

श्रीरामभुजंगस्तोत्र

{॥ श्रीरामभुजंगस्तोत्र ॥}

विशुद्धं परं सच्चिदानन्दरूपम्

गुणाधारमाधारहीनं वरेण्यम् ।

महान्तं विभान्तं गुहान्तं गुणान्तं

सुखान्तं स्वयं धाम रामं प्रपद्ये ॥ १ ॥

विशुद्धम् = the Purest,

परम् = the greatest,

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

गुणाधारम् = the repository of the

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

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

there is no one else to support Him)

वरेण्यम् = One who is most revered,

महान्तम् = The All pervading,

विभान्तम् = the resplendent one,

गुहान्तम् = shining in the hearts of all beings,

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

सुखान्तम् = free of all materialistic pleasures,

स्वयम्धाम = He who has Himself as the support,

रामम् = (in) that RAma,

प्रपद्ये = I take refuge.

I take refuge in Sri RAma, who is the purest, the greatest, of the form of Existence, Consciousness and Bliss; who is the repository of the innumerable good qualities, while Himself not needing any support, who is the most worshipful, who is all pervading, the most resplendent one, who is enthroned in the hearts of all beings, who is above all the three guNas of sattva, rajas and tamas, who is free of all materialistic pleasures and who is Self-supporting.

शिवं नित्यमेकं विभुं तारकाख्यं

सुखाकारमाकारशून्यं सुमान्यम् ।

महेशं कलेशं सुरेशं परेशं

नरेशं निरीशं महीशं प्रपद्ये ॥ २ ॥

शिवं = the most auspicious,(1)

नित्यं = eternal,

एकं = the one without a second,

विभुं = all pervading,

तारकाख्यं = Deliverer, saviour of all the worlds,

सुखाकारम् = the embodiment of bliss,

আকারশূন্যং = devoid of any form,

সুমান্যং = well respected,

মহেশং = the great lord,(1)

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

সুরেশং = lord of all the suras (gods),

পরেশং = the greatest Lord, (parameshvara),

নরেশং = Lord of all human beings (2),

নিরীশং = without any other Lord, (3)

মহীশং = mahl (earth) + IshaM (Lord), lord of the world

প্রপদ্যে = I take refuge.

I take refuge in (shrl 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

শিবায় বিষ্ণুরূপায় শিবরূপায় বিষ্ণবে ।

शिवस्य हृदयम् बिष्णु बिम्लोश्च 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'.

यदावर्णयंकर्णमूलेऽन्तकाले

शिवो राम रामेति रामेति काश्याम् ।

तदेकं परं तारकब्रह्मरूपं

भजेऽहं भजेऽहं भजेऽहं भजेऽहम् ॥ ७ ॥

यत् = That (which)

काश्याम् = 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)

তত্ = That form which is

একম্ = Undivided,

পরম্ = the greatest

তারকব্রহ্মরূপম্ = of the form of tArakabrahma

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

ভজেইহং = I adore (worship)

I adore shrl 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

শ্রীরামরামরামেতি রমে রামে মনোরমে ।

সহস্রনাম ততুল্যং রাম নাম বরাননে ॥

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

মহারত্নপীঠে শুভে কল্পমূলে
সুখাসীনমাদিত্যকোটিপ্রকাশম্ ।
সদা জানকীলক্ষ্মণোপেতমেকং
সদা রামচন্দ্রম্ ভজেহং ভজেহম্ ॥ ৪ ॥

মহারত্নপীঠে = On a great gem-studded throne,
শুভে কল্পমূলে = Under the most auspicious kalpavrikSha,
(the celestial wish-fulfilling tree)
সুখাসীনম্ = seated comfortably,
আদিত্যকোটিপ্রকাশম্ = with the effulgence of
millions of Suns,
সদা জানকীলক্ষ্মণোপেতম্ = ever accompanied by
jAnakI (slta) and lakShmaNa,
একং = one without a second,
সদা = Always,
রামচন্দ্রম্ = Sri RAmachandra (His face compared
to the poetically cool moon),
ভজেহং = 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
(ekamevAdvitlya).

