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shrIrAmabhujanga stotra

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श्रीरामभुजङ्गस्तोत्र

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श्रीरामभुजङ्गस्तोत्र



विशुद्धं परं सच्चिदानन्दरूपम्  
गुणाधारमाधारहीनं वरेण्यम् ।  
महान्तं विभान्तं गुहान्तं गुणान्तं  
सुखान्तं स्वयं धाम रामं प्रपद्ये ॥ १ ॥

विशुद्धम् = the Purest,

परम् = the greatest,

सच्चिदानन्दरूपम् = Of the form of Truth, Consciousness and Bliss,

गुणाधारम् = the repository of the

anantha(infinite) kalyANa(good) guNas(qUalities),

आधारहीनम् = without any support (He is the ultimate support;

there is no one else to support Him)

वरेण्यम् = One who is most revered,

महान्तम् = The All pervading,

विभान्तम् = the resplendent one,

गुहान्तम् = shining in the hearts of all beings,

गुणान्तं = in whom the guNas of sattva, rajas and tamas end,

सुखान्तम् = free of all materialistic pleasures,

स्वयम्धाम = He who has Himself as the support,

रामम् = (in) that RAma,

प्रपद्ये = I take refuge.

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

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

शिवं नित्यमेकं विभुं तारकाख्यं

सुखाकारमाकारशून्यं सुमान्यम् ।

महेशं कलेशं सुरेशं परेशं

नरेशं निरीशं महीशं प्रपद्ये ॥ २ ॥

शिवं = the most auspicious, (1)

नित्यं = eternal,

एकं = the one without a second,

विभुं = all pervading,

तारकाख्यं = Deliverer, saviour of all the worlds,

सुखाकारम् = the embodiment of bliss,

आकारशून्यं = devoid of any form,

सुमान्यं = well respected,

महेशं = the great lord, (1)

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

सुरेशं = lord of all the suras (gods),

परेशं = the greatest Lord, (parameshvara),

नरेशं = Lord of all human beings (2),

निरीशं = without any other Lord, (3)

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

प्रपद्ये = I take refuge.

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

Notes:

1. shiva and mahesha are the names of Lord Shiva also. Sri Shankara states that shiva and viShNu are one and the same. The purANic shloka  
 शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।  
 शिवस्य हृदयम् विश्णु विष्णोश्च हृदयम् शिवः ॥

and so on also asserts the same.

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

यदावर्णयत्कर्णमूलेऽन्तकाले  
 शिवो रामरामेति रामेति काश्याम् ।  
 तदेकं परं तारकब्रह्मरूपं  
 भजेऽहं भजेऽहं भजेऽहं भजेऽहम् ॥ ३ ॥

यत् = That (which)

काश्याम् = in kAshi (vArANasi),

अन्तकाले = at the time of Death,

कर्णमूले = in ones ears,

शिवः = Lord Shiva,

रामरामेति रामेति = as rAma rAma rAma

आवर्णयत् = whispered (described)

तत् = That form which is

एकम् = Undivided,

परम् = the greatest

तारकब्रह्मरूपम् = of the form of tArakabrahma

(rescuing devotees from the ocean of samsAra (the ephemeral world))  
भजेऽहं = I adore (worship)

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

Note:

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

Lord Shiva is known for His Love of rAma nAma.  
In the phala shruthi of the Sri ViShNu sahasranAma,  
He answers Goddess Parvathi's question as to how the  
names of Lord ViShNu are remembered by learned ones as  
श्रीरामरामरामेति रमे रामे मनोरमे ।  
सहस्रनामतत्तुल्यं राम नाम वरानने ॥

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

महारत्नपीठे शुभे कल्पमूले  
सुखासीनमादित्यकोटिप्रकाशम् ।  
सदा जानकीलक्ष्मणोपेतमेकं  
सदा रामचन्द्रम् भजेऽहं भजेऽहम् ॥ ४ ॥

महारत्नपीठे = On a great gem-studded throne,  
शुभे कल्पमूले = Under the most auspicious kalpavrikSha,  
(the celestial wish-fulfilling tree)

सुखासीनम् = seated comfortably,  
आदित्यकोटिप्रकाशम् = with the effulgence of  
millions of Suns,

सदा जानकीलक्ष्मणोपेतम् = ever accompanied by  
jAnakI (sIta) and lakShmaNa,

एकं = one without a second,

सदा = Always,

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

भजेऽहं = 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.

