
shrIrAmabhujanga stotra

ಶ್ರೀರಾಮಭುಜಂಗಸ್ತೋತ್ರ

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ಶ್ರೀರಾಮಭುಜಂಗಸ್ತೋತ್ರ



ವಿಶುದ್ಧಂ ಪರಂ ಸಚ್ಚಿದಾನಂದರೂಪಂ
ಗುಣಾಧಾರಮಾಧಾರಹೀನಂ ವರೇಣ್ಯಂ .
ಮಹಾಂತಂ ವಿಭಾಂತಂ ಗುಹಾಂತಂ ಗುಣಾಂತಂ
ಸುಖಾಂತಂ ಸ್ವಯಂ ಧಾಮ ರಾಮಂ ಪ್ರಪದ್ಯೇ .. 1 ..
ವಿಶುದ್ಧಂ = the Purest,
ಪರಂ = the greatest,
ಸಚ್ಚಿದಾನಂದರೂಪಂ = Of the form of Truth, Consciousness and Bliss,
ಗುಣಾಧಾರಂ = the repository of the
anantha(infinite) kalyANa(good) guNas(qUalities),
ಆಧಾರಹೀನಂ = without any support (He is the ultimate support;
there is no one else to support Him)
ವರೇಣ್ಯಂ = One who is most revered,
ಮಹಾಂತಂ = The All pervading,
ವಿಭಾಂತಂ = the resplendent one,
ಗುಹಾಂತಂ = shining in the hearts of all beings,
ಗುಣಾಂತಂ = in whom the guNas of sattva, rajas and tamas end,
ಸುಖಾಂತಂ = free of all materialistic pleasures,
ಸ್ವಯಮ್ಧಾಮ = He who has Himself as the support,
ರಾಮಂ = (in) that RAma,
ಪ್ರಪದ್ಯೇ = 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.

ಶಿವಂ ನಿತ್ಯಮೇಕಂ ವಿಭುಂ ತಾರಕಾಖ್ಯಂ
ಸುಖಾಕಾರಮಾಕಾರಶೂನ್ಯಂ ಸುಮಾನ್ಯಂ .
ಮಹೇಶಂ ಕಲೇಶಂ ಸುರೇಶಂ ಪರೇಶಂ
ನರೇಶಂ ನಿರೀಶಂ ಮಹೀಶಂ ಪ್ರಪದ್ಯೇ .. 2 ..

ಶಿವಂ = the most auspicious,(1)

ನಿತ್ಯಂ = eternal,

ಏಕಂ = the one without a second,

ವಿಭುಂ = all pervading,

ತಾರಕಾಖ್ಯಂ = Deliverer,saviour of all the worlds,

ಸುಖಾಕಾರಂ = the embodiment of bliss,

ಆಕಾರಶೂನ್ಯಂ = devoid of any form,

ಸುಮಾನ್ಯಂ = well respected,

ಮಹೇಶಂ = the great lord,(1)

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

ಸುರೇಶಂ = lord of all the suras (gods),

ಪರೇಶಂ = the greatest Lord, (parameshvara),

ನರೇಶಂ = Lord of all human beings (2),

ನಿರೀಶಂ = without any other Lord, (3)

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

ಪ್ರಪದ್ಯೇ = 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

ಶಿವಾಯ ವಿಷ್ಣುರೂಪಾಯ ಶಿವರೂಪಾಯ ವಿಷ್ಣುವೇ .
ಶಿವಸ್ಯ ಹೃದಯಂ ವಿಶ್ವ ವಿಷ್ಣೋಶ್ಚ ಹೃದಯಂ ಶಿವಃ ..
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'.

ಯದಾವರ್ಣಯತ್ಕರ್ಣಮೂಲೇಽನ್ತಕಾಲೇ
ಶಿವೋ ರಾಮ ರಾಮೇತಿ ರಾಮೇತಿ ಕಾಶ್ಯಾಂ .
ತದೇಕಂ ಪರಂ ತಾರಕಬ್ರಹ್ಮರೂಪಂ
ಭಜೇಹಂ ಭಜೇಹಂ ಭಜೇಹಂ ಭಜೇಹಂ .. 3 ..
ಯತ್ = That (which)

ಕಾಶ್ಯಾಂ = in kAshi (vArANasi),
ಅಂತಕಾಲೇ = at the time of Death,
ಕರ್ಣಮೂಲೇ = in ones ears,
ಶಿವಃ = Lord Shiva,

ರಾಮ ರಾಮೇತಿ ರಾಮೇತಿ = as rAma rAma rAma
ಆವರ್ಣಯತ್ = whispered (described)

ತತ್ = That form which is

ಏಕಂ = Undivided,
ಪರಂ = the greatest

ತಾರಕಬ್ರಹ್ಮರೂಪಂ = of the form of tArakabrahma
(rescuing devotees from the ocean of samsAra (the ephemeral world))
ಭಜೇಹಂ = 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
ಶ್ರೀರಾಮರಾಮರಾಮೇತಿ ರಮೇ ರಾಮೇ ಮನೋರಮೇ .
ಸಹಸ್ರನಾಮ ತತ್ಪುಲ್ಕಂ ರಾಮ ನಾಮ ವರಾನನೇ ..

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

ಮಹಾರತ್ನಪೀಠೇ ಶುಭೇ ಕಲ್ಪಮೂಲೇ

ಸುಖಾಸೀನಮಾದಿತ್ಯಕೋಟಿಪ್ರಕಾಶಂ .

