rAmarakShAstotra (meanings)

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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;

भावाथर्थ:
Thus begins the hymn of Lord Ram for protection.

II ॐ श्रीगणेशाय नमः II

ॐ (OM) = OmkAra or Brahman;
श्रीगणेशाय (shrIgaNeshAya) = to Lord Ganesh;
नमः (namaH) = salutation;

भावाथर्थ:
OM, Salutations to Lord Ganesh.

अथ श्रीरामरक्षास्तोत्रमंत्रं । बुधकौशिक ऋषिः ।
श्रीसीतारामचंद्रेऽदेवता । अनुजुधूण छं ।
शीता शाक्तिः । श्रीमृद्ध सुरमुख्य शिवकम् ।
श्रीरामचंद्रप्रीत्यम् रामरक्षास्तोत्रजपे विनियोः ॥

अथ (asya) = of this;
रामरक्षा (rAmarakShA) = rAma armour or rama- protection;
स्तोत्र (stotra) = hymn;
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 घ्यानम् ॥

अथ (atha) = thus ;
घ्यानम् (dhyAnam) = meditation ;
one should meditate;
the one whose arms extend up to his knees;
having borne;
the one with pleasant/satisfied look;
right side of the body climbed/occupied by;
various, many-sided;
shining with adornments/decorations;
wearing;
the one whose arms extend up to his knees;
having bound himself in lotus-
the one with pleasant/satisfied look;
right side of the body climbed/occupied by;
various, many-sided;
shining with adornments/decorations;
wearing;
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.

1

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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)

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)
(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)
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)

શ્રીરામરક્ષા તાેત્ર
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)

કાૈસલ્યેયાે દૃશાૈ પાતુ િવશ્વાૈમત્રવ્રપ્રયશ્રુતી
ઘ્રાણં પાતુ મખત્રાતા મુખં સ્પ્રયામિત્રવ્રસલ�: ॥ ૭ ॥

કાૈસલ્યે (kausalyeyo) = kausalyA’s (son);
દૃશાૈ (dRishau) = two eyes;
પાતુ (pAtu) = may he protect;
વશ્વાૈમત્ર (vishvAmitra) = vishvAmitra’s;
પ્રયઃ (priyaH) = dear;
શ્રુતી (shrutI) = that which hears i.e. two ears;
ઘ્રાણં (ghrANaM) = that which smells i.e. nose;
પાતુ (pAtu) = may he protect;
મખત્રાતા (makhatrAtA) = the protector/saviour of makha (yaJ na);
મુખં (mukhaM) = mouth (in a different context may mean the whole face);
સ્પ્રયામિત્રવ્રસલ�: (saumitrivatsalaH) = he who is affectionate to LakShmaNa;

5

ભાવાથર્

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)

જિ્યામિ (jivhAM) = tongue;
વિદ્યાિનિધઃ (vidyAnidhiH) = the stock-pile of knowledge (here rAma);
પાતુ (pAtu) = may he protect;
કંટં (ka.nThaM) = neck;
ભરતવંિદતઃ (bharatava.nditaH) = the who has been saluted by Bharata;
Sanskrit: 

鸨 (ska.ndhau) = two shoulders; 

 Agriculturist: (divyAyudhaH) = the man with divine weapons; 

  (pAtu) = may he protect; 

  (bhujaH) = two upper arms; 

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

6

Bhav: 

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)

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

  (sItApatiH) = the husband or lord of sItA; 

  (pAtu) = may he protect; 

  (hRidayaM) = heart; 

  (jAmadagnyajit) = he who scored a victory over jAmadagni(ParashurAm, the son; 

of jAmadagni) 

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

  (pAtu) = may he protect; 

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

  (nAbhiM) = navel; 

  (jAmbavadAshrayaH) =; 

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

7

Bhav: 

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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)

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

with a beautiful nack)

katI (kaTI) = waist ;
pAtu (pAtu) = may he protect ;
sakthinI (sakthinI) = two hips ;
hanumatprabhuH (hanumatprabhuH) = the lord of Hanuman ;
UrU (UrU) = two thighs ;
raghUttamaH (raghUttamaH) = the best of the raghus (raghu-descendants) ;
pAtu (pAtu) = may he protect ;
rakShaH (rakShaH) = the rAkShAsAs ;
kulavinAshA (kulavinAshA) = the destroyer of the kula
(dynasty/lineage) of (rAkShAsAs) ;
kRit (kRit) = the man who did (the destruction of rAkShasa kula) ;

8

Bhavas:

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 thigs . (8)

jAnunI (jAnunI) = knees ;
setukRit = the builder of bridge (over the sea);

pAtu = protect;

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

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

pAdau = two feet;

bibhIShaNaH = the man who gave ‘shrI’ riches etc, to vibhIShaNa;

pAtu = may he protect;

rAmaH = Lord Rama;

akhilaM = the entire;

vapuH = the body, the person;

9

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.  

etAM rAmabalopeti rakShAM y: sukriti paTheti ।  
sa bhrjaya: suuktir pudi vijyayi vinayayi labhet ॥ 10 ॥

etAM = this(feminine form vis-a-vis ‘etaM’ the masculine);  
rAmabalopeti (rAmaBalopetaM) = that which has attained rAma’s strength/power;

rakShAM = protecting armour;

y = (yaH) = who;

sukRitI = the man with good deeds;

paThet = reads;

sa = he;

chirAyuH = long-life- span (‘chira’ actually means permanent cf. chiranjIvI);
સુખી (sukhI) = a happy man;
પુત્રી (putrI) = with sons;
વિજયી (vijayI) = victorious man;
વિનયી (vinayI) = man with humility;
ભવેત્ (bhavet) = may he become so.

