
shrIrAmabhujanga stotra

ஸ்ரீராமபு⁴ஜங்க³ஸ்தோத்ர

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ஸ்ரீராமபுஜங்க்ஸ்தோத்ர



விஸுத்³த⁴ம் பரம் ஸச்சிதா³ந்த³ரூபம்
கு³ணாதா⁴ரமாதா⁴ரஹீநம் வரேண்யம் ।
மஹாந்தம் விபா⁴ந்தம் கு³ஹாந்தம் கு³ணந்தம்
ஸுகா²ந்தம் ஸ்வயம் தா⁴ம் ராமம் ப்ரபத்³யே ॥ 1 ॥

விஸுத்³த⁴ம் = the Purest,
பரம் = the greatest,
ஸச்சிதா³ந்த³ரூபம் = Of the form of Truth,Consciousness and Bliss,
கு³ணாதா⁴ரம் = the repository of the
anantha(infinite) kalyANa(good) guNas(qUalities),
ஆதா⁴ரஹீநம் = without any support (He is the ultimate support;
there is no one else to support Him)
வரேண்யம் = One who is most revered,
மஹாந்தம் = The All pervading,
விபா⁴ந்தம் = the resplendent one,
கு³ஹாந்தம் = shining in the hearts of all beings,
கு³ணந்தம் = in whom the guNas of sattva, rajas and tamas end,
ஸுகா²ந்தம் = free of all materialistic pleasures,
ஸ்வயந்தா⁴ம் = He who has Himself as the support,
ராமம் = (in) that RAma,
ப்ரபத்³யே = 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.

ஸிவம் நித்யமேகம் விபு⁴ம் தாரகாக்²யம்

ஸுகா²காரமாகாரஸூந்யம் ஸுமாந்யம் |

மஹேஸம் கலேஸம் ஸுரேஸம் பரேஸம்

நரேஸம் நிரீஸம் மஹீஸம் ப்ரபத்³யே || 2 ||

ஸிவம் = the most auspicious, (1)

நித்யம் = eternal,

ஏகம் = the one without a second,

விபு⁴ம் = all pervading,

தாரகாக்²யம் = Deliverer, saviour of all the worlds,

ஸுகா²காரம் = the embodiment of bliss,

ஆகாரஸூந்யம் = devoid of any form,

ஸுமாந்யம் = well respected,

மஹேஸம் = the great lord, (1)

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

ஸுரேஸம் = lord of all the suras (gods),

பரேஸம் = the greatest Lord, (parameshvara),

நரேஸம் = Lord of all human beings (2),

நிரீஸம் = without any other Lord, (3)

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

ப்ரபத்³யே = 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

ஸ்ரீவாய விஷ்ணுரூபாய ஸ்ரீவரூபாய விஷ்ணவே ।

ஸ்ரீவஸ்ய ஹ்ரு³த³யம் விஷ்ணு விஷ்ணேஸ்ச ஹ்ரு³த³யம் ஸ்ரீவ: ॥

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 'rAmarAjya'.

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'.

யதா³வர்ணயத்கர்ணமூலே⁵ந்தகாலே

ஸ்ரீவோ ராமராமேதி ராமேதி காஸ்யாம் ।

ததே³கம் பரம் தாரகப்³ரஹ்மரூபம்

ப⁴ஜே⁵ஹம் ப⁴ஜே⁵ஹம் ப⁴ஜே⁵ஹம் ப⁴ஜே⁵ஹம் ॥ 3 ॥

யத் = That (which)

காஸ்யாம் = in kAshi (vArANasi),

அந்தகாலே = at the time of Death,

கர்ணமூலே = in ones ears,

ஸ்ரீவ: = Lord Shiva,

ராமராமேதி ராமேதி = as rAma rAma rAma

ஆவர்ணயத் = whispered (described)

தத் = That form which is

ஏகம் = Undivided,

பரம் = the greatest

தாரகப்³ரஹ்மரூபம் = of the form of tArakabrahma

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

பு⁴ஜே⁵ஹம் = 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

ஸ்ரீராமராமராமேதி ரமே ராமே மனோரமே |
ஸஹஸ்ரநாமதத்துல்யம் ராம நாம வராநநே ||

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

மஹாரத்நபீடே² ஸாபே⁴ கல்பமூலே
ஸுகா²ஸீநமாதி³த்யகோடிப்ரகாஸம் |
ஸதா³ ஜாநகீலக்ஷமனோபேதமேகம்
ஸதா³ ராமசந்த்³ரம் பு⁴ஜே⁵ஹம் பு⁴ஜே⁵ஹம் || 4 ||

