
rAmarakShAstotra (meanings)

श्रीरामरक्षास्तोत्रं सार्धम्

Document Information



Text title : sArtha raamarakShA

File name : ramarakmean.itx

Category : raksha, raama, svara, budhakuShika, kavacha

Location : doc_raama

Author : budhakuShika

Transliterated by : NA, S. V. Ganesan, Chandrasekhar Karumuri

Proofread by : S. V. Ganesan, Shashi and Avinash Sathaye, Jayesh Mistry

Translated by : S. V. Ganesan, P. Krishna Moorthy (TTD, Tirupati)

Description-comments : The alternative translation by P. Krishna Moorthy is taken from Stotra Malika at Tirumala Tirupati Devasthanam publication (4* below)

Latest update : January 7, 2024

Send corrections to : sanskrit at cheerful dot c om

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

January 19, 2024

sanskritdocuments.org

ಶ್ರೀರಾಮರಕ್ಷಾಸ್ತೋತ್ರಂ ಸಾರ್ಥಂ



Translation by S . V . Ganesan.

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

ಅಥ ಶ್ರೀರಾಮರಕ್ಷಾಸ್ತೋತ್ರಂ

ಅಥ (atha) = Thus ;

ಶ್ರೀ (shrI) = LakShmi or a respectful prefix ;

ರಾಮ (rAma) = Lord RAma ;

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

ಸ್ತೋತ್ರ (stotra) = hymn ;

ಭಾವಾರ್ಥಃ

Thus begins the hymn of Lord Ram for protection.

.. ಓಂ ಶ್ರೀಗಣೇಶಾಯ ನಮಃ ..

ಓಂ (OM) = OmkAra or Brahman ;

ಶ್ರೀಗಣೇಶಾಯ (shrIgaNeshAya) = to Lord Ganesh ;

ನಮಃ (namaH) = salutation ;

ಭಾವಾರ್ಥಃ

OM, Salutations to Lord Ganesh.

ಅಸ್ಯ ಶ್ರೀರಾಮರಕ್ಷಾಸ್ತೋತ್ರಮಂತ್ರಸ್ಯ . ಬುದ್ಧಕೌಶಿಕ ಋಷಿಃ .

ಶ್ರೀಸೀತಾರಾಮಚಂದ್ರೋ ದೇವತಾ . ಅನುಷ್ಠುಭ್ ಛಂದಃ .

ಸೀತಾ ಶಕ್ತಿಃ . ಶ್ರೀಮದ್ ಹನುಮಾನ್ ಕೀಲಕಂ .

ಶ್ರೀರಾಮಚಂದ್ರಪ್ರೀತ್ಯರ್ಥೇ ರಾಮರಕ್ಷಾಸ್ತೋತ್ರಜಪೇ ವಿನಿಯೋಗಃ ..

ಅಸ್ಯ (asya) = of this ;

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

ಸ್ತೋತ್ರ (stotra) = hymn ;

ಮಂತ್ರಸ್ಯ (mantrasya) = mantra's ;

ಬುದ್ಧಕೌಶಿಕ (budhakaushika) = the person budhakaushika ;

ಋಷಿಃ (RiShiH) = the sage ;

ಶ್ರೀ (shrI) = respectful prefix ;

ಸೀತಾ (sItA) = sItA (Lord Ram's consort) ;

ರಾಮಚಂದ್ರೋ (rAmachandro) = Lord RAmachandra ;

ದೇವತಾ (devatA) = God or little god ;

ಅನುಷ್ಟುಬ್ (anuShTub) = the format's name ;

ಛಂದಃ (ChandaH) = metre (poetic) ;

ಸೀತಾ (sItA) = Lord Ram's consort sItA ;

ಶಕ್ತಿಃ (shaktiH) = power, energy ;

ಶ್ರೀಮದ್ (shrImad) = respectful prefix ;

ಹನುಮಾನ್ (hanumAn) = Lord HanumAn ;

ಕೀಲಕಂ (kIlakam) = pivot point ;

ಶ್ರೀರಾಮಚಂದ್ರಪ್ರೀತ್ಯರ್ಥೇ (shrIrAmachandraprItyarthe) = For pleasing the Lord sItArAma ;

ರಾಮರಕ್ಷಾಸ್ತೋತ್ರಜಪೇ (rAmarakShAstotraJape) = in the chanting of rAmarakSha hymn ;

ವಿನಿಯೋಗಃ (viniyogaH) = use ;

ಭಾವಾರ್ಥಃ

(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.

.. ಅಥ ಧ್ಯಾನಂ ..

ಅಥ (atha) = thus ;

ಧ್ಯಾನಂ (dhyAnam) = meditation ;

ಧ್ಯಾಯೇದಾಜಾನುಬಾಹುಂ ಧೃತಶರಧನುಷಂ ಬದ್ಧಪದ್ಮಾಸನಸ್ಥಂ

ಪೀತಂ ವಾಸೋ ವಸಾನಂ ನವಕಮಲದಲಸ್ಪರ್ಧಿನೇತ್ರಂ ಪ್ರಸನ್ನಂ .

ವಾಮಾಂಕಾರೂಢ ಸೀತಾಮುಖಕಮಲಮಿಲಲ್ಲೋಚನಂ ನೀರದಾಭಂ

ನಾನಾಲಂಕಾರದೀಪ್ತಂ ದಧತಮುರುಜಟಾಮಂಡನಂ ರಾಮಚಂದ್ರಂ ..

ಧ್ಯಾಯೇದ್ (dhyAyed) = one should meditate ;

ಆಜಾನುಬಾಹುಂ (AjAnubAhuM) = the one whose arms extend upto his knees ;

ಧೃತ (dhRita) = having borne ;

ಶರ (shara) = arrows ;

ಧನುಷಂ (dhanuShaM) = bow ;

ಬದ್ಧಪದ್ಮ (baddhapadma) = having bound himself in lotus- ;
 ಆಸನಸ್ಥಂ (Asanastham) = (lotus like-)posture-stood ;
 ಪೀತಂ (pItaM) = yellow ;
 ವಾಸೋ (vAso) = cloth, dress ;
 ವಸಾನಂ (vasAnaM) = having worn ;
 ನವಕಮಲದಲ (navakamaladala) = newly blossomed lotus petal
 (another meaning for 'nava' is ;
 nine)
 ಸ್ಪರ್ಧಿ (spardhi) = competing ;
 ನೇತ್ರಂ (netraM) = eye ;
 ಪ್ರಸನ್ನಂ (prasannam) = with pleasant/satisfied look ;
 ವಾಮಾಂಕಾರೂಢ (vAmA.nkArUDha) = having the left side of the body
 climbed/occupied by ;
 ಸೀತಾ (sItA) = sItA ;
 ಮುಖ (mukha) = face ;
 ಕಮಲ (kamala) = lotus ;
 ಮಿಲಲೋಚನಂ (milallochanaM) = eyes fixed on ;
 ನೀರದಾಭಂ (nIradAbham) = bearing a resemblance to rain-bearing
 cloud i.e with blackish complexion ;
 ನಾನಾ (nAnA) = various, many-sided ;
 ಅಲಂಕಾರದೀಪ್ತಂ (ala.nkAradIptaM) = shining with
 adornments/decorations ;
 ದಧತಂ (dadhatam) = wearing ;
 ಉರುಜಟಾ (urujaTA) = jaTA (hair) upto his thighs ;
 ಮಂಡನಂ (ma.nDanaM) = profusely-adorned ;
 ರಾಮಚಂದ್ರಂ (rAmachandram) = rAmachandra ;
 .. ಇತಿ ಧ್ಯಾನಂ ..
 ಇತಿ (iti) = thus ends ;
 ಧ್ಯಾನಂ (dhyAnam) = meditation ;
 ಭವಾರ್ಥಃ

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.

