
rAmarakShAstotra (meanings)

ஸ்ரீராமரக்ஷாஸ்தோத்ரம் ஸார்த்²ம்

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ஸ்ரீராமரக்ஷாஸ்தோத்ரம் ஸார்த்ம்



Translation by S . V . Ganesan.

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

அத² ஸ்ரீராமரக்ஷாஸ்தோத்ரம்

அத² (atha) = Thus ;

ஸ்ரீ (shrI) = LakShmi or a respectful prefix ;

ராம (rAma) = Lord RAma ;

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

ஸ்தோத்ர (stotra) = hymn ;

பா⁴வார்த:²

Thus begins the hymn of Lord Ram for protection.

॥ ஓ ஸ்ரீக்³ணேசாய நம: ॥

ஓ (OM) = OmkAra or Brahman ;

ஸ்ரீக்³ணேசாய (shrIgaNeshAya) = to Lord Ganesh ;

நம: (namaH) = salutation ;

பா⁴வார்த:²

OM, Salutations to Lord Ganesh.

அஸ்ய ஸ்ரீராமரக்ஷாஸ்தோத்ரமந்த்ரஸ்ய | பு³த⁴கௌஸிக ஞ்⁶வி: |

ஸ்ரீஸீதாராமசந்த்³ரோ தே³வதா | அநுஷ்டு⁴ப⁴ச²ந்த:³ |

ஸீதா ஸக்தி: | ஸ்ரீமத்³ ஹநுமாந் கீலகம் |

ஸ்ரீராமசந்த்³ரப்ரீ³த்யர்தே² ராமரக்ஷாஸ்தோத்ரஜபே விநியோக:³ ॥

அஸ்ய (asya) = of this ;

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

ஸ்தோத்ர (stotra) = hymn ;

மந்த்ரஸ்ய (mantrasya) = mantra's ;

பு³த⁴கௌஸிக (budhakaushika) = the person budhakaushika ;

ரு³ஷி: (RiShiH) = the sage ;

ஸ்ரீ (shrI) = respectful prefix ;

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

ராமசந்த்³ரோ (rAmachandro) = Lord RAmachandra ;

தே³வதா (devatA) = God or little god ;

அநுஷ்டுப்³ (anuShTub) = the format's name ;

ச²ந்த: (ChandaH) = metre (poetic) ;

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

ஸக்தி: (shaktiH) = power, energy ;

ஸ்ரீமத்³ (shrImad) = respectful prefix ;

ஹநுமாந் (hanumAn) = Lord HanumAn ;

கீலகம் (kIlakam) = pivot point ;

ஸ்ரீராமசந்த்³ரப்ரீத்யர்தே² (shrIrAmachandraprItyarthe) = For pleasing
the Lord sItArAma ;

ராமரக்ஷாஸ்தோத்ரஜபே (rAmarakShAstotrajape) = in the chanting of
rAmarakSha hymn ;

விநியோக: (viniyogaH) = use ;

பா⁴வார்த: (pa⁴vArtha)

(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.

॥ அத² த்⁴யாநம் ॥

அத² (atha) = thus ;

த்⁴யாநம் (dhyAnam) = meditation ;

த்⁴யாயேதா³ஜாநுபா³ஹும் த்⁴ரு³தஸரத⁴நுஷம் ப³த்³த⁴பத்³மாஸநஸ்த²ம்

பீதம் வாலோ வஸாநம் நவகமலத³லஸ்பர்தி⁴நேத்ரம் ப்ரஸந்நம் ।

வாமாங்காருட⁴ ஸீதாமுக²கமலமில்லோசநம் நீரதா³ப⁴ம்

நாநாலங்காரதீ³ப்தம் த³த⁴தமுருஜடாமண்ட³நம் ராமசந்த்³ரம் ॥

- த்யாயேத்³ (dhyAyed) = one should meditate ;
- ஆஜாநுபா³ஹும் (AjAnubAhuM) = the one whose arms extend upto his knees ;
- த⁴ரு²த (dhRita) = having borne ;
- ஸர (shara) = arrows ;
- த⁴நுஷம் (dhanuShaM) = bow ;
- ப³த³த⁴ப³த³ம (baddhapadma) = having bound himself in lotus- ;
- ஆஸநஸ்த²ம் (Asanastham) = (lotus like-)posture-stood ;
- பீதம் (pItaM) = yellow ;
- வாஸோ (vAso) = cloth, dress ;
- வஸாநம் (vasAnaM) = having worn ;
- நவகமலத³ல (navakamaladala) = newly blossomed lotus petal
(another meaning for 'nava' is ;
nine)
- ஸ்பர்தி⁴ (spardhi) = competing ;
- நேத்ரம் (netraM) = eye ;
- ப்ரஸந்நம் (prasannam) = with pleasant/satisfied look ;
- வாமாங்காருட⁴ (vAmA.nkArUDha) = having the left side of the body
climbed/occupied by ;
- ஸீதா (sItA) = sItA ;
- முக² (mukha) = face ;
- கமல (kamala) = lotus ;
- மில்லோசநம் (milallochanaM) = eyes fixed on ;
- நீரதா³ப⁴ம் (nIradAbham) = bearing a resemblance to rain-bearing
cloud i.e with blackish complexion ;
- நாநா (nAnA) = various, many-sided ;
- அலங்காரதீ³ப்தம் (ala.nkAradIptaM) = shining with
adornments/decorations ;
- த³த⁴தம் (dadhatam) = wearing ;
- உருஜடா (urujaTA) = jaTA (hair) upto his thighs ;
- மண்ட³நம் (ma.nDanaM) = profusely-adorned ;

ராமசந்த்³ரம் (rAmachandram) = rAmachandra ;

॥ இதி த்⁴யாநம் ॥

இதி (iti) = thus ends ;

த்⁴யாநம் (dhyAnam) = meditation ;

பா⁴வார்த:²

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.

