rAmarakShAstotra (meanings)

सार्थ श्रीरामरक्षास्तोत्र

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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;

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

॥ �ॐ श्रीगणेशाय नमः ॥

ॐ (OM) = OmKara or Brahman;
श्रीगणेशाय (shrIgaNeshAya) = to Lord Ganesh;
नम: (namaH) = salutation;

भावाध: 
OM, Salutations to Lord Ganesh.

अथ श्रीरामरक्षास्तोत्रमेंत्रस्य | वृद्धकौशिक ऋषि: ।
श्रीसीतारामचंद्रो देवता | अनुष्ठव छंदः ।
सीता शक्ति: | श्रीमद हनुमान कीलकम् ।
श्रीरामचंद्रश्रीरामायणाय रामरक्षास्तोत्रमेंत्रजपे विनियोगः: ॥

asya = of this;
रामरक्षा (rAmarakShA) = rAma armour or rama- protection;
स्तोत्र (stotra) = hymn;
सार्थ श्रीरामरक्षस्तोत्र

मंत्रस्य (ma.ntrasya) = mantra's;
बुधकौशिक (budhakaushika) = the person budhakaushika;
ऋषिः (RiShiH) = the sage;
श्री (shrI) = respectful prefix;
सीता (sItA) = sItA (Lord Ram’s consort);
रामचंद्रो (rAmacha.ndro) = Lord RAmachandra;
देवता (devatA) = God or little god;
अनुश्व (anuShTub) = the format's name;
छंदः (Cha.ndaH) = metre (poetic);
सीता (sItA) = Lord Ram’s consort sItA;
शक्ति: (shaktiH) = power, energy;
श्रीमद् (shrImad) = respectful prefix;
हनुमान् (hanumAn) = Lord HanumAn;
कौलकम् (kIlakam) = pivot point;
श्रीरामचंद्रप्रीत्यथे (shrIrAmacha.ndraprItyarthe) = For pleasing the Lord sItArAma;
रामरक्षस्तोत्रजपे (rAmarakShAstotrajape) = in the chanting of rAmarakSha hymn;
विनियोगः (viniyogaH) = use;

भावार्थ:

(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;
ध्यायेदाजानुवांहूँ धृतशर्मुनूँ बध्दप्प्रासनस्तः
पीतं वासो वसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम्।
वामाकारूढः सीतामुखकमलमिल्लोचनं नीरदभम्
नानालंकारदीदीं दध्मुरजटामूं रामचंद्रम्॥

ध्यायेद् (dhyAyed) = one should meditate;
आजानुवां (AjAnubAhuM) = the one whose arms extend upto his knees;
धृत (dhRita) = having borne;
शर (shara) = arrows;
धनुषं (dhanuShaM) = bow;
बध्दप्प्रासनस्तः (baddhapadma) = having bound himself in lotus-;
आसनस्तः (Asanastham) = (lotus like-)posture-stood;
पीतं (pItaM) = yellow;
वासो (vAso) = cloth, dress;
वसानं (vasAnaM) = having worn;
नवकमलदल (navakamaladala) = newly blossomed lotus petal

स्पर्धि (spardhi) = competing;
नेत्रं (netraM) = eye;
प्रसन्नम् (prasannam) = with pleasant/satisfied look;
वामाकारूढः (vAmA.nkArUDha) = having the left side of the body
climbed/occupied by;
सीता (sItA) = sItA;
मुख (mukha) = face;
कमल (kamala) = lotus;
मिल्लोचनं (milallochanaM) = eyes fixed on;
नीरदभम् (nIradAbham) = bearing a resemblance to rain-bearing cloud i.e with blackish complexion;
नाना (nAnA) = various, many-sided;
अलंकारदीदीं (ala.nkArIptaM) = shining with
adornments/decorations;
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

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)

ध्यात्मा नीलोत्पलश्यामं रामं राजीवलोचनम्।
जानकीलक्ष्मणोपेतं जटामुकुटम्मिदितम्॥ २॥

