rAmarakShAstotra (meanings)

सार्थ श्रीरामरक्षास्तोत्र

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सार्थ श्रीरामरक्षास्तोत्र

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;

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

॥ उँ श्रीगणेशाय नमः ॥

उँ (OM) = OmKara or Brahman;
श्रीगणेशाय (shrIgaNeshAya) = to Lord Ganesh;
नमः (namaH) = salutation;

भावार्थ:
OM, Salutations to Lord Ganesh.

अस्य श्रीरामरक्षास्तोत्रम् च बुधकौशिक ऋषि: ।
श्रीसीतारामचन्द्रो देवता । अनुशुभ छन्दः ।
सीता शक्ति: । श्रीमद्हनुमान कीलकम् ।
श्रीरामचन्द्रप्रीतियर्थे रामरक्षास्तोत्रजपे विनियोगः ॥

अस्य (asya) = of this;
रामरक्षा (rAmarakShA) = rAma armour or rama- protection;
स्तोत्र (stotra) = hymn;
मन्त्रस्य (mantrasya) = mantra’s;
वुधकौशिक (budhakaushika) = the person budhakaushika;
ऋषिः (RishiH) = the sage;
श्री (shrI) = respectful prefix;
सीता (sIta) = sItA (Lord Ram’s consort);
रामचन्द्रो (rAmachandro) = Lord RAmachandra;
देवता (devatA) = God or little god;
अनुश्रूव (anushTub) = the format’s name;
छन्द (ChandaH) = metre (poetic);
सीता (sIta) = Lord Ram’s consort sItA;
शक्तिः (shaktiH) = power, energy;
श्रीमद् (shrImad) = respectful prefix;
हनुमान् (hanumAn) = Lord HanumAn;
कीलकम् (kllakam) = pivot point;
श्रीरामचन्द्रप्रीत्यथर्य (shrIrAmachandraprItyarthe) = For pleasing
the Lord sItArAma;
रामरामचन्द्रास्तोत्रजपे (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;

ध्यायेदाजानुष्ठवुध धृतशर्शनपुजु बद्रप्रस्तावस्यः
पीतं वासो वसानं वामकमलदलस्परिवृत्तं प्रस्त्रनम्।
वामाङ्कशुरुद्ध सीतामुखकमलमिलितोषनं नीरदाभं।
सार्थ श्रीरामरक्षस्तोत्र

नानालख्म्बरदीसं दधतमुरुजटामण्डनं रामचन्द्रम् ॥

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;
नवकमललदल (navakamaladala) = newly blossomed lotus petal

नानालख्म्बरदीसं दधतमुरुजटामण्डनं रामचन्द्रम् ॥

त् (dhyAyed) = one should meditate;
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धृत (dhRita) = having borne;
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(nona)

स्पर्धिः (spardhi) = competing;
नेत्रं (netraM) = eye;
प्रसन्नम् (prasannam) = with pleasant/satisfied look;
वामानकारुण (vAmA.nkArUDha) = having the left side of the body

climbed/occupied by;
सीता (sItA) = sItA;
मुख (mukha) = face;
कमल (kamala) = lotus;
मिललोचनं (milallochanaM) = eyes fixed on;
नीरदाभम् (nIradAbham) = bearing a resemblance to rain-bearing

cloud i.e with blackish complexion;

नाना (nAnA) = various, many-sided;
अलख्म्बरदीम् (ala.nkArIptaM) = shining with

adornments/decorations;

दधतम् (dadhatam) = wearing;
उरुजटा (urujaTA) = jaTA (hair) upto his thighs;
मण्डनं (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)
facing 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.