மஹாரத்நபீடே² = On a great gem-studded throne,
ஸாபே⁴ கல்பமூலே = Under the most auspicious kalpavrikSha,
(the celestial wish-fulfilling tree)

ஸுகா²ஸீநம் = seated comfortably,
ஆதி³த்யகோடிப்ரகாஸம் = with the effulgence of
millions of Suns,
ஸதா³ ஜாநகீலக்ஷமனோபேதம் = ever accompanied by

jAnakI (sIta) and lakShmaNa,

ஏகம் = one without a second,

ஸதா³ = Always,

ராமசந்த்³ரம் = Sri rAmachandra (His face compared
to the poetically cool moon),

ப⁴ஜேஹம் = 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.

க்வணத்³ரத்நமஞ்ஜீரபாதா³ரவிந்த்³ம்

லஸந்மேக²லாசாருபீதாம்ப³ராட்⁴யம் |

மஹாரத்நஹாரோல்லஸத்கௌஸ்துபா⁴ங்க்³ம்

நத்³ச்சுஞ்சரீமஞ்ஜீரீலோலமாலம் || 5 ||

பாதா³ரவிந்த்³ம் = the Lotus feet of the Lord,

க்வணத்³ரத்ந-மஞ்ஜீர = adorned by sweet jingling
precious-stone studded anklets,

லஸந்-மேக²லா = with a glittering waistband,

சாரு பீதாம்ப³ராட்⁴யம் = wearing a beautiful yellow
garment,

மஹாரத்நஹாரோல்லஸத் = brilliant with a great

gem-studded necklace,

கௌஸ்துபா⁴நக³ம் = with the most auspicious kaustubha
gem on His chest,

நத³ச்-சஞ்சரீ-மஞ்ஜரீ-லோலமாலம் = 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).

லஸச்சந்த³ரிகாஸ்மேரஸோணாத⁴ராப⁴ம்
ஸமுத்³யத்பதங்கே³ந்து³கோடிப்ரகாஸம் |
நமத்³ப்³ரஹ்மருத்³ராதி³கோடீரரத்ந-
ஸ்பு²ரத்காந்திநீராஜநாராதி⁴தாநக்⁴நிம் || 6 ||

லஸச்-சந்த³ரிகா-ஸ்மேர-ஸோண-அத⁴ராப⁴ம் =

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

ஸமுத்³யத்பதங்க³-இந்து³-கோடிப்ரகாஸம் =

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

ஆராதி⁴தாநக்⁴நிம் =

With feet worshipped by,

ஸ்பு²ரத்காந்தி-நீராஜந =

the Arati (nIrAjana) in the form of
radiating lustre,

நமத்³-ப்³ரஹ்ம-ருத்³ராதி³-கோடீரரத்ந =

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 shivanandalaharI
stotra of shrI shankara (verse 65).

'கோடரோஜ்வல-ரத்ந-தீ³பகலிகா-நீராஜநம்
சூர்வதே' |

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.

புர: ப்ராஞ்ஜலீநாஞ்ஜநேயாதி³ப⁴க்தாந்
ஸ்வசிந்முத்³ரயா ப⁴த்³ரயா போ³த⁴யந்தம் |

புஜேஹம் புஜேஹம் ஸதா³ ராமசந்த்³ரம்

த்வத்³ந்யம் ந மந்யே ந மந்யே ந மந்யே ॥ 7 ॥

பு³த⁴யந்தம் = Teaching (brahmavidyA)

ஆஞ்ஜநேயாதி³பு⁴க்தாந் = A njaneya and other devotees,

ப்ராஞ்ஜலீந் = (who are) standing with hands folded,

புர: = in the front,

பு⁴த்³ரயா ஸ்வசிந்முத்³ரயா = with the auspicious

chinmudra (jnAna mudra),

புஜேஹம் = I worship,

ராமசந்த்³ரம் = shrI rAmachandra,

ஸதா³ = always,

ந மந்யே = (O RAmA) I will not think

த்வத்³ந்யம் = 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.

