

श्रीरामभुजंगस्तोत्र

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विशुद्धं परं सच्चिदानन्दरूपम्
गुणधारमाधारहीनं वरेष्ठम्
महान्तं विभान्तं गुहान्तं गुणान्तं
सुभान्तं स्वयं धाम रामं प्रपद्ये ॥ १ ॥

विशुद्धम् = the Purest,

परम् = the greatest,

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

गुणधारम् = 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)

वरेष्ठम् = 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,

सुभान्तम् = free of all materialistic pleasures,

स्वयम्भाम् = 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.

શિવં નિત્યમેકં વિભું તારકાખ્યં
સુખાકારમાકારશૂન્યં સુમાન્યમ્ ॥
મહેશં કલેશં સુરેશં પરેશં
નરેશં નિરીશં મહીશં પ્રપદ્યે ॥ ૨ ॥

શિવં = the most auspicious, (1)

નિત્યં = eternal,

એકં = the one without a second,

વિભું = all pervading,

તારકાખ્યં = Deliverer, saviour of all the worlds,

સુખાકારમ્ = the embodiment of bliss,

આકારશૂન્યં = devoid of any form,

સુમાન્યં = well respected,

મહેશં = the great lord, (1)

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

સુરેશં = lord of all the suras (gods),

પરેશં = the greatest Lord, (parameshvara),

नरेशं = Lord of all human beings (2),

निरीशं = without any other Lord, (3)

महीशं = mahl (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 विष्णुर्वाय शिवर्वाय विष्णवे ॥

शिवस्य हृदयम् विशु विशु विशुश्च 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'.

यद्वावर्णयत्कर्णमूलेऽन्तकाले

शिवो राम रामेति रामेति कश्याम् ॥

तदेकं परं तारकब्रह्मरूपं

भज्येऽहं भज्येऽहं भज्येऽहं भज्येऽहम् ॥ ३ ॥

यत् = That (which)

कश्याम् = in kAshi (vArANasi),

अन्तकाले = at the time of Death,

कर्णमूले = in ones ears,

शिवः = Lord Shiva,

राम रामेति रामेति = as rAma rAma rAma

आवर्णयत् = whispered (described)

तत् = That form which is

अकम् = Undivided,

परम् = the greatest

तारकब्रह्मरूपम् = of the form of tArakabrahma

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

भज्येऽहं = 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 ॥

सहस्रनाम तत्तुल्यं राम नाम वरानने ॥

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

महारत्नपीठे शुभे कल्पमूले

सुभासीनमादित्यकोटिप्रकाशम् ॥

सद्य जगतीलक्ष्मणोपेतमेकं

सद्य रामचन्द्रम् भवेत्सहस्रं भवेत्सहस्रम् ॥ ४ ॥

महारत्नपीठे = On a great gem-studded throne,

शुभे कल्पमूले = Under the most auspicious kalpavrikSha,

(the celestial wish-fulfilling tree)

सुभासीनम् = seated comfortably,

आदित्यकोटिप्रकाशम् = with the effulgence of

millions of Suns,

સદા જાનકીલક્ષ્મણોપેતમ્ = ever accompanied by

jAnaki (slta) and lakShmaNa,

એકં = one without a second,

સદા = Always,

રામચન્દ્રમ્ = Sri RAmachandra (His face compared

to the poetically cool moon),

ભજેડહં = 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 slta and brother lakShmaNa. I forever

adore shrI rAma who is One without a second

(ekamevAdvitlya).

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.

કવણદ્રતમન્જરપાદરવિન્દમ્

લસન્મેખલાચારુપીતામ્બરાદ્યમ્ ॥

મહારત્નહારોલ્લસત્કૌસ્તુભાજં

નદ્યચંચરીમંજરીલોલમાલમ્ ॥ ૫ ॥

पादरविन्दम् = the Lotus feet of the Lord,
 क्वणद्-रत्न-मञ्जर = adorned by sweet jingling
 precious-stone studded anklets,
 लसन्-मेखला = with a glittering waistband,
 चारु पीताम्बरद्वयम् = wearing a beautiful yellow
 garment,
 महारत्नहारोल्लसत् = brilliant with a great
 gem-studded necklace,
 कौस्तुभालम् = with the most auspicious kaustubha
 gem on His chest,
 नद्य-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.pltAmbara is also used as
 a name for the Lord (one wearing the pltAmbara).
 लसच्चन्द्रिकास्मेरशोणधरात्म
 समुद्यत्पतङ्गेन्दुकोटिप्रकाशम् ॥
 नमद्भ्रष्टरुद्रादिकोटीररत्न-