ಚರಿತಂ ರಘುನಾಥಸ್ಯ ಶತಕೋಟಿ ಪ್ರವಿಸ್ತರಂ .

ಏಕೈಕಮಕ್ಷರಂ ಪುಂಸಾಂ ಮಹಾಪಾತಕನಾಶನಂ .. 1..

ಚರಿತಂ (charitaM) = life story, character ;

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

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

ಶತಕೋಟಿ (shatakoTi) = 100 koti or 1000 millions ;

ಪ್ರವಿಸ್ತರಂ (pravistaram) = extensively ;

ಏಕೈಕಮಕ್ಷರಂ (ekaikamakSharaM) = each and every letter;

ಪುಂಸಾಂ (pu.nsAM) = of the human ;

ಮಹಾಪಾತಕ (mahApAtaka) = great sins ;

ನಾಶನಂ (nAshanam) = destroyer ;

1

ಭಾವಾರ್ಥಃ

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)

ಧ್ಯಾತ್ವಾ ನೀಲೋತ್ಪಲಶ್ಯಾಮಂ ರಾಮಂ ರಾಜೀವಲೋಚನಂ .

ಜಾನಕೀಲಕ್ಷ್ಮಣೋಪೇತಂ ಜಟಾಮುಕುಟಮಂಡಿತಂ .. 2..

ಧ್ಯಾತ್ವಾ (dhyAtvA) = having meditated ;

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

ರಾಮಂ (rAmaM) = rAma ;

ರಾಜೀವ (rAjIva) = lotus ;

ಲೋಚನಂ (lochanam) = eyes ;

ಜಾನಕೀಲಕ್ಷ್ಮಣೋಪೇತಂ (jAnakIlakShmaNopetaM) = having LakShmana

and JAnakI (sitA) nearby ;

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

2

ಭಾವಾರ್ಥಃ

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)

ಸಾಸಿತೂಣಧನುರ್ಬಾಣಪಾಣಿಂ ನಕ್ತಂಚರಾಂತಕಂ .

ಸ್ವಲೀಲಯಾ ಜಗತ್ಪ್ರಾತುಮಾವಿಭೂತಮಜಂ ವಿಭುಂ .. 3..

ಸೆ (sa) = with ;

ಅಸಿ (asi) = sword ;

ತೂಣ (tUNa) = receptacle ;

ಧನುಃ (dhanuH) = Bow ;

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

ನಕ್ತಂಚರಾಂತಕಂ (nakta.ncharAntakam) = the finisher(destroyer)

of the night-wanderers(rAkShasAs) ;

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

ಜಗತ್ (jagat) = world ;

ಪ್ರಾತುಂ (trAtuM) = for protecting ;

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

ಅಜಂ (ajaM) = normally sheep but it is also applied to Brahma or God

in the sense of not born(a+jaM)

ವಿಭುಂ (vibhum) = the Lord who shines ;

3

ಭಾವಾರ್ಥಃ

(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)

ರಾಮರಕ್ಷಾಂ ಪಠೇತ್ಪ್ರಾಜ್ಞಃ ಪಾಪಘ್ನೀಂ ಸರ್ವಕಾಮದಾಂ .

ಶಿರೋ ಮೇ ರಾಘವಃ ಪಾತು ಭಾಲಂ ದಶರಥಾತ್ಮಜಃ .. 4..

ರಾಮರಕ್ಷಾಂ (rAmarakShAM) = rAmarakShA (hymn) ;

ಪಠೇತ್ (paTheT) = may read ;

ಪ್ರಾಜ್ಞಃ (prAj naH) = the learned man ;

ಪಾಪಹ್ನೀಂ (pApaghnIM) = which kills the sins (the hymn) ;
 ಸರ್ವ (sarva) = all ;
 ಕಾಮದಾಂ (kAmadAm) = (the hymn which) gives (grants) all desires ;
 ಶಿರಃ (shiraH) = head ;
 ಮೇ (me) = of mine ;
 ರಾಘವಃ (rAghavaH) = RAghava (RAma) ;
 ಪಾತು (pAtu) = may he protect ;
 ಭಾಲಂ (bhAlaM) = forehead ;
 ದಶರಥ (dasharatha) = dasharatha's ;
 ಆತ್ಮಜಃ (AtmajaH) = son ;

4

ಭಾವಾರ್ಥಃ

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)

ಕೌಸಲ್ಯೆಯೋ ದೃಶೌ ಪಾತು ವಿಶ್ವಾಮಿತ್ರಪ್ರಿಯಃ ಶ್ರುತೀ .

ಘ್ರಾಣಂ ಪಾತು ಮಖತ್ರಾತಾ ಮುಖಂ ಸೌಮಿತ್ರಿವತ್ಸಲಃ .. 5..

ಕೌಸಲ್ಯೆಯೋ (kausalyeyo) = kausalyA's (son) ;

ದೃಶೌ (dRishau) = two eyes ;

ಪಾತು (pAtu) = may he protect ;

ವಿಶ್ವಾಮಿತ್ರ (vishvAmitra) = vishvAmitra's ;

ಪ್ರಿಯಃ (priyaH) = dear ;

ಶ್ರುತೀ (shrutI) = that which hears i.e.two ears ;

ಘ್ರಾಣಂ (ghrANaM) = that which smells i.e.nose ;

ಪಾತು (pAtu) = may he protect ;

ಮಖತ್ರಾತಾ (makhatrAtA) = the protector/saviour of makha (yaJ na) ;

ಮುಖಂ (mukhaM) = mouth (in a different context may mean the whole face) ;

ಸೌಮಿತ್ರಿವತ್ಸಲಃ (saumitrivatsalaH) = he who is affectionate to LakShmaNa ; 5

ಭಾವಾರ್ಥಃ

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)

ಜಿಹ್ವಾಂ ವಿದ್ಯಾನಿಧಿಃ ಪಾತು ಕಂಠಂ ಭರತವಂದಿತಃ .

ಸ್ಕಂಧೌ ದಿವ್ಯಾಯುಧಃ ಪಾತು ಭುಜೌ ಭಗ್ನೇಶಕಾರ್ಮುಕಃ .. 6..

