

॥ सार्थ श्रीरामरक्षास्तोत्र ॥

.. rAmarakShAstotra (meanings) ..

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Translation by S . V . Ganesan

अथ श्रीरामरक्षास्तोत्रं

अथ (atha) = Thus ;

श्री (shrI) = LakShmi or a respectful prefix ;

राम (rAma) = Lord RAma ;

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

स्तोत्र (stotra) = hymn ;

भावार्थः

Thus begins the hymn of Lord Ram for protection.

॥ ॐ श्रीगणेशाय नमः ॥

ॐ (OM) = OmkAra or Brahman ;

श्रीगणेशाय (shrIgaNeshAya) = to Lord Ganesh ;

नमः (namaH) = salutation ;

भावार्थः

OM, Salutations to Lord Ganesh.

अस्य श्रीरामरक्षास्तोत्रमंत्रस्य । बुधकौशिक ऋषिः ।

श्रीसीतारामचंद्रो देवता । अनुष्टुप् छंदः ।

सीता शक्तिः । श्रीमद् हनुमान् कीलकम् ।

श्रीरामचंद्रप्रीत्यर्थे रामरक्षास्तोत्रजपे विनियोगः ॥

अस्य (asya) = of this ;

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

स्तोत्र (stotra) = hymn ;

मंत्रस्य (ma.ntrasya) = mantra's ;

बुधकौशिक (budhakaushika) = the person budhakaushika ;

ऋषिः (RiShiH) = the sage ;

श्री (shrI) = respectful prefix ;

सीता	(sItA) = sItA (Lord Ram's consort) ;
रामचंद्रो	(rAmacha.ndro) = Lord RAmachandra ;
देवता	(devatA) = God or little god ;
अनुष्टुब्	(anuShTub) = the format's name ;
छंदः	(Cha.ndaH) = metre (poetic) ;
सीता	(sItA) = Lord Ram's consort sItA ;
शक्तिः	(shaktiH) = power, energy ;
श्रीमद्	(shrImad) = respectful prefix ;
हनुमान्	(hanumAn) = Lord HanumAn ;
कीलकम्	(kIlakam) = pivot point ;
श्रीरामचंद्रप्रीत्यर्थे	(shrIrAmacha.ndraprItyarthe) = For pleasing the Lord sItArAma ;
रामरक्षास्तोत्रजपे	(rAmarakShAstotraJape) = in the chanting of rAmarakSha hymn ;
विनियोगः	(viniyogaH) = use ;

भावार्थः

(Note every mantra has a 'devatA, shakti and central point' in addition to its author and usage)

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

॥ अथ ध्यानम् ॥

अथ (atha) = thus ;

ध्यानम् (dhyAnam) = meditation ;

ध्यायेदाजानुबाहुं धृतशरधनुषं बद्धपद्मासनस्थं
पीतं वासो वसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ।
वामांकारूढ सीतामुखकमलमिलल्लोचनं नीरदाभं
नानालंकारदीप्तं दधतमुरुजटामंडनं रामचंद्रम् ॥

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

॥ इति ध्यानम् ॥

इति (iti) = thus ends ;

ध्यानम् (dhyAnam) = meditation ;

भवार्थः

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

चरितं रघुनाथस्य शतकोटि प्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥ १॥

चरितं (charitaM) = life story, character ;

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

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

शतकोटि (shatakoTi) = 100 koti or 1000 millions ;

प्रविस्तरम् (pravistaram) = extensively ;

एकैकमक्षरं (ekaikamakSharaM) = each and every letter;

पुंसां (pu.nsAM) = of the human ;

महापातक (mahApAtaka) = great sins ;

नाशनम् (nAshanam) = destroyer ;

1

भवार्थः

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

ध्यात्वा नीलोत्पलश्यामं रामं राजीवलोचनम् ।
जानकीलक्ष्मणोपेतं जटामुकुटमंडितम् ॥ २॥

ध्यात्वा (dhyAtvA) = having meditated ;

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

रामं (rAmaM) = rAma ;

राजीव (rAjIva) = lotus ;

लोचनम् (lochanam) = eyes ;

जानकीलक्ष्मणोपेतं (jAnakIakShmaNopetaM) = having LakShmana
and jAnakI (sitA) nearby ;

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

2

भावार्थः

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

सासितूणधनुर्बाणपाणिं नक्तंचरान्तकम् ।
स्वलीलया जगत्रातुं आविर्भूतं अजं विभुम् ॥ ३॥

