

## శ్రీరామభుజంగస్తోత్ర

{॥ శ్రీరామభుజంగస్తోత్ర ॥}

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'.

యదావర్ణయత్కర్ణమూలేఽస్తకాలే

శివో రామ రామేతి రామేతి కాశ్యామ్ ।

తదేకం పరం తారకబ్రహ్మరూపం

భజేఽహం భజేఽహం భజేఽహం భజేఽహమ్ ॥ 3 ॥

యత్ = That (which)

కాశ్యామ్ = in kAshi (vArANasi),

అస్తకాలే = 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 పరాననే ॥

The thousand names of Lord ViShNu are equivalent to

one rAma nAma recited as "shrI rAma rAma ...".

మహారత్నపీఠే శుభే కల్పమూలే

సుఖాసీనమాదిత్యకోటిప్రకాశమ్ ।

సదా జానకీలక్ష్మణోపేతమేకం

సదా రామచంద్రమ్ 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.

కృణద్రత్నమస్తీరపాదావిన్దమ్  
లసన్మేఖలాచారుపీతామృరాఢ్యమ్ ।  
మహారత్నహరోల్లసత్కౌస్తుభాన్గమ్  
నదచ్ఛంచరీమంజరీలోలమాలమ్ ॥ ౨ ॥

పాదావిన్దమ్ = the Lotus feet of the Lord,  
కృణద్-రత్న-మస్తీర = adorned by sweet jingling  
precious-stone studded anklets,  
లసన్-మేఖలా = with a glittering waistband,  
చారు పీతామృరాఢ్యమ్ = wearing a beautiful yellow  
garment,  
మహారత్నహరోల్లసత్ = brilliant with a great  
gem-studded necklace,  
కౌస్తుభాన్గమ్ = with the most auspicious kaustubha  
gem on His chest,  
నదచ్ఛ-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. It is also used as  
a name for the Lord (one wearing the Kaustubha).

లసచ్చన్మికా-స్మేరశోణా-అధరాభమ్  
సముద్యత్-పతङ్గ-ఇన్ద్ర-కోటిప్రకాశమ్ ।  
నమద్-బ్రహ్మ-రుద్రాది-కోటిరరత్న -  
స్ఫురత్-కాన్తి-నీరాజనా-ధిత్యాన్తిమ్ ॥ ౬ ॥

లసచ్-చన్మికా-స్మేర-శోణా-అధరాభమ్ =

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

సముద్యత్-పతङ్గ-ఇన్ద్ర-కోటిప్రకాశమ్ =

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

ఆరాధిత్యాన్తిమ్ =

With feet worshipped by,

స్ఫురత్-కాన్తి-నీరాజన =

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).

కోటిరొజ్జ్వల-రత్న-దీపకలికా-నీరాజనమ్  
కుర్యతే।

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 ప్రాజ్ఞలీనాజ్ఞనేయాదిభక్తాన్  
స్వచిన్మద్రయా భద్రయా బోధయంతమ్ ।  
భజేఽహం భజేఽహం సదా రామచన్ద్రం  
త్వదన్యం న మన్యే న మన్యే న మన్యే ॥ ౭ ॥

బోధయంతమ్ = Teaching (brahmavidyA)  
ఆజ్ఞనేయాదిభక్తాన్ = A~njaneya and other devotees,



ప్రాజ్ఞాతీన్ = (who are) standing with hands folded,

పురః = in the front,

భద్రయా స్వచిన్మద్రయా = 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.

మోడన-వ్యాఖ్యాన-ప్రకటిత-పరబ్రహ్మతత్త్వం యువానమ్ ।

వర్షిష్ట-అన్తేవసద్-ఋషి-గణైరావృతం బ్రహ్మ-నిష్ఠైః ॥

ఆచార్యేస్తం కరకలిత-చిన్మూర్త-మానస్తరూపమ్

స్వాత్మా రామం 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 కృతాస్తః సమేత్య

ప్రచణ్డప్రతాపైర్భటైర్భీషయేన్మామ్ ।

తదావిష్కరోషి త్వదీయం స్వరూపం

తదాపత్మణాశం సకోదణ్డబాణమ్ ॥ ౮ ॥

యదా = when

మత్-సమీపమ్ = near me

కృతాస్తః = Lord Yama,

సమేత్య = approaches,

ప్రచణ్డ-ప్రతాపైర్-భటైర్ = with his attendants of

ferocious valour,

భీషయేన్-మామ్ = frightening me,

తదా-అవిష్కరోషి = then you display,

త్వదీయం స్వరూపం = your own form (as shrI rAma)

తద్-అపత్-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 ।

ససామిత్రిణా కైకేయానన్దనేన

స్వశక్త్యానుభక్త్యా చ సంసేవ్యమాన ॥ ౯ ॥

నిజే మానసే మన్దిరే = in the temple of my mind,

సంఙధేహి = reside,

ప్రసీద = be pleased,

ప్రభో రామచన్ద్ర = O Lord rAmachandra,

ససామిత్రిణా = (who) by the son of sumitrA

(lakShmaNa),

కైకేయీనన్దనేన = 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 కపిశైర్మహిశై-