ಸದಾ ಜಾನಕೀಲಕ್ಷ್ಮಣೋಪೇತಮೇಕಂ

ಸದಾ ರಾಮಚಂದ್ರಂ ಭಜೇಹಂ ಭಜೇಹಂ .. 4 ..

ಮಹಾರತ್ನಪೀಠೇ = On a great gem-studded throne,

ಶುಭೇ ಕಲ್ಪಮೂಲೇ = Under the most auspicious kalpavrikSha,

(the celestial wish-fulfilling tree)

ಸುಖಾಸೀನಂ = seated comfortably,

ಆದಿತ್ಯಕೋಟಿಪ್ರಕಾಶಂ = with the effulgence of

millions of Suns,

ಸದಾ ಜಾನಕೀಲಕ್ಷ್ಮಣೋಪೇತಂ = ever accompanied by

jAnakI (sIta) and lakShmaNa,

ಏಕಂ = one without a second,

ಸದಾ = Always,

ರಾಮಚಂದ್ರಂ = Sri RAmachandra (His face compared

to the poetically cool moon),

ಭಜೇಹಂ = 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.

ಕ್ಷಣದ್ರತ್ನಮಂಜೀರಪಾದಾರವಿಂದಂ
ಲಸನ್ನೇಖಲಾಚಾರುಪೀತಾಂಬರಾಡ್ಯಂ .
ಮಹಾರತ್ನಹಾರೋಲ್ಲಸತ್ಕೌಸ್ತುಭಾಂಗಂ
ನದಚ್ಚಂಚರೀಮಂಜರೀಲೋಲಮಾಲಂ .. 5 ..

ಪಾದಾರವಿಂದಂ = the Lotus feet of the Lord,

ಕ್ಷಣದ್-ರತ್ನಮಂಜೀರ = adorned by sweet jingling precious-stone studded anklets,

ಲಸನ್-ಮೇಖಲಾ = with a glittering waistband,

ಚಾರು ಪೀತಾಂಬರಾಡ್ಯಂ = wearing a beautiful yellow garment,

ಮಹಾರತ್ನಹಾರೋಲ್ಲಸತ್ = brilliant with a great gem-studded necklace,

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

ನದಚ್-ಚಂಚರೀ-ಮಂಜರೀ-ಲೋಲಮಾಲಂ = 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. ItAmbara is also used as a name for the Lord (one wearing the ItAmbara).

ಲಸಚ್ಚಂದ್ರಿಕಾಸ್ಮೇರಶೋಣಾ-ಅಧರಾಭಂ

ಸಮುದ್ಯತ್ಪತಂಗೇಂದುಕೋಟಿಪ್ರಕಾಶಂ .

ನಮದ್ಬ್ರಹ್ಮರುದ್ರಾದಿಕೋಟೀರರತ್ನ-

ಸ್ಪುರತ್ಕಾಂತಿನೀರಾಜನಾರಾಧಿತಾನ್ವಿಂ .. 6 ..

ಲಸಚ್-ಚಂದ್ರಿಕಾ-ಸ್ಮೇರ-ಶೋಣಾ-ಅಧರಾಭಂ =

With a smile like shining moonlight

playing on the beautiful red lips,

ಸಮುದ್ಯತ್-ಪತಂಗ-ಇಂದು-ಕೋಟಿಪ್ರಕಾಶಂ =

With a brilliance unmatched by

millions of rising Suns and Moons,

ಆರಾಧಿತಾನ್ವಿಂ =

With feet worshipped by,

ಸ್ಪುರತ್-ಕಾಂತಿನೀರಾಜನ =

the Arati (nIrAjana) in the form of

radiating lustre,

ನಮದ್-ಬ್ರಹ್ಮ-ರುದ್ರಾದಿ-ಕೋಟೀರರತ್ನ =

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).

'ಕೋಟೀರೋಜ್ಜ್ವಲ-ರತ್ನ-ದೀಪಕಲಿಕಾ-ನೀರಾಜನಂ
ಕುರ್ವತೇ'.

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.

ಪುರಃ ಪ್ರಾಂಜಲೀನಾಂಜನೇಯಾದಿಭಕ್ತಾನ್
ಸ್ವಚಿನ್ಮುದ್ರಯಾ ಭದ್ರಯಾ ಬೋಧಯಂತಂ .
ಭಜೇಹಂ ಭಜೇಹಂ ಸದಾ ರಾಮಚಂದ್ರಂ
ತ್ವದನ್ಯಂ ನ ಮನ್ಯೇ ನ ಮನ್ಯೇ ನ ಮನ್ಯೇ .. 7 ..
ಬೋಧಯಂತಂ = Teaching (brahmavidyA)

ಅಂಜನೇಯಾದಿಭಕ್ತಾನ್ = A njaneya and other devotees,

ಪ್ರಾಂಜಲೀನ್ = (who are) standing with hands folded,

ಪುರಃ = in the front,

ಭದ್ರಯಾ ಸ್ವಚಿನ್ಮುದ್ರಯಾ = with the auspicious

chinmudra (jnAna mudra),

ಭಜೇಹಂ = I worship,

ರಾಮಚಂದ್ರಂ = shrI rAmachandra,

ಸದಾ = always,

ನ ಮನ್ಯೇ = (O RAma) I will not think

ತ್ವದನ್ಯಂ = 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.