स (sa) = with ;

असि (asi) = sword ;

तूण (tUNa) = receptacle ;

धनुः (dhanuH) = Bow ;

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

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

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

जगत् (jagat) = world ;

त्रातुं (trAtuM) = for protecting ;

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

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

विभुम् (vibhum) = the Lord who shines ;

3

भावार्थः

(Let us meditate rAma)

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

रामरक्षां पठेत्प्राज्ञः पापघ्नीं सर्वकामदाम् ।
शिरोमे राघवः पातु भालं दशरथात्मजः ॥ ४॥

रामरक्षां (rAmarakShAM) = rAmarakShA (hymn) ;

पठेत् (paThet) = may read ;

प्राज्ञः (prAj naH) = the learned man ;

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

सर्व (sarva) = all ;

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

शिरः (shiraH) = head ;

मे (me) = of mine ;

राघवः (rAghavaH) = RAghava (RAma) ;

पातु (pAtu) = may he protect ;

भालं (bhAlaM) = forehead ;

दशरथ (dasharatha) = dasharatha's ;

आत्मजः (AtmajaH) = son ;

4

भावार्थः

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

May rAma who is raghu's descendant protect my head. May rAma who is

dasharatha's son protect my forehead. (4)

कौसल्येयो दृशौ पातु विश्वामित्रप्रियश्रुती ।
घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ॥ ५॥

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

भावार्थः

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

जिह्वां विद्यानिधिः पातु कंठं भरतवंदितः ।
स्कंधौ दिव्यायुधः पातु भुजौ भग्नेशकार्मुकः ॥ ६॥

जिह्वां (jivhAM) = tongue ;
विद्यानिधिः (vidyAnidhiH) = the stock-pile of knowledge (here rAma) ;
पातु (pAtu) = may he protect ;
कंठं (ka.nThaM) = neck ;
भरतवंदितः (bharatava.nditaH) = the who has been saluted by Bharata ;
स्कंधौ (ska.ndhau) = two shoulders ;
दिव्यायुधः (divyAyudhaH) = the man with divine weapons ;
पातु (pAtu) = may he protect ;

भुजौ (bhujau) = two upper arms ;
 भग्नेशकार्मुकः (bhagneshakArmukaH) = the one who broke the bow
 of Isha(shiva) i.e. rAma ;

6

भावार्थः

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

करौ सीतापतिः पातु हृदयं जामदग्न्यजित् ।
 मध्यं पातु खरध्वंसी नाभिं जाम्बवदाश्रयः ॥ ७ ॥

करौ (karau) = two hands (lower arms) ;
 सीतापतिः (sItApatiH) = the husband or lord of sItA ;
 पातु (pAtu) = may he protect ;
 हृदयं (hRidayaM) = heart ;
 जामदग्न्यजित् (jAmadagnyajit) = he who scored a victory over
 jAmadagni(ParashurAm, the son ;

of jamadagni)

मध्यं (madhyaM) = middle (part of the body) ;
 पातु (pAtu) = may he protect ;
 खरध्वंसी (kharadhva.nSI) = he who smashed (killed) khara (a rAkShasa) ;
 नाभिं (nAbhiM) = navel ;
 जाम्बवदाश्रयः (jAmbavadAshrayaH) = ;

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

7

भावार्थः

May the rama who is the husband of sitA protect my two hands.
 May rAma who conquered parashurAma protect my heart.
 May rAma who killed rakShasa named khara protect my abdomen.

May rAma who gave refuge to jambavad protect my navel . (7)

सुग्रीवेशः कटी पातु सक्थिनी हनुमत्प्रभुः ।

ऊरू रघूत्तमः पातु रक्षःकुलविनाशकृत् ॥ ८ ॥

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

(literally meaning the one ;

with a beautiful nack)

कटी (kaTI) = waist ;

पातु (pAtu) = may he protect ;

सक्थिनी (sakthinI) = two hips ;

हनुमत्प्रभुः (hanumatprabhuH) = the lord of Hanuman ;

ऊरू (UrU) = two thighs ;

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

पातु (pAtu) = may he protect ;

रक्षः (rakShaH) = the rAkShasAs ;

कुलविनाश (kulavinAsha) = the destroyer of the kula

(dynasty/lineage) of (rAkShasAs) ;

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

8

भावार्थः

May rAma who is master of sugrIva protect my waist.

