
shrIrAmabhujanga stotra

श्रीरामभुजङ्गस्तोत्र

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Author : shankarAchArya

Transliterated by : Raghavendra Hebbalalu <hs_raghavendra at yahoo.com>

Proofread by : Raghavendra Hebbalalu <hs_raghavendra at yahoo.com>

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विशुद्धं परं सखिदानन्दरूपम्
गुणाधारमाधारहीनं वरेण्यम् ।
महान्तं विभान्तं गुडान्तं गुणान्तं
सुभान्तं स्वयं धाम रामं प्रपद्ये ॥ १ ॥

विशुद्धम् = the Purest,
परम् = the greatest,
सखिदानन्दरूपम् = Of the form of Truth, Consciousness and Bliss,
गुणाधारम् = the repository of the
anantha(infinite) kalyANa(good) guNas(qUalities),
आधारहीनम् = without any support (He is the ultimate support;
there is no one else to support Him)
वरेण्यम् = One who is most revered,
महान्तम् = The All pervading,
विभान्तम् = the resplendent one,
गुडान्तम् = shining in the hearts of all beings,
गुणान्तं = in whom the guNas of sattva, rajas and tamas end,
सुभान्तम् = free of all materialistic pleasures,
स्वयम्याम = He who has Himself as the support,
रामम् = (in) that RAma,
प्रपद्ये = I take refuge.

I take refuge in Sri RAma, who is the purest, the
greatest, of the form of Existence, Consciousness and
Bliss; who is the repository of the innumerable good
qualities, while Himself not needing any support, who is
the most worshipful, who is all pervading, the most

resplendent one, who is enthroned in the hearts of all beings, who is above all the three guNas of sattva, rajas and tamas, who is free of all materialistic pleasures and who is Self-supporting.

शिवं नित्यमेकं विभुं तारकाप्यं

सुभाकारमाकारशून्यं सुमान्यम् ।

मडेशं कलेशं सुरेशं परेशं

नरेशं निरीशं मडीशं प्रपद्ये ॥ २ ॥

शिवं = the most auspicious, (1)

नित्यं = eternal,

येकं = the one without a second,

विभुं = all pervading,

तारकाप्यं = Deliverer, saviour of all the worlds,

सुभाकारम् = the embodiment of bliss,

आकारशून्यं = devoid of any form,

सुमान्यं = well respected,

मडेशं = the great lord, (1)

कलेशं = master of all the arts, (kalas),

सुरेशं = lord of all the suras (gods),

परेशं = the greatest Lord, (parameshvara),

नरेशं = Lord of all human beings (2),

निरीशं = without any other Lord, (3)

मडीशं = mahI (earth) + IshaM (Lord), lord of the world

प्रपद्ये = I take refuge.

I take refuge in (shrI rAma), (who is) the most auspicious, the eternal one, all-pervading, the deliverer of all the worlds, the embodiment of bliss itself, who is formless, yet the most respected, who is the great Lord, master of all arts, Lord of the gods, parameshvara, the lord of the world and who has no other Lord but Himself.

Notes:

1. shiva and mahesha are the names of Lord Shiva also.

Sri Shankara states that shiva and viShNu are one and the same. The purANic shloka

शिवाय विष्णुर्मुपाय शिवमुपाय विष्णवे ।

शिवस्य वृद्धयम् विशणु विष्णोश्च वृद्धयम् शिवः ॥

and so on also asserts the same.

2. Lord RAma ruled Ayodhya for 11,000 years according to the Ramayana. Even today a model state is referred to as a 'rAmarA'jya'.

3. This reminds me of a nindA-stuthi in Kannada by Sri PurandaradAsa. He says 'ninnantha swAmi enaguNTu ninagilla' meaning 'I have a master and Lord like You. You have no master like Yourself'.

यदावर्णयत्कर्ममूलेऽन्तकाले

शिवो रामरामेति रामेति काश्याम् ।

तदेकं परं तारकब्रह्मरूपं

भजेऽलं भजेऽलं भजेऽलं भजेऽलम् ॥ ३ ॥

यत् = That (which)

काश्याम् = in kAshi (vArANasi),

अन्तकाले = at the time of Death,

कर्ममूले = in ones ears,

शिवः = Lord Shiva,

रामरामेति रामेति = as rAma rAma rAma

आवर्णयत् = whispered (described)

तत् = That form which is

अेकम् = Undivided,

परम् = the greatest

तारकब्रह्मरूपम् = of the form of tArakabrahma

(rescuing devotees from the ocean of samsAra (the ephemeral world))

भजेऽहं = I adore (worship)

I adore shrI rAma ,the Unity, the greatest one,
whose name is uttered in the ears of the blessed
devotees in KAshi at the time of Death by none other
than Lord Shiva Himself. This form/name of the Lord
(tArakabrahma) is capable of rescuing devotees from
the ocean of samsAra.

Note:

It is a well known belief that Lord Shiva utters rAma
nAma in the ears of dying devotees in kAshi, on the
banks of the Holy Ganga, thereby granting them mokSha.