10

bhavāthā:  
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)

pātalabhūtāvyā ordinance: ।

n dṛṣṭum pātāla rāmakṛṣṭaṁ rāmānāṃ ॥ ११ ॥

pātāla (pAtAla) = nether-world;
bhūtā (bhUtala) = the earth surface;
vyoma (vyoma) = sky;
chāriNaH = the people who wander;
chadmachAriNaH = those who wander by adopting
tricks such as becoming invisible etc.

na (na) = not;
dṛṣṭum (dṛṣṭum) = to see;
api (api) = even (won’t be able to see even, let alone harming);
shaktAH (shaktAH) = capable;
te (te) = they;
rakShitAM (rakShitaM) = the person who has been protected(by);
rAma (rAma) = Rama;
nAmabhiH (nAmabhiH) = the names of rAma;

11

bhavāthā:  
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)

સાથર્

જગджૈત્ર મંત્રેણ રામનાખર્ષતમ્

ભાવાથર્

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)
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)

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

Bhavaarth:

14

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)

Bhavaarth:

15

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)

Bhavaarth:

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

(16)

17

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

(17)
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)

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)
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)
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)

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)
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

भावार्थ:

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 जपिन्त्यं मद्भक्तः श्रद्धयान्वितः।
भश्वमेधाधिं पुरुं सम्प्राप्तोति न संशयः।

इत्येतानि (ityetAni) = iti+etAni thus+ these;
जपिन्त्यं (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!
अश्वमेधाधिं (ashvamedhAdhikaM)
= ashvamedhAt+adhikaM more than ‘ashvamedha’ sacrifice;
पुरुं (puNyaM) = virtue, religious merit (leading to life in heaven);
सम्प्राप्तोति (samprApnoti) = attains;
न (na) = no;
संशयः (sa.nshayaH) = doubt;
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)

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)
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 tranquility, Him who is the enemy of Ravana, the crown jewel of the Raghu dynasty and the
cynosure of all eyes. (26)

श्रीराम श्रीराम श्रीराम श्रीराम श्रीराम श्रीराम
श्रीराम श्रीराम श्रीराम श्रीराम श्रीराम श्रीराम
27\\

राम (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;
सीताय (sItAyAH) = sItA’s;
पतये (pataye) = husband;
नमः (namaH) = salutation;
27

भावायः:

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)
 الكرش (karkasha) = tough, merciless, strong, violent;
rànkàrSha (raNakarkasha) = one who is merciless or tough in war;
شاريخ (sharaNaM) = refuge;
bhava = (you) become (my refuge);

28

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

shrIrAmachandra (shrIrAmacha.ndracharnaNau) = the two feet of rAmachandra;
manas (manasA) = with the mind;
smarâmî (smarAmi) = remember;
vachas (vachasA) = with words;
griñàmi (gRiNAmi) = I praise;
shiras (shirasA) = with the head;
namâmî (namAmi) = I bow;
shàrama (sharaNaM) = surrender;
pràpadye (prapadye) = (I) resort to;

29

bhavâthà:
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)

maâtà râmî mâtîtî rámàchàndrâ 1
śvâmî râmî mâtîmâ rámàchàndrâ 1
sàrvâtîmê râmàchàndrâh i dhànâ 1
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)
I salute that Rama who has LakShmana on his right and Sita on the left and who has Hanuman in his front. (31)

वोक़ाखिराम मलांजरग्निरम् ।
रािजुनेन्त श्युवंशानाथम् ।
कारुण्यरुपं करुणाकरं तम् ।
श्रीरामचंद्रम सहः प्रपादे ॥ ३२ ॥

वोक़ाखिराम (lokAbhirAmaM) = the one who is pleasing to the people;
राणरंगधीरम् (raNara.ngadhIram) = the brave in the stage of war;
रािजुनेन्त (rAjIvanetraM) = the lotus-eyed;
श्युवंशानाथम् (raghuva.nshanAtham) = the lord of the Raghu family;
कारुण्यरुपं (kAruNyarUpaM) = the personification of compassion;
करुणाकरं (karuNAkara.n) = the one induces compassion;
तम् (tam) = him;
श्रीरामचंद्रम (shrIrAmacha.ndram) = rAma;
शराणं (sharaNaM) = refuge;
प्रपादे (prapadye) = (I) resort to;

भावावधः:

I salute that Rama who has LakShmana on his right and Sita on the left and who has Hanuman in his front. (31)
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 माहतुल्यवेगम्।
जितेन्द्रियं बुधिमत् वरिष्ठम्।
वातात्मजं वानरयूथमुख्यम्।
श्रीरामदूतं शरणं प्रपद्ये॥३३॥

मनोजवं (manojavaM) = having the speed of mind;
माहतुल्यवेगम् (mArutatulyavegam) = with the speed equal to that of wind-god(his father; 'vAyu')

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

कूजांतं राम समेति मधुरं मधुराक्षरम्।
आशुकं कविताशाम्यं वदे वानरस्वरूपमिव॥३४॥

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

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

35
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

Sanskrit: 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.

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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)

Rama, rAma iti = saying rAma rAma;
Rame (rAme) = rAma also may mean ‘pleasing’ and applies here to pArvati;
Manorame (manorame) = another appellation to PArvati here meaning ‘pleasing to the mind’;
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)
rAmarakShAstotra (meanings)

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