ಮೋಉನ-ವ್ಯಾಖ್ಯಾನ-ಪ್ರಕಟಿತ-ಪರಬ್ರಹ್ಮತತ್ತ್ವಂ ಯುವಾನಂ .
 ವರ್ಷಿಷ್ಯ-ಅಂತೇವಸದ್-ಋಷಿ-ಗಣೈರಾವೃತಂ ಬ್ರಹ್ಮ-ನಿಷ್ಕೃಃ ..
 ಆಚಾರ್ಯೇಂದ್ರಂ ಕರಕಲಿತ-ಚಿನ್ಮುದ್ರ-ಮಾನಂದರೂಪಂ
 ಸ್ವಾತ್ಮಾರಾಮಂ ಮುದಿತವದನಂ ದಕ್ಷಿಣಾಮೂರ್ತಿಮೀಡೇ ..

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.

ಯದಾ ಮತ್ಸಮೀಪಂ ಕೃತಾಂತಃ ಸಮೇತ್ಯ
 ಪ್ರಚಂಡಪ್ರತಾಪೈರ್ಭಟೈರ್ಭೀಷಯೇನ್ಮಾಂ .
 ತದಾವಿಷ್ಕರೋಷಿ ತ್ವದೀಯಂ ಸ್ವರೂಪಂ
 ತದಾಪತ್ಯಣಾಶಂ ಸಕೋದಂಡಬಾಣಂ .. 8 ..

ಯದಾ = when

ಮತ್-ಸಮೀಪಂ = near me

ಕೃತಾಂತಃ = Lord Yama,

ಸಮೇತ್ಯ = approaches,

ಪ್ರಚಂಡ-ಪ್ರತಾಪೈರ್-ಭಟೈರ್ = with his attendants of
 ferocious valour,

ಭೀಷಯೇನ್-ಮಾಂ = frightening me,

ತದಾ-ಅವಿಷ್ಕರೋಷಿ = then you display,

ತ್ವದೀಯಂ ಸ್ವರೂಪಂ = your own form (as shrI rAma)

ತದ್-ಆಪತ್-ಪ್ರಣಾಶಂ = capable of destroying dangers,

ಸಕೋದಂಡಬಾಣಂ = 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.

ನಿಜೇ ಮಾನಸೇ ಮಂದಿರೇ ಸಂನಿಧೇಹಿ
ಪ್ರಸೀದ ಪ್ರಸೀದ ಪ್ರಭೋ ರಾಮಚಂದ್ರ .
ಸಸೌಮಿತ್ರಿಣಾ ಕೈಕೇಯೀನಂದನೇನ
ಸ್ವಶಕ್ತ್ಯಾನುಭಕ್ತ್ಯ ಚ ಸಂಸೇವ್ಯಮಾನ .. 9 ..
ನಿಜೇ ಮಾನಸೇ ಮಂದಿರೇ = in the temple of my mind,
ಸಂನಿಧೇಹಿ = reside,

ಪ್ರಸೀದ = be pleased,
ಪ್ರಭೋ ರಾಮಚಂದ್ರ = O Lord rAmachandra,
ಸಸೌಮಿತ್ರಿಣಾ = (who) by the son of sumitrA
(lakShmaNa),

ಕೈಕೇಯೀನಂದನೇನ = by the son of kaikeyI (bharata),
ಸ್ವಶಕ್ತ್ಯ-ಅನುಭಕ್ತ್ಯ ಚ = with their ability and
devotion,

ಸಂಸೇವ್ಯಮಾನ = 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.

ಸ್ವಭಕ್ತಾಗ್ರಗಣ್ಯೈಃ ಕಪೀಶೈರ್ಮಹೀಶೈಃ-
ರನೀಕೈರನೀಕೈಶ್ಚ ರಾಮ ಪ್ರಸೀದ .
ನಮಸ್ತೇ ನಮೋಽಸ್ತೀಶ ರಾಮ ಪ್ರಸೀದ
ಪ್ರಶಾಧಿ ಪ್ರಶಾಧಿ ಪ್ರಕಾಶಂ ಪ್ರಭೋ ಮಾಂ
.. 10 ..

ಸ್ವಭಕ್ತಾಗ್ರಗಣ್ಯೈಃ =
with the foremost among Your devotees,
ಕಪೀಶೈರ್-ಮಹೀಶೈರ್-ಅನೀಕೈರ್-ಅನೇಕೈಶ್ಚ =
with the lords of the vAnaras, kings

with their armies and many others,

ನಮಸ್ತೇ ನಮಃ-ಅಸ್ತು = Salutations unto You,

ಈಶ ರಾಮ = Supreme Lord, O rAma,

ಪ್ರಸೀದ = be pleased towards me,

ಪ್ರಶಾಧಿ ಮಾಂ = Instruct me,

ಪ್ರಕಾಶಂ = knowledge,

ಪ್ರಭೋ = 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' ?

ತ್ವಮೇವಾಸಿ ದೈವಂ ಪರಂ ಮೇ ಯದೇಕಂ

ಸುಚೈತನ್ಯಮೇತತ್ತ್ವದನ್ಯಂ ನ ಮನ್ಯೇ .

ಯತೋಽಭೂದಮೇಯಂ ವಿಯದ್ವಾಯುತೇಜೋ-

ಜಲೋರ್ವ್ಯಾದಿಕಾಯಂ ಚರಂ ಚಾಚರಂ ಚ .. 11 ..