மோ²உந-வ்யாக²யாந-ப்ரகடி³த-பர³ஹ்மதத்த்வம் யுவாநம் |
வர்ஷிஷ்ட²-அந்தேவஸு³-ரு³ஷி-க³ணரா³வ்ரு³தம் ப்³ரஹ்ம-நிஷ்டை:² ||

ஆசார்யேந்த்³ரம் கரகவி³த-சிந்மு³த்³ர-மாநந்த்³ரூபம்
ஸ்வாத்மாராமம் மு³தி³தவ³நம் த³க்ஷி³ணமூ³ர்திமீ³டே³ ||

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.

யதா³ மத்ஸமீபம் க்ரு³தாந்த: ஸமேத்ய
ப்ரசண்ட³ப்ரதாபை³ப⁴டை³ர்பீ⁴ஷ்யேந்மாம் |
ததா³விஷ்கரோஷி த்வதீ³யம் ஸ்வரூபம்
ததா³பத்ப்ரணஸம் ஸகோ³த³ண்ட³பா³ணம் || 8 ||

யதா³ = when

மத்-ஸமீபம் = near me

க்ரு³தாந்த: = Lord Yama,

ஸமேத்ய = approaches,

ப்ரசண்ட³-ப்ரதாபைர்-பு⁴டைர் = with his attendants of
ferocious valour,

பீ⁴ஷயேந்-மாம் = frightening me,

ததா³-அவிஷ்கரோஷி = then you display,

தவதீ³யம் ஸ்வரூபம் = your own form (as shrI rAma)

தத்³-ஆபத்-ப்ரணூஸம் = capable of destroying dangers,

ஸகோத³ண்ட³பா³ணம் = 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.

நிலை மாநஸே மந்தி³ரே ஸம்நிதே⁴ஹி

ப்ரஸீத³ ப்ரஸீத³ ப்ரபோ⁴ ராமசந்த³ர |

ஸஸௌமித்ரிண கைகேயீநந்த³நேந

ஸ்வஸக்த்யாநுப⁴க்த்யா ச ஸம்ஸேவ்யமாந || 9 ||

நிலை மாநஸே மந்தி³ரே = in the temple of my mind,

ஸம்நிதே⁴ஹி = reside,

ப்ரஸீத³ = be pleased,

ப்ரபோ⁴ ராமசந்த³ர = O Lord rAmachandra,

ஸஸௌமித்ரிண = (who) by the son of sumitrA

(lakShmaNa),

கைகேயீநந்த³நேந = by the son of kaikeyI (bharata),

ஸ்வஸக்த்யா-அநுப⁴க்த்யா ச = with their ability and
devotion,

ஸம்ஸேவ்யமாந = 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.

ஸ்வப⁴க்தாக்³ரக³ண்யை: கபீஸைர்மஹீஸை-

ரநீகைரநேகைஸ்ச ராம ப்ரஸீத³ |

நமஸ்தே நமோ⁵ஸ்த்வீஸ ராம ப்ரஸீத³

ப்ரஸாதி⁴ ப்ரஸாதி⁴ ப்ரகாஸம் ப்ரபோ⁴ மாம்

|| 10 ||

ஸ்வப⁴க்தாக்³ரக³ண்யை: =

with the foremost among Your devotees,

கபீஸைர்-மஹீஸைர்-அநீகைர்-அநேகைஸ்ச்ச =

with the lords of the vAnaras, kings

with their armies and many others,

நமஸ்தே நம:-அஸ்து = Salutations unto You,

ஈஸ ராம = Supreme Lord, O rAma,

ப்ரஸீத³ = be pleased towards me,

ப்ரஸாதி⁴ மாம் = Instruct me,

ப்ரகாஸம் = knowledge,

ப்ரபோ⁴ = 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 bhagavadItA (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' ?

த்வமேவாஸி தை³வம் பரம் மே யதே³கம்

ஸுசைதந்யமேதத்த்வத³ந்யம் ந மந்யே ।

யதோ⁵பூ⁴த³மேயம் வியத³வாயுதேஜோ-

ஜலோர்வ்யாதி³கார்யம் சரம் சாசரம் ச ॥ 11 ॥

த்வம்-ஏவ-அஸி = You are indeed,

பரம் தை³வம் = the Supreme God,

மே = my,

யத்-ஏகம் = who is One,

அமேயம் = the Boundless One or the Unknowable one,

ஸுசைதந்யம்-ஏதத் = this undifferentiated Consciousness,

த்வத³-அந்யம் = Other than you,

ந மந்யே = I do not regard (any one else),

யதோ-அபூ⁴த் = from where came to being,

வியத்-வாயு-தேஜோ-ஜல-உர்வ்யாதி³-கார்யம் = the Cause of Ether(space),Air,Light,Water and Earth,

சரம் = the mobile,

ச⁵சரம் = 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.