भावार्थ:
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)

भावाथ: 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)
सार्थ श्रीरामरक्षास्तोत्र

रातुः (trAtuM) = for protecting;
आविभूतः (AvirbhUtaM) = having taken a physical form or incarnation;
अजः (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 पठेत् पापग्नीं सर्वकामदाम् ।
शिरोमे राघवः पातु भालं दशरथात्मजः ॥ ४॥

रामरक्षां (rAmarakShAM) = rAmarakShA (hymn);
पठेत् (paThet) = may read;
प्राः (prAj naH) = the learned man;
पापग्नीं (pApaghnIM) = which kills the sins (the hymn);
सर्व (sarva) = all;
कामदाम् (kAmadAm) = (the hymn which) gives (grants) all desires;
शिर: (shiraH) = head;
मे (me) = of mine;
राघवः (rAghavaH) = RAgava (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)

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भावाथः

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)

जिह्वं विद्यानिधि: पातु कण्ठं भरतवंदितः ।
स्कन्धो दिव्यायुधः पातु भुजों भग्नेशकामुकः: || ६||

जिह्वं (jihvAM) = tongue ;

विद्यानिधि: (vidyAnidhiH) = the stock-pile of knowledge (here rAma) ;

पातु (pAtu) = may he protect ;

कण्ठं (ka.nThaM) = neck ;

भरतवंदित: (bharatavanditaH) = the who has been saluted by Bharata ;

स्कन्धो (skandhau) = two shoulders ;

दिव्यायुधः (divyAyudhaH) = the man with divine weapons ;

पातु (pAtu) = may he protect ;

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

6

भावाथः:
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 shoulders.
May rAma who broke shiva's bow protect my upper arms. (6)

करौ सीतापितः पातु हृदयं जामदग्निजित्।
मध्यः पातु खरधवंसी नाभिं जाम्बवदाश्रयः।।७।।

करौ (karau) = two hands (lower arms) ;
सीतापितः (sItApatiH) = the husband or lord of sItA ;
पातु (pAtu) = may he protect ;
हृदयं (hRidayaM) = heart ;
जामदग्निजित् (jAmadagnyajit) = he who scored a victory over jAmadagni(ParashurAm, the son of jamadagni)
मध्यः (madhyaM) = middle (part of the body) ;
पातु (pAtu) = may he protect ;
खरधवंसी (kharadhva.nsI) = he who smashed (killed) khara (a rAkShasa) ;
नाभिं (nAbhiM) = navel ;
जाम्बवदाश्रयः (jAmbavadAshrayaH) = ;
he who gave refuge to jambavad (the bear-chieftain of rAma's army)

7

भावाथः:
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)
भावाथः
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
to the kula protect my two thighs. (8)

जानुनी सेतुकु तपातु जङ्गे दशमुखान्तकः ।
pādā vībhāṣaṇaśriḥ: pātu rāmośeṣṭhīlauṃ bhuḥ: || ९,||

जानुनी (jAnunI) = knees;
सेतुकु त् (setukRit) = the builder of bridge (over the sea);
pātu (pAtu) = protect;
जङ्गे (ja.nghe) = two shanks (leg from ankle to knee);
दशमुखान्तकः (dashamukhAntakaH) = the finisher (destroyer)
of the ten-faced one (rAvaNa);

पादेः    (pAdau) = two feet;

विभीषणश्रीद:  (bibhIShaNashrIdaH) = the man who gave ‘shrI’

riches etc, to vibhIShaNa;

पातु   (pAtu) = may he protect;

रामः    (rAmaH) = Lord Rama;

अखिलें   (akhilaM) = the entire;

वपुः    (vapuH) = the body, the person;

9

भावार्थ:
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)

एतां रामबलोपेतां रक्षाः 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;

रक्षाः    (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;
bhavet = may he become so.

