

ஸ்ரீராமபுஜகஸ்தோத்ர

{॥ ஸ்ரீராமபுஜகஸ்தோத்ர ॥}

விஸ்வத்தீ பரீ ஸச்சிதாநந்தரூபம்

குணாதாரமாதாரஹீநீ வரேண்யம் ।

மஹாந்தீ விபாந்தீ குஹாந்தீ குணாந்தீ

ஸுகாந்தீ ஸ்வயீ தாம ராம் ப்ரபத்யே ॥ க ॥

விஸ்வத்தீ = the Purest,

பரம் = the greatest,

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

குணாதாரம் = the repository of the

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

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

there is no one else to support Him)

வரேண்யம் = One who is most revered,

மஹாந்தம் = The All pervading,

விபாந்தம் = the resplendent one,

குஹாந்தம் = shining in the hearts of all beings,

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

ஸுகாந்தம் = free of all materialistic pleasures,

ஸ்வயம்தாம = He who has Himself as the support,

ராமம் = (in) that RAma,

ப்ரபத்யே = 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.

ஸ்ரீ நித்யமேகீ விபி தாரகாக்யீ
ஸுகாகாரமாகாரம ஆந்யீ ஸுமாந்யம் ।
மஹேஸ் கலேஸ் ஸுரேஸ் பரேஸ்
நரேஸ் நிரீஸ் மஹீஸ் ப்ரபத்யே ॥ ௨ ॥

ஸ்ரீ = the most auspicious, (1)
நித்யீ = eternal,
ஏகீ = the one without a second,
விபி = all pervading,
தாரகாக்யீ = Deliverer, saviour of all the worlds,
ஸுகாகாரம் = the embodiment of bliss,
ஆ காரம ஆந்யீ = devoid of any form,
ஸுமாந்யீ = well respected,
மஹேஸ் = the great lord, (1)
கலேஸ் = master of all the arts, (kalas),
ஸுரேஸ் = lord of all the suras (gods),
பரேஸ் = the greatest Lord, (parameshvara),
நரேஸ் = Lord of all human beings (2),
நிரீஸ் = without any other Lord, (3)
மஹீஸ் = mahl (earth) + IshaM (Lord), lord of the world
ப்ரபத்யே = I take refuge.
I take refuge in (shri rAma), (who is) the most
auspicious, the eternal one, all-pervading, the

deliverer of all the worlds, the embodiment of bliss
itself, who is formless, yet the most respected, who
is the great Lord, master of all arts, Lord of the
gods, parameshvara, the lord of the world and who has
no other Lord but Himself.

Notes:

1. shiva and mahesha are the names of Lord Shiva also.

Sri Shankara states that shiva and viShNu are one and
the same. The purANic shloka

ஸ்ரீவாய விஷ்ணுரூபாய ஸ்ரீவருபாய விஷ்ணவே ।
ஸ்ரீவஸ்ய ஹதயம் விம்ஸு விஷ்ணோம்ச ஹதயம் ஸ்ரீவஃ ॥

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'.

யதாவர்ணயத்கர்ணமுலேந்தகாலே
ஸ்ரீவோ ராம ராமேதி ராமேதி காப்யாம் ।
ததேகீ பரீ தாரகப்ரஹ்மரூபீ
பஜேஹீ பஜேஹீ பஜேஹீ பஜேஹம் ॥ ௩ ॥

யத் = That (which)

காப்யாம் = in kAshi (vArANasi),

அந்தகாலே = at the time of Death,

கர்ணமூலே = in ones ears,

ஸ்ரீஹ் = Lord Shiva,

ராம ராமேதி ராமேதி = as rAma rAma rAma

ஆவர்ணயத் = whispered (described)

தத் = That form which is

ஏகம் = Undivided,

பரம் = the greatest

தாரகப்ரஹ்மரூபம் = of the form of tArakabrahma

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

பஜேஹ் = I adore (worship)

I adore shrI rAma ,the Unity, the greatest one,

whose name is uttered in the ears of the blessed

devotees in KAshi at the time of Death by none other

than Lord Shiva Himself. This form/name of the Lord

(tArakabrahma) is capable of rescuing devotees from

the ocean of samsAra.

Note:

It is a well known belief that Lord Shiva utters rAma

nAma in the ears of dying devotees in kAshi, on the

banks of the Holy Ganga, thereby granting them mokSha.

Lord Shiva is known for His Love of rAma nAma.