நம: ஸச்சிதா³நந்த³ரூபாய தஸ்மை
 நமோ தே³வதே³வாய ராமாய துப்⁴யம் |
 நமோ ஜாநகீ³ஜீவிதேஸாய துப்⁴யம்
 நம: புண்ட³ரீகாயதாக்ஷாய துப்⁴யம் || 12 ||

நம: = Salutations,
 தஸ்மை = to Him,
 ஸச்-சித்³-ஆநந்த³-ரூபாய =
 (who is) of the form of Existence,
 Consciousness and Bliss,
 நமோ = Obeisances
 துப்⁴யம் = unto You,
 தே³வதே³வாய = the God of Gods,
 ராமாய = O Lord RAma,
 நமோ துப்⁴யம் = I bow to You,
 ஜாநகீ-ஜீவிதேஸாய = (who is) the Lord of the life
 of sItA mAtA,
 நம: துப்⁴யம் = I revere You,
 புண்ட³ரீக-ஆயத-அக்ஷாய = 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.

நமோ ப⁴க்தியுக்தாநுரக்தாய துப்⁴யம்

நம: புண்யபுஞ்ஜைகலப்⁴யாய துப்⁴யம் |

நமோ வேத³வேத³யாய சாத்³யாய பும்ஸே

நம: ஸுந்த³ராயேந்தி³ராவல்லபா⁴ய || 13 ||

நமோ துப்⁴யம் = I bow to You,

ப⁴க்தி-யுக்த-அநுரக்தாய = who is attached to His
devotees,

நம: துப்⁴யம் = I bow to You,

புண்ய-புஞ்ஜைக-லப்⁴யாய =
who is attained only by a great amount of
puNya,

நமோ = Salutations (to)

வேத³-வேத³யாய = Him known only through the Vedas,

ச-ஆத்³யாய பும்ஸே = to the Primordial puruSha,

நம: = Salutations (to)

ஸுந்த³ராய = the Handsome One,

இந்தி³ரா-வல்லபா⁴ய = 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.

நமோ விஸ்வகர்த்ரே நமோ விஸ்வஹர்த்ரே

நமோ விஸ்வபோ⁴க்த்ரே நமோ விஸ்வமாத்ரே |

நமோ விஸ்வநேத்ரே நமோ விஸ்வஜேத்ரே

நமோ விஸ்வபித்ரே நமோ விஸ்வமாத்ரே || 14 ||

நமோ விஸ்வ-கர்த்ரே =

Salutations to the Creator of the Universe,

நமோ விஸ்வஹர்த்ரே =

Salutations to the Destroyer of the Universe,

நமோ விஸ்வபோ4க்த்ரே =

Salutations to the Enjoyer of the Universe,

நமோ விஸ்வமாத்ரே =

Salutations to the Measurer of the Universe,

நமோ விஸ்வநேத்ரே =

Salutations to the Guide of the Universe,

(நேத்ரு'/நேதா means One who guides)

நமோ விஸ்வஜேத்ரே =

Salutations to the Conqueror of the Universe,

நமோ விஸ்வபித்ரே =

Salutations to the Father of the Universe,

நமோ விஸ்வமாத்ரே =

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.

நமஸ்தே நமஸ்தே ஸமஸ்தப்ரபஞ்ச-
 ப்ரபோ⁴க³ப்ரயோக³ப்ரமாணப்ரவீண |
 மதீ³யம் மநஸ்த்வத்பத³த்³வந்த³வஸேவாம்
 விதா⁴தும் ப்ரவ்ரு³த்தம் ஸுசைதந்யஸித்³த்⁴யை || 15 ||

நமஸ்தே நமஸ்தே ஓபே³இஸந்சே தோ ய:ஃோஉ! ஓவேர் அந்த³ ஓவேர்

ஸமஸ்த =all

ப்ரபஞ்ச =manifest world

ப்ரபோ⁴க³ =enjoyment

ப்ரயோக³ =bestower

ப்ரமாண =knower

ப்ரவீண =master/Lord

மதீ³யம் =my

மநஸ் =mind

த்வத் =your

பத³ =feet

த்³வந்த³வ =two

ஸேவாம் =service

விதா⁴தும் =offering

ப்ரவ்ரு³த்தம் =devoted to

ஸுசைதந்ய =supreme spiritual state ('moksha')

ஸித்³த்⁴யை =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 !

