rAmarakShAstotra (meanings)

रामरक्षा आषोत्रा (सार्थक अर्थ)

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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 ;

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

॥ �ॐ श्रीगणेशय नमः ॥

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

भावार्थ: OM, Salutations to Lord Ganesh.

अस्य श्रीरामरक्षास्तोत्रमात्रस्य । बुधकौशिक ऋषि: ।
श्रीसीतारामचन्द्रो देवता । अनुश्रुभ छन्दः ।
सीता शक्ति: । श्रीमद्हनुमान कीलकम् ।
श्रीरामचन्द्रप्रीतियथे रामरक्षास्तोत्रजपे विनियोगः ॥

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

मन्त्रस्य  (mantrasya) = mantra’s;
बुधकार्षिक  (budhakaushika) = the person budhakaushika;
ऋषि:  (RiShiH) = the sage;
श्री  (shrI) = respectful prefix;
सीता  (sItA) = sItA (Lord Ram’s consort);
रामचन्द्रो  (rAmachandro) = Lord RAmachandra;
देवता  (devatA) = God or little god;
अनुश्व  (anuShTub) = the format’s name;
छन्दः  (ChandaH) = metre (poetic);
सीता  (sItA) = Lord Ram’s consort sItA;
शक्तिः  (shaktiH) = power, energy;
श्रीमद्  (shrImad) = respectful prefix;
हनुमान्  (hanumAn) = Lord HanumAn;
कीलकम्  (kIlakam) = pivot point;
श्रीरामचन्द्रप्रीत्यर्थे  (shrIrAmachandraprItyarthe) = For pleasing the Lord sItArAma;
रामरक्षास्तोत्रजपे  (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;

ध्यायेदाजानुवांहूं धृतशरणनुषं बद्रप्रासनस्यं
पीतं वासो वसानं नवकमलदलस्पर्शिनें त्रिश्रुतम् ।
वामाङ्गसूत्राङ्ग सीतामुखकमलमिलक्षोधचन नीरदाम् ।
नानाल्लखारदीसं दधतमुरुजटामण्डं रामचन्द्रम् ॥

भ्यायेद् (dhyAyed) = one should meditate ;
आजानुबाहुं (AjAnubAhuM) = the one whose arms extend upto his knees ;
धृत (dhRita) = having borne ;
शर (shara) = arrows ;
धनुषं (dhanuShaM) = bow ;
बधपद्ध (baddhapadma) = having bound himself in lotus- ;
आसनस्थम् (Asanastham) = (lotus like-)posture-stood ;
पीतं (pItaM) = yellow ;
वासो (vAso) = cloth, dress ;
वसानं (vasAnaM) = having worn ;
नवकमळदल (navakamaladala) = newly blossomed lotus petal
   (another meaning for ‘nava’ is ;
nine)
स्पर्धि (spardhi) = competing ;
नेत्रं (netraM) = eye ;
प्रसत्तम् (prasannam) = with pleasant/satisfied look ;
वामान्करुठ (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 ;
नीरदभम् (nIradAbham) = bearing a resemblance to rain-bearing
   cloud i.e with blackish complexion ;
नाना (nAnA) = various, many-sided ;
अल्लखारदीसं (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)
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.

\[ \begin{align*}
\text{भावार्थ:} \\
\text{रामचन्द्रस्} & = \text{rAmachandra} \\
\text{इति ध्यानम्} & = \text{thus ends} \\
\text{ध्यानम्} & = \text{meditation} \\
\text{भवार्थ:} & \\
\text{चरितं रघुनाथस्य शतकोटि प्रविस्तरम् एकेककम्क्षरं पुंसं महापातकनाशनम्} & = \text{life story, character} \\
\text{रघुनाथस्य} & = \text{lord of the Raghu’s(rAma ;
descended from the famous forefather Raghu and became known as raghunAtha)} \\
\text{शतकोटि} & = \text{100 koti or 1000 millions} \\
\text{प्रविस्तरम्} & = \text{extensively} \\
\text{एकेककम्क्षरं} & = \text{each and every letter;} \\
\text{पुंसं} & = \text{of the human} \\
\text{महापातक} & = \text{great sins} \\
\text{नाशनम्} & = \text{destroyer} \\
\text{१} & \\
\text{भावार्थ:} &
\end{align*} \]
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)


dhyAtvA nIlotpalasyAmaM raMam rAjIvaLokanam ||
janakILokampanant jatAmuktamAnditam || 2||

(dhyAtvA) = having meditated;
nIlotpalasyAmaM = bearing the bluish black color of blue lilies;
raMam = rAma;
raJIva = lotus;
lochanam = eyes;
janakILokampanant = having LakShmana and JAnakI (sitA) nearby;

jatAmuktamAnditam = 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)

saSiToUnadNurvaIpaIi nakancharanatKam ||
svalIlaya jaGnataantu aavirBhautA arAn vIbhum || 3||