Lord Shiva is known for His Love of rAma nAma.
In the phala shruthi of the Sri ViShNu sahasranAma,
He answers Goddess Parvathi's question as to how the
names of Lord ViShNu are remembered by learned ones as

श्रीरामरामरामेति रमे रामे मनोरमे ।
सहस्रनामततुल्यं राम नाम वरानने ॥

The thousand names of Lord ViShNu are equivalent to
one rAma nAma recited as shrI rAma rAma

मडारत्नपीठे शुभे कल्पमूले

सुभासीनमादित्यकोटिप्रकाशम् ।

सदा ज्ञानकीलक्ष्मणोपेतमेकं

सदा रामचन्द्रम् भजेऽहं भजेऽहम् ॥ ४ ॥

मडारत्नपीठे = On a great gem-studded throne,

शुभे कल्पमूले = Under the most auspicious kalpavrikSha,
(the celestial wish-fulfilling tree)

सुभासीनम् = seated comfortably,

आदित्यकोटिप्रकाशम् = with the effulgence of
millions of Suns,

सदा जनकीलक्ष्मणोपेतम् = ever accompanied by

jAnakI (sIta) and lakShmaNa,

એકં = one without a second,

सदा = Always,

रामचन्द्रम् = Sri RAmachandra (His face compared
to the poetically cool moon),

ભજેડહં = I worship.

I worship shrI rAmachandra, who is seated comfortably on a great gem-studded throne under the most auspicious kalpavrikSha. He shines with the effulgence of millions of Suns, ever accompanied by His consort sIta and brother lakShmaNa. I forever adore shrI rAma who is One without a second (ekamevAdvitIya).

This is a beautiful dhyAna shloka of the Lord.

This verse followed by the next two describe a beautiful scenario in which shrI rAma's magnificence is described. It is a pity that translations cannot bring out the hidden beauty of the original language.

कवणद्रत्नमञ्जरुपादारविन्दम्

लसन्मेभलायारुपीताम्भराढ्यम् ।

मण्डारत्रडारोत्लसत्कीस्तुभाङ्गं

नदृश्यंयरीमंजरीलोलमालम् ॥ ५ ॥

पादारविन्दम् = the Lotus feet of the Lord,

कवणद्-रत्न-मञ्जरु = adorned by sweet jingling
precious-stone studded anklets,

लसन्-मेभला = with a glittering waistband,

यारु पीताम्भराढ्यम् = wearing a beautiful yellow
garment,

मडारत्नडारोत्त्वसत् = brilliant with a great
gem-studded necklace,

कौस्तुभा-गम् = with the most auspicious kaustubha
gem on His chest,

नद्य-चंचरी-मंजरी-लोलमालम् = adorned with
flower garlands with bees buzzing
around the flowers

shrI rAma's lotus feet are adorned by sweetly
jingling gem-studded anklets. He is wearing a
beautiful yellow garment with a glittering waistband.
He wears a resplendent gem necklace with the Kaustubha
gem on His chest. A garland with black bees buzzing
around the flowers bedecks the Lord.

The Kaustubha was one of the gems obtained during the
churning of the milk ocean. pItAmbara is also used as
a name for the Lord (one wearing the pItAmbara).

लसथ्यन्द्रिकास्मेरशोषाधराभम्

समुद्यत्पतङ्गेन्दुकोटिप्रकाशम् ।

नमद्भ्रमरुद्रादिकोटीरत्न-

स्फुरत्कान्तिनीराजनाराधितान्निम् ॥ ६ ॥

लसथ्य-यन्द्रिका-स्मेर-शोषा-अधराभम् =

With a smile like shining moonlight
playing on the beautiful red lips,

समुद्यत्-पतङ्ग-ठन्दु-कोटिप्रकाशम् =

With a brilliance unmatched by
millions of rising Suns and Moons,

आराधितान्निम् =

With feet worshipped by,

स्फुरत्-कान्ति-नीराजन =

the Arati (nIrAjana) in the form of

radiating lustre,

नमद्-ब्रह्म-रुद्रादि-कोटीररत्न =

from the millions of gems adorning the
crowns of the prostrating brahma,
rudra and other gods.

A moonlight-like shining smile plays on the beautiful
crimson lips of the Lord. His brilliance is unmatched
even by millions of rising Suns and Moons. His feet
are worshipped by the Arati of the radiating lustre
from the millions of gems adorning the crowns
of the prostrating brahma, rudra and other gods.

shrI rAma is the paranjyoti, the Supreme
Illuminator, who is beyond every other
light including the Sun and the Moon !

This reminds me of the Geeta shloka 15-6

'na tadbhAsayate sUryo na shashA Nkona pAvakaH .'
and so on and similar mantras from the katha and
muNDaka upanishads which state 'neither the sun nor
the moon nor the fire light It (the abode of the
Lord)'.

The scenario of the nIrAjana from the crowns of
prostrating gods is seen even in the shivanandalahaR
stotra of shrI shankara (verse 65).

'कोटीरोज्ज्वल-रत्न-दीपकविका-नीराजनम्
दुर्वते'।

The same has been used in shrI tyAgaraja's famous
krithi 'shambho mahAdeva'. 'sura-vrinda-kirITa-maNI-
vara-nIrajita-pada'. shrI tyAgarAja, one of the
Trinity of Carnatic music, was one of the greatest
composer-musicians of South Indian music.