कणद्रत्नमञ्जीरपादारविन्दम्

लसन्मेखलाचारुपीताम्बराढ्यम् ।

महारत्नहारोल्लसत्कौस्तुभाङ्गं

नदच्चंचरीमंजरीलोलमालम् ॥ ५ ॥

पादारविन्दम् = the Lotus feet of the Lord,

कणद्-रत्न-मञ्जीर = adorned by sweet jingling  
precious-stone studded anklets,

लसन्-मेखला = with a glittering waistband,

चारु पीताम्बराढ्यम् = wearing a beautiful yellow  
garment,

महारत्नहारोल्लसत् = brilliant with a great  
gem-studded necklace,  
कौस्तुभान्गम् = with the most auspicious kaustubha  
gem on His chest,  
नदच्-चंचरी-मंजरी-लोलमालम् = adorned with  
flower garlands with bees buzzing  
around the flowers

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

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

लसच्चन्द्रिकास्मेरशोणाधराभम्  
समुद्यत्पतङ्गेन्दुकोटिप्रकाशम् ।  
नमद्ब्रह्मरुद्रादिकोटीररत्न-  
स्फुरत्कान्तिनीराजनाराधितान्निम् ॥ ६ ॥

लसच्-चन्द्रिका-स्मेर-शोणा-अधराभम् =  
With a smile like shining moonlight  
playing on the beautiful red lips,  
समुद्यत्-पतङ्ग-इन्दु-कोटिप्रकाशम् =  
With a brilliance unmatched by  
millions of rising Suns and Moons,  
आराधितान्निम् =  
With feet worshipped by,  
स्फुरत्-कान्ति-नीराजन =  
the Arati (nIrAjana) in the form of

radiating lustre,

नमद्-ब्रह्म-रुद्रादि-कोटीररत्न =

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

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

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

This reminds me of the Geeta shloka 15-6

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

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

'कोटीरोज्ज्वल-रत्न-दीपकलिका-नीराजनम्  
कुर्वते'।

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

पुरः प्राञ्जलीनाञ्जनेयादिभक्तान्  
 स्वचिन्मुद्रया भद्रया बोधयन्तम् ।  
 भजेऽहं भजेऽहं सदा रामचन्द्रं  
 त्वदन्यं न मन्ये न मन्ये न मन्ये ॥ ७ ॥

बोधयन्तम् = Teaching (brahmavidya)  
 आञ्जनेयादिभक्तान् = A njaneya and other devotees,  
 प्राञ्जलीन् = (who are) standing with hands folded,  
 पुरः = in the front,  
 भद्रया स्वचिन्मुद्रया = with the auspicious  
 chinmudra (jnAna mudra),  
 भजेऽहं = I worship,  
 रामचन्द्रं = shrI rAmachandra,  
 सदा = always,  
 न मन्ये = (O RAma) I will not think  
 त्वदन्यं = of any other god apart from Thee.

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

Let us meditate on this Divine Scene again.

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

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

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

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

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

आचार्येन्द्रं करकलित-चिन्मुद्र-मानन्दरूपम्  
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

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

यदा मत्समीपं कृतान्तः समेत्य  
प्रचण्डप्रतापैर्भटैर्भीषयेन्माम् ।  
तदाविष्करोषि त्वदीयं स्वरूपं  
तदापत्प्रणाशं सकोदण्डबाणम् ॥ ८ ॥

यदा = when

मत्-समीपम् = near me

कृतान्तः = Lord Yama,

समेत्य = approaches,

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

भीषयेन्-माम् = frightening me,

तदा-अविष्करोषि = then you display,

त्वदीयं स्वरूपं = your own form (as shrI rAma)

तद्-आपत्-प्रणाशं = capable of destroying dangers,

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

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

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

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

निजे मानसे मन्दिरे संनिधेहि

प्रसीद प्रसीद प्रभो रामचन्द्र ।

ससौमित्रिणा कैकेयीनन्दनेन

स्वशक्त्यानुभक्त्या च संसेव्यमान ॥ ९ ॥

निजे मानसे मन्दिरे = in the temple of my mind,

संनिधेहि = reside,

प्रसीद = be pleased,

प्रभो रामचन्द्र = O Lord rAmachandra,

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

कैकेयीनन्दनेन = by the son of kaikeyI (bharata),

स्वशक्त्या-अनुभक्त्या च = with their ability and  
devotion,

संसेव्यमान = being served.