This is a beautiful dhyAna shloka of the Lord.

This verse followed by the next two describe a
beautiful scenario in which shrl rAma's magnificence
is described. It is a pity that translations cannot
bring out the hidden beauty of the original
language.

क्वणद्भ्रमन्जीरपादारविन्दम्
लसन्नेखलाचारुपीताम्बराद्यम् ।
महारत्नहारोल्लसत्केसुभाङ्गं
नदच्छरीरमञ्जरीलोलमालम् ॥ ५ ॥

पादारविन्दम् = the Lotus feet of the Lord,
क्वणद्-भ्रमन्-मन्जीर = adorned by sweet jingling
precious-stone studded anklets,
लसन्-मेखला = with a glittering waistband,
चारु पीताम्बराद्यम् = wearing a beautiful yellow

garment,

মহারত্নহারোল্লসত্ = brilliant with a great

gem-studded necklace,

কৌস্তুভাঙ্গম্ = with the most auspicious kaustubha

gem on His chest,

নদচ্-চংচরী-মংজরী-লোলমালম্ = 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).

লসচ্চন্দ্রিকাস্মেরশোণাধরাভম্

সমুদ্যৎপতঙ্গেন্দুকোটীপ্রকাশম্ ।

নমদ্বহ্নরুদ্রাদিকোটীররত্ন-

স্মুরংকাস্তিনীরাজনারাধিতান্মি ॥ ৬ ॥

लसच्-चन्द्रिका-स्मेर-शोणा-अधराभम् =

With a smile like shining moonlight

playing on the beautiful red lips,

समूद्यत्-पतङ्गा-इन्दु-कोटिप्रकाशम् =

With a brilliance unmatched by

millions of rising Suns and Moons,

आराधितान्त्रिम् =

With feet worshipped by,

स्फुरत्-कान्ति-नीराजन =

the Arati (nIrAjana) in the form of

radiating lustre,

नमद्-ब्रह्म-रुद्रादि-कोटीररत्नम् =

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 shivanandalahari

stotra of shrl shankara (verse 65).

'কোটীরোজ্জ্বল-রত্ন-দীপকলিকা-নীরাজনম্

কুর্বতে'।

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.

পূরঃ প্রাঙ্গুলীনাঙ্গনেযাদিভক্তান্

স্বচিন্দ্রিয়া ভদ্রয়া বোধযন্তম্ ।

ভজেহং ভজেহং সদা রামচন্দ্রং

ত্বদন্যং ন মন্যে ন মন্যে ন মন্যে ॥ ৭ ॥

बोधयन्तम् = Teaching (brahmavidyA)

आङ्गनेयादिभक्तान् = A~njaneya and other devotees,

प्राङ्गुलीन् = (who are) standing with hands folded,

पूरः = in the front,

भद्रया ऋचिन्मुद्रया = with the auspicious

chinmudra (jnAna mudra),

भजेऽहं = I worship,

रामचन्द्रं = shrI rAmachandra,

सदा = always,

न मन्ये = (O RAma) I will not think

तदन्यं = 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.

মোউন-ব্যাখ্যান-প্রকটিত-পরব্রহ্মতত্ত্বং যুবানম্ ।
বর্ষিষ্ঠ-অন্তেবসদ্-ঋষি-গণৈরাবৃতং ব্রহ্ম-নিষ্ঠৈঃ ॥

আচার্যেন্দ্রং করকলিত-চিন্মুদ্র-মানন্দরূপম্
স্বাত্মারামং মুদিতবদনং দক্ষিণামূর্তিমীডে ॥

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.

যদা মৎসমীপং কৃতান্তঃ সমেত্য
প্রচণ্ডপ্রতাপৈর্ভটৈর্ভীষয়েন্মাম্ ।
তদাবিক্করোষি ত্বদীয়ং স্বরূপং
তদাপংপ্রণাশং সকোদণ্ডবাণম্ ॥ ৮ ॥

যদা = when

মত্-সমীপম্ = near me

কৃতান্তঃ = Lord Yama,

সমেত্য = approaches,

প্রচণ্ড-প্রতাপৈর্-ভটৈর্ = with his attendants of
ferocious valour,

ভীষয়েন্-মাম্ = frightening me,

তদা-অবিষ্করোষি = then you display,

ত্বদীয়ং স্বরূপং = your own form (as shrI rAma)

তদ্-আপত্-প্রণাশং = capable of destroying dangers,

সকোদণ্ডবাণম্ = 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.

