
shrIrAmabhujanga stotra

శ్రీరామభుజ్జస్తోత్ర

Document Information



Text title : rAmabhujangaprayAta stotram

File name : raamabhujanga.itx

Category : raama, bhujanga, shankarAchArya

Location : doc_raama

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Latest update : March 15, 2001, August 14, 2022

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August 14, 2022

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శ్రీరామభుజ్గస్తోత్ర



విశుద్ధం పరం సచ్చిదానందరూపమ్
గుణాధారమాధారహీనం వరేణ్యమ్ ।
మహాంతం విభాంతం గుహాంతం గుణాంతం
సుఖాంతం స్వయం ధామ రామం ప్రపద్యే ॥ ౧ ॥

విశుద్ధమ్ = the Purest,
పరమ్ = the greatest,
సచ్చిదానందరూపమ్ = Of the form of Truth, Consciousness and Bliss,
గుణాధారమ్ = the repository of the
anantha(infinite) kalyANa(good) guNas(qUalities),
ఆధారహీనమ్ = without any support (He is the ultimate support;
there is no one else to support Him)
వరేణ్యమ్ = One who is most revered,
మహాంతమ్ = The All pervading,
విభాంతమ్ = the resplendent one,
గుహాంతమ్ = shining in the hearts of all beings,
గుణాంతం = in whom the guNas of sattva, rajas and tamas end,
సుఖాంతమ్ = free of all materialistic pleasures,
స్వయంధామ = He who has Himself as the support,
రామమ్ = (in) that RAma,
ప్రపద్యే = 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.

శివం నిత్యమేకం విభుం తారకాఖ్యం
 సుఖాకారమాకారశూన్యం సుమాన్యమ్ ।
 మహేశం కలేశం సురేశం పరేశం
 నరేశం నిరీశం మహీశం ప్రపద్యే ॥ ౨ ॥

శివం = the most auspicious, (1)
 నిత్యం = eternal,
 ఏకం = the one without a second,
 విభుం = all pervading,
 తారకాఖ్యం = Deliverer, saviour of all the worlds,
 సుఖాకారమ్ = the embodiment of bliss,
 ఆకారశూన్యం = devoid of any form,
 సుమాన్యం = well respected,
 మహేశం = the great lord, (1)
 కలేశం = master of all the arts, (kalas),
 సురేశం = lord of all the suras (gods),
 పరేశం = the greatest Lord, (parameshvara),
 నరేశం = Lord of all human beings (2),
 నిరీశం = without any other Lord, (3)
 మహీశం = mahI (earth) + IshaM (Lord), lord of the world
 ప్రపద్యే = 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

శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే ।

శివస్య హృదయమ్ విష్ణు విష్ణోశ్చ హృదయమ్ శివః ॥

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'.

యదావర్ణయత్కర్ణమూలేఽన్తకాలే

శివో రామ రామేతి రామేతి కాశ్యామ్ ।

తదేకం పరం తారకబ్రహ్మరూపం

భజేఽహం భజేఽహం భజేఽహం భజేఽహమ్ ॥ 3 ॥

యత్ = That (which)

కాశ్యామ్ = in kAshi (vArANasi),

అన్తకాలే = at the time of Death,

కర్ణమూలే = in ones ears,

శివః = Lord Shiva,

రామ రామేతి రామేతి = as rAma rAma rAma

ఆవర్ణయత్ = whispered (described)

తత్ = That form which is

ఏకమ్ = Undivided,

పరమ్ = the greatest

తారకబ్రహ్మరూపమ్ = of the form of tArakabrahma

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

భజేఽహం = 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

శ్రీరామరామరామేతి రమే రామే మనోరమే ।
సహస్రనామ తత్తుల్యం రామ నామ వరాననే ॥

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

మహారత్నపీఠే శుభే కల్పమూలే
సుఖాసీనమాదిత్యకోటిప్రకాశమ్ ।
సదా జానకీలక్ష్మణోపేతమ్ కం
సదా రామచన్ద్రమ్ భజేఽహం భజేఽహమ్ ॥ ౪ ॥

మహారత్నపీఠే = On a great gem-studded throne,
శుభే కల్పమూలే = Under the most auspicious kalpavrikSha,
(the celestial wish-fulfilling tree)

సుఖాసీనమ్ = seated comfortably,
ఆదిత్యకోటిప్రకాశమ్ = with the effulgence of
millions of Suns,
సదా జానకీలక్ష్మణోపేతమ్ = ever accompanied by

jAnakI (sIta) and lakShmaNa,
 ఏకం = one without a second,
 సదా = Always,
 రామచంద్రమ్ = Sri RAmachandra (His face compared
 to the poetically cool moon),
 భజేఽహం = 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.