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

स्वभक्ताग्रगण्यैः कपीशैर्महीशै-

रनीकैरनेकैश्च राम प्रसीद ।

नमस्ते नमोऽस्त्वीश राम प्रसीद

प्रशाधि प्रशाधि प्रकाशं प्रभो माम्

॥ १० ॥

स्वभक्ताग्रगण्यैः =

with the foremost among Your devotees,

कपीशैर्-महीशैर्-अनीकैर्-अनेकैस्च =

with the lords of the vAnaras, kings

with their armies and many others,

नमस्ते नमः-अस्तु = Salutations unto You,

ईश राम = Supreme Lord, O rAma,

प्रसीद = be pleased towards me,

प्रशाधि माम् = Instruct me,

प्रकाशं = knowledge,

प्रभो = O Lord.

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

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

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

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

त्वमेवासि दैवं परं मे यदेकं  
सुचैतन्यमेतत्त्वदन्यं न मन्ये ।  
यतोऽभूदमेयं वियद्वायुतेजो-  
जलोर्व्यादिकार्यं चरं चाचरं च ॥ ११ ॥

त्वम्-एव-असि = You are indeed,  
परं दैवं = the Supreme God,  
मे = my,  
यत्-एकम् = who is One,  
अमेयं = the Boundless One or the Unknowable one,  
सुचैतन्यम्-एतत् = this undifferentiated Consciousness,  
त्वद्-अन्यम् = Other than you,  
न मन्ये = I do not regard (any one else),  
यतो-अभूत् = from where came to being,  
वियत्-वायु-तेजो-जल-उर्व्यादि-कार्यं = the Cause of  
Ether(space),Air,Light,Water and Earth,  
चरं = the mobile,  
चऽचरम् = and the immobile.

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

You as God.

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

नमः सच्चिदानन्दरूपाय तस्मै  
 नमो देवदेवाय रामाय तुभ्यम् ।  
 नमो जानकीजीवितेशाय तुभ्यं  
 नमः पुण्डरीकायताक्षाय तुभ्यम् ॥ १२ ॥

नमः = Salutations,

तस्मै = to Him,

सच्-च्चिद्-आनन्द-रूपाय =

(who is) of the form of Existence,

Consciousness and Bliss,

नमो = Obeisances

तुभ्यम् = unto You,

देवदेवाय = the God of Gods,

रामाय = O Lord RAma,

नमो तुभ्यम् = I bow to You,

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

नमः तुभ्यं = I revere You,

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

O rAma, who are of the form of sacchidAnanda,

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

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

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

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

नमो भक्तियुक्तानुरक्ताय तुभ्यं  
नमः पुण्यपुञ्जैकलभ्याय तुभ्यम् ।  
नमो वेदवेद्याय चाद्याय पुंसे  
नमः सुन्दरायेन्दिरावल्लभाय ॥ १३ ॥

नमो तुभ्यम् = I bow to You,  
भक्ति-युक्त-अनुरक्ताय = who is attached to His  
devotees,

नमः तुभ्यम् = I bow to You,  
पुण्य-पुञ्जैक-लभ्याय =  
who is attained only by a great amount of  
puNya,

नमो = Salutations (to)  
वेद-वेद्याय = Him known only through the Vedas,  
च-आद्याय पुंसे = to the Primordial puruSha,  
नमः = Salutations (to)  
सुन्दराय = the Handsome One,  
इन्दिरा-वल्लभाय = who is the Lord of lakShmI.

