rAmarakShAstotra (meanings)

श्रीरामरक्षास्तोत्रं सार्थम्

Document Information

Text title: sArtha raamarakShA
File name: ramarakmean.itx
Category: raksha, raama, svara, budhakauShika, kavacha
Location: doc_raama
Author: budhakauShika
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Description-comments: The alternative translation by P. Krishna Moorty is taken from Stotra Malika at Tirumala Tirupati Devasthanam publication (4* below)
Latest update: January 7, 2024
Send corrections to: sanskrit at cheerful dot com

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January 19, 2024

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श्रीरामरक्षास्तोत्रं सार्थम्

Second version by P. Krishna Moorty (TTD, Tirupati)

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 श्रीगणेशाय नमः ॥

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

भावार्थ:
OM, Salutations to Lord Ganesh.

अस्य श्रीरामरक्षास्तोत्रमण्यस्य । वृद्धकौशिक ऋषिः ।
श्रीसीतारामचन्द्रो देवता । अनुष्ठूब्र छन्दः ।
सीता शक्ति: । श्रीमद्हनुमान् कीर्तकम् ।
श्रीरामचंद्रप्रीत्यथे रामरक्षास्तोत्रजपे विनियोगः ॥

अस्य (asya) = of this;
रामरक्षा (rAmarakShA) = rAma armour or rama- protection;
स्तोत्र (stotra) = hymn;
मन्त्रस्य (mantrasya) = mantra’s;
बुधकोशिक (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;
अनुश्तुब् (anuShTub) = the format’s name;
छन्दः (ChandaH) = metre (poetic);
सीता (sItA) = Lord Ram’s consort sItA;
शक्ति: (shaktiH) = power, energy;
श्रीमद् (shrImad) = respectful prefix;
हनुमान् (hanumAn) = Lord HanumAn;
कीलकम् (kIlakam) = pivot point;
श्रीरामचन्द्रप्रीत्यथ (shrIrAmachandraprItyarthe) = For pleasing the Lord sItArAma;
रामरक्षस्तोत्रजपे (rAmarakShAstotrajape) = in the chanting of rAmarakSha hymn;
विनियोग: (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;

dhyanam bhrityaasanaah samayatah
praveeshaye savaah sadaksharadarsanah
vaishnavaah prasthitaah
pramukhaphalasthitena prasanna
dhyanam. ॥
भ्यायेद् (dhyAyed) = one should meditate;
आजानुबाहुः (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;
वासाे (vAso) = cloth, dress;
वसानं (vasAnaM) = having worn;
नवकमलदल (navakamaladala) = newly blossomed lotus petal
(another meaning for ‘nava’ is;
nine)
स्पर्धि (spardhi) = competing;
नेत्रं (netraM) = eye;
प्रसन्नम् (prasannam) = with pleasant/satisfied look;
वामानक्षारुः (vAmA.nkArUDha) = having the left side of the body
climbed/occupied by;
सीता (sItA) = sItA;
मुख (mukha) = face;
कमल (kamala) = lotus;
मिल्लोचानं (milallochanaM) = eyes fixed on;
नीराधभम् (nIradAbham) = bearing a resemblance to rain-bearing
cloud i.e with blackish complexion;
नाना (nAnA) = various, many-sided;
अलक्षारदीसं (ala.nkAradIptaM) = shining with
adornments/decorations;
दधतम् (dadhatam) = wearing;
उरुजटा (urujaTA) = jaTA (hair) upto his thighs;
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.

भावार्थ:

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 of destroying even the greatest sins of mankind. (1)

ध्यात्वा नीलोत्पलश्यामं रामं राजीवलोचनम् ।
जानकीलक्ष्मणपेतं जातामुकुटमण्डितम् ॥ २॥

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

2

भावार्थः:
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)

सासितृणधनुबाणपाणि नक्तांचरान्तकम् ।
स्वलीलया जगत्रातुमाविभूतंजं विभुम् ॥ ३॥

स (sa) = with;
असि (asi) = sword;
तूण (tUNa) = receptacle;
ध्नुः (dhanuH) = Bow;
बाणपाणि (bANapANiM) = with hand holding arrow (and Bow);
नक्तांचरान्तकम् (nakta.ncharAntakam) = the finisher(destroyer)
of the night-wanderers(rAkShasAs);
स्वलीलया (svallayA) = sva+Ilaya, through one’s play-like action;
जगत् (jagat) = world;
भावाथः