కృణద్రత్నమజ్జీరపాదరవిందమ్
 లసన్మేఖలాచారుపీతామ్బరాఢ్యమ్ ।
 మహారత్నహరోల్లసత్కస్త్రభాజం
 నదచ్చంచరీమంజరీతోలమాలమ్ ॥ ✕ ॥

పాదరవిందమ్ = the Lotus feet of the Lord,
 కృణద్-రత్న-మజ్జీర = adorned by sweet jingling
 precious-stone studded anklets,
 లసన్-మేఖలా = with a glittering waistband,
 చారు పీతామ్బరాఢ్యమ్ = wearing a beautiful yellow
 garment,
 మహారత్నహరోల్లసత్ = brilliant with a great

gem-studded necklace,
కౌస్తుభాశ్లమ = with the most auspicious kaustubha
gem on His chest,
నదచ్-చంచరీ-మంజరీ-లోలమాలమ్ = 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).

లసచ్ఛన్మికాన్మేరశోణాధరాభమ్
సముద్యత్పతజ్గేన్ద్రకోటిప్రకాశమ్ ।
నమద్భ్రహ్మరుద్రాదికోటిరరత్న-
స్ఫురత్కాన్తిసీరాజనారాధితాన్లిమ్ ॥ ౬ ॥

లసచ్-చన్మికాన్మేర-శోణా-అధరాభమ్ =
With a smile like shining moonlight
playing on the beautiful red lips,
సముద్యత్-పతజ్గ-ఇన్ద్ర-కోటిప్రకాశమ్ =
With a brilliance unmatched by
millions of rising Suns and Moons,

ఆరాధితాన్లిమ్ =
With feet worshipped by,
స్ఫురత్-కాన్తి-సీరాజన =
the Arati (nIrAjana) in the form of
radiating lustre,

నమద్-బ్రహ్మ-రుద్రాది-కోటిరరత్న =

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).

'కోటిరోజ్జ్వల-రత్న-దీపకలికా-నీరాజనమ్
కుర్వతే'।

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.

పురః ప్రాజ్ఞాశీనాజ్ఞానేయాదిభక్తాన్
స్వచిన్మూర్తయా భద్రయా బోధయంతమ్ ।

భజేఽహం భజేఽహం సదా రామచన్ద్రం
త్వదన్యం న మన్యే న మన్యే న మన్యే ॥ ౭ ॥

బోధయన్తమ్ = Teaching (brahmavidyA)

ఆజ్ఞానేయాదిభక్తాన్ = A njaneya and other devotees,

ప్రాజ్ఞాతీన్ = (who are) standing with hands folded,

పురః = in the front,

భద్రయా స్వచిన్ముద్రయా = with the auspicious

chinmudra (jnAna mudra),

భజేఽహం = I worship,

రామచన్ద్రం = shrI rAmachandra,

సదా = always,

న మన్యే = (O RAma) I will not think

త్వదన్యం = 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.

మోక్షన-వ్యాఖ్యాన-ప్రకటిత-పరబ్రహ్మతత్త్వం యువానమ్ ।
వర్షిష్ఠ-అన్తేవనద్-ఋషి-గణైరావృతం బ్రహ్మ-నిష్ఠైః ॥
ఆచార్యేన్ద్రం కరకలిత-చిన్మూర్త-మానన్దరూపమ్
స్వాత్మారామం ముదితవదనం దక్షిణామూర్తిమీడే ॥

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.