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

नमो विश्वकर्त्रे नमो विश्वहर्त्रे  
नमो विश्वभोक्त्रे नमो विश्वमात्रे ।

नमो विश्वनेत्रे नमो विश्वजेत्रे

नमो विश्वपित्रे नमो विश्वमात्रे ॥ १४ ॥

नमो विश्व-कर्त्रे =

Salutations to the Creator of the Universe,

नमो विश्वहर्त्रे =

Salutations to the Destroyer of the Universe,

नमो विश्वभोक्त्रे =

Salutations to the Enjoyer of the Universe,

नमो विश्वमात्रे =

Salutations to the Measurer of the Universe,

नमो विश्वनेत्रे =

Salutations to the Guide of the Universe,

( नेतृ/नेता means One who guides)

नमो विश्वजेत्रे =

Salutations to the Conqueror of the Universe,

नमो विश्वपित्रे =

Salutations to the Father of the Universe,

नमो विश्वमात्रे =

Salutations to the Mother of the Universe.

Salutations to the Creator of the Universe.

Salutations to the Destroyer of the Universe.

Salutations to the Enjoyer of the Universe.

Salutations to the Measurer of the Universe.

Salutations to the Guide (Caretaker) of the Universe.

Salutations to the Conqueror of the Universe.

Salutations to the Father of the Universe.

Salutations to the Mother of the Universe.

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

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

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

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

Finally He is the Supreme Father and Supreme Mother.

नमस्ते नमस्ते समस्तप्रपञ्च-  
प्रभोगप्रयोगप्रमाणप्रवीण ।  
मदीयं मनस्त्वत्पदद्वन्द्वसेवां  
विधातुं प्रवृत्तं सुचैतन्यसिद्धौ ॥ १५ ॥

नमस्ते नमस्ते ओबेइसन्चे तो योउ! ओवेर् अन्द् ओवेर्

समस्त =all

प्रपञ्च =manifest world

प्रभोग =enjoyment

प्रयोग =bestower

प्रमाण =knower

प्रवीण =master/Lord

मदीयं =my

मनस् =mind

त्वत् =your

पद =feet

द्वन्द्व =two

सेवां =service

विधातुं =offering

प्रवृत्तं =devoted to

सुचैतन्य =supreme spiritual state ('moksha')

सिद्ध्यै =attainment

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

शिलापि त्वदन्त्रिक्षमासङ्गिरेणु-

प्रसादाद्धि चैतन्यमाधत्त राम ।

नरस्त्वत्पदद्वन्द्वसेवाविधाना-

त्सुचैतन्यमेतेति किं चित्रमद्य ॥ १६ ॥

राम = O shrI rAma,

शिलापि = Even a stone,

त्वद्-अन्त्रि-क्षमा-सङ्गिरेणु-प्रसदात्-हि =

just by the Blessing of the dust of Your  
foot,

चैतन्यम्-आधत्त = obtained Vitality.

नरः = A human,

त्वत्-पाद-द्वन्द्व-सेवा-विधानात् =

By the dedicated Service of Your Feet,

सुचैतन्यमेति = will attain to the supreme

Consciousness

किं = Where ?

चित्रम्-अद्य = is the surprise.

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

shrI sha Nkara is referring to the story of satI

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

पवित्रं चरित्रं विचित्रं त्वदीयं

नरा ये स्मरन्त्यन्वहं रामचन्द्र ।

भवन्तं भवान्तं भरन्तं भजन्तो

लभन्ते कृतान्तं न पश्यन्त्यतोऽन्ते ॥ १७ ॥

रामचन्द्र = O shrI rAmachandra

ये नरा = beings who

स्मरन्ति-अन्वहं = remember everyday

त्वदीयं = Your

पवित्रं = Holy

चरित्रं = deeds/story,

विचित्रं = which is full of wonders,

भवन्तं = You,

भवान्तं = the destroyer of miseries of SamsAra,

भरन्तं = support (N),

भजन्तः = who worship,

लभन्ते = (They) obtain,

अन्ते = at the time of Death,

न पश्यन्ति = they do not see,

अतः = therefore,

कृतान्तं = 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) :

