
rAmarakShAstotra (meanings)

श्रीरामरक्षास्तोत्रं सार्धम्

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శ్రీరామరక్షాస్తోత్రం సార్థమ్



Translation by S . V . Ganesan.

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అథ శ్రీరామరక్షాస్తోత్రం

అథ (atha) = Thus ;

శ్రీ (shrI) = LakShmi or a respectful prefix ;

రామ (rAma) = Lord RAma ;

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

స్తోత్ర (stotra) = hymn ;

భావార్థః

Thus begins the hymn of Lord Ram for protection.

॥ ఓం శ్రీగణేశాయ నమః ॥

ఓం (OM) = OmkAra or Brahman ;

శ్రీగణేశాయ (shrIgaNeshAya) = to Lord Ganesh ;

నమః (namaH) = salutation ;

భావార్థః

OM, Salutations to Lord Ganesh.

అస్య శ్రీరామరక్షాస్తోత్రమస్తస్య । బుధకౌశిక ఋషిః ।

శ్రీసీతారామచంద్రో దేవతా । అనుష్టుప్ ఛందః ।

సీతా శక్తిః । శ్రీమద్ హనుమాన్ కీలకమ్ ।

శ్రీరామవంద్యప్రీత్యర్థే రామరక్షాస్తోత్రజపే వినియోగః ॥

అస్య (asya) = of this ;

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

స్తోత్ర (stotra) = hymn ;

- మన్తస్య (mantrasya) = mantra's ;
 బుధకౌశిక (budhakaushika) = the person budhakaushika ;
 ఋషిః (RiShiH) = the sage ;
 శ్రీ (shrI) = respectful prefix ;
 సీతా (sItA) = sItA (Lord Ram's consort) ;
 రామచంద్రో (rAmachandro) = Lord RAmachandra ;
 దేవతా (devatA) = God or little god ;
 అనుష్టుబ్ (anuShTub) = the format's name ;
 ఛందః (ChandaH) = metre (poetic) ;
 సీతా (sItA) = Lord Ram's consort sItA ;
 శక్తిః (shaktiH) = power, energy ;
 శ్రీమద్ (shrImad) = respectful prefix ;
 హనుమాన్ (hanumAn) = Lord HanumAn ;
 కీలకమ్ (kIlakam) = pivot point ;
 శ్రీరామచంద్రప్రీత్యర్థే (shrIrAmachandraprItyarthe) = For pleasing
 the Lord sItArAma ;
 రామరక్షాస్తోత్రజపే (rAmarakShAstotraJape) = in the chanting of
 rAmarakSha hymn ;
 వినియోగః (viniyogaH) = use ;

భావార్థః

(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.

॥ అథ ధ్యానమ్ ॥

- అథ (atha) = thus ;
 ధ్యానమ్ (dhyAnam) = meditation ;

ధ్యాయేదాజానుబాహుం ధృతశరధనుషం బద్ధపద్మాసనస్థం
 పీతం వాసో వసానం నవకమలదలస్పర్ధినేత్రం ప్రసన్నమ్ ।
 వామాఙ్కరూఢ సీతాముఖకమలమిలన్తోచనం నీరదాభం

నానాలక్ష్మారదీప్తం దధతమురుజటామణ్ణనం రామచన్ద్రమ్ ||

ధ్యాయేద్ (dhyAyed) = one should meditate ;

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

ధృత (dhRita) = having borne ;

శర (shara) = arrows ;

ధనుషం (dhanuShaM) = bow ;

బద్ధపద్మ (baddhapadma) = having bound himself in lotus- ;

ఆసనస్థమ్ (Asanastham) = (lotus like-)posture-stood ;

పీతం (pItaM) = yellow ;

వాసో (vAso) = cloth, dress ;

వసానం (vasAnaM) = having worn ;

నవకమలదల (navakamaladala) = newly blossomed lotus petal

(another meaning for 'nava' is ;

nine)

స్పర్ధి (spardhi) = competing ;

నేత్రం (netraM) = eye ;

ప్రసన్నమ్ (prasannam) = with pleasant/satisfied look ;

వామాఙ్కరూఢ (vAmA.nkArUDha) = having the left side of the body
climbed/occupied by ;

సీతా (sItA) = sItA ;

ముఖ (mukha) = face ;

కమల (kamala) = lotus ;

మిలల్లోచనం (milallochanaM) = eyes fixed on ;

నీరదాభమ్ (nIradAbham) = bearing a resemblance to rain-bearing
cloud i.e with blackish complexion ;

నానా (nAnA) = various, many-sided ;

అలక్ష్మారదీప్తం (ala.nkAradIptaM) = shining with
adornments/decorations ;

దధతమ్ (dadhatam) = wearing ;

ఉరుజటా (urujaTA) = jaTA (hair) upto his thighs ;

మణ్ణనం (ma.nDanaM) = profusely-adorned ;

రామచంద్రమ్ (rAmachandram) = rAmachandra ;

॥ ఇతి ధ్యానమ్ ॥

ఇతి (iti) = thus ends ;

ధ్యానమ్ (dhyAnam) = meditation ;

భవార్థః

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.