சரிதம் ரகு⁴நாத²ஸ்ய ஸதகோடி ப்ரவிஸ்தரம் ।

ஏகைகமக்ஷரம் பும்ஸாம் மஹாபாதகநாஸநம் ॥ 1 ॥

சரிதம் (charitaM) = life story, character ;

ரகு⁴நாத²ஸ்ய (raghunAthasya) = lord of the Raghu's(rAma ;

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

ஸதகோடி (shatakoTi) = 100 koti or 1000 millions ;

ப்ரவிஸ்தரம் (pravistaram) = extensively ;

ஏகைகமக்ஷரம் (ekaikamakSharaM) = each and every letter;

பும்ஸாம் (pu.nsAM) = of the human ;

மஹாபாதக (mahApAtaka) = great sins ;

நாஸநம் (nAshanam) = destroyer ;

1

பா⁴வார்த:²

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)

த்⁴யாத்வா நீலோத்பலஸ்யாமம் ராமம் ராஜீவலோசநம் |
ஜாநகீலக்ஷமனோபேதம் ஜடாமுகுடமண்டி³தம் || 2 ||

த்⁴யாத்வா (dhyAtvA) = having meditated ;
நீலோத்பலஸ்யாமம் (nIlotpalashyAmaM) = bearing the bluish black
color of blue lilies ;
ராமம் (rAmaM) = rAma ;
ராஜீவ (rAjIva) = lotus ;
லோசநம் (lochanam) = eyes ;
ஜாநகீலக்ஷமனோபேதம் (jAnakIlakShmaNopetaM) = having LakShmana
and JAnakI (sitA) nearby ;
ஜடாமுகுடமண்டி³தம் (jaTAmukuTama.nDitam) = adorned by locks
of hair forming a crown ;

2

பா⁴வார்த:²

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)

ஸாஸித்ராணத⁴நுர்பா³ணபாணிம் நக்தஞ்சராந்தகம் |
ஸ்வலீலயா ஜக³த்த்ராதுமாவிர்பூ⁴தமஜம் விபி⁴ம் || 3 ||

ஸ (sa) = with ;
அஸி (asi) = sword ;
த்ராண (tUNa) = receptacle ;
த⁴நு: (dhanuH) = Bow ;
பா³ணபாணிம் (bANapANiM) = with hand holding arrow (and Bow) ;
நக்தஞ்சராந்தகம் (nakta.ncharAntakam) = the finisher(destroyer)
of the night-wanderers(rAkShasAs) ;
ஸ்வலீலயா (sva+IlIya) = sva+IlIya, through one's play-like action ;
ஜக³த் (jagat) = world ;

த்ராதும் (trAtuM) = for protecting ;

ஆவிர்பூ⁴தம் (AvirbhUtaM) = having taken a physical form or incarnation ;

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

விபு⁴ம் (vibhum) = the Lord who shines ;

3

பா⁴வார்த:²

(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)

ராமரக்ஷாம் ப⁴டே²த்ப்ராஜ்ஞ: பாபக்⁴நீம் ஸர்வகாமதா³ம் |

ஸிரோ மே ராக⁴வ: பாது பா⁴லம் த³ஸரதா²த்மஜ: || 4 ||

ராமரக்ஷாம் (rAmarakShAM) = rAmarakShA (hymn) ;

ப⁴டே²த் (paThet) = may read ;

ப்ராஜ்ஞ: (prAj naH) = the learned man ;

பாபக்⁴நீம் (pApaghnIM) = which kills the sins (the hymn) ;

ஸர்வ (sarva) = all ;

காமதா³ம் (kAmadAm) = (the hymn which) gives (grants) all desires ;

ஸிர: (shiraH) = head ;

மே (me) = of mine ;

ராக⁴வ: (rAghavaH) = RAghava (RAma) ;

பாது (pAtu) = may he protect ;

பா⁴லம் (bhAlaM) = forehead ;

த³ஸரதா² (dasharatha) = dasharatha's ;

ஆத்மஜ: (AtmajaH) = son ;

4

பா⁴வார்த:²

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)

கௌஸல்யேயோ த்³ரு'ஸௌ பாது விஸ்வாமித்ரப்ரிய: ஸ்ருதீ¹ |
க்⁴ராணம் பாது மக²த்ராதா முக²ம் ஸௌமித்ரிவத்ஸல: || 5 ||

கௌஸல்யேயோ (kausalyeyo) = kausalyA's (son) ;
த்³ரு'ஸௌ (dRishau) = two eyes ;
பாது (pAtu) = may he protect ;
விஸ்வாமித்ர (vishvAmitra) = vishvAmitra's ;
ப்ரிய: (priyaH) = dear ;
ஸ்ருதீ (shrutI) = that which hears i.e.two ears ;
க்⁴ராணம் (ghrANaM) = that which smells i.e.nose ;
பாது (pAtu) = may he protect ;
மக²த்ராதா (makhatrAtA) = the protector/saviour of makha (yaJ na) ;
முக²ம் (mukhaM) = mouth (in a different context may mean the whole face) ;
ஸௌமித்ரிவத்ஸல: (saumitrivatsalaH) = he who is affectionate to LakShmaNa ; 5

பா⁴வார்த:²

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)

ஜிஹ்வாம் வித்³யாநிதி:⁴ பாது கண்ட²ம் ப⁴ரதவந்தி³த: |
ஸ்கந்தௌ⁴ தி³வ்யாயுத:⁴ பாது பு⁴ஜௌ ப⁴க்³நேஸகார்முக: || 6 ||

ஜிஹ்வாம் (jihvAM) = tongue ;
வித்³யாநிதி:⁴ (vidyAnidhiH) = the stock-pile of knowledge (here rAma) ;
பாது (pAtu) = may he protect ;
கண்ட²ம் (ka.nThaM) = neck ;
ப⁴ரதவந்தி³த: (bharatavanditaH) = the who has been saluted by Bharata ;
ஸ்கந்தௌ⁴ (skandhau) = two shoulders ;
தி³வ்யாயுத:⁴ (divyAyudhaH) = the man with divine weapons ;
பாது (pAtu) = may he protect ;
பு⁴ஜௌ (bhujau) = two upper arms ;
ப⁴க்³நேஸகார்முக: (bhagneshakArmukaH) = the one who broke the bow

of Isha(shiva) i.e. rAma ;

6

பா⁴வார்த:²

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)