ஸிலாபி த்வத்³நக்⁴ரிசுக்மாஸங்கி³ரேணு-

ப்ரஸாதா³த்³தி⁴ சைதந்யமாத⁴த்த ராம !

நரஸ்த்வத்பத்³த்³வந்த³வஸேவாவிதா⁴நா-

தஸுசைதந்யமேதேதி கிம் சித்ரமத்³ய || 16 ||

ராம = O shrI rAma,

ஸிலாபி = Even a stone,

த்வத்³-அநக்⁴ரி-சுக்மா-ஸங்கி³ரேணு-ப்ரஸாதா³த்-ஹி =

just by the Blessing of the dust of Your

foot,

சைதந்யம்-ஆத⁴த்த = obtained Vitality.

நர: = A human,

த்வத்-பாத³-த்³வந்த³வ-ஸேவா-விதா⁴நாத் =

By the dedicated Service of Your Feet,

ஸுசைதந்யமேதி = will attain to the supreme

Consciousness

கிம் = Where ?

சித்ரம்-அத்³ய = 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.

பவித்ரம் சரித்ரம் விசித்ரம் த்வதீ³யம்

நரா யே ஸ்மரந்த்யந்வஹம் ராமசந்த்³ர ।

ப⁴வந்தம் ப⁴வாந்தம் ப⁴ரந்தம் ப⁴ஜந்தோ

லப⁴ந்தே க்ரு³தாந்தம் ந பஸ்யந்த்யதோ⁵ந்தே || 17 ||

ராமசந்த்³ர = O shrI rAmachandra

யே நரா = beings who

ஸ்மரந்தி-அந்வஹம் = remember everyday

த்வதீ³யம் = Your

பவித்ரம் = Holy

சரித்ரம் = deeds/story,

விசித்ரம் = which is full of wonders,

ப⁴வந்தம் = You,

ப⁴வாந்தம் = the destroyer of miseries of SamsAra,

ப⁴ரந்தம் = support (N),

ப⁴ஜந்த: = who worship,

லப⁴ந்தே = (They) obtain,

அந்தே = at the time of Death,

ந பஸ்யந்தி = they do not see,

அத: = therefore,

க்ரு³தாந்தம் = 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) :

'அநந்யாஸ்சிந்தயந்தோ மாம் யே ஜநா: பர்யுபாஸதே ।

தேஷாம் நித்யாபி⁴யுக்தாநாம் யோக³க்ஷேமம் வஹாம்யஹம் ॥'

ஸ புண்ய: ஸ க³ண்ய: ஸரண்யோ மமாயம்

நரோ வேத³ யோ தே³வசூடா³மணிம் த்வாம் ।

ஸதா³காரமேகம் சிதா³நந்த³ரூபம்

மநோவாக்³க³ம்யம் பரந்தா⁴ம ராம ॥ 18 ॥

ஸ புண்ய: = He is the most fortunate,

ஸ க³ண்ய: = He is the most well respected,

நரோ = that being

யோ = who

வேத³ = knows (or considers)

த்வாம் = You

தே³வசூடா³மணிம் = the foremost among the devas,

ஸதா³காரம் = of the form of sat,

ஏகம் = one without a second,

சிதா³நந்த³ரூபம் = of the form of chit and Ananda,

மநோவாக்³-அக³ம்யம் = who is beyond the mind and speech,

பரந்தா⁴ம = the supreme destination (or the abode of mokSha) (as)

மம அயம் = he is my

ஸரண்யோ = 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 'நரோ வேத³ யே தே³வசூடா³மணிம் தாம்' ।

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.