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

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

lineage of rAkShasa protect my two thighs . (8)

जानुनी सेतुकृत्पातु जंघे दशमुखान्तकः ।

पादौ बिभीषणश्रीदः पातु रामोखिलं वपुः ॥ ९ ॥

जानुनी (jAnunI) = knees ;

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

पातु (pAtu) = protect ;

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

दशमुखान्तकः (dashamukhAntakaH) = the finisher (destroyer)
of the ten-faced one (rAvaNa) ;
पादौ (pAdu) = two feet ;
बिभीषणश्रीदः (bibhIShaNashrIdaH) = the man who gave 'shrI'
riches etc, to vibhIShaNa ;
पातु (pAtu) = may he protect ;
रामः (rAmaH) = Lord Rama ;
अखिलं (akhilaM) = the entire ;
वपुः (vapuH) = the body, the person ;

9

भावार्थः

May rAma who built the bridge protect my two knees.
May rAma who killed ten faced ones protect my two shins.
May rAma who gave the wealth to bibhIShaNa protect my two feet.
Thus may he protect my entire body . (9)

एतां रामबलोपेतां रक्षां यः सुकृती पठेत् ।
स चिरायुः सुखी पुत्री विजयी विनयी भवेत् ॥ १० ॥

एतां (etaM) = this(feminine form vis-a-vis 'etaM' the masculine) ;
रामबलोपेतां (rAmabalopetaM) = that which has attained rAma's
strength/power ;
रक्षां (rakShaM) = protecting armour ;
यः (yaH) = who ;
सुकृती (sukRitI) = the man with good deeds ;
पठेत् (paTheT) = reads ;
स (sa) = he ;
चिरायुः (chirAyuH) = long-life- span ('chira' actually means
permanent cf . chiranjIvI) ;
सुखी (sukhI) = a happy man ;
पुत्री (putrI) = with sons ;
विजयी (vijayI) = victorious man ;

विनयी (vinayI) = man with humility ;

भवेत् (bhavet) = may he become so . ;

10

भावार्थः

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

पातालभूतलव्योमचारिणश्छद्मचारिणः ।

न द्रष्टुमपि शक्तास्ते रक्षितं रामनामभिः ॥ ११ ॥

पाताल (pAtAla) = nether-world ;

भूतल (bhUtala) = the earth surface ;

व्योम (vyoma) = sky ;

चारिणः (chAriNaH) = the people who wander ;

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

invisible etc.

न (na) = not ;

द्रष्टुं (draShTuM) = to see ;

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

शक्ताः (shaktAH) = capable ;

ते (te) = they ;

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

राम (rAma) = Rama ;

नामभिः (nAmabhiH) = the names of rAma ;

11

भावार्थः

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

रामेति रामभद्रेति रामचंद्रेति वा स्मरन् ।
नरो न लिप्यते पापैः भुक्तिं मुक्तिं च विन्दति ॥ १२ ॥

रामेति	(rAmeti) = rAma+iti saying thus rAma ;
रामभद्रेति	(rAmabhadreti) = rAmabhadra+iti saying 'rAmabhadra'
रामभद्र	(rAmabhadra) = rAma who gives the well-being ;
रामचंद्रेति	(rAmacha.ndreti) = saying 'rAmachandra' ;
वा	(vA) = or ;
स्मरन्	(smaran) = reciting ;
नरो	(naro) = man ;
न	(na) = not ;
लिप्यते	(lipyate) = gets engulfed, gets covered ;
पापैः	(pApaiH) = by sins ;
भुक्तिं	(bhuktiM) = earthly wealth ;
मुक्तिं	(muktiM) = salvation ;
च	(cha) = also ;
विन्दति	(vindati) = obtains ;

12

भावार्थः

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

जगज्जैत्रेक मंत्रेण रामनाम्ना ऽभिरक्षितम् ।
यः कंठे धारयेतस्य करस्थाः सर्वसिद्धयः ॥ १३ ॥

जगज्जैत्र	(jagajjaitra) = jagat+jetra in the world +here ;
एक	(eka) = one ;
मंत्रेण	(ma.ntreNa) = by the mantra ;
रामनाम्ना	(rAmanAmnA) = by the name of rAma ;
अभिरक्षितम्	(abhirakShitam) = who has been well protected ;
यः	(yaH) = who ;
कंठे	(ka.nThe) = in the neck ;

धरयेत् (dharayet) = bears ;

तस्य (tasya) = his ;