In the phala shruthi of the Sri ViShNu sahasranAma,

He answers Goddess Parvathi's question as to how the

names of Lord ViShNu are remembered by learned ones as

ஸ்ரீராமராமராமேதி ரமே ராமே மநோரமே ।

ஸஹஸ்ரநாம தத்துல்யீ ராம நாம வராநநே ॥

The thousand names of Lord ViShNu are equivalent to

one rAma nAma recited as "shrl rAma rAma ...".

மஹாரத்நபீடே ஸ்ரீபே கல்பமூலே
ஸுகாஸீநமாதித்யகோடிப்ரகாஸம் ।
ஸதா ஜாநகீலக்ஷ்மணோபேதமேகீ
ஸதா ராமசந்த்ரம் பஜேஹ் பஜேஹம் ॥ ச ॥

மஹாரத்நபீடே = On a great gem-studded throne,
ஸ்ரீபே கல்பமூலே = Under the most auspicious kalpavrikSha,
(the celestial wish-fulfilling tree)
ஸுகாஸீநம் = seated comfortably,
ஆதித்யகோடிப்ரகாஸம் = with the effulgence of
millions of Suns,
ஸதா ஜாநகீலக்ஷ்மணோபேதம் = ever accompanied by
jAnaki (slta) and lakShmaNa,
ஏகீ = one without a second,
ஸதா = Always,
ராமசந்த்ரம் = Sri RAmachandra (His face compared
to the poetically cool moon),
பஜேஹ் = I worship.

I worship shrl 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 slta and brother lakShmaNa. I forever
adore shrl rAma who is One without a second
(ekamevAdvitya).

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.

க்வணத்ரத்நமந்ஜீரபாதாரவிந்தம்
லஸந்மேகலாசாருபீதாம்பராட்யம் ।
மஹாரத்நஹாரோல்லஸத்கௌஸ்துபாங்கீ
நதச்ச்சரீமீஜரீலோலமாலம் ॥ ௬ ॥

பாதாரவிந்தம் = the Lotus feet of the Lord,
க்வணத்-ரத்ந-மந்ஜீர = adorned by sweet jingling
precious-stone studded anklets,
லஸந்-மேகலா = with a glittering waistband,
சாரு பீதாம்பராட்யம் = wearing a beautiful yellow
garment,
மஹாரத்நஹாரோல்லஸத் = brilliant with a great
gem-studded necklace,
கௌஸ்துபாங்கீ = with the most auspicious kaustubha
gem on His chest,
நதச்-ச்சரீ-மீஜரீ-லோலமாலம் = adorned with
flower garlands with bees buzzing
around the flowers
shrI rAma's lotus feet are adorned by sweetly
jingling gem-studded anklets. He is wearing a
beautiful yellow garment with a glittering waistband.
He wears a resplendent gem necklace with the Kaustubha
gem on His chest. A garland with black bees buzzing

around the flowers bedecks the Lord.

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

லஸ்சந்த்ரிகாஸ்மேரபோணாதராபம்
ஸமுத்யத்பதங்கேந்துகோடிப்ரகாமம் ।
நமத்ப்ரஹ்மருத்ராதினகோடரரத்ந-
ஸ்புரத்காந்திநீராஜநாராதிதாந்க்ரிம் ॥ ௬ ॥

லஸ்ச-சந்த்ரிகா-ஸ்மேர-போணா-அதராபம் =

With a smile like shining moonlight

playing on the beautiful red lips,

ஸமுத்யத்-பதங்க-இந்து-கோடிப்ரகாமம் =

With a brilliance unmatched by

millions of rising Suns and Moons,

ஆராதிதாந்க்ரிம் =

With feet worshipped by,

ஸ்புரத்-காந்தி-நீராஜந =

the Arati (nArAjana) in the form of

radiating lustre,

நமத்-ப்ரஹ்ம-ருத்ராதி-கோடரரத்ந =

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.

shrl 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 l'
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 nlrAjana from the crowns of
prostrating gods is seen even in the shivanandalaharl
stotra of shrl shankara (verse 65).

