rAmarakShAstotra (meanings)

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Transliterated by : NA, S. V. Ganesan
Proofread by : S. V. Ganesan, Shashi and Avinash Sathaye
Translated by : S. V. Ganesan
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Translation by S. V. Ganesan

atha = Thus;
shrI = LakShmi or a respectful prefix;
rAma = Lord RAma;
rakShA = Protection, safety, mail/armour;
stotra = hymn;

Thus begins the hymn of Lord Ram for protection.

॥ ॐ श्री गणेशाय नमः ॥

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

©रः

OM, Salutations to Lord Ganesh.

asya = of this;
rAma = rAma armour or rama- protection;
stotra = hymn;
mantrasya = mantra’s;
(budhakaushika) = the person budhakaushika;
(RiShiH) = the sage;
(shrI) = respectful prefix;
(sItA) = sItA (Lord Ram’s consort);
(rAmachandro) = Lord RAmachandra;
(devatA) = God or little god;
(anuShTub) = the format’s name;
(ChandaH) = metre (poetic);
(sItA) = Lord Ram’s consort sItA;
(shaktiH) = power, energy;
(shrImad) = respectful prefix;
(hanumAn) = Lord HanumAn;
(kIlakam) = pivot point;
(shrIrAmachandraprItyarthe) = For pleasing the Lord sItArAma;
(rAmarakShAstotrajape) = in the chanting of rAmarakSha hymn;
(viniyogaH) = use;

(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 ॐ ॥

(atha) = thus;
(dhyAnam) = meditation;

॥ ॐ ॥
one should meditate;

the one whose arms extend up to his knees;

having borne;

arrows;

bow;

having bound himself in lotus-

(lotus like-) posture stood;

yellow;

cloth, dress;

having worn;

newly blossomed lotus petal

(nine)

competing;

eye;

with pleasant/satisfied look;

having the left side of the body climbed/occupied by;

dressing;

face;

lotus;

eyes fixed on;

bearing a resemblance to rain-bearing cloud i.e with blackish complexion;

various, many-sided;

shining with adornments/decorations;

wearing;

(hair) up to his thighs;

profusely adorned;

ramachandra;
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 life story of Shri RAmA has a vast expanse and each and every letter of it is capable
doing 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)
in the sense of not born (a+jaM)

\( \text{vibhum} = \text{the Lord who shines} \);

\[ \text{3} \]

\( \text{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) } \]

\[ \text{4} \]

\( \text{May the learned read the RamarakSha ‘stotram’, which destroys all sins and grants all desires. (Begin listing details of the body to be protected) } \]

\( \text{May rAma who is raghu’s descendant protect my head. May rAma who is dasharatha’s son protect my forehead. (4)} \)
May the lord Rama who is kausalya’s son, protect my eyes. Rama who is favourite 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)

(jihvAM) = tongue;
(vidyAnidhiH) = the stock-pile of knowledge (here Rama);
(pAtu) = may he protect;
(ka.nThaM) = neck;
(bharatavanditaH) = the who has been saluted by Bharata;
(skandhau) = two shoulders;
(divyAyudhaH) = the man with divine weapons;
(pAtu) = may he protect;
(bhujau) = two upper arms;
(bhagneshakArmukaH) = the one who broke the bow of Isha(shiva) i.e. Rama;
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)

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)

Let’s translate the text:

**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))

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**sugrIveshaH** = master of sugrIva, the monkey king
(literally meaning the one;
with a beautiful neck)

వేష (kaTI) = waist;

పత్రి (pAtu) = may he protect;

సక్షి (sakthinI) = two hips;

హనుమత్రాభు (hanumatprabhuH) = the lord of Hanuman;

వురు (UrU) = two thighs;

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

పత్రి (pAtu) = may he protect;

ఫర్థు (rakShaH) = the rAkShasAs;

కులావినాశ (kulavinAsha) = the destroyer of the kula

(dynasty/lineage) of (rAkShasAs);

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

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)

(9)

వేష (jAnunI) = knees;

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

పత్రి (pAtu) = protect;

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

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

పాడు (pAdau) = two feet;