యదా మత్సమీపం కృతాన్తః సమేత్య
ప్రచణ్డప్రతాపైర్భటైర్భిషయేన్మామ్ ।
తదావిష్కరోషి త్వదీయం స్వరూపం
తదాపత్ప్రణాశం సకోదణ్డబాణమ్ ॥ ౮ ॥

యదా = when

మత్-సమీపమ్ = near me

కృతాన్తః = Lord Yama,

సమేత్య = approaches,
 ప్రచణ్డ-ప్రతాపైర్-భద్రైర్ = with his attendants of
 ferocious valour,
 భీషయేన్-మామ్ = frightening me,
 తదా-అవిష్కరోషి = then you display,
 త్వదీయం స్వరూపం = your own form (as shrI rAma)
 తద్-ఆపత్-ప్రణాశం = capable of destroying dangers,
 సకోదణ్డబాణమ్ = 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.

నిజే మానసే మన్దిరే సంనిధేహి
 ప్రసీద ప్రసీద ప్రభో రామచన్ద్ర !
 ససౌమిత్రిణా కైకేయానన్దనేన
 స్వశక్త్యానుభక్త్యా చ సంసేవ్యమాన || ౯ ||

నిజే మానసే మన్దిరే = in the temple of my mind,
 సంనిధేహి = reside,
 ప్రసీద = be pleased,
 ప్రభో రామచన్ద్ర = O Lord rAmachandra,
 ససౌమిత్రిణా = (who) by the son of sumitrA
 (lakShmaNa),
 కైకేయానన్దనేన = by the son of kaikeyI (bharata),

స్వశక్త్యా-అనుభక్త్యా చ = with their ability and
devotion,

సంసేవ్యమాన = 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.

స్వభక్తాగ్రగణ్యైః కపీశైర్మహీశై-
రనీకైరనేకైశ్చ రామ ప్రసీద ।
నమస్తే నమోఽస్తీశ రామ ప్రసీద
ప్రశాధి ప్రశాధి ప్రకాశం ప్రభో మామ్

॥ ౧౦ ॥

స్వభక్తాగ్రగణ్యైః =
with the foremost among Your devotees,

కపీశైర్-మహీశైర్-అనీకైర్-అనేకైస్చ =
with the lords of the vAnaras, kings
with their armies and many others,

నమస్తే నమః-అస్తు = Salutations unto You,

ఈశ రామ = Supreme Lord, O rAma,

ప్రసీద = be pleased towards me,

ప్రశాధి మామ్ = Instruct me,

ప్రకాశం = knowledge,

ప్రభో = 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' ?

త్వమేవాసి దైవం పరం మే యదేకం
 సువైతన్యమేతత్త్వదన్యం న మన్యే ।
 యతోఽభూదమేయం వియద్వాయుతేజో-
 జలోర్వాప్యదికార్యం చరం చాచరం చ ॥ ౧౧ ॥

త్వమ్-ఏవ-అసి = You are indeed,
 పరం దైవం = the Supreme God,
 మే = my,
 యత్-ఏకమ్ = who is One,
 అమేయం = the Boundless One or the Unknowable one,
 సువైతన్యమ్-ఏతత్ = this undifferentiated Consciousness,
 త్వద్-అన్యమ్ = Other than you,
 న మన్యే = I do not regard (any one else),
 యతో-అభూత్ = from where came to being,
 వియత్-వాయు-తేజో-జల-ఉర్వాప్యది-కార్యం = the Cause of
 Ether(space),Air,Light,Water and Earth,
 చరం = the mobile,
 చఽచరమ్ = 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.

నమః సచ్చిదానందరూపాయ తస్మై
నమో దేవదేవాయ రామాయ తుభ్యమ్ ।
నమో జానకీజీవితేశాయ తుభ్యం
నమః పుణ్డరీకాయతాళాయ తుభ్యమ్ ॥ ౧౨ ॥

నమః = Salutations,
తస్మై = to Him,
సచ్-చిద్-ఆనంద-రూపాయ =
(who is) of the form of Existence,
Consciousness and Bliss,
నమో = Obeisances
తుభ్యమ్ = unto You,
దేవదేవాయ = the God of Gods,
రామాయ = O Lord RAma,
నమో తుభ్యమ్ = I bow to You,
జానకీ-జీవితేశాయ = (who is) the Lord of the life
of sItA mAtA,
నమః తుభ్యం = I revere You,
పుణ్డరీక-ఆయత-అశాయ = 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.