स्फुरत्कान्तिनीराजनाराधिताब्धिम् ॥ ५ ॥

लसत्-चन्द्रिका-स्मेर-शोभा-अधराभम् =

With a smile like shining moonlight

playing on the beautiful red lips,

समुद्यत्-पतङ्ग-वन्दु-कोटिप्रकाशम् =

With a brilliance unmatched by

millions of rising Suns and Moons,

आराधिताब्धिम् =

With feet worshipped by,

स्फुरत्-कान्ति-नीराजन =

the Arati (nirAjana) in the form of

radiating lustre,

नमद्-ब्रह्म-रुद्रादि-कोटीरत्न =

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 I'

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 shrI shankara (verse 65).

‘કોટીરોજ્જ્વલ-રત્ન-દીપકલિંગ-નીરાજનમ્

કુર્વતે ॥

The same has been used in shrI tyAgaraja's famous

krithi 'shambho mahAdeva'. 'sura-vrinda-kirITa-maNI-

vara-nlrAjita-pada'. shrI tyAgarAja, one of the

Trinity of Carnatic music, was one of the greatest

composer-musicians of South Indian music.

પુરઃ પ્રાઞ્જલીનાઞ્જનેયાદિભક્તાન્

સ્વચિન્મુદ્રયા ભદ્રયા બોધયન્તમ્ ॥

ભજેડહં ભજેડહં સદા રામચન્દ્રં

ત્વદ્વ્યં ન મન્યે ન મન્યે ન મન્યે ॥ ૭ ॥

બોધયન્તમ્ = Teaching (brahmavidyA)

આઞ્જનેયાદિભક્તાન્ = A~njaneya and other devotees,

પ્રાઞ્જલીન્ = (who are) standing with hands folded,

पुरः = in the front,

लद्रया स्वचिन्मुद्रया = with the auspicious

chinmudra (jnAna mudra),

लजेऽहं = I worship,

रमचन्द्रं = shrI rAmachandra,

सद = 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.

मोडिन-व्याभ्यान-प्रकटित-परब्रह्मतत्त्वं युवानम् ॥
वर्षिष्ठ-अन्तेवसद्-ऋषि-गाणैरावृतं 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.

यद्म मत्समीपं कृतान्तः समेत्य
प्रयत्नप्रतापैर्भटैर्भीषयेन्माम् ॥
तद्विष्करोषि त्वदीयं स्वरूपं
तदपत्राणशं सकोदण्डबाणम् ॥ ८ ॥

यद्म = when

मत्-समीपम् = near me

कृतान्तः = Lord Yama,

समेत्य = approaches,

प्रयत्न-प्रतापैर्-भटैर् = with his attendants of

ferocious valour,

भीषयेन्-माम् = frightening me,

तद्विष्करोषि = then you display,

त्वदीयं स्वरूपं = your own form (as shrI rAma)

तद्-अपत्र-प्रणशं = 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.

નિજે માનસે મન્દિરે સંનિધેહિ
પ્રસીદ પ્રસીદ પ્રભો રામચન્દ્ર ॥
સસૌમિત્રિણા કૈકેયીનન્દનેન
સ્વશક્ત્યાનુભક્ત્યા ચ સંસેવ્યમાન ॥ ૮ ॥

નિજે માનસે મન્દિરે = in the temple of my mind,
સંનિધેહિ = reside,
પ્રસીદ = be pleased,
પ્રભો રામચન્દ્ર = O Lord rAmachandra,
સસૌમિત્રિણા = (who) by the son of sumitrA
(lakShmaNa),
કૈકેયીનન્દનેન = by the son of kaikeyI (bharata),
સ્વશક્ત્યા-અનુભક્ત્યા ચ = with their ability and
devotion,
સંસેવ્યમાન = 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.