पुरः प्राञ्जलीनाञ्जनेयाद्विभक्तान्

स्वचिन्मुद्रया भद्रया बोधयन्तम् ।

भजेऽहं भजेऽहं सदा रामचन्द्रं

त्वदन्यं न मन्ये न मन्ये न मन्ये ॥ ७ ॥

बोधयन्तम् = Teaching (brahmavidyA)

आञ्जनेयाद्विभक्तान् = A njaneya and other devotees,

प्राञ्जलीन् = (who are) standing with hands folded,

पुरः = in the front,

भद्रया स्वचिन्मुद्रया = with the auspicious

chinmudra (jnAna mudra),

भजेऽहं = I worship,

रामचन्द्रं = shrI rAmachandra,

सदा = always,

न मन्ये = (O RAma) I will not think

त्वदन्यं = of any other god apart from Thee.

shrI rAma is teaching brahmavidyA with the chinmudra to shrI A njaneya and other devotees who are standing with folded hands. I worship Him again and again. O RAma, I will not even think of anybody else (or any other god/deity).

Let us meditate on this Divine Scene again.

shrI rAma is clad in Royal attire, with the legendary Koustubha gem on His chest. He wears a floral garland with the bees buzzing in confusion around the Lord and the flowers. A beautiful moonlight like smile is playing on His crimson red lips. Brahma, Rudra and other gods offer their obeisances at the feet of the Lord with the lustre radiating from their crown-jewels. A njaneya and other devotees stand respectfully in front of the Lord. shrI rAmachandra is imparting

brahma-vidyA to all the devotees with the most auspicious chinmudra. O shrI rAma, I worship Thee again and again. I will not even bring other thoughts or gods to my mind.

The chinmudra or the jnAna mudra is a posture with the right index finger and the right thumb touching one another. All great Gurus are seen with the chinmudra. It usually indicates imparting brahma-vidya. shrI dakShiNAmUrti, shrI shAradAmba and shrI sha Nkara are most well known for their display of the chin-mudra.

The situation of shrI rAma imparting brahma-vidyA is reminiscent of shrI dakShiNAmUrti, a jnAna-avatAra of Lord shiva. A beautiful dhyAna shloka of shrI dakShiNAmUrti is worth mentioning here.

मोडिन-व्याख्यान-प्रकटित-परब्रह्मतत्त्वं युवानम् ।
वर्षिष्ठ-अन्तेवसद्-ऋषि-गणैरावृतं ब्रह्म-निष्ठैः ॥

आचार्येन्द्रं करकलित-चिन्मुद्र-मानन्दरूपम्
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

shrI dakShiNAmUrti teaches brahma-vidyA with his silent instruction. While the Teacher is a youth, He is surrounded by numerous sages and brahman-realized souls. He is the best among the AchArya s.His hand displays the chinmudra. He is the embodiment of bliss and is always happy within Himself. I bow to shrI dakShiNAmUrti with the pleasant look on His face.

यदा मत्समीपं कृतान्तः समेत्य
प्रयत्नप्रतापैर्भट्टैर्भीषयेन्माम् ।
तदाविष्करोषि त्वदीयं स्वरूपं
तदापत्राणशं सकोदण्डभाणम् ॥ ८ ॥

यदा = when

मत्-समीपम् = near me

कृतान्तः = Lord Yama,

समेत्य = approaches,

प्रयत्न-प्रतापैर्-भटैर् = with his attendants of
ferocious valour,

भीषयेन्-माम् = frightening me,

तदा-अविष्करोषि = then you display,

त्वदीयं स्वरूपं = your own form (as shrI rAma)

तद्-आपत्-प्रशमं = capable of destroying dangers,

सकोदाण्डबाणम् = with your famous kodaNDA bow and
quiver of arrows.

O shrI rAma! At the time of death, Lord Yama approaches me with his ferocious attendants, frightening me. Then You display your form with the kodaNDA bow and arrow, which is capable of destroying all miseries.

shrI rAma is known as kodaNDA-pANi, the one holding the kodaNDA bow. This bow was given by shrI agastya to shrI rAma during His exile in the daNDaka forest.

The story of ajAmiLa in the shrImad-bhAgavata is brought to mind by this shloka.

निजे मानसे मन्दिरे संनिधेऽि

प्रसीद प्रसीद प्रभो रामचन्द्र ।

ससौमित्रिणा ऊकेथीनन्दनेन

स्वशक्त्यानुभक्त्या च संसेव्यमान ॥ ८ ॥

निजे मानसे मन्दिरे = in the temple of my mind,

संनिधेऽि = reside,

प्रसीद = be pleased,

प्रभो रामचन्द्र = O Lord rAmachandra,

ससौमित्रिणः = (who) by the son of sumitrA
(lakShmaNa),

कैकेयीनन्दनेन = by the son of kaikeyI (bharata),
स्वशक्त्या-अनुभक्त्या च = with their ability and
devotion,

संसेव्यमानः = being served.