ப்ரசண்ட³ப்ரதாபப்ரபா⁴வாபி⁴பூ⁴த-
ப்ரபூ⁴தாரிவீர ப்ரபோ⁴ ராமசந்த³ர |
ப³லம் தே கத²ம் வர்ண்யதே³தீவ பா³ல்யே
யதோ³க²ண்டி³ சண்ட³ஸகோத³ண்ட³த³ண்ட³:³ || 19 ||

ப்ரபோ⁴ ராமசந்த³ர = O Lord rAmachandra,
ப்ரசண்ட³-ப்ரதாப-ப்ரபா⁴வ = With most ferocious valor
அபி⁴பூ⁴த-ப்ரபூ⁴த-அரி = having defeated all the enemies
வீர = the brave one,
அதீவ ப³லம் தே = Your tremendous might,
கத²ம் = How
வர்ண்யதே = (can it be) described,
யத: = Because
பா³ல்யே = in Your childhood
அக²ண்டி³ = broken into pieces,
சண்ட³ஸகோத³ண்ட³-த³ண்ட³:³ = 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.

த³ஸக³ரீவமு³ரம் ஸபுத்ரம் ஸமித்ரம்
ஸரித்³து³ரக³மத்⁴யஸ்த²ரகேதா³க³ணேஸம் |
ப⁴வந்தம் விநா ராம வீரோ நரோ வா-

ஸுரோ வா஽மரோ வா ஜயேத்கஸ்த்ரிலோக்யாம் || 20 ||

ராம = O shrI rAma,

த³ஸக்³ரீவமுக்³ரம் = the fearsome ten-faced-one (Ravana)

ஸபுத்ரம் = with his sons,

ஸமித்ரம் = and friends,

ஸரித்³-து³ர்க³-மத்⁴யஸ்த²-ரக்ஷாக³ணேஸம் = who was the leader of the
rakShasas in the fortress in the middle of the ocean,

ப⁴வந்தம் விநா = Apart from You,

க: வீரோ = who is the brave one,

த்ரிலோக்யாம் = in the three worlds,

ஜயேத் = (who) could have won,

நரோ வா = be it a man,

அஸுரோ வா = or an asura

அமரோ வா = 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-prowess of shrI rAma is praised here.

ஸதா³ ராமராமேதி ராமாம்ரு³தம் தே

ஸதா³ராமமாநந்த³நிஷ்யந்த³கந்த³ம் |

பிப³ந்தம் நமந்தம் ஸுத³ந்தம் ஹஸந்தம்

ஹநாமந்தமந்தர்ப⁴ஜே தம் நிதாந்தம் || 21 ||

ஸதா³ = always

ராமராமேதி = as rAma rAma

தே = Your

ராமாம்ரு³தம் = the nectar of the name of rAma

ஸதா³ராமம் = which is an eternal delight

ஆநந்த³-நிஷ்யந்த³-கந்த³ம் = being the Source of the flow of Bliss,

பிப³ந்தம் = savouring (drinking)

நமந்தம் = prostrating

ஸுத³ந்தம் = endowed with good teeth

ஹஸந்தம் = smiling

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

அந்த: ப⁴ஜே = I worship within

நிதாந்தம் = 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.

யத்ர யத்ர ரகு⁴நாத²கீர்தநம்

தத்ர தத்ர க்ரு³த-மஸ்தகாஞ்ஜலிம் ।

பா³ஷ்பவாரிபரிபூர்ண-லோசநம்

மாருதிம் நமத ராக்ஷஸாந்தகம் ॥

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.

ஸதா³ ராமராமேதி ராமாம்ரு³தம் தே

ஸதா³ராமமாநந்த³நிஷ்யந்த³கந்த³ம் ।

பிப³நநவஹம் நநவஹம் நைவ ம்ரு³த்யோ-

ர்பி³பே⁴மி ப்ரஸாதா³த³ஸாதா³த்தவைவ ॥ 22 ॥

ஸதா³ = Always

ராமராமேதி = As rAma rAma

தே = Your

ராமாமரு³தம் = nectar of Your Name

ஸதா³ராமம் = an Eternal Delight

ஆநந்த³-நிஷ்யந்த³கந்த³ம் =

the Source of the Flow of Bliss,

பிப³ந்ந = drinking

அந்வஹம் = always

நநு = truly

அஹம் = I

நைவ = never

ம்ரித்யோ:-பி³பே⁴மி = will be scared of Death

ப்ரஸாதா³த் = by the Blessing

அஸாதா³த் | த் = imperishable

தவைவ = 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.