చరితం రఘునాథస్య శతకోటి ప్రవిస్తరమ్ ।

ఏకైకమక్షరం పుంసాం మహాపాతకనాశనమ్ ॥ ౧॥

చరితం (charitaM) = life story, character ;

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

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

శతకోటి (shatakoTi) = 100 koti or 1000 millions ;

ప్రవిస్తరమ్ (pravistaram) = extensively ;

ఏకైకమక్షరం (ekaikamakSharaM) = each and every letter;

పుంసాం (pu.nsAM) = of the human ;

మహాపాతక (mahApAtaka) = great sins ;

నాశనమ్ (nAshanam) = destroyer ;

1

భావార్థః

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)

ధ్యాత్వా నీలోత్పలశ్యామం రామం రాజీవలోచనమ్ ।
జానకీలక్ష్మణోపేతం జటాముకుటమణ్ణితమ్ ॥ ౨॥

ధ్యాత్వా (dhyAtvA) = having meditated ;
నీలోత్పలశ్యామం (nIlotpalashyAmaM) = bearing the bluish black
color of blue lilies ;
రామం (rAmaM) = rAma ;
రాజీవ (rAjIva) = lotus ;
లోచనమ్ (lochanam) = eyes ;
జానకీలక్ష్మణోపేతం (jAnakIlakShmaNopetaM) = having LakShmana
and JAnakI (sitA) nearby ;
జటాముకుటమణ్ణితమ్ (jaTAmukuTama.nDitam) = adorned by locks
of hair forming a crown ;

2

భావార్థః

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)

సాసితూణధనుర్భాణపాణిం నక్తంచరాన్తకమ్ ।
స్వలీలయా జగత్త్రాతుమావిర్భూతమజం విభుమ్ ॥ ౩॥

స (sa) = with ;
అసి (asi) = sword ;
తూణ (tUNa) = receptacle ;
ధనుః (dhanuH) = Bow ;
భాణపాణిం (bANapANiM) = with hand holding arrow (and Bow) ;
నక్తంచరాన్తకమ్ (nakta.ncharAntakam) = the finisher(destroyer)
of the night-wanderers(rAkShasAs) ;
స్వలీలయా (svaIlIlayA) = sva+IlIlaya, through one's play-like action ;
జగత్ (jagat) = world ;

త్రాతుం (trAtuM) = for protecting ;

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

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

విభుమ్ (vibhum) = the Lord who shines ;

3

భావార్థః

(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)

రామరక్షాం పఠేత్ప్రాజ్ఞః పాపఘ్నిం సర్వకామదామ్ ।

శిరో మే రాఘవః పాతు భాలం దశరథాత్మజః ॥ ౪ ॥

రామరక్షాం (rAmarakShAM) = rAmarakShA (hymn) ;

పఠేత్ (paThet) = may read ;

ప్రాజ్ఞః (prAj naH) = the learned man ;

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

సర్వ (sarva) = all ;

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

శిరః (shiraH) = head ;

మే (me) = of mine ;

రాఘవః (rAghavaH) = RAghava (RAma) ;

పాతు (pAtu) = may he protect ;

భాలం (bhAlaM) = forehead ;

దశరథ (dasharatha) = dasharatha's ;

ఆత్మజః (AtmajaH) = son ;

4

భావార్థః

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)

కౌసల్యేయో దృశౌ పాతు విశ్వామిత్రప్రియః శ్రుతీ |
ఘ్రాణం పాతు మఖత్రాతా ముఖం సౌమిత్రవత్సలః || ౫ ||

కౌసల్యేయో (kausalyeyo) = kausalyA's (son) ;
దృశౌ (dRishau) = two eyes ;
పాతు (pAtu) = may he protect ;
విశ్వామిత్ర (vishvAmitra) = vishvAmitra's ;
ప్రియః (priyaH) = dear ;
శ్రుతీ (shrutI) = that which hears i.e.two ears ;
ఘ్రాణం (ghrANaM) = that which smells i.e.nose ;
పాతు (pAtu) = may he protect ;
మఖత్రాతా (makhatrAtA) = the protector/saviour of makha (yaJ na) ;
ముఖం (mukhaM) = mouth (in a different context may mean the whole face) ;
సౌమిత్రవత్సలః (saumitrivatsalaH) = he who is affectionate to LakShmaNa ; 5

భావార్థః

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)

జిహ్వం విద్యానిధిః పాతు కణ్ఠం భరతవన్దితః |
స్కంధౌ దివ్యాయుధః పాతు భుజౌ భగ్నేశకార్ముకః || ౬ ||

జిహ్వం (jihvAM) = tongue ;
విద్యానిధిః (vidyAnidhiH) = the stock-pile of knowledge (here rAma) ;
పాతు (pAtu) = may he protect ;
కణ్ఠం (ka.nThaM) = neck ;
భరతవన్దితః (bharatavanditaH) = the who has been saluted by Bharata ;
స్కంధౌ (skandhau) = two shoulders ;
దివ్యాయుధః (divyAyudhaH) = the man with divine weapons ;
పాతు (pAtu) = may he protect ;
భుజౌ (bhujau) = two upper arms ;
భగ్నేశకార్ముకః (bhagneshakArmukaH) = the one who broke the bow

of Isha(shiva) i.e. rAma ;

6

భావార్థః

May the rAma who is a sea of knowledge protect my tongue.