‘கோடீரோஜ்வல-ரத்ந-தீபகலிகா-நீராஜநம்
குர்வதே’।

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

புரஃ ப்ராஞ்ஜலீநாஞ்ஜநேயாதிபக்தாந்
ஸ்வசிந்முத்ரயா பத்ரயா போதயந்தம் ।
பஜேஹீ பஜேஹீ ஸதா ராமசந்த்ரீ
த்வதந்யீ ந மந்யே ந மந்யே ந மந்யே ॥ ௭ ॥

போதயந்தம் = Teaching (brahmavidyA)

ஆஞ்ஜநேயாதிபக்தாந் = A~njaneya and other devotees,

ப்ராஞ்ஜலீந் = (who are) standing with hands folded,

புரஃ = in the front,

பத்ரயா ஸ்வசிந்முத்ரயா = with the auspicious

chinmudra (jnAna mudra),

பஜேஹ் = I worship,

ராமசந்த்ரீ = shrI rAmachandra,

ஸதா = always,

ந மந்யே = (O RAma) I will not think

த்வதந்யீ = 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.

shrl dakShiNAmUrti, shrl shAradAmba

and shrl sha~nkara are most well known for their display of the chin-mudra.

The situation of shrl rAma imparting brahma-vidyA

is reminiscent of shrl dakShiNAmUrti, a

jnAna-avatAra of Lord shiva. A beautiful dhyAna shloka of

shrl dakShiNAmUrti is worth mentioning here.

மோஊந-வ்யாக்யாந-ப்ரகடித-பரப்ரஹ்மதத்த்வீ யுவாநம் ।

வர்ஷிஷ்ட-அந்தேவஸத்-ஷி-கணைராவதீ ப்ரஹ்ம-நிஷ்டைஃ ॥

ஆசார்யேந்த்ரீ கரகலித-சிந்முத்ர-மாநந்தரூபம்

ஸ்வாத்மாராம் முதிதவதந் தக்ஷிணாமூர்திமீடே ॥

shrl 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 shrl

dakShiNAmUrti with the pleasant look on His face.

யதா மத்ஸமீபீ கதாந்தஃ ஸமேத்ய

ப்ரசண்டப்ரதாபைர்படைர்பீஷ்யேந்மாம் ।

ததாவிஷ்கரோஷி த்வதீயீ ஸ்வரூபீ

ததாபத்ப்ரணாமீ ஸகோதண்டபாணம் ॥ அ ॥

யதா = when

மத்-ஸமீபம் = near me

கதாந்தஃ = Lord Yama,

ஸமேத்ய = approaches,

ப்ரசண்ட-ப்ரதாபைர்-படைர் = with his attendants of
ferocious valour,

பீஷயேந்-மாம் = frightening me,

ததா-அவிஷ்கரோஷி = then you display,

த்வதீயீ ஸ்வரூபீ = your own form (as shrī rAma)

தத்-ஆபத்-ப்ரணாமீ = capable of destroying dangers,

ஸகோதண்டபாணம் = with your famous kodaNDa bow and
quiver of arrows.

O shrī 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.

shrī rAma is known as kodaNDa-pANi, the one holding

the kodaNDa bow. This bow was given by shrī agastya

to shrī rAma during His exile in the daNDaka forest.

The story of ajAmiLa in the shrīmad-bhAgavata is

brought to mind by this shloka.

நிஜே மாநஸே மந்திரே ஸ்நிதேஹி

ப்ரஸீத ப்ரஸீத ப்ரபோ ராமசந்த்ர ।

ஸஸௌமித்ரிணா கைகேயீநந்தநேந

ஸ்வஸுக்த்யாநுபக்த்யா ச ஸீஸேவ்யமாந ॥ ௧ ॥

நிஜே மாநஸே மந்திரே = in the temple of my mind,

ஸீஇதேஹி = reside,

ப்ரஸீத = be pleased,

ப்ரபோ ராமசந்த்ர = O Lord rAmachandra,

ஸஸௌமித்ரிணா = (who) by the son of sumitrA

(lakShmaNa),

கைகேயீநந்தநேந = by the son of kaikeyI (bharata),

ஸ்வபக்த்யா-அநுபக்த்யா ச = with their ability and
devotion,

ஸீஸேவ்யமாந = 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.

ஸ்வபக்தாக்ரகண்யைஃ கபீஸைர்மஹீஸை-

ரநீகைரநேகைம்ச ராம ப்ரஸீத ।

நமஸ்தே நமோஸ்த்வீஸ ராம ப்ரஸீத

ப்ரஸாதி ப்ரஸாதி ப்ரகாஸ ப்ரபோ மாம்

॥ கம ॥

ஸ்வபக்தாக்ரகண்யைஃ =

with the foremost among Your devotees,

கபீஸைர்-மஹீஸைர்-அநீகைர்-அநேகைஸ்ச்ச =

with the lords of the vAnaras, kings

with their armies and many others,

நமஸ்தே நமஃ-அஸ்து = Salutations unto You,

ஈஸ ராம = Supreme Lord, O rAma,

ப்ரஸீத = be pleased towards me,

ப்ரஸாதி மாம் = Instruct me,

ப்ரகாமீ = knowledge,

ப்ரபோ = 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' ?

