

ଶ୍ରୀରାମଭୁକ୍ତଂଗସ୍ତୋତ୍ର

{॥ ଶ୍ରୀରାମଭୁକ୍ତଂଗସ୍ତୋତ୍ର ॥}

ବିଶୁଦ୍ଧଂ ପରଂ ସଚ୍ଚିଦାନନ୍ଦରୂପମ୍

ଗୁଣାଧାରମାଧାରହୀନଂ ବରେଣ୍ୟମ୍ ।

ମହାନ୍ତଂ ବିଭାନ୍ତଂ ଗୁହାନ୍ତଂ ଗୁଣାନ୍ତଂ

ସୁଖାନ୍ତଂ ସ୍ବୟଂ ଧାମ ରାମଂ ପ୍ରପଦ୍ୟେ ॥ ୧ ॥

ବିଶୁଦ୍ଧମ୍ = the Purest,

ପରମ୍ = the greatest,

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

ଗୁଣାଧାରମ୍ = the repository of the

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

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

there is no one else to support Him)

ବରେଣ୍ୟମ୍ = One who is most revered,

ମହାନ୍ତମ୍ = The All pervading,

ବିଭାନ୍ତମ୍ = the resplendent one,

ଗୁହାନ୍ତମ୍ = shining in the hearts of all beings,

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

ସୁଖାନ୍ତମ୍ = free of all materialistic pleasures,

ସ୍ବୟମ୍ଧାମ = He who has Himself as the support,

ରାମମ୍ = (in) that RAma,

ପ୍ରପଦ୍ୟେ = 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.

ଶିବଂ ନିତ୍ୟମେକଂ ବିଭୁଂ ତାରକାଶ୍ୟଂ
ସୁଖାକାରମାକାରଶୂନ୍ୟଂ ସୁମାନ୍ୟମ୍ ।
ମହେଶଂ କଲେଶଂ ସୁରେଶଂ ପରେଶଂ
ନରେଶଂ ନିରୀଶଂ ମହୀଶଂ ପ୍ରପଦ୍ୟେ ॥ ୨ ॥

ଶିବଂ = the most auspicious,(1)

ନିତ୍ୟଂ = eternal,

ଏକଂ = the one without a second,

ବିଭୁଂ = all pervading,

ତାରକାଶ୍ୟଂ = Deliverer, saviour of all the worlds,

ସୁଖାକାରମ୍ = the embodiment of bliss,

ଆକାରଶୂନ୍ୟଂ = devoid of any form,

ସୁମାନ୍ୟଂ = well respected,

ମହେଶଂ = the great lord,(1)

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

ସୁରେଶଂ = lord of all the suras (gods),

ପରେଶଂ = the greatest Lord, (parameshvara),

ନରେଶଂ = Lord of all human beings (2),

ନିରୀଶଂ = without any other Lord, (3)

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

ପ୍ରପଦ୍ୟେ = 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

ଶିବାୟ ବିଷ୍ଣୁରୂପାୟ ଶିବରୂପାୟ ବିଷ୍ଣୁବେ ।

ଶିବସ୍ୟା ହୃଦୟମ୍ ବିଶ୍ଵାୟ ବିଷ୍ଣୋକ୍ତ ହୃଦୟମ୍ ଶିବଃ ॥

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 .

ଯଦାବର୍ଣ୍ଣୟ କୁର୍ଣ୍ଣମୁଲେଃକାଲେ

ଶିବୋ ରାମ ରାମେତି ରାମେତି କାଶ୍ୟାମ୍ ।

ତଦେକଂ ପରଂ ତାରକବ୍ରହ୍ମରୂପଂ

ଭଜେନ୍ଦ୍ରଂ ଭଜେନ୍ଦ୍ରଂ ଭଜେନ୍ଦ୍ରଂ ଭଜେନ୍ଦ୍ରମ୍ ॥ ୩ ॥

ଯତ୍ = That (which)

କାଶ୍ୟାମ୍ = in kAshi (vArANasi),

ଅକାଲେ = at the time of Death,

କର୍ଣ୍ଣମୁଲେ = in ones ears,

ଶିବଃ = Lord Shiva,

ରାମ ରାମେତି ରାମେତି = as rAma rAma rAma

ଆବର୍ଣ୍ଣୟତ୍ = whispered (described)

ତତ୍ = That form which is

ଏକମ୍ = Undivided,

ପରମ୍ = the greatest

ତାରକବ୍ରହ୍ମରୂପମ୍ = of the form of tArakabrahma

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

ଭଜେନ୍ଦ୍ରଂ = 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

ଶ୍ରୀରାମରାମରାମେତି ରମେ ରାମେ ମନୋରମେ ।

ସହସ୍ରନାମ ତତ୍ତୁଲ୍ୟଂ ରାମ ନାମ ବରାନନେ ॥

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

ମହାରତ୍ନପୀଠେ ଶୁଭେ କଲ୍ପମୂଳେ

ସୁଖାସୀନମାଦିତ୍ୟକୋଟିପ୍ରକାଶମ୍ ।

ସଦା ଜାନକୀଲକ୍ଷ୍ମଣୋପେତମେକଂ

ସଦା ରାମଚନ୍ଦ୍ରମ୍ ଭଜେତ୍ ହଂ ଭଜେତ୍ ହମ୍ ॥ ୪ ॥

ମହାରତ୍ନପୀଠେ = On a great gem-studded throne,

ଶୁଭେ କଲ୍ପମୂଳେ = Under the most auspicious kalpavrikSha,

(the celestial wish-fulfilling tree)

