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श्री राम स्तुति

ŚRĪ RĀMA STUTI

Namāmi bhakta vatsalam — twelve verses from the Rāmacaritamānasa

ABOUT THIS HYMN

This hymn is a devotional composition from Tulsidas' *Sri Ramcharitmanas*, spoken by the sage Atri Muni when Lord Rama, Sita, and Lakshmana visit his ashram during their forest exile.

In this moment of divine encounter, Atri Muni is overcome with reverence and expresses his devotion through a *stuti*—a poetic praise—that celebrates Rama's qualities as both a compassionate protector and the supreme cosmic being.

The hymn emphasizes Rama's nature as *Bhakta-Vatsala*, one who is deeply affectionate toward his devotees. It describes his gentle, compassionate personality, his serene beauty, and his lotus-like eyes that symbolize purity and grace.

At the same time, the stuti acknowledges Rama's immense power: he is the ruler of the three worlds, the breaker of Shiva's bow, the destroyer of evil forces, and the embodiment of immeasurable spiritual brilliance. Through this dual portrait, the hymn conveys the harmony between Rama's tender humanity and his transcendental divinity.

In the verses, Rama is portrayed as the eternal, formless, omnipresent truth—the one who transcends the three gunas and stands as the ultimate reality.

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नमामि भक्त वत्सलं । कृपालु शील कोमलं ॥
भजामि ते पदांबुजं । अकामिनां स्वधामदं ॥

namāmi bhakta vat-salaṁ kṛpālu śīla komalaṁ
bhajāmi te pa-dāṁ-bujaṁ akāmi-nāṁ sva-dhā-ma-daṁ 1.

I revere you, who are so fond of your faithful followers. You are compassionate and your disposition is gentle. I worship your lotus feet which bestow upon the desireless your own abode in heaven.

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निकाम श्याम सुंदरं । भवाम्बुनाथ मंदरं ॥
प्रफुल्ल कंज लोचनं । मदादि दोष मोचनं ॥

ni-kāma śyāma sundaraṁ bha-vām-bu-nātha mandaraṁ
pra-phul-la kañja lo-ca-naṁ ma-dā-di doṣa mocanaṁ 2.

I worship you, O Lord, dark and exquisitely beautiful. You are like the Mount Mandhara which churns the ocean of mundane existence. Your eyes are like fully bloomed lotus, and you are dispeller of pride and all other vices.

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प्रलंब बाहु विक्रमं । प्रभोऽप्रमेय वैभवं ॥
निषंग चाप सायकं । धरं त्रिलोक नायकं ॥

pra-laṁba bāhu vikramaṁ pra-bho'pra-me-ya vai-bha-vaṁ
ni-ṣaṅga cāpa sāyakaṁ dha-raṁ tri-loka nā-ya-kaṁ 3.

Immense is the might of your long arms, O Lord, and immeasurable is your glory. Equipped with quiver, bow, and arrows, you are the ruler of the three worlds.

दिनेश वंश मंडनं । महेश चाप खंडनं ॥
मुनींद्र संत रंजनं । सुरारि वृन्द भंजनं ॥

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dineśa vaṁśa maṇḍanaṁ maheśa cāpa khaṇḍanaṁ
mu-nīn-dra santa rañjanaṁ surāri vṛnda bhañjanaṁ 4.

(O Lord, you are), the ornament of the solar race; the breaker of Siva's bow; the delight of the greatest saints and sages; and the destroyer of the enemies of the gods.

मनोज वैरि वंदितं । अजादि देव सेवितं ॥
विशुद्ध बोध विग्रहं । समस्त दूषणापहं ॥

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manoja vairi vandi-taṁ ajādi deva sevitam
vi-śud-dha bo-dha vigrahaṁ samasta dū-ṣa-ṇā-pa-haṁ 5.

(O Lord, you are) worshipped by Kamdev's foe (Lord Siva); revered by Brahma and other deities; the embodiment of pure consciousness; and the dispeller of all sins.

नमामि इंदिरा पतिं । सुखाकरं सतां गतिं ॥
भजे सशक्ति सानुजं । शची पति प्रियानुजं ॥

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namāmi indirā patiṁ su-khā-karaṁ satāṁ gatiṁ
bhaje sa-śakti sā-nu-jaṁ śacī pati pri-yā-nu-jaṁ 6.

I bow down to you who are the husband of Lakshmi, and the younger brother of Indra (husband of Saci). You are the giver of happiness and the salvation of the virtuous. I worship you along with Sita and Lakshman.

त्वदंघ्रि मूल ये नराः । भजंति हीन मत्सराः ॥
पतंति नो भवार्णवे । वितर्क वीचि संकुले ॥

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tvad-aṅgh-ri mūla ye narāḥ bha-jan-ti hīna mat-sarāḥ
pa-tan-ti no bha-vār-ṇave vi-tar-ka vīci saṁkule 7.

Men who without envy worship your lotus feet do not slip into the ocean of rebirth which is full of contradictions.

विविक्त वासिनः सदा । भजंति मुक्तये मुदा ॥
निरस्य इंद्रियादिकं । प्रयांति ते गतिं स्वकं ॥

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vi-vik-ta vā-si-naḥ sadā bha-jan-ti muk-taye mudā
ni-ras-ya in-dri-yā-di-kaṁ pra-yān-ti te gatiṁ sva-kaṁ 8.

Those solitary beings who worship with delight in the hope of liberation, with absolute indifference to the pleasures of the senses, attain final beatitude (kaivalya-moksha).

तमेकमद्भुतं प्रभुं । निरीहमीश्वरं विभुं ॥
जगद्गुरुं च शाश्वतं । तुरीयमेव केवलं ॥ ९

tvam-ekam ad-bhu-taṁ prabhuṁ ni-rī-ham īśvaraṁ vibhuṁ
jagad-guruṁ ca śāśvataṁ tu-rī-yam-eva kevalaṁ 9.

I worship you, the one astounding Lord, the passionless and Omnipresent sovereign, the guru of the world, eternal, transcending the three gunas (sattva, rajas, tamas), and the one absolute spirit.

भजामि भाव वल्लभं । कुयोगिनां सुदुर्लभं ॥
स्वभक्त कल्प पादपं । समं सुसेव्यमन्वहं ॥ १०

bhajāmi bhāva val-labhaṁ ku-yogi-nāṁ su-dur-labhaṁ
sva-bhakta kalpa pādapaṁ samaṁ su-sevya-man-vahaṁ 10.

I worship Him who is fond of devotion, who is most difficult to attain for the undisciplined, a wish-fulfiling tree to his own devotees, impartial, and worthy to be worshipped daily.

अनूप रूप भूपतिं । नतोऽहमुर्विजा पतिं ॥
प्रसीद मे नमामि ते । पदाब्ज भक्ति देहि मे ॥ ११

anūpa rūpa bhū-patiṁ nato'ham-urvi-jā patiṁ
pra-sī-da me namāmi te pa-dāb-ja- bhakti dehi me 11.

O one of incomparable beauty, the Lord of the earth, the Lord of Sita, I bow down to you. Be gracious unto me and grant me devotion at your lotus feet!

पठंति ये स्तवं इदं । नरादरेण ते पदं ॥
व्रजंति नात्र संशयं । त्वदीय भक्ति संयुताः ॥ १२

paṭhanti ye sta-vaṁ idaṁ narā-da-re-ṇa te padaṁ
vra-janti nātra saṁ-śa-yaṁ tva-dīya bhakti saṁ-yu-tāḥ 12.

Your ardent devotees who reverently repeat this hymn will undoubtedly attain your abode.

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