నమో భక్తియుక్తానురక్తాయ తుభ్యం
 నమః పుణ్యపుష్టౌకలభ్యాయ తుభ్యమ్ ।
 నమో వేదవేద్యాయ చాద్యాయ పుంసే
 నమః సుందరాయేంద్రిరావల్లభాయ ॥ ౧౩ ॥

నమో తుభ్యమ్ = I bow to You,
 భక్తి-యుక్త-అనురక్తాయ = who is attached to His
 devotees,
 నమః తుభ్యమ్ = I bow to You,
 పుణ్య-పుష్టౌక-లభ్యాయ =
 who is attained only by a great amount of
 puNya,

నమో = Salutations (to)
 వేద-వేద్యాయ = Him known only through the Vedas,
 చ-ఆద్యాయ పుంసే = to the Primordial puruSha,
 నమః = Salutations (to)
 సుందరాయ = the Handsome One,
 ఇంద్రిరా-వల్లభాయ = 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.

నమో విశ్వకర్త్రే నమో విశ్వహర్త్రే
 నమో విశ్వభోక్త్రే నమో విశ్వమాత్రే ।
 నమో విశ్వనేత్రే నమో విశ్వజేత్రే
 నమో విశ్వపిత్రే నమో విశ్వమాత్రే ॥ ౧౪ ॥

నమో విశ్వ-కర్త్రే =
 Salutations to the Creator of the Universe,

నమో విశ్వహర్తే =

Salutations to the Destroyer of the Universe,

నమో విశ్వభోక్త్రే =

Salutations to the Enjoyer of the Universe,

నమో విశ్వమాత్రే =

Salutations to the Measurer of the Universe,

నమో విశ్వనేత్రే =

Salutations to the Guide of the Universe,

(నేతృ/నేతా means One who guides)

నమో విశ్వజేత్రే =

Salutations to the Conqueror of the Universe,

నమో విశ్వపిత్రే =

Salutations to the Father of the Universe,

నమో విశ్వమాత్రే =

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.

నమస్తే నమస్తే సమస్తప్రపంచ-
ప్రభోగప్రయోగప్రమాణప్రవీణ ।
మదీయం మనస్తత్పదద్వన్దవసేవాం
విధాతుం ప్రవృత్తం సుచైతన్యసిద్ధ్యై ॥ ౧౫ ॥
నమస్తే నమస్తే ఓబేషనన్నే తో య్ోఉ! ఓవేర్ అన్ద ఓవేర్

సమస్త =all
ప్రపంచ =manifest world
ప్రభోగ =enjoyment
ప్రయోగ =bestower
ప్రమాణ =knower
ప్రవీణ =master/Lord
మదీయం =my
మనస్ =mind
త్వత్ =your
పద =feet
ద్వన్దవ =two
సేవాం =service
విధాతుం =offering
ప్రవృత్తం =devoted to
సుచైతన్య =supreme spiritual state ('moksha')
సిద్ధ్యై =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 !

శిలాపి త్వదన్విక్షమాసజ్గరేణు-

ప్రసాదాద్ధి చైతన్యమాధత్త రామ ।

నరస్త్వత్పదద్వన్ద్వసేవావిధానా-

త్సుచైతన్యమేతేతి కిం చిత్రమద్య ॥ ౧౬ ॥

రామ = O shrI rAma,

శిలాపి = Even a stone,

త్వద్-అన్వి-క్షమా-సజ్గరేణు-ప్రసదాత్-హి =

just by the Blessing of the dust of Your
foot,

చైతన్యమ్-ఆధత్త = obtained Vitality.

నరః = A human,

త్వత్-పాద-ద్వన్ద్వ-సేవా-విధానాత్ =

By the dedicated Service of Your Feet,

సుచైతన్యమేతి = will attain to the supreme

Consciousness

కిం = Where ?

చిత్రమ్-అద్య = 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.