ସୁଖାସୀନମ୍ = seated comfortably,

ଆଦିତ୍ୟକୋଟିପ୍ରକାଶମ୍ = with the effulgence of

millions of Suns,

ସଦା ଜାନକୀଲକ୍ଷ୍ମଣୋପେତମ୍ = ever accompanied by

jAnaki (slta) and lakShmaNa,

ଏକ° = one without a second,

ସଦା = Always,

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

ଭଜେତୁ° = 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.

କ୍ବଶଦ୍ରୁମନ୍ଦଜୀରପାଦାରବିନ୍ଦମ୍

ଲସନ୍ନେଖଲାରାରୁପୀତାମୁରାତ୍ୟମ୍ ।

ମହାରତ୍ନହାରୋଲ୍ଲସକୈଷ୍ଠଭାଙ୍ଗ°

ନଦକ°ଚରୀମ°ଜରୀଲୋଲମାଲମ୍ ॥ ୫ ॥

ପାଦାରବିନ୍ଦମ୍ = the Lotus feet of the Lord,
କ୍ବଶଦ୍-ରତ୍ନ-ମନ୍ଦଳୀର = adorned by sweet jingling
precious-stone studded anklets,
ଲସନ୍-ମେଶଲୀ = with a glittering waistband,
ଚାରୁ ପୀତାମ୍ବୁରାତ୍ୟମ୍ = wearing a beautiful yellow
garment,
ମହାରତ୍ନହାରୋଲ୍ଲସତ୍ = brilliant with a great
gem-studded necklace,
କୌସ୍ତୁଭାନଗମ୍ = with the most auspicious kaustubha
gem on His chest,
ନଦତ୍-ଚଂଚରୀ-ମଂକରୀ-ଲୋଲମାଲମ୍ = adorned with
flower garlands with bees buzzing
around the flowers
shri rAma's lotus feet are adorned by sweetly
jingling gem-studded anklets. He is wearing a
beautiful yellow garment with a glittering waistband.
He wears a resplendent gem necklace with the Kaustubha
gem on His chest. A garland with black bees buzzing
around the flowers bedecks the Lord.

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

ଲସଜନ୍ଦ୍ରିକାସ୍ନୋରଶୋଶାଧରାତମ୍
ସମୁଦ୍ୟତ୍ତଲୋକୋଟିପ୍ରକାଶମ୍ ।
ନମଦ୍ବୁଦ୍ଧରୁଦ୍ରାଦିକୋଟୀରରତ୍ନ-

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 shrl shankara (verse 65).

'କୋଟୀରୋଜ୍ଜ୍ୱଲ-ରତ୍ନ-ଦୀପକଲିକା-ନୀରାଜନମ୍
କୁର୍ବତେ'।

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.

ପୁରଃ ପ୍ରାଞ୍ଜଳୀନାଞ୍ଜନେୟାଦିଭକ୍ତାନ୍
ସ୍ୱଚ୍ଚିନ୍ତୁଦ୍ରୟା ଭଦ୍ରୟା ବୋଧୟନ୍ତୁ ।
ଭଜେତ୍ ଭଜେତ୍ ସଦା ରାମଚନ୍ଦ୍ରଂ
ଭବଦନ୍ୟଂ ନ ମନେ୍ୟ ନ ମନେ୍ୟ ନ ମନେ୍ୟ ॥ ୭ ॥

ବୋଧୟନ୍ତୁ = Teaching (brahmavidyA)

ଆଞ୍ଜନେୟାଦିଭକ୍ତାନ୍ = A~njaneya and other devotees,

ପ୍ରାଞ୍ଜଳୀନ୍ = (who are) standing with hands folded,

ପୁରଃ = in the front,

ଭଦ୍ରା ସ୍ଵଚ୍ଛନ୍ଦା = with the auspicious

chinmudra (jnAna mudra),

ଭଜେତ୍ଵ = I worship,

ରାମଚନ୍ଦ୍ର = shrl rAmachandra,

ସଦା = always,

ନ ମନ୍ୟେ = (O RAma) I will not think

ଭ୍ଵଦନ୍ୟଂ = of any other god apart from Thee.

shrl rAma is teaching brahmavidyA with the

chinmudra to shrl 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.

shrl 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. shrl rAmachandra is imparting

brahma-vidyA to all the devotees with the most

auspicious chinmudra. O shrl 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.