May rAma who is saluted by bharaata 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)

కరౌ సీతాపతిః పాతు హృదయం జామదగ్న్యజిత్ |

మధ్యం పాతు ఖరధ్వంసీ నాభిం జామ్భవదాశ్రయః || ౬ ||

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

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

పాతు (pAtu) = may he protect ;

హృదయం (hRidayaM) = heart ;

జామదగ్న్యజిత్ (jAmadagnyajit) = he who scored a victory over

jAmadagni(ParashurAm, the son ;

of jamadagni)

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

పాతు (pAtu) = may he protect ;

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

నాభిం (nAbhiM) = navel ;

జామ్భవదాశ్రయః (jAmbavadAshrayaH) = ;

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

7

భావార్థః

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)

సుగ్రీవేశః కటీ పాతు సక్థినీ హనుమత్పుభుః |

ఊరూ రఘూత్తమః పాతు రక్షఃకులవినాశకృత్ || ౮ ||

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

(literally meaning the one ;

with a beautiful neck)

కటీ (kaTI) = waist ;

పాతు (pAtu) = may he protect ;

సక్తిని (sakthinI) = two hips ;

హనుమత్ప్రభుః (hanumatprabhuH) = the lord of Hanuman ;

ఊరూ (UrU) = two thighs ;

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

పాతు (pAtu) = may he protect ;

రక్షః (rakShaH) = the rAkShasAs ;

కులవినాశ (kulavinAsha) = the destroyer of the kula

(dynasty/lineage) of (rAkShasAs) ;

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

8

భావార్థః

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)

జానునీ సేతుకృత్పాతు జ్ఞే దశముఖాంతకః |

పాదౌ బిభీషణశ్రీదః పాతు రామోఽఖిలం వపుః || ౯ ||

జానునీ (jAnunI) = knees ;

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

పాతు (pAtu) = protect ;

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

దశముఖాంతకః (dashamukhAntakaH) = the finisher (destroyer)

of the ten-faced one (rAvaNa) ;

పాదౌ (pAdau) = two feet ;

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

riches etc, to vibhIShaNa ;

పాతు (pAtu) = may he protect ;

రామః (rAmaH) = Lord Rama ;

అఖిలం (akhilaM) = the entire ;

వపుః (vapuH) = the body, the person ;

9

భావార్థః

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)

ఏతాం రామబలోపేతాం రక్షాం యః సుకృతీ పఠేత్ |

స చిరాయుః సుఖీ పుత్రీ విజయీ వినయీ భవేత్ || ౧౦ ||

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

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

రక్షాం (rakShAM) = protecting armour ;

యః (yaH) = who ;

సుకృతీ (sukRitI) = the man with good deeds ;

పఠేత్ (paThet) = reads ;

స (sa) = he ;

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

సుఖీ (sukhI) = a happy man ;

పుత్రీ (putrI) = with sons ;

విజయీ (vijayI) = victorious man ;

వినయీ (vinayI) = man with humility ;

భవేత్ (bhavet) = may he become so . ;

10

భావార్థః

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)

పాతాలభూతలవ్యోమచారిణశ్చద్మచారిణః ।

న ద్రష్టుమపి శక్తాస్తే రక్షితం రామనామభిః ॥ ౧౦ ॥

పాతాల (pAtAla) = nether-world ;

భూతల (bhUtala) = the earth surface ;

వ్యోమ (vyoma) = sky ;

చారిణః (chAriNaH) = the people who wander ;

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

invisible etc.

న (na) = not ;

ద్రష్టుం (draShTuM) = to see ;

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

శక్తాః (shaktAH) = capable ;

తే (te) = they ;

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

రామ (rAma) = Rama ;

నామభిః (nAmabhiH) = the names of rAma ;

11

భావార్థః

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)

రామేతి రామభద్రేతి రామచన్ద్రేతి వా స్మరన్ ।

నరో న లిప్యతే పాపైః భుక్తిం ముక్తిం చ విన్దతి ॥ ౧౧ ॥

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

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

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

రామచంద్రేతి (rAmachandreti) = saying 'rAmachandra' ;

వా (vA) = or ;

స్మరన్ (smaran) = reciting ;

నరో (naro) = man ;

న (na) = not ;

లిప్యతే (lipyate) = gets engulfed, gets covered ;

పాపైః (pApaiH) = by sins ;

భుక్తిం (bhuktiM) = earthly wealth ;

ముక్తిం (muktiM) = salvation ;

చ (cha) = also ;

విన్దతి (vindati) = obtains ;

12

భావార్థః

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)

జగజ్జైత్రక మన్త్రేణ రామనామ్నాఽభిరక్షితమ్ ।

యః కణ్ఠే ధారయేతస్య కరస్థాః సర్వసిద్ధయః ॥ ౧౩ ॥

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

ఏక (eka) = one ;