ಜಿಹ್ವಾಂ (jihvAM) = tongue ;

ವಿದ್ಯಾನಿಧಿಃ (vidyAnidhiH) = the stock-pile of knowledge (here rAma) ;

ಪಾತು (pAtu) = may he protect ;

ಕಂಠಂ (ka.nThaM) = neck ;

ಭರತವಂದಿತಃ (bharatavanditaH) = the who has been saluted by Bharata ;

ಸ್ಕಂಧೌ (skandhau) = two shoulders ;

ದಿವ್ಯಾಯುಧಃ (divyAyudhaH) = the man with divine weapons ;

ಪಾತು (pAtu) = may he protect ;

ಭುಜೌ (bhujau) = two upper arms ;

ಭಗ್ನೇಶಕಾರ್ಮುಕಃ (bhagneshakArmukaH) = the one who broke the bow of Isha(shiva) i.e. rAma ;

6

ಭಾವಾರ್ಥಃ

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 protct my two shoulders.

May rAma who broke shiva's bow protect my two upper arms. (6)

ಕರೌ ಸೀತಾಪತಿಃ ಪಾತು ಹೃದಯಂ ಜಾಮದಗ್ನ್ಯಜಿತ್ .

ಮಧ್ಯಂ ಪಾತು ಖರಧ್ವಂಸೀ ನಾಭಿಂ ಜಾಂಬವದಾಶ್ರಯಃ .. 7..

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

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

ಪಾತು (pAtu) = may he protect ;

ಹೃದಯಂ (hRidayaM) = heart ;

ಜಾಮದಗ್ನ್ಯಜಿತ್ (jAmadagnyajit) = he who scored a victory over

jAmadagni(ParashurAm, the son ;

of jamadagni)

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

ಪಾತು (pAtu) = may he protect ;

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

ನಾಭಿಂ (nAbhiM) = navel ;

ಜಾಂಬವದಾಶ್ರಯಃ (jAmbavadAshrayaH) = ;

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

7

ಭಾವಾರ್ಥಃ

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)

ಸುಗ್ರೀವೇಶಃ ಕಟೀ ಪಾತು ಸಕ್ಥಿನೀ ಹನುಮತ್ಪ್ರಭುಃ .

ಊರೂ ರಘೂತ್ತಮಃ ಪಾತು ರಕ್ಷಕುಲವಿನಾಶಕೃತ್ .. 8..

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

(literally meaning the one ;

with a beautiful neck)

ಕಟೀ (kaTI) = waist ;

ಪಾತು (pAtu) = may he protect ;

ಸಕ್ಥಿನೀ (sakthinI) = two hips ;

ಹನುಮತ್ಪ್ರಭುಃ (hanumatprabhuH) = the lord of Hanuman ;

ಊರೂ (UrU) = two thighs ;

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

ಪಾತು (pAtu) = may he protect ;

ರಕ್ಷಕಃ (rakShaH) = the rAkShasAs ;

ಕುಲವಿನಾಶ (kulavinAsha) = the destroyer of the kula

(dynasty/lineage) of (rAkShasAs) ;

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

8

ಭಾವಾರ್ಥಃ

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)

ಜಾನುನೀ ಸೇತುಕೃತ್ಪಾತು ಜಂಘೇ ದಶಮುಖಾಂತಕಃ .

ಪಾದೌ ಬಿಭೀಷಣಶ್ರೀದಃ ಪಾತು ರಾಮೋಽಖಿಲಂ ವಪುಃ .. 9..

ಜಾನುನೀ (jAnunI) = knees ;

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

ಪಾತು (pAtu) = protect ;

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

ದಶಮುಖಾಂತಕಃ (dashamukhAntakaH) = the finisher (destroyer)
of the ten-faced one (rAvaNa) ;

ಪಾದೌ (pAdu) = two feet ;

ಬಿಭೀಷಣಶ್ರೀದಃ (bibhIShaNashrIdaH) = the man who gave 'shrI'
riches etc, to vibhIShaNa ;

ಪಾತು (pAtu) = may he protect ;

ರಾಮಃ (rAmaH) = Lord Rama ;

ಅಖಿಲಂ (akhilaM) = the entire ;

ವಪುಃ (vapuH) = the body, the person ;

9

ಭಾವಾರ್ಥಃ

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)

ಏತಾಂ ರಾಮಬಲೋಪೇತಾಂ ರಕ್ಷಾಂ ಯಃ ಸುಕೃತೀ ಪಠೇತ್ .

ಸ ಚಿರಾಯುಃ ಸುಖೀ ಪುತ್ರೀ ವಿಜಯೀ ವಿನಯೀ ಭವೇತ್ .. 10..

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

ರಾಮಬಲೋಪೇತಾಂ (rAmabalopetAM) = that which has attained rAma's
strength/power ;

ರಕ್ಷಾಂ (rakShAM) = protecting armour ;

ಯಃ (yaH) = who ;

ಸುಕೃತೀ (sukRitI) = the man with good deeds ;

ಪಠೇತ್ (paTheT) = reads ;

ಸ (sa) = he ;

ಚಿರಾಯುಃ (chirAyuH) = long-life- span ('chira' actually means
permanent cf . chiranjIvI) ;

ಸುಖೀ (sukhI) = a happy man ;
 ಪುತ್ರೀ (putrI) = with sons ;
 ವಿಜಯೀ (vijayI) = victorious man ;
 ವಿನಯೀ (vinayI) = man with humility ;
 ಭವೇತ್ (bhavet) = may he become so . ;

10

ಭಾವಾರ್ಥಃ

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)

ಪಾತಾಲಭೂತಲವ್ಯೋಮಚಾರಿಣಶ್ಚದ್ಮಚಾರಿಣಃ .

ನ ದ್ರಷ್ಟುಮಪಿ ಶಕ್ತಾಸ್ತೇ ರಕ್ಷಿತಂ ರಾಮನಾಮಭಿಃ .. 11..

ಪಾತಾಲ (pAtAla) = nether-world ;

ಭೂತಲ (bhUtala) = the earth surface ;

ವ್ಯೋಮ (vyoma) = sky ;

ಚಾರಿಣಃ (chAriNaH) = the people who wander ;

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

invisible etc.

ನ (na) = not ;

ದ್ರಷ್ಟುಂ (draShTuM) = to see ;

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

ಶಕ್ತಾಃ (shaktAH) = capable ;

ತೇ (te) = they ;

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

ರಾಮ (rAma) = Rama ;

ನಾಮಭಿಃ (nAmabhiH) = the names of rAma ;

11

ಭಾವಾರ್ಥಃ

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)

ರಾಮೇತಿ ರಾಮಭದ್ರೇತಿ ರಾಮಚಂದ್ರೇತಿ ವಾ ಸ್ಮರನ್ .

ನರೋ ನ ಲಿಪ್ಯತೇ ಪಾಪೈಃ ಭುಕ್ತಿಂ ಮುಕ್ತಿಂ ಚ ವಿಂದತಿ .. 12..