கரௌ ஸீதாபதி: பாது ஹ்ரு²த³யம் ஜாமத³க்³ந்யஜித் |

மத்⁴யம் பாது க²ரத்⁴வம்ஸீ நாபி⁴ம் ஜாம்ப³வதா³ஸ்ரய: || 7 ||

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

ஸீதாபதி: (sItApatiH) = the husband or lord of sItA ;

பாது (pAtu) = may he protect ;

ஹ்ரு²த³யம் (hRidayaM) = heart ;

ஜாமத³க்³ந்யஜித் (jAmadagnyajit) = he who scored a victory over

jAmadagni(ParashurAm, the son ;

of jamadagni)

மத்⁴யம் (madhyaM) = middle (part of the body) ;

பாது (pAtu) = may he protect ;

க²ரத்⁴வம்ஸீ (kharadhva.nS) = he who smashed (killed) khara (a rAkShasa) ;

நாபி⁴ம் (nAbhiM) = navel ;

ஜாம்ப³வதா³ஸ்ரய: (jAmbavadAshrayaH) = ;

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

7

பா⁴வார்த:²

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)

ஸூக்³ரீவேஸ: கஃ பாது ஸக்தி²நீ ஹ்ருமத்ப்ரபு:⁴ |

ஊரு ரக்⁴த்தம: பாது ரக்ஷ:குலவிநாஸக்ரு³த் || 8 ||

ஸுக்³ரீவேஸ: (sugrIveshaH) = master of sugrIva, the monkey king

(literally meaning the one ;

with a beautiful nack)

கட (kaTI) = waist ;

பாது (pAtu) = may he protect ;

ஸக்தி²நீ (sakthinI) = two hips ;

ஹநுமத்ப்ரபு:⁴ (hanumatprabhuH) = the lord of Hanuman ;

ஊரு (UrU) = two thighs ;

ரக்⁴த்தம: (raghUttamaH) = the best of the raghus (raghu-descendants) ;

பாது (pAtu) = may he protect ;

ரக்ஷ: (rakShaH) = the rAkShasAs ;

குலவிநாஸ (kulavinAsha) = the destroyer of the kula

(dynasty/lineage) of (rAkShasAs) ;

க்ரு³த் (kRit) = the man who did (the destruction of rAkShasa kula) ;

8

பா⁴வார்த:²

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)

ஜாநுநீ ஸேதுக்ரு³த்பாது ஜங்கே⁴ த³ஸமுகா²ந்தக: |

பாதௌ³ பி³பீ⁴ஷணபூதீ:³ பாது ராமோ⁵கி²லம் வபு: || 9 ||

ஜாநுநீ (jAnunI) = knees ;

ஸேதுக்ரு³த் (setukRit) = the builder of bridge (over the sea) ;

பாது (pAtu) = protect ;

ஜங்கே⁴ (ja.nghe) = two shanks (leg from ankle to knee) ;

த³ஸமுகா²ந்தக: (dashamukhAntakaH) = the finisher (destroyer)

of the ten-faced one (rAvaNa) ;

பாதௌ³ (pAdau) = two feet ;

பி³பீ⁴ஷ்ணபூத: ³ (bibhIShaNashrIdaH) = the man who gave 'shrI'

riches etc, to vibhIShaNa ;

பாது (pAtu) = may he protect ;

ராம: (rAmaH) = Lord Rama ;

அகி²லம் (akhilaM) = the entire ;

வபு: (vapuH) = the body, the person ;

9

பா⁴வார்த: ²

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)

ஏதாம் ராமப³லோபேதாம் ரக்ஷாம் ய: ஸுக்ரு²தீ படே²த் |

ஸ சிராயு: ஸுக²புத்ரீ விஜயீ விநயீ ப⁴வேத் || 10 ||

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

ராமப³லோபேதாம் (rAmabalopetAM) = that which has attained rAma's

strength/power ;

ரக்ஷாம் (rakShAM) = protecting armour ;

ய: (yaH) = who ;

ஸுக்ரு²தீ (sukRitI) = the man with good deeds ;

படே²த் (paThet) = reads ;

ஸ (sa) = he ;

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

permanent cf . chiranjIvI) ;

ஸுக² (sukhI) = a happy man ;

புத்ரீ (putrI) = with sons ;

விஜயீ (vijayI) = victorious man ;

விநயீ (vinayI) = man with humility ;

ப⁴வேத் (bhavet) = may he become so . ;

10

பா⁴வார்த:²

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)

பாதாலபூ⁴தலவ்யோமசாரிணஸ்ச²த்³மசாரிண: |

ந த்³ரஷ்டுமபி ஸக்தாஸ்தே ரக்ஷிதம் ராமநாமபி:⁴ || 11 ||

பாதால (pAtAla) = nether-world ;

பூ⁴தல (bhUtala) = the earth surface ;

வ்யோம (vyoma) = sky ;

சாரிண: (chAriNaH) = the people who wander ;

ச²த்³மசாரிண: (ChadmachAriNaH) = those who wander by adopting tricks such as becoming ;

invisible etc.

ந (na) = not ;

த்³ரஷ்டும் (draShTuM) = to see ;

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

ஸக்தா: (shaktAH) = capable ;

தே (te) = they ;

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

ராம (rAma) = Rama ;

நாமபி:⁴ (nAmabhiH) = the names of rAma ;

11

பா⁴வார்த:²

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)

ராமேதி ராமப⁴த்³ரேதி ராமசந்த்³ரேதி வா ஸ்மரந் |

நரோ ந லிப்யதே பாபை: பு⁴க்திம் முக்திம் ச விந்த³தி || 12 ||

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

ராமப⁴த்³ரேதி (rAmabhadreti) = rAmabhadra+iti saying 'rAmabhadra'

ராமப⁴த்³ர (rAmabhadra) = rAma who gives the well-being ;

ராமசந்த³ரேதி (rAmachandreti) = saying 'rAmachandra' ;

வா (vA) = or ;

ஸ்மரந் (smaran) = reciting ;

நரோ (naro) = man ;

ந (na) = not ;

லிப்யதே (lipyate) = gets engulfed, gets covered ;

பாபை: (pApaiH) = by sins ;

பு⁴க்திம் (bhuktiM) = earthly wealth ;

மு⁴க்திம் (muktiM) = salvation ;

ச (cha) = also ;

விந்த³தி (vindati) = obtains ;

