

1 जटायुकृतरामस्तुति

अगणितगुणमप्रमेयमाद्यं			
सकलजगत्स्थितिसंयमादिहेतुम्			
उपरमपरमं		परात्मभूतं	
सततमहं	प्रणतोऽस्मि	रामचन्द्रम्	॥ १
निरवधिसुखमिन्दिराकटाक्षं			
क्षपितसुरेन्द्रचतुर्मुखादिदुःखम्			
नरवरमनिशं	नतोऽस्मि	रामं	
वरदमहं		वरचापबाणहस्तम्	॥ २
त्रिभुवनकमनीयरूपमीड्यं			
रविशतभासुरमीहितप्रदानम्			
शरणदमनिशं		सुरागमूले	
कृतनिलयं	रघुनन्दनं	प्रपद्ये	॥ ३
भवविपिनदवाग्निनामधेयं			
भवमुखदैवतदैवतं		दयालुम्	
दनुजपतिसहस्रकोटिनाशं			
रवितनयासदृशं	हरिं	प्रपद्ये	॥ ४
अविरतभवभावनातिदूरं			
भवविमुखैर्मुनिभिः	सदैव	दृश्यम्	
भवजलधिसुतारणाङ्घ्रिपोतं			
शरणमहं	रघुनन्दनं	प्रपद्ये	॥ ५

Jaṭāyukṛtarāmastuti

I continuously bow to Śrī Rāmacandra, Who has uncountable qualities, Who is immeasurable, Who is primordial, Who is the reason behind the state and the position of the whole universe, Who is supreme to expiration, and Who is beyond those living-beings powered by a soul.[1]

I am bowing incessantly to Śrī Rāma, Who is timeless happiness, Who is the Leer of Indirā, Who destroyed the grief of Indra and the four-headed Brahma, Who is the best among men, Who grants boons, and Who has the best bow and arrow in hands.[2]

I incessantly take the refuge of Śrī Rāma, Who has a beautiful form which lures everyone in the universe, Who is worthy of praise, Who is resplendent like hundreds of sun, Who bestows the desired wishes, Who gives shelter, Who has made a home in the root cause of attachment (my heart), and Who is the dear One of Raghu.[3]

I take the refuge of Śrī Rāma, Whose name imparts the fire for the forest of metempsychosis, Who is the deity of the deity revered by Śiva, Who is benevolent, Who destroys billions of army commanders of the demons, Who is like the daughter of Ravi, and Who is known as Hari.[4]

I take the refuge of Śrī Rāma, Who is very far (unattached) from the emotions present in the world, Who can always be seen by the words of sages and Śiva, Whose feet are the foundations for liberation from the ocean of metempsychosis, Who is the refuge, and Who is the dear One of Raghu.[5]

गिरिशगिरिसुतामनोनिवासं			
गिरिवरधारिणमीहिताभिरामम्			।
सुरवरदनुजेन्द्रसेविताङ्घ्रिं			
सुरवरदं	रघुनायकं	प्रपद्ये	॥ ६
परधनपरदारवर्जितानां			
परगुणभूतिषु	तुष्टमानसानाम्		।
परहितनिरतात्मनां		सुसेव्यं	
रघुवरमम्बुजलोचनं		प्रपद्ये	॥ ७
स्मितरुचिरविकासिताननाञ्ज-			
मत्तिसुलभं	सुरराजनीलनीलम्		।
सितजलरुहचारुनेत्रशोभं			
रघुपतिमीशगुरोर्गुरुं		प्रपद्ये	॥ ८
हरिकमलजशम्भुरूपभेदात्-			
त्वमिह	विभासि	गुणत्रयानुवृत्तः	।
रविरिव		जलपूरितोदपात्रेषु-	
वमरपतिस्तुतिपात्रमीशमीडे			॥ ९
रतिपतिशतकोटिसुन्दराङ्गं			
शतपथगोचरभावनाविदूरम्			।
यतिपतिहृदये	सदा	विभातं	
रघुपतिमार्तिहरं	प्रभुं	प्रपद्ये	॥ १०

I take the refuge of Śrī Rāma, Who resides in the minds of Śiva (Giriśa) and Śivā (daughter of Giri), Who lifted the best among mountains (Govardhana), Who is desired happiness, Whose feet is served by best among demi-gods, demons and Indra, Who gives boon to Indra, and Who is the chief in the lineage of Raghu.[6]

I take the refuge of Śrī Rāma, Who is continuously served by men — who have alienated their minds from the wealth and wives of others, whose minds get pleased when others acquire happiness, and who are always thinking about the happiness of others — Who is the best in the lineage of Raghu, and Who has lotus like eyes.[7]

I take the refuge of Śrī Rāma, Whose lotus-like face is made to bloom by a beautiful and interesting smile, Who is very beneficial, Whose body is blue like Indranīlamanī, Whose eyes are beautiful like a white lotus, Who is the Lord of Raghu, and Who is the preceptor of the divine preceptor Śiva.[8]

Here, You take the three qualities of sattva, rajas, and tamas and shine forth with differences as Viṣṇu, Brahma, and Śiva; just like the same sun reflects in different water-filled vessels. I eulogize You, Who is the Lord, and Who is worthy of eulogies from Indra.[9]

I take the refuge of Śrī Rāma, Who has beautiful body comparable with million times the beauty of Kāmadeva (the consort of Rati), Who is very far from people immersed in the thousands of paths of the sense-organs, Who is always present in the heart of the seers, Who is the Lord of Raghu, Who is the Lord, and Who absolves grief.[10]

Poet: Jaṭāyu

Source: ādhyātmarāmāyaṇa

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