ತ್ವಂ-ಏವ-ಅಸಿ = You are indeed,

ಪರಂ ದೈವಂ = the Supreme God,

ಮೇ = my,

ಯತ್-ಏಕಂ = who is One,

ಅಮೇಯಂ = the Boundless One or the Unknowable one,

ಸುಚೈತನ್ಯಂ-ಏತತ್ = this undifferentiated Consciousness,

ತ್ವದ್-ಅನ್ಯಂ = Other than you,

ನ ಮನ್ಯೇ = I do not regard (any one else),

ಯತೋ-ಅಭೂತ್ = from where came to being,

ವಿಯತ್-ವಾಯು-ತೇಜೋ-ಜಲ-ಉರ್ವ್ಯಾದಿ-ಕಾರ್ಯಂ = the Cause of

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

ಚರಂ = the mobile,

ಚಸಚರಂ = 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.

ನಮಃ ಸಚ್ಚಿದಾನಂದರೂಪಾಯ ತಸ್ಮೈ

ನಮೋ ದೇವದೇವಾಯ ರಾಮಾಯ ತುಭ್ಯಂ .

ನಮೋ ಜಾನಕೀಜೀವಿತೇಶಾಯ ತುಭ್ಯಂ

ನಮಃ ಪುಂಡರೀಕಾಯತಾಕ್ಷಾಯ ತುಭ್ಯಂ .. 12 ..

ನಮಃ = Salutations,

ತಸ್ಮೈ = to Him,

ಸಚ್-ಚಿದ್-ಆನಂದ-ರೂಪಾಯ =

(who is) of the form of Existence,

Consciousness and Bliss,

ನಮೋ = Obeisances

ತುಭ್ಯಂ = unto You,

ದೇವದೇವಾಯ = the God of Gods,

ರಾಮಾಯ = O Lord RAma,

ನಮೋ ತುಭ್ಯಂ = I bow to You,

ಜಾನಕೀ-ಜೀವಿತೇಶಾಯ = (who is) the Lord of the life

of sItA mAtA,

ನಮಃ ತುಭ್ಯಂ = I revere You,

ಪುಂಡರೀಕ-ಆಯತ-ಅಕ್ಷಾಯ = 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.

ನಮೋ ಭಕ್ತಿಯುಕ್ತಾನುರಕ್ತಾಯ ತುಭ್ಯಂ

ನಮಃ ಪುಣ್ಯಪುಂಜೈಕಲಭ್ಯಾಯ ತುಭ್ಯಂ .

ನಮೋ ವೇದವೇದ್ಯಾಯ ಚಾದ್ಯಾಯ ಪುಂಸೇ

ನಮಃ ಸುಂದರಾಯೇಂದಿರಾವಲ್ಲಭಾಯ .. 13 ..

ನಮೋ ತುಭ್ಯಂ = I bow to You,

ಭಕ್ತಿ-ಯುಕ್ತ-ಅನುರಕ್ತಾಯ = who is attached to His

devotees,

ನಮಃ ತುಭ್ಯಂ = I bow to You,

ಪುಣ್ಯ-ಪುಂಜೈಕ-ಲಭ್ಯಾಯ =

who is attained only by a great amount of

puNya,

ನಮೋ = Salutations (to)

ವೇದ-ವೇದ್ಯಾಯ = Him known only through the Vedas,

ಚ-ಆದ್ಯಾಯ ಪುಂಸೇ = to the Primordial puruSha,

ನಮಃ = Salutations (to)

ಸುಂದರಾಯ = the Handsome One,

ಇಂದಿರಾ-ವಲ್ಲಭಾಯ = 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.

ನಮೋ ವಿಶ್ವಕರ್ತೃ ನಮೋ ವಿಶ್ವಹರ್ತೃ
ನಮೋ ವಿಶ್ವಭೋಕ್ತೃ ನಮೋ ವಿಶ್ವಮಾತ್ರೇ .
ನಮೋ ವಿಶ್ವನೇತ್ರೇ ನಮೋ ವಿಶ್ವಜೇತ್ರೇ
ನಮೋ ವಿಶ್ವಪಿತೃ ನಮೋ ವಿಶ್ವಮಾತ್ರೇ .. 14 ..

ನಮೋ ವಿಶ್ವ-ಕರ್ತೃ =

Salutations to the Creator of the Universe,

ನಮೋ ವಿಶ್ವಹರ್ತೃ =

Salutations to the Destroyer of the Universe,

ನಮೋ ವಿಶ್ವಭೋಕ್ತೃ =

Salutations to the Enjoyer of the Universe,

ನಮೋ ವಿಶ್ವಮಾತ್ರೇ =

Salutations to the Measurer of the Universe,

ನಮೋ ವಿಶ್ವನೇತ್ರೇ =

Salutations to the Guide of the Universe,

(ನೇತ್ರ/ನೇತಾ means One who guides)

ನಮೋ ವಿಶ್ವಜೇತ್ರೇ =

Salutations to the Conqueror of the Universe,

ನಮೋ ವಿಶ್ವಪಿತೃ =

Salutations to the Father of the Universe,

ನಮೋ ವಿಶ್ವಮಾತ್ರೇ =

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.

ನಮಸ್ತೇ ನಮಸ್ತೇ ಸಮಸ್ತಪ್ರಪಂಚ-

ಪ್ರಭೋಗಪ್ರಯೋಗಪ್ರಮಾಣಪ್ರವೀಣ .

