rAmarakShAstotra (meanings)

sartha shriaramrakshastra

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અથ શ્રીરામરક્ષાષ્ટોત્ર

�થ (atha) = Thus ;

શ્રી (shrI) = LakShmi or a respectful prefix ;

રામ (rAma) = Lord RAma ;

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

સ્ત્રોત (stotra) = hymn ;

Thus begins the hymn of Lord Ram for protection.

॥ ઉદ શ્રીગણેશાય નમ: ॥

ઉ (OM) = OmkAra or Brahman ;

શ્રીગણેશાય (shrIgaNeshAya) = to Lord Ganesh ;

નમ: (namaH) = salutation ;

OM, Salutations to Lord Ganesh.

অস্ত্য শ্রীরামরক্ষাষ্টোত্রঃ নমः l প্রকৃতিভূতঃ ঋষিঃ l

শ্রীসাত্রাময়ঃ প্রীতঃ অনুপ্নাক্তঃ ছন্ত l

শীতাষ্টি শাঙ্কিঃ শীমাৎ হনুমান্তঃ কীর্তনম l

শ্রীরামন্দ্রিপীতঃ রামরক্ষাষ্টোত্রঃ বিনিয়োগঃ l

অস্ত্য (asya) = of this ;

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

સ્ત્રોત (stotra) = 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 ;

(Attempts to translate in English)

Note every mantra has ‘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 ॥
(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)
(spardhi) = competing;
(netraM) = eye;
(prasannam) = with pleasant/satisfied look;
(vAmA.nkArUDha) = 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;
(ala.nkAradIptaM) = shining with adornments/decorations;
dadhatam = wearing;
(jaTA) = 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.

\begin{flushleft}
\textbf{احریت} (charitaM) = life story, character ;
\textbf{رَغ۪حُن} (raghunAthasya) = lord of the Raghu's(rAma ;
descended from the famous forefather Raghu and became known as raghunAtha)
\textbf{شِتَاکُوتُ} (shatakOTi) = 100 koti or 1000 millions ;
\textbf{پرَو۪سَتَرَم} (pravistaram) = extensively ;
\textbf{اکِکَمَکُشَرَم} (ekaikamakSharaM) = each and every letter;
\textbf{پُنُسَم} (pu.nsAM) = of the human ;
\textbf{مَہاپَاتِکَا} (mahApAtaka) = great sins ;
\textbf{نَاشِنَم} (nAshanam) = destroyer ;
\end{flushleft}
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)
Sanskrit:

trAtuM (for protecting);
AvirbhUtaM (having taken a physical form or incarnation);
aJaM (normally sheep but it is also applied to Brahma or God in the sense of not born);
vibhum (the Lord who shines);

(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)

rAmarakSha

May the learned read the Ramaraka ‘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 Laksmana protect my mouth. (5)
of Isha(shiva) i.e. rAma;

6

bhavanah:
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)

karau sitapati pada khudam madagnyajit ।
May karau 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)

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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)

ja.nunI setukRit pAtu ja.nghe dashamukhAntaka;
PAdau vibhishanI = pAtu ramarAma vi.

ja.nunI (jAnunI) = knees;
setukRit (setukRit) = the builder of bridge (over the sea);
pAtu (pAtu) = protect;
ja.nghe (ja.nghe) = two shanks (leg from ankle to knee);
dashamukhAntaka (dashamukhAntakaH) = the finisher (destroyer) of the ten-faced one (rAvaNa);
PAdau (pAdau) = two feet;

srI ramarakmean.pdf
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 vibhIShNa protect my two feet.
Thus may he protect my entire body. (9)

10

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**Bhāvāḥ:**

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)
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)

13

bhavah:

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

14

bhavah:

अड्डियानुष यथा सप्ने रामरक्षामिमा हरः ।
तथा लिखितानू प्रातः प्रभुद्धाशकः ॥ १५ ॥

अड्डियानुष् (AdiShTavAn) = commanded;
यथा (yathA) = as or like, in which manner;
सप्ने (svapne) = in dream;
रामरक्षाम (rAmarakShAM) = rAmarakShA (mantra/hymn);
मिमा (mimAM) = this;
हरः (haraH) = shiva;
तथा (tathA) = so, in that manner;
लिखितानू (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)
મહાબલાૈ (mahAbalu) = (two)great powerful persons ;
પુનడિનક (pu.nDarIka) = lotus ;
વિશાલક્ષાૈ (vishAlakShau) = (two)persons with (lotus-like)large eyes ;
ચીર (chIra) = dress made of bark? ;
કૃˊણાબરાૈ (kRiShNAjinAmbarau) = (two) persons wearing the deer-skin as clothes ;
(ambara has another meaning as ‘sky’ besides clothing)
(17)

