Translation by S. V. Ganesan

Thus begins the hymn of Lord Ram for protection.

OM, Salutations to Lord Ganesh.

Thus of this; 
Ramaarmour or rama-protection; 
Hymn;
(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;

सार्थ श्रीमारक्षास्तोन}

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(dhyAyed) = one should meditate;
(AjAnubAhuM) = the one whose arms extend upto his knees;
dhRita (having borne);
shara (arrows);
dhanuShaM (bow);
baddhapadma (having bound himself in lotus-);
Asanastham (lotus like-)posture-stood;
pItaM (yellow);
vAso (cloth, dress);
vasAnaM (having worn);
navakamaladala (newly blossomed lotus petal)
(nine)
siardhi (competing);
netraM (eye);
prasannam (with pleasant/satisfied look);
vAmAnkArUDha (having the left side of the body climbed/occupied by);
sItA (sItA);
mukha (face);
kamala (lotus);
milallochanaM (eyes fixed on);
nIrAdAbham (bearing a resemblance to rain-bearing cloud i.e with blackish complexion);
nAnA (various, many-sided);
alAnkArIptaM (shining with adornments/decorations);
dadhatam (wearing);
urujaTA (hair) upto his thighs;
ma.nDanaM (profusely-adorned);
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.

Character of the Lord of the Raghu's (rAma; descended from the famous forefather Raghu and became known as raghunAtha)

100 koti or 1000 millions
extensively
each and every letter;
of the human;
great sins;
destroyer;
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)
સાથર્ (trAtuM) = for protecting;
અવિભૂત (AvirbhUtaM) = having taken a physical form or incarnation;
અજ (ajaM) = normally sheep but it is also applied to Brahma or God in the sense of not born(a+jaM)
વિભુ (vibhum) = the Lord who shines;

3

(Read 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)

4

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)
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 Yajna protect my nose.
Rama who is affectionate to Lakshmana protect my mouth.

Jihva Vidyanidhi: jihvaM = tongue;

VidyaniDhi: vidyAnidhiH = the stock-pile of knowledge (here Rama);

Patu (pAtu) = may he protect;

KanThaM = neck;

Bharatavandita: bharatavanditaH = the who has been saluted by Bharata;

Skandhau: skandhau = two shoulders;

DivyaAyuda: divyaAyudhaH = the man with divine weapons;

Patu (pAtu) = may he protect;

Bhujau: bhujau = two upper arms;

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

6

Bhavārtha:
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)

7

Bhavārtha:
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)
સાથર્:  (sugrIveshaH) = master of sugrIva, the monkey king
    (literally meaning the one; with a beautiful neck)
કટી (kaTI) = waist;
પાતુ (pAtu) = may he protect;
સક્થની (sakthinI) = two hips;
હનુમાપ્રભુઃ (hanumatprabhuH) = the lord of Hanuman;
ઊરુ (UrU) = two thighs;
રઘૂત્તમઃ (raghUttamaH) = the best of the raghus (raghu-descendants);
પાતુ (pAtu) = may he protect;
રક્ષઃ (rakShaH) = the rAkShasAs;
સુગ્રીવેશઃ (sugrIveshaH) = master of sugrIva, the monkey king
    (literally meaning the one; with a beautiful neck)
કૃતિ (kRit) = the man who did (the destruction of rAkShasa kula);
8
bhavath:  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)

વનુની (jAnunI) = knees;
સેતુકૃત (setukRit) = the builder of bridge (over the sea);
પાતુ (pAtu) = protect;
જંગે (ja.nghe) = two shanks (leg from ankle to knee);
દશમુખાર્તકઃ (dashamukhAntakaH) = the finisher (destroyer)
of the ten-faced one (rAvaNa);
પાદાૈ (pAdau) = two feet;
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 vibhIShaNa protect my two feet.  
Thus may he protect my entire body.  (9)
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)

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)
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)

Bhāva:

12
13

Bhāvaḥ:
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)

वज्रपंजरनामेव यो रामकवचः समरेत् ॥
अव्याहताज्ञः सर्वत्र लभते जयमंगलम् ॥ १४ ॥

vajra (vajra) = Indra’s weapon, pa.njara weapon;
yo (yo) = who;
रामकवचः (rAmakavachaM) = rAma-armour;
समरेत् (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

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

आदिशतवान् यथा स्वप्ने रामरक्षमिमा हरः ॥
तथा लिखितवान् प्रातः प्रभूद्धाशकः ॥ १५ ॥

आदिशतवान् (AdiShTavAn) = commanded;
यथा (yathA) = as or like, in which manner;
स्वप्ने (svapne) = in dream;
रामरक्षमि (rAmarakShAM) = rAmarakShA (mantra/hymn);
मिमि (mimAM) = this;
हरः (haraH) = shiva;
यथा (tathA) = so, in that manner;
लिखितवान् (likhitavAn) = wrote;
प्रातः (prAtaH) = in the morning;
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)