নিজে মানসে মন্দিরে সংনিধেহি

প্রসীদ প্রসীদ প্রভো রামচন্দ্র ।

সসৌমিত্রিণা কৈকেয়ীনন্দনেন

স্বশক্ত্যানুভক্ত্যা চ সংসেব্যমান ॥ ৯ ॥

নিজে মানসে মন্দিরে = in the temple of my mind,

সংইধেহি = reside,

প্রসীদ = be pleased,

প্রভো রামচন্দ্র = O Lord rAmachandra,

সসৌমিত্রিণা = (who) by the son of sumitrA

(lakShmaNa),

কৈকেয়ীনন্দনেন = by the son of kaikeyI (bharata),

স্বশক্ত্যা-অনুভক্ত্যা চ = with their ability and

devotion,

সংসেব্যমান = 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.

স্বভক্তাগ্রগণ্যৈঃ কপীশৈর্মহীশৈ-

রনীকৈরনৈকৈশ্চ রাম প্রসীদ ।

নমস্তে নমোহস্তীশ রাম প্রসীদ

প্রশাধি প্রশাধি প্রকাশং প্রভো মাম্

॥ ১০ ॥

স্বভক্তাগ্রগণ্যৈঃ =

with the foremost among Your devotees,

কপীশৈর্-মহীশৈর্-অনীকৈর্-অনৈকৈশ্চ =

with the lords of the vAnaras, kings

with their armies and many others,

নমস্তে নমঃ-অন্তু = Salutations unto You,

ঈশ রাম = Supreme Lord, O rAma,

প্রসীদ = be pleased towards me,

প্রশাধি মাম্ = Instruct me,

প্রকাশং = knowledge,

প্রভো = 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' ?

ত্বমেবাসি দৈবং পরং মে যদেকং

সুচৈতন্যমেতত্ত্বদন্যং ন মন্যে ।

যতোহ্ভূদমেযং বিযদ্বায়ুতেজো-

জলোৰ্ব্যাদিকার্যং চরং চাচরং চ ॥ ১১ ॥

ত্বম্-এব-অসি = You are indeed,

পরং দৈবং = the Supreme God,

মে = my,

যত্-একম্ = who is One,

অমেয়ং = the Boundless One or the Unknowable one,

সুচৈতন্যম্-এতৎ = this undifferentiated Consciousness,

ত্বদ্-অন্যম্ = Other than you,

ন মন্যে = I do not regard (any one else),

যতো-অভূত্ = from where came to being,

বিষত্-বায়ু-তেজো-জল-উৰ্ব্যাদি-কার্যং = the Cause of

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

চরং = the mobile,

চৈচরম্ = and the immobile.

You are indeed my Supreme God. You are

Undifferentiated Consciousness,from which have arisen

the five primordial elements of Space,Air,Light,Water

and Earth, as well as the mobile and immobile objects

of the Universe. I do not regard anybody other than

You as God.

Though brahman does not physically create the five

elements, it is in brahman that the entire creation is seen. Brahman, being knowledge Itself, is the comprehensor and the comprehended. Brahman has been described in the shrI lalitA sahasranAma as 'j~nAna-j~nAtRi-j~neya-rUpA', of the form of knowledge, the knower and the known.

नमः सच्चिदानन्दरूपाय तस्मै
नमो देवदेवाय रामाय तूभ्यम् ।
नमो जानकीजीवितेशाय तूभ्यं
नमः पुण्डरीकायताम्नाय तूभ्यम् ॥ १२ ॥

नमः = Salutations,
तस्मै = to Him,
सच्-चिद्-आनन्द-रूपाय =
(who is) of the form of Existence,
Consciousness and Bliss,
नमो = Obeisances
तूभ्यम् = unto You,
देवदेवाय = the God of Gods,
रामाय = O Lord RAma,
नमो तूभ्यम् = I bow to You,
जानकी-जीवितेशाय = (who is) the Lord of the life

of sltA mAtA,

নমঃ তুভ্যং = I revere You,

পুণ্ডরীক-আয়ত-অক্ষায = 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.