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

सर्व (sarva) = all ;

सिद्धयः (siddhayaH) = great achievements including mystic powers ;

13

भावार्थः

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

वज्रपंजरनामेदं यो रामकवचं स्मरेत् ।

अव्याहताज्ञः सर्वत्र लभते जयमंगलम् ॥ १४॥

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

यो (yo) = who ;

रामकवचं (rAmakavachaM) = rAma-armor ;

स्मरेत् (smaret) = remembers/recalls ;

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

सर्वत्र (sarvatra) = everywhere ;

लभते (labhate) = obtains ;

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

14

भावार्थः

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

आदिष्टवान् यथा स्वप्ने रामरक्षाम्मिमां हरः ।

तथा लिखितवान् प्रातः प्रभुद्धो बुधकौशिकः ॥ १५॥

आदिष्टवान् (AdiShTavAn) = commanded ;

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

स्वप्ने (svapne) = in dream ;

रामरक्षां (rAmarakShAM) = rAmarakShA (mantra/hymn) ;
मिमां (mimAM) = this ;
हरः (haraH) = shiva ;
तथा (tathA) = so, in that manner ;
लिखितवान् (likhitavAn) = wrote ;
प्रातः (prAtaH) = in the morning ;
प्रभुद्धो (prabhuddho) = having risen(after sleep/unconscious state) ;
बुधकौशिकः (budhakaushikaH) = budhakaushikaH (the author of this hymn) ; 15
भावार्थः

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

आरामः कल्पवृक्षाणां विरामः सकलापदाम् ।
अभिरामस्त्रिलोकानां रामः श्रीमान् स नः प्रभुः ॥ १६ ॥

आरामः (ArAmaH) = place of rest ;
कल्पवृक्षाणां (kalpavRikShANAM) = of the kalpa vRikSha trees
(the wish-yielding ; trees)
विरामः (virAmaH) = respite, full stop ;
सकलापदाम् (sakalApadAm) = all dangers' ;
अभिरामस्त्रिलोकानां (abhirAmastrilokAnAM) = the laudable rAma for
all the three worlds ;
रामः (rAmaH) = rAma ;
श्रीमान् (shrImAn) = the man with 'shrI' i.e . the endowed man ;
स (sa) = he ;
नः (naH) = to us ;
प्रभुः (prabhuH) = the lord ;
16

भावार्थः

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

तरुणौ रूपसंपन्नौ सुकुमारौ महाबलौ ।
पुंडरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ ॥ १७ ॥

तरुणौ (taruNau) = (two)youths ;
रूपसंपन्नौ (rUpasa.npannau) = (two)persons endowed with
beautiful appearance ;
सुकुमारौ (sukumArau) = (two) handsome young lads ;
महाबलौ (mahAbalau) = (two)great powerful persons ;
पुंडरीक (pu.nDarIka) = lotus ;
विशालाक्षौ (vishAlAkShau) = (two)persons with (lotus-like)large eyes ;
चीर (chIra) = dress made of bark? ;
कृष्णाजिनाम्बरौ (kRiShNAjinAmbarau) = (two) persons wearing
the deer-skin as clothes ;
(ambara has another meaning as 'sky' besides clothing)

17

भावार्थः

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

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

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

18

भावार्थः

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

शरण्यो सर्वसत्त्वानां श्रेष्ठौ सर्वधनुष्मताम् ।
रक्षः कुलनिहंतारौ त्रायेतां नो रघूत्तमौ ॥ १९॥

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

सर्व (sarva) = all ;

सत्त्वानां (sattvAnAM) = (of) beings ;

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

सर्वधनुष्मताम् (sarvadhanuShmatAm) = of all archers ;

रक्षः (rakShaH) = rAksshasa (demons) ;

कुलनिहंतारौ (kulaniha.ntArau) = family+destroyers (2 persons) ;

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

(for one persons the verb is trAyet)

नो (no) = us ;

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

19

भावार्थः

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

आत्तसज्जधनुषाविषुस्पृशावक्षयाशुगनिषंगसंगिनौ ।
रक्षणाय मम रामलक्ष्मणावग्रतः पथि सदैव गच्छताम् ॥ २०॥

आत्त (Atta) = possessing ;

सज्ज (sajja) = equipped ;

