! 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.

जगत्प्राज्ञरूपी गुरुर्भरुतो यो जनानां जगत्पत्र येष्टान्तरेषु ।
तमास्थाय भोस्तत्त्वमस्यन्तरात्मा रकुटं भारतागारवासी ! 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
Thampuran, 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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