12

பா⁴வார்த:²

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)

ஐக³ஜ்ஜைத்ரேக மந்த்ரேண ராமநாமநா⁵பி⁴ரக்ஷிதம் ।

ய: கண்டே² தா⁴ரயேதஸ்ய கரஸ்தா:² ஸர்வஸித்³து⁴ய: || 13 ||

ஐக³ஜ்ஜைத்ர (jagajjaitra) = jagat+jetra in the world +here ;

ஏக (eka) = one ;

மந்த்ரேண (mantreNa) = by the mantra ;

ராமநாமநா (rAmanAmnA) = by the name of rAma ;

அபி⁴ரக்ஷிதம் (abhirakShitam) = who has been well protected ;

ய: (yaH) = who ;

கண்டே² (ka.nThe) = in the neck ;

தா⁴ரயேத் (dharayet) = bears ;

தஸ்ய (tasya) = his ;

கரஸ்தா:² (karasthAH) = obtaining(literally standing) in his very hands ;

ஸர்வ (sarva) = all ;

ஸித்³து⁴ய: (siddhayaH) = great achievements including mystic powers ;

13

பா⁴வார்த:²

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)

வஜ்ரபஞ்ஜரநாமேத³ம் யோ ராமகவசம் ஸ்மரேத் |

அவ்யாஹதாஜ்ஞ: ஸர்வத்ர லப⁴தே ஜயமங்க³ளம் || 14 ||

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

யோ (yo) = who ;

ராமகவசம் (rAmakavachaM) = rAma-armor ;

ஸ்மரேத் (smaret) = remembers/recalls ;

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

ஸர்வத்ர (sarvatra) = everywhere ;

லப⁴தே (labhate) = obtains ;

ஜயமங்க³ளம் (jayama.ngalam) = victory that is auspicious ;

14

பா⁴வார்த:²

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

ஆதி³ஷ்டவாந் யதா² ஸ்வப்நே ராமரக்ஷாமிமாம் ஹர: |

ததா² லிகி²தவாந் ப்ராத: ப்ரபு⁴த்³தோ⁴ பு³த⁴கௌஸிக: || 15 ||

ஆதி³ஷ்டவாந் (AdiShTavAn) = commanded ;

யதா² (yathA) = as or like, in which manner ;

ஸ்வப்நே (svapne) = in dream ;

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

இமாம் (imAM) = this ;

ஹர: (haraH) = shiva ;

ததா² (tathA) = so, in that manner ;

லிகி²தவாந் (likhitavAn) = wrote ;

ப்ராத: (prAtaH) = in the morning ;

ப்ரபு⁴த்³தோ⁴ (prabhuddho) = having risen(after sleep/unconscious state) ;
 பு³த⁴கௌஸிக: (budhakaushikaH) = budhakaushikaH (the author of this hymn) ; 15
 பா⁴வார்த:²

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)

ஆராம: கல்பவ்ரு³க்ஷாணம் விராம: ஸகலாபதா³ம் |
 அபி⁴ராமஸ்த்ரி³லோகாநாம் ராம: ஸ்ரீமாந் ஸ ந: ப்ரபு:⁴ || 16 ||

ஆராம: (ArAmaH) = place of rest ;
 கல்பவ்ரு³க்ஷாணம் (kalpavRikShANAM) = of the kalpa vRikSha trees
 (the wish-yielding ; trees)
 விராம: (virAmaH) = respite, full stop ;
 ஸகலாபதா³ம் (sakalApadAm) = all dangers' ;
 அபி⁴ராமஸ்த்ரி³லோகாநாம் (abhirAmastrilokAnAM) = the laudable rAma for
 all the three worlds ;
 ராம: (rAmaH) = rAma ;
 ஸ்ரீமாந் (shrImAn) = the man with 'shrI' i.e . the endowed man ;
 ஸ (sa) = he ;
 ந: (naH) = to us ;
 ப்ரபு:⁴ (prabhuH) = the lord ;
 16

பா⁴வார்த:²

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

தருணௌ ரூபஸம்பந்நௌ ஸுகுமாரௌ மஹாப³லௌ |
 புண்ட³ரீகவிஸாலாகௌ சீரக்ரு³ஷ்ணஜிநாம்ப³ரௌ || 17 ||

தருணௌ (taruNau) = (two)youths ;
 ரூபஸம்பந்நௌ (rUpasa.npannau) = (two)persons endowed with
 beautiful appearance ;
 ஸுகுமாரௌ (sukumArau) = (two) handsome young lads ;

மஹாப³லௌ (mahAbalau) = (two)great powerful persons ;

புண்ட³ரீக (pu.nDarIka) = lotus ;

விஸாலாக்ஷௌ (vishAIakShau) = (two)persons with (lotus-like)large eyes ;

சீர (chIra) = dress made of bark? ;

க்ரு³ஷ்ணூஜிநாம்ப³ரௌ (kRiShNAjinAmbarau) = (two) persons wearing
the deer-skin as clothes ;

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

17

பா⁴வார்த:²

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

ப²லமூலாஸிநௌ தா³ந்தௌ தாபஸௌ ப்³ரஹ்மசாரிணௌ |

புத்ரௌ த³ஸரத²ஸ்யைதௌ ப்⁴ராதரௌ ராமலக்ஷ்மணௌ || 18 ||

ப²ல (phala) = fruits ;

மூலாஸிநௌ (mUAIashinau) = roots-eaters (2 persons) ;

தா³ந்தௌ (dAntau) = the two who have restraining power;

தாபஸௌ (tApasau) = (2)penance-doers ;

ப்³ரஹ்மசாரிணௌ (brahmachAriNau) = (2)bachelors ;

புத்ரௌ (putrau) = 2 sons of ;

த³ஸரத²ஸ்யைதௌ (dasharathasyaitau) = dasharathasya+etAu
dasharatha's+this pair;

ப்⁴ராதரௌ (bhrAtarau) = the two brothers ;

ராமலக்ஷ்மணௌ (rAmalakShmaNau) = rAma lakShmaNa ;

18

பா⁴வார்த:²

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)