নমো ভক্তিয়ুক্তানুরক্তায় তুভ্যং

নমঃ পুণ্যপুঞ্জৈকলভ্যায় তুভ্যম্ ।

নমো বেদবেদ্যায় চাদ্যায় পুংসে

নমঃ সুন্দরামেন্দিরাবল্লভায় ॥ ১৩ ॥

নমো তুভ্যম্ = I bow to You,

ভক্তি-যুক্ত-অনুরক্তায় = who is attached to His
devotees,

নমঃ তুভ্যম্ = I bow to You,

পুণ্য-পুঞ্জৈক-লভ্যায় =

who is attained only by a great amount of

puNya,

নমো = Salutations (to)

বেদ-বেদ্য = Him known only through the Vedas,

চ-আদ্য পুংসে = to the Primordial puruSha,

নমঃ = Salutations (to)

সুন্দরায় = the Handsome One,

ইন্দ্রা-বল্লভায় = 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.

নমো বিশ্বকর্মে নমো বিশ্বহর্মে

নমো বিশ্বভোক্ত্রে নমো বিশ্বমাত্রৈ ।

নমো বিশ্বনেত্রৈ নমো বিশ্বজ্যেস্ত্রে

নমো বিশ্বপিত্রে নমো বিশ্বমাত্রৈ ॥ ১৪ ॥

নমো বিশ্ব-কর্মে =

Salutations to the Creator of the Universe,

নমো বিশ্বহর্মে =

Salutations to the Destroyer of the Universe,

নমো বিশ্বভোক্ত্রে =

Salutations to the Enjoyer of the Universe,

নমো বিশ্বমাত্রে =

Salutations to the Measurer of the Universe,

নমো বিশ্বনেত্রে =

Salutations to the Guide of the Universe,

(নেতৃ/নেতা means One who guides)

নমো বিশ্বজেত্রে =

Salutations to the Conqueror of the Universe,

নমো বিশ্বপিত্রে =

Salutations to the Father of the Universe,

নমো বিশ্বমাত্রে =

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.

shrlmannArAyaNa 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.

শিলাপি ত্বদস্ত্রিম্ফমাসঙ্গিরেণু-

প্রসাদাদ্বিধৈতন্যমাধত্ত্ব রাম ।

নরস্ত্বংপদদ্বন্দ্বসেবাবিধানা-

ৎসুচৈতন্যমেতেতি কিং চিত্রমদ্য ॥ ১৫ ॥

রাম = O shrl rAma,

शिलापि = Even a stone,

तुद्-अस्त्रि-म्मा-सङ्गिरेणु-प्रसदात्-हि =

just by the Blessing of the dust of Your

foot,

चैतन्यम्-आधत्त = obtained Vitality.

नरः = A human,

तुत्-पाद-द्वन्द्व-सेवा-विधानात् =

By the dedicated Service of Your Feet,

सुचैतन्यमेति = will attain to the supreme

Consciousness

किं = Where ?

चित्त्रम्-अद्य = is the surprise.

O shrI rAma, even a lifeless rock obtained vitality

by the contact with the dust of your Holy Feet. It is

no surprise, then, if an intelligent human being

attains Supreme Consciousness by the dedicated service

of Your Lotus Feet.

shrI sha~nkara is referring to the story of satI

ahalyA in the rAmAyaNa. ahalyA was cursed by her

husband Sage goutama to become a rock. When shrI

rAma touched that rock with His feet, the rock came

back to life. That, is the power of the Divine Feet of

the Lord.