(Let us meditate on Rama) who has a sword in a receptacle and a bow, and arrows, who destroyed the demons, who is not born but is incarnated to protect the world with his actions. (3)

भावाथः

May the learned read the RamarakaStotram, 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)
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 laksmaNa protect my mouth. (5)

जिह्वं विद्यानिधि: पातु कण्ठं भरतवन्दितः ।
स्कन्धः दिव्यायुधः पातु भुजौ भग्नेश्वकार्मुकः ॥ 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;
स्कन्धः (skandhau) = two shoulders;
दिव्यायुधः (divyAyudhaH) = the man with divine weapons;
पातु (pAtu) = may he protect;
भुजौ (bhujau) = two upper arms;
भग्नेशकामुकः (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 ह्रदयं जामदग्न्यजित् ।
मध्यः पातु खराध्वंसी नाभिं जाम्बवदाश्रयः ॥ ७ ॥

करौ = two hands (lower arms);
सीतापितः = the husband or lord of sItA;
पातु = may he protect;
ह्रदयं = heart;
जामदग्न्यजित् = he who scored a victory over jAmadagni(ParashurAm, the son of jamadagni);
मध्यः = middle (part of the body);
पातु = may he protect;
खराध्वंसी = he who smashed (killed) khara (a rAkShasa);
नाभिं = navel;
जाम्बवदाश्रयः = he who gave refuge to jambavad (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)
सुग्रीवेशः कटी वातु सक्त्यिनी हनुमत्प्रभुः ।
ऊरूः रघूतमः पातु रक्ष:कुलविनाशकृतः ॥ ८॥

सुग्रीवेशः (sugrIveshaH) = master of sugrIva, the monkey king
(literally meaning the one ;
with a beautiful neck)
कटी (kaTI) = waist ;
पातु (pAtu) = may he protect ;
सक्त्यिनी (sakthinI) = two hips ;
हनुमत्प्रभुः (hanumatprabhuH) = the lord of Hanuman ;
ऊरू (UrU) = two thighs ;
रघूतमः (raghUttamaH) = the best of the raghus (raghu-descendants) ;
पातु (pAtu) = may he protect ;
रक्षः (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 जाग्न्द्रेश्यमुखान्तकः ।
पादी विभोषणश्रीदः पातु रामोखिलं बष्पुः ॥ ९॥

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

(pAdau) = two feet;

(bibhIshaNashrIdaH) = the man who gave ‘shrI’ riches etc, to vibhIshaNa;

(pAtu) = may he protect;

(rAmaH) = Lord Rama;

(akhilaM) = the entire;

(vapuH) = the body, the person;

5

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 bibhIshaNa 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॥

(etAM) = this(feminine form vis-a-vis ‘etaM’ the masculine);

(rAmabalopetAM) = that which has attained rAma’s strength/power;

(rakShAM) = protecting armour;

(yaH) = who;

(sukRitI) = the man with good deeds;

(paThet) = reads;

(sa) = he;

(chirAyuH) = long-life- span (‘chira’ actually means permanent cf. chiranjIvI);

(sukhI) = a happy man;

(putrI) = with sons;

(vijayI) = victorious man;

(vinayI) = man with humility;
भवेत् (bhavet) = 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)

पातालभूतलव्योमचारिणश्चउच्चचारिणः ।
न द्रष्टुपि शक्तास्ते रक्षितं रामनामभः ॥ ११॥

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

न (na) = not;
द्रष्टु (draShTuM) = to see;
अपि (api) = even (won’t be able to see even, let alone harming);
शक्ता (shaktAH) = capable;
ते (te) = they;
रक्षितं (rakShitaM) = the person who has been protected (by);
राम (rAma) = Rama;
नामभः (nAmabhiH) = the names of rAma;

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 रामभद्रेति रामचन्द्रेति वा स्मरन् ।
नरे न लिख्यते पापेः भूति मृति च विन्दिति ॥ १२॥
रामेति  (rAmeti) = rAma+iti saying thus rAma ;
राममभ्रेति  (rAmabhadreti) = rAmabhadra+iti saying ‘rAmabhadra’
रामभ्रर  (rAmabhadra) = rAma who gives the well-being ;
रामचन्द्रेति  (rAmachandreti) = saying ‘rAmachandra’ ;
वा  (vA) = or ;
स्मरन्  (smaran) = reciting ;
नरो  (naro) = man ;
न  (na) = not ;
लिप्यतें  (lipyate) = gets engulfed, gets covered ;
पापेः  (pApaiH) = by sins ;
भुत्तिं  (bhukiM) = earthly wealth ;
मुक्तिं  (muktiM) = salvation ;
च  (cha) = also ;
विन्ददिति  (vindati) = obtains ;