- धनुषौ (dhanuShau) = bows,
आत्सङ्गधनुषौ (AttasajjadhanuShau) = the two who posses equipped bows ;
इषुस्पृशौ (iShuspRishau) = (two) touching their arrows ;
अक्षय (akShaya) = unending ;
आशुग (Ashuga) = fast ;
निषंग (niSha.nga) = arrow ;
संगिनौ (sa.nginau) = quiver carrying ;
रक्षणाय (rakShaNAya) = for protection ;
मम (mama) = my ;
रामलक्ष्मणावग्रतः (rAmalakShmaNAvagrataH) = rAmalakShmaNau+agrataH
(let the two go) before (me);
पथि (pathi) = in the street (during the outing/journey);
सदैव (sadaiva) = always;
गच्छताम् (gachChatAm) = (may the two)go ;

20

भावार्थः

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

सन्नद्धः कवची खड्गी चापबाणधरो युवा ।
गच्छन्मनोरथोस्माकं रामः पातु सलक्ष्मणः ॥ २१ ॥

- सन्नद्धः (sannaddhaH) = fully armed/prepared ;
कवची (kavachI) = with armor ;
खड्गी (khaDgI) = with sword ;
चापबाणधरो (chApabANadharo) = bearing bow and arrow ;
युवा (yuvA) = young ;
गच्छन् (gachChan) = going (walking) ;
मनोरथः (manorathaH) = wish (heart-felt desire)
(alternate version:mama+agrato+nityam) ;
अस्माकं (asmAkaM) = our ;

रामः (rAmaH) = rAma ;
 पातु (pAtu) = may protect ;
 सलक्ष्मणः (salakShmaNaH) = with LakShmaNa ;

21

भावार्थः

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

रामो दाशरथिः शूरो लक्ष्मणानुचरो बली ।
 काकुत्स्थः पुरुषः पूर्णः कौसल्येयो रघूत्तमः ॥ २२ ॥

रामो (rAmo) = rAma ;
 दाशरथिः (dASharathiH) = dasharatha's son ;
 शूरो (shUro) = brave ;
 लक्ष्मणानुचरो (lakShmaNAnucharo) = having LakShmaNa as the follower ;
 बली (ball) = the powerful one ;
 काकुत्स्थः (kAkutsthaH) = descendant of 'kakutstha' ((kakudi+sthitaH) ;
 पुरुषः (puruShaH) = male person ;
 पूर्णः (pUrNaH) = the complete/perfect one ;
 कौसल्येयो (kausalyeyo) = kausalya's ;
 रघूत्तमः (raghUttamaH) = best of the Raghu race ;

22

भावार्थः

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

वेदान्तवेद्यो यज्ञेशः पुराणपुरुषोत्तमः ।
 जानकीवल्लभः श्रीमान् अप्रमेय पराक्रमः ॥ २३ ॥

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

- यज्ञेशः (yaj neshah) = lord of all sacrifices rites ;
पुराणपुरुषोत्तमः (purANapuruShottamaH) = the ancient and the best of men ;
जानकीवल्लभः (jAnakIvallabhaH) = the darling of jAnaki (sItA) ;
श्रीमान् (shrImAn) = one with 'shrI' (wealth) ;
अप्रमेय (aprameya) = the unmeasurable ;
पराक्रमः (parAkramaH) = bravery ;

23

भावार्थः

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

इत्येतानि जपन्नित्यं मद्भक्तः श्रद्धयान्वितः ।
अश्वमेधाधिकं पुण्यं सम्प्राप्नोति न संशयः ॥ २४ ॥

- इत्येतानि (ityetAni) = iti+etAni thus+ these;
जपन्नित्यं (japannityaM) = japan+nityaM chanting+ever;
मद्भक्तः (madbhaktaH) = my devotee ;
श्रद्धयान्वितः (shraddhayAnvitaH) = accompanied with faith ;
अश्वमेध (ashvamedha) = a very difficult sacrifice, to
perform it a king has to release ; a horse for a year and defeat
all the kings whose kingdoms are visited by the horse - the horse is
finally sacrificed and the kingdom won by the king is also offered in
donation to the brahmins!
अश्वमेधाधिकं (ashvamedhAdhikaM)
= ashvamedhAt+adhikaM more than 'ashvamedha' sacrifice ;
पुण्यं (puNyaM) = virtue, religious merit (leading to life in heaven) ;
सम्प्राप्नोति (samprApnoti) = attains ;
न (na) = no ;
संशयः (sa.nshayaH) = doubt ;