ஸரண்யௌ ஸர்வஸுத்த்வாநாம் ஸ்ரேஷ்டௌ² ஸர்வத⁴நுஷ்டமதாம் |

ரக்ஷ: குலநிஹந்தாரௌ த்ராயேதாம் நோ ரக்ஷ⁴த்தமௌ || 19 ||

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

ஸர்வ (sarva) = all ;

ஸத்த்வாநாம் (sattvAnAM) = (of) beings ;

ஸ்ரேஷ்டௌ² (shreShThau) = the best (2 persons) ;

ஸர்வத⁴நுஷ்டமதாம் (sarvadhanuShmatAm) = of all archers ;

ரக்ஷ: (rakShaH) = rAksshasa (demons) ;

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

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

(for one persons the verb is trAyet)

நோ (no) = us ;

ரக்ஷ⁴த்தமௌ (raghUttamau) = the best two of the Raghu race ;

19

பா⁴வார்த:²

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)

ஆத்தஸஜ்ஜத⁴நுஷ்டாவிஷுஸ்ப்ரு¹ஸாவக்ஷயாஸூக³நிஷங்க³ஸங்கி³நௌ |
ரக்ஷணய மம ராமலக்ஷ்மணவக்³ரத: பதி² ஸதை³வ க³ச்²தாம் || 20 ||

ஆத்த (Atta) = possessing ;

ஸஜ்ஜ (sajja) = equipped ;

த⁴நுஷ்டௌ (dhanuShau) = bows,

ஆத்தஸஜ்ஜத⁴நுஷ்டௌ (AttasajjadhanuShau) = the two who posses equipped bows ;

இஷுஸ்ப்ரு¹ஸௌ (iShusPrishau) = (two) touching their arrows ;

அக்ஷய (akShaya) = unending ;

ஆஸூக³ (Ashuga) = fast ;

நிஷங்க³ (niSha.nga) = arrow ;

ஸங்கி³நௌ (sa.nginau) = quiver carrying ;

ரக்ஷணய (rakShaNAya) = for protection ;

மம (mama) = my ;

ராமலக்ஷ்மணவக்³ரத: (rAmalakShmaNAvagrataH) = rAmalakShmaNau+agrataH

(let the two go) before (me);

பதி² (pathi) = in the street (during the outing/journey);

ஸதை³வ (sadaiva) = always;

க³ச்²தாம் (gachChatAm) = (may the two)go ;

20

பா⁴வார்த:²

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)

ஸந்நத்³த:⁴ கவசீ க²ட்³கீ³ சாபபா³ணத⁴ரோ யுவா |

க³ச்²ந்மநோரதோ²ஸ்மா³கம் ராம: பாது ஸலக்ஷ்மண: || 21 ||

ஸந்நத்³த:⁴ (sannaddhaH) = fully armed/prepared ;

கவசீ (kavachI) = with armor ;

க²ட்³கீ³ (khaDgI) = with sword ;

சாபபா³ணத⁴ரோ (chApabANadharo) = bearing bow and arrow ;

யுவா (yuvA) = young ;

க³ச்²ந் (gachChan) = going (walking) ;

மநோரத:² (manorathaH) = wish (heart-felt desire)

(alternate version:mama+agrato+nityam) ;

அஸ்மா³கம் (asmAkaM) = our ;

ராம: (rAmaH) = rAma ;

பாது (pAtu) = may protect ;

ஸலக்ஷ்மண: (salakShmaNaH) = with LakShmaNa ;

21

பா⁴வார்த:²

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)

ராமோ தா³ஸரதி:² ஸூரோ லக்ஷமணுசரோ ப³லீ |

காகுத்ஸ்த:² புருஷ: பூர்ண: கௌஸல்யேயோ ரக்ஷ⁴த்தம: || 22 ||

ராமோ (rAma) = rAma ;

தா³ஸரதி:² (dAsharathiH) = dasharatha's son ;

ஸூரோ (shUro) = brave ;

லக்ஷமணுசரோ (lakShmaNAnucharo) = having LakShmaNa as
the follower ;

ப³லீ (baI) = the powerful one ;

காகுத்ஸ்த:² (kAkutsthaH) = descendant of kakutstha'((kakudi+sthitaH ;

புருஷ: (puruShaH) = male person ;

பூர்ண: (pUrNaH) = the complete/perfect one ;

கௌஸல்யேயோ (kausalyeyo) = kausalya's ;

ரக்ஷ⁴த்தம: (raghUttamaH) = best of the Raghu race ;

22

பா⁴வார்த:²

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)

வேதா³ந்தவேத³யோ யஜ்ஞேஸ: புராணபுருஷோத்தம: |

ஜாநகீவல்லப:⁴ ஸ்ரீமாந் அப்ரமேய பராக்ரம: || 23 ||

வேதா³ந்தவேத³யோ (vedAntavedyo) = one knowable thro' 'upaniShadaH' ;

யஜ்ஞேஸ: (yaj neshah) = lord of all sacrifices rites ;

புராணபுருஷோத்தம: (purANapuruShottamaH) = the ancient and the best of men ;

ஜாநகீவல்லப:⁴ (jAnakIvallaBhaH) = the darling of jAnaki (sItA) ;

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

அப்ரமேய (aprameya) = the unmeasurable ;

பராக்ரம: (parAkramaH) = bravery ;

23

பா⁴வார்த:²

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)

இத்யேதாநி ஜபந்நித்யம் மத்³ப⁴க்த: ஸ்ரத்³த⁴யாந்வித: ।

அஸ்வமேதா⁴தி⁴கம் புண்யம் ஸம்ப்ராப்நோதி ந ஸம்ஸய: || 24 ||

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

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

மத்³ப⁴க்த: (madbhaktaH) = my devotee ;

ஸ்ரத்³த⁴யாந்வித: (shraddhayAnvitaH) = accompanied with faith ;

அஸ்வமேத⁴ (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!

