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## rAmarakShAstotra (meanings)

श्रीरामरक्षास्तोत्रं सार्थम्

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## rAmarakShAstotra (meanings)

### श्रीरामरक्षास्तोत्रं सार्थम्



Translation by S . V . Ganesan.

Second version by P. Krishna Moorthy (TTD, Tirupati)

अथ श्रीरामरक्षास्तोत्रं

अथ (atha) = Thus ;

श्री (shrI) = LakShmi or a respectful prefix ;

राम (rAma) = Lord RAma ;

रक्षा (rakShA) = Protection, safety, mail/armour ;

स्तोत्र (stotra) = hymn ;

भावार्थः

Thus begins the hymn of Lord Ram for protection.

॥ ॐ श्रीगणेशाय नमः ॥

ॐ (OM) = OmkAra or Brahman ;

श्रीगणेशाय (shrIgaNeshAya) = to Lord Ganesh ;

नमः (namaH) = salutation ;

भावार्थः

OM, Salutations to Lord Ganesh.

अस्य श्रीरामरक्षास्तोत्रमन्त्रस्य । बुधकौशिक ऋषिः ।

श्रीसीतारामयन्द्रो देवता । अनुष्टुप् छन्दः ।

सीता शक्तिः । श्रीमद् उनुमान् कीलकम् ।

श्रीरामयन्द्रप्रीत्यर्थे रामरक्षास्तोत्रजपे विनियोगः ॥

अस्य (asya) = of this ;

रामरक्षा (rAmarakShA) = rAma armour or rama- protection ;

स्तोत्र (stotra) = hymn ;  
 मन्त्रस्थ (mantrasya) = mantra's ;  
 बुधकौशिक (budhakaushika) = the person budhakaushika ;  
 ऋषिः (RiShiH) = the sage ;  
 श्री (shrI) = respectful prefix ;  
 सीता (sItA) = sItA (Lord Ram's consort) ;  
 रामचन्द्रो (rAmachandro) = Lord RAmachandra ;  
 देवता (devatA) = God or little god ;  
 अनुष्टुब् (anuShTub) = the format's name ;  
 छन्दः (ChandaH) = metre (poetic) ;  
 सीता (sItA) = Lord Ram's consort sItA ;  
 शक्तिः (shaktiH) = power, energy ;  
 श्रीमद् (shrImad) = respectful prefix ;  
 हनुमान् (hanumAn) = Lord HanumAn ;  
 कीलकम् (kIlakam) = pivot point ;  
 श्रीरामचन्द्रप्रीत्यर्थं (shrIrAmachandraprItyarthe) = For pleasing  
 the Lord sItArAma ;  
 रामरक्षास्तोत्रजपे (rAmarakShAstotraJape) = in the chanting of  
 rAmarakSha hymn ;  
 विनियोगः (viniyogaH) = use ;

भावार्थः

(Note every mantra has a 'devatA, shakti and central point' in addition to its author and usage) The author of this hymn is budhakaushika. The god is sitArAmachandra. The metre is anushTubh. The power is sitA, central pivot is hanumAn and usage is to recite.

॥ अथ ध्यानम् ॥

अथ (atha) = thus ;  
 ध्यानम् (dhyAnam) = meditation ;

ध्यायेदाजानुभासुं धृतशरधनुषं भद्रपद्मासनस्थं  
 पीतं वासो वसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ।  
 वामाङ्गुलिं सीतामुपकमलमिलल्लोचनं नीरदाभं

नानालङ्कारदीप्तं दधतमुरुजटामण्डनं रामयन्द्रम् ॥

- ध्यायेद् (dhyAyed) = one should meditate ;  
 आञ्जनुभाहुं (AjAnubAhuM) = the one whose arms extend upto his knees ;  
 धृत (dhRita) = having borne ;  
 शर (shara) = arrows ;  
 धनुषं (dhanuShaM) = bow ;  
 बद्धपद्म (baddhapadma) = having bound himself in lotus- ;  
 आसनस्थम् (Asanastham) = (lotus like-)posture-stood ;  
 पीतं (pItaM) = yellow ;  
 वासो (vAso) = cloth, dress ;  
 वसानं (vasAnaM) = having worn ;  
 नवकमलदल (navakamaladala) = newly blossomed lotus petal  
 (another meaning for 'nava' is ;  
 nine)  
 स्पर्धि (spardhi) = competing ;  
 नेत्रं (netraM) = eye ;  
 प्रसन्नम् (prasannam) = with pleasant/satisfied look ;  
 वामाङ्गारुढ (vAmA.nkArUDha) = having the left side of the body  
 climbed/occupied by ;  
 सीता (sItA) = sItA ;  
 मुख (mukha) = face ;  
 कमल (kamala) = lotus ;  
 मिललोचनं (milallochanaM) = eyes fixed on ;  
 नीरदाभम् (nIradAbham) = bearing a resemblance to rain-bearing  
 cloud i.e with blackish complexion ;  
 नाना (nAnA) = various, many-sided ;  
 अलङ्कारदीप्तं (ala.nkAradIptaM) = shining with  
 adornments/decorations ;  
 दधतम् (dadhatam) = wearing ;  
 उरुजटा (urujaTA) = jaTA (hair) upto his thighs ;  
 मण्डनं (ma.nDanaM) = profusely-adorned ;

रामचन्द्रम् (rAmachandram) = rAmachandra ;

॥ इति ध्यानम् ॥

इति (iti) = thus ends ;

ध्यानम् (dhyAnam) = meditation ;

भावार्थः

Thus begins the dhyAna of this mantra -

one should meditate rAma who has arms reaching his knees, who is holding a bow and arrow,

who is seated in a lotus position, who is wearing yellow clothes, whose eyes compete with

petals of a fresh lotus, who looks satisfied, whose eyes are fixed on lotus-like (pretty)

face of sitA sitting in his left lap, whose color is like that of rain cloud, who has

adorned different jewelery, who is wearing hair reaching upto his thighs.

चरितं रघुनाथस्य शतकोटि प्रविस्तरम् ।

ऐकैकमक्षरं पुंसां महापातकनाशनम् ॥ १ ॥

चरितं (charitaM) = life story, character ;

रघुनाथस्य (raghunAthasya) = lord of the Raghu's(rAma) ;

descended from the famous forefather Raghu and became known as raghunAtha)

शतकोटि (shatakoTi) = 100 koti or 1000 millions ;

प्रविस्तरम् (pravistaram) = extensively ;

ऐकैकमक्षरं (ekaikamakSharaM) = each and every letter;

पुंसां (pu.nsAM) = of the human ;

महापातक (mahApAtaka) = great sins ;

नाशनम् (nAshanam) = destroyer ;

1

भावार्थः

The life story of Shri RAma has a vast expanse and each and every letter of it is capable of destroying even the greatest sins of mankind. (1)

ध्यात्वा नीलोत्पलश्यामं रामं राज्ज्वलोचनम् ।  
जनकीलक्ष्मणोपेतं जटामुकुटमण्डितम् ॥ २ ॥

ध्यात्वा (dhyAtvA) = having meditated ;

नीलोत्पलश्यामं (nIlotpalashyAmaM) = bearing the bluish black  
color of blue lilies ;

रामं (rAmaM) = rAma ;

राज्ज्व (rAjIva) = lotus ;

लोचनम् (lochanam) = eyes ;

