rAmarakShAstotra (meanings)

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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.

॥ उँ श्रीगणेशाय नमः ॥

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

भावार्थ:
OM, Salutations to Lord Ganesh.

अस्य श्रीरामरक्षास्तोत्रमन्यस्य | चुप्रकृषिक ऋषिः ।
श्रीसीतारामचन्द्रो देवता | अनुष्ठुभ छन्दः ।
सीता शक्तिः | श्रीमद हनुमान कीर्तिकम् ।
श्रीरामचन्द्रप्रीत्यं रामरक्षास्तोत्रजपे विनियोगः ॥

अस्य (asya) = of this ;
रामरक्षा (rAmarakShA) = rAma armour or rama- protection ;
एततो ध्यानम्

अथ (atha) = thus;
ध्यानम् (dhyAnam) = meditation;
भ्यायेद् (dhyAyed) = one should meditate;
आजानुबाहुं (AjAnubAhuM) = the one whose arms extend upto his knees;
प्रृत (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;
नवकमलदल (navakamaladala) = newly blossomed lotus petal
(nine)
स्पर्धि (spardhi) = competing;
नेत्रं (netraM) = eye;
प्रसन्नम् (prasannam) = with pleasant/satisfied look;
वामाङ्करुद्ध (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;
नीरदाभम् (nIradAbham) = bearing a resemblance to rain-bearing
cloud i.e with blackish complexion;
नाना (nAnA) = various, many-sided;
अलक्षरदं (ala.nkAradIptaM) = shining with
adornments/decorations;
दधतम् (dadhatam) = wearing;
उर्जटा (urujaTA) = jaTA (hair) upto his thighs;
Thus begins the dhyAna of this mantra -
on 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)

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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)
Let us meditate on 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)

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)
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)

विवरणियः पातु कणठ भरतवदिति: ।
स्कन्धो विद्यायुः: पातु भुजो भग्नेशकार्मकः: ॥ ६॥

जिह्वा विद्यानिधि: पातु कणठ भरतवदिति: ।
स्कन्धो विद्यायुः: पातु भुजो भग्नेशकार्मकः: ॥ ६॥

जिह्वा (jihvAM) = tongue;
विद्यानिधि: (vidyAnidhiH) = the stock-pile of knowledge (here RaMa);
पातु (pAtu) = may he protect;
कणठ (ka.nThaM) = neck;
भरतवदिति: (bharatavanditaH) = the who has been saluted by Bharata;
स्कन्धो (skandhau) = two shoulders;
दिव्यायुः: (divyAyudhaH) = the man with divine weapons;
पातु (pAtu) = may he protect;
भुजो (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)

करो सीतापितः पातु हृदयं जामदग्न्यजित् ।
madhya पातु खरधवंसी नाभिः जाम्बवदाभ्रष्यः ॥ ७ ॥

करो  (karau) = two hands (lower arms) ;
सीतापिति: (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)
मadhya  (madhyaM) = middle (part of the body) ;
pातु  (pAtu) = may he protect ;
खरधवंसी  (kharadhva.nsI) = he who smashed (killed) khara (a rAkShasa) ;
नाभिः  (nAbhiM) = navel ;
जाम्बवदाभ्रष्यः  (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)
Sukrīvēṣa: kartī pātu sakthīni hanumāṭhāḥ. 

Aṣṭoḥo raṇḍuṭam: pātu raśka-kulavīṇaśaktam. || 8 ||

Sukrīvēṣa: (sukrīveshaḥ) = master of sukṛīva, the monkey king
(literally meaning the one;
with a beautiful neck)
kaṭī (kaṭī) = waist;
pātu (pātu) = may he protect;
sakthinī (sakthinī) = two hips;
hanumāṭhāḥ (hanumāṭhāḥ) = the lord of Hanuman;
urā (urā) = two thighs;
raṇḍuṭam (raṇḍuṭam) = the best of the raghus (raghu-descendants);
pātu (pātu) = may he protect;
raśka (raśka) = the rākṣasas;
kulavīṇaśa (kulavīṇaśa) = the destroyer of the kula (dynasty/lineage) of (rākṣasas);
kṛit (kṛit) = the man who did (the destruction of rākṣasa kula);
8

Bhāvāryaḥ:
May rāma who is master of suṉiṍva protect my waist.
May rāma who is master of hanumāṁa protect my two hips.
May rāma who is the best of raghus and who destroyed the
lineage of rākṣasas protect my two thighs. (8)