ध्यात्मा (dhyAtvA) = having meditated ;
नीलोत्पलश्यामं (nIlotpalashyAmaM) = bearing the bluish black color of blue lilies ;
रामं (rAmaM) = rAma ;
राजीव (rAjIva) = lotus ;
लोचनम् (lochanam) = eyes ;
जानकीलक्ष्मणोपेतं (jAnakIlakShmaNopetaM) = having LakShmana and JAnakI (sitA) nearby ;
जटामुकुटम्मिदितम् (jaTAmukuTama.nDitam) = adorned by locks of hair forming a crown ;

2

भावार्थ:

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)

सातिसितूणधनुबाणपाणि नक्ताँतरान्तकम्।
स्वलील्या जगन्त्रातुं आविभूतं अज्जं विभुम्॥ ३॥

स (sa) = with ;
असि (asi) = sword ;
तूण (tUNa) = receptacle ;
धनुः (dhanuH) = Bow ;
बाणपाणि (bANapANiM) = with hand holding arrow (and Bow) ;
नक्ताँतरान्तकम् (nakta.ncharAntakam) = the finisher(destroyer)
of the night-wanderers(rAkShasAs);
स्वलीलया (svaIllayA) = sva+Illaya, through one’s play-like action;
जगत् (jagat) = world;
आतुं (trAtuM) = for protecting;
आविभूतं (AvirbhUtaM) = having taken a physical form or incarnation;
अजं (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
भावार्थ:

(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 पापत् भालं दशरथात्मजः
शिरोमे राघव: पातु भालं दशरथात्मजः || ४ ||

रामरक्षां (rAmarakShAM) = rAmarakShA (hymn);
पठेत् (paThet) = may read;
प्राजः (prAj naH) = the learned man;
पापत् (pApaghnIM) = which kills the sins (the hymn);
सर्वं (sarva) = all;
कामदाम् (kAmadAm) = (the hymn which) gives (grants) all desires;
शिर: (shiraH) = head;
में (me) = of mine;
राघवः (rAghavaH) = RAgava (RAma);
पातु (pAtu) = may he protect;
भालं (bhAlaM) = forehead;
दशरथ (dasharatha) = dasharatha’s;
आत्मजः (AtmajaH) = son;
भावाथः:

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)

कौसल्येयो द्रशी पातु विश्वामित्रप्रियश्रुती।
प्राण पातु मखत्राता मुखं सौमित्रिवत्सलः॥ 5॥

कौसल्येयो (kausalyeyo) = kausalyA’s (son);
द्रशी (dRishau) = two eyes;
पातु (pAtu) = may he protect;
विश्वामित्र (vishvAmitra) = vishvAmitra’s;
प्रिय (priyA) = dear;
श्रुती (shrutI) = that which hears i.e.two ears;
प्राण (ghrANaM) = that which smells i.e.nose;
पातु (pAtu) = may he protect;
मखत्राता (makhatrAtA) = the protector/saviour of makha (yaJ na);
मुखं (mukhaM) = mouth (in a different context may mean the whole face);
सौमित्रिवत्सलः (saumitrivatsalaH) = he who is affectionate to LakShmaNa ; 5

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)

जिख्वं विद्यानिधि: पातु कंठं भरतवंदित।
स्कंधो दिव्यायुध: पातु भुजो भण्ग्मेशकामुङ्क।॥ 6॥

जिख्वं (jivhAM) = tongue;
विद्यानिधि (vidyAnidhiH) = the stock-pile of knowledge (here 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)

कराै सीतापितः पात दयं जामदयजत् ।
मयं पात खरवंसी नामिं जाम्बवदाश्रयः ॥ ७॥

कराै (karau) = two hands (lower arms);
सीतापितः (sItApatiH) = the husband or lord of sItA;
पात (pAtu) = may he protect;
दयं (hRidayaM) = heart;
जामदयजत् (jAmadagnyajit) = he who scored a victory over jAmadagni(ParashurAm, the son of jamadagni)
मयं (madhyaM) = middle (part of the body);
पात (pAtu) = may he protect;
खरवंसी (kharadhva.nsI) = he who smashed (killed) khara (a rAkShasa);
नामिं (nAbhiM) = navel;
जाम्बवदाश्रयः (jAmbavadAshrayaH) = he who gave refuge to jhambavad (the bear-chieftain of rAma’s army)
भावार्थ:

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)

सुग्रीवेशः कटी पातु सक्षिनी हनुमत्रभुः।
ऊरू रघूत्तमः पातु रक्षः कुलविनाशकृत्॥८॥

सुग्रीवेशः (sugrIveshaH) = master of sugrIva, the monkey king
(literally meaning the one; with a beautiful nack)
कटी (kaTI) = waist;
पातु (pAtu) = may he protect;
सक्षिनी (sakthinI) = two hips;
हनुमत्रभुः (hanumatprabhuH) = the lord of Hanuman;
ऊरू (UrU) = two thighs;
रघूत्तमः (raghUttamaH) = the best of the raghus (raghu-descendants);
pातु (pAtu) = may he protect;
रक्षः (rakShaH) = the rAkShasAs;
कुलविनाशः (kulavinAsha) = the destroyer of the kula
dynasty/lineage of (rAkShasAs);
कृत् (kRit) = the man who did (the destruction of rAkShasa kula);

भावार्थ:

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)

जानुमी सेतुकृतपातु जंघे दशमुखान्तकः।
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 रक्षां 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 ;
रक्षां (rakShAM) = protecting armour ;
यः (yaH) = who ;
सुकृती (sukRitI) = the man with good deeds ;
पठेत् (paThet) = reads ;

भावार्थः
स (sa) = he;
विराय: (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;
भवेत् (bhat) = may he become so.

10

भावार्थ:

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)

पातालभूतलव्योमचारिणश्चदादचारिण: ।
न द्राश्तरमय्यास्तरक्षितः रामनामभिः: ॥ ११॥

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

न (na) = not;
द्रष्ट (draShTuM) = to see;
अपि (api) = even (won’t be able to see even, let alone harming);
शक्ता: (shaktAH) = capable;
तें (te) = they;
रक्षितं (rakShitaM) = the person who has ben protected(by);
राम (rAma) = Rama;
नामभि: (nAmabhiH) = the names of rAma;
नरो न लिप्यते पापैः भुक्ति मुक्ति च विन्दति || १२||

भावार्थ:
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)
एक (eka) = one;
मंत्रण (ma.ntreNa) = by the mantra;
रामनामा (rAmanAmnA) = by the name of rAma;
अभिरक्षितम् (abhirakShitam) = who has been well protected;
यः (yaH) = who;
कंठे (ka.nThe) = in the neck;
धरयेत् (dharayet) = bears;
तस्य (tasya) = his;
करस्था: (karasthAH) = obtaining(literally standing) in his very hands;
सर्व (sarva) = all;
सिद्धयः (siddhayaH) = great achievements including mystic powers;

भावाथः:

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)

वज्रपञ्जरनामेदं यो रामकवचं स्मरेत्।
अव्याह्ततः: सर्वत्र लभते जयमंगलम्॥ १४॥

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

भावाथः:

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)

आरामः कल्पवृक्षाणां विरामः सकलापदाम् ।
अभिरामस्त्रिलोकानां रामः श्रीमान् स नः प्रभुः ॥ १६॥

आरामः (ArAmaH) = place of rest;
कल्पवृक्षाणां (kalpavRikShANAM) = of the kalpa vRikSha trees
   (the wish-yielding trees)
विरामः (virAmaH) = respite, full stop;
सकलापदाम् (sakalApadAm) = all dangers’;
अभिरामस्त्रिलोकानां (abhirAmastrilokAnAM) = the laudable rAma for all the three worlds;
रामः (rAmaH) = rAma;
श्रीमान् (shrImAn) = the man with ‘shrI’ i.e. the endowed man;
स (sa) = he;
नः (naH) = to us;
भावाथः

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

(16)