పవిత్రం చరిత్రం విచిత్రం త్వదీయం
 నరా యే స్మరన్త్యన్వహం రామచన్ద్ర !
 భవన్తం భవాన్తం భరన్తం భజన్తో
 లభన్తే కృతాన్తం న పశ్యన్త్యతోఽన్తే || ౧౭ ||

రామచన్ద్ర = O shrI rAmachandra
 యే నరా = beings who
 స్మరన్తి-అన్వహం = remember everyday
 త్వదీయం = Your
 పవిత్రం = Holy
 చరిత్రం = deeds/story,
 విచిత్రం = which is full of wonders,
 భవన్తం = You,
 భవాన్తం = the destroyer of miseries of SamsAra,
 భరన్తం = support (N),
 భజన్తః = who worship,
 లభన్తే = (They) obtain,
 అన్తే = at the time of Death,
 న పశ్యన్తి = they do not see,
 అతః = therefore,
 కృతాన్తం = 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) :

'అనన్యశ్చిన్తయంతో మాం యే జనాః పర్యుపాసతే ।
తేషాం నిత్యాభియుక్తానాం యోగక్షేమం వహామ్యహమ్ ॥'

స పుణ్యః స గణ్యః శరణ్యో మమాయం
నరో వేద యో దేవచూడామణిం త్వామ్ ।
సదాకారమేకం చిదానన్దరూపం
మనోవాగగమ్యం పరస్థామ రామ ॥ ౧౮ ॥

స పుణ్యః = He is the most fortunate,
స గణ్యః = He is the most well respected,
నరో = that being
యో = who
వేద = knows (or considers)
త్వామ్ = You
దేవచూడామణిం = the foremost among the devas,
సదాకారమ్ = of the form of sat,
ఏకం = one without a second,
చిదానన్దరూపం = of the form of chit and Ananda,
మనోవాగ్-అగమ్యం = who is beyond the mind and speech,
పరస్థామ = the supreme destination (or the abode of mokSha) (as)
మమ అయమ్ = he is my
శరణ్యో = 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 'నరో వేద యే దేవచూడామణిం తామ్' ।

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.

ప్రచణ్డప్రతాపప్రభావాభిభూత-

ప్రభూతారివీర ప్రభో రామచన్ద్ర !

బలం తే కథం వర్ణ్యతేఽతీవ బాల్యే

యతోఽఖణ్డే చణ్డిశకోదణ్డదణ్డః || ౧౯ ||

ప్రభో రామచన్ద్ర = O Lord rAmachandra,

ప్రచణ్డ-ప్రతాప-ప్రభావ = With most ferocious valor

అభిభూత-ప్రభూత-అరి = having defeated all the enemies

వీర = the brave one,

అతీవ బలమ్ తే = Your tremendous might,

కథమ్ = How

వర్ణ్యతే = (can it be) described,

యతః = Because

బాల్యే = in Your childhood

అఖణ్డే = broken into pieces,

చణ్డిశ-కోదణ్డ-దణ్డః = 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.

దశగ్రీవముగ్రం సపుత్రం సమిత్రం

సరిద్ధుర్గమధ్యస్థరక్షోగణేశమ్ ।

భవన్తం వినా రామ వీరో నరో వా-

ఁసురో వాఁమరో వా జయేత్కస్త్రితోక్యామ్ || ౨౦ ||

రామ = O shrI rAma,
 దశగ్రీవముగ్రమ్ = the fearsome ten-faced-one (Ravana)
 సపుత్రమ్ = with his sons,
 సమిత్రమ్ = and friends,
 సరిద్-దుర్గ-మధ్యస్థ-రక్షోగణేశమ్ = who was the leader of the
 rakShasas in the fortress in the middle of the ocean,
 భవంతం వినా = Apart from You,
 కః వీరో = who is the brave one,
 త్రితోక్యామ్ = in the three worlds,
 జయేత్ = (who) could have won,
 నరో వా = be it a man,
 అసురో వా = or an asura
 అమరో వా = 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.