మన్త్రేణ (mantreNa) = by the mantra ;

రామనామ్నా (rAmanAmnA) = by the name of rAma ;

అభిరక్షితమ్ (abhirakShitam) = who has been well protected ;

యః (yaH) = who ;

కణ్ఠే (ka.nThe) = in the neck ;

ధారయేత్ (dharayet) = bears ;

తస్య (tasya) = his ;

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

సర్వ (sarva) = all ;

సిద్ధయః (siddhayaH) = great achievements including mystic powers ;

13

భావార్థః

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)

వజ్రపంజరనామేదం యో రామకవచం స్మరేత్ |
అవ్యాహతాఙ్ఘ్రిః సర్వత్ర లభతే జయమంగళమ్ || ౧౪ ||

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

యో (yo) = who ;

రామకవచం (rAmakavachaM) = rAma-armour ;

స్మరేత్ (smaret) = remembers/recalls ;

అవ్యాహతాఙ్ఘ్రిః (avyAhatAj naH) = avyAhatA+AgryA yasya not feeling the hit;

సర్వత్ర (sarvatra) = everywhere ;

లభతే (labhate) = obtains ;

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

14

భావార్థః

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

ఆదిష్టవాన్ యథా స్వప్నే రామరక్షామిమాం హరః |
తథా లిఖితవాన్ ప్రాతః ప్రభుద్ధో బుధకౌశికః || ౧౫ ||

ఆదిష్టవాన్ (AdiShTavAn) = commanded ;

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

స్వప్నే (svapne) = in dream ;

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

ఇమాం (imAM) = this ;

హరః (haraH) = shiva ;

తథా (tathA) = so, in that manner ;

లిఖితవాన్ (likhitavAn) = wrote ;

ప్రాతః (prAtaH) = in the morning ;

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

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

భావార్థః

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)

ఆరామః కల్పవృక్షాణాం విరామః సకలాపదామ్ ।

అభిరామస్త్రీలోకానాం రామః శ్రీమాన్ స నః ప్రభుః ॥ ౧౬ ॥

ఆరామః (ArAmaH) = place of rest ;

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

విరామః (virAmaH) = respite, full stop ;

సకలాపదామ్ (sakalApadAm) = all dangers' ;

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

రామః (rAmaH) = rAma ;

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

స (sa) = he ;

నః (naH) = to us ;

ప్రభుః (prabhuH) = the lord ;

16

భావార్థః

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

తరుణౌ రూపసంపన్నౌ సుకుమారౌ మహాబలౌ ।

పుణ్డరీకవిశాలాక్షౌ చీరకృష్ణాజినామ్బరౌ ॥ ౧౭ ॥

తరుణౌ (taruNau) = (two)youths ;

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

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

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

17

భావార్థః

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

ఫలమూలాశినౌ దాంతౌ తాపసౌ బ్రహ్మచారిణౌ ।
 పుత్రౌ దశరథస్యైతౌ భ్రాతరౌ రామలక్ష్మణౌ ॥ ౧౮ ॥

ఫల (phala) = fruits ;
 మూలాశినౌ (mUIAshinau) = roots-eaters (2 persons) ;
 దాంతౌ (dAntau) = the two who have restraining power;
 తాపసౌ (tApsau) = (2)penance-doers ;
 బ్రహ్మచారిణౌ (brahmachAriNau) = (2)bachelors ;
 పుత్రౌ (putrau) = 2 sons of ;
 దశరథస్యైతౌ (dasharathasyaitau) = dasharathasya+etAu
 dasharatha's+this pair;
 భ్రాతరౌ (bhrAtarau) = the two brothers ;
 రామలక్ష్మణౌ (rAmalakShmaNau) = rAma lakShmaNa ;

18

భావార్థః

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)

శరణ్యౌ సర్వసత్త్వానాం శ్రేష్ఠౌ సర్వధనుష్మతామ్ ।

రక్షః కులనిహంతారౌ త్రాయేతాం నో రఘూత్తమౌ || ౧౯ ||

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

సర్వ (sarva) = all ;

సత్త్వినాం (sattvAnAM) = (of) beings ;

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

సర్వధనుష్మతామ్ (sarvadhanaShmatAm) = of all archers ;

రక్షః (rakShaH) = rAksshasa (demons) ;

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

త్రాయేతాం (trAyetaM) = (may the two) protect/save (us).
(for one persons the verb is trAyeta)

నో (no) = us ;

రఘూత్తమౌ (raghuUttamau) = the best two of the Raghu race ;

19

భావార్థః

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)

ఆత్తసజ్జధనుషౌవిషుస్పృశౌవక్షయాశుగనిషజ్గసజ్గినౌ ।

రక్షణాయ మమ రామలక్ష్మణావగ్రతః పథి సదైవ గచ్ఛతామ్ || ౨౦ ||

ఆత్త (Atta) = possessing ;

సజ్జ (sajja) = equipped ;