24

भावार्थः

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

रामं दुर्वादलश्यामं पद्माक्षं पीतवाससम् ।
स्तुवंति नामभिर्दिव्यैः न ते संसारिणो नरः ॥ २५॥

रामं (rAmaM) = rAma ;
दुर्वादलश्यामं (durvAdalashyAmaM) = black as the leaves of
'durvA' (blue grass) ;
पद्माक्षं (padmAkShaM) = lotus-eyed ;
पीतवाससम् (pItavAsasam) = wearing the yellow dress ;
स्तुवंति (stuvanti) = praise, flatter ;
नामभिर्दिव्यैः (nAmabhirdivyaiH) = by the divine 'nAmAs'(names) ;
न (na) = not ;
ते (te) = to them ;
संसारिणो (sa.nsAriNo) = (ordinary) family man ;
नरः (naraH) = man ;

25

भावार्थः

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

रामं लक्ष्मणपूर्वजं रघुवरं सीतापतिं सुंदरं
काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम् ।
राजेंद्रं सत्यसंधं दशरथतनयं श्यामलं शांतमूर्तिं
वंदे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिम् ॥ २६॥

रामं (rAmaM) = rAma ;

लक्ष्मणपूर्वजं	(lakShmaNapUrvajaM) = the (earlier-born)elder of LakShmaNa ;
रघुवरं	(raghuvaraM) = the chosen Raghu ;
सीतापतिं	(sItApatiM) = sitA's husband ;
सुंदरम्	(su.ndaram) = the handsome one ;
काकुत्स्थं	(kAkutsthaM) = kAkutsthaH is another family name for rAma(kakutstha's descendant) ;
करुणार्णवं	(karuNArNavaM) = the ocean of 'karuna' (compassion) ;
गुणनिधिं	(guNanidhiM) = the stock-pile of good qualities ;
विप्रप्रियं	(viprapriyaM) = the beloved of the Brahmins ;
धार्मिकम्	(dhArmikam) = the religious one ;
राजेंद्रं	(rAje.ndraM) = the lord of kings ;
सत्यसंधं	(satyasa.ndhaM) = the one bound by Truth ;
दशरथतनयं	(dasharathanayaM) = the son of dasharatha ;
श्यामलं	(shyAmalaM) = the dark-complexioned one ;
शांतमूर्तिम्	(shA.ntamUrtim) = the personification of peace ;
वंदे	(va.nde) = (I - says shiva to budhakaushika) salute or bow ;
लोकाभिरामं	(lokAbhirAmaM) = the one who is pleasing to the people ;
रघुकुलतिलकं	(raghukulatilakaM) = the mark (e.g . one on the forehead) of the Raghu family ;
राघवं	(rAghavaM) = the descendant of Raghu ;
रावणारिम्	(rAvaNArim) = rAvaNasya ariM ;

26

भावार्थः

I salute that Rama who is handsome,
the elder brother of LakShmana, the
husband of Sita and the best of the scions of the Raghu race, Him who is
the ocean of compassion, the stockpile of virtues, the beloved of the
Brahmans and the protector of Dharma, Him who is the practiser of the
Truth, the lord emperor of kings, the son of Dasaratha, dark-complexioned and
the personification of Peace and tranquillity, Him who is the enemy of

Ravana, the crown jewel of the Raghu dynaty and the
cynosure of all eyes . (26)

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

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

27

भावार्थः

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

श्रीराम राम रघुनंदन राम राम
श्रीराम राम भरताग्रज राम राम ।
श्रीराम राम रणकर्कश राम राम
श्रीराम राम शरणं भव राम राम ॥ २८ ॥

श्रीराम (shrIrAma) = Lord Rama ;
राम (rAma) = Rama ;
रघुनंदन (raghuna.ndana) = the delighter of the Raghus ;
श्रीराम (shrIrAma) = Lord Rama ;
भरताग्रज (bharatAgraja) = the one born before Bharata
(elder of bharata) ;
रण (raNa) = fight, war ;
कर्कश (karkasha) = tough, merciless, strong, violent ;

रणकर्कश (raNakarkasha) = one who is merciless or tough in war ;
शरणं (sharaNaM) = refuge ;
भव (bhava) = (you) become (my refuge) ;

28

भावार्थः

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

श्रीरामचंद्रचरणौ मनसा स्मरामि
श्रीरामचंद्रचरणौ वचसा गृणामि ।
श्रीरामचंद्रचरणौ शिरसा नमामि
श्रीरामचंद्रचरणौ शरणं प्रपद्ये ॥ २९॥