जनकीलक्ष्मणोपेतं (jAnakIlakShmaNopetaM) = having LakShmana  
and JAnakI (sitA) nearby ;

जटामुकुटमण्डितम् (jaTAmukuTama.nDitam) = adorned by locks  
of hair forming a crown ;

2

भावार्थः

Let us meditate on the lotus-eyed, dark-complexioned Rama who is well-adorned with a crown of hair and has Sita and LakShmana alongside. (2)

सासितूषधनुर्भाणपाणिं नक्तंयरान्तकम् ।  
स्वलीलया जगत्त्रातुमाविर्भूतमजं विभुम् ॥ ३ ॥

स (sa) = with ;

असि (asi) = sword ;

तूष (tUNa) = receptacle ;

धनुः (dhanuH) = Bow ;

भाणपाणिं (bANapANiM) = with hand holding arrow (and Bow) ;

नक्तंयरान्तकम् (nakta.ncharAntakam) = the finisher(destroyer)  
of the night-wanderers(rAkShasAs) ;

स्वलीलया (svaIlIlaya) = sva+IlIlaya, through one's play-like action ;

जगत् (jagat) = world ;

त्रातुं (trAtuM) = for protecting ;

आविर्भूतं (AvirbhUtaM) = having taken a physical form or incarnation ;

अजं (ajaM) = normally sheep but it is also applied to Brahma or God  
in the sense of not born(a+jaM)

विभुम् (vibhum) = the Lord who shines ;

3

भावार्थः

(Let us meditate rAma) who has a sword in a receptacle and bow, and arrows, who destroyed the demons, who is not born but is incarnated to protect the world with his actions. (3)

रामरक्षां पठेत्प्राज्ञः पापघ्नीं सर्वकामदाम् ।

शिशो मे राघवः पातु भालं दशरथात्मजः ॥ ४ ॥

रामरक्षां (rAmarakShAM) = rAmarakShA (hymn) ;

पठेत् (paThet) = may read ;

प्राज्ञः (prAj naH) = the learned man ;

पापघ्नीं (pApaghnIM) = which kills the sins (the hymn) ;

सर्वं (sarva) = all ;

कामदाम् (kAmadAm) = (the hymn which) gives (grants) all desires ;

शिशुः (shiraH) = head ;

मे (me) = of mine ;

राघवः (rAghavaH) = RAghava (RAma) ;

पातु (pAtu) = may he protect ;

भालं (bhAlaM) = forehead ;

दशरथ (dasharatha) = dasharatha's ;

आत्मजः (AtmajaH) = son ;

4

भावार्थः

May the learned read the RamarakSha 'stotram', which destroys all sins and grants all desires. (Begin listing details of the body to be protected)

May rAma who is raghu's descendant protect my head. May rAma who is dasharatha's son protect my forehead. (4)

कौसल्येयो दृशौ पातु विश्वामित्रप्रियः श्रुती ।  
घ्राणं पातु मभत्राता मुभं सौमित्रिवत्सलः ॥ ५ ॥

कौसल्येयो (kausalyeyo) = kausalyA's (son) ;  
दृशौ (dRishau) = two eyes ;  
पातु (pAtu) = may he protect ;  
विश्वामित्र (vishvAmitra) = vishvAmitra's ;  
प्रियः (priyaH) = dear ;  
श्रुती (shruti) = that which hears i.e.two ears ;  
घ्राणं (ghrANaM) = that which smells i.e.nose ;  
पातु (pAtu) = may he protect ;  
मभत्राता (makhatrAtA) = the protector/saviour of makha (yaJ na) ;  
मुभं (mukhaM) = mouth (in a different context may mean the whole face) ;  
सौमित्रिवत्सलः (saumitrivatsalaH) = he who is affectionate to LakShmaNa ; 5

भावार्थः

May the lord rAma who is kausalyA's son, protect my eyes. rAma who is favorite of vishvAmitra protect my ears. rAma who is savior of yaj na protect my nose. rAma who is affectionate to lakShmaNa protect my mouth. (5)

जिह्वां विद्यानिधिः पातु कण्ठं भरतवन्दितः ।  
स्कन्धौ दिव्यायुधः पातु भुजौ भग्नशकार्मुकः ॥ ६ ॥

जिह्वां (jihvAM) = tongue ;  
विद्यानिधिः (vidyaAnidhiH) = the stock-pile of knowledge (here rAma) ;  
पातु (pAtu) = may he protect ;  
कण्ठं (ka.nThaM) = neck ;  
भरतवन्दितः (bharatavanditaH) = the who has been saluted by Bharata ;  
स्कन्धौ (skandhau) = two shoulders ;  
दिव्यायुधः (divyaAyudhaH) = the man with divine weapons ;  
पातु (pAtu) = may he protect ;  
भुजौ (bhujau) = two upper arms ;  
भग्नशकार्मुकः (bhagneshakArmukaH) = the one who broke the bow



of Isha(shiva) i.e. rAma ;

6

भावार्थः

May the rAma who is a sea of knowledge protect my tongue.  
 May rAma who is saluted by bharata protect my neck.  
 May rAma who holds divine weapons protect my two shoulders.  
 May rAma who broke shiva's bow protect my two upper arms. (6)

करौ सीतापतिः पातु हृदयं जामदग्न्यजित् ।

मध्यं पातु परध्वंसी नाभिं जाम्बवदाश्रयः ॥ ७ ॥

करौ (karau) = two hands (lower arms) ;

सीतापतिः (sItApatiH) = the husband or lord of sItA ;

पातु (pAtu) = may he protect ;

हृदयं (hRidayaM) = heart ;

जामदग्न्यजित् (jAmadagnyajit) = he who scored a victory over

jAmadagni(ParashurAm, the son ;

of jamadagni)

मध्यं (madhyaM) = middle (part of the body) ;

पातु (pAtu) = may he protect ;

परध्वंसी (kharadhva.nSI) = he who smashed (killed) khara (a rAkShasa) ;

नाभिं (nAbhiM) = navel ;

जाम्बवदाश्रयः (jAmbavadAshrayaH) = ;

he who gave refuge to jhambavad (the bear-chieftain of rAma's army)

7

भावार्थः

May the rama who is the husband of sitA protect my two hands.  
 May rAma who conquered parashurAma protect my heart.  
 May rAma who killed rakShasa named khara protect my abdomen.  
 May rAma who gave refuge to jambavad protect my navel . (7)

सुग्रीवेशः कटी पातु सञ्चिनी अनुमत्प्रभुः ।

ॐ३ रधूत्तमः पातु रक्षःकुलविनाशकृत् ॥ ८ ॥

सुग्रीवेशः (sugrIveshaH) = master of sugrIva, the monkey king

(literally meaning the one ;

with a beautiful neck)

कटी (kaTI) = waist ;

पातु (pAtu) = may he protect ;

सङ्घिनी (sakthinI) = two hips ;

ॐनुमत्प्रभुः (hanumatprabhuH) = the lord of Hanuman ;

ॐ३ (UrU) = two thighs ;

रधूत्तमः (raghUttamaH) = the best of the raghus (raghu-descendants) ;

पातु (pAtu) = may he protect ;

रक्षः (rakShaH) = the rAkShasAs ;

कुलविनाश (kulavinAsha) = the destroyer of the kula

(dynasty/lineage) of (rAkShasAs) ;

कृत् (kRit) = the man who did (the destruction of rAkShasa kula) ;

8

भावार्थः

May rAma who is master of sugrIva protect my waist.