ಮದೀಯಂ ಮನಸ್ತ್ವತ್ಪದದ್ವಂದ್ವಸೇವಾಂ

ವಿಧಾತುಂ ಪ್ರವೃತ್ತಂ ಸುಚೈತನ್ಯಸಿದ್ಧ್ಯೈ .. 15 ..

ನಮಸ್ತೇ ನಮಸ್ತೇ ಓಬೇಇಸನ್ವೇ ತೋ ಯೋಃ! ಓವೇರ್ ಅಂದ್ ಓವೇರ್

ಸಮಸ್ತ =all

ಪ್ರಪಂಚ =manifest world

ಪ್ರಭೋಗ =enjoyment

ಪ್ರಯೋಗ =bestower

ಪ್ರಮಾಣ =knower

ಪ್ರವೀಣ =master/Lord

ಮದೀಯಂ =my

ಮನಸ್ =mind

ತ್ವತ್ =your

ಪದ =feet

ದ್ವಂದ್ವ =two

ಸೇವಾಂ =service

ವಿಧಾತುಂ =offering

ಪ್ರವೃತ್ತಂ =devoted to

ಸುಚೈತನ್ಯ =supreme spiritual state ('moksha')

ಸಿದ್ಧಿಃ =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 !

ಶಿಲಾಪಿ ತ್ವದನ್ವಿಕ್ಷಮಾಸಂಗಿರೇಣು-

ಪ್ರಸಾದಾಧಿ ಚೈತನ್ಯಮಾಧತ್ತ ರಾಮ .

ನರಸ್ತ್ವತ್ಪದದ್ವಂದ್ವಸೇವಾವಿಧಾನಾ-

ತ್ಸುಚೈತನ್ಯಮೇತೇತಿ ಕಿಂ ಚಿತ್ರಮದ್ಯ .. 16 ..

ರಾಮ = O shrI rAma,

ಶಿಲಾಪಿ = Even a stone,

ತ್ವದ್-ಅನ್ವಿ-ಕ್ಷಮಾ-ಸಂಗಿರೇಣು-ಪ್ರಸದಾತ್-ಹಿ =

just by the Blessing of the dust of Your

foot,

ಚೈತನ್ಯಂ-ಆಧತ್ತ = obtained Vitality.

ನರಃ = A human,

ತ್ವತ್-ಪಾದ-ದ್ವಂದ್ವ-ಸೇವಾ-ವಿಧಾನಾತ್ =

By the dedicated Service of Your Feet,

ಸುಚೈತನ್ಯಮೇತಿ = will attain to the supreme

Consciousness

ಕಿಂ = Where ?

ಚಿತ್ರಂ-ಅದ್ಯ = 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.

ಪವಿತ್ರಂ ಚರಿತ್ರಂ ವಿಚಿತ್ರಂ ತ್ವದೀಯಂ
ನರಾ ಯೇ ಸ್ಮರಂತ್ಯನ್ವಹಂ ರಾಮಚಂದ್ರ .
ಭವಂತಂ ಭವಾಂತಂ ಭರಂತಂ ಭಜಂತೋ
ಲಭಂತೇ ಕೃತಾಂತಂ ನ ಪಶ್ಯಂತ್ಯತೋಽನ್ತೇ .. 17 ..
ರಾಮಚಂದ್ರ = O shrI rAmachandra

ಯೇ ನರಾ = beings who
ಸ್ಮರಂತಿ-ಅನ್ವಹಂ = remember everyday
ತ್ವದೀಯಂ = Your
ಪವಿತ್ರಂ = Holy
ಚರಿತ್ರಂ = deeds/story,
ವಿಚಿತ್ರಂ = which is full of wonders,
ಭವಂತಂ = You,
ಭವಾಂತಂ = the destroyer of miseries of SamsAra,
ಭರಂತಂ = support (N),
ಭಜಂತಃ = who worship,
ಲಭಂತೇ = (They) obtain,
ಅಂತೇ = at the time of Death,
ನ ಪಶ್ಯಂತಿ = they do not see,
ಅತಃ = therefore,
ಕೃತಾಂತಂ = 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) :

‘ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋ ಮಾಂ ಯೇ ಜನಾಃ ಪರ್ಯುಪಾಸತೇ .
ತೇಷಾಂ ನಿತ್ಯಾಭಿಯುಕ್ತಾನಾಂ ಯೋಗಕ್ಷೇಮಂ ವಹಾಮ್ಯಹಂ ..’

ನ ಪುಣ್ಯಃ ಸ ಗಣ್ಯಃ ಶರಣೋ ಮಮಾಯಂ
ನರೋ ವೇದ ಯೋ ದೇವಚೂಡಾಮಣಿಂ ತ್ವಾಂ .

ಸದಾಕಾರಮೇಕಂ ಚಿದಾನಂದರೂಪಂ

ಮನೋವಾಗಗಮ್ಯಂ ಪರಂಧಾಮ ರಾಮ .. 18 ..