O Lord RAma, You are served by Your brothers
lakShmaNa and bharata to the best of their abilities
and devotion. Kindly make the temple of my mind Your abode
and be pleased towards your devotee.

स्वभक्ताग्रगण्यैः कपीशैर्मंडीशै-

रनीकैरनेकैश्च राम प्रसीद ।

नमस्ते नमोऽस्त्वीश राम प्रसीद

प्रशाधि प्रशाधि प्रकाशं प्रभो माम्

॥ १० ॥

स्वभक्ताग्रगण्यैः =

with the foremost among Your devotees,

कपीशैर्-मंडीशैर्-अनीकैर्-अनेकैस्त्व्य =

with the lords of the vAnaras, kings

with their armies and many others,

नमस्ते नमः-अस्तु = Salutations unto You,

ईश रामः = Supreme Lord, O rAma,

प्रसीदः = be pleased towards me,

प्रशाधि माम् = Instruct me,

प्रकाशं = knowledge,

प्रभो = O Lord.

O rAma, with Your foremost devotees the
vAnara-lords,
the kings with their armies and other numerous
devotees, be pleased towards me, Your devotee.

Many salutations to You, O Lord ! Guide me, Your disciple, towards knowledge.

The word shAdhi is seen in the bhagavadgItA (II-7), when arjuna asks shrI kRiShNa to 'shAdhi mAm tvAm prapannam', that is, to instruct arjuna who had taken refuge in Lord kRiShNa.

Is knowledge a right interpretation of the word 'prakAsha' ?

त्वमेवासि दैवं परं मे चदेकं

सुथैतन्मत्तत्त्वदन्यं न मन्ये ।

यतोऽभूदमेयं विद्यद्वायुतेजो-

जलोर्वाहिकार्यं चरं चाचरं च ॥ ११ ॥

त्वम्-अेव-असि = You are indeed,

परं दैवं = the Supreme God,

मे = my,

यत्-अेकम् = who is One,

अमेयं = the Boundless One or the Unknowable one,

सुथैतन्मम्-अेतत् = this undifferentiated Consciousness,

त्वद्-अन्यम् = Other than you,

न मन्ये = I do not regard (any one else),

यतो-अभूत् = from where came to being,

विद्यत्-वायु-तेजो-जल-उर्वाहिकार्यं = the Cause of

Ether(space),Air,Light,Water and Earth,

चरं = the mobile,

चऽचरम् = and the immobile.

You are indeed my Supreme God. You are Undifferentiated Consciousness,from which have arisen the five primordial elements of Space,Air,Light,Water and Earth, as well as the mobile and immobile objects of the Universe. I do not regard anybody other than

You as God.

Though brahman does not physically create the five elements, it is in brahman that the entire creation is seen. Brahman, being knowledge Itself, is the comprehensor and the comprehended. Brahman has been described in the shrI lalitA sahasranAma as 'j nAna-j nAtRi-j neya-rUpA', of the form of knowledge, the knower and the known.

नमः सच्चिदानन्दरूपाय तस्मै

नमो देवदेवाय रामाय तुभ्यम् ।

नमो जानकीशुवितेशाय तुभ्यं

नमः पुण्डरीकायताक्षाय तुभ्यम् ॥ १२ ॥

नमः = Salutations,

तस्मै = to Him,

सच्-चिद्-आनन्द-रूपाय =

(who is) of the form of Existence,

Consciousness and Bliss,

नमो = Obeisances

तुभ्यम् = unto You,

देवदेवाय = the God of Gods,

रामाय = O Lord RAma,

नमो तुभ्यम् = I bow to You,

जानकी-शुवितेशाय = (who is) the Lord of the life
of sItA mAtA,

नमः तुभ्यं = I revere You,

पुण्डरीक-आयत-अक्षाय = who has large eyes like
the White Lotus.

O rAma, who are of the form of sacchidAnanda,

salutations to You.O God of Gods, shrI rAma,

obeisances unto You.O Lord, who are the beloved lord

of sItA mAtA, I bow to You. O rAma, endowed with large
Lotus-like-eyes, I bow to You.

jAnakI is another name for sItA mAtA, as She is
the daughter of King Janaka. puNDarikAkSha is a name of the Lord
found in many texts.

नमो भक्तियुक्तानुरक्ताय तुभ्यं

नमः पुण्यपुण्यैकलभ्याय तुभ्यम् ।

नमो वेदवेधाय याधाय पुंसे

नमः सुन्दरायेन्द्रिवल्लभाय ॥ १३ ॥

नमो तुभ्यम् = I bow to You,

भक्ति-युक्त-अनुरक्ताय = who is attached to His
devotees,

नमः तुभ्यम् = I bow to You,

पुण्य-पुण्यैक-लभ्याय =

who is attained only by a great amount of
puNya,

नमो = Salutations (to)

वेद-वेधाय = Him known only through the Vedas,

य-आधाय पुंसे = to the Primordial puruSha,

नमः = Salutations (to)

सुन्दराय = the Handsome One,

एन्द्रिवल्लभाय = who is the Lord of lakShmI.