May rAma who is master of hanumAma protect my two hips.

May rAma who is the best of raghus and who destroyed the

lineage of rAkShasa protect my two thighs . (8)

जानुनी सेतुकृत्पातु जङ्घे दशमुखात्तकः ।

पादौ बिभीषणश्रीदः पातु रामोऽपिलं वपुः ॥ ८ ॥

जानुनी (jAnunI) = knees ;

सेतुकृत् (setukRit) = the builder of bridge (over the sea) ;

पातु (pAtu) = protect ;

जङ्घे (ja.nghe) = two shanks (leg from ankle to knee) ;

दशमुखात्तकः (dashamukhAntakaH) = the finisher (destroyer)

of the ten-faced one (rAvaNa) ;

पादौ (pAdau) = two feet ;

बिभीषणश्रीः (bibhIShaNashrIdaH) = the man who gave 'shrI'

riches etc, to vibhIShaNa ;

पातु (pAtu) = may he protect ;

रामः (rAmaH) = Lord Rama ;

अखिलं (akhilaM) = the entire ;

वपुः (vapuH) = the body, the person ;

9

भावार्थः

May rAma who built the bridge protect my two knees.

May rAma who killed ten faced ones protect my two shins.

May rAma who gave the wealth to bibhIShaNa protect my two feet.

Thus may he protect my entire body . (9)

अेतां रामबलोपेतां रक्षां यः सुकृती पठेत् ।

स चिरायुः सुभी पुत्री विजयी विनयी भवेत् ॥ १० ॥

अेतां (etaM) = this(feminine form vis-a-vis 'etaM' the masculine) ;

रामबलोपेतां (rAmabalopetaM) = that which has attained rAma's

strength/power ;

रक्षां (rakShAM) = protecting armour ;

यः (yaH) = who ;

सुकृती (sukRitI) = the man with good deeds ;

पठेत् (paThet) = reads ;

स (sa) = he ;

चिरायुः (chirAyuH) = long-life- span ('chira' actually means

permanent cf . chirañIvI) ;

सुभी (sukhI) = a happy man ;

पुत्री (putrI) = with sons ;

विजयी (vijayI) = victorious man ;

विनयी (vinayI) = man with humility ;

भवेत् (bhavet) = may he become so . ;

10

भावार्थः

May the good man who readeth this 'stotra', which has all the power of Rama, be blessed with long life, happiness, children, success and humility . (10)

पातालभूतलव्योमथारिणश्छन्नथारिणः ।

न द्रष्टुमपि शक्तास्ते रक्षितं रामनामभिः ॥ ११ ॥

पाताल (pAtAla) = nether-world ;

भूतल (bhUtala) = the earth surface ;

व्योम (vyoma) = sky ;

थारिणः (chAriNaH) = the people who wander ;

छन्नथारिणः (ChadmachAriNaH) = those who wander by adopting  
tricks such as becoming ;

invisible etc.

न (na) = not ;

द्रष्टुं (draShTuM) = to see ;

अपि (api) = even (won't be able to see even, let alone harming) ;

शक्ताः (shaktAH) = capable ;

ते (te) = they ;

रक्षितं (rakShitaM) = the person who has ben protected(by) ;

राम (rAma) = Rama ;

नामभिः (nAmabhiH) = the names of rAma ;

11

भावार्थः

No one, who is wandering below the earth or on the earth or above the earth or those who wander surreptitiously changing their forms, will even be able to see the man protected by rAmanAma . (let alone bring any harm to him). (11)

रामेति रामभद्रेति रामचन्द्रेति वा स्मरन् ।

नरो न लिप्यते पापैः भुक्तिं मुक्तिं च विन्दति ॥ १२ ॥

रामेति (rAmeti) = rAma+iti saying thus rAma ;

रामभद्रेति (rAmabhadreti) = rAmabhadra+iti saying 'rAmabhadra'

रामभद्र (rAmabhadra) = rAma who gives the well-being ;

रामचन्द्रेति (rAmachandreti) = saying 'rAmachandra' ;

वा (vA) = or ;

स्मरन् (smaran) = reciting ;

नरो (naro) = man ;

न (na) = not ;

लिप्यते (lipyate) = gets engulfed, gets covered ;

पापैः (pApaiH) = by sins ;

भुक्तिं (bhuktiM) = earthly wealth ;

मुक्तिं (muktiM) = salvation ;

थ (cha) = also ;

विन्दति (vindati) = obtains ;

12

भावार्थः

No sin can attach to the man who singeth the praise of the lord and he will prosper in this world and get salvation . (12)

जगज्जैत्रेक मन्त्रेण रामनाम्नाऽभिरक्षितम् ।

यः कण्ठे धारयेतस्य करस्थाः सर्वसिद्ध्यः ॥ १३ ॥

जगज्जैत्र (jagajjaitra) = jagat+jetra in the world +here ;

ऐक (eka) = one ;

मन्त्रेण (mantreNa) = by the mantra ;

रामनाम्ना (rAmanAmnA) = by the name of rAma ;

अभिरक्षितम् (abhirakShitam) = who has been well protected ;

यः (yaH) = who ;

कण्ठे (ka.nThe) = in the neck ;

धारयेत् (dharayet) = bears ;

तस्य (tasya) = his ;

करस्थाः (karastAH) = obtaining(literally standing) in his very hands ;

सर्व (sarva) = all ;

सिद्ध्यः (siddhayaH) = great achievements including mystic powers ;

13

भावार्थः

One who wears this mantra of rAma nAma that has conquered the world around his neck will have all the powers at his beck and call . (13)

वज्रपञ्जरनामेदं यो रामकवचं स्मरेत् ।

अव्याहताङ्गः सर्वत्र लभते जयमङ्गलम् ॥ १४ ॥

वज्र (vajra) = indra's weapon, pa.njara weapon) ;

यो (yo) = who ;

रामकवचं (rAmakavachaM) = rAma-armour ;

स्मरेत् (smaret) = remembers/recalls ;

अव्याहताङ्गः (avyAhatA + AgyA yasya) = not feeling the hit;

सर्वत्र (sarvatra) = everywhere ;

लभते (labhate) = obtains ;

जयमङ्गलम् (jayama.ngalam) = victory that is auspicious ;

14

भावार्थः

He who wears this armour called vajrapa.njara will be unscathed and will win victory everywhere . (14)

आदिष्टवान् यथा स्वप्ने रामरक्षामिमां हरः ।

तथा लिखितवान् प्रातः प्रबुद्धो बुधकौशिकः ॥ १५ ॥

आदिष्टवान् (AdiShTavAn) = commanded ;

यथा (yathA) = as or like, in which manner ;

स्वप्ने (svapne) = in dream ;

रामरक्षां (rAmarakShAM) = rAmarakShA (mantra/hymn) ;

इमां (imAM) = this ;

हरः (haraH) = shiva ;

तथा (tathA) = so, in that manner ;

लिखितवान् (likhitavAn) = wrote ;

प्रातः (prAtaH) = in the morning ;

प्रभुद्धो (prabuddho) = having risen( after sleep/unconscious state) ;