श्रीरामचंद्रचरणौ (shrIrAmacha.ndracharaNau) = the two feet
of rAmachandra ;

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

29

भावार्थः

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

माता रामो मत्पिता रामचंद्रः ।
स्वामी रामो मत्सखा रामचंद्रः ।
सर्वस्वं मे रामचंद्रो दयालुः ।
नान्यं जाने नैव जाने न जाने ॥ ३०॥

माता	(mAtA) = mother ;
रामो	(rAmo) = rAmaH(rAma) ;
मत्	(mat) = mine ;
पिता	(pitA) = father ;
रामचंद्रः	(rAmacha.ndraH) = rAma ;
स्वामी	(svAmI) = the master ;
रामो	(rAmo) = rAmaH :rAma ;
मत्	(mat) = mine ;
सखा	(sakhA) = friend ;
रामचंद्रः	(rAmacha.ndraH) = the moon-like rAma ;
सर्वस्वं	(sarvasvaM) = all of one's belongings/holding ;
मे	(me) = mine or to me ;
रामचंद्रो	(rAmacha.ndro) = rAma ;
दयालुः	(dayAluH) = the kind-hearted ;
नान्यं	(nAnyam) = na+anyam no other;
जाने	(jAne) = I know ;
नैव	(naiva) = na+eva not at all;
जाने	(jAne) = I know ;
न	(na) = no ;
जाने	(jAne) = I know ;

30

भावार्थः

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

दक्षिणे लक्ष्मणो यस्य वामे तु जनकात्मजा ।
पुरतो मारुतिर्यस्य तं वंदे रघुनंदनम् ॥ ३१ ॥

दक्षिणे	(dakShiNe) = to the right ;
लक्ष्मणो	(lakShmaNo) = lakShmaNaH ;

यस्य	(yasya) = whose ;
वामे	(vAme) = left side ;
तु	(tu) = but, on the other hand ;
जनकात्मजा	(janakAtmajA) = janakA's daughter Sita ;
पुरतो	(purato) = in the front ;
मारुतिर्यस्य	(mArutiryasya) = mArutiH+yasya Hanuman+whose;
तं	(taM) = him ;
वंदे	(va.nde) = I salute/bow ;
रघुनन्दनम्	(raghuna.ndanam) = the delighter of Raghus ;

31

भावार्थः

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

लोकाभिरामं रणरंगधीरम् ।
राजीवनेत्रं रघुवंशनाथम् ।
कारुण्यरूपं करुणाकरं तम् ।
श्रीरामचंद्रम् शरणं प्रपद्ये ॥ ३२ ॥

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

32

भावार्थः

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

मनोजवं मारुततुल्यवेगम् ।
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यम् ।
श्रीरामदूतं शरणं प्रपद्ये ॥ ३३ ॥

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

33

भावार्थः

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

कूजंतं राम रामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वंदे वाल्मीकिकोकिलम् ॥ ३४ ॥

कूजंतं (kUja.ntaM) = making the 'coo'ing sound ;

राम	(rAma) = Rama ;
रामेति	(rAmeti) = rAma+iti rAma+thus;
मधुरं	(madhuraM) = sweet ;
मधुराक्षरम्	(madhurAkSharam) = sweet letter(s) ;
आरुह्य	(Aruhya) = having climbed ;
कविताशाखां	(kavitAshAkhAM) = the poetry-branch (of a tree) ;
वंदे	(va.nde) = salute/bow ;
वाल्मीकिकोकिलम्	(vAlmIkikokilam) = the vAlmIki-cuckoo ;

34

भावार्थः

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

आपदां अपहर्तारं दातारं सर्वसम्पदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥ ३५॥

आपदां	(ApadAM) = dangers ;
अपहर्तारं	(apahartAraM) = the remover,destroyer ;
दातारं	(dAtAraM) = the giver ;
सर्वसम्पदाम्	(sarvasampadAm) = all wealth ;
लोकाभिरामं	(lokAbhirAmaM) = the one who is pleasing to the people ;
श्रीरामं	(shrIrAmaM) = shri rAma ;
भूयो	(bhUyo) = again ;
नमाम्यहम्	(namAmyaham) = namAmi+ahaM, bow+I;