I bow to You, O rAma, who are attached to Your
devotees. My Salutations to You, O Lord, who are
attained only by great puNya. I bow to you who are
known only through the Vedas. O Lord, you are the
primordial Purusha. I bow to the Handsome One
who is the Lord of lakShmI.

नमो विश्वकर्त्रे नमो विश्वर्त्रे

नमो विश्वभोक्त्रे नमो विश्वमात्रे ।

नमो विश्वनेत्रे नमो विश्वजेत्रे

नमो विश्वपित्रे नमो विश्वमात्रे ॥ १४ ॥

नमो विश्व-कर्त्रे =

Salutations to the Creator of the Universe,

नमो विश्वधर्त्रे =

Salutations to the Destroyer of the Universe,

नमो विश्वभोक्त्रे =

Salutations to the Enjoyer of the Universe,

नमो विश्वमात्रे =

Salutations to the Measurer of the Universe,

नमो विश्वनेत्रे =

Salutations to the Guide of the Universe,

(नेतृ/नेतृ means One who guides)

नमो विश्वजेत्रे =

Salutations to the Conqueror of the Universe,

नमो विश्वपित्रे =

Salutations to the Father of the Universe,

नमो विश्वमात्रे =

Salutations to the Mother of the Universe.

Salutations to the Creator of the Universe.

Salutations to the Destroyer of the Universe.

Salutations to the Enjoyer of the Universe.

Salutations to the Measurer of the Universe.

Salutations to the Guide (Caretaker) of the Universe.

Salutations to the Conqueror of the Universe.

Salutations to the Father of the Universe.

Salutations to the Mother of the Universe.

As Lord brahma and Lord rudra, He is the creator and the Destroyer of the Universe. Since He is the purusha, He is the Enjoyer of prakRiti.

shrImannArAyaNa in His trivikrama avatAra measured the entire Universe in three footsteps. So He is referred to as the measurer. He is described in the puruSha sUkta as having 'atyatiSThaddashA Ngulam', exceeded the universe, always by 10 finger-widths, meaning that He is infinite. How can He not be able to measure the Universe ?!

He is the netRi or the Leader of the universe. As the trimurti aspect of lord viShNu, He is the Preserver of the Universe.

He has conquered the entire Universe. When He is all, there is no surprise in His winning the Universe.

Finally He is the Supreme Father and Supreme Mother.

नमस्ते नमस्ते समस्तप्रपञ्च-
 प्रभोगप्रयोगप्रमाणाप्रवीण ।
 मदीयं मनस्त्वत्पदद्वन्द्वसेवां
 विधातुं प्रवृत्तं सुचैतन्यसिद्धयै ॥ १५ ॥

नमस्ते नमस्ते ओबेष्ठसन्धे तो योःोउ! ओवेर् अन्द् ओवेर्

समस्त =all

प्रपञ्च =manifest world

प्रभोग =enjoyment

प्रयोग =bestower

प्रमाणा =knower

प्रवीण =master/Lord

मदीयं =my

मनस् =mind

त्वत् =your

पद =feet

द्वन्द्व =two

सेवां =service

विधातुं =offering

प्रवृत्तं =devoted to

सुशैतन्य =supreme spiritual state ('moksha')

सिद्ध्यै =attainment

Obeisance to You! You are the Lord of the whole world, its perfect
Knower and Bestower of enjoyment! Let my mind be devoted to offering
service at Your feet to attain the Supreme Spiritual State !

शिलापि त्वदन्ध्रिक्षमासङ्गिरेणु-

प्रसादाद्धि यैतन्यमाधत्त राम ।

नरस्त्वत्पदद्वन्द्वसेवाविधाना-

त्सुशैतन्यमेतेति किं चित्रमथ ॥ १६ ॥

राम = O shrI rAma,

शिलापि = Even a stone,

त्वद्-अन्ध्रि-क्षमा-सङ्गिरेणु-प्रसादात्-द्धि =

just by the Blessing of the dust of Your
foot,

यैतन्यम्-आधत्त = obtained Vitality.

नरः = A human,

त्वत्-पाद-द्वन्द्व-सेवा-विधानात् =

By the dedicated Service of Your Feet,

सुशैतन्यमेति = will attain to the supreme

Consciousness

किं = Where ?

चित्रम्-अथ = is the surprise.

O shrI rAma, even a lifeless rock obtained vitality
by the contact with the dust of your Holy Feet. It is
no surprise,then, if an intelligent human being
attains Supreme Consciousness by the dedicated service
of Your Lotus Feet.

shrI sha Nkara is referring to the story of satI

ahalyA in the rAmAyaNa. ahalyA was cursed by her husband Sage goutama to become a rock. When shrI rAma touched that rock with His feet, the rock came back to life. That, is the power of the Divine Feet of the Lord.