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

स पुण्यः स गण्यः शरण्यो ममायं  
नरो वेद यो देवचूडामणिं त्वाम् ।  
सदाकारमेकं चिदानन्दरूपं  
मनोवागगम्यं परन्ध्याम राम ॥ १८ ॥

स पुण्यः = He is the most fortunate,

स गण्यः = He is the most well respected,

नरो = that being

यो = who

वेद = knows (or considers)

त्वाम् = You

देवचूडामणिं = the foremost among the devas,

सदाकारम् = of the form of sat,

एकं = one without a second,

चिदानन्दरूपं = of the form of chit and Ananda,

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

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

मम अयम् = he is my

शरण्यो = Refuge

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

indeed worthy of respect.

It can also be read as :

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

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

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

प्रचण्डप्रतापप्रभावाभिभूत-

प्रभूतारिवीर प्रभो रामचन्द्र ।

बलं ते कथं वर्णयतेऽतीव बाल्ये

यतोऽखण्डि चण्डीशकोदण्डदण्डः ॥ १९ ॥

प्रभो रामचन्द्र = O Lord rAmachandra,

प्रचण्ड-प्रताप-प्रभाव = With most ferocious valor

अभिभूत-प्रभूत-अरि = having defeated all the enemies

वीर = the brave one,

अतीव बलम् ते = Your tremendous might,

कथम् = How

वर्णयते = (can it be) described,

यतः = Because

बाल्ये = in Your childhood

अखण्डि = broken into pieces,

चण्डीश-कोदण्ड-दण्डः = the bow of Lord shiva.

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

How can your tremendous might be described ?

Because, You have broken the bow of Lord shiva in

Your childhood itself !

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

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

दशग्रीवमुग्रं सपुत्रं समित्रं

सरिद्दुर्गमध्यस्थरक्षोगणेशम् ।

भवन्तं विना राम वीरो नरो वा-

ऽसुरो वाऽमरो वा जयेत्कस्त्रिलोक्याम् ॥ २० ॥

राम = O shrI rAma,

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

सपुत्रम् = with his sons,

समित्रम् = and friends,

सरिद्दुर्ग-मध्यस्थ-रक्षोगणेशम् = who was the leader of the rakShasas in the fortress in the middle of the ocean,

भवन्तं विना = Apart from You,

कः वीरो = who is the brave one,

त्रिलोक्याम् = in the three worlds,

जयेत् = (who) could have won,

नरो वा = be it a man,

असुरो वा = or an asura

अमरो वा = or a deva.

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

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

सदा रामरामेति रामामृतं ते

सदाराममानन्दनिष्यन्दकन्दम् ।

पिबन्तं नमन्तं सुदन्तं हसन्तं

हनूमन्तमन्तर्भजे तं नितान्तम् ॥ २१ ॥

सदा = always

रामरामेति = as rAma rAma

ते = Your

रामामृतम् = the nectar of the name of rAma

सदारामम् = which is an eternal delight

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

पिबन्तम् = savouring (drinking)

नमन्तं = prostrating

सुदन्तं = endowed with good teeth

हसन्तं = smiling

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

अन्तः भजे = I worship within

नितान्तम् = intensely

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

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

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

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

shrI Anjaneya is the foremost devotee of shrI rAma. During the pUjA of Lord Rama, the Lord is always referred to as sItA-lakShmaNa-bharata-shatRighna-hanUmat-sameta-shrI-rAmachandra. shrI Hanuman is considered to be an amsha

of vAyu, the wind god, as also of Lord Shiva. There is a very nice shloka about Hanuman's devotion to rAma.

यत्र यत्र रघुनाथकीर्तनं

तत्र तत्र कृत-मस्तकाञ्जलिम् ।

बाष्पवारिपरिपूर्ण-लोचनं

मारुतिम् नमत राक्षसान्तकम् ॥

Wherever the Lord rAma is sung of, in all those places, mAruti is always present with head bent in reverence and

folded hands, with eyes full of tears welled up from devotion.  
Salutations to such a mAruti, who is the destroyer of the rAkShasas.