સ્વભક્તાગ્રગણ્યૈઃ કપીશૈર્મહીશૈ-
રનીકૈરનેકૈશ્ચ રામ પ્રસીદ ॥
નમસ્તે નમોઽસ્ત્વીશ રામ પ્રસીદ

પ્રશાધિ પ્રશાધિ પ્રકાશં પ્રભો મામ્

॥ ૧૦ ॥

સ્વભક્તાગ્રગણ્યૈઃ =

with the foremost among Your devotees,

કપીશૈર્-મહીશૈર્-અનીકૈર્-અનેકૈસ્થ =

with the lords of the vAnaras, kings

with their armies and many others,

નમસ્તે નમઃ-અસ્તુ = Salutations unto You,

ઈશ રામ = Supreme Lord, O rAma,

પ્રસીદ્ધ = be pleased towards me,

પ્રશાધિ મામ્ = Instruct me,

પ્રકાશં = knowledge,

પ્રભો = 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' ?

ત્વમેવાસિ દૈવં પરં મે યદેકં

સુચૈતન્યમેતત્ત્વદ્વ્યં ન મન્યે ॥

યતોઽભૂદમેયં વિયદ્વાયુતેજો-

જલોર્વ્યાદિકાર્ય ચરં ચાચરં ચ ॥ ૧૧ ॥

ત્વમ્-એવ-અસિ = You are indeed,

પરં દૈવં = the Supreme God,

મે = my,

યત્-એકમ્ = who is One,

અમેયં = the Boundless One or the Unknowable one,

સુચૈતન્યમ્-એતત્ = this undifferentiated Consciousness,

ત્વદ્-અન્યમ્ = Other than you,

ન મન્યે = I do not regard (any one else),

યતો-અભૂત્ = from where came to being,

વિયત્-વાયુ-તેજો-જલ-ઉર્વ્યાદિ-કાર્ય = the Cause of

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

ચરં = the mobile,

ચઽચરમ્ = 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 सखिद्वन्द्वरूपाय तस्मै
नमो देवदेवाय रामाय तुभ्यम् ॥
नमो जनकीभवितेशाय तुभ्यं
नमः पुण्डरीकायताक्षाय तुभ्यम् ॥ १२ ॥

नमः = Salutations,

तस्मै = to Him,

सखि-द्वि-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,

जनकी-भवितेशाय = (who is) the Lord of the life

of sItA mAtA,

नमः तुभ्यं = I revere You,

પુણ્ડરીક-આયત-અક્ષય = 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 sltA mAta, I bow to You.O rAma, endowed with large
Lotus-like-eyes, I bow to You.

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

નમો ભક્તિયુક્તાનુરક્તાય તુભ્યં
નમઃ પુણ્યપુઞ્જૈકલભ્યાય તુભ્યમ્ ॥
નમો વેદવેદાય ચાઘાય પુંસે
નમઃ સુન્દરાયેન્દિરાવલ્લભાય ॥ ૧૩ ॥

નમો તુભ્યમ્ = I bow to You,
ભક્તિ-યુક્ત-અનુરક્તાય = who is attached to His
devotees,

નમઃ તુભ્યમ્ = I bow to You,
પુણ્ય-પુઞ્જૈક-લભ્યાય =
who is attained only by a great amount of
puNya,

નમો = Salutations (to)
વેદ-વેદાય = Him known only through the Vedas,
ચ-આઘાય પુંસે = to the Primordial puruSha,

नमः = Salutations (to)

सुन्दरय = the Handsome One,

ईश्वर-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 विश्वनेत्रे

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/नेतृ 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.