அஸ்வமேதா⁴தி⁴கம் (ashvamedhAdhikaM)

= ashvamedhAt+adhikaM more than 'ashvamedha' sacrifice ;

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

ஸம்ப்ராப்நோதி (samprAnoti) = attains ;

ந (na) = no ;

ஸம்ஸய: (sa.nshayaH) = doubt ;

24

பா⁴வார்த:²

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)

ராமம் தூ³ர்வாத³லஸ்யாமம் பத்³மாக்ஷம் பீதவாஸஸம் ।

ஸ்துவந்தி நாமபி⁴ர்தி³வ்யைர்ந தே ஸம்ஸாரிணோ நர: || 25 ||

ராமம் (rAmaM) = rAma ;

தூ³ர்வாத³லஸ்யாமம் (dUrvAdalashyAmaM) = black as the leaves of

'dUrvA' (blue grass) ;

பத்³மாக்ஷம் (padmAkShaM) = lotus-eyed ;
 பீதவாஸஸம் (pItavAsasam) = wearing the yellow dress ;
 ஸ்துவந்தி (stuvanti) = praise, flatter ;
 நாமபி⁴ர்தி³வ்யை: (nAmabhirdivyaiH) = by the divine 'nAmAs'(names) ;
 ந (na) = not ;
 தே (te) = to them ;
 ஸம்ஸாரிணே (sa.nsAriNo) = those with (ordinary) family ;
 நரா: (narAH) = men ;
 25

பா⁴வார்த:²

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)

ராமம் லக்ஷ்மணபூர்வஜம் ரகு⁴வரம் ஸீதாபதிம் ஸுந்த³ரம்
 காகுத்ஸ்த²ம் கருணா³ணவம் கு³ணநிதி⁴ம் விப்ரப்ரியம் தா⁴ர்மிகம் |
 ராஜேந்த்³ரம் ஸத்யஸந்த⁴ம் த³ஸரத²தநயம் ஸ்யாமலம் ஸாந்தமூர்திம்
 வந்தே³ லோகாபி⁴ராமம் ரகு⁴குலதிலகம் ராக⁴வம் ராவணரிம் || 26 ||

ராமம் (rAmaM) = rAma ;
 லக்ஷ்மணபூர்வஜம் (lakShmaNapUrvajaM) = the (earlier-born)elder
 of LakShmaNa ;
 ரகு⁴வரம் (raghuvaraM) = the chosen Raghu ;
 ஸீதாபதிம் (sItApatiM) = sitA's husband ;
 ஸுந்த³ரம் (sundaram) = the handsome one ;
 காகுத்ஸ்த²ம் (kAkutsthaM) = kAkutsthaH is another family name for
 rAma(kakutstha's descendant) ;
 கருணா³ணவம் (karuNArNavaM) = the ocean of 'karuna' (compassion) ;
 கு³ணநிதி⁴ம் (guNanidhiM) = the stock-pile of good qualities ;
 விப்ரப்ரியம் (viprapriyaM) = the beloved of the Brahmins ;
 தா⁴ர்மிகம் (dhArmikam) = the religious one ;
 ராஜேந்த்³ரம் (rAjendraM) = the lord of kings ;

ஸத்யஸந்த⁴ம் (satyasandhaM) = the one bound by Truth ;
 த³ஸரத²தநயம் (dasharathatanayaM) = the son of dasharatha ;
 ஸ்யாமலம் (shyAmalaM) = the dark-complexioned one ;
 ஸாந்தமூர்திம் (shAntamUrtim) = the personification of peace ;
 வந்தே³ (vande) = (I - says shiva to budhakaushika) salute or bow ;
 லோகாபி⁴ராமம் (lokAbhirAmaM) = the one who is pleasing to the people ;
 ரகு⁴குலதிலகம் (raghukulatilakaM) = the mark (e.g . one on the
 forehead) of the Raghu family ;
 ராக⁴வம் (rAghavaM) = the descendant of Raghu ;
 ராவணரிம் (rAvaNArim) = rAvaNasya ariM ;

26

பா⁴வார்த:²

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)

ராமாய ராமப⁴த்³ராய ராமசந்த³ராய வேத⁴ஸே ।
 ரகு⁴நாதா²ய நாதா²ய ஸீதாயா: பதயே நம: ॥ 27 ॥

ராமாய (rAmAya) = to rAma ;
 ராமப⁴த்³ராய (rAmabhadrAya) = to the good-giving/protecting RAma ;
 ராமசந்த³ராய (rAmachandrAya) = to rAmachandra ;
 வேத⁴ஸே (vedhase) = to the Brahman (like rAma) ;
 ரகு⁴நாதா²ய (raghunAthAya) = to the lord of Raghus ;
 நாதா²ய (nAthAya) = to the protector or lord ;
 ஸீதாயா: (sItAyAH) = sItA's ;
 பதயே (pataye) = husband ;
 நம: (namaH) = salutation ;

27

பா⁴வார்த:²

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)

ஸ்ரீராம ராம ரகு⁴நந்த³ந ராம ராம

ஸ்ரீராம ராம ப⁴ரதா³க்³ரஜ ராம ராம ।

ஸ்ரீராம ராம ரணக³க்³ஸ ராம ராம

ஸ்ரீராம ராம ஸரணம் ப⁴வ ராம ராம ॥ 28 ॥

ஸ்ரீராம (shrIrAma) = Lord Rama ;

ராம (rAma) = Rama ;

ரகு⁴நந்த³ந (raghunandana) = the delighter of the Raghus ;

ஸ்ரீராம (shrIrAma) = Lord Rama ;

ப⁴ரதா³க்³ரஜ (bharatAgraja) = the one born before Bharata
(elder of bharata) ;

ரண (raNa) = fight, war ;

க³க்³ஸ (karkasha) = tough, merciless, strong, violent ;

ரணக³க்³ஸ (raNakarkasha) = one who is merciless or tough in war ;

ஸரணம் (sharaNaM) = refuge ;

ப⁴வ (bhava) = (you) become (my refuge) ;

28

பா⁴வார்த:²

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)

ஸ்ரீராமசந்த்³ரசரணௌ மநஸா ஸ்மராமி

ஸ்ரீராமசந்த்³ரசரணௌ வசஸா க்³ரு³ணமி ।

ஸ்ரீராமசந்த்³ரசரணௌ ஸிரஸா நமாமி

ஸ்ரீராமசந்த்³ரசரணௌ ஸரணம் ப்ரபத்³யே ॥ 29 ॥

ஸ்ரீராமசந்த்³ரசரணௌ (shrIrAmachandracharaNau) = the two feet
of rAmachandra ;

மநஸா (manasA) = with the mind ;