ମୋଉନ-ବ୍ୟାଖ୍ୟାନ-ପ୍ରକଟିତ-ପରବ୍ରହ୍ମତତ୍ତ୍ୱଂ ଯୁବାନମ୍ ।

ବର୍ଷିଷ୍ଠ-ଅଦ୍ରେବସଦ୍-ରଷି-ଗଣୈରାବୃତଂ ବ୍ରହ୍ମ-ନିଷ୍ଠେଃ ॥

ଆଚାର୍ଯ୍ୟେନ୍ଦ୍ରଂ କରକଲିତ-ଚିନ୍ମୁଦ୍ର-ମାନନ୍ଦରୂପମ୍

ସ୍ୱଭାମ୍ଭାରାମଂ ମୁଦିତବଦନଂ ଦକ୍ଷିଣାମୂର୍ତ୍ତିମୀତେ ॥

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

to shrl rAma during His exile in the daNDaka forest.

The story of ajAmiLa in the shrlmad-bhAgavata is

brought to mind by this shloka.

ନିଜେ ମାନସେ ମନ୍ଦିରେ ସଂନିଧେହି

ପ୍ରସାଦ ପ୍ରସାଦ ପ୍ରଭୋ ରାମଚନ୍ଦ୍ର ।

ସସୌମିତ୍ରିଣା କୈକେୟ ନନ୍ଦନେନ

ସ୍ବଶକ୍ତ୍ୟାନୁଭକ୍ତ୍ୟା ଚ ସଂସେବ୍ୟମାନ ॥ ୯ ॥

ନିଜେ ମାନସେ ମନ୍ଦିରେ = in the temple of my mind,

ସଂନିଧେହି = reside,

ପ୍ରସାଦ = be pleased,

ପ୍ରଭୋ ରାମଚନ୍ଦ୍ର = O Lord rAmachandra,

ସସୌମିତ୍ରିଣା = (who) by the son of sumitrA

(lakShmaNa),

କୈକେୟ ନନ୍ଦନେନ = by the son of kaikeyl (bharata),

ସ୍ବଶକ୍ତ୍ୟା-ଅନୁଭକ୍ତ୍ୟା ଚ = with their ability and

devotion,

ସଂସେବ୍ୟମାନ = 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.

ସ୍ବଭକ୍ତ୍ୟାଗ୍ରଗଣୈଃ କପାଶୈର୍ମହୂଶୈ-

ରନୈକୈରନେକୈଷ୍ଠ ରାମ ପ୍ରସାଦ ।

ନମସ୍ତେ ନମୋଃସ୍ତ୍ରବୀଣ ରାମ ପ୍ରସାଦ

ପ୍ରଣାଧି ପ୍ରଣାଧି ପ୍ରକାଶଂ ପ୍ରଭୋ ମାମ୍

॥ ୧୦ ॥

ସ୍ବଭକ୍ତାଗ୍ରଗଣୈଃ =

with the foremost among Your devotees,

କପୀଶୈର୍-ମହୀଶୈର୍-ଅନୀକୈର୍-ଅନେକୈଶ୍ଚ =

with the lords of the vAnaras, kings

with their armies and many others,

ନମସ୍ତେ ନମଃ-ଅସ୍ତୁ = Salutations unto You,

ଇଶ ରାମ = Supreme Lord, O rAma,

ପ୍ରସାଦ = be pleased towards me,

ପ୍ରଣାଧି ମାମ୍ = Instruct me,

ପ୍ରକାଶଂ = knowledge,

ପ୍ରଭୋ = 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' ?

ତ୍ବମେବାସି ଦୈବଂ ପରଂ ମେ ଯଦେକଂ

ସୁଚୈତନ୍ୟମେତତ୍ତ୍ବଦନ୍ୟଂ ନ ମନ୍ୟେ ।

ଯତୋଽତ୍ତୁଦମେୟଂ ବିୟଦ୍ବାୟୁତେଜୋ-

ଜଲୋର୍ବ୍ୟାଦିକାର୍ଯ୍ୟଂ ଚରଂ ଚାଚରଂ ଚ ॥ ୧୧ ॥

ତ୍ବମ୍-ଏବ-ଅସି = You are indeed,

ପରଂ ଦୈବଂ = the Supreme God,

ମେ = my,

ଯତ୍-ଏକମ୍ = who is One,

ଅମେୟଂ = the Boundless One or the Unknowable one,

ସୁଚୈତନ୍ୟମ୍-ଏତତ୍ = this undifferentiated Consciousness,

ତ୍ବଦ୍-ଅନ୍ୟମ୍ = Other than you,

ନ ମନ୍ୟେ = I do not regard (any one else),

ଯତୋ-ଅତ୍ତୁତ୍ = from where came to being,

ବିୟତ୍-ବାୟୁ-ତେଜୋ-ଜଲ-ଉର୍ବ୍ୟାଦି-କାର୍ଯ୍ୟଂ = the Cause of

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

ଚରଂ = the mobile,

ଚଃଚରମ୍ = 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.