12
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)

जग्ग्जैत्रेक मन्त्रेण रामनाममभिरक्षितम्
यः कण्ठे धारयेत्स्य करस्थः सर्वविद्यः || १३||

जग्ग्जैत्र (jagajjaitra) = jagat+jetra in the world +here ;
एक  (eka) = one ;
मन्त्रं  (mantreNa) = by the mantra ;
रामनाम (rAmanAmnA) = by the name of rAma ;
अभिरक्षितम्  (abhirakShitam) = who has been well protected ;
यः  (yaH) = who ;
कण्ठे  (ka.nThe) = in the neck ;
धरयेत्  (dharayet) = bears ;
तस्य  (tasya) = his ;
करस्थः  (karasthAH) = obtaining(literally standing) in his very hands ;
सर्व (sarva) = all;
सिद्धयाः (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)

वज्रपंजरानामेदं यो रामकवचं स्मरेत् ।
अव्याहताः सर्वत्र लभते जयमङ्गलम् || १४||

वज्र (vajra) = indra’s weapon, p.anjara 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)

आदिष्टवान् यथा स्वप्ने रामरक्षामिमां हरः ।
तथा तिथिष्ठवान् प्रातः प्रभुंबो बुधकोशिकः || १५||

आदिष्टवान् (AdiShTavAn) = commanded;
यथा (yathA) = as or like, in which manner;
स्वप्ने (svapne) = in dream;
रामरक्षां (rAmarakShAM) = rAmarakShA (mantra/hymn);
इमां (imAM) = 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)
May the two brothers ever protect us, who are young, handsome, lotus-eyed and bark and deer-skin dressed. (17)

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)

अात्तसाज्जनुषाविष्प्रशाणश्वायतांगीनष्पिष्किन्नो।
रक्षनाय मम रामलक्ष्मणाव्यायत: पथि सदैव गच्छताम्। २०॥

अात्त (Atta) = possesing;
सज्ज (sajja) = equipped;
धनुषाङ्क (dhanuShau) = bows,
आत्तसाज्जनुषाङ्क (AttasajjadhanuShau) = the two who posses equipped bows;
इष्प्रशाणश (iShuspRishau) = (two) touching their arrows;
अक्षय (akShaya) = unending;
आशुग (Ashuga) = fast;
निष्प्र (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)

सन्नः कवची खंडी चापबाणधरो युवा ।
गच्छन्नमनोरथोस्माकं राम: पातु सलक्ष्मणः ॥ २१॥

सन्नः (sannaddhaH) = fully armed/prepared;
कवची (kavachI) = with armor;
खंडी (khaDgI) = with sword;
चापबाणधरो (chApabANadharo) = bearing bow and arrow;
युवा (yuvA) = young;
गच्छन्न (gachChan) = going (walking);
मनोरथः (manorathaH) = wish (heart-felt desire)
(alternate version:mama+agrato+nityam);
अस्माकं (asmAkaM) = our;
रामः (rAmaH) = rAma;
पातु (pAtu) = may protect;
सलक्ष्मणः (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)

रामो दाशरथिः शूरो लक्ष्मणानुचरो बली || २२||
कृत्य: पुरुष: पूर्ण: कौसल्येयो रघूत्तमः

रामो (rAmo) = rAma;
दाशरथिः (dAsharathiH) = dasharatha’s son;
शूरो (shUro) = brave;
लक्ष्मणानुचरो (lakShmaNAntuco) = having LakShmaNa as the follower;
बली (balI) = the powerful one;
कृत्य: (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;

भावार्थः:
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)

वेदान्तवेद्यो यज्ञश: पुराणपुरुषोत्तमः || २३||
जानकीवल्लभ: श्रीमान् अप्रमेय पराक्रमः