(sa) = with;
asi = sword;
tUNa = receptacle;
dhanuH = Bow;
bANapANiM = with hand holding arrow (and Bow);
nakancharanatKam = the finisher(destroyer) of the night-wanderers(rAkShasAs);
svalIlaya = sva+Ilaya, through one’s play-like action;
jagat = world;
भावार्थ:

(3)

रामरक्षां पठेत्राम्: पापग्न्य सर्वकामदाम्।
शिरोम राघवः पातु भालं दशरथात्मजः।

भावार्थ:

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)
कोसल्येयो दशो पातु विश्वामित्रप्रियश्रुती।
प्राण पातु मखत्राता मुखं सौमित्रिवत्सलः॥ ५॥

कोसल्येयो (kausalyeyo) = kausalyA’s (son);
दशो (dRishau) = two eyes;
पातु (pAtu) = may he protect;
विश्वामित्र (vishvAmitra) = vishvAmitra’s;
प्रिया (priyaH) = 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; ५

भावार्थ:
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 भरतवन्दितः।
स्कन्धौ दिव्यायुधं: पातु भुजों भग्नेशकार्मकः॥ ६॥

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

6

भावार्थः
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)

करौ सीतापितः पातु हृदयं जामदग्न्यजित् ।
मध्यं पातु खराध्वंसी नाभिमि जाम्बवदार्श्यः ॥ ७ ॥

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

7

भावार्थः
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)
सुग्रीवेश: कटी पातु सक्तिनी हनुमत्रभुः।
ऊरू रघूतम: पातु रक्षा-कुलविनाशकृत् II 8॥

सुग्रीवेश: (sugrIveshaH) = master of sugrIva, the monkey king
(literally meaning the one ;
with a beautiful neck)
कटी (kaTI) = waist ;
Pातु (pAtu) = may he protect ;
सक्तिनी (sakthinI) = two hips ;
हनुमत्रभुः (hanumatprabhuH) = the lord of Hanuman ;
ऊरू (UrU) = two thighs ;
रघूतम: (raghUttamaH) = the best of the raghus (raghu-descendants) ;
Pातु (pAtu) = may he protect ;
रक्षा: (rakShaH) = the rAkShasAs ;
कुलविनाश (kulavinAsha) = the destroyer of the kula
(dynasty/lineage) of (rAkShasAs) ;
कृत् (kRit) = the man who did (the destruction of rAkShasa kula) ;
8

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
lineage of rAkShasa protect my two thighs . (8)

जानुनी सेतुकृत्पातु जांगे दशमुखान्तकः।
पादो विभीषणश्रीद: पातु रामोखिंचिं वपुः।। 9॥

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

पादो  (pAdau) = two feet;

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

riches etc, to vibhIShaNa;

पातु  (pAtu) = may he protect;

रामः  (rAmAH) = Lord Rama;

अखिलं  (akhilaM) = the entire;

वपुः  (vapuH) = the body, the person;

Thus may he protect my entire body. (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 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;

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;
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)

11

भावार्थ:
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)
रामेति  (rAmeti) = rAma+iti saying thus rAma ;
रामभद्रेति  (rAmabhadreti) = rAmabhadra+iti saying ‘rAmabhadra’
रामभद्र  (rAmabhadra) = rAma who gives the well-being ;
रामचन्द्रेति  (rAmachandreti) = saying ‘rAmachandra’ ;
वा  (vA) = or ;
स्मरन्  (smaran) = reciting ;
नरो  (naro) = man ;
न  (na) = not ;
लिप्यते  (lipyate) = gets engulfed, gets covered ;
पापैः  (pApaiH) = by sins ;
भुक्तिः  (bhuktiM) = earthly wealth ;
मुक्तिः  (muktiM) = salvation ;
च  (cha) = also ;
विन्दति  (vindati) = obtains ;

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)

जग्जैत्रेक मंत्रेण रामनामाभिरक्षितम् ।
यः कण्ठे धारयतस्य करस्थः  सर्वसिद्धः  || १३  ||

जग्जैत्रे  (jagajjaitra) = jagat+jetra in the world +here ;
एक  (eka) = one ;
मंत्रेण  (mantreNa) = by the mantra ;
रामनामा  (rAmanAmnA) = by the name of rAma ;
अभिरक्षितम्  (abhirakShitam) = who has been well protected ;
यः  (yaH) = who ;
कण्ठे  (ka.nThe) = in the neck ;
धारयत्  (dharayet) = bears ;
तस्य  (tasya) = his ;
करस्थः  (karasthAH) = obtaining(literally standing) in his very hands ;
सर्व (sarva) = all ;
सिद्धयः (siddhayaH) = great achievements including mystic powers ;

भावार्थ: 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 ।
अव्याहताः: सर्वत्र लभते जयमञ्जलम् ॥ 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 ;
जयमञ्जलम् (jayama.ngalam) = victory that is auspicious ;

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

आदिद्रवान् यथा स्वप्ने रामरक्षाम्मिमां हरः ।
तथा लिखितवान् प्रातः प्रभुंद्रो बुधकौशिकः ॥ १५॥

आदिद्रवान् (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;

सुकुमारो = (two) handsome young lads;

महाबलो = (two) great powerful persons;

पुंढरीक = lotus;

विशालाक्षो = (two) persons with (lotus-like) large eyes;

चीर = dress made of bark?