ధనుషౌ (dhanuShau) = bows,

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

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

అక్షయ (akShaya) = unending ;

ఆశుగ (Ashuga) = fast ;

నిషజ్గ (niSha.nga) = arrow ;

సజ్గినౌ (sa.nginau) = quiver carrying ;

రక్షణాయ (rakShaNAya) = for protection ;

మమ (mama) = my ;

రామలక్ష్మణావగ్రతః (rAmalakShmaNAvagrataH) = rAmalakShmaNau+agrataH
(let the two go) before (me);

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

సదైవ (sadaiva) = always;

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

20

భావార్థః

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)

సన్నద్ధః కవచీ ఖడ్గీ చాపబాణధరో యువా ।

గచ్ఛన్మనోరథోఽస్మాకం రామః పాతు సలక్ష్మణః ॥ ౨౦॥

సన్నద్ధః (sannaddhaH) = fully armed/prepared ;

కవచీ (kavachI) = with armor ;

ఖడ్గీ (khaDgI) = with sword ;

చాపబాణధరో (chApabANadharo) = bearing bow and arrow ;

యువా (yuvA) = young ;

గచ్ఛన్ (gachChan) = going (walking) ;

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

(alternate version:mama+agrato+nityam) ;

అస్మాకం (asmAkaM) = our ;

రామః (rAmaH) = rAma ;

పాతు (pAtu) = may protect ;

సలక్ష్మణః (salakShmaNaH) = with LakShmaNa ;

21

భావార్థః

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)

రామో దాశరథిః శూరో లక్ష్మణానుచరో బలీ |
కాకుత్స్థస్యః పురుషః పూర్ణః కౌసల్యేయో రఘూత్తమః || ౨౨||

రామో (rAmo) = rAma ;
దాశరథిః (dAsharathiH) = dasharatha's son ;
శూరో (shUro) = brave ;
లక్ష్మణానుచరో (lakShmaNAnucharo) = having LakShmaNa as
the follower ;
బలీ (ball) = the powerful one ;
కాకుత్స్థస్యః (kAkutsthaH) = descendant of 'kakutstha'(kakudi+sthitaH) ;
పురుషః (puruShaH) = male person ;
పూర్ణః (pUrNaH) = the complete/perfect one ;
కౌసల్యేయో (kausalyeyo) = kausalya's ;
రఘూత్తమః (raghUttamaH) = best of the Raghu race ;

22

భావార్థః

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)

వేదాంతవేద్యో యజ్ఞేశః పురాణపురుషోత్తమః |
జానకీవల్లభః శ్రీమాన్ అప్రమేయ పరాక్రమః || ౨౩||

వేదాంతవేద్యో (vedAntavedyō) = one knowable thro' 'upaniShadaH' ;
యజ్ఞేశః (yaj neshah) = lord of all sacrifices rites ;
పురాణపురుషోత్తమః (purANapuruShottamaH) = the ancient and the best of men ;
జానకీవల్లభః (jAnakIvallahah) = the darling of jAnaki (sItA) ;
శ్రీమాన్ (shrImAn) = one with 'shrI' (wealth) ;
అప్రమేయ (aprameya) = the unmeasurable ;
పరాక్రమః (parAkramaH) = bravery ;

23

భావార్థః

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)

ఇత్యేతాని జపన్నిత్యం మద్భక్తః శ్రద్ధయాన్వితః ।
అశ్వమేధాధికం పుణ్యం సమ్ప్రాప్నోతి న సంశయః ॥ ౨౪ ॥

ఇత్యేతాని (ityetAni) = iti+etAni thus+ these;
జపన్నిత్యం (japannityaM) = japan+nityaM chanting+ever;
మద్భక్తః (madbhaktaH) = my devotee ;
శ్రద్ధయాన్వితః (shraddhayAnvitaH) = accompanied with faith ;
అశ్వమేధ (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!

అశ్వమేధాధికం (ashvamedhAdhikaM)
= ashwamedhAt+adhikaM more than 'ashvamedha' sacrifice ;
పుణ్యం (puNyaM) = virtue, religious merit (leading to life in heaven) ;
సమ్ప్రాప్నోతి (samprAptoti) = attains ;
న (na) = no ;
సంశయః (sa.nshayaH) = doubt ;

24

భావార్థః

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)

రామం దూర్వాదలశ్యామం పద్మాక్షం పీతవాససమ్ ।
స్తువన్తి నామభిర్ద్వివైర్న తే సంసారిణో నరః ॥ ౨౫ ॥

రామం (rAmaM) = rAma ;
దూర్వాదలశ్యామం (dUrvAdalashyAmaM) = black as the leaves of 'dUrvA' (blue grass) ;

పద్మాక్షం (padmAkShaM) = lotus-eyed ;
 పీతవాససమ్ (pItavAsasam) = wearing the yellow dress ;
 స్తువన్తి (stuvanti) = praise, flatter ;
 నామభిర్ద్వివైః (nAmabhirdivyaiH) = by the divine 'nAmAs'(names) ;
 న (na) = not ;
 తే (te) = to them ;
 సంసారిణో (sa.nsAriNo) = those with (ordinary) family ;
 నరాః (narAH) = men ;
 25