Jānuṇī setukṛitpātu jāṅge dhatapīṇāntakāḥ. || 9 ||

Pādī viṁśāṣṭi śrīd: pātu rāmaṁkīṁtāṁ vaṁ. || 9 ||

Jānuṇī (jānuṇī) = knees;
setukṛit (setukṛit) = the builder of bridge (over the sea);
pātu (pātu) = protect;
jaṅge (jaṅge) = two shanks (leg from ankle to knee);
dhatapīṇāntakaḥ (dhatapīṇāntakaḥ) = the finisher (destroyer)
of the ten-faced one (rAvaNa) ;
पादोः (pAdau) = two feet ;
रिभीषणश्रीद: (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 ;
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 bibhIshaNa protect my two feet.
Thus may he protect my entire body .(9)

एतां रामबलोपेतां रक्षां यः सुकृति 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 ;
सुकृति (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 (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)

पातालभूतलुव्योमचारिणश्चुद्राचारिण: ।
न इत्यपि शतास्ते रक्षितं रामनामभि: ॥ ११॥

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

न (na) = not;
द्रष्टुं (draShTuM) = to see;
अष्टि (api) = even (won’t be able to see even, let alone harming);
शक्तिः (shakTAH) = capable;
ते (te) = they;
रक्षितं (rakShitaM) = the person who has ben protected(by);
राम (rAma) = Rama;
नामभि: (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 ।
नरो न लिख्यते पापे: भृक्ति मुक्ति च विन्दति ॥ १२॥
रामेति (rAmeti) = rAma+iti saying thus rAma;
रामभाद्रेति (rAmabhadreti) = rAma+bhadra+iti saying ‘rAma+bhadra’
रामभाद्र (rAmabhadra) = rAma who gives the well-being;
रामचान्द्रेति (rAmachandreti) = saying ‘rAma+chandra’;
वा (vA) = or;
स्मरन् (smaran) = reciting;
नरो (naro) = man;
न (na) = not;
लिप्यते (lipyate) = gets engulfed, gets covered;
पापैः (pApaiH) = by sins;
भुक्ति (bhuktiM) = earthly wealth;
मुक्ति (muktiM) = salvation;
च (cha) = also;
विन्दिति (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)

जगाज्जात्रक मंचना रामनामान्यभिरक्षितम्।
यः कण्ठे धारयतस्य करस्य: सर्वसिद्ध: || १३||

जगाज्जात्र (jagajjaitra) = jagat+jetra in the world +here;
एक (eka) = one;
मंचन (manteNa) = by the mantra;
रामनाम (rAmanAmnA) = by the name of rAma;
भिरक्षितम् (abhirakShitam) = who has been well protected;
यः (yaH) = who;
कण्ठे (ka.nThe) = in the neck;
धारयत् (dharayet) = bears;
तस्य (tasya) = his;
करस्य (karastA) = obtaining(literally standing) in his very hands;
र याे रामकवचं समरेि्त् ।
अयाहताे: सर्वत्र लभते जयम्नगलम् ॥ ।

ब्रंजनुजरानामेंद्र यो रामकवचं स्मरेि्।
अयाहताे: सर्वत्र लभते जयम्नंगलम् ॥ ।

13

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)

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

14

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

आदिद्वान् यथा स्वप्ने रामरक्षामिमा् स्मरेि्।
तथा लिखितवान् प्रात्थं प्रभुंबो बुधकोषिकः ॥ ।

आदिद्वान् (AdiShTvAn) = commanded ;
यथा (yathA) = as or like, in which manner ;
स्वप्ने (svapne) = in dream ;
रामरक्षां (rAmarakShAM) = rAmarakShA (mantra/hymn) ;
मिमा् (mimAM) = this ;
हरं (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)
bhāvaṁ:
May the two brothers ever protect us, who are young, handsome, lotus-eyed and bark and deer-skin dressed. (17)

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)

अाॅसधनुषाैअाशिनिषांरणाय
ममरामलणातःपथसदैवगच्छताम् ॥ २०॥

अाॅ (Atta) = possesing;
स (sajja) = equipped;
धनुषाै (dhanuShau) = bows,
आासज्ञधनुषाै (AttasajjadhanuShau) = the two who posses equipped bows;
िषु (iShuspRishau) = (two) touching their arrows;
अक्ष्य (akShaya) = unending;
आाशू (Ashuga) = fast;
िष्ठु (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
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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)
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 ।
कौकुल्य: पुरुष: पूर्ण: कौसल्येयो रघूतमः ॥ २२॥