35

भावार्थः

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

भर्जनं भवबीजानां अर्जनं सुखसम्पदाम् ।
तर्जनं यमदूतानां राम रामेति गर्जनम् ॥ ३६॥

भर्जनं	(bharjanaM) = annihilating also roasting, frying, baking ;
भव	(bhava) = worldly existance, world ;
भवबीजानां	(bhavabIjAnAM) = the causes of rebirth ;
अर्जनं	(arjanaM) = the earning or acquiring or acquisition ;
सुखसम्पदाम्	(sukhasampadAm) = of the happiness and wealth ;
तर्जनं	(tarjanaM) = threatening, frightening, censuring ;
यमदूतानां	(yamadUtAnAM) = the messengers of the lord of death (yama) ;
राम	(rAma) = Rama ;
रामेति	(rAmeti) = rAma+iti rAma+thus;
गर्जनम्	(garjanam) = roaring, thundering or sound in general ;

36

भावार्थः

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

रामो राजमणिः सदा विजयते रामं रमेशं भजे
रामेणाभिहता निशाचरचमू रामाय तस्मै नमः ।
रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहं
रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥ ३७ ॥

रामो	(rAmo) = rAma ;
राजमणिः	(rAjamaNiH) = the jewel of the kings ;
सदा	(sadA) = ever ;
विजयते	(vijayate) = is victorious ;
रामं	(rAmaM) = to rAma ;
रमेशं	(rameshaM) = to the lord rAma ;
भजे	(bhaje) = I worship ;
रामेणाभिहता	(rAmeNAbhihatA) = the one struck by rAma ;
निशाचरचमू	(nishAcharachamU) = the army of the

night-wanderers(demons) ;

रामाय (rAmAya) = to rAma ;

तस्मै (tasmai) = to him ;

नमः (namaH) = salutation ;

रामान्नास्ति (rAmAnnAsti) = no one except rAma ;

परायणं (parAyaNaM) = destiny ;

परतरं (parataraM) = superior ;

रामस्य (rAmasya) = rAmA's ;

दासोस्म्यहम् (dAsosmyaham) = disciple+am+I ;

रामे (rAme) = in RAma ;

चित्तलयः (chittalayaH) = absorbed mind ;

सदा (sada) = ever ;

भवतु (bhavatu) = let there be ;

मे (me) = my or to me ;

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

राम (rAma) = Rama ;

मां (mAM) = me ;

उद्धर (uddhara) = uplift ;

37

भावार्थः

Rama, the jewel among the kings, Him I worship, by Him the hordes demons have been destroyed, to him is said my prayer, beyond Him there is nothing to be worshipped, His servant I am, my mind is totally absorbed in Him, O Ram, please lift me up. This verse gives all the seven declensions of the singular word rAma and gives one way of remembering them! (37)

राम रामेति रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं रामनाम वरानने ॥ ३८ ॥

राम राम इति (rAma rAma iti) = saying rAma rAma ;

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

मनोरमे (manorame) = another appellation to PArvati here meaning

'pleasing to the mind' ;

सहस्र (sahasra) = one thousand ;

नाम (nAma) = names ;

तत् (tat) = that ;

तुल्यं (tulyaM) = equivalent, comparable ;

रामनाम (rAmanAma) = the (one) name of rAma;

वरानने (varAnane) = Oh! lady having the best face! ;

38

भावार्थः

O fair-faced Parvati! I enjoy saying rAma rAma.

Uttering but once the name 'Rama' is equal to the

uttering of any other 'name' of God, a thousand times . (38)

॥ इति श्रीबुधकौशिकविरचितं श्रीरामरक्षास्तोत्रं सम्पूर्णम् ॥

॥ श्रीसीतारामचंद्रार्पणमस्तु ॥

इति (iti) = thus ;

श्रीबुधकौशिक (shrIbudhakaushika) = sHrI budhakaushika

(the author of this hymn) ;

विरचितं (virachitaM) = created/composed ;

श्री (shrI) = LAkShmi or respectful prefix ;

रामरक्षा (rAmarakShA) = rAmarakShA(hymn) ;

स्तोत्रं (stotraM) = hymn ;

सम्पूर्णम् (sampUrNam) = complete, finis, over ;

श्री (shrI) = LakShmi or respectful prefix ;

सीता (sItA) = sItA ;

रामचंद्र (rAmacha.ndra) = rAmachandra ;

अर्पणं (arpaNaM) = dedication ;

अस्तु (astu) = let that be . ;

.. rAmarakShAstotra (meanings) ..
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Please send corrections to sanskrit@cheerful.com