बुधकौशिकः (budhakaushikaH) = budhakaushikaH (the author of this hymn) ; 15

भावार्थः

Budhakaushika was commanded in his dream by Lord Shiva to compose this hymn and he did so, as soon as he awoke in the morning . (15)

आरामः कल्पवृक्षाणां विरामः सकलापदाम् ।

अभिरामस्त्रिलोकानां रामः श्रीमान् स नः प्रभुः ॥ १६ ॥

आरामः (ArAmaH) = place of rest ;

कल्पवृक्षाणां (kalpavRikShANAM) = of the kalpa vRikSha trees  
(the wish-yielding ; trees )

विरामः (virAmaH) = respite, full stop ;

सकलापदाम् (sakalApadAm) = all dangers' ;

अभिरामस्त्रिलोकानां (abhirAmastrilokAnAM) = the laudable rAma for  
all the three worlds ;

रामः (rAmaH) = rAma ;

श्रीमान् (shrImAn) = the man with 'shrI' i.e . the endowed man ;

स (sa) = he ;

नः (naH) = to us ;

प्रभुः (prabhuH) = the lord ;

16

भावार्थः

Rama, who grants all desires, removes all obstacles and is the praise of all three worlds, is our 'Lord' indeed. (16)

तरुणौ उपसंपन्नौ सुकुमारौ मडाबलौ ।

पुण्डरीकविशावाक्षौ श्रीरक्ष्मणजिनाम्बरौ ॥ १७ ॥

तरुणौ (taruNau) = (two)youths ;

उपसंपन्नौ (rUpasa.npannau) = (two)persons endowed with  
beautiful appearance ;

सुकुमारौ (sukumArau) = (two) handsome young lads ;

महाबलौ (mahAbalau) = (two)great powerful persons ;  
 पुण्डरीक (pu.nDarIka) = lotus ;  
 विशालक्षौ (vishAIakShau) = (two)persons with (lotus-like)large eyes ;  
 चीर (chIra) = dress made of bark? ;  
 कृशाजिनाम्बरौ (kRiShNAjinAmbarau) = (two) persons wearing  
 the deer-skin as clothes ;  
 (ambarau has another meaning as 'sky' besides clothing)

17

भावार्थः

May the two brothers ever protect us, who are young, handsome, lotus-eyed and bark and deer-skin dressed. (17)

कृलमूलाशिनौ दान्तौ तापसौ ब्रह्मचारिणौ ।  
 पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ ॥ १८ ॥

कृल (phala) = fruits ;  
 मूलाशिनौ (mUIAshinau) = roots-eaters (2 persons) ;  
 दान्तौ (dAntau) = the two who have restraining power;  
 तापसौ (tApasau) = (2)penance-doers ;  
 ब्रह्मचारिणौ (brahmachAriNau) = (2)bachelors ;  
 पुत्रौ (putrau) = 2 sons of ;  
 दशरथस्यैतौ (dasharathasyaitau) = dasharathasya+etAu  
 dasharatha's+this pair;  
 भ्रातरौ (bhrAtarau) = the two brothers ;  
 रामलक्ष्मणौ (rAmalakShmaNau) = rAma lakShmaNa ;

18

भावार्थः

These two sons of Dasharatha, the brothers Rama and LakShmana, the ones who are subsisting on roots and fruits and practicing penance and celibacy, (continued in the next.)  
 (18)

शरण्यौ सर्वसत्त्वानां श्रेष्ठौ सर्वधनुष्मताम् ।



रक्षः कुलनिहन्तारौ त्रायेतां नो रघूत्तमौ ॥ १८ ॥

शरण्यौ (sharaNyau) = the refuge, the ones who should be  
approached for refuge ;

सर्व (sarva) = all ;

सत्त्वानि (sattvAnAM) = (of) beings ;

श्रेष्ठौ (shreShThau) = the best (2 persons) ;

सर्वधनुष्मताम् (sarvadhanuShmatAm) = of all archers ;

रक्षः (rakShaH) = rAksshasa (demons) ;

कुलनिहन्तारौ (kulanihantArau) = family+destroyers (2 persons) ;

त्रायेतां (trAyetAM) = (may the two) protect/save (us).

(for one persons the verb is trAyet)

नो (no) = us ;

रघूत्तमौ (raghUttamau) = the best two of the Raghu race ;

19

भावार्थः

these two scions of Raghu protect us, the foremost among the archers, the destroyers of the  
demons and the refuge of all beings, (may they) protect us. (19)

आतसज्जधनुषाविषुस्पृशावक्षयाशुगनिषङ्गसङ्गिनौ ।

रक्षाणाय मम रामलक्ष्मणावग्रतः पथि सदैव गच्छताम् ॥ २० ॥

आत (Atta) = possessing ;

सज्ज (sajja) = equipped ;

धनुषौ (dhanuShau) = bows,

आतसज्जधनुषौ (AttasajjadhanuShau) = the two who posses equipped bows ;

ःषुस्पृशौ (iShuspRishau) = (two) touching their arrows ;

अक्षय (akShaya) = unending ;

आशुग (Ashuga) = fast ;

निषङ्ग (niSha.nga) = arrow ;

सङ्गिनौ (sa.nginau) = quiver carrying ;

रक्षाणाय (rakShaNAya) = for protection ;

मम (mama) = my ;

रामलक्ष्मणव्यग्रतः (rAmalakShmaNAvagrataH) = rAmalakShmaNau+agrataH

(let the two go) before (me);

पथि (pathi) = in the street (during the outing/journey);

सदैव (sadaiva) = always;

गच्छताम् (gachChatAm) = (may the two)go ;

20

भावार्थः

Rama and LakShmana (both), their bows pulled and ready, their hands on the arrows (packed) in ever full quivers (carried on their backs), may they always escort me in my path, for my protection. (20)

सन्नद्धः कवची ऋग्नी चापबाणधरो युवा ।

गच्छन्मनोरथोऽस्माकं रामः पातु सलक्ष्मणः ॥ २१ ॥

सन्नद्धः (sannaddhaH) = fully armed/prepared ;

कवची (kavachi) = with armor ;

ऋग्नी (khaDgI) = with sword ;

चापबाणधरो (chApabANadharo) = bearing bow and arrow ;

युवा (yuvA) = young ;

गच्छन् (gachChan) = going (walking) ;

मनोरथः (manorathaH) = wish (heart-felt desire)

(alternate version:mama+agrato+nityam) ;

अस्माकं (asmAkaM) = our ;

रामः (rAmaH) = rAma ;

पातु (pAtu) = may protect ;

सलक्ष्मणः (salakShmaNaH) = with LakShmaNa ;

21

भावार्थः

Ever prepared and armed with sword, shield and bows and arrows and followed by LakShman , Rama is like our cherished thoughts come to life, may he (along with LakShman) protect us. (21)

रामो दाशरथिः शूरो लक्ष्मणानुचरो बली ।

काकुत्स्थः पुरुषः पूर्णः कौसल्येयो रघूत्तमः ॥ २२ ॥

रामो (rAma) = rAma ;

दाशरथिः (dAsharathiH) = dasharatha's son ;

शूरो (shUro) = brave ;

लक्ष्मणानुचरो (lakShmaNAnucharo) = having LakShmaNa as  
the follower ;

बली (baLI) = the powerful one ;

काकुत्स्थः (kAkutsthaH) = descendant of 'kakutstha'((kakudi+sthitaH) ;