कृष्णाजिनाम्बरो = (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 दशरथस्येती भातरो रामलक्ष्मणो || १८ ||

फल (phala) = fruits;

मूलाशिनो = roots-eaters (2 persons);

दान्तो = the two who have restraining power;

तापसो = (2) penance-doers;

ब्रह्मचारिणो = (2)bachelors;

पुञ्जो = 2 sons of;

दशरथस्येती (dasharathasyaitau) = dasharathya+etAu

dasharatha’s+this pair;

भातरो = the two brothers;

रामलक्ष्मणो = 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)
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)
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 ;
21
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)

रामो दाशरधि: शूरो लक्ष्मणानुचरो बली।
कौकुत्स्थ: पुरुष: पूर्ण: कौसल्येयो रघूत्तमः। || २२||

रामो (rAmo) = rAma;
दाशरधि: (dAsharathH) = dasharatha’s son;
शूरो (shUro) = brave;
लक्ष्मणानुचरो (lakShmaNaNucharo) = having LakShmaNa as the follower;
बली (ballI) = the powerful one;
कौकुत्स्थ: (kAkutsthaH) = descendant of kakutstha’((kakudi+sthitaH);
पुरुष: (puruShaH) = male person;
पूर्ण: (pUrNaH) = the complete/perfect one;
कौसल्येयो (kausalyeyo) = kausalya’s;
रघूत्तमः (raghUttamaH) = best of the Raghu race;

भावार्थ:
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)

वेदान्तवेद्य: यजेश: पुराणपुरुषोत्तमः।
जानकीवल्लभः श्रीमान् अप्रमेय पराक्रमः। || २३||

वेदान्तवेद्यो (vedAntavedyo) = one knowable thro’ ‘upaniShadaH’;
यजेश: (yaj neshaH) = lord of all sacrifices rites;
पुराणपुरुषोत्तमः (purANapuruShottamaH) = the ancient and the best of men;
जानकीवल्लभः (jAnakIvallabhaH) = the darling of jAnaki (sItA);
श्रीमान् (shrImAn) = one with ‘shrI’ (wealth);
अप्रमेय (aprameya) = the unmeasurable;
पराक्रमः (parAkramaH) = bravery;
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) throu’ this hymn, are (no longer) ordinary men trapped in the world (they get liberated!) (25)

रामं लक्ष्मणपूर्वजं रघुवरं सीतापितं सुन्दरं
काकुत्थं करूणार्णं गुणनिधि विप्रप्रियं धार्मिकम् ।
राजेन्द्रं सत्यसंधं दशरथतनयं राजामलं शान्तमूर्ति
बन्दे लोकाभिरं रघुकुलतिलं राघवं रावणाम् ॥ २६॥

रामं (rAmaM) = rAma;
लक्ष्मणपूर्वजं (lakShmaNapUrvajaM) = the (earlier-born)elder
of LakShmaNa;
रघुवरं (raghuvaraM) = the chosen Raghu;
सीतापितं (sItApatiM) = sitA’s husband;
सुन्दरम् (sundaram) = the handsome one;
काकुत्थं (kAkutsthaM) = kAkutsthaH is another family name for
rAma(kakutstha’s descendant);
करूणार्णं (karuNArNavaM) = the ocean of ‘karuna’ (compassion);
गुणनिधि (guNanidhiM) = the stock-pile of good qualities;
विप्रप्रियं (viprapriyaM) = the beloved of the Brahmins;
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)
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 भरताग्रज राम राम ||
श्रीराम राम रणकर्केश राम राम
श्रीराम राम शरणं भव राम राम || २८||

श्रीराम (shrIrAma) = Lord Rama ;
राम (rAma) = Rama ;
रघुनन्दन (raghunandana) = the delighter of the Raghus ;
श्रीराम (shrIrAma) = Lord Rama ;
भरताग्रज (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)
of rAmachandra ;

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

२९

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 रामो मल्लिता रामचन्द्रः
स्वामी रामो मत्स्वा रामचन्द्रः ।
सर्वस्वं मे रामचन्द्रो दयालुः
नान्यं जाने नेव जाने न जाने ॥ ३०॥