ନମଃ ସଚ୍ଚିଦାନନ୍ଦରୂପାୟ ତସ୍ମୈ
ନମୋ ଦେବଦେବାୟ ରାମାୟ ତୁଭ୍ୟମ୍ ।
ନମୋ ଜାନକୀଜୀବିତେଶାୟ ତୁଭ୍ୟଂ
ନମଃ ପୁଣ୍ଡରୀକାୟତାମ୍ବାୟ ତୁଭ୍ୟମ୍ ॥ ୧୨ ॥

ନମଃ = Salutations,
ତସ୍ମୈ = to Him,
ସଚ୍ଚିଦ୍-ଆନନ୍ଦ-ରୂପାୟ =
(who is) of the form of Existence,
Consciousness and Bliss,
ନମୋ = Obeisances
ତୁଭ୍ୟମ୍ = unto You,
ଦେବଦେବାୟ = the God of Gods,
ରାମାୟ = O Lord RAma,
ନମୋ ତୁଭ୍ୟମ୍ = I bow to You,
ଜାନକୀ-ଜୀବିତେଶାୟ = (who is) the Lord of the life
of sItA mAtA,
ନମଃ ତୁଭ୍ୟଂ = I revere You,

ପୁଣ୍ଡରୀକ-ଆୟତ-ଅକ୍ଷୟ = who has large eyes like
the White Lotus.

O rAma, who are of the form of sacchidAnanda,
salutations to You.O God of Gods, shrl 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.

ନମୋ ଭକ୍ତିଯୁକ୍ତାନୁରକ୍ତାୟ ତୁଭ୍ୟଂ
ନମଃ ପୁଣ୍ୟପୁଞ୍ଜେକଲଭ୍ୟାୟ ତୁଭ୍ୟମ୍ ।
ନମୋ ବେଦବେଦ୍ୟାୟ ଚାଦ୍ୟାୟ ପୁଂସେ
ନମଃ ସୁନ୍ଦରାୟେନ୍ଦିରାବଲୁଭାୟ ॥ ୧୩ ॥

ନମୋ ତୁଭ୍ୟମ୍ = I bow to You,
ଭକ୍ତି-ଯୁକ୍ତ-ଅନୁରକ୍ତାୟ = who is attached to His
devotees,

ନମଃ ତୁଭ୍ୟମ୍ = I bow to You,
ପୁଣ୍ୟ-ପୁଞ୍ଜେକ-ଲଭ୍ୟାୟ =
who is attained only by a great amount of
puNya,

ନମୋ = Salutations (to)
ବେଦ-ବେଦ୍ୟାୟ = Him known only through the Vedas,
ଚ-ଆଦ୍ୟାୟ ପୁଂସେ = to the Primordial puruSha,

ନମଃ = Salutations (to)

ସୁନ୍ଦରୀୟ = the Handsome One,

ଇନ୍ଦିରା-ବଲ୍ଲଭୀୟ = 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.

ନମୋ ବିଶ୍ଵକର୍ତ୍ତ୍ତେ ନମୋ ବିଶ୍ଵହର୍ତ୍ତ୍ତେ

ନମୋ ବିଶ୍ଵଭୋକ୍ତ୍ତେ ନମୋ ବିଶ୍ଵମାତ୍ତେ ।

ନମୋ ବିଶ୍ଵନେତ୍ତେ ନମୋ ବିଶ୍ଵକେତ୍ତେ

ନମୋ ବିଶ୍ଵପିତ୍ତେ ନମୋ ବିଶ୍ଵମାତ୍ତେ ॥ ୧୪ ॥

ନମୋ ବିଶ୍ଵ-କର୍ତ୍ତ୍ତେ =

Salutations to the Creator of the Universe,

ନମୋ ବିଶ୍ଵହର୍ତ୍ତ୍ତେ =

Salutations to the Destroyer of the Universe,

ନମୋ ବିଶ୍ଵଭୋକ୍ତ୍ତେ =

Salutations to the Enjoyer of the Universe,

ନମୋ ବିଶ୍ଵମାତ୍ତେ =

Salutations to the Measurer of the Universe,

ନମୋ ବିଶ୍ଵନେତ୍ତେ =

Salutations to the Guide of the Universe,

(ନେତ୍ତୁ/ନେତା means One who guides)

ନମୋ ବିଶ୍ଵଜେତ୍ରେ =

Salutations to the Conqueror of the Universe,

ନମୋ ବିଶ୍ଵପିତ୍ରେ =

Salutations to the Father of the Universe,

ନମୋ ବିଶ୍ଵମାତ୍ରେ =

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.