सदा रामरामेति रामामृतम् ते  
सदाराममानन्दनिष्पन्दकन्दम् ।  
पिबन्नन्वहं नन्वहं नैव मृत्यो-  
र्विभेमि प्रसादादसादात्तवैव ॥ २२ ॥

सदा = Always  
रामरामेति = As rAma rAma  
ते = Your  
रामामृतम् = nectar of Your Name  
सदारामम् = an Eternal Delight  
आनन्द-निष्पन्दकन्दम् =  
the Source of the Flow of Bliss,  
पिबन्न = drinking  
अन्वहं = always  
ननु = truly  
अहं = I  
नैव = never  
म्रित्योः-विभेमि = will be scared of Death  
प्रसादात् = by the Blessing  
असादात् । त् = imperishable  
तवैव = Of You only.

O Lord rAma, Your Holy Name is an eternal delight to chant and  
It is the Source of the Flow of Bliss. By enjoying such nectar  
always, I will indeed never fear Death, due to Your firm and  
imperishable Blessing.

असीतासमेतैरकोदण्डभूशै-  
रसौमित्रिवन्द्यैरचण्डप्रतापैः ।  
अलङ्केशकालैरसुग्रीवमित्रै-  
ररामाभिधेयैरलम् देवतैर्नः ॥ २३ ॥

असीटा-समेतैः = By them who are without sItA,  
 अकोदण्ड-भूशैः = By them who are unadorned by the Bow,  
 असौमित्रिवन्द्यैः = By them who are not revered by the  
 son of Sumitra (LakShmaNa or Shatrughna),  
 अचण्डप्रतापैः = By them who are not of terrific valor,  
 अलङ्केशकालैः = By them who are not the Death of the Lord of Lanka,  
 असुग्रीवमित्रैः = By them who are not the friends of sugrIva,  
 अरामाभिदेयैः = By them who are not known by the name of rAma,  
 देवतैर् = by such gods,  
 अलम् = (it is) Enough,  
 नः = for us.

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

Or:

None else has sItA for a consort,  
 Many are those gods who are unadorned by the Bow.  
 Numerous are these devas who are not revered by the son of sumitrA.  
 The thousands of celestials do not have that terrific valor.  
 The millions of surAs were unable to even defeat the Lord of Lanka.  
 They are not friends with sugrIva and most importantly are not known by  
 the Holy name of rAma ! Enough of all these gods !

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

It is difficult to translate such a beautiful piece to English. The  
 translation is dull compared to the original. In a negative manner, shrI  
 rAma's great qualities are described here.

अवीरासनस्थैरचिन्मुद्रिकाढ्यै-

रभक्ताञ्जनेयादितत्त्वप्रकाशैः ।

अमन्दारमूलैरमन्दारमालै-

ररामाभिधेयैरलम् देवतैर्नः ॥ २४ ॥

अवीरसनस्थैः = who are not seated in the vIrAsana posture,

अचिन्मुद्रिकाढ्यैः = who do not carry the pose of chinmudra,

अभक्त-आञ्जनेय-आदि-तत्त्वप्रकाशैः =

who do not expound the Truth to

Anjaneya and other devotees,

अमन्दारमूलैः = who do not rest at the feet of the

mandAra mountain tree,

अमन्दारमालैः = who are not adorned by the garland of

mandAra flowers,

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

देवतैः = (such) gods,

अलं = enough

नः = 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?

असिन्धुप्रकोपैरवन्द्यप्रतापै-

रबन्धुप्रयाणैरमन्दस्मिताढ्यैः ।

अदण्डप्रवासैरखण्डप्रबोधै-

ररामाभिधेयैरलम् देवतैर्नः ॥ २५ ॥

असिन्धुप्रकोपैः = by them who are not sindhuprakopa

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

अवन्द्यप्रतापैः = by them who are not vandyA pratApa,

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

अबन्धुप्रयाणैः = by them who are not bandhuprayANa,

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

अमन्दस्मिताढ्यैः = by them who are not mandasmitADhya

[मन्दस्मिताढ्य = One who bears a mild smile]

अदण्डप्रवासैः = by them who are not daNDapravAsa

[दण्डप्रवास = One who travelled in the daNDaka forest]

अखण्डप्रबोधैः = by them who are not khaNDaprabodha,

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

अरामाभिदेयैः = by them who are not known as rAma,

देवतैः = by such deities,

अलम् = Enough

नः = for us.