पुरुषः (puruShaH) = male person ;

पूर्णः (pUrNaH) = the complete/perfect one ;

कौसल्येयो (kausalyeyo) = kausalya's ;

रघूत्तमः (raghUttamaH) = best of the Raghu race ;

22

भावार्थः

Rama, the scion of Raghu and the son of Dasaratha and Kausalya, and ever, accompanied by LakShmana, is all powerful and is the perfect man (Lord). (22)

वेदान्तवेद्यो यज्ञेशः पुराणपुरुषोत्तमः ।

जानकीवल्लभः श्रीमान् अप्रमेय पराक्रमः ॥ २३ ॥

वेदान्तवेद्यो (vedAntavedyo) = one knowable thro' 'upaniShadaH' ;

यज्ञेशः (yaj neshah) = lord of all sacrifices rites ;

पुराणपुरुषोत्तमः (purANapuruShottamaH) = the ancient and the best of men ;

जानकीवल्लभः (jAnakIvallabhaH) = the darling of jAnaki (sItA) ;

श्रीमान् (shrImAn) = one with 'shrI' (wealth) ;

अप्रमेय (aprameya) = the unmeasurable ;

पराक्रमः (parAkramaH) = bravery ;

23

भावार्थः

The rama, who is perceived thru vedAnta, who is lord of all yaj na, is ancient and the best man who is beloved of jAnakI and whose bravery is unmeasurable. (23)

इत्येतानि जपन्नित्यं मद्भक्तः श्रद्धयान्वितः ।

अश्वमेधाधिकं पुण्यं सम्प्राप्नोति न संशयः ॥ २४ ॥

इत्येतानि (ityetAni) = iti+etAni thus+ these;

जपन्नित्यं (japannityaM) = japan+nityaM chanting+ever;

मद्भक्तः (madbhaktaH) = my devotee ;

श्रद्धयान्वितः (shraddhayAnvitaH) = accompanied with faith ;

अश्वमेध (ashvamedha) = a very difficult sacrifice, to perform it a king has to release ; a horse for a year and defeat all the kings whose kingdoms are visited by the horse - the horse is finally sacrificed and the kingdom won by the king is also offered in donation to the brahmins!

अश्वमेधाधिकं (ashvamedhAdhikaM)

= ashvamedhAt+adhikaM more than 'ashvamedha' sacrifice ;

पुण्यं (puNyaM) = virtue, religious merit (leading to life in heaven) ;

सम्प्राप्नोति (samprApnoti) = attains ;

न (na) = no ;

संशयः (sa.nshayaH) = doubt ;

24

भावार्थः

My devotee(says Lord Shiva), who recites these (names of rAma) with faith, will attain more religious merit than one obtainable by horse-sacrifice . There is no doubt about it. (24)

रामं दूर्वादलश्यामं पद्माक्षं पीतवाससम् ।

स्तुवन्ति नामभिर्दिव्यैर्न ते संसारिणो नरः ॥ २५ ॥

रामं (rAmaM) = rAma ;

दूर्वादलश्यामं (dUrvAdalashyAmaM) = black as the leaves of

'dUrvA' (blue grass) ;

पद्माक्षं (padmAkShaM) = lotus-eyed ;

पीतवाससम् (pItavAsasam) = wearing the yellow dress ;

स्तुवन्ति (stuvanti) = praise, flatter ;

नामभिर्दिव्यैः (nAmabhirdivyaiH) = by the divine 'nAmAs'(names) ;

न (na) = not ;

ते (te) = to them ;

संसारिणो (sa.nsAriNo) = those with (ordinary) family ;

नराः (narAH) = men ;

25

भावार्थः

Those who sing the praise of RAma (who is lotus-eyed, dark-complexioned and dressed in yellow clothes) thro' this hymn, are (no longer) ordinary men trapped in the world (they get liberated!) (25)

रामं लक्ष्मणपूर्वजं रघुवरं सीतापतिं सुन्दरं

काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम् ।

राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्तिं

वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिम् ॥ २६ ॥

रामं (rAmaM) = rAma ;

लक्ष्मणपूर्वजं (lakShmaNapUrvajaM) = the (earlier-born)elder  
of LakShmaNa ;

रघुवरं (raghuvaraM) = the chosen Raghu ;

सीतापतिं (sItApatiM) = sitA's husband ;

सुन्दरम् (sundaram) = the handsome one ;

काकुत्स्थं (kAkutsthaM) = kAkutsthaH is another family name for  
rAma(kakutstha's descendant) ;

करुणार्णवं (karuNArNavaM) = the ocean of 'karuna' (compassion) ;

गुणनिधिं (guNanidhiM) = the stock-pile of good qualities ;

विप्रप्रियं (viprapriyaM) = the beloved of the Brahmins ;

धार्मिकम् (dhArmikam) = the religious one ;

राजेन्द्रं (rAjendraM) = the lord of kings ;

- सत्यसन्धं (satyasandhaM) = the one bound by Truth ;  
 दशरथतनयं (dasharathanayamaM) = the son of dasharatha ;  
 श्यामलं (shyAmalaM) = the dark-complexioned one ;  
 शान्तमूर्तिम् (shAntamUrtim) = the personification of peace ;  
 वन्दे (vande) = (I - says shiva to budhakaushika) salute or bow ;  
 लोकाम्बिरामं (lokAbhirAmaM) = the one who is pleasing to the people ;  
 रघुकुलतिलकं (raghukulatilakaM) = the mark (e.g . one on the  
 forehead) of the Raghu family ;  
 राघवं (rAghavaM) = the descendant of Raghu ;  
 रावणारिम् (rAvaNArim) = rAvaNasya ariM ;
- 26

भावार्थः

I salute that Rama who is handsome, the elder brother of LakShmana, the husband of Sita and the best of the scions of the Raghu race, Him who is the ocean of compassion, the stockpile of virtues, the beloved of the Brahmans and the protector of Dharma, Him who is the practiser of the Truth, the lord emperor of kings, the son of Dasaratha, dark-complexioned and the personification of Peace and tranquillity, Him who is the enemy of Ravana, the crown jewel of the Raghu dynaty and the cynosure of all eyes. (26)

रामाय रामभद्राय रामचन्द्राय वेधसे ।  
 रघुनाथाय नाथाय सीतायाः पतये नमः ॥ २७ ॥

- रामाय (rAmAya) = to rAma ;  
 रामभद्राय (rAmabhadrAya) = to the good-giving/protecting RAma ;  
 रामचन्द्राय (rAmachandrAya) = to rAmachandra ;  
 वेधसे (vedhase) = to the Brahman (like rAma) ;  
 रघुनाथाय (raghunAthAya) = to the lord of Raghus ;  
 नाथाय (nAthAya) = to the protector or lord ;  
 सीतायाः (sItAyAH) = sItA's ;  
 पतये (pataye) = husband ;  
 नमः (namaH) = salutation ;

27

भावार्थः

I salute that Rama who is benevolent and cool as moon, and who is the lord of Sita and the master guardian of all. (27)

श्रीराम राम रघुनन्दन राम राम

श्रीराम राम भरताग्रज राम राम ।

श्रीराम राम रणकर्कश राम राम

श्रीराम राम शरणं भव राम राम ॥ २८ ॥

श्रीराम (shrIrAma) = Lord Rama ;

राम (rAma) = Rama ;