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

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

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

ರಾಮಚಂದ್ರೇತಿ (rAmachandreti) = saying 'rAmachandra' ;

ವಾ (vA) = or ;

ಸ್ಮರನ್ (smaran) = reciting ;

ನರೋ (naro) = man ;

ನ (na) = not ;

ಲಿಪ್ಯತೇ (lipyate) = gets engulfed, gets covered ;

ಪಾಪೈಃ (pApaiH) = by sins ;

ಭುಕ್ತಿಂ (bhuktiM) = earthly wealth ;

ಮುಕ್ತಿಂ (muktiM) = salvation ;

ಚ (cha) = also ;

ವಿಂದತಿ (vindati) = obtains ;

12

ಭಾವಾರ್ಥಃ

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)

ಜಗಜ್ಜೈತ್ರೇಕ ಮಂತ್ರೇಣ ರಾಮನಾಮ್ನಾಭಿರಕ್ಷಿತಂ .

ಯಃ ಕಂಠೇ ಧಾರಯೇತಸ್ಯ ಕರಸ್ಥಾಃ ಸರ್ವಸಿದ್ಧಯಃ .. 13..

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

ಏಕ (eka) = one ;

ಮಂತ್ರೇಣ (mantraNa) = by the mantra ;

ರಾಮನಾಮ್ನಾ (rAmanAmnA) = by the name of rAma ;

ಅಭಿರಕ್ಷಿತಂ (abhirakShitam) = who has been well protected ;

ಯಃ (yaH) = who ;

ಕಂಠೇ (ka.nThe) = in the neck ;

ಧಾರಯೇತ್ (dharayet) = bears ;

ತಸ್ಯ (tasya) = his ;

ಕರಸ್ಥಾಃ (karasthAH) = obtaining(literally standing) in his very hands ;

ಸರ್ವ (sarva) = all ;

ಸಿದ್ಧಯಃ (siddhayaH) = great achievements including mystic powers ;

13

ಭಾವಾರ್ಥಃ

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)

ವಜ್ರಪಂಜರನಾಮೇದಂ ಯೋ ರಾಮಕವಚಂ ಸ್ಮರೇತ್ .

ಅವ್ಯಾಹತಾಜ್ಞಃ ಸರ್ವತ್ರ ಲಭತೇ ಜಯಮಂಗಲಂ .. 14..

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

ಯೋ (yo) = who ;

ರಾಮಕವಚಂ (rAmakavachaM) = rAma-armor ;

ಸ್ಮರೇತ್ (smaret) = remembers/recalls ;

ಅವ್ಯಾಹತಾಜ್ಞಃ (avyAhatAj naH) = avyAhatA+AgyA yasya not feeling the hit;

ಸರ್ವತ್ರ (sarvatra) = everywhere ;

ಲಭತೇ (labhate) = obtains ;

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

14

ಭಾವಾರ್ಥಃ

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

ಆದಿಷ್ಟವಾನ್ ಯಥಾ ಸ್ವಪ್ನೇ ರಾಮರಕ್ಷಾಮಿಮಾಂ ಹರಃ .

ತಥಾ ಲಿಖಿತವಾನ್ ಪ್ರಾತಃ ಪ್ರಭುದ್ಲೋ ಬುಧಕೌಶಿಕಃ .. 15..

ಆದಿಷ್ಟವಾನ್ (AdiShTavAn) = commanded ;

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

ಸ್ವಪ್ನೇ (svapne) = in dream ;

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

ಇಮಾಂ (imAM) = this ;

ಹರಃ (haraH) = shiva ;

ತಥಾ (tathA) = so, in that manner ;

ಲಿಖಿತವಾನ್ (likhitavAn) = wrote ;

ಪ್ರಾತಃ (prAtaH) = in the morning ;

ಪ್ರಭುದ್ಲೋ (prabhuddho) = having risen(after sleep/unconscious state) ;

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

ಭಾವಾರ್ಥಃ

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)

ಆರಾಮಃ ಕಲ್ಪವೃಕ್ಷಾಣಾಂ ವಿರಾಮಃ ಸಕಲಾಪದಾಂ .

ಅಭಿರಾಮಸ್ತ್ರೀಲೋಕಾನಾಂ ರಾಮಃ ಶ್ರೀಮಾನ್ ಸ ನಃ ಪ್ರಭುಃ .. 16..

ಆರಾಮಃ (ArAmaH) = place of rest ;

ಕಲ್ಪವೃಕ್ಷಾಣಾಂ (kalpavRikShANAM) = of the kalpa vRikSha trees

(the wish-yielding ; trees)

ವಿರಾಮಃ (virAmaH) = respite, full stop ;

ಸಕಲಾಪದಾಂ (sakalApadAm) = all dangers' ;

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

ರಾಮಃ (rAmaH) = rAma ;

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

ಸ (sa) = he ;

ನಃ (naH) = to us ;

ಪ್ರಭುಃ (prabhuH) = the lord ;

16

ಭಾವಾರ್ಥಃ

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

ತರುಣೌ ರೂಪಸಂಪನ್ನೌ ಸುಕುಮಾರೌ ಮಹಾಬಲೌ .

ಪುಂಡರೀಕವಿಶಾಲಾಕ್ಷೌ ಚೀರಕೃಷ್ಣಾಜಿನಾಂಬರೌ .. 17..

ತರುಣೌ (taruNau) = (two)youths ;

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

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

ಮಹಾಬಲೌ (mahAbalau) = (two)great powerful persons ;

ಪುಂಡರೀಕ (pu.nDarIka) = lotus ;

ವಿಶಾಲಾಕ್ಷೌ (vishAlAkShau) = (two)persons with (lotus-like)large eyes ;

ಚೀರ (chIra) = dress made of bark? ;

ಕೃಷ್ಣಾಜಿನಾಂಬರೌ (kRiShNAjinAmbarau) = (two) persons wearing

the deer-skin as clothes ;

(ambarā has another meaning as 'sky' besides clothing)

17

ಭಾವಾರ್ಥಃ

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

ಫಲಮೂಲಾಶಿನೌ ದಾಂತೌ ತಾಪಸೌ ಬ್ರಹ್ಮಚಾರಿಣೌ .

ಪುತ್ರೌ ದಶರಥಸ್ಯೈತೌ ಭ್ರಾತರೌ ರಾಮಲಕ್ಷ್ಮಣೌ .. 18..

ಫಲ (phala) = fruits ;

ಮೂಲಾಶಿನೌ (mUIAshināu) = roots-eaters (2 persons) ;

ದಾಂತೌ (dAntau) = the two who have restraining power;

ತಾಪಸೌ (tApasau) = (2)penance-doers ;

ಬ್ರಹ್ಮಚಾರಿಣೌ (brahmachAriNāu) = (2)bachelors ;

ಪುತ್ರೌ (putrau) = 2 sons of ;

ದಶರಥಸ್ಯೈತೌ (dasharathasyaitau) = dasharathasya+etAu

dasharatha's+this pair;

ಭ್ರಾತರೌ (bhrAtarau) = the two brothers ;

ರಾಮಲಕ್ಷ್ಮಣೌ (rAmalakShmaNāu) = rAma lakShmaNa ;

18

ಭಾವಾರ್ಥಃ

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)

ಶರಣ್ಯೌ ಸರ್ವಸತ್ತ್ವಾನಾಂ ಶ್ರೇಷ್ಠೌ ಸರ್ವಧನುಷ್ಕತಾಂ .

