

श्रुतिकृतरामस्तुति

जय जय भुवनत्रयसन्तापहरण नवाम्बुदाकृते
सकलकल्याणगुणनिधान निरुपमसौन्दर्य
विजितकन्दर्पकोटिदर्प
मन्दस्मितमाधुरीसुधारसधारापराभूतशरच्चन्द्र-
चन्द्रिकावलेप कमलाकुचकुङ्कुमपिञ्जरीकृत-
वक्षःस्थलविराजितमहाकौस्तुभमणिमरीचि-
मालानिराकृतत्रिभुवनतिमिर निरुपम नित्य
निरीह निराभास निरञ्जन निर्विकार नित्याकार
निर्गुण नित्यानन्दमयविग्रह निःकिञ्चनजनप्रिय
ब्रह्माण्डकोटिकमलासंसेव्यमानचरणकमल-
रजःपरागपवित्रितवसुधातल नवीनमालाधर राम
श्रीराम राघव मुकुन्द रामचन्द्र जनार्दन
जगदीश पुरुषोत्तम द्विभुज धनुर्बाणादिधर
श्रीवत्सधर महापुरुष महाकारुणिक महाजिष्णो
महेश्वर महाजनाचारपरिपालक सूर्यकुलोत्तम
रघुकुलोत्तम
समर्यादावतारिञ्जगद्धिधरणदहरवेशमान्तःस्थ
व्यापक परमात्मन्निर्देश्याप्रमेयातर्क्य
कोमलापाङ्गनिर्मुक्तकटाक्षसङ्क्षोभितास्मन्-
मानसमहामदनसंवर्द्धन नमस्ते नमस्ते ॥१॥

त्रिपृष्ठपुरस्थाभिरस्माभिरालोकितुं प्रार्थितो
यद्दर्शनसुखमुखं किञ्चु त्वदीयं प्रियं करवाम
त्रिभुवनसुन्दरमिदं ते रूपमवलोकितवत्यो न
वयं क्षणमपीतो विचलितुं शक्ताः अद्यावधि तव
चरणधावनीर्दास्य एव भविष्यामः ॥२॥

Śrutikṛtarāmastuti

Be victorious, be victorious, O Śrīrāma, Who takes away the anguish of three-worlds, Whose form is like a new (dark) cloud, Who is the storehouse of all qualities and auspicion, Whose beautiful is incomparable, Who won over the haughtiness of million-Kandarpa (cupid), Who defeats the smearing of comforting Candrikā (moonlight) of the autumn-moon by His nectar-like flow of sweet and gentle smile, Who dispels the darkness of three-worlds by the shine of Kaustubha-jewel hanging on the chest — [chest] which has been made reddish-yellow by the saffron from the breasts of Kamalā, Who is without-comparison, Who is incessant, Who is without-desire, Who is without-light, Who is without-color, Who is without-passion, Whose essence is incessant, Who is without qualities, Whose form is full of eternal-bliss, Who is dear to the dispassionate men, Who purified the surface of earth by the pollen-grains like dust from His feet — [feet] which is served by millions of universes and Kamalā, Who is holding a new garland, Who is Rāma, Śrīrāma, Rāghava, Mukunda, Rāmacandra and Janārdana, Who is the Lord of the world, Who is the best Puruṣa, Who has two hands, Who holds a bow and an arrow, Who holds the mark of Śrīvatsa, Who is a great man, Who is very compassionate, Who is great triumphant, Who is the great Lord, Who follows the conduct of eminent-men, Who is the best in the lineage of Sun, Whose incarnation is bounded with morality, Who is situated inside the fine-house-like soul for supporting the world, Who is all-pervading, Who is Paramātman (supreme soul), Who is without an aim, Who is immeasurable, Who cannot be argued, and Whose soft eye-liberated glances agitated our lake-like minds to swell with desire (for Him). Salutes to You, salutes to You.[1]

That Who was requested by us (Vedas) and by those living in the world of Tripṛṣṭha (Viṣṇu), to see His face, which gives the pleasure of seeing, what indeed should we do for Your pleasure? If we are not gazing this beauty of You, which is superior to the three-worlds, even for a moment, we lose our strength. Right now, we are indeed becoming the servants of the pollen-grains of Your feet.[2]

नमः सुन्दरवर भवतेऽनर्घ्यगुण ब्रह्मादीनामपि
वाङ्मनसागोचराकृतये निजानन्दरसनिमग्नाय
कैशोरवेशशुद्धमूर्त्तये
निजलीलावशीकृतलक्ष्मीसहस्रमहाकेलि-
महारसिकाय ब्रह्मण्याय वदान्याय
साधुवादनिकेतनाय
करिष्यमाणभुवनत्रयमङ्गलपरिणामसूचक-
मधुरस्मितमण्डितमुखचन्द्राय श्रीरामचन्द्राय ॥३॥

O The most handsome, Who has invaluable qualities! Salutes for You, Śrīrāmacandra, Who is beyond the scope, mind, voice and the senses of even Brahmā and others, Who is immersed in His own nectar of bliss, Who is the ideal idol of an adolescent man, Who causes captivation of thousands of Lakṣmī by His sportive actions in the great water-sport of great connoisseurs, Who is Brahman (Paramātman), Who is munificent, Who is the abode of well-wishes, Whose moon-like face is adorned with a gentle smile — [smile] which will cause the announcement of auspicion to the three-worlds.[3]

Poet: Śruti

Source: Bhuṣuṇḍirāmāyaṇa

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