த்வமேவாஸி தைவ் பரீ மே யதேகீ

ஸுசைதந்யமேதத்த்வதந்யீ ந மந்யே ।

யதோ஽பூதமேயீ வியத்வாயுதேஜோ-

ஜலோர்வயாதிகார்யீ சரீ சாசரீ ச ॥ கக ॥

த்வம்-ஏவ-அஸி = You are indeed,

பரீ தைவீ = the Supreme God,

மே = my,

யத்-ஏகம் = who is One,

அமேயீ = the Boundless One or the Unknowable one,

ஸுசைதந்யம்-ஏதத் = this undifferentiated Consciousness,

த்வத்-அந்யம் = Other than you,

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

யதோ-அபூத் = from where came to being,

வியத்-வாயு-தேஜோ-ஐல-உர்வ்யாதி-கார்யீ = the Cause of
Ether(space),Air,Light,Water and Earth,
சுர் = the mobile,
சுசுரம் = 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.

நமஃ ஸச்சிதாநந்தரூபாய தஸ்மை
நமோ தேவதேவாய ராமாய துப்யம் ।
நமோ ஜாநகீஜீவிதேஸாய துப்யீ
நமஃ புண்டரீகாயதாஷாய துப்யம் ॥ ௧௨ ॥

நமஃ = Salutations,
தஸ்மை = to Him,
ஸச்-சித்-ஆநந்த-ரூபாய =
(who is) of the form of Existence,
Consciousness and Bliss,
நமோ = Obeisances

துப்யம் = unto You,

தேவதேவாய = the God of Gods,

ராமாய = O Lord RAma,

நமோ துப்யம் = I bow to You,

ஜாநகீ-ஜீவிதேஹாய = (who is) the Lord of the life
of sItA mAtA,

நமஃ துப்யீ = I revere You,

புண்டரீக-ஆயத-அக்ஷாய = who has large eyes like
the White Lotus.

O rAma, who are of the form of sacchidAnanda,

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

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

of sItA mAtA, I bow to You.O rAma, endowed with large

Lotus-like-eyes, I bow to You.

jAnakI is another name for sItA mAtA, as She is

the daughter of King Janaka.puNDarikAkSha is a name of the Lord

found in many texts.

நமோ பக்தியுக்தாநுரக்தாய துப்யீ

நமஃ புண்யபுஞ்ஜைகலப்யாய துப்யம் ।

நமோ வேதவேத்யாய சாத்யாய ப்ஸே

நமஃ ஸுந்தராயேந்திராவல்லபாய ॥ கந ॥

நமோ துப்யம் = I bow to You,

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

நமஃ துப்யம் = I bow to You,

புண்ய-புஞ்ஜைக-லப்யாய =

who is attained only by a great amount of

puNya,

நமோ = Salutations (to)

வேத-வேத்யாய = Him known only through the Vedas,

ச-ஆத்யாய ப்ரீஸே = to the Primordial puruSha,

நமஃ = Salutations (to)

ஸுந்தராய = the Handsome One,

இந்திரா-வல்லபாய = who is the Lord of lakShmi.

I bow to You, O rAma, who are attached to Your

devotees. My Salutations to You, O Lord, who are

attained only by great puNya. I bow to you who are

known only through the Vedas. O Lord, you are the

primordial Purusha. I bow to the Handsome One

who is the Lord of lakShmi.

நமோ விஸ்வகர்த்ரே நமோ விஸ்வஹர்த்ரே

நமோ விஸ்வபோக்த்ரே நமோ விஸ்வமாத்ரே ।

நமோ விஸ்வநேத்ரே நமோ விஸ்வஜேத்ரே

நமோ விஸ்வபித்ரே நமோ விஸ்வமாத்ரே ॥ கசு ॥

நமோ விஸ்வ-கர்த்ரே =

Salutations to the Creator of the Universe,

நமோ விஸ்வஹர்த்ரே =

Salutations to the Destroyer of the Universe,

நமோ விஸ்வபோக்த்ரே =

Salutations to the Enjoyer of the Universe,

நமோ விஸ்வமாத்ரே =

Salutations to the Measurer of the Universe,

நமோ விஸ்வநேத்ரே =

Salutations to the Guide of the Universe,

(நேத/நேதா means One who guides)

நமோ விஸ்வஜேத்ரே =

Salutations to the Conqueror of the Universe,

நமோ விஸ்வபித்ரே =

Salutations to the Father of the Universe,

நமோ விஸ்வமாத்ரே =

Salutations to the Mother of the Universe.