రనీకైరనేకైశ్చ రామ ప్రసీద ।

నమస్తే నమోఽస్త్రిశ రామ ప్రసీద

ప్రశాధి ప్రశాధి ప్రకాశం ప్రభో మామ్

॥ ౧౦ ॥

స్వభక్తాగ్రగణ్యైః =

with the foremost among Your devotees,

కపిశైర్-మహిశైర్-అనీకైర్-అనేకైస్సు =

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 ధైవం పరం మే యదేకం

సుచైతన్యమేతత్త్వదన్యం న మన్యే ।

యతోఽభూదమేయం వియద్వాయుతేజో-

జలోర్వాదికార్యం చరం చాచరం చ ॥ ౧౧ ॥

త్వమ్-ఏవ-అసి = You are indeed,

పరం ధైవం = the Supreme God,

మే = my,

యత్-ఏకమ్ = who is One,

అమేయం = the Boundless One or the Unknowable one,

సుచైతన్యమ్-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-ఉర్వ్యాది-కార్యం = the Cause of

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

చరం = the mobile,

చలచరమ్ = 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 పుణ్డరీకాయతాక్షాయ తుభ్యమ్ ॥ ౧౨ ॥

నమః = Salutations,

తస్మై = to Him,

సచ్-చిద్-అనంద-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-అయత-అక్షాయ = 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 భక్తియుక్త-అనురక్తాయ తుభ్యం

నమః పుణ్యపుష్పకలభ్యాయ తుభ్యమ్ ।

నమో వేదవేద్యాయ చాద్యాయ పుంసే

నమః సున్దరాయేన్దిరావల్లభాయ ॥ ౧౩ ॥

నమో తుభ్యమ్ = I bow to You,

భక్తి-యుక్త-అనురక్తాయ = who is attached to His  
devotees,

నమః తుభ్యమ్ = I bow to You,

పుణ్య-పుష్పక-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,

ఇన్దిరా-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 విశ్వకర్తే నమో విశ్వహర్తే

నమో విశ్వభోక్త్రే నమో విశ్వమాత్రే ।

నమో విశ్వనేత్రే నమో విశ్వజేత్రే

నమో విశ్వపిత్రే నమో విశ్వమాత్రే ॥ ౧౪ ॥

నమో విశ్వ-కర్తే =

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.

శిలాపి త్వదన్త్రిక్షమాసజ్జిరేణు-

ప్రసాదాద్ధి చైతన్యమాధత్త రామ ।

నరస్త్వత్పదద్వన్త్వసేవావిధానా-

త్సుచైతన్యమేతేతి కిం చిత్రమద్య ॥ ౧౫ ॥

రామ = O shrI rAma,

శిలాపి = Even a stone,

త్వద్-అన్త్రి-క్షమా-సజ్జిరేణు-ప్రసదాత్-హి =

just by the Blessing of the dust of Your

foot,

చైతన్యమ్-ఆధత్త = obtained Vitality.

నరః = A human,

త్వత్-పాద-ద్వన్త్వ-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 రామచన్త్ర ।  
భవన్తం భవాన్తం భరన్తం భజన్తో  
లభన్తే కృతాన్తం న పశ్యన్త్యతోఽన్తే ॥ ౧౬ ॥

రామచన్త్ర = 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) :

‘అనన్యాశ్చింతయంతో మాం యే జనాః పర్యుపాసతే ।  
తేషాం నిత్యాభియుక్తానాం యోగక్షేమం వహామ్యహమ్ ॥’

స పుణ్యః స గణ్యః శరణ్యో మమాయం  
నరో వేద యో దేవచూడామణిం త్వామ్ ।  
సదాకారమేకం చిదానందరూపం  
మనోవాగగమ్యం పరస్థామ రామ ॥ ౧౭ ॥

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,

చిదానందరూపం = 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.

ప్రచణ్ణప్రతాపప్రభావాభిభూత-

ప్రభూతారివీర ప్రభో రామచన్త్ర ।

బలం తే కథం వర్ణ్యతేఽతీవ బాల్యే

యతోఽఖణ్ణి చణ్ణీశకోదన్తదన్తః ॥ ౧౮ ॥

ప్రభో రామచన్త్ర = O Lord rAmachandra,

ప్రచణ్ణ-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

సరిద్దుర్గమధ్యస్థరక్షోగణేశమ్ ।

భవంతం వినా రామ వీరో నరో వా-

ఁసురో వాఁమరో వా జయేత్కృష్ణిలోక్యామ్ ॥ ౧౯ ॥

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,

త్రిలోక్యామ్ = 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

సదారామమానన్దనిష్ఠకన్దమ్ ।

పిబన్తం నమన్తం సుదన్తం హసన్తం

హనూమన్తమన్తర్భజే తం నితాన్తమ్ ॥ ౨౦ ॥

సదా = always

రామ రామేతి = as rAma rAma

తే = Your

రామామృతమ్ = the nectar of the name of rAma

సదారామమ్ = which is an eternal delight

ఆనన్ద-నిష్ఠకన్దమ్ = being the Source of the flow of Bliss,

పిబన్తమ్ = savouring (drinking)