భావార్థః

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)

రామం లక్ష్మణపూర్వజం రఘువరం సీతాపతిం సుందరం
 కాకుత్స్థం కరుణార్ణవం గుణనిధిం విప్రప్రియం ధార్మికమ్ ।
 రాజేన్ద్రం సత్యసన్ధం దశరథతనయం శ్యామలం శాన్తమూర్తిం
 వనే లోకాభిరామం రఘుకులతలకం రాఘవం రావణారిమ్ ॥ ౨౬ ॥

రామం (rAmaM) = rAma ;
 లక్ష్మణపూర్వజం (lakShmaNapUrvajaM) = the (earlier-born)elder
 of LakShmaNa ;
 రఘువరం (raghuvaraM) = the chosen Raghu ;
 సీతాపతిం (sItApatiM) = sitA's husband ;
 సుందరమ్ (sundaram) = the handsome one ;
 కాకుత్స్థం (kAkutsthaM) = kAkutsthaH is another family name for
 rAma(kakutstha's descendant) ;
 కరుణార్ణవం (karuNArNavaM) = the ocean of 'karuna' (compassion) ;
 గుణనిధిం (guNanidhiM) = the stock-pile of good qualities ;
 విప్రప్రియం (viprapriyaM) = the beloved of the Brahmins ;
 ధార్మికమ్ (dhArmikam) = the religious one ;
 రాజేన్ద్రం (rAjendraM) = the lord of kings ;

సత్యసన్ధం (satyasandhaM) = the one bound by Truth ;
 దశరథతనయం (dasharathanayaM) = the son of dasharatha ;
 శ్యామలం (shyAmalaM) = the dark-complexioned one ;
 శాన్తమూర్తిమ్ (shAntamUrtim) = the personification of peace ;
 వందే (vande) = (I - says shiva to budhakaushika) salute or bow ;
 లోకాభిరామం (lokAbhirAmaM) = the one who is pleasing to the people ;
 రఘుకులతిలకం (raghukulatilakaM) = the mark (e.g . one on the
 forehead) of the Raghu family ;
 రాఘవం (rAghavaM) = the descendant of Raghu ;
 రావణారిమ్ (rAvaNArim) = rAvaNasya ariM ;

26

భావార్థః

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)

రామాయ రామభద్రాయ రామచంద్రాయ వేదసే ।
 రఘునాథాయ నాథాయ సీతాయాః పతయే నమః ॥ ౨౭ ॥

రామాయ (rAmAya) = to rAma ;
 రామభద్రాయ (rAmabhadrAya) = to the good-giving/protecting RAma ;
 రామచంద్రాయ (rAmachandrAya) = to rAmachandra ;
 వేదసే (vedhase) = to the Brahman (like rAma) ;
 రఘునాథాయ (raghunAthAya) = to the lord of Raghus ;
 నాథాయ (nAthAya) = to the protector or lord ;
 సీతాయాః (sItAyAH) = sItA's ;
 పతయే (pataye) = husband ;
 నమః (namaH) = salutation ;

27

భావార్థః

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)

శ్రీరామ రామ రఘునందన రామ రామ

శ్రీరామ రామ భరతాగ్రజ రామ రామ ।

శ్రీరామ రామ రణకర్కశ రామ రామ

శ్రీరామ రామ శరణం భవ రామ రామ ॥ ౨౮ ॥

శ్రీరామ (shrIrAma) = Lord Rama ;

రామ (rAma) = Rama ;

రఘునందన (raghunandana) = the delighter of the Raghus ;

శ్రీరామ (shrIrAma) = Lord Rama ;

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

రణ (raNa) = fight, war ;

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

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

శరణం (sharaNaM) = refuge ;

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

28

భావార్థః

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)

శ్రీరామచన్ద్రచరణౌ మనసా స్మరామి

శ్రీరామచన్ద్రచరణౌ వచసా గృణామి ।

శ్రీరామచన్ద్రచరణౌ శిరసా నమామి

శ్రీరామచన్ద్రచరణౌ శరణం ప్రపద్యే ॥ ౨౯ ॥

శ్రీరామచన్ద్రచరణౌ (shrIrAmachandracharaNau) = the two feet
of rAmachandra ;

మనసా (manasA) = with the mind ;

స్మరామి (smarAmi) = remember ;
 వచసా (vachasA) = with words ;
 గృణామి (gRiNAmi) = I praise ;
 శిరసా (shirasA) = with the head ;
 నమామి (namAmi) = I bow ;
 శరణం (sharaNaM) = surrender ;
 ప్రపద్యే (prapadye) = (I) resort to ;

29

భావార్థః

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)

మాతా రామో మత్పితా రామచన్ద్రః
 స్వామీ రామో మత్సఖా రామచన్ద్రః ।
 సర్వస్వం మే రామచన్ద్రో దయాలు-
 ర్నాన్యం జానే నైవ జానే న జానే ॥ ౩౦ ॥