ଶିଳାପି ତ୍ବଦନ୍ଦ୍ରିକ୍ଷମାସଞ୍ଜିରେଶୁ-

ପ୍ରସାଦାନ୍ତି ଚୈତନ୍ୟମାଧତ୍ତ ରାମ ।

ନରସ୍ତ୍ବଦ୍ବଦ୍ବଦ୍ବସେବାବିଧାନା-

ସ୍ମୁଚୈତନ୍ୟମେତେତି କିଂ ଚିତ୍ରମଦ୍ୟ ॥ ୧୫ ॥

ରାମ = O shrl rAma,

ଶିଳାପି = Even a stone,

ତ୍ବଦ୍-ଅନ୍ଦ୍ରି-କ୍ଷମା-ସଞ୍ଜିରେଶୁ-ପ୍ରସାଦାତ୍-ହି =

just by the Blessing of the dust of Your
foot,

ଚୈତନ୍ୟମ୍-ଆଧତ୍ତ = obtained Vitality.

ନରଃ = A human,

ତ୍ବଦ୍-ପାଦ-ଦ୍ବଦ୍ବଦ୍-ସେବା-ବିଧାନାତ୍ =

By the dedicated Service of Your Feet,

ସ୍ମୁଚୈତନ୍ୟମେତି = will attain to the supreme

Consciousness

କିଂ = Where ?

ଚିତ୍ରମ୍-ଅଦ୍ୟ = 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 shrl
rAma touched that rock with His feet, the rock came
back to life. That, is the power of the Divine Feet of
the Lord.

ପବିତ୍ରଂ ଚରିତ୍ରଂ ବିଚିତ୍ରଂ ତ୍ୱଦୀୟଂ
ନରା ଯେ ସ୍ମରନ୍ତିଅନ୍ୱହଂ ରାମଚନ୍ଦ୍ର ।
ଭବନ୍ତଃ ଭବାନ୍ତଃ ଭରନ୍ତଃ ଭଜନ୍ତେ
ଲଭନ୍ତେ କୃତାନ୍ତଃ ନ ପଶ୍ୟନ୍ତିତୋଽନ୍ତେ ॥ ୧୭ ॥

ରାମଚନ୍ଦ୍ର = O shrl rAmachandra

ଯେ ନରା = beings who

ସ୍ମରନ୍ତି-ଅନ୍ୱହଂ = remember everyday

ତ୍ୱଦୀୟଂ = Your

ପବିତ୍ରଂ = Holy

ଚରିତ୍ରଂ = deeds/story,

ବିଚିତ୍ରଂ = which is full of wonders,

ଭବନ୍ତଃ = You,

ଭବାନ୍ତଃ = the destroyer of miseries of SamsAra,

ଭରନ୍ତଃ = support (N),

ଭଜନ୍ତଃ = who worship,

ଲଭନ୍ତେ = (They) obtain,

ଅନ୍ତେ = at the time of Death,

ନ ପଶ୍ୟନ୍ତି = they do not see,

ଅତଃ = therefore,

କୃତାନ୍ତଃ = 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) :

‘ଅନନ୍ୟାଶ୍ଚିନ୍ତୟନ୍ତୋ ମାଂ ଯେ ଜନାଃ ପର୍ଯ୍ୟୁପାସତେ ।

ତେଷାଂ ନିତ୍ୟାଭିଯୁକ୍ତାନାଂ ଯୋଗକ୍ଷେମଂ ବହୁମ୍ୟହମ୍ ॥’

ସ ପୁଣ୍ୟଃ ସ ଗଣ୍ୟଃ ଶରଣ୍ୟୋ ମମାତ୍ମଂ

ନରୋ ବେଦ ଯୋ ଦେବରୂତାମଣିଂ ତ୍ୱବାମ୍ ।

ସଦାକାରମେକଂ ଚିଦାନନ୍ଦରୂପଂ

ମନୋବାଗଗମ୍ୟଂ ପରନ୍ତାମ ରାମ ॥ ୧୭ ॥

ସ ପୁଣ୍ୟଃ = He is the most fortunate,

ସଂ ଗଣ୍ୟଃ = He is the most well respected,

ନରୋ = that being

ଯୋ = who

ବେଦ = knows (or considers)

ତ୍ୱାମ୍ = You

ଦେବତ୍ୱଭୀମଣିଂ = the foremost among the devas,

ସଦାକାରମ୍ = of the form of sat,

ଏକଂ = one without a second,

ଚିଦାନନ୍ଦରୂପଂ = of the form of chit and Ananda,

ମନୋବାଗ୍-ଅଗମ୍ୟଂ = who is beyond the mind and speech,

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

ମମ ଅୟମ୍ = he is my

ଶରଣ୍ୟା = 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 'ନରୋ ବେଦ ଯେ ଦେବତ୍ୱଭୀମଣିଂ ତାମ୍'।

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.