रघुनन्दन (raghunandana) = the delighter of the Raghus ;

श्रीराम (shrIrAma) = Lord Rama ;

भरताग्रज (bharatAgraja) = the one born before Bharata

(elder of bharata) ;

रण (raNa) = fight, war ;

कर्कश (karkasha) = tough, merciless, strong, violent ;

रणकर्कश (raNakarkasha) = one who is merciless or tough in war ;

शरणं (sharaNaM) = refuge ;

भव (bhava) = (you) become (my refuge) ;

28

भावार्थः

I surrender to that Rama who is the delight of the Raghus, elder brother of Bharata and the tormentor of his enemies in the war . (28)

श्रीरामचन्द्रचरणौ मनसा स्मरामि

श्रीरामचन्द्रचरणौ वयसा गुणामि ।

श्रीरामचन्द्रचरणौ शिरसा नमामि

श्रीरामचन्द्रचरणौ शरणं प्रपद्ये ॥ २९ ॥

श्रीरामचन्द्रचरणौ (shrIrAmachandracharaNau) = the two feet

of rAmachandra ;

मनसा (manasA) = with the mind ;

स्मरामि (smarAmi) = remember ;  
 वचसा (vachasA) = with words ;  
 गृणामि (gRiNAmi) = I praise ;  
 शिरसा (shirasA) = with the head ;  
 नमामि (namAmi) = I bow ;  
 शरणां (sharaNaM) = surrender ;  
 प्रपद्ये (prapadye) = (I) resort to ;  
 29

भावार्थः

The two feet of Rama, I remember them in my mind, I praise them by my speech, I bow to them by my head I take resort in them! (29)

माता रामो मत्पिता रामचन्द्रः

स्वामी रामो मत्सखा रामचन्द्रः ।

सर्वस्वं मे रामचन्द्रो दयालु-

नान्यं जने नैव जने न जने ॥ ३० ॥

माता (mAtA) = mother ;  
 रामो (rAmo) = rAmaH(rAma) ;  
 मत् (mat) = mine ;  
 पिता (pitA) = father ;  
 रामचन्द्रः (rAmachandraH) = rAma ;  
 स्वामी (svAmI) = the master ;  
 रामो (rAmo) = rAmaH :rAma ;  
 मत् (mat) = mine ;  
 सखा (sakhA) = friend ;  
 रामचन्द्रः (rAmachandraH) = the moon-like rAma ;  
 सर्वस्वं (sarvasvaM) = all of one's belongings/holding ;  
 मे (me) = mine or to me ;  
 रामचन्द्रो (rAmachandro) = rAma ;  
 दयालुः (dayAluH) = the kind-hearted ;  
 नान्यं (nAnyam) = na+anyam no other;



जाने (jAne) = I know ;  
 नैव (naiva) = na+eva not at all;  
 जाने (jAne) = I know ;  
 न (na) = no ;  
 जाने (jAne) = I know ;  
 30

भावार्थः

Rama is (like) my mother, father, master and friend, indeed the kind-hearted Rama is all I have . I know of no other (like him), (I really) don't! (30)

दक्षिणे लक्ष्मणे यस्य वामे तु जनकाम्बुजा ।  
 पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥ ३१ ॥

दक्षिणे (dakShiNe) = to the right ;  
 लक्ष्मणे (lakShmaNo) = lakShmaNaH ;  
 यस्य (yasya) = whose ;  
 वामे (vAme) = left side ;  
 तु (tu) = but, on the other hand ;  
 जनकाम्बुजा (janakAtmajA) = janakA's daughter Sita ;  
 पुरतो (purato) = in the front ;  
 मारुतिर्यस्य (mArutiryasya) = mArutiH+yasya Hanuman+whose;  
 तं (taM) = him ;  
 वन्दे (vande) = I salute/bow ;  
 रघुनन्दनम् (raghunandanam) = the delighter of Raghus ;  
 31

भावार्थः

I salute that Rama who has LakShmana on his right and Sita on the left and who has Hanuman in his front. (31)

लोकामिरामं रत्नरत्नगर्धरे  
 राज्ञेयनेत्रं रघुवंशनाथम् ।  
 कारुण्यरूपं करुणाकरं तं

श्रीरामचन्द्रम् शरणं प्रपद्ये ॥ ३२ ॥

लोकाभिरामं (lokAbhirAmaM) = the one who is pleasing to the people ;  
 शरणरङ्गधीरम् (raNara.ngadhIram) = the brave in the stage of war ;  
 राज्ज्वनेत्रं (rAjIvanetraM) = the lotus-eyed ;  
 रघुवंशनाथम् (raghuva.nshanAtham) = the lord of the Raghu family ;  
 कारुण्यरूपं (kAruNyarUpaM) = the personification of compassion ;  
 करुणाकरं (karuNAkara.n) = the one induces compassion ;  
 तम् (tam) = him ;  
 श्रीरामचन्द्रम् (shrIrAmachandram) = rAma ;  
 शरणं (sharaNaM) = refuge ;  
 प्रपद्ये (prapadye) = (I) resort to ;  
 32

भावार्थः

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion- personified. (32)

मनोजवं मारुततुल्यवेगं

जितेन्द्रियं बुद्धिमतीं वरिष्ठम् ।

वातात्मजं वानरयूथमुખ्यं

श्रीरामदूतं शरणं प्रपद्ये ॥ ३३ ॥

मनोजवं (manojavaM) = having the speed of mind ;  
 मारुततुल्यवेगम् (mArutatulyavegam) = with the speed equal to  
 that of wind-god(his father ;  
 'vAyu')  
 जितेन्द्रियं (jitendriyaM) = the one who has conquered his senses ;  
 बुद्धिमतीं (buddhimatAM) = of the learned ;  
 वरिष्ठम् (variShTham) = the foremost ;  
 वातात्मजं (vAtAtmajaM) = the son of the wind-god ('vAta' or 'vAyu') ;  
 वानरयूथमुખ्यम् (vAnarayUthamukhyam) = the chieftain of the  
 monkey brigade ;  
 श्रीरामदूतं (shrIrAmadUtaM) = the messenger of rAma ;

शरणां (sharaNaM) = refuge ;

प्रपद्ये (prapadye) = (I) resort to ;

33

भावार्थः

I take refuge in the lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the Monkey forces and the great messenger of Shri Rama. (33)

कूजन्तं राम रामेति मधुरं मधुराक्षरम् ।

आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥ ३४ ॥

कूजन्तं (kUjantaM) = making the 'coo'ing sound ;

राम (rAma) = Rama ;

रामेति (rAmeti) = rAma+iti rAma+thus;

मधुरं (madhuraM) = sweet ;

मधुराक्षरम् (madhurAkSharam) = sweet letter(s) ;

आरुह्य (Aruhya) = having climbed ;

कविताशाखां (kavitAshAkhAM) = the poetry-branch (of a tree) ;

वन्दे (vande) = salute/bow ;

वाल्मीकिकोकिलम् (vAlmIkikokilam) = the vAlmiki-cuckoo ;

34

भावार्थः

I salute the great sage Valmiki who sings the glorious name of Rama resorting to his Ramayana as sweetly as a cuckoo will sing sitting atop a tree. (34)

आपदाभपडर्तारं दातारं सर्वसम्पदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥ ३५ ॥

आपदां (ApadAM) = dangers ;