அஸீதாஸமேதரகோத³ண்ட³பூ⁴ஸை-

ரஸௌமித்ரிவந்த³யைரசண்ட³ப்ரதாபை: |

அலங்கேஸகாலைரஸுக³ரீவமித்ரை-

ரராமாபி⁴தே⁴யைரலம் தே³வதைர்ந: || 23 ||

அஸீடா-ஸமேதை: = By them who are without sItA,

அகோத³ண்ட³-பூ⁴ஸை: = By them who are unadorned by the Bow,

அஸௌமித்ரிவந்த³யை: = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

அசண்ட³ப்ரதாபை: = By them who are not of terrific valor,

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

அஸுக³ரீவமித்ரை: = By them who are not the friends of sugrIva,

அராமாபி⁴தே³யை: = By them who are not known by the name of RAma,

தே³வதைர் = by such gods,

அலம் = (it is) Enough,

ந: = 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 Shatrugghna, 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.

அவீராஸநஸ்தை²ரசிந்முத்³ரிகாட்⁴யை-

ரப⁴க்தாஞ்ஜநேயாதி³தத்த்வப்ரகாஸை: |

அமந்தா³ரமுலைரமந்தா³ரமாலை-

ரராமாபி⁴தே³யைரலம் தே³வதைர்ந: || 24 ||

அவீராஸநஸ்தை:² = who are not seated in the vIrAsana posture,

அசிந்முத்³ரிகாட்⁴யை: = who do not carry the pose of chinmudra,

அப⁴க்த-ஆஞ்ஜநேய-ஆதி³-தத்த்வப்ரகாஸை: =

who do not expound the Truth to

Anjaneya and other devotees,

அமந்தா³ரமுலை: = who do not rest at the feet of the

mandAra mountain tree,

அமந்தா³ரமா²: = who are not adorned by the garland of
mandAra flowers,

அராமாபி⁴தே⁴யை: = who are not known by the name of rAma,

தே³வதை: = (such) gods,

அலம் = enough

ந: = for us.

It is only Lord rAma who, adorned by garlands of the mandAra flowers, is seated comfortably in the vIrAsana posture under the mandAra tree, and with his right hand in the chinmudrA pose, expounds the Supreme Truth to AnjanEya and other devotees. No other deity can be so. Enough of other deities other than Lord rAma.

Just by worshipping Lord rAma, who has all these wondrous qualities, can one attain the Absolute. Why then, does one need other deities?

அளிந்து⁴ப்ரகோபைரவந்த³யப்ரதாபை-

ரப³ந்து⁴ப்ரயா²ணரமந்த³ஸ்திதாட்⁴யை: |

அத³ண்ட³ப்ரவாஸைரக²ண்ட³ப்ரபோ³தை⁴-

ரராமாபி⁴தே³யைரலம் தே³வதைந: || 25 ||

அளிந்து⁴ப்ரகோபை: = by them who are not sindhuprakopa

[ளிந்து⁴ப்ரகோப: = who made the Ocean the target of His Anger]

அவந்த³யப்ரதாபை: = by them who are not vandya pratApa,

[வந்த³யப்ரதாப: = One who is worshipped because of His valor]

அப³ந்து⁴ப்ரயா²ண: = by them who are not bandhuprayANa,

[ப³ந்து⁴ப்ரயாண: = One who traveled because of (or with) relatives]

அமந்த³ஸ்திதாட்⁴யை: = by them who are not mandasmitADhya

[மந்த³ஸ்திதாட்⁴ய = One who bears a mild smile]

அத³ண்ட³ப்ரவாஸை: = by them who are not daNDapravAsa

[த³ண்ட³ப்ரவாஸ = One who travelled in the daNDaka forest]

அக²ண்ட³ப்ரபோ³தை⁴ = by them who are not khaNDaprabodha,

[க²ண்ட³ப்ரபோ³த⁴ = khaNDAt prabodhayati : One who revives people from defects like janma, mRityu, jarA, vyAdhi]

அராமாபி⁴தே³யை: = by them who are not known as rAma,

தே³வதை: = by such deities,

அலம் = Enough

ந: = 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.