शिलापि त्वदङ्घ्रिक्षमासङ्गिरेषु-

प्रसादद्वि चैतन्यमाधत्त राम ॥

नरस्त्वत्पदद्वन्द्वसेवाविधाना-

त्सुचैतन्यमेतेति किं चित्रमध ॥ १५ ॥

राम = O shrI rAma,

शिलापि = Even a stone,

त्वद्-अङ्घ्रि-क्षमा-सङ्गिरेषु-प्रसादात्-द्वि =

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-अध = 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 त्वद्दीयं
नरा ये स्मरन्त्यन्वहं रामचन्द्र ॥
भवन्तं भवान्तं भरन्तं भवन्तो
लभन्ते कृतान्तं न पश्यन्त्यतोऽन्ते ॥ १५ ॥

रामचन्द्र = O shrI rAmachandra

ये नरा = beings who

स्मरन्ति-अन्वहं = remember everyday

त्वद्दीयं = Your

पवित्रं = Holy

चरित्रं = deeds/story,

विचित्रं = which is full of wonders,

भवन्तं = You,

भवान्तं = the destroyer of miseries of SamsAra,

भरन्तं = support (N),

भवन्तः = who worship,

લભન્તે = (They) obtain,

અન્તે = at the time of Death,

ન પશ્યન્તિ = they do not see,

અતઃ = therefore,

કૃત્લન્તં = Lord Yama.

O shrl 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 gltA (9:22) :

‘અનન્યાશ્ચિન્તયન્તો માં યે જનાઃ પર્યુપાસતે ॥
તેષાં નિત્યાભિયુક્તાનાં યોગક્ષેમં વહામ્યહમ્ ॥’

સ પુણ્યઃ સ ગણ્યઃ શરણ્યો મમાયં
નરો વેદ યો દેવચૂડામણિં ત્વામ્ ॥
સદાકારમેકં ચિદ્દનન્દરૂપં
મનોવાગગમ્યં પરન્ધામ રામ ॥ ૧૭ ॥

સ પુણ્યઃ = He is the most fortunate,

स गण्यः = He is the most well respected,

नरो = that being

यो = who

वेद = knows (or considers)

त्वाम् = You

देवयूगमणि = the foremost among the devas,

सद्वक्त्रम् = of the form of sat,

अद्वयम् = one without a second,

चिद्वनन्दरूपम् = of the form of chit and Ananda,

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

परन्धाम् = 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 देवयूगमणि त्वाम्']

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.

પ્રચણ્ડપ્રતાપપ્રભાવાભિભૂત-

પ્રભૂતારિવીર પ્રભો રામચન્દ્ર ॥

બલં તે કથં વર્ણ્યતેઽતીવ બાલ્યે

યતોઽખણ્ડિ ચણ્ડીશક્રોદ્દણ્ડઃ ॥ ૧૮ ॥

પ્રભો રામચન્દ્ર = O Lord rAmachandra,

પ્રચણ્ડ-પ્રતાપ-પ્રભાવ = With most ferocious valor

અભિભૂત-પ્રભૂત-અરિ = having defeated all the enemies

વીર = the brave one,

અતીવ બલમ્ તે = Your tremendous might,

કથમ્ = How

વર્ણ્યતે = (can it be) described,

યતઃ = Because

બાલ્યે = in Your childhood

અખણ્ડિ = broken into pieces,

ચણ્ડીશ-ક્રોદ્દણ્ડ-દણ્ડઃ = 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

सरिद्धुर्गमध्यस्थरक्षोगणेशम् ॥

भवन्तं विना राम वीरो नरो वा-

ऽसुरो वाऽमरो वा जयेत्कस्त्रिलोक्याम् ॥ १८ ॥

राम = O shrI rAma,

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

सपुत्रम् = with his sons,

समित्रम् = and friends,

सरिद्धुर्ग-मध्यस्थ-रक्षोगणेशम् = who was the leader of the

rakShasas in the fortress in the middle of the ocean,

भवन्तं विना = Apart from You,

ऽ: 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.

सद्य राम रामेति रामामृतं ते

सदशराममानन्दनिष्पन्दकन्दम् ॥

पिबन्तं नमन्तं सुदन्तं हसन्तं

हनुमन्तमन्तर्भवे तं नितान्तम् ॥ २० ॥

सदश = always

राम रामेति = as rAma rAma

ते = Your

रामामृतम् = the nectar of the name of rAma

सदशरामम् = which is an eternal delight

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

पिबन्तम् = savouring (drinking)

नमन्तं = prostrating

सुदन्तं = endowed with good teeth

हसन्तं = smiling

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

अन्तः भवे = 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-shrl-rAmachandra. shrl 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 ॥
आभ्यचारिपरिपूर्य-लोचनं
मारुतिम् नमत रक्षसान्तकम् ॥

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.