ପ୍ରବ୍ରାହ୍ମଣପ୍ରତାପପ୍ରଭାବାଭିଭୂତ-

ପ୍ରଭୃତାରିବୀର ପ୍ରଭୋ ରାମଚନ୍ଦ୍ର ।

ବଲ୍ ତେ କଥଂ ବର୍ଣ୍ୟତେତଦୀବ ବାଲ୍ୟେ

ଯତୋଽଖଣ୍ଡି ଚଣ୍ଡୀଶକୋଦଣ୍ଡଦଣ୍ଡଃ ॥ ୧୮ ॥

ପ୍ରଭୋ ରାମଚନ୍ଦ୍ର = O Lord rAmachandra,

ପ୍ରବ୍ରାହ୍ମଣ-ପ୍ରତାପ-ପ୍ରଭାବ = With most ferocious valor

ଅଭିଭୂତ-ପ୍ରଭୃତ-ଅରି = having defeated all the enemies

ବୀର = the brave one,

ଅତୀବ ବଲ୍ ତେ = Your tremendous might,

କଥମ୍ = How

ବର୍ଣ୍ୟତେ = (can it be) described,

ଯତଃ = Because

ବାଲ୍ୟେ = in Your childhood

ଅଖଣ୍ଡି = broken into pieces,

ଚଣ୍ଡୀଶ-କୋଦଣ୍ଡ-ଦଣ୍ଡଃ = 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 वपुत्रं वपित्रं

वर्षिदुर्गमधुसूत्रश्लोचशेषम् ।

उबद्धं विना राम ब1रो नरो वा-

असुरो वाऽमरो वा जयेद्वृत्रलोक्याम् ॥ ९९ ॥

राम = O shrI rAma,

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

वपुत्रम् = with his sons,

वपित्रम् = and friends,

वर्षिदु-दुर्ग-मधुसू-श्लोचशेषम् = who was the leader of the

rakShasas in the fortress in the middle of the ocean,

उबद्धं विना = Apart from You,

कः ब1रो = who is the brave one,

वृत्रलोक्याम् = 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.

वदा राम रामेति रामामृतं ते

ସଦାରାମମାନନ୍ଦନିଷ୍ୟନ୍ଦକନ୍ଦମ୍ ।

ପିବନ୍ତୁ° ନମନ୍ତୁ° ସୁଦନ୍ତୁ° ହସନ୍ତୁ°

ହନୁମନ୍ତମନ୍ତ୍ରଭଜେ ତ° ନିତାନ୍ତମ୍ ॥ ୨୦ ॥

ସଦା = always

ରାମ ରାମେତି = as rAma rAma

ତେ = Your

ରାମାମୃତମ୍ = the nectar of the name of rAma

ସଦାରାମମ୍ = which is an eternal delight

ଆନନ୍ଦ-ନିଷ୍ୟନ୍ଦ-କନ୍ଦମ୍ = being the Source of the flow of Bliss,

ପିବନ୍ତମ୍ = savouring (drinking)

ନମନ୍ତୁ° = prostrating

ସୁଦନ୍ତୁ° = endowed with good teeth

ହସନ୍ତୁ° = smiling

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

ଅନ୍ତଃ ଭଜେ = I worship within

ନିତାନ୍ତମ୍ = intensely

O rAma, shrl 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 shrl hanumAn, who is endowed with elegant teeth.

O rAma, I, within my heart, worship Your foremost devotee with devotion,

who constantly prostrates before You.

shrl Anjaneya is the foremost devotee of shrl 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.

ଯତ୍ର ଯତ୍ର ରଘୁନାଥକୀର୍ତ୍ତନଂ
ତତ୍ର ତତ୍ର କୃତ-ମସ୍ତକାଞ୍ଜଲିମ୍ ।
ବାଞ୍ଛବାରିପରିପୂର୍ଣ୍ଣ-ଲୋଚନଂ
ମାରୁତିମ୍ ନମତ ରାକ୍ଷସାହକମ୍ ॥

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.

ସଦା ରାମ ରାମେତି ରାମାମୃତମ୍ ତେ
ସଦାରାମମାନନ୍ଦନିଷ୍ୟନ୍ଦକନ୍ଦମ୍ ।
ପିବନ୍ନନ୍ଦନ୍ଦଂ ନନ୍ଦନ୍ଦଂ ନୈବ ମୃତ୍ୟୋ-
ବିଭେମି ପ୍ରସାଦାଦସାଦାଭୈବ ॥ ୨୧ ॥

ସଦା = Always

ରାମ ରାମେତି = As rAma rAma

ତେ = Your

ରାମାମୃତମ୍ = nectar of Your Name

ସଦାରାମମ୍ = an Eternal Delight

ଆନନ୍ଦ-ନିଷ୍ୟନ୍ଦକନ୍ଦମ୍ =

the Source of the Flow of Bliss,

ପିବନ୍ନ = drinking

ଅନ୍ବହଂ = always

ନନ୍ଦୁ = truly

ଅହଂ = I

ନୈବ = never

ମୃତ୍ୟୋଃ-ବିଭେମି = will be scared of Death

ପ୍ରସାଦାତ୍ = by the Blessing

ଅସାଦାତ୍ ଓ = imperishable

ତବୈବ = 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.