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

કૃવંબૂલાુણી દાતી તાપસી બ્રાહ્મચારીણી ।
પુત્રી દશરથસ્યીતા ભ્રાતરાૈ રામલર્મણાૈ ॥ ૧૮ ॥

કૃવ (phala) = fruits ;
મૂલાુણી (mUlAshinau) = roots-eaters (2 persons) ;
દાતી (dAntau) = the two who have restraining power;
તાપસી (tApasau) = (2)penance-doers ;
બ્રાહ્મચારીણી (brahmachAriNau) = (2)bachelors ;
પુત્રી (putrau) = 2 sons of ;
દશરથસ્યીતા (dasharathasyaitau) = dasharathasya+etAu
dasharatha’s+this pair;
ભ્રાતરાૈ (bhrAtarau) = the two brothers ;
રામલર્મણી (rAmalakShmaNau) = rAma lakShmaNa ;
(18)

ભાવાથર્�
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)

16

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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)
भावाथर्ः रामो दशरथि: शूरो शूरानुचरो रघूत्तमः पुरुषः ॥ २२ ॥

रामो (rAmo) = rAma;
दशरथि: (dAsharathiH) = dasharatha’s son;
शूरो (shUro) = brave;
शूरानुचरो (lakShmaNAnucharo) = having LakShmana as the follower;
रघूत्तमः (raghUttamaH) = best of the Raghu race;

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

वेदांतवेद्याये यज्ञेश्व पुराणपुरुषोत्तमः ॥
जानकीवल्लभ: श्रीमान् अप्रमेय पराक्रमः ॥ २३ ॥

वेदांतवेद्या (vedAntavedyo) = one knowable thro’ ‘upaniShadaH’;
यज्ञेशवं (yaj neshaH) = lord of all sacrifices rites;
पुराणपुरुषोत्तमः (purANapuruShottamaH) = the ancient and the best of men;
जानकीवल्लभ: (jAnakIvallabhaH) = the darling of jAnaki (sItA);
श्रीमान् (shrImAn) = one with ‘shrI’ (wealth);
अप्रमेयं (aprameya) = the unmeasurable;
पराक्रमं (parAkramaH) = bravery;

भावाथः
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)

 Trevat Ani japini madhakata shraddhayAnvita
dashmewaAdhik Podha sampraAnoti na sansha
ta 24

 Trevat Ani = iti+etAni thus+these;
 japini = japa+nityaM chanting+ever;
 madhakata = my devotee;
 shraddhayAnvita = accompanied with faith;
 dashmaAdhik = 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!

 dashmaAdhik = ashwamedhAt+adhikaM more than ‘ashvamedha’ sacrifice;
 Podha = virtue, religious merit (leading to life in heaven);
 sampraAnoti = attains;
 na = no;
 sansha = (sa.nshayaH) = doubt;
 24

 Bhavan:
 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)

 rAma = rAma;
durvAdalashyAmaM = 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
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 dynasty 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)
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)
I know; na+eva not at all;
I know; no;
I know; no other (like him), (I really) don't! (30)

dakShiNe = to the right;
lakShmaNaH = lakShmanaH;
yasya = whose;
left side;
but, on the other hand;
janakA’s daughter Sita;
in the front;
Hanuman+whose;
him;
I salute/bow;
the delighter of Raghus;

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)

manojavaM = having the speed of mind;
mauttulyavegam = with the speed equal to that of wind-god (his father ‘vAyu’);

jitendriyaM = the one who has conquered his senses;
buddhimatAM = of the learned;
variShTham = 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)
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)
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)

સાથર્ શ્રીરામરક્ષા તાેત્ર
સહસ્રનામ તત્‌તુલ્યં રામનામ વરાને ॥ ૩૮॥

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

ભાવાથર્�: 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)

॥ દૃઢ શ્રીબુધકાૈશકિવિરચિત શ્રીશ્રીરામચ્રદ્રાપર્ણમ ॥

॥ શ્રીશીતારામચ્રદ્રાપર્ણમશ્રીમિત્ર ॥

િત (iti) = thus ;
શ્રીબુધકાૈશક (shrIbudhakaushika) = sHrI budhakaushika
( the author of this hymn ) ;
વિરચિત (virachitaM) = created/composed ;
શ્રી (shrI) = LAKShmi or respectful prefix ;
રામરક્ષા (rAmarakShA) = rAmarakShA (hymn) ;
સ્ત્રીલોચના (stotraM) = hymn ;
Sarha Shri Ramakshastotra

समपुर्णम् (sampUrNam) = complete, finis, over;
श्री (shrI) = LakShmi or respectful prefix;
सीता (sItA) = sItA;
रामचंद्र (rAmachandra) = rAmachandra;
अपर्णं (arpaNaM) = dedication;
अः (astu) = let that be.

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