10

Bhawartha:
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)

11

Bhawartha:
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)

12

bhāvārthān: 

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)
सर्व (sarva) = all ;
सिद्धयः (siddhayaH) = great achievements including mystic powers ;

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 ।
अव्याहताः: सर्वत्र लभते जयमङ्गलम् \| १४\| ।

वज्र (vajra) = indra’s weapon, pa.njara weapon ;
यो (yo) = who ;
रामकवचं (rAmakavachaM) = rAma-armour ;
स्मरेत् (smaret) = remembers/recalls ;
अव्याहताः (avyAhatAj naH) = avyAhatA+Agya yasya not feeling the hit ;
सर्वत्र (sarvatra) = everywhere ;
लभते (labhate) = obtains ;
जयमङ्गलम् (jayama.ngalam) = victory that is auspicious ;

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

आदिष्ठवान् यथा स्वप्ने रामरक्षामिमां हरः ।
तथा तिथिवान् प्रातः प्रभुंदो बुधकोशिकः \| १५\| ।

आदिष्ठवान् (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 ;
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)
beautiful appearance;

सुकु मार (sukumArau) = (two) handsome young lads;
महाबल (mahAbalau) = (two) great powerful persons;
पु.न्दरिक (pu.nDarIka) = lotus;
विशालाक्ष (vishAlAkShau) = (two) persons with (lotus-like) large eyes;
चौर (chIra) = dress made of bark?
कृष्णाजिनाम्बर (kRiShNAjinAmbarau) = (two) persons wearing the deer-skin as clothes;

(ambara has another meaning as ‘sky’ besides clothing)

17

भावाथः

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

फलमूलाशिनो दान्तो तापसो ब्रह्मचारिणो ।
पुञ्जो दशरथस्थायितो भातरो रामलक्ष्मणो ॥ १८॥

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

18

भावाथः

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)
राघुभोजस्वस्य केशवरत्नः।
कुलनिहत्तारो त्रायेतां मो रघुरामो॥ १९॥

शरणयो सर्वसत्त्वानां श्रेष्ठो सर्वधनुष्मताम्।
रक्षः कुलनिहत्तारो त्रायेतां नो रघूत्तमो॥ १९॥

शारणयो (sharaNyau) = the refuge, the ones who should be
approached for refuge ;
सर्व (sarva) = all ;
सत्त्वानां (sattvAnAM) = (of) beings ;
श्रेष्ठो (shreShThau) = the best (2 persons) ;
सर्वधनुष्मताम् (sarvadhanuShmatAm) = of all archers ;
रक्षः (rakShaH) = rAksshasa (demons) ;
कुलनिहत्तारो (kulanihantArau) = family+destroyers (2 persons) ;
त्रायेतां (trAyetAM) = (may the two) protect/save (us).
(vertebrae for one persons the verb is trAyet)
नो (no) = us ;
रघूरामो (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)

आत्तस्वपन्नां विपुलक्ष्यासुशुगनिष्ठस्विनिः।
रक्षनाय मम रामलक्ष्मणावग्रते पथि सदैव गच्छताम्॥ २०॥

आत्त (Atta) = possesing ;
सज्जा (sajja) = equipped ;
धनुषा (dhanuShau) = bows,
आत्तस्वपन्नां (AttasajjadhanuShau) = the two who posses equipped bows ;
इष्पुर्स्या (iShuspRishau) = (two) touching their arrows ;
अक्षय (akShaya) = unending ;
आशुग (Ashuga) = fast ;
nिष्पञ्ज (niSha.nga) = arrow ;
भावाथः

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)

भावाथः

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;

भावाथः
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)
bhawarth:
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 जपपरित्यं मद्वकः श्रद्धयान्वितः ।
अश्वमेधाधिकं पुण्यं सम्प्राप्तीति न संशयः ॥ २४॥

इत्येतानि (ityetAni) = iti+etAni thus+ these;
जपपरित्यं (japannityaM) = japan+nityaM chanting+ever;
मद्वकः (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) = ashwamedhAt+adhikaM more than ‘ashvamedha’ sacrifice ;
पुण्यं (puNyaM) = virtue, religious merit (leading to life in heaven) ;
सम्प्राप्ती (samprApnoti) = attains ;
न (na) = no ;
संशयः (sa.nshayaH) = doubt ;

bhawarth:
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 दुर्बादलस्यामं पद्माकं पीतवासस्म् ।
स्तुवति नामभिदिविचयं ते संसारिणो नरः ॥ २५॥