पवित्रं यस्मिन् विचित्रं त्वदीयं

नरा ये स्मरन्त्यन्वळं रामयन्द्र ।

भवन्तं भवान्तं भरन्तं भजन्तो

लभन्ते कृत्तान्तं न पश्यन्त्यतोऽन्ते ॥ १७ ॥

रामयन्द्र = O shrI rAmachandra

ये नरा = beings who

स्मरन्ति-अन्वळं = remember everyday

त्वदीयं = Your

पवित्रं = Holy

यस्मिन् = deeds/story,

विचित्रं = which is full of wonders,

भवन्तं = You,

भवान्तं = the destroyer of miseries of SamsAra,

भरन्तं = support (N),

भजन्तः = who worship,

लभन्ते = (They) obtain,

अन्ते = at the time of Death,

न पश्यन्ति = they do not see,

अतः = therefore,

कृत्तान्तं = Lord Yama.

O shrI rAmachandra, those beings who constantly remember Your Holy and wonderful deeds, obtain You, who are the destroyer of the samsAra-miseries and the Support of the Universe. As a result, during their final moments, they do not have the fearsome

sight of Yama and his attendants.

When one is devoted to the Divine Pastimes of the Lord, where will he/she have the time to think of such trifles as Death ? The Lord takes care of His devotees always. As He has promised all His devotees in the gItA (9:22) :

‘अनन्याश्रित्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥’

स पुण्यः स गण्यः शरण्यो ममायं
नरो वेद यो देव्यूडामणिं त्वाम् ।
सदाकारमेकं सिदानन्दरूपं
मनोवागगम्यं परन्धाम राम ॥ १८ ॥

स पुण्यः = He is the most fortunate,

स गण्यः = He is the most well respected,

नरो = that being

यो = who

वेद = knows (or considers)

त्वाम् = You

देव्यूडामणिं = the foremost among the devas,

सदाकारम् = of the form of sat,

अेकं = one without a second,

सिदानन्दरूपं = of the form of chit and Ananda,

मनोवाग्-अगम्यं = who is beyond the mind and speech,

परन्धाम = the supreme destination (or the abode of mokSha) (as)

मम अयम् = he is my

शरण्यो = Refuge

O Lord rAma, You are the supreme destination. The devotee who considers You, who are of the form of sat, chit and Ananda, who are the best among the devas, and who are beyond mind and speech, as his Refuge, is indeed the most fortunate. He is

indeed worthy of respect.

It can also be read as :

That being who 'knows' or 'has attained' You is indeed the most fortunate and is worthy of respect. He is indeed my Refuge.

In the book I am referring to, the second line of the shloka has been printed as 'नरो वेद ये देवयूडामणिं ताम्'।

But when I read the Kannada translation, it was different. Assuming a printing error in the shloka rather than in the translation, I corrected the shloka to go with the translation.

प्रयत्नप्रतापप्रभावाभिभूत-

प्रभूताखिवीर प्रभो रामचन्द्र ।

अलं ते कथं वर्णयित्वातीव आव्ये

यतोऽप्यखिउं यखीशकोदखुदखुदः ॥ १६ ॥

प्रभो रामचन्द्र = O Lord rAmachandra,

प्रयत्न-प्रताप-प्रभाव = With most ferocious valor

अभिभूत-प्रभूत-अखि = having defeated all the enemies

खीर = the brave one,

अतीव अलम् ते = Your tremendous might,

कथम् = How

वर्णयित्वा = (can it be) described,

यतः = Because

आव्ये = in Your childhood

अप्यखिउं = broken into pieces,

यखीश-कोदखुद-खुदः = the bow of Lord shiva.

O Lord rAma, who stand as the bravest one, You have defeated all Your enemies with ferocious valor.

How can your tremendous might be described ?

Because, You have broken the bow of Lord shiva in

Your childhood itself !

The bow of Lord shiva was worshipped by King Janaka, father

of sItA mAtA. During the svayamvara of sItA-mAtA, when all others struggled to even lift that bow, Lord rAma, while attempting to string the bow, broke it.

दशग्रीवमुग्रं सपुत्रं समित्रं

सरिद्दुर्गमध्यस्थरक्षोगणेशम् ।

भवन्तं विना राम वीरो नरो वा-

ऽसुरो वाऽमरो वा जयेत्स्त्रिलोक्याम् ॥ २० ॥

राम = O shrI rAma,

दशग्रीवमुग्रम् = the fearsome ten-faced-one (Ravana)

सपुत्रम् = with his sons,

समित्रम् = and friends,

सरिद्-दुर्ग-मध्यस्थ-रक्षोगणेशम् = who was the leader of the

rakShasas in the fortress in the middle of the ocean,

भवन्तं विना = Apart from You,

ऽ: वीरो = who is the brave one,

त्रिलोक्याम् = in the three worlds,

जयेत् = (who) could have won,

नरो वा = be it a man,

असुरो वा = or an asura

अमरो वा = or a deva.

rAvaNa, the fearsome ten-headed-one, was the king of the rAkShasas in the strong fortress protected by the ocean. He had able support in his powerful sons and friends. O rAma, by which other brave one, be it a man, a deva or an asura, could such an enemy, be defeated ?

The awesome battle-provess of shrI rAma is praised here.