सद्य राम रामेति रामामृतम् ते
सद्यराममानन्दनिष्पन्दकन्दम् ॥
पिबन्नन्वहं नन्वहं नैव मृत्यो-
र्बिभेमि प्रसाद्यद्वाद्यतवैव ॥ २१ ॥

सद्य = Always

राम रामेति = As rAma rAma

ते = Your

रामामृतम् = nectar of Your Name

सद्यरामम् = an Eternal Delight

आनन्द-निष्पन्दकन्दम् =

the Source of the Flow of Bliss,

पिबन् = drinking

અન્વહં = always

નનુ = truly

અહં = I

નૈવ = never

મિત્યો:-બિભેમિ = will be scared of Death

પ્રસાદત્ = by the Blessing

અસાદત્ = imperishable

તવૈવ = 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.

અસીતાસમેતૈરકોદ્ભૂશૈ-

રસૌમિત્રિવન્દૈચ્છાપ્રતાપૈઃ

અલકુશકલૈરસુગ્રીવમિત્રૈ-

અરામાભિદેયૈરલમ્ દેવતૈર્નઃ ૨૨

અસીટા-સમેતૈઃ = By them who are without slA,

અકોદ્ભૂશૈઃ = By them who are unadorned by the Bow,

અસૌમિત્રિવન્દૈઃ = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

અચ્છાપ્રતાપૈઃ = By them who are not of terrific valor,

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

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

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

દેવતૈર્ = by such gods,

અલભ્ = (it is) Enough,

૧૮: = 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.

અવીરાસનસ્થૈરચિન્મુદ્રિકાઢ્યૈ-

રત્નક્તઞ્જનેયાદિતત્ત્વપ્રકાશૈઃ ॥

અમન્દારમૂલૈરમન્દારમાલૈ-

રસાભિધેયૈરલભ્ દેવતૈર્નઃ ॥ ૨૩ ॥

અવીરસનસ્થૈઃ = who are not seated in the vlrAsana posture,

અચિન્મુદ્રિકાઢ્યૈઃ = who do not carry the pose of chinmudra,

અભક્ત-આઞ્જનેય-આદિ-તત્ત્વપ્રકાશૈઃ =

who do not expound the Truth to

Anjaneya and other devotees,

અમન્દારમૂલૈઃ = who do not rest at the feet of the

mandAra mountain tree,

અમન્દારમાલૈઃ = who are not adorned by the garland of

mandAra flowers,

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

દેવતૈઃ = (such) gods,

અલ્પં = enough

૞ઃ = 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?

અસિન્ધુપ્રકોપૈરવન્ધપ્રતાપૈ-

રબન્ધુપ્રયાણૈરમન્દસ્મિતાઢ્યૈઃ ॥

અદ્વૈતપ્રવાસૈરબદ્વૈતપ્રબોધૈ-

રરામભિધેયૈરલમ્ દેવતૈર્નઃ ॥ ૨૪ ॥

અસિન્ધુપ્રકોપૈઃ = by them who are not sindhuprakopa

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

અવન્ધપ્રતીપૈઃ = by them who are not vandyā pratāpa,

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

અબન્ધુપ્રયાણૈઃ = by them who are not bandhuprayāna,

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

અમન્દસ્મિતલઙ્કૈઃ = by them who are not mandasmitādhyā

[મન્દસ્મિતલઙ્ક = One who bears a mild smile]

અદાન્ડપ્રવાસૈઃ = by them who are not daṇḍapravāsa

[દાન્ડપ્રવાસ = One who travelled in the daṇḍaka forest]

અખન્ડપ્રબોધૈઃ = by them who are not khaṇḍaprabodha,

[ખન્ડપ્રબોધ = khaṇḍat prabodhayati : One who revives people from defects like janma, mṛityu, jarā, vyādhi]

અરામાભિદેયૈઃ = by them who are not known as rāma,

દેવતૈઃ = by such deities,

અલ્પ્ = Enough

જ્ઞઃ = for us.

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

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

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

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

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

here. His valor needs no introduction.