वेदान्तवेद्यो (vedAntavedyo) = one knowable thro’ ‘upaniShadaH’;
यज्ञश: (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);
अप्रमेय (aprameya) = the unmeasurable;
पराक्रमः (parAkramaH) = bravery;
23

भावार्थ:
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 जपपत्रित्यं मद्वकः श्रद्ध्यान्वितः।
अश्वमेधाधिकं पुण्यं सम्प्राप्तोति न संशयः॥ २४॥

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

24

भावार्थ:
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 दूर्वादलश्वामं शष्ज्यां पीतवाससम् ।
स्तुवन्ति नामभिदिव्येऽऽं ते संसारिणो नरः॥ २५॥

रामं (rAmaM) = rAma ;

ramarakmean.pdf
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)
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 ;  

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 रणकर्कश 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 ;  
कर्कश (karkasha) = tough, merciless, strong, violent ;  
रणकर्कश (raNakarkasha) = one who is merciless or tough in war ;  
शरणं (sharaNaM) = refuge ;  
भव (bhava) = (you) become (my refuge) ;

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 प्रपद्ये ॥ २९॥

श्रीरामचन्द्रचरणो (shrIrAmachandracharaNau) = the two feet
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;
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  (mAAtA) = mother;
रामो  (rAmo) = rAmA(rAma);
मत्  (mat) = mine;
पिता  (pitA) = father;
रामचन्द्रः  (rAmachandraH) = rAma;
स्वामी  (svAmI) = the master;
रामो  (rAmo) = rAmA:H :rAma;
मत्  (mat) = mine;
सखा  (sakhA) = friend;
रामचन्द्रः  (rAmachandro) = 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 लक्ष्मणो यस्य वामे तु जनकात्मजा।
पुरतो मारुतिर्यस्य तं बन्दे 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;
पुरतो (purato) = in the front;
मारुतिर्यस्य (mArutiryasya) = mArutiH+yasya Hanuman+whose;
तं (taM) = him;
बन्दे (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)
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)

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)

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)

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)
वानरयूथमुख्यम् (vAnarayUthamukhyam) = the chieftain of the monkey brigade;
श्रीरामदूतं (shrIrAmadUtaM) = the messenger of rAma;
शरणं (sharaNaM) = refuge;
प्रपद्ये (prapadye) = (I) resort to;
शाश्वस्तिः 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)
कूजन्तं राम रामेति मधुरं मधुराक्षरम्।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम्॥ ३४॥
कूजन्तं (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;
शाश्वस्तिः 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)
आपदांपहुः दातारं सर्वसम्पदाम्।
लोकामिरामं श्रीरामं भृगो भृगयो नमाय्यहम्॥ ३५॥
आपदां (ApadAM) = dangers;
अपहर्तारं (apahartAraM) = the remover,destroyer;
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)

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)
रामे चित्तलयः सदा भवतु भो राम मामुत्र ॥ ३७॥

रामो (rAmo) = rAma;
राजमणि: (rAjamaNiH) = the jewel of the kings;
सदा (sadA) = ever;
विजयते (vijayate) = is victorious;
राम (rAmaM) = to rAma;
रमेशं (rameshaM) = to the lord rAma;
भजे (bhaje) = I worship;
रामेणाभिहता (rAmeNAbhihatA) = the one struck by rAma;
निशाचरचूमू (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 (rAmsasya) = rAma’s;
दासोस्यहम् (dAso.asmyaham) = disciple+am+I;
रामें (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;

37

भावार्थ:
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 ।
सहस्रामात्ततुल्यं रामनाम वरानने ॥ ३८॥

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 ;
ततुल्यं (tulyaM) = equivalent, comparable ;
रामनाम (rAmanAma) = the (one) name of rAma ;
वरानने (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 श्रीवधकौशिकविरचितं श्रीरामरक्षास्तेत्रं सम्पूर्णम् ॥

॥ श्रीसीतारामचन्द्रार्पणमस्तु ॥

इति (iti) = thus ;
श्रीवधकौशिक (shrIbudhakaushika) = sHrI budhakaushika (the author of this hymn) ;
विरचितं (virachitaM) = created/composed ;
श्री (shrI) = LAsKi or respectful prefix;
रामरक्षा (rAmarakShA) = rAmarakShA( hymn);
स्तोत्रं (stotraM) = hymn;
सम्पूर्णम् (sampUrNam) = complete, finis, over;
श्री (shrI) = LAsKi or respectful prefix;
सीता (sItA) = sItA;
रामचन्द्र (rAmachandra) = rAmachandra;
अर्पणं (arpaNaM) = dedication;
अस्तु (astu) = let that be . ;
Thus begins the hymn of Lord Ram for protection.