পবিত্রং চরিত্রং বিচিত্রং ত্বদীয়ং

নরা যে স্মরন্ত্যবহং রামচন্দ্র ।

ভবন্তং ভবান্তং ভরন্তং ভজন্তো

লভন্তে কৃতান্তং ন পশ্যন্ত্যতোহন্তে ॥ ১৬ ॥

রামচন্দ্র = O shrl rAmachandra

যে নরা = beings who

স্মরন্তি-অবহং = remember everyday

ত্বদীয়ং = Your

পবিত্রং = Holy

চরিত্রং = deeds/story,

বিচিত্রং = which is full of wonders,

ভবন্তং = You,

ভবান্তং = the destroyer of miseries of SamsAra,

ভরন্তং = support (N),

ভজন্তঃ = who worship,

লভন্তে = (They) obtain,

অন্তে = at the time of Death,

ন পশ্যন্তি = they do not see,

অতঃ = therefore,

কৃতান্তং = 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) :

‘অনন্যাশ্চিন্ত্যন্তো মাং যে জনাঃ পর্যুপাসতে ।
তেমাং নিত্যাভিযুক্তানাং যোগক্ষেমং বহাম্যহম্ ॥’

স পুণ্যঃ স গণ্যঃ শরণ্যো মমাযং
নরো বেদ যো দেবচূডামণিং ত্বাম্ ।
সদাকারমেকং চিদানন্দরূপং
মনোবাগগম্যং পরম্ভাম রাম ॥ ১৭ ॥

স পুণ্যঃ = He is the most fortunate,
স গণ্যঃ = He is the most well respected,
নরো = that being

যো = who

বেদ = knows (or considers)

ত্বাম্ = You

দেবচূডামণিং = the foremost among the devas,

সদাকারম্ = of the form of sat,

একং = one without a second,

চিদানন্দরূপং = of the form of chit and Ananda,

মনোবাগ্-অগম্যং = who is beyond the mind and speech,

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

মম অযম্ = he is my

শরণো = 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 'নরো বেদ যে দেবচূডামণিং তাম্'।

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

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

प्रचण्डप्रतापप्रभावाभिभूत-

प्रभूतारिवीर प्रभो रामचन्द्र ।

बलं ते कथं वर्ण्यतेऽतीव बाल्ये

यतोऽखण्डि चण्डीशकोदण्डः ॥ १८ ॥

प्रभो रामचन्द्र = O Lord rAmachandra,

प्रचण्ड-प्रताप-प्रभाव = With most ferocious valor

अभिभूत-प्रभूत-अरि = having defeated all the enemies

वीर = the brave one,

अतीव बलम् ते = Your tremendous might,

कथम् = How

वर्ण्यते = (can it be) described,

यतः = Because

बाल्ये = in Your childhood

अखण्डि = broken into pieces,

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

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

How can your tremendous might be described ?

Because, You have broken the bow of Lord shiva in

Your childhood itself !

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

दशग्रीवमुग्रं सपुत्रं समित्रं

सरिदूर्गमध्यस्थरक्षोगणेशम् ।

भवन्तं विना राम वीरो नरो वा-

असुरो वाहमरो वा जयेत्कश्चिलोक्याम् ॥ १९ ॥

राम = O shrI rAma,

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

सपुत्रम् = with his sons,

समित्रम् = and friends,

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

भवन्तं विना = Apart from You,

कः वीरो = who is the brave one,

त्रिलोक्याम् = in the three worlds,

जयेत् = (who) could have won,

नरो वा = be it a man,

असुरो वा = or an asura

অমরো বা = 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 shrl rAma is praised here.

সদা রাম রামেতি রামামৃতং তে

সদারামমানন্দনিষ্যন্দকন্দম্ ।

পিবন্তং নমন্তং সুদন্তং হসন্তং

হনুমন্তমন্তর্ভজে তং নিতান্তম্ ॥ ২০ ॥

সদা = always

রাম রামেতি = as rAma rAma

তে = Your

রামামৃতম্ = the nectar of the name of rAma

সদারামম্ = which is an eternal delight

আনন্দ-নিষ্যন্দ-কন্দম্ = being the Source of the flow of Bliss,

পিবন্তম্ = savouring (drinking)

নমন্তং = prostrating

সুদন্তং = endowed with good teeth

হসন্তং = smiling

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

অন্তঃ ভজে = I worship within

নিতান্তম্ = 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.