మాతా (mAtA) = mother ;
 రామో (rAmo) = rAmaH(rAma) ;
 మత్ (mat) = mine ;
 పితా (pitA) = father ;
 రామచన్ద్రః (rAmachandraH) = rAma ;
 స్వామీ (svAmI) = the master ;
 రామో (rAmo) = rAmaH :rAma ;
 మత్ (mat) = mine ;
 సఖా (sakhA) = friend ;
 రామచన్ద్రః (rAmachandraH) = the moon-like rAma ;
 సర్వస్వం (sarvasvaM) = all of one's belongings/holding ;
 మే (me) = mine or to me ;
 రామచన్ద్రో (rAmachandro) = rAma ;
 దయాలుః (dayAluH) = the kind-hearted ;
 నాన్యం (nAnyam) = na+anyaM no other;

జానే (jAne) = I know ;
 నైవ (naiva) = na+eva not at all;
 జానే (jAne) = I know ;
 న (na) = no ;
 జానే (jAne) = I know ;
 30

భావార్థః

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)

దక్షిణే లక్ష్మణో యస్య వామే తు జనకాత్మజా ।
 పురతో మారుతిర్యస్య తం వందే రఘునందనమ్ ॥ ౩౦॥

దక్షిణే (dakShiNe) = to the right ;
 లక్ష్మణో (lakShmaNo) = lakShmaNaH ;
 యస్య (yasya) = whose ;
 వామే (vAme) = left side ;
 తు (tu) = but, on the other hand ;
 జనకాత్మజా (janakAtmajA) = janakA's daughter Sita ;
 పురతో (purato) = in the front ;
 మారుతిర్యస్య (mArutiryasya) = mArutiH+yasya Hanuman+whose;
 తం (taM) = him ;
 వందే (vande) = I salute/bow ;
 రఘునందనమ్ (raghunandanam) = the delighter of Raghus ;
 31

భావార్థః

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

లోకాభిరామం రణరక్షధీరం
 రాజీవనేత్రం రఘువంశనాథమ్ ।
 కారుణ్యరూపం కరుణాకరం తం

శ్రీరామచన్ద్రమ్ శరణం ప్రపద్యే || 32 ||

లోకాభిరామం (lokAbhirAmaM) = the one who is pleasing to the people ;
 రణరజ్జధీరమ్ (raNara.ngadhIram) = the brave in the stage of war ;
 రాజీవనేత్రం (rAjiVaneetraM) = the lotus-eyed ;
 రఘువంశనాథమ్ (raghuva.nshanAtham) = the lord of the Raghu family ;
 కారుణ్యరూపం (kAruNyarUpaM) = the personification of compassion ;
 కరుణాకరం (karuNAkara.n) = the one induces compassion ;
 తమ్ (tam) = him ;
 శ్రీరామచన్ద్రమ్ (shrIrAmachandram) = rAma ;
 శరణం (sharaNaM) = refuge ;
 ప్రపద్యే (prapadye) = (I) resort to ;
 32

భావార్థః

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)

మనోజవం మారుతతుల్యవేగం

జితేంద్రియం బుద్ధిమతాం వరిష్ఠమ్ ।

వాతాత్మజం వానరయూథముఖ్యం

శ్రీరామదూతం శరణం ప్రపద్యే || 33 ||

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

`vAyu`)

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

బుద్ధిమతాం (buddhimatAM) = of the learned ;

వరిష్ఠమ్ (variShTham) = the foremost ;

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

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

శ్రీరామదూతం (shrIrAmadUtaM) = the messenger of rAma ;

శరణం (sharaNaM) = refuge ;
ప్రపద్యే (prapadye) = (I) resort to ;

33

భావార్థః

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)

కూజన్తం రామ రామేతి మధురం మధురాక్షరమ్ ।
ఆరుహ్య కవితాశాఖాం వందే వాల్మీకికోకిలమ్ ॥ ౩౪ ॥

కూజన్తం (kUjantaM) = making the 'coo'ing sound ;
రామ (rAma) = Rama ;
రామేతి (rAmeti) = rAma+iti rAma+thus;
మధురం (madhuraM) = sweet ;
మధురాక్షరమ్ (madhurAkSharam) = sweet letter(s) ;
ఆరుహ్య (Aruhya) = having climbed ;
కవితాశాఖాం (kavitAshAkhAM) = the poetry-branch (of a tree) ;
వందే (vande) = salute/bow ;
వాల్మీకికోకిలమ్ (vAlmIkikokilam) = the vAlmIki-cuckoo ;

34

భావార్థః

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)

ఆపదామపహర్తారం దాతారం సర్వసమ్పదామ్ ।
లోకాభిరామం శ్రీరామం భూయో భూయో నమామ్యహమ్ ॥ ౩౫ ॥

ఆపదాం (ApadAM) = dangers ;
అపహర్తారం (apahartAraM) = the remover,destroyer ;
దాతారం (dAtAraM) = the giver ;
సర్వసమ్పదామ్ (sarvasampadAm) = all wealth ;
లోకాభిరామం (lokAbhirAmaM) = the one who is pleasing to the people ;