Salutations to the Creator of the Universe.

Salutations to the Destroyer of the Universe.

Salutations to the Enjoyer of the Universe.

Salutations to the Measurer of the Universe.

Salutations to the Guide (Caretaker) of the Universe.

Salutations to the Conqueror of the Universe.

Salutations to the Father of the Universe.

Salutations to the Mother of the Universe.

As Lord brahma and Lord rudra, He is the creator

and the Destroyer of the Universe. Since He is the

purusha, He is the Enjoyer of prakRiti.

shrImannArAyaNa in His trivikrama avatAra measured

the entire Universe in three footsteps. So He is

referred to as the measurer. He is described in the

puruSha sUkta as having 'atyatiSThaddashA~Ngulam',

exceeded the universe,always by 10 finger-widths,

meaning that He is infinite. How can He not be able to

measure the Universe ?!

He is the netRi or the Leader of the universe. As the

trimurti aspect of lord viShNu, He is the Preserver of

the Universe.

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

Finally He is the Supreme Father and Supreme Mother.

ஸிலாபி த்வதந்க்ரிக்ஷமாஸங்கிரேணு-
ப்ரஸாதாத்தி சைதந்யமாதத்த ராம ।
நரஸ்த்வத்பதத்வந்த்வஸேவாவிதாநா-
த்ஸுசைதந்யமேதேதி கீ சித்ரமத்ய ॥ கரு ॥

ராம = O shrl rAma,

ஸிலாபி = Even a stone,

த்வத்-அந்க்ரி-க்ஷமா-ஸங்கிரேணு-ப்ரஸாதத்-ஹி =
just by the Blessing of the dust of Your

foot,

சைதந்யம்-ஆதத்த = obtained Vitality.

நரஃ = A human,

த்வத்-பாத-த்வந்த்வ-ஸேவா-விதாநாத் =

By the dedicated Service of Your Feet,

ஸுசைதந்யமேதி = will attain to the supreme

Consciousness

கீ = Where ?

சித்ரம்-அத்ய = is the surprise.

O shrl 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.

shrl 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.

பவித்ரீ சரித்ரீ விசித்ரீ த்வதீயீ
நரா யே ஸ்மரந்த்யந்வஹீ ராமசந்த்ர ।
பவந்தீ பவாந்தீ பரந்தீ பஜந்தோ
லபந்தே கதாந்தீ ந பம்யந்த்யதோ஽ந்தே ॥ கசு ॥

ராமசந்த்ர = O shrI rAmachandra

யே நரா = beings who

ஸ்மரந்தி-அந்வஹீ = remember everyday

த்வதீயீ = Your

பவித்ரீ = Holy

சரித்ரீ = deeds/story,

விசித்ரீ = which is full of wonders,

பவந்தீ = You,

பவாந்தீ = the destroyer of miseries of SamsAra,

பரந்தீ = support (N),

பஜந்தஃ = who worship,

லபந்தே = (They) obtain,

அந்தே = at the time of Death,

ந பம்யந்தி = they do not see,

அதஃ = therefore,

கதாந்தீ = Lord Yama.

O shrI rAmachandra, those beings who constantly
remember Your Holy and wonderful deeds, obtain You,
who are the destroyer of the samsAra-miseries and the

Support of the Universe. As a result, during their
final moments, they do not have the fearsome
sight of Yama and his attendants.

When one is devoted to the Divine Pastimes of the Lord,
where will he/she have the time to think of such
trifles as Death ? The Lord takes care of His devotees
always. As He has promised all His devotees in the
gItA (9:22) :

'அநந்யாஸ்சிந்தயந்தோ மரீ யே ஜநாஃ பர்யுபாஸதே ।
தேஷரீ நித்யாபியுக்தாநரீ யோககேஷம் வஹாம்யஹம் ॥'

ஸ புண்யஃ ஸ கண்யஃ ஸரண்யோ மமாய்
நரோ வேத யோ தேவசூடாமணீ த்வாம் ।
ஸதாகாரமேகீ சிதாநந்தரூபீ
மநோவாககம்யீ பரந்தாம ராம ॥ க௭ ॥