ஹரே ராம ஸீதாபதே ராவணரே

க²ராரே முராரே⁵ஸூராரே பரேதி ।

லபந்தம் நயந்தம் ஸதா³காலமேவ

ஸமாலோகயாலோகயாஸேஷப³ந்தோ⁴ ॥ 26 ॥

ஹரே = O Hari,

ராம = O Lord rAma,

ஸீதாபதே = O Consort of sItA,

ராவணரே = the enemy of rAvaNa,

க²ராரே = the foe of khara,

முராரே = the destroyer of mura,

அஸூராரே = the foe of the asuras,

பர இதி = As the Supreme one

லபந்தம் = Uttering,

ஸதா³காலமேவ நயந்தம் = spending all my time,

ஸமாலோகய ஆலோகய = Cast your auspicious glance (on me)

அஸேஷப³ந்தோ⁴ = 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.

நமஸ்தே ஸுமித்ராஸுபுத்ராபி⁴வந்த³ய

நமஸ்தே ஸதா³ கைகயீநந்த³நேட³ய ।

நமஸ்தே ஸதா³ வாநராஜீ⁴ஸவந்த³ய

நமஸ்தே நமஸ்தே ஸதா³ ராமசந்த³ர ॥ 27 ॥

நமஸ்தே = Salutations unto Thee,

ஸுமித்ரா-ஸுபுத்ர-அபி⁴வந்த³ய = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

நமஸ்தே = Salutations unto Thee,

ஸதா³ கைகயீநந்த³நேட³ய = who ever art worthy of praise by the son of

kaikeyI(bharata)

நமஸ்தே = Salutations unto Thee,

ஸதா³ வாநராஜீ⁴ஸவந்த³ய = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

ஸதா³ நமஸ்தே நமஸ்தே = Salutations, ever Salutations unto thee !

ராமசந்த³ர = 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!

ப்ரஸீத³ ப்ரஸீத³ ப்ரசண்ட³ப்ரதாப

ப்ரஸீத³ ப்ரஸீத³ ப்ரசண்டா³நிகால ।

ப்ரஸீத³ ப்ரஸீத³ ப்ரபந்நாநுகம்பிந்

ப்ரஸீத³ ப்ரஸீத³ ப்ரபோ⁴ ராமசந்த³ர ॥ 28 ॥

ப்ரஸீத³ ப்ரஸீத³ = Be Propitious !

ப்ரசண்ட³-ப்ரதாப = O one with Terrific valor !

ப்ரசண்ட³-அரி-கால = O the Death of Violent foes !

ப்ரபந்ந-அநுகம்பிந் = O the one compassionate towards those who seek refuge !

ப்ரபோ⁴ ராமசந்த்³ர = 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!

பு⁴ஜங்க³ப்ரயாதம் பரம் வேத³ஸாரம்

முதா³ ராமசந்த்³ரஸ்ய ப⁴க்த்யா ச நித்யம் |

பட²ந் ஸந்ததம் சிந்தயந் ஸ்வாந்தரங்கே³

ஸ ஏவ ஸ்வயம் ராமசந்த்³ர: ஸ த⁴ந்ய: || 29 ||

பு⁴ஜங்க³ப்ரயாதம் = This bhujanga-prayAta stotra,

பரம் = which is holy

வேத³ஸாரம் = which is the essence of the vedas,

முதா³ = Endowed with happiness,

ச ராமசந்த்³ரஸ்ய ப⁴க்த்யா = and devotion towards shrI rAma,

நித்யம் = always (or everyday)

பட²ந் = the one who reads or chants,

ஸந்ததம் = always,

சிந்தயந் = Thinking or meditating

ஸ்வ-அந்தரங்கே³ = within Oneself,

ஸ ஏவ = He alone

ராமசந்த்³ர: = (becomes) shrI rAmachandra,

ஸ த⁴ந்ய: = 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.

॥ இதி ஸ்ரீஸங்கராசார்யவிரசிதம்
ஸ்ரீராமபு⁴ஜங்க³ப்ரயாதஸ்தோத்ரம் ஸம்பூர்ணம் ॥


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

॥ ஓ ஸ்ரீ-ஸீதா-லக்ஷ்மண-ப⁴ரத-ஸத்ரு⁴ந-ஹ்ருமத்ஸமேத
-ஸ்ரீராமசந்த்³ரபரப்³ரஹ்மார்பணமஸ்து ॥

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shrIrAmabhujanga stotra

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Please send corrections to sanskrit@cheerful.com