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

He bears a smile and revives people from the defects of birth and death,

Lord rAma alone can be worshipped by us. We do not need the other gods.

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

हरे राम सीतापते रावणारे

खरारे मुरारेऽसुरारे परेति ।

लपन्तं नयन्तं सदाकालमेव

समालोकयालोकयाशेषबन्धो ॥ २६ ॥

हरे = O Hari,

राम = O Lord rAma,

सीतापते = O Consort of sItA,

रावणारे = the enemy of rAvaNa,

खरारे = the foe of khara,

मुरारे = the destroyer of mura,

असुरारे = the foe of the asuras,

पर इति = As the Supreme one

लपन्तम् = Uttering,

सदाकालमेव नयन्तम् = spending all my time,

समालोकय आलोकय = Cast your auspicious glance (on me)

अशेषबन्धो = the comfort of all,

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

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

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

नमस्ते सुमित्रासुपुत्राभिवन्द्य

नमस्ते सदा कैकयीनन्दनेड्य ।

नमस्ते सदा वानराधीशवन्द्य

नमस्ते नमस्ते सदा रामचन्द्र ॥ २७ ॥

नमस्ते = Salutations unto Thee,

सुमित्रा-सुपुत्र-अभिवन्द्य = who art worshipped by the sons of Sumitra  
(LakShmaNa and shatRighna)

नमस्ते = Salutations unto Thee,

सदा कैकयीनन्दनेड्य = who ever art worthy of praise by the son of  
kaikeyI(bharata)

नमस्ते = Salutations unto Thee,

सदा वानराधीशवन्द्य = who art ever prostrated by the Lord of the  
vAnaras,(sugrIva)

सदा नमस्ते नमस्ते = Salutations, ever Salutations unto thee !

रामचन्द्र = O Lord rAma !

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

son of kaikeyI. Salutations unto Thee who art ever saluted by the Lord of  
the vAnarAs. Salutations always unto Thee!

प्रसीद प्रसीद प्रचण्डप्रताप  
प्रसीद प्रसीद प्रचण्डारिकाल ।  
प्रसीद प्रसीद प्रपन्नानुकम्पिन्  
प्रसीद प्रसीद प्रभो रामचन्द्र ॥ २८ ॥

प्रसीद प्रसीद = Be Propitious !  
प्रचण्ड-प्रताप = O one with Terrific valor !  
प्रचण्ड-अरि-काल = O the Death of Violent foes !  
प्रपन्न-अनुकम्पिन् = O the one compassionate towards those who seek  
refuge !  
प्रभो रामचन्द्र = Lord rAmachandra

O Valorous one! O the Death of strong and violent foes!  
O Epitome of Compassion towards the ones who seek refuge!  
O Lord rAma, Be propitious unto me!

भुजङ्गप्रयातं परं वेदसारं  
मुदा रामचन्द्रस्य भक्त्या च नित्यम् ।  
पठन् सन्ततं चिन्तयन् स्वान्तरङ्गे  
स एव स्वयम् रामचन्द्रः स धन्यः ॥ २९ ॥

भुजङ्गप्रयातम् = This bhujanga-prayAta stotra,  
परम् = which is holy  
वेदसारम् = which is the essence of the vedas,  
मुदा = Endowed with happiness,  
च रामचन्द्रस्य भक्त्या = and devotion towards shrI rAma,  
नित्यम् = always (or everyday)  
पठन् = the one who reads or chants,  
सन्ततम् = always,  
चिन्तयन् = Thinking or meditating  
स्व-अन्तरङ्गे = within Oneself,  
स एव = He alone

रामचन्द्रः = (becomes) shrI rAmachandra,  
स धन्यः = He is blessed.

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


॥ इति श्रीशङ्कराचार्यविरचितम्  
श्रीरामभुजङ्गप्रयातस्तोत्रम् सम्पूर्णम् ॥

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


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

Encoded by Raghavendra Hebbalalu hs\_raghavendra at yahoo.com

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*shrIrAmabhujanga stotra*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