ஸ புண்யஃ = He is the most fortunate,
ஸ கண்யஃ = He is the most well respected,
நரோ = that being
யோ = who
வேத = knows (or considers)
த்வாம் = You
தேவசூடாமணீ = the foremost among the devas,
ஸதாகாரம் = of the form of sat,
ஏகீ = one without a second,
சிதாநந்தரூபீ = of the form of chit and Ananda,
மநோவாக்-அகம்யீ = who is beyond the mind and speech,
பரந்தாம = the supreme destination (or the abode of mokSha) (as)

மம அயம் = he is my

பரண்யோ = Refuge

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

It can also be read as :

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

In the book I am referring to, the second line of the shloka has been printed as 'நரோ வேத யே தேவகுடாமணி தாம்'।

But when I read the Kannada translation, it was different.

Assuming a printing error in the shloka rather than in the translation, I corrected the shloka to go with the translation.

ப்ரசண்டப்ரதாபப்ரபாவாபிபூத-
ப்ரபூதாரிவீர ப்ரபோ ராமசந்த்ர ।
பல் தே கத் வர்ண்யதேதீவ பால்யே
யதோகண்டி சண்டமுகோதண்டதண்டஃ ॥ கஅ ॥

ப்ரபோ ராமசந்த்ர = O Lord rAmachandra,

ப்ரசண்ட-ப்ரதாப-ப்ரபாவ = With most ferocious valor

அபிபூத-ப்ரபூத-அரி = having defeated all the enemies

வீர = the brave one,

அதீவ பலம் தே = Your tremendous might,

கதம் = How

வர்ண்யதே = (can it be) described,

யதஃ = Because

பால்யே = in Your childhood

அகண்டி = broken into pieces,

சண்டம-கோதண்ட-தண்டஃ = 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 sltA mAtA. During the svayamvara of sltA-mAtA, when

all others struggled to even lift that bow, Lord rAma, while

attempting to string the bow, broke it.

தமக்ரீவமுகர் ஸபுத்ரீ ஸமித்ரீ

ஸரித்துர்கமத்யஸ்தரகேஷாகணேபம் ।

பவந்தீ விநா ராம வீரோ நரோ வா-

ஸுரோ வாஸமரோ வா ஜயேத்கஸ்த்ரிலோக்யாம் ॥ கசு ॥

ராம = O shrI rAma,

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

ஸபுத்ரம் = with his sons,

ஸமித்ரம் = and friends,

ஸரித்-துர்க-மத்யஸ்த-ரகேஷாகணேபம் = who was the leader of the
rakShasas in the fortress in the middle of the ocean,

பவந்தீ விநா = Apart from You,

கஃ வீரோ = who is the brave one,

த்ரிலோக்யாம் = in the three worlds,

ஜயேத் = (who) could have won,

நரோ வா = be it a man,

அஸுரோ வா = or an asura

அமரோ வா = or a deva.

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

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

ஸதா ராம ராமேதி ராமாமதீ தே
ஸதாராமமாநந்தநிஷ்யந்தகந்தம் ।
பிபந்தீ நமந்தீ ஸுதந்தீ ஹஸந்தீ
ஹநுமந்தமந்தர்பஜே தீ நிதாந்தம் ॥ ௨௦ ॥

ஸதா = always

ராம ராமேதி = as rAma rAma

தே = Your

ராமாமதம் = the nectar of the name of rAma

ஸதாராமம் = which is an eternal delight

ஆநந்த-நிஷ்யந்த-கந்தம் = being the Source of the flow of Bliss,

பிபந்தம் = savouring (drinking)

நமந்தீ = prostrating

ஸுதந்தீ = endowed with good teeth

ஹஸந்தீ = smiling

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

அந்தஃ பஜே = I worship within

நிதாந்தம் = intensely

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

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

Bliss.

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

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

shrI Anjaneya is the foremost devotee of shrI rAma. During the pUjA of Lord
Rama, the Lord is always referred to as sltA-lakShmaNa-bharata-shatRighna-
hanUmat-sameta-shrI-rAmachandra. shrI Hanuman is considered to be an amsha
of vAyu, the wind god, as also of Lord Shiva. There is a very nice shloka
about Hanuman's devotion to rAma.