तरुणोऽरुपसंपन्नोऽसुकुमारोऽमहाबलोऽ।
पुंडरीकविशालाक्षोऽचीरकृष्णाजिनाम्बरोऽ॥१७॥

तरुणोऽ (taruNau) = (two) youths;
रुपसंपन्नोऽ (rUpasa.npannau) = (two) persons endowed with beautiful appearance;
सुकुमारोऽ (sukumArau) = (two) handsome young lads;
महाबलोऽ (mahAbalau) = (two) great powerful persons;
पुंडरीक (pu.nDarIka) = lotus;
विशालाक्षोऽ (vishAlAkShau) = (two) persons with (lotus-like) large eyes;
चीर (chIra) = dress made of bark?
कृष्णाजिनाम्बरोऽ (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)

फलमूलाशिनोऽदान्तोऽतापसंग्रह्यारिणोऽ।
puःदशरथस्येतोऽआतरोऽरामलक्ष्मणोऽ॥१८॥

फल (phala) = fruits;
मूलाशिनोऽ (mUlAshinau) = roots-eaters (2 persons);
दान्तोऽ (dAntau) = the two who have restraining power;
तापसं (tApasau) = (2) penance-doers;
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)

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)

19

भावाथः

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.

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.

22
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)

वेदान्तवेदो यज्ञशः पुराणपुरुषोत्तमः ।
जानकीवक्षभः श्रीमान् अप्रमेय पराक्रमः ॥ २३॥

वेदान्तवेदो (vedAntavedyo) = one knowable thro’ upaniShadaH;
यज्ञशः (yaj neshaH) = lord of all sacrifices rites;
पुराणपुरुषोत्तमः (purANapuruShottamaH) = the ancient and the best of men;
जानकीवक्षभः (jAnakiVallabhaH) = the darling of jAnaki (sItA);
श्रीमान् (shrImAn) = one with ‘shrI’ (wealth);
अप्रमेय (aprameya) = the unmeasurable;
पराक्रमः (parAkramaH) = bravery;

23

भावार्थः:

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 जपनित्यं मद्द्रकः श्रद्धायन्निवितः ।
अथमध्यापिधिकं पुर्णं सम्प्राप्तिः न संशयः ॥ २४॥

इत्येतानि (ityetAni) = iti+etAni thus+ these;
जपनित्यं (japannityaM) = japan+nityaM chanting+ever;
मद्द्रकः (madbhaktaH) = my devotee;
श्रद्धायन्निवितः (shraddhayAnvitaH) = accompanied with faith;
अथमध्यापिधिकं (ashvamedhAdhikaM) = 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 horse is also offered in donation to the brahmins!

अथमध्यापिधिकं (ashvamedhAdhikaM)
= ashvamedhAt+adhikaM more than ‘ashvamedha’ sacrifice;
PuNyām (puNyāM) = virtue, religious merit (leading to life in heaven);
SamprApnoti (samprApnoti) = attains;
Na (na) = no;
Sānshaya (sa.nshayaH) = doubt;

24

Bhāvārth:

My devotee(says Lord Shiva),
who recites these (names of Rāma) with faith, will attain more religious
merit than one obtainable by horse-sacrifice. There is no
doubt about it.

24

Rāma durvādalaśyām pabhraśkṣa pītvāsasam
stuvānti nāmabhīrdivyaiḥ n te sansārīṇāṇaṁ naraḥ || 25 1/2

Rāma (rAmaM) = Rāma;
durvādalaśyām (durvAdalasAmaM) = black as the leaves of
‘durvA’ (blue grass);
pabhraśkṣa (padmAkShaM) = lotus-eyed;
pītvāsasam (pItavAsasam) = wearing the yellow dress;
stuvānti (stuva.nti) = praise, flatter;
nāmabhīrdivyaiḥ (nAmabhirdivyaiH) = by the divine ‘nAmAs’(names);
Na (na) = not;
tē (te) = to them;
sansārīṇāṇa (sa.nsAriNo) = (ordinary) family man;
nara (naraH) = man;

25

Bhāvārth:

Those who sing the praise of RĀma (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!)
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)

रामाय रामभद्राय रामचंद्राय वेधसे ।
रघुनाथाय नाथाय सीतायः पतये नमः ॥ २७॥

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

भावार्थः:

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 रघुनंदन राम राम
श्रीराम राम भरताम्रज्ज राम राम ।
श्रीराम राम रणकर्कश राम राम
श्रीराम राम शरणं भव राम राम ॥ २८॥

श्रीराम (shrIrAma) = Lord Rama;
राम (rAma) = Rama;
रघुनंदन (raghuna.ndana) = the delighter of the Raghus;
भावाथः

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)

भावाथः

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 मत्पिता रामचंद्रः।
स्वामी रामो मत्स्वामी रामचंद्रः।
सर्वस्वं मे रामचंद्रो दयालुः।
नान्यं जाने नैव जाने न जाने॥ ३०॥

भावार्थ:
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 लक्ष्मणो यस्य वामे तु जनकाठाजा।
पूर्तो मारुतिर्यस्य तं वंदे रघुनंदनम्॥ ३१॥

दक्षिणे (dakShiNe) = to the right;
लक्ष्मणो (lakShmaNo) = lakShmaNaH;
यस्य (yasya) = whose;
वामे (vAme) = left side;
तु (tu) = but, on the other hand;
जनकाठाजा (janakAtmajA) = janakA’s daughter Sita;
पूर्तो (purato) = in the front;
मारुतिर्यस्य (mArutiryasya) = mArutiH+yasya Hanuman+whose;
तं (taM) = him;
वंदे (va.nde) = I salute/bow;
रघुनंदनम् (raghuna.ndanam) = the delighter of Raghus;

31

भावार्थ:
I salute that Rama who has LakShmana on his right and Sita on the left and who has Hanuman in his front. (31)

लोकाभिरामं रणरंगधीरम्।
राजीवनेत्रं रघुवंशनाथम्।
कारणयुर्यं करुणाकरं तम्।
श्रीरामचंद्रम् शरण प्रपोः॥ ३२॥

लोकाभिरामं (lokAbhirAmaM) = the one who is pleasing to the people;
रणरंगधीरम् (raNara.ngadhiRam) = the brave in the stage of war;
राजीवनेत्रं (rAjIvanetraM) = the lotus-eyed;
रघुवंशनाथम् (raghuva.nshanAtham) = the lord of the Raghu family;
कारणयुर्यं (kAruNyarUpaM) = the personification of compassion;
करुणाकरं (karuNAkara.n) = the one induces compassion;
तम् (tam) = him;
श्रीरामचंद्रम् (shrIrAmacha.ndram) = rAma;
भावार्थ:

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.
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)
भावार्थ:

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

भजनं भववीजानां अर्जनं सुखसम्पदाम्
तर्जनं यमदूतानां राम रामेति गर्जनम् || 36||

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

भावार्थ:

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 विजयते रामं रमेशं भजे
रामेणाभिहता निशाचरचमू रामाय तस्मे नमः।
रामान्यासि परायणं परतं रामस्य दासोस्यां
रामे चित्तलयः सदा भवतु मे भो राम मामुद्रः || 37||

रामो (rAmo) = rAma;
राजमणि: (rAjamaNiH) = the jewel of the kings;
सदा (sadA) = ever;
विजयते (vijayate) = is victorious;
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)
भावार्थ:

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)

|| झिति श्रीबुधकोषिकविरचितं श्रीरामरक्षास्तोत्रं सम्पूर्णम् ||

|| श्रीसीतारामचंद्रपर्यमस्तु ||

(iti) = thus ;
श्रीबुधकोषिक (shrIbudhakaushika) = sHrI budhakaushika
(the author of this hymn);
विरचितं (virachitaM) = created/composed ;
श्री (shrI) = LAkShmi or respectful prefix ;
रामरक्षा (rAmarakShA) = rAmarakShA( hymn) ;
स्तोत्रं (stotraM) = hymn ;
सम्पूर्णम् (sampUrNam) = complete, finis, over ;
श्री (shrI) = LakShmi or respectful prefix ;
सीता (sItA) = sItA ;
रामचं (rAmacha.ndra) = rAmachandra ;
अर्पण (arpaNaM) = dedication ;
अस्तु (astu) = let that be . ;

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