હરે રામ સીતાપતે રાવણારે
ખરારે મુરારેઽસુરારે પરેતિ ॥
લપન્તં નયન્તં સદ્ધકાલમેવ
સમાલોક્યાલોક્યાશેષબન્ધો ॥ ૨૫ ॥

હરે = O Hari,
રામ = O Lord rAma,
સીતાપતે = O Consort of sltA,
રાવણારે = the enemy of rAvaNa,
ખરારે = the foe of khara,
મુરારે = the destroyer of mura,
અસુરારે = the foe of the asuras,
પર ઈતિ = As the Supreme one
લપન્તમ્ = Uttering,
સદ્ધકાલમેવ નયન્તમ્ = spending all my time,
સમાલોક્ય આલોક્ય = Cast your auspicious glance (on me)
અશેષબન્ધો = the comfort of all,
O rAma,the beloved consort of sltA, 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.
નમસ્તે સુમિત્રાસુપુત્રાભિવન્ધ
નમસ્તે સદ્ધ કૈકયીનન્દનેઽય ॥
નમસ્તે સદ્ધ વાનરાધીશવન્ધ
નમસ્તે નમસ્તે સદ્ધ રામચન્દ્ર ॥ ૨૬ ॥

નમસ્તે = Salutations unto Thee,

સુમિત્રા-સુપુત્ર-અભિવન્ધ = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

નમસ્તે = Salutations unto Thee,

સદ્ધ કૈકયીનન્દનેઙ્ય = who ever art worthy of praise by the son of

kaikeyI(bharata)

નમસ્તે = Salutations unto Thee,

સદ્ધ વાનરાધીશવન્ધ = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

સદ્ધ નમસ્તે નમસ્તે = Salutations, ever Salutations unto thee !

રામચન્દ્ર = 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!

પ્રસીદ પ્રસીદ પ્રચણ્ડપ્રતાપ

પ્રસીદ પ્રસીદ પ્રચણ્ડારિકાલ ॥

પ્રસીદ પ્રસીદ પ્રપન્નાનુકમ્પિન્

પ્રસીદ પ્રસીદ પ્રભો રામચન્દ્ર ॥ ૨૭ ॥

પ્રસીદ પ્રસીદ = Be Propitious !

પ્રચણ્ડ-પ્રતાપ = O one with Terrific valor !

પ્રચણ્ડ-અરિ-કાલ = O the Death of Violent foes !

પ્રપન્ન-અનુકમ્પિન્ = O the one compassionate towards those who seek

refuge !

પ્રભો રામચન્દ્ર = 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!

ભુજંગપ્રયાતં પરં વેદસારં

મુદ્ધ રામચન્દ્રસ્ય ભક્ત્યા ચ નિત્યમ્ ॥

પઠન્ સન્તતં ચિન્તયન્ સ્વાન્તરજ્ઞે

સ એવ સ્વયમ્ રામચન્દ્રઃ સ ધન્યઃ ॥ ૨૮ ॥

ભુજંગપ્રયાતમ્ = This bhujanga-prayAta stotra,

પરમ્ = which is holy

વેદસારમ્ = which is the essence of the vedas,

મુદ્ધ = Endowed with happiness,

ચ રામચન્દ્રસ્ય ભક્ત્યા = and devotion towards shrI rAma,

નિત્યમ્ = always (or everyday)

પઠન્ = the one who reads or chants,

સન્તતમ્ = always,

ચિન્તયન્ = Thinking or meditating

સ્વ-અન્તરજ્ઞે = within Oneself,

સ એવ = He alone

રામચન્દ્રઃ = (becomes) shrI rAmachandra,

સ ધન્યઃ = 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.

॥ ઇતિ શ્રીશકુરાચાર્યવિરચિતમ્

શ્રીરામભુજંગપ્રયાતસ્તોત્રમ્ સમ્પૂર્ણમ્ ॥

॥ Thus completes the rAmabhujanga stotra composed by shrI shankarAchArya ॥

॥ ૐ શ્રી-સીતા-લક્ષ્મણ-ભરત-શત્રુઘ્ન-હનૂમત્સમેત

-શ્રીરામચન્દ્રપરબ્રહ્માર્પણમસ્તુ ॥

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