ଅସୀତାସମେତୈରକୋଦଣ୍ଡଭୂଶୈ-

ରସୌମିତ୍ରିବନ୍ଦ୍ୟୈରଶ୍ଚପ୍ରତାପୈଃ ।

ଅଲକ୍ଷେଶକାଲୈରସୁଗ୍ରୀବମିତ୍ରୈ-

ରରାମାଭିଧେୟୈରଲମ୍ ଦେବତୈର୍ନଃ ॥ ୨୨ ॥

ଅସୀତା-ସମେତୈଃ = By them who are without sltA,

ଅକୋଦନ୍ତ-ଭୂଶୈଃ = By them who are unadorned by the Bow,

ଅସୌମିତ୍ରିବନ୍ଦ୍ୟୈଃ = By them who are not revered by the

son of Sumitra (LakShmaNa or Shatrughna),

ଅଶ୍ଚପ୍ରତାପୈଃ = By them who are not of terrific valor,

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

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

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

ଦେବତୈର୍ = by such gods,

ଅଲମ୍ = (it is) Enough,

ନଃ = 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 Sugrva 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 sugrva 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.

ଅବୀରାସନସ୍ତୈରଚିନ୍ତୁକ୍ରୀକାତୈଃ-

ରତ୍ନାଞ୍ଜନେୟାଦିତତ୍ତ୍ୱପ୍ରକାଶୈଃ ।

ଅମଦାରମୁଲୈରମଦାରମାଲୈ-

ରରାମାଭିଧୈରୈରଲମ୍ ଦେବତୈର୍ନଃ ॥ ୨୩ ॥

ଅବୀରସନସ୍ତୈଃ = who are not seated in the vlrAsana posture,

ଅଚିନ୍ମୁଦ୍ରିକାତୈଃ = who do not carry the pose of chinmudra,

ଅଭକ୍ତ-ଆଞ୍ଜନେୟ-ଆଦି-ତତ୍ତ୍ୱବସ୍ତୁକାଶୈଃ =

who do not expound the Truth to

Anjaneya and other devotees,

ଅମନ୍ଦାରମୂଳୈଃ = who do not rest at the feet of the

mandAra mountain tree,

ଅମନ୍ଦାରମାଲୈଃ = who are not adorned by the garland of

mandAra flowers,

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

ଦେବତୈଃ = (such) gods,

ଅଲଂ = enough

ନଃ = 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?

ଅସିନ୍ନୁପ୍ରକୋପୈରବନ୍ୟପ୍ରତାପୈ-

ରବନ୍ନୁପ୍ରୟାଣୈରମନ୍ତ୍ରିତାତୈଃ ।

ଅଦଶ୍ଚପ୍ରବାସୈରଶଶ୍ଚପ୍ରବୋଧୈ-

ରରାମଭିଦୈର୍ଯୈରଲମ୍ ଦେବତୈର୍ନଃ ॥ ୨୪ ॥

ଅସିନ୍ଧୁପ୍ରକୋପୈଃ = by them who are not sindhuprakopa

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

ଅବନ୍ଦ୍ୟପ୍ରତାପୈଃ = by them who are not vandya pratApa,

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

ଅବନ୍ଧୁପ୍ରଯାଣୈଃ = by them who are not bandhuprayANa,

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

ଅମନ୍ଦସ୍ମିତାତୈଃ = by them who are not mandasmitADhya

[ମନ୍ଦସ୍ମିତାତ୍ୟ = One who bears a mild smile]

ଅଦଣ୍ଡପ୍ରବାସୈଃ = by them who are not daNDapravAsa

[ଦଣ୍ଡପ୍ରବାସ = One who travelled in the daNDaka forest]

ଅଖନ୍ଦପ୍ରବୋଧୈଃ = by them who are not khaNDaprabodha,

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

ଅରାମାଭିଦେନ୍ଦୈଃ = by them who are not known as rAma,

ଦେବତୈଃ = by such deities,

ଅଲମ୍ = Enough

ନଃ = 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.

ହରେ ରାମ ସୀତାପତେ ରାବଣାରେ
ଖରାରେ ମୁରାରେଃସୁରାରେ ପରେତି ।
ଲପନ୍ତଂ ନୟନ୍ତଂ ସଦାକାଲମେବ
ସମାଲୋକୟାଲୋକୟାଶେଷବନ୍ଧୋ ॥ ୨୫ ॥

ହରେ = O Hari,
ରାମ = O Lord rAma,
ସୀତାପତେ = O Consort of sItA,
ରାବଣାରେ = the enemy of rAvaNa,
ଖରାରେ = the foe of khara,
ମୁରାରେ = the destroyer of mura,
ଅସୁରାରେ = the foe of the asuras,
ପର ଇତି = As the Supreme one
ଲପନ୍ତଂ = Uttering,
ସଦାକାଲମେବ ନୟନ୍ତଂ = spending all my time,
ସମାଲୋକୟ ଆଲୋକୟ = Cast your auspicious glance (on me)
ଅଶେଷବନ୍ଧୋ = 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.