OM, Salutations to Lord Ganesh.

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.

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 story of the life of Shri Rama, the most illustrious of the line of Raghu has permeated through the lives of hundreds of crores of human beings. Every letter in the story of the life of that illustrious prince is capable of washing away all the great sins of all people in the world. 1

I meditate upon Shri RAma whose body is of the hue of a blue lotus, whose eyes have all the grace and beauty of lotuses, who is ever associated with Sita and Lakshmana and who shines with the crown of twisted matted locks of hair. 2

I offer my prayers to that Lord of the universe who destroys the RAkshasas with a sword, quiver of arrows and a bow in his hands, who has taken incarnations upon this earth for protecting people of this earth by his sportive and miraculous deeds. He is eternal and everlasting. 3

The grace of Shri Rama is verily obtainable by all those who recite this blessed “shrIrAma rakShA stotram” that is capable of wiping away all sins and granting all boons. May Raghava protect the head and Shri RAma, the forehead. 4
Shri Rama, the son of Kausalya should grant protection to my eyes. Shri Rama, the endearred disciple of Visvamitra should guard my ears. Shri RAmaChandra the protector of the holy sacrifice should guard my nose and Shri Rama the affectionate brother of Lakshman, son of Sumitra should guard my face. 5

May Shri Rama the mine of learning protect my tongue. May He who is the adored by Bharata protect my throat. May he who is the possessor of divine weapons protect my shoulders. May He who rent the bow of Siva, protect my arms. 6

May the Lord consort of Sita protect my hands. May He who has vanquished Parasurama protect my heart. May He who slew the demon Khara protect my waist. May He who gave asylum to JAmAbavan protect the centre of my abdomen. 7

May He who is the Lord of Sugriva protect my hips. May He who is the supreme lord of HanumAn protect my upper thighs and the destroyer of RAkshasa community protect my thighs. 8

May Shri Rama, who built a bridge at setu protect my knees. May He who destroyed RAvana protect the calves of my legs. May He who bestowed prosperity on Vibhishana protect my feet and may that Shri RAma protect my entire body. 9

Whosoever good men read and recite this Kavaca which is augmented with the might of Shri Rama, such people enjoy long life, all happiness, good children, great success and boundless humility. 10

None of those beings that live either upon the earth or in the nether world or in the ethereal regions and the dishonest and the deceitful can even approach and gaze at those who are shielded by RAmanAma. 11

Those who constantly repeat the blessed words of RAma, Ramachandra and Ramabhadra are not subjected to any kind of sin. Such people can, on account of the glory and potency of the name of Shri Rama, enjoy all kinds of prosperity and attain (mokSha) beatitude. 12

Whosoever repeats and recites and memorises this RAma mantra which can secure success over the entire universe and whosoever makes this useful for them in their daily needs with the power of their retention and recapitulation, to such people all super human faculties and all powers (siddhAH) become easy of acquisition and accomplishment. 13