ನ ಪುಣ್ಯಃ = He is the most fortunate,

ನ ಗಣ್ಯಃ = He is the most well respected,

ನರೋ = that being

ಯೋ = who

ವೇದ = knows (or considers)

ತ್ವಾಂ = You

ದೇವಚೂಡಾಮಣಿಂ = the foremost among the devas,

ಸದಾಕಾರಂ = of the form of sat,

ಏಕಂ = one without a second,

ಚಿದಾನಂದರೂಪಂ = of the form of chit and Ananda,

ಮನೋವಾಗ್-ಅಗಮ್ಯಂ = who is beyond the mind and speech,

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

ಮಮ ಅಯಂ = he is my

ಶರಣೋ = 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 'ನರೋ ವೇದ ಯೇ ದೇವಚೂಡಾಮಣಿಂ ತಾಂ'.

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.

ಪ್ರಚಂಡಪ್ರತಾಪಪ್ರಭಾವಾಭಿಭೂತ-

ಪ್ರಭೂತಾರಿವೀರ ಪ್ರಭೋ ರಾಮಚಂದ್ರ .

ಬಲಂ ತೇ ಕಥಂ ವರ್ಣ್ಯತೇಽತೀವ ಬಾಲ್ಯೇ

ಯತೋಽಖಂಡಿ ಚಂಡೀಶಕೋದಂಡದಂಡಃ .. 19 ..

ಪ್ರಭೋ ರಾಮಚಂದ್ರ = O Lord rAmachandra,

ಪ್ರಚಂಡ-ಪ್ರತಾಪ-ಪ್ರಭಾವ = With most ferocious valor

ಅಭಿಭೂತ-ಪ್ರಭೂತ-ಅರಿ = having defeated all the enemies

ವೀರ = the brave one,

ಅತೀವ ಬಲಂ ತೇ = Your tremendous might,

ಕಥಂ = How

ವರ್ಣ್ಯತೇ = (can it be) described,

ಯತಃ = Because

ಬಾಲ್ಯೇ = in Your childhood

ಅಖಂಡಿ = broken into pieces,

ಚಂಡೀಶ-ಕೋದಂಡ-ದಂಡಃ = 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.

ದಶಗ್ರೀವಮುಗ್ರಂ ಸಪುತ್ರಂ ಸಮಿತ್ರಂ

ಸರಿದ್ಧುರ್ಗಮಧ್ಯಸ್ಥರಕ್ಷೋಗಣೇಶಂ .

ಭವಂತಂ ವಿನಾ ರಾಮ ವೀರೋ ನರೋ ವಾ-

ಽಸುರೋ ವಾಸಮರೋ ವಾ ಜಯೇತ್ಕಸ್ತ್ರಿಲೋಕ್ಯಾಂ .. 20 ..

ರಾಮ = O shrI rAma,

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

ಸಪುತ್ರಂ = with his sons,

ಸಮಿತ್ರಂ = and friends,

ಸರಿದ್-ದುರ್ಗ-ಮಧ್ಯಸ್ಥ-ರಕ್ಷೋಗಣೇಶಂ = who was the leader of the rakShasas in the fortress in the middle of the ocean,

ಭವಂತಂ ವಿನಾ = Apart from You,

ಕಃ ವೀರೋ = who is the brave one,

ತ್ರಿಲೋಕ್ಯಾಂ = in the three worlds,

ಜಯೇತ್ = (who) could have won,

ನರೋ ವಾ = be it a man,

ಅಸುರೋ ವಾ = or an asura

ಅಮರೋ ವಾ = 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.

ಸದಾ ರಾಮ ರಾಮೇತಿ ರಾಮಾಮೃತಂ ತೇ

ಸದಾರಾಮಮಾನಂದನಿಷ್ಯಂದಕಂದಂ .

ಪಿಬಂತಂ ನಮಂತಂ ಸುದಂತಂ ಹಸಂತಂ

ಹನೂಮಂತಮಂತರ್ಭಜೇ ತಂ ನಿತಾಂತಂ .. 21 ..

ಸದಾ = always

ರಾಮ ರಾಮೇತಿ = as rAma rAma

ತೇ = Your

ರಾಮಾಮೃತಂ = the nectar of the name of rAma

ಸದಾರಾಮಂ = which is an eternal delight

ಆನಂದ-ನಿಷ್ಯಂದ-ಕಂದಂ = being the Source of the flow of Bliss,

ಪಿಬಂತಂ = savouring (drinking)

ನಮಂತಂ = prostrating

ಸುದಂತಂ = endowed with good teeth

ಹಸಂತಂ = smiling

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

ಅಂತಃ ಭಜೇ = I worship within

ನಿತಾಂತಂ = 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.

ಯತ್ರ ಯತ್ರ ರಘುನಾಥಕೀರ್ತನಂ

ತತ್ರ ತತ್ರ ಕೃತ-ಮಸ್ತಕಾಂಜಲಿಂ .

ಬಾಷ್ಪವಾರಿಪರಿಪೂರ್ಣ-ಲೋಚನಂ

ಮಾರುತಿಂ ನಮತ ರಾಕ್ಷಸಾಂತಕಂ ..

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.

ಸದಾ ರಾಮ ರಾಮೇತಿ ರಾಮಾಮೃತಂ ತೇ

ಸದಾರಾಮಮಾನಂದನಿಷ್ಯಂದಕಂದಂ .

ಪಿಬನ್ಮನ್ಮಹಂ ನನ್ವಹಂ ನೈವ ಮೃತ್ಯೋ-

ರ್ಬಿಭೇಮಿ ಪ್ರಸಾದಾದಸಾದಾತ್ತವೈವ .. 22 ..