ஸ்மராமி (smarAmi) = remember ;
 வசஸா (vachasA) = with words ;
 க்³ரு'ணமி (gRiNAmi) = I praise ;
 ஸிரஸா (shirasA) = with the head ;
 நமாமி (namAmi) = I bow ;
 ஸரணம் (sharaNaM) = surrender ;
 ப்ரபத்³யே (prapadye) = (I) resort to ;

29

பா⁴வார்த:²

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)

மாதா ராமோ மத்பிதா ராமசந்த்³ர:

ஸ்வாமீ ராமோ மத்ஸகா² ராமசந்த்³ர: ।

ஸர்வஸ்வம் மே ராமசந்த்³ரோ த்³யாலு-

ந்நாந்யம் ஜாநே நைவ ஜாநே ந ஜாநே || 30 ||

மாதா (mAtA) = mother ;
 ராமோ (rAmo) = rAmaH(rAma) ;
 மத் (mat) = mine ;
 பிதா (pitA) = father ;
 ராமசந்த்³ர: (rAmachandraH) = rAma ;
 ஸ்வாமீ (svAmI) = the master ;
 ராமோ (rAmo) = rAmaH :rAma ;
 மத் (mat) = mine ;
 ஸகா² (sakhA) = friend ;
 ராமசந்த்³ர: (rAmachandraH) = the moon-like rAma ;
 ஸர்வஸ்வம் (sarvasvaM) = all of one's belongings/holding ;
 மே (me) = mine or to me ;
 ராமசந்த்³ரோ (rAmachandro) = rAma ;
 த்³யாலு: (dayAluH) = the kind-hearted ;
 நாந்யம் (nAnyam) = na+anyam no other;

ஜானே (jAne) = I know ;
 நைவ (naiva) = na+eva not at all;
 ஜானே (jAne) = I know ;
 ந (na) = no ;
 ஜானே (jAne) = I know ;
 30

பா⁴வார்த:²

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)

த³க்ஷிணே லக்ஷமணே யஸ்ய வாமே து ஜநகாத்மஜா |
 புரதோ மாருதிர்யஸ்ய தம் வந்தே³ ரகு⁴நந்த³நம் || 31 ||

த³க்ஷிணே (dakShiNe) = to the right ;
 லக்ஷமணே (lakShmaNo) = lakShmaNaH ;
 யஸ்ய (yasya) = whose ;
 வாமே (vAme) = left side ;
 து (tu) = but, on the other hand ;
 ஜநகாத்மஜா (janakAtmajA) = janakA's daughter Sita ;
 புரதோ (purato) = in the front ;
 மாருதிர்யஸ்ய (mArutiryasya) = mArutiH+yasya Hanuman+whose;
 தம் (taM) = him ;
 வந்தே³ (vande) = I salute/bow ;
 ரகு⁴நந்த³நம் (raghunandanam) = the delighter of Raghus ;
 31

பா⁴வார்த:²

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

லோகாபி⁴ராமம் ரணரங்க³தீ⁴ரம்
 ராஜீவநேத்ரம் ரகு⁴வம்ஸநாத²ம் |
 காருண்யரூபம் கருணாகரம் தம்

ஸ்ரீராமசந்த்³ரம் ஸரணம் ப்ரபத்³யே || 32 ||

லோகாபி⁴ராமம் (lokAbhirAmaM) = the one who is pleasing to the people ;
 ரணரங்க³தீ⁴ரம் (raNara.ngadhIram) = the brave in the stage of war ;
 ராஜீவநேத்ரம் (rAjIvanetraM) = the lotus-eyed ;
 ரகு⁴வம்ஸநாத²ம் (raghuva.nshanAtham) = the lord of the Raghu family ;
 காருண்யரூபம் (kAruNyarUpaM) = the personification of compassion ;
 கருணாகரம் (karuNAkara.n) = the one induces compassion ;
 தம் (tam) = him ;
 ஸ்ரீராமசந்த்³ரம் (shrIrAmachandram) = rAma ;
 ஸரணம் (sharaNaM) = refuge ;
 ப்ரபத்³யே (prapadye) = (I) resort to ;
 32

பா⁴வார்த:²

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)

மனோஜவம் மாருததுல்யவேக³ம்

ஜிதேந்த்³ரியம் பு³த்³தி⁴மதாம் வரிஷ்ட²ம் |

வாதாத்மஜம் வானரயூத²முக்த²யம்

ஸ்ரீராமதூ³தம் ஸரணம் ப்ரபத்³யே || 33 ||

மனோஜவம் (manojavaM) = having the speed of mind ;
 மாருததுல்யவேக³ம் (mArutatulyavegam) = with the speed equal to
 that of wind-god(his father ;

`vAyu`)

ஜிதேந்த்³ரியம் (jitendriyaM) = the one who has conquered his senses ;

பு³த்³தி⁴மதாம் (buddhimatAM) = of the learned ;

வரிஷ்ட²ம் (variShTham) = the foremost ;

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

வானரயூத²முக்த²யம் (vAnarayUthamukhyam) = the chieftain of the
 monkey brigade ;

ஸ்ரீராமதூ³தம் (shrIrAmadUtaM) = the messenger of rAma ;

ஸரணம் (sharaNaM) = refuge ;
 ப்ரபத்³யே (prapadye) = (I) resort to ;
 33

பா⁴வார்த:²

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)

கூஜந்தம் ராம ராமேதி மது⁴ரம் மது⁴ராக்கூரம் |
 ஆருஹ்ய கவிதாஸாகா²ம் வந்தே³ வால்மீகிகோகிலம் || 34 ||

கூஜந்தம் (kUjantaM) = making the 'coo'ing sound ;
 ராம (rAma) = Rama ;
 ராமேதி (rAmeti) = rAma+iti rAma+thus;
 மது⁴ரம் (madhuraM) = sweet ;
 மது⁴ராக்கூரம் (madhurAkSharam) = sweet letter(s) ;
 ஆருஹ்ய (Aruhya) = having climbed ;
 கவிதாஸாகா²ம் (kavitAshAkhAM) = the poetry-branch (of a tree) ;
 வந்தே³ (vande) = salute/bow ;
 வால்மீகிகோகிலம் (vAlmIkikokilam) = the vAlmIki-cuckoo ;
 34