ନମସ୍ତେ ସୁମିତ୍ରାସୁପୁତ୍ରାଭିବନ୍ଦ୍ୟ
ନମସ୍ତେ ସଦା କୈକୟୀନନ୍ଦନେତ୍ୟ ।
ନମସ୍ତେ ସଦା ବାନରାଧୀଶବନ୍ଦ୍ୟ
ନମସ୍ତେ ନମସ୍ତେ ସଦା ରାମଚନ୍ଦ୍ର ॥ ୨୬ ॥

ନମସ୍ତେ = Salutations unto Thee,

ସୁମିତ୍ରା-ସୁପୁତ୍ର-ଅଭିବନ୍ଧ୍ୟ = who art worshipped by the sons of Sumitra

(LakShmaNa and shatRighna)

ନମସ୍ତେ = Salutations unto Thee,

ସଦା କୈକୟୀନନ୍ଦନେତ୍ୟ = who ever art worthy of praise by the son of

kaikeyI(bharata)

ନମସ୍ତେ = Salutations unto Thee,

ସଦା ବାନରାଧୀଶବନ୍ଧ୍ୟ = who art ever prostrated by the Lord of the

vAnaras,(sugrIva)

ସଦା ନମସ୍ତେ ନମସ୍ତେ = Salutations, ever Salutations unto thee !

ରାମଚନ୍ଦ୍ର = 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!

ପ୍ରସାଦି ପ୍ରସାଦି ପ୍ରଚଣ୍ଡପ୍ରତାପ

ପ୍ରସାଦି ପ୍ରସାଦି ପ୍ରଚଣ୍ଡାରିକାଲ ।

ପ୍ରସାଦି ପ୍ରସାଦି ପ୍ରପନ୍ନାନୁକମ୍ପିନ୍

ପ୍ରସାଦି ପ୍ରସାଦି ପ୍ରଭୋ ରାମଚନ୍ଦ୍ର ॥ ୨୭ ॥

ପ୍ରସାଦି ପ୍ରସାଦି = Be Propitious !

ପ୍ରଚଣ୍ଡ-ପ୍ରତାପ = O one with Terrific valor !

ପ୍ରଚଣ୍ଡ-ଅରି-କାଲ = O the Death of Violent foes !

ପ୍ରପନ୍ନ-ଅନୁକମ୍ପିନ୍ = O the one compassionate towards those who seek
refuge !

ପ୍ରଭୋ ରାମଚନ୍ଦ୍ର = 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!

ଭୁଜଙ୍ଗପ୍ରୟାତଂ ପରଂ ବେଦସାରଂ

ମୁଦା ରାମଚନ୍ଦ୍ରସ୍ୟ ଭକ୍ତ୍ୟା ଚ ନିତ୍ୟମ୍ ।

ପଠନ୍ ସନ୍ତତଂ ଚିନ୍ତୟନ୍ ସ୍ଵାହାରଣେ

ସ ଏବ ସ୍ଵୟମ୍ ରାମଚନ୍ଦ୍ରଃ ସ ଧନ୍ୟଃ ॥ ୨୮ ॥

ଭୁଜଙ୍ଗପ୍ରୟାତମ୍ = This bhujanga-prayAta stotra,

ପରମ୍ = which is holy

ବେଦସାରମ୍ = which is the essence of the vedas,

ମୁଦା = Endowed with happiness,

ଚ ରାମଚନ୍ଦ୍ରସ୍ୟ ଭକ୍ତ୍ୟା = and devotion towards shrI rAma,

ନିତ୍ୟମ୍ = always (or everyday)

ପଠନ୍ = the one who reads or chants,

ସନ୍ତତମ୍ = always,

ଚିନ୍ତୟନ୍ = Thinking or meditating

ସ୍ଵ-ଅହରଣେ = within Oneself,

ସ ଏବ = He alone

ରାମଚନ୍ଦ୍ରଃ = (becomes) shrI rAmachandra,

ସ ଧନ୍ୟଃ = 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.

॥ ଇତି ଶ୍ରୀଶଙ୍କରାଚାର୍ଯ୍ୟବିରଚିତମ୍

ଶ୍ରୀରାମଭୁଜଙ୍ଗପ୍ରୟାତସ୍ତୋତ୍ରମ୍ ସମ୍ପୂର୍ଣ୍ଣମ୍ ॥

॥ Thus completes the rAmabhujanga stotra composed by shrl shankarAchArya ॥

॥ ଓଂ ଶ୍ରୀ-ସୀତା-ଲକ୍ଷ୍ମଣ-ଭରତ-ଶତ୍ରୁଘ୍ନ-ହନୁମତ୍ସମେତ

-ଶ୍ରୀରାମଚନ୍ଦ୍ରପରବ୍ରହ୍ମାଣମସ୍ତୁ ॥

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