யத்ர யத்ர ரகுநாதகீர்தநீ
தத்ர தத்ர கத-மஸ்தகாஞ்ஜலிம் ।
பாஷ்பவாரிபரிபூர்ண-லோசநீ
மாருதிம் நமத ராக்ஷஸாந்தகம் ॥

Wherever the Lord rAma is sung of, in all those places,
mAruti is always present with head bent in reverence and
folded hands, with eyes full of tears welled up from devotion.

Salutations to such a mAruti, who is the destroyer of the rAkShasas.

ஸதா ராம ராமேதி ராமாமதம் தே
ஸதாராமமாநந்தநிஷ்யந்தகந்தம் ।
பிபந்நந்வஹீ நந்வஹீ நைவ மத்யோ-
ர்பிபேமி ப்ரஸாதாதஸாதாத்தவைவ ॥ ௨௧ ॥

ஸதா = Always

ராம ராமேதி = As rAma rAma

தே = Your

ராமாமதம் = nectar of Your Name

ஸதாராமம் = an Eternal Delight

ஆநந்த-நிஷ்யந்தகந்தம் =

the Source of the Flow of Bliss,

பிபந்ந = drinking

அந்வஹீ = always

நநு = truly

அஹீ = I

நைவ = never

ம்ரித்யோஃ-பிபேமி = will be scared of Death

ப்ரஸாதாத் = by the Blessing

அஸாதாத் = imperishable

தவைவ = Of You only.

O Lord rAma, Your Holy Name is an eternal delight to chant and

It is the Source of the Flow of Bliss. By enjoying such nectar

always, I will indeed never fear Death, due to Your firm and

imperishable Blessing.

அஸீதாஸமேதைரகோதண்டபூமை-

ரஸௌமித்ரிவந்த்யைரசண்டப்ரதாபைஃ ।

அலங்கேமகாலைரஸுக்ரீவமித்ரை-

ரராமாபிதேயைரலம் தேவதைர்நஃ ॥ ௨௨ ॥

அஸீடா-ஸமேதைஃ = By them who are without slA,

அகோதந்த-பூமைஃ = By them who are unadorned by the Bow,

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

அசண்டப்ரதாபைஃ = By them who are not of terrific valor,

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

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

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

தேவதைர் = by such gods,

அலம் = (it is) Enough,

நஃ = for us.

We have many gods, who are without consorts like sltA, 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 sltA 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.

அவீராஸநஸ்தைரசிந்முத்ரிகாட்யை-

ரபக்தாஞ்ஜநேயாதிதத்த்வப்ரகாமைஃ ।

அமந்தாரமுலைரமந்தாரமாலை-

ரராமாபிதேயைரலம் தேவதைர்நஃ ॥ ௨௩ ॥

அவீராஸநஸ்தைஃ = who are not seated in the vlrAsana posture,

அசிந்முத்ரிகாட்யைஃ = who do not carry the pose of chinmudra,

அபக்த-ஆஞ்ஜநேய-ஆதி-தத்த்வப்ரகாமைஃ =

who do not expound the Truth to

Anjaneya and other devotees,

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

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

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

தேவதைஃ = (such) gods,

அலீ = enough

நஃ = for us.

It is only Lord rAma who, adorned by garlands of the mandAra flowers,
is seated comfortably in the vlrAsana 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?

அஸிந்துப்ரகோபைரவந்த்யப்ரதாபை-
ரபந்துப்ரயாணைரமந்தஸ்மிதாட்யைஃ ।
அதண்டப்ரவாஸைரகண்டப்ரபோதை-
ரராமபிதேயைரலம் தேவதைர்நஃ ॥ ௨௪ ॥

அஸிந்துப்ரகோபைஃ = by them who are not sindhuprakopa

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

அவந்த்யப்ரதாபைஃ = by them who are not vandyA pratApa,

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

அபந்துப்ரயாணைஃ = by them who are not bandhuprayANa,

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

அமந்தஸ்மிதாட்யைஃ = by them who are not mandasmitADhya

[மந்தஸ்மிதா஽ய = One who bears a mild smile]

அதண்டப்ரவாஸைஃ = by them who are not daNDapravAsa

[தண்டப்ரவாஸ = One who travelled in the daNDaka forest]

அகந்தப்ரபோதைஃ = by them who are not khaNDaprabodha,

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

அராமாபிதேயைஃ = by them who are not known as rAma,

தேவதைஃ = by such deities,

அலம் = Enough

நஃ = for us.

Lord rAma made the ocean the target of His anger. He can be

worshipped for just his valor only. He traveled in the daNDaka

forest on exile, due to His other relatives (with His relatives).