যত্র যত্র রঘুনাথকীর্তনং

তত্র তত্র কৃত-মস্তকাঙ্গুলিম্ ।

বাস্পবারিপরিপূর্ণ-লোচনং

মারুতিম্ নমত রাক্ষসান্তকম্ ॥

Wherever the Lord rAma is sung of, in all those places,

mAruti is always present with head bent in reverence and

folded hands, with eyes full of tears welled up from devotion.

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

सदा राम रामेति रामामृतम् ते

सदाराममानन्दनिष्यन्दकन्दम् ।

पिबन्नश्नन् नश्नन् नैव मृत्योः-

विभेमि प्रसादादसादात्तवैव ॥ २१ ॥

सदा = Always

राम रामेति = As rAma rAma

ते = Your

रामामृतम् = nectar of Your Name

सदारामम् = an Eternal Delight

आनन्द-निष्यन्दकन्दम् =

the Source of the Flow of Bliss,

पिबन् = drinking

अश्नन् = always

ननु = truly

अहं = I

नैव = never

म्रित्योः-विभेमि = will be scared of Death

प्रसादात् = by the Blessing

असादात् = imperishable

तवैव = Of You only.

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

অসীতাসমেতৈরকোদণ্ডভূশৈ-

রসৌমিত্রিবন্দ্যৈরচণ্ডপ্রতাপৈঃ ।

অলঙ্কেশকালৈরসুগ্রীবমিত্রৈ-

ররামাভিধেয়ৈরলম্ দেবতৈর্নঃ ॥ ২২ ॥

অসীটা-সমেতৈঃ = By them who are without sltA,

অকোদণ্ড-ভূশৈঃ = By them who are unadorned by the Bow,

অসৌমিত্রিবন্দ্যৈঃ = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

অচণ্ডপ্রতাপৈঃ = By them who are not of terrific valor,

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

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

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

দেবতৈর্ = by such gods,

অলম্ = (it is) Enough,

নঃ = 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.

অবীরাসনস্থৈরচিন্মুদ্রিকাট্যে-

রভক্তাঙ্গনেযাদিতত্ত্বপ্রকাশৈঃ ।

অমন্দারমূলৈরমন্দারমালৈ-

ররামাভিধেয়ৈরলম্ দেবতৈর্নঃ ॥ ২৩ ॥

অবীরাসনস্থৈঃ = who are not seated in the vlrAsana posture,

অচিন্মুদ্রিকাট্যৈঃ = who do not carry the pose of chinmudra,

অভক্ত-আঙ্কনেয-আদি-তত্ত্বপ্রকাশৈঃ =

who do not expound the Truth to

Anjaneya and other devotees,

অমন্দারমূলৈঃ = who do not rest at the feet of the

mandAra mountain tree,

অমন্দারমালৈঃ = who are not adorned by the garland of

mandAra flowers,

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

দেবতৈঃ = (such) gods,

অলং = enough

নঃ = 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?

অসিন্ধুপ্রকোপৈরবন্দ্যপ্রতাপৈ-

রবন্ধুপ্রযাগৈরমন্দস্মিতাঢ্যৈঃ ।

অদগুপ্রবাসৈরখগুপ্রবোধৈ-

ররামভিদেযৈরলম্ দেবতৈর্নঃ ॥ ২৪ ॥

असिन्धुप्रकोपैः = by them who are not sindhuprakopa

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

अवन्द्यप्रतापैः = by them who are not vandya pratApa,

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

अबन्धुप्रयाणैः = by them who are not bandhuprayANa,

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

अमन्दस्मिताट्यैः = by them who are not mandasmitADhya

[मन्दस्मिताट्य = One who bears a mild smile]

अदण्डप्रवासैः = by them who are not daNDapravAsa

[दण्डप्रवास = One who travelled in the daNDaka forest]

अखण्डप्रबोधैः = by them who are not khaNDaprabodha,

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

अरामाभिदेयैः = by them who are not known as rAma,

देवतैः = by such deities,

अलम् = Enough

नः = for us.