सदा रामरामेति रामामृतं ते

सदाराममानन्दनिष्यन्दकन्दम् ।

पिबन्तं नमन्तं सुदन्तं ङसन्तं

ङनूमन्तमन्तर्भजे तं नितान्तम् ॥ २१ ॥

सदा = always

रामरामेति = as rAma rAma

ते = Your

रामामृतम् = the nectar of the name of rAma

सदारामम् = which is an eternal delight

आनन्द-निष्पन्द-कन्दम् = being the Source of the flow of Bliss,

पिबन्तम् = savouring (drinking)

नमन्तं = prostrating

सुदन्तं = endowed with good teeth

उसन्तं = smiling

उन्मन्तम् = Lord hanuman, or the one with the Great Jaw

अन्तः भजे = I worship within

नितान्तम् = intensely

O rAma, shrI hanUmAn constantly savors the nectar of Your Holy Name.

Your Holy Name is an eternal delight and is the source of the flow of Bliss.

I worship the smiling shrI hanumAn, who is endowed with elegant teeth.

O rAma, I, within my heart, worship Your foremost devotee with devotion, who constantly prostrates before You.

shrI Anjaneya is the foremost devotee of shrI rAma. During the pUjA of Lord Rama, the Lord is always referred to as sItA-lakShmaNa-bharata-shatRighna-hanUmat-sameta-shrI-rAmachandra. shrI Hanuman is considered to be an amsha of vAyu, the wind god, as also of Lord Shiva. There is a very nice shloka about Hanuman's devotion to rAma.

यत्र यत्र रघुनाथकीर्तनं

तत्र तत्र कृत-मस्तकाञ्जलिम् ।

बाष्पवारिपट्पूर्या-लोचनं

मारुतिम् नमत राक्षसान्तकम् ॥

Wherever the Lord rAma is sung of, in all those places, mAruti is always present with head bent in reverence and folded hands, with eyes full of tears welled up from devotion.

Salutations to such a mAruti, who is the destroyer of the rAkShasas.

सदा रामरामेति रामामृतम् ते

सदाराममानन्दनिष्पन्दकन्दम् ।

पिबन्न-वत् न-वत् नैव मृत्यो-

र्षिभेमि प्रसादादसादात्तवैव ॥ २२ ॥

सदा = Always

रामरामेति = As rAma rAma

ते = Your

रामामृतम् = nectar of Your Name

सदारामम् = an Eternal Delight

आनन्द-निष्पन्दकन्दम् =

the Source of the Flow of Bliss,

पिबन्न = drinking

अ-वत् = always

ननु = truly

अत् = I

नैव = never

मृत्योः-र्षिभेमि = will be scared of Death

प्रसादात् = by the Blessing

असादात् । त् = imperishable

तवैव = Of You only.

O Lord rAma, Your Holy Name is an eternal delight to chant and

It is the Source of the Flow of Bliss. By enjoying such nectar

always, I will indeed never fear Death, due to Your firm and

imperishable Blessing.

असीतासमेतैरकोट्युत्सृष्टै-

रसौमित्रिवन्दैर्युत्प्रतापैः ।

अलङ्केशकालैरसुग्रीवमित्रै-

ररामाभिधैरलम् देवतैर्नः ॥ २३ ॥

असीटा-समेतैः = By them who are without sItA,

अकोट्पु-भूशैः = By them who are unadorned by the Bow,

असौमित्रिवन्दैः = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

अयत्प्रतापैः = By them who are not of terrific valor,

अलङ्केशकालैः = By them who are not the Death of the Lord of Lanka,

असुग्रीवमित्रैः = By them who are not the friends of sugrIva,

अरामाभिदृशैः = By them who are not known by the name of rAma,

देवतैर् = by such gods,

अलम् = (it is) Enough,

नः = for us.

We have many gods, who are without consorts like sItA, who are unadorned by the Bow, who are not revered by LakShmaNa or Shatrughna, who are not of terrific valor, who are not capable of killing the Lord of Lanka, who are not friends of SugrIva and who do not have the name of rAma. Enough of all such gods. shrI rAma alone is enough for us.

Or:

None else has sItA for a consort,

Many are those gods who are unadorned by the Bow.

Numerous are these devas who are not revered by the son of sumitrA.

The thousands of celestials do not have that terrific valor.

The millions of surAs were unable to even defeat the Lord of Lanka.

They are not friends with sugrIva and most importantly are not known by the Holy name of rAma ! Enough of all these gods !

shrI rAma alone is worshipful, so where is the need for other gods ?

It is difficult to translate such a beautiful piece to English. The

translation is dull compared to the original. In a negative manner, shrI rAma's great qualities are described here.

अवीरासनश्चैरयिन्मुद्रिकाङ्क्यै-

रभक्ताञ्जनेयादितत्त्वप्रकाशैः ।

अमन्दारमूलैरमन्दारमालै-

[अन्धुप्रयाणः = One who traveled because of (or with) relatives]

अमन्स्मिताढ्यैः = by them who are not mandasmitADhya

[मन्स्मिताढ्य = One who bears a mild smile]

अदण्डप्रवासैः = by them who are not daNDapravAsa

[दण्डप्रवास = One who travelled in the daNDaka forest]

अपाण्डप्रबोधैः = by them who are not khaNDaprabodha,

[पाण्डप्रबोध = khaNDAt prabodhayati : One who revives people from defects like janma, mRityu, jarA, vyAdhi]

अरामाभिद्यैः = by them who are not known as rAma,

देवतैः = by such deities,

अलम् = Enough

नः = for us.