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

वेदांतवेद्या यज्ञेश पुराणपुरुषोत्तमः
जनाकिवल्लभश्रीमान अप्रमेय पराक्रमः

वेदांतवेद्या (vedAntavedyo) = one knowable thro’ ‘upaniShadaH’;
यज्ञेश (yaj neshaH) = lord of all sacrifices rites;
पुराणपुरुषोत्तमः (purANapuruShottamaH) = the ancient and the best of men;
जनाकिवल्लभश्रीमान (jAnakIvallabhaH) = the darling of jAnaki (sItA);
श्रीमानः (shrImAn) = one with ‘shrI’ (wealth);
अप्रमेय (aprameya) = the unmeasurable;
पराक्रमः (parAkramaH) = bravery;

Bhāvā:
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)

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

\[ \text{इत्येतानि जयनिः मधुकरः श्रद्धायन्वितः} \]
\[ \text{अध्यामधाविकं पुनं सम्प्राप्तिः} \]
\[ \text{न संशयः} \]
\[ \text{॥ ॥ ॥ ॥ ॥} \]

\[ \text{इत्येतानि} = \text{iti+etAni thus+ these;} \]
\[ \text{जयनिः} = \text{japan+nityaM chanting+ever;} \]
\[ \text{मधुकरः} = \text{my devotee ;} \]
\[ \text{श्रद्धायन्वितः} = \text{accompanied with faith ;} \]
\[ \text{अध्यामधाविकं} = \text{a very difficult sacrifice, to perform it a king has to release ; a horse for a year and defeat all the kings whose kingdoms are visited by the horse - the horse is finally sacrificed and the kingdom won by the king is also offered in donation to the brahmins!} \]
\[ \text{अध्यामधाविकं} = \text{ashvamedhAdhikaM} \]
\[ = \text{ashvamedhAt+adhikaM more than 'ashvamedha' sacrifice ;} \]
\[ \text{पुनं} = \text{puNyaM = virtue, religious merit (leading to life in heaven) ;} \]
\[ \text{सम्प्राप्तिः} = \text{samprApnoti = attains ;} \]
\[ \text{न} = \text{na = no ;} \]
\[ \text{संशयः} = \text{sa.nshayaH = doubt ;} \]
\[ \text{॥ ॥} \]

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

\[ \text{रामं दुर्वाडालस्यामं पद्माक्षं पीतवालसम्} \]
\[ \text{स्तुवस्ति नामनिधिष्ठयीमेन ते संस्कारिणो नसं संशयो नसं} \]
\[ \text{॥ ॥ ॥} \]

\[ \text{रामं} = \text{rAmaM} \]
\[ \text{दुर्वाडालस्यामं} = \text{black as the leaves of 'durvA' (blue grass)} ;\]
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)

20

29

25

24
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)
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)

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)

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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 मतिता रामच्छ्रः

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)
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)
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)

मनोजयं माततुल्यवेगं
जितेन्द्रियं बुद्धिमत्तां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शरणं प्रपदे ॥ ३३ ॥

manojayam = having the speed of mind;
matatulayavegam = with the speed equal to that of wind-god (his father 'vAyu');

'vAyu'?

jiten driya = the one who has conquered his senses;

buddhimata = of the learned;

vari ShTham = the foremost;

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

vAnarayUthamukhyam = the chieftain of the monkey brigade;

shrIrAmadUtaM = the messenger of rAma;
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)

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)
The roar of 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)
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)

From the text:

સાથર્

રામ શ્રીરામરક્ષાતાેત્ર gives all the seven declensions of the singular word rAma and gives one way of remembering them! (37)

શ્રીરામરક્ષાતાેત્ર તાેત્રું શમનાેમનાે || 38 ||

રામ શમ ઇન્(rAma rAma iti) = saying rAma rAma;
રામે(rAme) = rAmA also may mean ‘pleasing’ and applies here to pArvati;
મનોરમે (manorame) = another appellation to PArvati here meaning ‘pleasing to the mind’;
સહસ્ર (sahasra) = one thousand;
નામ (nAma) = names;
તતુ (tat) = that;
સહાળ્ય (tulyaM) = equivalent, comparable;
રામનામ (rAmanAma) = the (one) name of rAma;
પસાનને (varAnane) = Oh! lady having the best face!;
38

ભાવાર્થः

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)

॥ હતિ શ્રીબુધકાૈૌશકિવરચતં શ્રીરામરક્ષાતાેત્રમં ||

॥ શ્રીસીતારામચ્રદ્રાપર્ણમનં ||

ઇન્ (iti) = thus;
શ્રીબુધકાૈૌશક (shrIbudhakaushika) = sHrI budhakaushika (the author of this hymn);
વિરચિત મ (virachitaM) = created/composed;
શ્રી (shrI) = LAkShmi or respectful prefix;
રામરક્ષા (rAmarakShA) = rAmarakShA(hymn);
સ્ટ્રોદક્ક (stotraM) = hymn;
समुपुर्णे (sampUrNam) = complete, finis, over;
श्री (shrI) = LakShmi or respectful prefix;
सीता (sItA) = sItA;
रामचन्द्र (rAmachandra) = rAmachandra;
अर्पणं (arpaNaM) = dedication;
अः (astu) = let that be.;

rAmarakShAstotra (meanings)

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Please send corrections to sanskrit@cheerful.com