Whosoever recites this “shrIrAma rakShA kavacham” compared to a diamond cage, a word of such great people is never disobeyed or violated. Further they become successful in everything and attain peace and prosperity. 14
In the way in which Shri Sankara Bhagavan propounded about this “shrIrAma rakShA
kavacham” in the night time in his dreamy state, so did the sage Shri Budha Kausika
composed it at the time of dawn. 15
Shri RAma who is like a grove of Kalpa trees to us, who is capable of freeing us from all
troubles and dangers and who is the most handsome of all in the three worlds, that Shri
Rama who is the possessor of all wealth and prosperity is our Lord. 16
May Shri RAma and Lakshmana, who are the most noble of the race of Raghu and the
sons of Dasaratha, who are in their prime of youth, who are the most handsome, who are
the most delicate and tender, who are endowed with great strength, who have eyes beautiful
and expansive as lotuses, who wear the deer skin, who live on fruits and roots, who are
themselves great sages, who are endowed with great vitality resulting from great penances,
who are verily Brahmacharins in spirit, who accord protection and refuge to all living beings,
and who are the most adept of all archers, may those Shri RAma and Lakshmana spread
over us their umbrella of protection and succour. 17-18-19
May Shri RAma and Lakshmana, who are ever on the alert with their bows and arrows.
Who have ever their finger tips upon the arrows. Who have quivers containing infinite
numbers of arrows, may they be ever ahead of me in my way, saving and shielding me. 20
The youthful brothers, Shri RAma and Lakshmana who are armed with their armours, bows
and arrows are proceeding ahead of me to fulfil my heart’s most cherished desires. 21
Shri Bhagavan spoke thus:- “Whosoever among my devotees regularly recited everyday
the various names - RAma, Dasarathi (the son of Dasaratha), hero of heroes, who is ever
accompanied by Lakshmana, who is a mine of strength, who is the illustriousion of the
line of Kakuuthis, who is the great puruṣa, who is worthy of all adoration, who is the son
of Kausalya, who is the supreme of the line of Raghu, who is comprehended only by the
great VedAntins, who is the lord of all yajñas and sacrifices, who is the greatest of the great
PurAṇa purusas, who is the lord consort of Janaki, who is an inexhaustible store of wealth
and who is the bravest and the most incomprehensible, will undoubtedly enjoy all merits
obtained by the performance of the great Aśvamedha Yaga. 22-23-24
Those who repeat the blessed name of Shri RAma, who is of a dark dusky hue that of
Durva grass, who has eyes resembling lotuses, and who wears yellowish silken robes will
not be caught and entangled in the web of transmigration. 25
I offer my salutations to Shri RAma, the elder brother of Lakshmana, the noblest of the
race of Raghu, the Lord consort of Sita, the most handsome, the ornament to the family of Kakutsthas, an ocean of kindness and compassion, a mine of all virtues, dear to the BrAhmanas, the most pious and righteous, the most illustrious of the royalty, one devoted to the path of truth, the son of king Dasaratha, one who is of dark bluish complexion, one who is peace and tranquillity incarnate, one who is dear to the entire universe, the jewel of the race of Raghu, and the foe of RAvana. 26

My salutations to Ramabhadra, RAmachandra (Creator Supreme), Raghunatha, the Lord of the Universe and Sita’s Lord consort. 27

O Raghunandana, O the elder brother of Bharata, O the great pitiless on the battlefield, O Lord Shri RAmacandra, I seek thy refuge. 28

I bend down my head and offer my salutations to Shri RAma, ever meditating in my mind upon his sacred feet and singing his praises with my mouth, I seek refuge, in the feet of Shri RAmacandra. 29

He is my mother, my father, my Lord and my friend. The most compassionate Shri Ramachandra is every thing to me. I know not any other God but him. 30

I offer my salutations to that Shri Ramachandra, who is ever associated with Lakshmana on his right, Sitä on his left and Hanuman in the front. 31

I seek refuge in Shri Ramachandra who is the beloved of the universe, who is a courageous hero on the battlefield, who has eyes resembling lotuses, who is a gem of the race of Raghu, who is a mine of pity and compassion incarnate and who is the very personification of compassion. 32

I seek refuge in Hanuman, who has the speed of the mind, whose speed is equal to that of wind, one who has conquered his senses, who is the wisest among the wise and who is the son of wind and Chieftan of the hosts of monkeys and who is the messenger of Lord Shri Rama. 33

I salute the Cuckoo Valmiki, sitting on the branch of poetry of the tree of literature and whistling most melodiously the sweet words “RAma and RAma”. 34

I tender my salutations at the feet of Shri Rama who can relieve us from all hardships and dangers, who can grant all auspicious things and who is the most endeared of the universe again and again. 35

The roar of the name of Rama, destroys all sources of the troubles of Samsara. It bestows all things conducive to happiness. It frightens even the minions of Yama. 36
Shri Rama, the crest jewel among the royalty of the world, will ever spread his splendour. I ever pray Rama, the Lord consort of Lakshmi. The entire raksasa race has been destroyed by Rama. My salutations to Rama. There is no safer asylum to any one than Rama. I am ever at the behest of Rama. May my entire mind and soul find their greatest delight in Rama. O Rama uplift me. 37

Thus spake Lord Paramesvara to Parvati. 'O beloved, the name of Rama is as holy and efficacious as the repetition of the thousand names of the Lord signifying Lord Visṇu. I ever find my greatest delight in constantly repeating the sweet and blessed name of Rama often and often. 38