माता  (mAта) = mother ;
रामो  (rAмо) = rAmaH(rAma) ;
मत्  (mat) = mine ;
पिता  (pitA) = father ;
रामचन्द्रः  (rAmachandraH) = rAma ;
स्वामी  (svAmI) = the master ;
रामो  (rAмо) = 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 ;
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)
राजीवनेत्र रघुवंशायम्।
कारणेण करुणाकरं तं
श्रीरामचन्द्रम् शरणं प्रपंchure || 32||

लोकाभिराम् (lokAbhirAmaM) = the one who is pleasing to the people;
रणराधिराम् (raNara.ngadhIrAmaM) = the brave in the stage of war;
राजीवनेत्र (rAjIvanetraM) = the lotus-eyed;
रघुवंशायम् (raghuva.nshanAtham) = the lord of the Raghu family;
कारणेण (kAruNyarUmaM) = the personification of compassion;
करुणाकारं (karuNAkara.n) = the one induces compassion;
तम् (tam) = him;
श्रीरामचन्द्रम् (shrIrAmachandram) = rAma;
शरणं (sharaNaM) = refuge;
प्रपंchure (prapadye) = (I) resort to;

32

भावार्थः
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)

मनोज्वं मार्गतुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठं।
वाताम्ज्ञं वानरयूथमुखं
श्रीरामदूतं शरणं प्रपंchure || 33||

मनोज्वं (manojavaM) = having the speed of mind;
मार्गतुल्यवेगं (mArutatulyavegam) = with the speed equal to that of wind-god(his father;
‘vAyu’)
जितेन्द्रियं (jitendriyaM) = the one who has conquered his senses;
बुद्धिमतां (buddhimatAM) = of the learned;
वरिष्ठं (variShTham) = the foremost;
वाताम्ज्ञं (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

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 of Shri Rama. (33)

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

कूजन्त्रं (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

भावार्थ:
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 अपहर्तां दातां सर्वसम्पदाम् ।
लोकारिमां श्रीरामं भूयो भूयो नमायम्यहम् ॥ ३५॥

आपदां (ApadAM) = dangers;
अपहर्तां (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;
भूयो (bhUyo) = again;
नमामयहम् (namAmyaham) = namAmi+ahaM, bow+I;

35

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

भर्जनं भवबीजानां अर्जनं सुखसम्पदाम्।
तर्जनं 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;
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

भावार्थः
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
रामेणभिह्ता निशाचरचमू रामाय तस्मै नमः।
रामानासिति परायणं परतरं रामस्य दासोऽयं

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रामे चित्तलयः सदा भवतु मे भो राम मामुद्र ॥ ३७॥

रामो (rAmo) = rAma ;
राजमणिः (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 ;
रामेणाभिहतः (rAmeNaAbhihatA) = the one struck by rAma ;
निशाचारचूमू (nishaAcharachamU) = the army of the
    night-wanderers(demons) ;
रामाय (rAmaYa) = to rAma ;
तस्मै (tasmai) = to him ;
नमः (namaH) = salutation ;
रामाणस्ति (rAmaAnnasti) = no one except rAma ;
परायणं (parAyaNaM) = destiny ;
परतरं (parataraM) = superior ;
रामस्य (rAmasya) = rAma’s ;
दासोस्म्यहम् (dAsoosmyaham) = disciple+am+I ;
रामे (rAme) = in RAma ;
चित्तलयः (chittalayaH) = absorbed mind ;
सदा (sadA) = ever ;
भवतु (bhavatu) = let there be ;
में (me) = my or to me ;
भो (bho) = exclamatory word for addressing a person ;
राम (rAma) = Rama ;
मां (mAM) = me ;
उद्धर (uddhara) = uplift ;

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 ।
सहस्रनाम ततुल्यं रामनाम वरानने || 38||

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’ ;
सह्य (sahasra) = one thousand ;
नाम (nAma) = names ;
तत् (tat) = that ;
तुल्यं (tulyaM) = equivalent, comparable ;
रामनाम (rAmanAma) = the (one) name of rAma ;
वरानने (varAnane) = Oh! lady having the best face! ;

38

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)

॥ इति श्रीबुधकौशिकविरिचितं श्रीरामरक्षास्तोत्रं सम्पूर्णम् ॥

॥ श्रीसीतारामचन्द्रार्पणस्तु ॥
srI (shIr) = LakShmi or respectful prefix;
ramarKrSh (rAmarakShA) = rAmarakShA (hymn);
stotraM (stotraM) = hymn;
samPurnam (sampUrNam) = complete, finis, over;
srI (shIr) = LakShmi or respectful prefix;
sItA (sItA) = sItA;
ramaCandra (rAmachandra) = rAmachandra;
arpaNaM (arpaNaM) = dedication;
astu (astu) = let that be.

rAmarakShAstotra (meanings)

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Please send corrections to sanskrit@cheerful.com