పిప్పిషాంత (bibhIShaNashrIdaH) = the man who gave ‘shrI’
riches etc, to vibesHaNa;

పత్రి (pAtu) = may he protect;
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)

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

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

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)

**Notes**
- vajra = indra’s weapon, pa.njara weapon;
- yo = who;
- rAmakavachaM = rAma-armour;
- smaret = remembers/recalls;
- avyAhatAj = avyAhatAj yasya not feeling the hit;
- sarvatra = everywhere;
- labhate = obtains;
- jayama.ngalam = victory that is auspicious;

14

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

**Notes**
- AdiShTavAn = commanded;
- yathA = as or like, in which manner;
- svapne = in dream;
- rAmarakShAM = rAmarakShA (mantra/hymn);
- mimAM = this;
- haraH = shiva;
- tathA = so, in that manner;
- likhitavAn = wrote;
- prAtaH = in the morning;
- prabhuddho = having risen( after sleep/unconscious state);
- budhakaushikaH = budhakaushikaH (the author of this hymn);
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)
(vishAlAkShau) = (two) persons with (lotus-like) large eyes;
(chIra) = dress made of bark?
(kRiShNAjinAmbarau) = (two) persons wearing the deer-skin as clothes;
(ambara has another meaning as ‘sky’ besides clothing)

17

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

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

18

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)

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

(sarva) = all;

(sattvAnAM) = (of) beings;

(shreShThau) = the best (2 persons);

(sarvadhanuShmatAm) = of all archers;

(rakShaH) = rAkssshasa (demons);

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

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

(for one persons the verb is trAyet)

(no) = us;

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

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)

(AttasajjadhanuShau) = the two who posses equipped bows;

(iShuspRishau) = (two) touching their arrows;

(akShaya) = unending;

(Ashuga) = fast;

(niSha.nga) = arrow;

(sa.nginau) = quiver carrying;

(rakShaNAYa) = for protection;

(mama) = my;

(rAmalakShmaNAvagrataH) = rAmalakShmaNau+agrataH

(let the two go) before (me);
(pathi) = in the street (during the outing/journey);
(sadaiva) = always;
(gachChatAm) = (may the two)go;

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)

(sannaddhaH) = fully armed/prepared;
(kavachI) = with armor;
(khaDgI) = with sword;
(chApabANadharo) = bearing bow and arrow;
(yuvA) = young;
(gachChan) = going (walking);
(manorathaH) = wish (heart-felt desire)
(alternate version:mama+agrato+nityam);
(asmAkaM) = our;
(rAmaH) = rAma;
(pAtu) = may protect;
(salakShmaNaH) = with LakShmaNa;

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)
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)
(vande) = (I - says shiva to budhakaushika) salute or bow;
lokAbhirAmaM = the one who is pleasing to the people;
raghukulatilakaM = the mark (e.g. one on the forehead) of the Raghu family;
(rAghavaM) = the descendant of Raghu;
(rAvaNArim) = rAvaNasya ariM;

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)

(rAmAya) = to rAma;
(rAmabhadrAya) = to the good-giving/protecting RAma;
(rAmachandrAya) = to rAmachandra;
(vedhase) = to the Brahman (like rAma);
(raghunAthAya) = to the lord of Raghus;
(nAthAya) = to the protector or lord;
(sItAyAH) = sItA’s;
(pataye) = husband;
(namaH) = salutation;

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)

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)

\[
\text{manojavaM} = \text{having the speed of mind;} \\
m\text{Arutatulyavegam} = \text{with the speed equal to that of wind-god (his father; 'vAyu')}
\]

\[
\text{jitendriyaM} = \text{the one who has conquered his senses;} \\
buddhimatAM = \text{of the learned;} \\
\text{variShTham} = \text{the foremost;} \\
v\text{AtmajaM} = \text{the son of the wind-god ('vAta' or 'vAyu');} \\
v\text{AnarayUthamukhyam} = \text{the chieftain of the monkey brigade;}
\]

\[
\text{shrIrAmadUtaM} = \text{the messenger of rAma;} \\
\text{sharaNaM} = \text{refuge;} \\
\text{prapadye} = \text{(I) resort to;}
\]
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)
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)
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