ಸದಾ = Always

ರಾಮ ರಾಮೇತಿ = As rAma rAma

ತೇ = Your

ರಾಮಾಮೃತಂ = nectar of Your Name

ಸದಾರಾಮಂ = an Eternal Delight

ಆನಂದ-ನಿಷ್ಯಂದಕಂದಂ =

the Source of the Flow of Bliss,

ಪಿಬನ್ನ್ = drinking

ಅನ್ವಹಂ = always

ನನು = truly

ಅಹಂ = I

ನೈವ = never

ಮೃತ್ಯೋಃ-ಬಿಭೇಮಿ = will be scared of Death

ಪ್ರಸಾದಾತ್ = by the Blessing

ಅಸಾದಾತ್.ತ್ = imperishable

ತವೈವ = 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.

ಅಸೀತಾಸಮೇತೈರಕೋದಂಡಭೂಶೈ-

ರಸೌಮಿತ್ರಿವಂದ್ಯೈರಚಂಡಪ್ರತಾಪೈಃ .

ಅಲಂಕೇಶಕಾಲ್ಪೈರಸುಗ್ರೀವಮಿತ್ಯೈ-

ರರಾಮಾಭಿಧೇಯೈರಲಂ ದೇವತೈರ್ನಃ .. 23 ..

ಅಸೀಟಾ-ಸಮೇತೈಃ = By them who are without sItA,

ಅಕೋದಂಡ-ಭೂಶೈಃ = By them who are unadorned by the Bow,

ಅಸೌಮಿತ್ರಿವಂದ್ಯೈಃ = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

ಅಚಂಡಪ್ರತಾಪೈಃ = By them who are not of terrific valor,

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

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

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

ದೇವತೈರ್ = by such gods,

ಅಲಂ = (it is) Enough,

ನಃ = 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.

ಅವೀರಾಸನಸ್ಥೈರಚಿನ್ಮುದ್ರಿಕಾಡ್ಯೈಃ-

ರಭಕ್ತಾಂಜನೇಯಾದಿತತ್ತ್ವಪ್ರಕಾಶೈಃ .

ಅಮಂದಾರಮಾಲೈರಮಂದಾರಮಾಲೈಃ-

ರರಾಮಾಭಿಧೇಯೈರಲಂ ದೇವತೈರ್ನಃ .. 24 ..

ಅವೀರಾಸನಸ್ಥೈಃ = who are not seated in the vIraAsana posture,

ಅಚಿನ್ಮುದ್ರಿಕಾಡ್ಯೈಃ = who do not carry the pose of chinmudra,

ಅಭಕ್ತ-ಆಂಜನೇಯ-ಆದಿ-ತತ್ತ್ವಪ್ರಕಾಶೈಃ =

who do not expound the Truth to

Anjaneya and other devotees,

ಅಮಂದಾರಮಾಲೈಃ = who do not rest at the feet of the

mandAra mountain tree,

ಅಮಂದಾರಮಾಲೈಃ = who are not adorned by the garland of

mandAra flowers,

ಅರಾಮಾಭಿಧೇಯೈಃ = who are not known by the name of rAma,

ದೇವತೈಃ = (such) gods,

ಅಲಂ = enough

ನಃ = 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?

ಅಸಿಂಧುಪ್ರಕೋಪೈರವಂದ್ಯಪ್ರತಾಪೈ-

ರಬಂಧುಪ್ರಯಾಣೈರಮಂದಸ್ಮಿತಾಡ್ಯೈಃ .

ಅದಂಡಪ್ರವಾಸೈರಖಂಡಪ್ರಬೋಧೈ-

ರರಾಮಾಭಿದೇಯೈರಲಂ ದೇವತೈಃ .. 25 ..

ಅಸಿಂಧುಪ್ರಕೋಪೈಃ = by them who are not sindhuprakopa

[ಸಿಂಧುಪ್ರಕೋಪಃ = who made the Ocean the target of His Anger]

ಅವಂದ್ಯಪ್ರತಾಪೈಃ = by them who are not vandya pratApa,

[ವಂದ್ಯಪ್ರತಾಪಃ = One who is worshipped because of His valor]

ಅಬಂಧುಪ್ರಯಾಣೈಃ = by them who are not bandhuprayANa,

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

ಅಮಂದಸ್ಮಿತಾಡ್ಯೈಃ = by them who are not mandasmitADhya

[ಮಂದಸ್ಮಿತಾಡ್ಯಃ = One who bears a mild smile]

ಅದಂಡಪ್ರವಾಸೈಃ = by them who are not daNDaprayAsa

[ದಂಡಪ್ರವಾಸಃ = One who travelled in the daNDaka forest]

ಅಖಂಡಪ್ರಬೋಧೈಃ = by them who are not khaNDaprabodha,

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

ಅರಾಮಾಭಿದೇಯೈಃ = by them who are not known as rAma,

ದೇವತೈಃ = by such deities,

ಅಲಂ = Enough

ನಃ = 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.

ಹರೇ ರಾಮ ಸೀತಾಪತೇ ರಾವಣಾರೇ
ಖರಾರೇ ಮುರಾರೇಽಸುರಾರೇ ಪರೇತಿ .
ಲಪಂತಂ ನಯಂತಂ ಸದಾಕಾಲಮೇವ
ಸಮಾಲೋಕಯಾಲೋಕಯಾಶೇಷಬಂಧೋ .. 26 ..