ರಕ್ಷಃ ಕುಲನಿಹಂತಾರೌ ತ್ರಾಯೇತಾಂ ನೋ ರಘೂತ್ತಮೌ .. 19..

ಶರಣ್ಯೌ (sharaNyau) = the refuge, the ones who should be

approached for refuge ;

ಸರ್ವ (sarva) = all ;

ಸತ್ತ್ವಾನಾಂ (sattvAnAM) = (of) beings ;

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

ಸರ್ವಧನುಷ್ಕತಾಂ (sarvadhanuShmatAm) = of all archers ;

ರಕ್ಷಃ (rakShaH) = rAksshasa (demons) ;

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

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

(for one persons the verb is trAyet)

ನೋ (no) = us ;

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

19

ಭಾವಾರ್ಥಃ

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)

ಆತ್ತಸಜ್ಜಧನುಷಾವಿಷುಸ್ಪೃಶಾವಕ್ಷಯಾಶುಗನಿಷಂಗಸಂಗಿನೌ .

ರಕ್ಷಣಾಯ ಮಮ ರಾಮಲಕ್ಷ್ಮಣಾವಗ್ರತಃ ಪಥಿ ಸದೈವ ಗಚ್ಛತಾಂ .. 20..

ಆತ್ತ (Atta) = possessing ;

ಸಜ್ಜ (sajja) = equipped ;

ಧನುಷೌ (dhanuShau) = bows,

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

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

ಅಕ್ಷಯ (akShaya) = unending ;

ಆಶುಗ (Ashuga) = fast ;

ನಿಷಂಗ (niSha.nga) = arrow ;

ಸಂಗಿನೌ (sa.nginau) = quiver carrying ;

ರಕ್ಷಣಾಯ (rakShaNAya) = for protection ;

ಮಮ (mama) = my ;

ರಾಮಲಕ್ಷ್ಮಣಾವಗ್ರತಃ (rAmalakShmaNAvagrataH) = rAmalakShmaNau+agrataH

(let the two go) before (me);

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

ಸದೈವ (sadaiva) = always;

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

20

ಭಾವಾರ್ಥಃ

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)

ಸನ್ನದ್ಧಃ ಕವಚೇ ಖಡ್ಗೇ ಚಾಪಬಾಣಧರೋ ಯುವಾ .

ಗಚ್ಛನ್ಮನೋರಥೋಽಸ್ಮಾಕಂ ರಾಮಃ ಪಾತು ಸಲಕ್ಷ್ಮಣಃ .. 21..

ಸನ್ನದ್ಧಃ (sannaddhaH) = fully armed/prepared ;

ಕವಚೇ (kavachI) = with armor ;

ಖಡ್ಗೇ (khaDgI) = with sword ;

ಚಾಪಬಾಣಧರೋ (chApabANadharo) = bearing bow and arrow ;

ಯುವಾ (yuvA) = young ;

ಗಚ್ಛನ್ (gachChan) = going (walking) ;

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

(alternate version:mama+agrato+nityam) ;

ಅಸ್ಮಾಕಂ (asmAkaM) = our ;

ರಾಮಃ (rAmaH) = rAma ;

ಪಾತು (pAtu) = may protect ;

ಸಲಕ್ಷ್ಮಣಃ (salakShmaNaH) = with LakShmaNa ;

21

ಭಾವಾರ್ಥಃ

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)

ರಾಮೋ ದಾಶರಥಿಃ ಶೂರೋ ಲಕ್ಷ್ಮಣಾನುಚರೋ ಬಲೀ .

ಕಾಕುತ್ಸ್ಥಃ ಪುರುಷಃ ಪೂರ್ಣಃ ಕೌಸಲ್ಯೆಯೋ ರಘೂತ್ತಮಃ .. 22..

ರಾಮೋ (rAmo) = rAma ;

ದಾಶರಥಿಃ (dAsharathiH) = dasharatha's son ;

ಶೂರೋ (shUro) = brave ;

ಲಕ್ಷ್ಮಣಾನುಚರೋ (lakShmaNAnucharo) = having LakShmaNa as the follower ;

ಬಲೀ (balI) = the powerful one ;

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

ಪುರುಷಃ (puruShaH) = male person ;

ಪೂರ್ಣಃ (pUrNaH) = the complete/perfect one ;

ಕೌಸಲ್ಯೆಯೋ (kausalyeyo) = kausalya's ;

ರಘೂತ್ತಮಃ (raghUttamaH) = best of the Raghu race ;

22

ಭಾವಾರ್ಥಃ

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)

ವೇದಾಂತವೇದ್ಯೋ ಯಜ್ಞೇಶಃ ಪುರಾಣಪುರುಷೋತ್ತಮಃ .

ಜಾನಕೀವಲ್ಲಭಃ ಶ್ರೀಮಾನ್ ಅಪ್ರಮೇಯ ಪರಾಕ್ರಮಃ .. 23..

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

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

ಪುರಾಣಪುರುಷೋತ್ತಮಃ (purANapuruShottamaH) = the ancient and the best of men

;

ಜಾನಕೀವಲ್ಲಭಃ (jAnakIvallahah) = the darling of jAnaki (sItA) ;

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

ಅಪ್ರಮೇಯ (aprameya) = the unmeasurable ;

ಪರಾಕ್ರಮಃ (parAkramaH) = bravery ;

23

ಭಾವಾರ್ಥಃ

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)

ಇತ್ಯೇತಾನಿ ಜಪನ್ನಿತ್ಯಂ ಮದ್ಭಕ್ತಃ ಶ್ರದ್ಧಯಾನ್ವಿತಃ .

ಅಶ್ವಮೇಧಾಧಿಕಂ ಪುಣ್ಯಂ ಸಂಪ್ರಾಪ್ನೋತಿ ನ ಸಂಶಯಃ .. 24..

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

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

ಮದ್ಭಕ್ತಃ (madbhaktaH) = my devotee ;

ಶ್ರದ್ಧಯಾನ್ವಿತಃ (shraddhayAnvitaH) = accompanied with faith ;

ಅಶ್ವಮೇಧ (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!

ಅಶ್ವಮೇಧಾಧಿಕಂ (ashvamedhAdhikaM)

= ashvamedhAt+adhikaM more than 'ashvamedha' sacrifice ;

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

ಸಂಪ್ರಾಪ್ನೋತಿ (samprAptoti) = attains ;

ನ (na) = no ;

ಸಂಶಯಃ (sa.nshayaH) = doubt ;

24

ಭಾವಾರ್ಥಃ

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)

ರಾಮಂ ದೂರ್ವಾದಲಶ್ಯಾಮಂ ಪದ್ಮಾಕ್ಷಂ ಪೀತವಾಸಸಂ .