శ్రీరామం (shrIrAmaM) = shrI rAma ;
 భూయో (bhUyo) = again ;
 నమామ్యహమ్ (namAmyaham) = namAmi+ahaM, bow+I;

35

భావార్థః

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

భర్జనం భవబీజానామరజ్జనం సుఖసమ్పదామ్ ।
 తర్జనం యమదూతానాం రామ రామేతి గర్జనమ్ ॥ ౩౬ ॥

భర్జనం (bharjanaM) = annihilating also roasting, frying, baking ;
 భవ (bhava) = worldly existance, world ;
 భవబీజానాం (bhavabIjAnAM) = the causes of rebirth ;
 అర్జనం (arjanaM) = the earning or acquiring or acquisition ;
 సుఖసమ్పదామ్ (sukhasampadAm) = of the happiness and wealth ;
 తర్జనం (tarjanaM) = threatening, frightening, censuring ;
 యమదూతానాం (yamadUtAnAM) = the messengers of the lord of death (yama) ;
 రామ (rAma) = Rama ;
 రామేతి (rAmeti) = rAma+iti rAma+thus;
 గర్జనమ్ (garjanam) = roaring, thundering or sound in general ;

36

భావార్థః

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)

రామో రాజమణిః సదా విజయతే రామం రమేశం భజే
 రామేణాభిహతా నితాచరచమూ రామాయ తస్మై నమః ।
 రామాన్నాస్తి పరాయణం పరతరం రామస్య దాసోఽస్మ్యహం
 రామే చిత్తలయః సదా భవతు మే భో రామ మాముద్ధర ॥ ౩౭ ॥

రామో (rAmo) = rAma ;
 రాజమణిః (rAjamaNiH) = the jewel of the kings ;

- సదా (sadA) = ever ;
 విజయతే (vijayate) = is victorious ;
 రామం (rAmaM) = to rAma ;
 రమేశం (rameshaM) = to the lord rAma ;
 భజే (bhaje) = I worship ;
 రామేణాభిహతా (rAmeNAbhihatA) = the one struck by rAma ;
 నిశాచరవమూ (nishAcharachamU) = the army of the
 night-wanderers(demons) ;
 రామాయ (rAmAya) = to rAma ;
 తస్మై (tasmai) = to him ;
 నమః (namaH) = salutation ;
 రామాన్నాస్తి (rAmAnnAsti) = no one except rAma ;
 పరాయణం (parAyaNaM) = destiny ;
 పరతరం (parataraM) = superior ;
 రామస్య (rAmasya) = rAmA's ;
 దాసోఽస్మ్యహమ్ (dAso.asmyaham) = disciple+am+I ;
 రామే (rAme) = in RAma ;
 చిత్తలయః (chittalayaH) = absorbed mind ;
 సదా (sadA) = ever ;
 భవతు (bhavatu) = let there be ;
 మే (me) = my or to me ;
 భో (bho) = exclamatory word for addressing a person ;
 రామ (rAma) = Rama ;
 మాం (mAM) = me ;
 ఉద్ధర (uddhara) = uplift ;

37

భావార్థః

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)

రామ రామేతి రామేతి రమే రామే మనోరమే ।
సహస్రనామ తత్తుల్యం రామనామ వరాననే ॥ ౩౮ ॥

రామ రామ ఇతి (rAma rAma iti) = saying rAma rAma ;
రామే (rAme) = rAmA also may mean 'pleasing' and applies here to pArvati ;
మనోరమే (manorame) = another appellation to pArvati here meaning
'pleasing to the mind' ;
సహస్ర (sahasra) = one thousand ;
నామ (nAma) = names ;
తత్ (tat) = that ;
తుల్యం (tulyaM) = equivalent, comparable ;
రామనామ (rAmanAma) = the (one) name of rAma ;
వరాననే (varAnane) = Oh! lady having the best face! ;

38

భావార్థః

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)

॥ ఇతి శ్రీబుధకౌశికవిరచితం శ్రీరామరక్షాస్తోత్రం సమూర్ణమ్ ॥

॥ శ్రీసీతారామచంద్రార్పణమస్తు ॥

ఇతి (iti) = thus ;
శ్రీబుధకౌశిక (shrIbudhakaushika) = sHrI budhakaushika
(the author of this hymn) ;
విరచితం (virachitaM) = created/composed ;
శ్రీ (shrI) = LAKShmi or respectful prefix ;
రామరక్షా (rAmarakShA) = rAmarakShA(hymn) ;
స్తోత్రం (stotraM) = hymn ;

सम्पूर्णम् (sarpUrNam) = complete, finis, over ;

श्री (shrI) = LakShmi or respectful prefix ;

सिता (sItA) = sItA ;

रामचन्द्र (rAmachandra) = rAmachandra ;

अर्पणम् (arpaNaM) = dedication ;

अस्तु (astu) = let that be . ;

rAmarakShAstotra (meanings)

శ్రీరామరక్షాస్తోత్రం సార్థమ్

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 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

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rAmarakShAstotra (meanings)

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Please send corrections to sanskrit@cheerful.com