సదా రామ రామేతి రామామృతం తే
 సదారామమానందనిష్ఠకన్దమ్ ।
 పిబంతం నమంతం సుదంతం హసంతం
 హసూమంతమస్తర్భజే తం నితాన్తమ్ || ౨౧ ||

సదా = always
 రామ రామేతి = as rAma rAma
 తే = Your
 రామామృతమ్ = the nectar of the name of rAma
 సదారామమ్ = which is an eternal delight
 ఆనంద-నిష్ఠకన్దమ్ = being the Source of the flow of Bliss,
 పిబన్తమ్ = savouring (drinking)

నమస్తం = prostrating

సుదంతం = endowed with good teeth

హసంతం = smiling

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

అంతః భజే = I worship within

నితాన్తమ్ = 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.

యత్ర యత్ర రఘునాథకీర్తనం

తత్ర తత్ర కృత-మస్తకాంజలిమ్ ।

బాష్పవారిపరిపూర్ణ-తోచనం

మారుతిమ్ నమత రాక్షసాన్తకమ్ ॥

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.

సదా రామ రామేతి రామామృతమ్ తే

సదారామమానన్దనిష్యన్దకన్దమ్ ।

పిబన్దన్దహం నన్దహం వైవ మృత్యో-

ర్భిభేమి ప్రసాదాదసాదాత్మవై ॥ ౨౨ ॥

సదా = Always

రామ రామేతి = As rAma rAma

తే = Your

రామామృతమ్ = nectar of Your Name

సదారామమ్ = an Eternal Delight

ఆనంద-నిష్కందకందమ్ =

the Source of the Flow of Bliss,

పిబన్మ = drinking

అన్యహం = always

నను = truly

అహం = I

నైవ = never

మృత్యోః-భీషేమి = will be scared of Death

ప్రసాదాత్ = by the Blessing

అసాదాత్ | త్ = imperishable

తవైవ = 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.

అసీతాసమేతైరకోదణ్డభూశై-

రసౌమిత్రవన్ద్యైరచణ్డప్రతాపైః ।

అలక్ష్మే-శకావైరసుగ్రీవమిత్రై-

రరామాభిధేయైరలమ్ దేవతైర్నః ॥ ౨౩ ॥

అసీటా-సమేతైః = By them who are without sItA,

అకోదణ్డ-భూశైః = By them who are unadorned by the Bow,

అసౌమిత్రవన్ద్యైః = By them who are not revered by the
son of Sumitra (LakShmaNa or Shatrughna),

అచణ్డప్రతాపైః = By them who are not of terrific valor,

అలక్ష్మే-శకావైః = By them who are not the Death of the Lord of Lanka,

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

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

దేవతైర్ = by such gods,
అలమ్ = (it is) Enough,
నః = 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.

అవీరాసనస్థిరచిన్ముద్రికాఢ్యైః-
రభక్తాఙ్గానేయాదితత్త్వప్రకాశైః ।
అమన్దారమూలైరమన్దారమూలైః-
రరామాభిధేయైరలమ్ దేవతైర్నః ॥ ౨౪ ॥

అవీరసనస్థిః = who are not seated in the vIrAsana posture,
అచిన్ముద్రికాఢ్యైః = who do not carry the pose of chinmudra,
అభక్త-ఆఙ్గానేయ-ఆది-తత్త్వప్రకాశైః =
who do not expound the Truth to
Anjaneya and other devotees,
అమన్దారమూలైః = who do not rest at the feet of the

mandAra mountain tree,

అమన్దారమావైః = who are not adorned by the garland of

mandAra flowers,

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

దేవతైః = (such) gods,

అలం = enough

నః = 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?

అసిన్ధుప్రకోపైరవన్ధ్యప్రతాపై-

రబన్ధుప్రయాణైరమన్దస్మితాఢ్యైః ।

అదణ్ణప్రవాసైరఖణ్ణప్రబోధై-

రరామాభిధేయైరలమ్ దేవతైర్నః ॥ ౨౫ ॥

అసిన్ధుప్రకోపైః = by them who are not sindhuprakopa

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

అవన్ధ్యప్రతాపైః = by them who are not vandyA pratApa,

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

అబన్ధుప్రయాణైః = by them who are not bandhuprayANa,

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

అమన్దస్మితాఢ్యైః = by them who are not mandasmitADhya

[మన్దస్మితాఢ్యః = One who bears a mild smile]

అదణ్ణప్రవాసైః = by them who are not daNDaprayAsa

[దణ్ణప్రవాసః = One who travelled in the daNDaka forest]

అఖణ్ణప్రబోధైః = by them who are not khaNDaprabodha,

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

అరామాభిదేయైః = by them who are not known as rAma,

దేవతైః = by such deities,

అలమ్ = Enough

నః = 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.