ಸ್ತುವಂತಿ ನಾಮಭಿದಿವ್ಯೈರ್ನ ತೇ ಸಂಸಾರಿಣೋ ನರಃ .. 25..

ರಾಮಂ (rAmaM) = rAma ;

ದೂರ್ವಾದಲಶ್ಯಾಮಂ (dUrvAdalashyAmaM) = black as the leaves of 'dUrvA' (blue grass) ;

ಪದ್ಮಾಕ್ಷಂ (padmAkShaM) = lotus-eyed ;

ಪೀತವಾಸಸಂ (pItavAsasam) = wearing the yellow dress ;

ಸ್ತುವಂತಿ (stuvanti) = praise, flatter ;

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

ನ (na) = not ;

ತೇ (te) = to them ;

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

ನರಾಃ (narAH) = men ;

25

ಭಾವಾರ್ಥಃ

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)

ರಾಮಂ ಲಕ್ಷ್ಮಣಪೂರ್ವಜಂ ರಘುವರಂ ಸೀತಾಪತಿಂ ಸುಂದರಂ

ಕಾಕುತ್ಸ್ಥಂ ಕರುಣಾರ್ಣವಂ ಗುಣನಿಧಿಂ ವಿಪ್ರಪ್ರಿಯಂ ಧಾರ್ಮಿಕಂ .

ರಾಜೇಂದ್ರಂ ಸತ್ಯಸಂಧಂ ದಶರಥತನಯಂ ಶ್ಯಾಮಲಂ ಶಾಂತಮೂರ್ತಿಂ

ವಂದೇ ಲೋಕಾಭಿರಾಮಂ ರಘುಕುಲತಿಲಕಂ ರಾಘವಂ ರಾವಣಾರಿಂ .. 26..

ರಾಮಂ (rAmaM) = rAma ;

ಲಕ್ಷ್ಮಣಪೂರ್ವಜಂ (lakShmaNapUrvajaM) = the (earlier-born)elder

of LakShmaNa ;

ರಘುವರಂ (raghuvaraM) = the chosen Raghu ;

ಸೀತಾಪತಿಂ (sItApatiM) = sitA's husband ;

ಸುಂದರಂ (sundaram) = the handsome one ;

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

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

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

ವಿಪ್ರಪ್ರಿಯಂ (viprapriyaM) = the beloved of the Brahmins ;

ಧಾರ್ಮಿಕಂ (dhArmikam) = the religious one ;

ರಾಜೇಂದ್ರಂ (rAjendraM) = the lord of kings ;

ಸತ್ಯಸಂಧಂ (satyasandhaM) = the one bound by Truth ;

ದಶರಥತನಯಂ (dasharathanayaM) = the son of dasharatha ;

ಶ್ಯಾಮಲಂ (shyAmalaM) = the dark-complexioned one ;

ಶಾಂತಮೂರ್ತಿಂ (shAntamUrtim) = the personification of peace ;

ವಂದೇ (vande) = (I - says shiva to budhakaushika) salute or bow ;

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

ರಘುಕುಲತಿಲಕಂ (raghukulatilakaM) = the mark (e.g . one on the forehead) of the Raghu family ;

ರಾಘವಂ (rAghavaM) = the descendant of Raghu ;

ರಾವಣಾರಿಂ (rAvaNArim) = rAvaNasya ariM ;

26

ಭಾವಾರ್ಥಃ

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 Brahmins 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)

ರಾಮಾಯ ರಾಮಭದ್ರಾಯ ರಾಮಚಂದ್ರಾಯ ವೇದನೇ .

ರಘುನಾಥಾಯ ನಾಥಾಯ ಸೀತಾಯಾಃ ಪತಯೇ ನಮಃ .. 27..

ರಾಮಾಯ (rAmAya) = to rAma ;

ರಾಮಭದ್ರಾಯ (rAmabhadrAya) = to the good-giving/protecting RAmA ;

ರಾಮಚಂದ್ರಾಯ (rAmachandrAya) = to rAmachandra ;

ವೇಧಸೇ (vedhase) = to the Brahman (like rAmA) ;

ರಘುನಾಥಾಯ (raghunAthAya) = to the lord of Raghus ;

ನಾಥಾಯ (nAthAya) = to the protector or lord ;

ಸೀತಾಯಾಃ (sItAyAH) = sItA's ;

ಪತಯೇ (pataye) = husband ;

ನಮಃ (namaH) = salutation ;

27

ಭಾವಾರ್ಥಃ

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)

ಶ್ರೀರಾಮ ರಾಮ ರಘುನಂದನ ರಾಮ ರಾಮ

ಶ್ರೀರಾಮ ರಾಮ ಭರತಾಗ್ರಜ ರಾಮ ರಾಮ .

ಶ್ರೀರಾಮ ರಾಮ ರಣಕರ್ಕಶ ರಾಮ ರಾಮ

ಶ್ರೀರಾಮ ರಾಮ ಶರಣಂ ಭವ ರಾಮ ರಾಮ .. 28..

ಶ್ರೀರಾಮ (shrIrAma) = Lord Rama ;

ರಾಮ (rAma) = Rama ;

ರಘುನಂದನ (raghunandana) = the delighter of the Raghus ;

ಶ್ರೀರಾಮ (shrIrAma) = Lord Rama ;

ಭರತಾಗ್ರಜ (bharatAgraja) = the one born before Bharata

(elder of bharata) ;

ರಣ (raNa) = fight, war ;

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

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

ಶರಣಂ (sharaNaM) = refuge ;

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

28

ಭಾವಾರ್ಥಃ

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)

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ಮನಸಾ ಸ್ಮರಾಮಿ

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ವಚಸಾ ಗೃಣಾಮಿ .

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ಶಿರಸಾ ನಮಾಮಿ

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ ಶರಣಂ ಪ್ರಪದ್ಯೇ .. 29..

ಶ್ರೀರಾಮಚಂದ್ರಚರಣೌ (shrIrAmachandracharaNau) = the two feet
of rAmachandra ;

ಮನಸಾ (manasA) = with the mind ;

ಸ್ಮರಾಮಿ (smarAmi) = remember ;

ವಚಸಾ (vachasA) = with words ;

ಗೃಣಾಮಿ (gRiNAmi) = I praise ;

ಶಿರಸಾ (shirasA) = with the head ;

ನಮಾಮಿ (namAmi) = I bow ;

ಶರಣಂ (sharaNaM) = surrender ;

ಪ್ರಪದ್ಯೇ (prapadye) = (I) resort to ;

29

ಭಾವಾರ್ಥಃ

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)

ಮಾತಾ ರಾಮೋ ಮತ್ಪಿತಾ ರಾಮಚಂದ್ರಃ

ಸ್ವಾಮೀ ರಾಮೋ ಮತ್ಸಖಾ ರಾಮಚಂದ್ರಃ .