रामं (rAmaM) = rAma ;
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 सीतापितं सुन्दरं काकुल्थं करुणार्णं गुणनिधि विप्रप्रियं धार्मिकम्।
राजेन्द्रं सत्यसरं दशरथतनयं श्यामतं शान्तमूर्ति
वनदे लोकामिरं रघुकुलतिलकं राघवं रावणरिम्॥ २६॥
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)
नमः (namaH) = salutation;

27

भावार्थ:
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 रघुनन्दन राम राम
श्रीराम राम भरताग्राज राम राम
श्रीराम राम रणकर्केश राम राम
श्रीराम राम शरणं भव राम राम ॥ २८॥

श्रीराम (shrIrAma) = Lord Rama;
राम (rAma) = Rama;
रघुनन्दन (rghanAndana) = the delighter of the Raghus;
श्रीराम (shrIrAma) = Lord Rama;
भरताग्राज (bharatAgraja) = the one born before Bharata (elder of bharata);
रण (raNa) = fight, war;
कर्केश (karkasha) = tough, merciless, strong, violent;
रणकर्केश (raNakarkasha) = one who is merciless or tough in war;
शरणं (sharaNaM) = refuge;
भव (bhava) = (you) become (my refuge);

28

भावार्थ:
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)

श्रीरामचन्द्रचरणो मनसा स्मरामि
श्रीरामचन्द्रचरणो वचसा गृणामि ॥
श्रीरामचन्द्रचरणो शिरसा नमामि
श्रीरामचन्द्रचरणो शरणं प्रपँचे ॥ २९॥

श्रीरामचन्द्रचरणो (shrIrAmachandracharaNau) = the two feet
of rAmachandra ;

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

29

भावार्थ:
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 राम मतिता रामचन्द्रः

स्वामी राम मत्स्खा रामचन्द्रः ।

सर्वस्वं मे रामचन्द्रो दयालुः

नौन्यं जाने नेव जाने न जाने ॥ ३०॥

माता (mAtA) = mother ;
रामो (rAmo) = rAmaH(rAma) ;
मत् (mat) = mine ;
पिता (pitA) = father ;
रामचन्द्रः (rAmachandraH) = rAma ;
स्वामी (svAmI) = the master ;
रामो (rAmo) = rAmaH :rAma ;
मत् (mat) = mine ;
सखा (sakhA) = friend ;
रामचन्द्रः (rAmachandroH) = the moon-like rAma ;
सर्वस्वं (sarvasvaM) = all of one’s belongings/holding ;
मे (me) = mine or to me ;
रामचन्द्रः (rAmachandro) = 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 लक्ष्मणे यस्य वामे तु जनकात्मजा ।
पुर्तो मारुतियस्य तं वन्दे रघुनन्दनम् ॥ 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;
पुर्तो (purato) = in the front;
मारुतियस्य (mArutiryasya) = mArutiH+yasya Hanuman+whose;
तं (taM) = him;
वन्दे (vande) = I salute/bow;
रघुनन्दनम् (raghunandanam) = 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)
राजीवनेत्रे रघुवंशायाम् ।
कारणयुप्त करुणाकरं तं
श्रीरामचन्द्रम् शरणं प्रपद्ये ॥ ३२॥

लोकाभिराम (lokAbhirAmaM) = the one who is pleasing to the people;
रणराधीराम (raNara.ngadhIrAm) = the brave in the stage of war;
राजीवनेत्र (rAjIvanetraM) = the lotus-eyed;
रघुवंशायाम (raghuva.nshanAtham) = the lord of the Raghu family;
कारणयुप्त (kAruNyarUpaM) = the personification of compassion;
करुणाकर (karuNAkara.n) = the one induces compassion;
तम (tam) = him;
श्रीरामचन्द्रम् (shrIrAmachandram) = rAma;
शरण (sharaNaM) = refuge;
प्रपद्ये (prapadye) = (I) resort to;