अपडर्तारं (apahartAraM) = the remover,destroyer ;

दातारं (dAtAraM) = the giver ;

सर्वसम्पदाम् (sarvasampadAm) = all wealth ;

लोकाभिरामं (lokAbhirAmaM) = the one who is pleasing to the people ;

श्रीरामं (shrIrAmaM) = shrI rAma ;

भूयो (bhUyo) = again ;

नमाम्यहम् (namAmyaham) = namAmi+ahaM, bow+I;

35

भावार्थः

I bow again and again to Ram who removes all obstacles and grants all wealth and pleases all. (35)

भर्जनं भवबीजनामर्जनं सुभसम्पदाम् ।

तर्जनं यमदूतानां राम रामेति गर्जनम् ॥ ३६ ॥

भर्जनं (bharjanaM) = annihilating also roasting, frying, baking ;

भव (bhava) = worldly existance, world ;

भवबीजनि (bhavabIjAnAM) = the causes of rebirth ;

अर्जनं (arjanaM) = the earning or acquiring or acquisition ;

सुभसम्पदाम् (sukhasampadAm) = of the happiness and wealth ;

तर्जनं (tarjanaM) = threatening, frightening, censoring ;

यमदूतानां (yamadUtAnAM) = the messengers of the lord of death (yama) ;

राम (rAma) = Rama ;

रामेति (rAmeti) = rAma+iti rAma+thus;

गर्जनम् (garjanam) = roaring, thundering or sound in general ;

36

भावार्थः

The roar of the Ramanama is the destruction of the cause of rebirth (hence cause of liberation), the earning of all wealth and a scare to Yama's messengers. (36)

रामो राजमणिः सदा विजयते रामं रमेशं भजे

रामेणाभिडता निशाचरथमू रामाय तस्मै नमः ।

रामान्नास्ति परायणं परतरं रामस्य दासोऽस्यहं

रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥ ३७ ॥

रामो (rAmo) = rAma ;

राजमणिः (rAjamaNiH) = the jewel of the kings ;

- सदा (sadA) = ever ;  
 विजयते (vijayate) = is victorious ;  
 रामं (rAmaM) = to rAma ;  
 रमेशं (rameshaM) = to the lord rAma ;  
 भजे (bhaje) = I worship ;  
 रामेणभिहतु (rAmeNAbhihatA) = the one struck by rAma ;  
 निशाचरयमू (nishAcharachamU) = the army of the  
 night-wanderers(demons) ;  
 रामाय (rAmAya) = to rAma ;  
 तस्मै (tasmai) = to him ;  
 नमः (namaH) = salutation ;  
 रामान्नस्ति (rAmAnnAsti) = no one except rAma ;  
 परायणं (parAyaNaM) = destiny ;  
 परतरं (parataraM) = superior ;  
 रामस्य (rAmasya) = rAmA's ;  
 दासोऽस्यहम् (dAso.asmyaham) = disciple+am+I ;  
 रामे (rAme) = in RAma ;  
 चित्तलयः (chittalayaH) = absorbed mind ;  
 सदा (sadA) = ever ;  
 भवतु (bhavatu) = let there be ;  
 मे (me) = my or to me ;  
 भो (bho) = exclamatory word for addressing a person ;  
 राम (rAma) = Rama ;  
 मां (mAM) = me ;  
 उद्धरे (uddhara) = uplift ;
- 37

भावार्थः

Rama, the jewel among the kings, Him I worship, by Him the hordes demons have been destroyed, to him is said my prayer, beyond Him there is nothing to be worshipped, His servant I am, my mind is totally absorbed in Him, O Ram, please lift me up. This verse

gives all the seven declensions of the singular word rAma and gives one way of remembering them! (37)

राम रामेति रामेति रमे रामे मनोरमे ।  
सहस्रनाम तत्तुल्यं रामनाम वरानने ॥ ३८ ॥

राम राम षति (rAma rAma iti) = saying rAma rAma ;  
रामे (rAme) = rAmA also may mean 'pleasing' and applies here to pArvati ;  
मनोरमे (manorame) = another appellation to pArvati here meaning  
'pleasing to the mind' ;  
सहस्र (sahasra) = one thousand ;  
नाम (nAma) = names ;  
तत् (tat) = that ;  
तुल्यं (tulyaM) = equivalent, comparable ;  
रामनाम (rAmanAma) = the (one) name of rAma;  
वरानने (varAnane) = Oh! lady having the best face! ;  
38

भावार्थः

O fair-faced Parvati! I enjoy saying rAma rAma. Uttering but once the name 'Rama' is equal to the uttering of any other 'name' of God, a thousand times . (38)

॥ षति श्रीबुधकौशिकविरचित श्रीरामरक्षास्तोत्रं सम्पूर्णम् ॥

॥ श्रीसीतारामचन्द्रार्णवस्तु ॥

षति (iti) = thus ;  
श्रीबुधकौशिक (shrIbudhakaushika) = sHrI budhakaushika  
(the author of this hymn) ;  
विरचितं (virachitaM) = created/composed ;  
श्री (shrI) = LAkShmi or respectful prefix ;  
रामरक्षा (rAmarakShA) = rAmarakShA( hymn) ;  
स्तोत्रं (stotraM) = hymn ;

सम्पूर्णम् (sampUrNam) = complete, finis, over ;

श्री (shrI) = LakShmi or respectful prefix ;

सीत् (sItA) = sItA ;

रामचन्द्र (rAmachandra) = rAmachandra ;

अर्पणं (arpaNaM) = dedication ;

अस्तु (astu) = let that be . ;

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## rAmarakShAstotra (meanings)

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### श्रीरामरक्षास्तोत्रं सार्थम्

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#### sArtha shrIrAmarakShAstotram bhAvArtha : Another version



Thus begins the hymn of Lord Ram for protection.

OM, Salutations to Lord Ganesh.

The author of this hymn is budhakaushika. The god is sitArAmachandra. The metre is anushTubh. The power is sitA, central pivot is hanumAn and usage is to recite.

Thus begins the dhyAna of this mantra - one should meditate rAma who has arms reaching his knees, who is holding a bow and arrow, who is seated in a lotus position, who is wearing yellow clothes, whose eyes compete with petals of a fresh lotus, who looks satisfied, whose eyes are fixed on lotus-like (pretty) face of sitA sitting in his left lap, whose color is like that of rain cloud, who has adorned different jewelery, who is wearing hair reaching upto his thighs.