నమన్తం = prostrating

సుదన్తం = endowed with good teeth

హసన్తం = smiling

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

అన్తః 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-లోచనం

మారుతిమ్ నమత రాక్షసాస్తకమ్ ॥

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

సదారామమానందనిష్ఠకన్దమ్ ।

పిబన్నన్యహం నన్యహం నైవ మృత్యో-

ర్భిభేమి ప్రసాదాదసాదాత్తవైవ ॥ ౨౧ ॥

సదా = Always

రామ రామేతి = As rAma rAma

తే = Your

రామామృతమ్ = nectar of Your Name

సదారామమ్ = an Eternal Delight

ఆనంద-నిష్ఠకన్దమ్ =



the Source of the Flow of Bliss,

పిబన్న్ = drinking

అన్యహం = always

నను = truly

అహం = I

నైవ = never

మృత్యోః-చిభేమి = will be scared of Death

ప్రసాదాత్ = by the Blessing

అసాదాత్మీ = 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.

అసీతా-సమేతైరకోదణ్డభూశై-

రసామిత్రవన్ద్యైరచణ్డప్రతాపైః ।

అలక్ష్మేశకాలైరసుగ్రీవమిత్రై-

రరామాభిదేయైరలమ్ దేవతైర్నః ॥ ౨౨ ॥

అసీతా-సమేతైః = By them who are without sItA,

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

అసామిత్రవన్ద్యైః = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

అచణ్డప్రతాపైః = By them who are not of terrific valor,

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

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

అరామాభిదేయైః = 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.

అవీరాసనస్థైరచిన్ముద్రికాఢ్యైః -

రభక్తాఙ్గానేయాదితత్త్వప్రకాశైః ।

అమన్దారమూలైరమన్దారమాలై-

రరామాభిధేయైరలమ్ దేవతైర్నః ॥ ౨౩ ॥

అవీరాసనస్థైః = 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,

అమన్దారమాలైః = who do not rest at the feet of the  
mandAra mountain tree,

అమన్దారమాలైః = 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?

అసిన్ధుప్రకోపైరవన్యప్రతాపై-

రబన్ధుప్రయాణైరమన్దస్మితాద్యైః ।

అదణ్డప్రవాపైరఖణ్డప్రబోధై-

రరామాభిధేయైరలమ్ దేవతైర్నః ॥ ౨౪ ॥

అసిన్ధుప్రకోపైః = by them who are not sindhuprakopa

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

అవన్యప్రతాపైః = by them who are not vandyA pratApa,

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

అబన్ధుప్రయాణైః = by them who are not bandhuprayANa,

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

అమన్దస్మితాద్యైః = by them who are not mandasmitADhya

[మన్దస్మితాఢ్య = One who bears a mild smile]

అదఙ్ఘప్రవాపైః = by them who are not daNDapravAsa

[దఙ్ఘప్రవాస = One who travelled in the daNDaka forest]

అఖన్డప్రబోధైః = by them who are not khaNDaprabodha,

[ఖఙ్ఘప్రబోధ = 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

సః = 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 ॥ ౨౫ ॥

హరే = O Hari,

రామ = O Lord rAma,

సీతాపతే = O Consort of sItA,

రావణారే = the enemy of rAvaNa,

ఖరారే = the foe of khara,

ఘరా = the destroyer of mura,

అసరా = 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 సుమిత్రాసుపుత్రాభివన్ద్య

నమస్తే సదా కైకయానన్దనేడ్య ।

నమస్తే సదా వానరాధీశవన్ద్య

నమస్తే నమస్తే సదా రామచన్ద్ర ॥ ౨౬ ॥

నమస్తే = Salutations unto Thee,

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

(LakShmaNa and shatRighna)

నమస్తే = Salutations unto Thee,

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

kaikeyI(bharata)

నమస్తే = Salutations unto Thee,

సదా వానరాధీశవన్ద్య = 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 ప్రచణ్ణప్రతాప  
ప్రసీద ప్రసీద ప్రచణ్ణారికాల ।  
ప్రసీద ప్రసీద ప్రపన్నానుకమ్పిన్  
ప్రసీద ప్రసీద ప్రభో రామచన్ద్ర ॥ ౨౭ ॥

ప్రసీద ప్రసీద = Be Propitious !  
ప్రచణ్ణ-ప్రతాప = O one with Terrific valor !  
ప్రచణ్ణ-అరి-కాల = O the Death of Violent foes !  
ప్రపన్న-అనుకమ్పిన్ = 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 ।  
పరన్ సన్తతం చిన్తయన్ స్వాన్తరజ్ఞే  
స ఏవ స్వయమ్ రామచన్ద్రః స ధన్యః ॥ ౨౮ ॥

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 శ్రీశక్వరాచార్యవిరచితమ్

శ్రీరామభుజగప్రయాతస్తోత్రమ్ సమూర్ణమ్॥

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

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

-శ్రీరామచన్ద్రవరబ్రహ్మర్పణమస్తు ॥

Encoded by Raghavendra Hebbalalu hs\\_raghavendra at yahoo.com

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

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