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

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

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

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

হরে রাম সীতাপতে রাবণারে

খরারে মুরারেঃসুরারে পরেতি ।

লপন্তং নযন্তং সদাকালমেব

সমালোকয়ালোকযাশেষবন্ধো ॥ ২৫ ॥

হরে = O Hari,

রাম = O Lord rAma,

সীতাপতে = O Consort of sltA,

রাবণারে = the enemy of rAvaNa,

খরারে = the foe of khara,

মুরারে = the destroyer of mura,

অসুরারে = the foe of the asuras,

পর ইতি = As the Supreme one

লপন্তম্ = Uttering,

সদাকালমেব নযন্তম্ = spending all my time,

সমালোকয় আলোকয় = Cast your auspicious glance (on me)

অশেষবন্ধো = 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.

নমস্তে সুমিত্রাসুপুত্রাভিবন্দ্য

নমস্তে সদা কৈকযীনন্দনেভ্য ।

নমস্তে সদা বানরাধীশবন্দ্য

নমস্তে নমস্তে সদা রামচন্দ্র ॥ ২৬ ॥

নমস্তে = Salutations unto Thee,

সুমিত্রা-সুপুত্র-অভিবন্দ্য = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

নমস্তে = Salutations unto Thee,

সদা কৈকযীনন্দনেভ্য = who ever art worthy of praise by the son of

kaikeyI(bharata)

নমস্তে = Salutations unto Thee,

সদা বানরাধীশবন্দ্য = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

সদা নমস্তে নমস্তে = Salutations, ever Salutations unto thee !

রামচন্দ্র = 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!

প্রসীদ প্রসীদ প্রচণ্ডপ্রতাপ
প্রসীদ প্রসীদ প্রচণ্ডারিকাল ।
প্রসীদ প্রসীদ প্রপন্নানুকম্পিন্
প্রসীদ প্রসীদ প্রভো রামচন্দ্র ॥ ২৭ ॥

প্রসীদ প্রসীদ = Be Propitious !

প্রচণ্ড-প্রতাপ = O one with Terrific valor !

প্রচণ্ড-অরি-কাল = O the Death of Violent foes !

প্রপন্ন-অনুকম্পিন্ = O the one compassionate towards those who seek
refuge !

প্রভো রামচন্দ্র = 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!

ভূজঙ্গপ্রযাতং পরং বেদসারং

মুদা রামচন্দ্রস্য ভক্ত্যা চ নিত্যম্ ।

পঠন্ সন্ততং চিন্তয়ন্ স্বান্তরঙ্গে

স এব স্বয়ম্ রামচন্দ্রঃ স ধন্যঃ ॥ ২৮ ॥

ভূজঙ্গপ্রযাতম্ = This bhujanga-prayAta stotra,

পরম্ = which is holy

বেদসারম্ = which is the essence of the vedas,

মুদা = Endowed with happiness,

চ রামচন্দ্রস্য ভক্ত্যা = and devotion towards shrl rAma,

নিত্যম্ = always (or everyday)

পঠন্ = the one who reads or chants,

সন্ততম্ = always,

চিন্তয়ন্ = Thinking or meditating

স্ব-অন্তরঙ্গে = within Oneself,

স এব = He alone

রামচন্দ্রঃ = (becomes) shrl rAmachandra,

স ধন্যঃ = 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 shrl rAma, and constantly meditates upon it, he indeed becomes rAmachandra and is the Blessed One.

॥ ইতি শ্রীশঙ্করাচার্যবিরচিতম্

শ্রীরামভুজঙ্গপ্রযাতস্তোত্রম্ সম্পূর্ণম্ ॥

॥ Thus completes the rAmabhujanga stotra composed by shrl shankarAchArya ॥

॥ ॐ শ্রী-সীতা-লক্ষ্মণ-ভরত-শত্ৰুঘ্ন-হনূমৎসমেত

-শ্রীরামচন্দ্রপরব্রহ্মার্পণমস্তু ॥

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