भावार्थ:
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 मारुततुल्यवेगं
जितेतिन्द्रियं बुद्धिमत्ततां वरिष्ठम् ।
वातामजं वानरयूथमुख्यं
श्रीरामदूर्तं शरणं प्रपद्ये ॥ ३३॥

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

जितेतिन्द्रियं (jitendriyaM) = the one who has conquered his senses;
बुद्धिमत्ततां (buddhimatAM) = of the learned;
वरिष्ठम् (variShTham) = the foremost;
वातामजं (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)

कूंजन्तं राम रामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥ ३४॥

कूंजन्तं (kUjantaM) = 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);
वन्दे (vande) = 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 ।
लोकामिरामं श्रीरामं भूयो भूयो नमम्यहम् ॥ ३५॥

आपदां (ApadAM) = dangers;
अपहर्तारं (apahartAraM) = the remover,destroyer;
सार्थ श्रीरामरक्षस्तोत्र

दातारं (dAtAraM) = the giver;
सर्वसम्पदाम् (sarvasampadAm) = all wealth;
लोकाभिरामं (lokAbhirAmaM) = the one who is pleasing to the people;
श्रीरामं (shrIrAmaM) = shrI rAma;
भूयाे (bhUyo) = again;
नमाम्यहम् (namAmyaham) = namAmi+ahaM, bow+I;

35

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

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

भर्जनं (bharjanaM) = annihilating also roasting, frying, baking;
भव (bhava) = worldly existence, world;
भवबीजानां (bhavabIjAnAM) = the causes of rebirth;
अर्जनं (arjanaM) = the earning or acquiring or acquisition;
सुखसम्पदाम् (sukhasampadAm) = of the happiness and wealth;
tरजनं (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

भावाथः
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 राजमणि: सदा विज्ययते रामं रमेशं भजे
रामेणाभिह्ता निशाचरचमू रामाय तस्मै नमः।
रामाः स्वास्ति परायणं परतरं रामस्य दासोऽयं
रामे चितलयः सदा भवतु मे भो राम मामुद्र ॥ ३७॥

रामो (rAmo) = rAma;
राजमणि: (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;
रामान्नस्ति (rAmAnnAsti) = no one except rAma;
परायणं (parAyaNaM) = destiny;
परतरं (parataraM) = superior;
रामस्य (rAmasya) = rAma’s;
दासोस्यहम् (dAsosmyaham) = disciple+am+I;
रामे (rAme) = in rAma;
चितलयः (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।
सहस्रामम् तत्तत्त्य रामनाम वराने। ॥ ३॥

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 ;
तत्त्यं (tulyaM) = equivalent, comparable ;
रामनाम (rAmanAma) = the (one) name of rAma ;
वराने (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 श्रीबुधकौशिकवरिचितं श्रीरामरक्षास्तोत्रं सम्पूर्णम्॥

॥ श्रीसीतारामचन्द्रार्पणमस्तु॥

इति (iti) = thus ;
श्रीबुधकौशिक (shrIbudhakaushika) = sHrI budhakaushika
(the author of this hymn) ;
विरिचितं (virachitaM) = created/composed ;
रामरक्षा   (rAmarakShA) = rAmarakShA (hymn);
स्तोत्रं    (stotraM) = hymn;
सम्पूर्णम्  (sampUrNam) = complete, finis, over;
श्री   (shrI) = LakShmi or respectful prefix;
सीता    (sItA) = sItA;
रामचन्द्र  (rAmachandra) = rAmachandra;
अर्पणं  (arpaNaM) = dedication;
अस्तु    (astu) = let that be.

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