Lord rAma made the ocean the target of His anger. He can be worshipped for just his valor only. He traveled in the daNDaka forest on exile, due to His other relatives (with His relatives).

He bears a smile and revives people from the defects of birth and death, Lord rAma alone can be worshipped by us. We do not need the other gods.

During the bridge-building to Lanka, Lord rAma got angry with the ocean for not allowing the building work to proceed. That is described here. His valor needs no introduction.

उरे राम सीतापते रावणारे

परारे मुरारेऽसुरारे परेति ।

लपन्तं नयन्तं सदाकालमेव

समालोकयालोकयाशेषबन्धो ॥ २६ ॥

उरे = O Hari,

राम = O Lord rAma,

सीतापते = O Consort of sItA,

रावणारे = the enemy of rAvaNa,

भरारे = the foe of khara,

भुरारे = the destroyer of mura,

असुरारे = the foe of the asuras,

पर धति = As the Supreme one

वपन्तम् = Uttering,

सदाकालमेव नयन्तम् = spending all my time,

समावीक्ष्य आवीक्ष्य = Cast your auspicious glance (on me)

अशेषबन्धो = the comfort of all,

O rAma, the beloved consort of sItA, hari, O destroyer of rAvaNa,

O foe of khara and mura, O enemy of the asurAs!

O Supreme One! O support of all ! Deign to cast Thy Auspicious glance
on Thy devotee, who doth spend all time uttering Thy Holy Name.

नमस्ते सुमित्रासुपुत्राभिवन्ध

नमस्ते सदा कैकयीनन्दनेज्य ।

नमस्ते सदा वानराधीशवन्ध

नमस्ते नमस्ते सदा रामचन्द्र ॥ २७ ॥

नमस्ते = Salutations unto Thee,

सुमित्रा-सुपुत्र-अभिवन्ध = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

नमस्ते = Salutations unto Thee,

सदा कैकयीनन्दनेज्य = who ever art worthy of praise by the son of

kaikeyI(bharata)

नमस्ते = Salutations unto Thee,

सदा वानराधीशवन्ध = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

सदा नमस्ते नमस्ते = Salutations, ever Salutations unto thee !

रामचन्द्र = O Lord rAma !

O Lord rAma, Salutations unto Thee who art worshipped by the good sons of
sumitrA. Salutations unto Thee who art ever worthy of praise by the darling
son of kaikeyI. Salutations unto Thee who art ever saluted by the Lord of

the vAnarAs. Salutations always unto Thee!

प्रसीद प्रसीद प्रयत्प्रताप

प्रसीद प्रसीद प्रयत्प्रताप ।

प्रसीद प्रसीद प्रपन्नानुकम्पिन्

प्रसीद प्रसीद प्रभो रामचन्द्र ॥ २८ ॥

प्रसीद प्रसीद = Be Propitious !

प्रयत्प्रताप = O one with Terrific valor !

प्रयत्प्रताप-अरि-काल = O the Death of Violent foes !

प्रपन्न-अनुकम्पिन् = O the one compassionate towards those who seek refuge !

प्रभो रामचन्द्र = Lord rAmachandra

O Valorous one! O the Death of strong and violent foes!

O Epitome of Compassion towards the ones who seek refuge!

O Lord rAma, Be propitious unto me!

भुजङ्गप्रयातं परं वेदसारं

मुदा रामचन्द्रस्य भक्त्या य नित्यम् ।

पठन् सन्ततं चिन्तयन् स्वान्तरङ्गे

स श्रेय स्वयम् रामचन्द्रः स धन्यः ॥ २९ ॥

भुजङ्गप्रयातम् = This bhujanga-prayAta stotra,

परम् = which is holy

वेदसारम् = which is the essence of the vedas,

मुदा = Endowed with happiness,

य रामचन्द्रस्य भक्त्या = and devotion towards shrI rAma,

नित्यम् = always (or everyday)

पठन् = the one who reads or chants,

सन्ततम् = always,

चिन्तयन् = Thinking or meditating

स्व-अन्तरङ्गे = within Oneself,

स श्रेय = He alone

रामचन्द्रः = (becomes) shrI rAmachandra,

स धन्यः = He is blessed.

This rAmabhujanga-prayAta stotra is indeed holy and is the essence of the vedas. One who recites this stotra with gladness everyday, being full of devotion towards shrI rAma, and constantly meditates upon it, he indeed becomes rAmachandra and is the Blessed One.

॥ ष्टि श्रीशङ्कराचार्यविरचितम्
श्रीरामभुजङ्गप्रयातस्तोत्रम् सम्पूर्णम् ॥

.. Thus completes the rAmabhujanga stotra
composed by shrI shankarAchArya ..

॥ ॐ श्री-सीता-लक्ष्मण-भरत-शतृघ्न-हनूमत्समेत
-श्रीरामचन्द्रपरब्रह्मार्पणमस्तु ॥

Encoded by Raghavendra Hebbalalu hs_raghavendra at yahoo.com

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shrIrAmabhujanga stotra

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