హరే రామ సీతాపతే రావణారే
ఖరారే మురారేఽసురారే పరేతి ।
లపన్తం నయన్తం సదాకాలమేవ
సమాలోకయాలోకయాశేషబన్ధో ॥ ౨౬ ॥

హరే = O Hari,

రామ = O Lord rAma,

సీతాపతే = O Consort of sItA,

రావణారే = the enemy of rAvaNa,

ఖరారే = the foe of khara,

మురారే = the destroyer of mura,

అసురారే = the foe of the asuras,

పర ఇతి = As the Supreme one

లపన్తమ్ = Uttering,

సదాకాలమేవ నయన్తమ్ = spending all my time,

సమాలోకయ ఆలోకయ = Cast your auspicious glance (on me)

అశేషబంధో = 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.

నమస్తే సుమిత్రాసుపుత్రాభివంశ్య

నమస్తే సదా కైకయానందనేడ్య ।

నమస్తే సదా వానరాధీశవంశ్య

నమస్తే నమస్తే సదా రామచన్ద్ర ॥ ౨౭ ॥

నమస్తే = Salutations unto Thee,

సుమిత్రా-సుపుత్ర-అభివంశ్య = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

నమస్తే = Salutations unto Thee,

సదా కైకయానందనేడ్య = who ever art worthy of praise by the son of

kaikeyI(bharata)

నమస్తే = Salutations unto Thee,

సదా వానరాధీశవంశ్య = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

సదా నమస్తే నమస్తే = Salutations, ever Salutations unto thee !

రామచన్ద్ర = 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!

ప్రసీద ప్రసీద ప్రచణ్డప్రతాప

ప్రసీద ప్రసీద ప్రచణ్డారికాల ।

ప్రసీద ప్రసీద ప్రపన్నానుకమ్పిన్

ప్రసీద ప్రసీద ప్రభో రామచన్ద్ర ॥ ౨౮ ॥

ప్రసీద ప్రసీద = Be Propitious !

ప్రచణ్డప్రతాప = O one with Terrific valor !

ప్రచణ్డ-అరి-కాల = O the Death of Violent foes !

ప్రపన్న-అనుకంపిన్ = O the one compassionate towards those who seek refuge !

ప్రభో రామచన్ద్ర = 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!

భుజంగప్రయాతం పరం వేదసారం

ముదా రామచన్ద్రస్య భక్త్యా చ నిత్యమ్ ।

పఠన్ సన్తతం చిన్తయన్ స్వాన్తరజ్ఞే

స ఏవ స్వయమ్ రామచన్ద్రః స ధన్యః ॥ ౨౯ ॥

భుజంగప్రయాతమ్ = This bhujanga-prayAta stotra,

పరమ్ = which is holy

వేదసారమ్ = which is the essence of the vedas,

ముదా = Endowed with happiness,

చ రామచన్ద్రస్య భక్త్యా = and devotion towards shrI rAma,

నిత్యమ్ = always (or everyday)

పఠన్ = the one who reads or chants,

సన్తతమ్ = always,

చిన్తయన్ = Thinking or meditating

స్వ-అన్తరజ్ఞే = within Oneself,

స ఏవ = He alone

రామచన్ద్రః = (becomes) shrI rAmachandra,

స ధన్యః = 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.

॥ ఇతి శ్రీశక్తరాచార్యవిరచితమ్
శ్రీరామభుజంగప్రయాతస్తోత్రమ్ సమూర్ధమ్ ॥

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

॥ ఓం శ్రీ-సీతా-లక్ష్మణ-భరత-శత్రుఘ్న-హనూమత్సమేత
-శ్రీరామచన్ద్రపరబ్రహ్మర్పణమస్తు ॥

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shrIrAmabhujanga stotra

pdf was typeset on August 14, 2022

Please send corrections to sanskrit@cheerful.com