The story of the life of Shri Rama, the most illustrious of the line of Raghu has permeated through the lives of hundreds of crores of human beings. Every letter in the story of the life of that illustrious prince is capable of washing away all the great sins of all people in the world. 1

I meditate upon Shri RAma whose body is of the hue of a blue lotus, whose eyes have all the grace and beauty of lotuses, who is ever associated with Sita and Lakshmana and who shines with the crown of twisted matted locks of hair. 2

I offer my prayers to that Lord of the universe who destroys the RAKshasas with a sword, quiver of arrows and a bow in his hands, who has taken incarnations upon this earth for protecting people of this earth by his sportive and miraculous deeds. He is eternal and everlasting. 3

The grace of Shri Rama is verily obtainable by all those who recite this blessed “shrIrAmarakShA stotram” that is capable of wiping away all sins and granting all boons. May Raghava protect the head and Shri RAma, the forehead. 4



Shri Rama, the son of Kausalya should grant protection to my eyes. Shri Rama, the endeared disciple of Visvamitra should guard my ears. Shri RAMachandra the protector of the holy sacrifice should guard my nose and Shri Rama the affectionate brother of Lakshman, son of Sumitra should guard my face. 5

May Shri Rama the mine of learning protect my tongue. May He who is the adored by Bharata protect my throat. May he who is the possessor of divine weapons protect my shoulders. May He who rent the bow of Siva, protect my arms. 6

May the Lord consort of Sita protect my hands. May He who has vanquished Parasurama protect my heart. May He who slew the demon Khara protect mywaist. May He who gave asylum to JAmbavAn protect the centre of my abdomen. 7

May He who is the Lord of Sugriva protect my hips. May He who is the supreme lord of HanumAn protect my upper thighs and the destroyer of RAKshasa community protect my thighs. 8

May Shri Rama, who built a bridge at setu protect my knees. May He who destroyed RAVana protect the calves of my legs. May He who bestowed prosperity on Vibhishana protect my feet and may that Shri RAmA protect my entire body. 9

Whosoever good men read and recite this Kavaca which is augmented with the might of Shri Rama, such people enjoy long life, all happiness, good children, great success and boundless humility. 10

None of those beings that live either upon the earth or in the nether world or in the ethereal regions and the dishonest and the deceitful can even approach and gaze at those who are shielded by RAmAnAma. 11

Those who constantly repeat the blessed words of RAmA, Ramachandra and Ramabhadra are not subjected to any kind of sin. Such people can, on account of the glory and potency of the name of Shri Rama, enjoy all kinds of prosperity and attain (mokSha) beatitude. 12

Whosoever repeats and recites and memorises this RAmA mantra which can secure success over the entire universe and whosoever makes this useful for them in their daily needs with the power of their retention and recapitulation, to such people all super human faculties and all powers (siddhAH) become easy of acquisition and accomplishment. 13

Whosoever recites this “shrIrAmA rakShA kavacham” compared to a diamond cage, a word of such great people is never disobeyed or violated. Further they become successful in everything and attain peace and prosperity. 14

In the way in which Shri Sankara Bhagavan propounded about this “shrIrAma rakShA kavacham” in the night time in his dreamy state, so did the sage Shri Budha Kausika composed it at the time of dawn. 15

Shri RAma who is like a grove of Kalpa trees to us, who is capable of freeing us from all troubles and dangers and who is the most handsome of all in the three worlds, that Shri Rama who is the possessor of all wealth and prosperity is our Lord. 16

May Shri RAma and Lakshmana, who are the most noble of the race of Raghu and the sons of Dasaratha, who are in their prime of youth, who are the most handsome, who are the most delicate and tender, who are endowed with great strength, who have eyes beautiful and expansive as lotuses, who wear the deer skin, who live on fruits and roots, who are themselves great sages, who are endowed with great vitality resulting from great penances, who are verily Brahmacharins in spirit, who accord protection and refuge to all living beings, and who are the most adept of all archers, may those Shri RAma and Lakshmana spread over us their umbrella of protection and succour. 17-18-19

May Shri RAma and Lakshmana, who are ever on the alert with their bows and arrows. Who have ever their finger tips upon the arrows. Who have quivers containing infinite numbers of arrows, may they be ever ahead of me in my way, saving and shielding me. 20 The youthful brothers, Shri RAma and Lakshmana who are armed with their armours, bows and arrows are proceeding ahead of me to fulfil my heart’s most cherished desires. 21

Shri Bhagavan spoke thus:- “Whosoever among my devotees regularly recited everyday the various names - RAma, Dasarathi (the son of Dasaratha), hero of heroes, who is ever accompanied by Lakshmana, who is a mine of strength, who is the illustriousession of the line of Kakutthisa, who is the great puruṣa, who is worthy of all adoration, who is the son of Kausalya, who is the supreme of the line of Raghu, who is comprehended only by the great VedAntins, who is the lord of all yajñas and sacrifices, who is the greatest of the great PurAṇa purusas, who is the lord consort of Janaki, who is an inexhaustible store of wealth and who is the bravest and the most incomprehensible, will undoubtedly enjoy all merits obtained by the performance of the great Aśvamedha Yaga. 22-23-24

Those who repeat the blessed name of Shri RAma, who is of a dark dusky hue that of Durva grass, who has eyes resembling lotuses, and who wears yellowish silken robes will not be caught and entangled in the web of transmigration. 25

I offer my salutations to Shri RAma, the elder brother of Lakshmana, the noblest of the

race of Raghu, the Lord consort of Sita, the most handsome, the ornament to the family of Kakutsthas, an ocean of kindness and compassion, a mine of all virtues, dear to the BrAhmanas, the most pious and righteous, the most illustrious of the royalty, one devoted to the path of truth, the son of king Dasaratha, one who is of dark bluish complexion, one who is peace and tranquillity incarnate, one who is dear to the entire universe, the jewel of the race of Raghu, and the foe of RAVana. 26

My salutations to Ramabhadra, RAmachandra (Creator Supreme), Raghunatha, the Lord of the Universe and Sita's Lord consort. 27

O Raghunandana, O the elder brother of Bharata, O the great pitiless on the battlefield, O Lord Shri RAmachandra, I seek thy refuge. 28

I bend down my head and offer my salutations to Shri RAmA, ever meditating in my mind upon his sacred feet and singing his praises with my mouth, I seek refuge, in the feet of Shri RAmachandra. 29

He is my mother, my father, my Lord and my friend. The most compassionate Shri Ramachandra is every thing to me. I know not any other God but him. 30

I offer my salutations to that Shri Ramachandra, who is ever associated with Lakshmana on his right, Sitā on his left and Hanuman in the front. 31

I seek refuge in Shri Ramachandra who is the beloved of the universe, who is a courageous hero on the battlefield, who has eyes resembling lotuses, who is a gem of the race of Raghu, who is a mine of pity and compassion incarnate and who is the very personification of compassion. 32

I seek refuge in Hanuman, who has the speed of the mind, whose speed is equal to that of wind, one who has conquered his senses, who is the wisest among the wise and who is the son of wind and Chieftan of the hosts of monkeys and who is the messenger of Lord Shri Rama. 33

I salute the Cuckoo Valmiki, sitting on the branch of poetry of the tree of literature and whistling most melodiously the sweet words "RAmA and RAmA". 34


I tender my salutations at the feet of Shri Rama who can relieve us from all hardships and dangers, who can grant all auspicious things and who is the most endeared of the universe again and again. 35

The roar of the name of Rama, destroys all sources of the troubles of Samsara. It bestows all things conducive to happiness. It frightens even the minions of Yama. 36


Shri Rama, the crest jewel among the royalty of the world, will ever spread his splendour. I ever pray RAma, the Lord consort of Lakshmi. The entire raksasa race has been destroyed by Rama. My salutations to RAma. There is no safer asylum to any one than RAma. I am ever at the behest of Rama. May my entire mind and soul find their greatest delight in RAma. O RAma uplift me. 37

Thus spake Lord Paramesvara to Parvati. 'O beloved, the name of Rama is as holy and efficacious as the repetition of the thousand names of the Lord signifying Lord Visṇu. I ever find my greatest delight in constantly repeating the sweet and blessed name of Rama often and often. 38

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*rAmarakShAstotra (meanings)*

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