பா⁴வார்த:²

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)

ஆபதா³மபஹர்தாரம் தா³தாரம் ஸர்வஸம்பதா³ம் |
 லோகாபி⁴ராமம் ஸ்ரீராமம் பூ⁴யோ பூ⁴யோ நமாம்யஹம் || 35 ||

ஆபதா³ம் (ApadAM) = dangers ;
 அபஹர்தாரம் (apahartAraM) = the remover,destroyer ;
 தா³தாரம் (dAtAraM) = the giver ;
 ஸர்வஸம்பதா³ம் (sarvasampadAm) = all wealth ;
 லோகாபி⁴ராமம் (lokAbhirAmaM) = the one who is pleasing to the people ;

ஸ்ரீராமம் (shrIrAmaM) = shrI rAma ;

பு⁴யோ (bhUyo) = again ;

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

35

பா⁴வார்த:²

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

ப⁴ர்ஜநம் ப⁴வபீ³ஜாநாமர்ஜநம் ஸுக²ஸம்பதா³ம் |

தர்ஜநம் யமதூ³தாநாம் ராம ராமேதி க³ர்ஜநம் || 36 ||

ப⁴ர்ஜநம் (bharjanaM) = annihilating also roasting, frying, baking ;

ப⁴வ (bhava) = worldly existance, world ;

ப⁴வபீ³ஜாநாம் (bhavabIjAnAM) = the causes of rebirth ;

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

ஸுக²ஸம்பதா³ம் (sukhasampadAm) = of the happiness and wealth ;

தர்ஜநம் (tarjanaM) = threatening, frightening, censuring ;

யமதூ³தாநாம் (yamadUtAnAM) = the messengers of the lord of death (yama) ;

ராம (rAma) = Rama ;

ராமேதி (rAmeti) = rAma+iti rAma+thus;

க³ர்ஜநம் (garjanam) = roaring, thundering or sound in general ;

36

பா⁴வார்த:²

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)

ராமோ ராஜமணி: ஸதா³ விஜயதே ராமம் ரமேஸம் ப⁴ஜே

ராமேணாபி⁴ஹதா நிஸாசரசமு ராமாய தஸ்மை நம: |

ராமாந்நாஸ்தி பராயணம் பரதரம் ராமஸ்ய தா³ஸோ⁵ஸம்யஹம்

ராமே சித்தலய: ஸதா³ ப⁴வது மே போ⁴ ராம மாமுத்³த⁴ர || 37 ||

ராமோ (rAmo) = rAma ;

ராஜமணி: (rAjamaNiH) = the jewel of the kings ;

- ஸதா³ (sadA) = ever ;
 விஜயதே (vijayate) = is victorious ;
 ராமம் (rAmaM) = to rAma ;
 ரமேஸம் (rameshaM) = to the lord rAma ;
 ப⁴ஜே (bhaje) = I worship ;
 ராமே³ஹிதா (rAmeNAbhihata) = the one struck by rAma ;
 நிஸாசரசமு (nishAcharachamU) = the army of the
 night-wanderers(demons) ;
 ராமாய (rAmAya) = to rAma ;
 தஸ்மை (tasmai) = to him ;
 நம: (namaH) = salutation ;
 ராமாந்நாஸ்தி (rAmAnnAsti) = no one except rAma ;
 பராயணம் (parAyaNaM) = destiny ;
 பரதரம் (parataraM) = superior ;
 ராமஸ்ய (rAmasya) = rAmA's ;
 தா³ஸோ³ஸம்யஹம் (dAso.asmyaham) = disciple+am+I ;
 ராமே (rAme) = in RAma ;
 சித்தலய: (chittalayaH) = absorbed mind ;
 ஸதா³ (sadA) = ever ;
 ப⁴வது (bhavatu) = let there be ;
 மே (me) = my or to me ;
 போ⁴ (bho) = exclamatory word for addressing a person ;
 ராம (rAma) = Rama ;
 மாம் (mAM) = me ;
 உத்³த⁴ர (uddhara) = uplift ;

37

பா⁴வார்த:²

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)

ராம ராமேதி ராமேதி ரமே ராமே மநோரமே ।
ஸஹஸ்ரநாம தத்துல்யம் ராமநாம வராநநே ॥ 38 ॥

ராம ராம இதி (rAma rAma iti) = saying rAma rAma ;
ராமே (rAme) = rAmA also may mean ‘pleasing’ and applies here to pArvati ;
மநோரமே (manorame) = another appellation to PArvati here meaning
‘pleasing to the mind’ ;
ஸஹஸ்ர (sahasra) = one thousand ;
நாம (nAma) = names ;
தத் (tat) = that ;
துல்யம் (tulyaM) = equivalent, comparable ;
ராமநாம (rAmanAma) = the (one) name of rAma;
வராநநே (varAnane) = Oh! lady having the best face! ;
38

பா⁴வார்த:²

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)

॥ இதி ஸ்ரீபு³த⁴கௌஸிகவிரசிதம் ஸ்ரீராமரக்ஷாஸ்தோத்ரம் ஸம்பூர்ணம் ॥

॥ ஸ்ரீஸீதாராமசந்த்³ரார்பணமஸ்து ॥

இதி (iti) = thus ;

ஸ்ரீபு³த⁴கௌஸிக (shrIbudhakaushika) = sHrI budhakaushika
(the author of this hymn) ;

விரசிதம் (virachitaM) = created/composed ;

ஸ்ரீ (shrI) = LAkShmi or respectful prefix ;

ராமரக்ஷா (rAmarakShA) = rAmarakShA(hymn) ;

ஸ்தோத்ரம் (stotraM) = hymn ;

ஸம்பூர்ணம் (sambUrNam) = complete, finis, over ;

ஸ்ரீ (shrI) = LakShmi or respectful prefix ;

ஸீதா (sItA) = sItA ;

ராமசந்த்³ர (rAmachandra) = rAmachandra ;

அர்பணம் (arpaNaM) = dedication ;

அஸ்து (astu) = let that be . ;

ஸ்ரீராமரக்ஷாஸ்தோத்ரம் ஸார்த்²ம்

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 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 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 pouounded 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)

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