ಸರ್ವಸ್ವಂ ಮೇ ರಾಮಚಂದ್ರೋ ದಯಾಲು-

ರ್ನಾನ್ಯಂ ಜಾನೇ ನೈವ ಜಾನೇ ನ ಜಾನೇ .. 30..

ಮಾತಾ (mAtA) = mother ;

ರಾಮೋ (rAmo) = rAmaH(rAma) ;

ಮತ್ (mat) = mine ;

ಪಿತಾ (pitA) = father ;

ರಾಮಚಂದ್ರಃ (rAmachandraH) = rAma ;

ಸ್ವಾಮೀ (svAmI) = the master ;

ರಾಮೋ (rAmo) = rAmaH :rAma ;

ಮತ್ (mat) = mine ;

ಸಖಾ (sakhA) = friend ;

ರಾಮಚಂದ್ರಃ (rAmachandraH) = the moon-like rAma ;

ಸರ್ವಸ್ವಂ (sarvasvaM) = all of one's belongings/holding ;

ಮೇ (me) = mine or to me ;

ರಾಮಚಂದ್ರೋ (rAmachandro) = rAma ;

ದಯಾಲುಃ (dayAluH) = the kind-hearted ;

ನಾನ್ಯಂ (nAnyam) = na+anyam no other;

ಜಾನೇ (jAne) = I know ;

ನೈವ (naiva) = na+eva not at all;

ಜಾನೇ (jAne) = I know ;

ನ (na) = no ;

ಜಾನೇ (jAne) = I know ;

30

ಭಾವಾರ್ಥಃ

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)

ದಕ್ಷಿಣೇ ಲಕ್ಷ್ಮಣೋ ಯಸ್ಯ ವಾಮೇ ತು ಜನಕಾತ್ಮಜಾ .

ಪುರತೋ ಮಾರುತಿಯಸ್ಯ ತಂ ವಂದೇ ರಘುನಂದನಂ .. 31..

ದಕ್ಷಿಣೇ (dakShiNe) = to the right ;

ಲಕ್ಷ್ಮಣೋ (lakShmaNo) = lakShmaNaH ;

ಯಸ್ಯ (yasya) = whose ;

ವಾಮೇ (vAme) = left side ;

ತು (tu) = but, on the other hand ;

ಜನಕಾತ್ಮಜಾ (janakAtmajA) = janakA's daughter Sita ;

ಪುರತೋ (purato) = in the front ;

ಮಾರುತಿಯಸ್ಯ (mArutiryasya) = mArutiH+yasya Hanuman+whose;

ತಂ (taM) = him ;

ವಂದೇ (vande) = I salute/bow ;

ರಘುನಂದನಂ (raghunandanam) = the delighter of Raghus ;

31

ಭಾವಾರ್ಥಃ

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

ಲೋಕಾಭಿರಾಮಂ ರಣರಂಗಧೀರಂ

ರಾಜೀವನೇತ್ರಂ ರಘುವಂಶನಾಥಂ .

ಕಾರುಣ್ಯರೂಪಂ ಕರುಣಾಕರಂ ತಂ

ಶ್ರೀರಾಮಚಂದ್ರಂ ಶರಣಂ ಪ್ರಪದ್ಯೇ .. 32..

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

ರಣರಂಗಧೀರಂ (raNara.ngadhIram) = the brave in the stage of war ;

ರಾಜೀವನೇತ್ರಂ (rAjIvanetraM) = the lotus-eyed ;

ರಘುವಂಶನಾಥಂ (raghuva.nshanAtham) = the lord of the Raghu family ;

ಕಾರುಣ್ಯರೂಪಂ (kAruNyarUpaM) = the personification of compassion ;

ಕರುಣಾಕರಂ (karuNAkara.n) = the one induces compassion ;

ತಂ (tam) = him ;

ಶ್ರೀರಾಮಚಂದ್ರಂ (shrIrAmachandram) = rAma ;

ಶರಣಂ (sharaNaM) = refuge ;

ಪ್ರಪದ್ಯೇ (prapadye) = (I) resort to ;

32

ಭಾವಾರ್ಥಃ

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)

ಮನೋಜವಂ ಮಾರುತತುಲ್ಯವೇಗಂ

ಜಿತೇಂದ್ರಿಯಂ ಬುದ್ಧಿಮತಾಂ ವರಿಷ್ಠಂ .

ವಾತಾತ್ಮಜಂ ವಾನರಯೂಥಮುಖ್ಯಂ

ಶ್ರೀರಾಮದೂತಂ ಶರಣಂ ಪ್ರಪದ್ಯೇ .. 33..

ಮನೋಜವಂ (manojavaM) = having the speed of mind ;

ಮಾರುತತುಲ್ಯವೇಗಂ (mArutatulyavegam) = with the speed equal to that of wind-god(his father ;

`vAyu')

ಜಿತೇಂದ್ರಿಯಂ (jitendriyaM) = the one who has conquered his senses ;

ಬುದ್ಧಿಮತಾಂ (buddhimatAM) = of the learned ;

ವರಿಷ್ಠಂ (variShTham) = the foremost ;

ವಾತಾತ್ಮಜಂ (vAtAtmajaM) = the son of the wind-god ('vAta' or 'vAyu) ;

ವಾನರಯೂಥಮುಖ್ಯಂ (vAnarayUthamukhyam) = the chieftain of the monkey brigade ;

ಶ್ರೀರಾಮದೂತಂ (shrIrAmadUtaM) = the messenger of rAma ;

ಶರಣಂ (sharaNaM) = refuge ;

ಪ್ರಪದ್ಯೇ (prapadye) = (I) resort to ;

33

ಭಾವಾರ್ಥಃ

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)

ಕೂಜಂತಂ ರಾಮ ರಾಮೇತಿ ಮಧುರಂ ಮಧುರಾಕ್ಷರಂ .

ಆರುಹ್ಯ ಕವಿತಾಶಾಖಾಂ ವಂದೇ ವಾಲ್ಮೀಕಿಕೋಕಿಲಂ .. 34..

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

ರಾಮ (rAma) = Rama ;

ರಾಮೇತಿ (rAmeti) = rAma+iti rAma+thus;

ಮಧುರಂ (madhuraM) = sweet ;

ಮಧುರಾಕ್ಷರಂ (madhurAkSharam) = sweet letter(s) ;

ಆರುಹ್ಯ (Aruhya) = having climbed ;

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

ವಂದೇ (vande) = salute/bow ;

ವಾಲ್ಮೀಕಿಕೋಕಿಲಂ (vAlmIkikokilam) = the vAlmIki-cuckoo ;

34

ಭಾವಾರ್ಥಃ

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)

ಆಪದಾಮಪಹರ್ತಾರಂ ದಾತಾರಂ ಸರ್ವಸಂಪದಾಂ .