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

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

During the bridge-building to Lanka, Lord rAma got angry with the

ocean for not allowing the building work to proceed. That is described

here. His valor needs no introduction.

ஹரே ராம ஸீதாபதே ராவணாரே

கராரே முராரேஸுராரே பரேதி ।

லபந்தீ நயந்தீ ஸதாகாலமேவ

ஸமாலோகயாலோகயாமேஷுபந்தோ ॥ உரு ॥

ஹரே = O Hari,

ராம = O Lord rAma,

ஸீதாபதே = O Consort of sltA,

ராவணாரே = the enemy of rAvaNa,

கராரே = the foe of khara,

முராரே = the destroyer of mura,

அஸுராரே = the foe of the asuras,

பர இதி = As the Supreme one

லபந்தம் = Uttering,

ஸதாகாலமேவ நயந்தம் = spending all my time,

ஸமாலோகய ஆலோகய = Cast your auspicious glance (on me)

அபேஷபந்தோ = the comfort of all,

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

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

O Supreme One! O support of all ! Deign to cast Thy Auspicious glance

on Thy devotee, who doth spend all time uttering Thy Holy Name.

நமஸ்தே ஸுமித்ராஸுபத்ராபிவந்த்ய

நமஸ்தே ஸதா கைகயீநந்தநேட்ய ।

நமஸ்தே ஸதா வாநராதீபாவந்த்ய

நமஸ்தே நமஸ்தே ஸதா ராமசந்த்ர ॥ ௨௬ ॥

நமஸ்தே = Salutations unto Thee,

ஸுமித்ரா-ஸுபத்ரா-அபிவந்த்ய = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

நமஸ்தே = Salutations unto Thee,

ஸதா கைகயீநந்தநேட்ய = who ever art worthy of praise by the son of

kaikeyI(bharata)

நமஸ்தே = Salutations unto Thee,

ஸதா வாநராதீபாவந்த்ய = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

ஸதா நமஸ்தே நமஸ்தே = Salutations, ever Salutations unto thee !

ராமசந்த்ர = 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!

ப்ரஸீத ப்ரஸீத ப்ரசண்டப்ரதாப
ப்ரஸீத ப்ரஸீத ப்ரசண்டாரிகால ।
ப்ரஸீத ப்ரஸீத ப்ரபந்நாநுகம்பிந்
ப்ரஸீத ப்ரஸீத ப்ரபோ ராமசந்த்ர ॥ ௨௭ ॥

ப்ரஸீத ப்ரஸீத = Be Propitious !
ப்ரசண்ட-ப்ரதாப = O one with Terrific valor !
ப்ரசண்ட-அரி-கால = O the Death of Violent foes !
ப்ரபந்ந-அநுகம்பிந் = O the one compassionate towards those who seek
refuge !

ப்ரபோ ராமசந்த்ர = 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!

புஜங்கப்ரயாதீ பரீ வேதஸாரீ
முதா ராமசந்த்ரஸ்ய பக்த்யா ச நித்யம் ।
படந் ஸந்ததீ சிந்தயந் ஸ்வாந்தரங்கே
ஸ ஏவ ஸ்வயம் ராமசந்த்ரஃ ஸ தந்யஃ ॥ ௨௮ ॥

புஜங்கப்ரயாதம் = This bhujanga-prayAta stotra,
பரம் = which is holy
வேதஸாரம் = which is the essence of the vedas,
முதா = Endowed with happiness,
ச ராமசந்த்ரஸ்ய பக்த்யா = and devotion towards shrI rAma,
நித்யம் = always (or everyday)

படந் = the one who reads or chants,

ஸந்ததம் = always,

சிந்தயந் = Thinking or meditating

ஸ்வ-அந்தரங்கே = within Oneself,

ஸ ஏவ = He alone

ராமசந்த்ரஃ = (becomes) shrI rAmachandra,

ஸ தந்யஃ = He is blessed.

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

॥ இதி ஸ்ரீராமங்கராசார்யவிரசிதம்

ஸ்ரீராமபுஜங்கப்ரயாதஸ்தோத்ரம் ஸம்பூர்ணம் ॥

॥ Thus completes the rAmabhujanga stotra composed by shrI shankarAchArya ॥

॥ ஓ ஸ்ரீ-ஸீதா-லக்ஷ்மண-பரத-பாதக்ந-ஹநுமத்ஸமேத

-ஸ்ரீராமசந்த்ரபரப்ரஹ்மார்பணமஸ்து ॥

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