ಹರೇ = O Hari,

ರಾಮ = O Lord rAma,

ಸೀತಪತೇ = O Consort of sItA,

ರಾವಣಾರೇ = the enemy of rAvaNa,

ಖರಾರೇ = the foe of khara,

ಮುರಾರೇ = the destroyer of mura,

ಅಸುರಾರೇ = the foe of the asuras,

ಪರ ಇತಿ = As the Supreme one

ಲಪಂತಂ = Uttering,

ಸದಾಕಾಲಮೇವ ನಯಂತಂ = spending all my time,

ಸಮಾಲೋಕಯ ಆಲೋಕಯ = Cast your auspicious glance (on me)

ಅಶೇಷಬಂಧೋ = 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.

ನಮಸ್ತೇ ಸುಮಿತ್ರಾಸುಪುತ್ರಾಭಿವಂದ್ಯ

ನಮಸ್ತೇ ಸದಾ ಕೈಕಯೀನಂದನೇಡ್ಯ .

ನಮಸ್ತೇ ಸದಾ ವಾನರಾಧೀಶವಂದ್ಯ

ನಮಸ್ತೇ ನಮಸ್ತೇ ಸದಾ ರಾಮಚಂದ್ರ .. 27 ..

ನಮಸ್ತೇ = Salutations unto Thee,

ಸುಮಿತ್ರಾ-ಸುಪುತ್ರ-ಅಭಿವಂದ್ಯ = who art worshipped by the sons of Sumitra
(LakShmaNa and shatRighna)

ನಮಸ್ತೇ = Salutations unto Thee,

ಸದಾ ಕೈಕಯೀನಂದನೇಡ್ಯ = who ever art worthy of praise by the son of

kaikeyI(bharata)

ನಮಸ್ತೇ = Salutations unto Thee,

ಸದಾ ವಾನರಾಧೀಶವಂದ್ಯ = who art ever prostrated by the Lord of the
vAnaras,(sugrIva)

ಸದಾ ನಮಸ್ತೇ ನಮಸ್ತೇ = Salutations, ever Salutations unto thee !

ರಾಮಚಂದ್ರ = 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!

ಪ್ರಸೀದ ಪ್ರಸೀದ ಪ್ರಚಂಡಪ್ರತಾಪ

ಪ್ರಸೀದ ಪ್ರಸೀದ ಪ್ರಚಂಡಾರಿಕಾಲ .

ಪ್ರಸೀದ ಪ್ರಸೀದ ಪ್ರಪನ್ನಾನುಕಂಪಿನ್

ಪ್ರಸೀದ ಪ್ರಸೀದ ಪ್ರಭೋ ರಾಮಚಂದ್ರ .. 28 ..

ಪ್ರಸೀದ ಪ್ರಸೀದ = Be Propitious !

ಪ್ರಚಂಡ-ಪ್ರತಾಪ = O one with Terrific valor !

ಪ್ರಚಂಡ-ಅರಿ-ಕಾಲ = O the Death of Violent foes !

ಪ್ರಪನ್ನ-ಅನುಕಂಪಿನ್ = O the one compassionate towards those who seek
refuge !

ಪ್ರಭೋ ರಾಮಚಂದ್ರ = 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!

ಭುಜಂಗಪ್ರಯಾತಂ ಪರಂ ವೇದಸಾರಂ

ಮುದಾ ರಾಮಚಂದ್ರಸ್ಯ ಭಕ್ತ್ಯಾ ಚ ನಿತ್ಯಂ .

ಪಠನ್ ಸಂತತಂ ಚಿಂತಯನ್ ಸ್ವಾಂತರಂಗೇ

ಸ ಏವ ಸ್ವಯಂ ರಾಮಚಂದ್ರಃ ಸ ಧನ್ಯಃ .. 29 ..

ಭುಜಂಗಪ್ರಯಾತಂ = This bhujanga-prayAta stotra,

ಪರಂ = which is holy

ವೇದಸಾರಂ = which is the essence of the vedas,

ಮುದಾ = Endowed with happiness,

ಚ ರಾಮಚಂದ್ರಸ್ಯ ಭಕ್ತ್ಯಾ = and devotion towards shrI rAma,

ನಿತ್ಯಂ = always (or everyday)

ಪಠನ್ = the one who reads or chants,

ಸಂತತಂ = always,

ಚಿಂತಯನ್ = Thinking or meditating

ಸ್ವ-ಅಂತರಂಗೇ = within Oneself,

ಸ ಏವ = He alone

ರಾಮಚಂದ್ರಃ = (becomes) shrI rAmachandra,

ಸ ಧನ್ಯಃ = 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.

.. ಇತಿ ಶ್ರೀಶಂಕರಾಚಾರ್ಯವಿರಚಿತಂ

ಶ್ರೀರಾಮಭುಜಂಗಪ್ರಯಾತಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ..

.. Thus completes the rAmabhujanga stotra

composed by shrI shankarAchArya ..

.. ಓಂ ಶ್ರೀ-ಸೀತಾ-ಲಕ್ಷ್ಮಣ-ಭರತ-ಶತ್ರುಘ್ನ-ಹನೂಮತ್ಸಮೇತ

-ಶ್ರೀರಾಮಚಂದ್ರಪರಬ್ರಹ್ಮಾರ್ಪಣಮಸ್ತು ..

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shrIrAmabhujanga stotra

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Please send corrections to sanskrit@cheerful.com