ಲೋಕಾಭಿರಾಮಂ ಶ್ರೀರಾಮಂ ಭೂಯೋ ಭೂಯೋ ನಮಾಮ್ಯಹಂ .. 35..

ಆಪದಾಂ (ApadAM) = dangers ;

ಅಪಹರ್ತಾರಂ (apahartAraM) = the remover,destroyer ;

ದಾತಾರಂ (dAtAraM) = the giver ;

ಸರ್ವಸಂಪದಾಂ (sarvasampadAm) = all wealth ;

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

ಶ್ರೀರಾಮಂ (shrIrAmaM) = shrI rAma ;

ಭೂಯೋ (bhUyo) = again ;

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

35

ಭಾವಾರ್ಥಃ

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

ಭರ್ಜನಂ ಭವಬೀಜಾನಾಮರ್ಜನಂ ಸುಖಸಂಪದಾಂ .

ತರ್ಜನಂ ಯಮದೂತಾನಾಂ ರಾಮ ರಾಮೇತಿ ಗರ್ಜನಂ .. 36..

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

ಭವ (bhava) = worldly existance, world ;

ಭವಬೀಜಾನಾಂ (bhavabIjAnAM) = the causes of rebirth ;

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

ಸುಖಸಂಪದಾಂ (sukhasampadAM) = of the happiness and wealth ;

ತರ್ಜನಂ (tarjanaM) = threatening, frightening, censuring ;

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

ರಾಮ (rAma) = Rama ;

ರಾಮೇತಿ (rAmeti) = rAma+iti rAma+thus;

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

36

ಭಾವಾರ್ಥಃ

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)

ರಾಮೋ ರಾಜಮಣಿಃ ಸದಾ ವಿಜಯತೇ ರಾಮಂ ರಮೇಶಂ ಭಜೇ

ರಾಮೇಣಾಭಿಹತಾ ನಿಶಾಚರಚಮೂ ರಾಮಾಯ ತಸ್ಮೈ ನಮಃ .

ರಾಮಾನ್ನಾಸ್ತಿ ಪರಾಯಣಂ ಪರತರಂ ರಾಮಸ್ಯ ದಾಸೋಽಸ್ಯ ಹಂ

ರಾಮೇ ಚಿತ್ತಲಯಃ ಸದಾ ಭವತು ಮೇ ಭೋ ರಾಮ ಮಾಮುಧ್ಧರ .. 37..

ರಾಮೋ (rAmo) = rAma ;

ರಾಜಮಣಿಃ (rAjamaNiH) = the jewel of the kings ;

ಸದಾ (sadA) = ever ;

ವಿಜಯತೇ (vijayate) = is victorious ;

ರಾಮಂ (rAmaM) = to rAma ;

ರಮೇಶಂ (rameshaM) = to the lord rAma ;

ಭಜೇ (bhaje) = I worship ;

ರಾಮೇಣಾಭಿಹತಾ (rAmeNAbhihatA) = the one struck by rAma ;

ನಿಶಾಚರಚಮೂ (nishAcharachamU) = the army of the

night-wanderers(demons) ;

ರಾಮಾಯ (rAmAya) = to rAma ;

ತಸ್ಮೈ (tasmai) = to him ;

ನಮಃ (namaH) = salutation ;

ರಾಮಾನ್ನಾಸ್ತಿ (rAmAnnAsti) = no one except rAma ;

ಪರಾಯಣಂ (parAyaNaM) = destiny ;

ಪರತರಂ (parataraM) = superior ;

ರಾಮಸ್ಯ (rAmasya) = rAmA's ;

ದಾಸೋಽಸ್ಮ್ಯಹಂ (dAso.asmyaham) = disciple+am+I ;

ರಾಮೇ (rAme) = in RAma ;

ಚಿತ್ತಲಯಃ (chittalayaH) = absorbed mind ;

ಸದಾ (sada) = ever ;

ಭವತು (bhavatu) = let there be ;

ಮೇ (me) = my or to me ;

ಭೋ (bho) = exclamatory word for addressing a person ;

ರಾಮ (rAma) = Rama ;

ಮಾಂ (maM) = me ;

ಉದ್ಧರ (uddhara) = uplift ;

37

ಭಾವಾರ್ಥಃ

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)

ರಾಮ ರಾಮೇತಿ ರಾಮೇತಿ ರಮೇ ರಾಮೇ ಮನೋರಮೇ .

ಸಹಸ್ರನಾಮ ತತ್ಪುಲ್ಕಂ ರಾಮನಾಮ ವರಾನನೇ .. 38..

ರಾಮ ರಾಮ ಇತಿ (rAma rAma iti) = saying rAma rAma ;

ರಾಮೇ (rAme) = rAmA also may mean 'pleasing' and applies here to pArvati ;

ಮನೋರಮೇ (manorame) = another appellation to pArvati here meaning

'pleasing to the mind' ;

ಸಹಸ್ರ (sahasra) = one thousand ;

ನಾಮ (nAma) = names ;

ತತ್ (tat) = that ;

ತುಲ್ಯಂ (tulyaM) = equivalent, comparable ;

ರಾಮನಾಮ (rAmaAma) = the (one) name of rAma;

ವರಾನನೇ (varAname) = Oh! lady having the best face! ;

38

ಭಾವಾರ್ಥಃ

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)

.. ಇತಿ ಶ್ರೀಬುಧಕೌಶಿಕವಿರಚಿತಂ ಶ್ರೀರಾಮರಕ್ಷಾಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ..

.. ಶ್ರೀಸೀತಾರಾಮಚಂದ್ರಾರ್ಪಣಮಸ್ತು ..

ಇತಿ (iti) = thus ;

ಶ್ರೀಬುಧಕೌಶಿಕ (shrIbudhakaushika) = sHrI budhakaushika

(the author of this hymn) ;

ವಿರಚಿತಂ (virachitaM) = created/composed ;

ಶ್ರೀ (shrI) = LAkShmi or respectful prefix ;

ರಾಮರಕ್ಷಾ (rAmarakShA) = rAmarakShA(hymn) ;

ಸ್ತೋತ್ರಂ (stotraM) = hymn ;

ಸಂಪೂರ್ಣಂ (sampUrNam) = complete, finis, over ;

ಶ್ರೀ (shrI) = LakShmi or respectful prefix ;

ಸೀತಾ (sItA) = sItA ;

ರಾಮಚಂದ್ರ (rAmachandra) = rAmachandra ;

ಅರ್ಪಣಂ (arpaNaM) = dedication ;

ಅಸ್ತು (astu) = let that be . ;

ಶ್ರೀರಾಮರಕ್ಷಾಸ್ತೋತ್ರಂ ಸಾರ್ಥಂ

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 “shrIrAma rakShA 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 Visvamisra 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 HanuAn 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 illustrious son 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 Ramabhadrā, 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 RAmā, 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 "RAmā and RAmā". 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

——
rAmarakShAstotra (meanings)

pdf was typeset on January 19, 2024

——
Please send corrections to sanskrit@cheerful.com