रामो (rAmo) = rAma;
दाशरधि: (dAsharathiH) = dasharatha’s son;
शूरो (shUro) = brave;
लक्ष्मणानुचरो (lakShmaNAnucharo) = having LakShmaNa as the follower;
बली (balI) = the powerful one;
कौकुल्य: (kAkutsthaH) = descendant of kakutstha’(kakudi+sthitaH);
पुरुष: (puruShaH) = male person;
पूर्ण: (pUrNaH) = the complete/perfect one;
कौसल्येयो (kausalyeyo) = kausalya’s;
रघुतमः (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)

वेदान्तवेदो यज्ञश: पुराणपुरुषोत्तमः ।
जानकीवल्लभ: श्रीमान् अप्रमेय पराक्रमः ॥ २३॥

वेदान्तवेदो (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;
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)

23

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 दूवा दल्यामं पद्धार्शं पीतवाससम् ।
स्तुवस्ति नामभिरित्वेऽर्थे 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)

भावार्थ: 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)
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 dynasty and the cynosure of all eyes. (26)

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥ २७॥

रामाय (rAmAya) = to rAma ;
रामभद्राय (rAmabhadrAya) = to the good-giving/protecting RAgma ;
रामचन्द्राय (rAmachandrAya) = to rAmachandra ;
वेधसे (vedhase) = to the Brahman (like rAma) ;
रघुनाथाय (raghunAthAya) = to the lord of Raghus ;
नाथाय (nAthAya) = to the protector or lord ;
सीतायाः (sItAyAH) = sItA’s ;
पतये (pataye) = husband ;
नाम:  (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)

राम भनायत (राम रघुनन्दन राम राम)
राम भनायत (राम रघुनन्दन राम राम)
राम भनायत (राम रणकर्क्ष राम राम)
राम भनायत (राम रणकर्क्ष राम राम) || २८||

राम (shrIrAma) = Lord Rama;
राम (rAma) = Rama;
रघुनन्दन (raghunandana) = the delighter of the Raghus;
राम (shrIrAma) = Lord Rama;
भरताग्रज (bharatAgraja) = the one born before Bharata (elder of bharata);
रण (raNa) = fight, war;
कर्क्ष रणकर्क्ष (karkasha) = tough, merciless, strong, violent;
रणकर्क्ष रणकर्क्ष (raNakarkasha) = one who is merciless or tough in war;
शरण (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 स्मारामि
श्रीरामचन्द्रचरणो वचसा गृःणामि ||
श्रीरामचन्द्रचरणो शिरसा स्मारामि
श्रीरामचन्द्रचरणो शरणं प्रपधे || २९||

श्रीरामचन्द्रचरणो (shrIrAmachandracharaNau) = the two feet
of rAmachandra;

मनसा (manasA) = with the mind;
स्मरामि (smarAmi) = remember;
वच्छसा (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 रामो मत्स्या रामचन्द्रः
स्वामी रामो मत्स्या रामचन्द्रः ।
सर्वस्वं मे रामचन्द्रो दयालुः
नौन्यं जाने नेव जाने न जाने ॥ ३०॥

माता (mA_tA) = 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;
दयानु: (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

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 लक्ष्मणे यस्य वामे तु जनकात्मजा ।
पुरुस्तो मारुतियस्य ते 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;
पुरुस्तो (purato) = in the front;
मारुतियस्य (mArutiryasya) = mArutiH+yasya Hanuman+whose;
त (taM) = him;
वन्दे (vande) = I salute/bow;
रघुनन्दनम् (raghunandanam) = 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 रणरक्ष्यधीरं
राजीवनेत्रं रघुवंशानाथम्।
कारुण्यरूपं करुणाकरं तं
श्रीरामचन्द्रम् शरणं प्रपद्ये॥ 32॥

लोकाभिरामं (lokAbhirAmaM) = the one who is pleasing to the people;
रणरजधीरम् (raNara.ngadhIramu) = the brave in the stage of war;
राजीवनेत्रं (rAjIvanetraM) = the lotus-eyed;
रघुवंशानाथम् (raghuva.nshanAtham) = the lord of the Raghu family;
कारुण्यरूपं (kAruNyarUpaM) = the personification of compassion;
करुणाकरं (karuNAkara.n) = the one induces compassion;
तम् (tam) = him;
श्रीरामचन्द्रम् (shrIrAmachandram) = Rama;
शरणं (sharaNaM) = refuge;
प्रपद्ये (prapadye) = (I) resort to.

32

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 मारोतुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठं।
वातामजं वानरयूथमुखं
श्रीरामदूतं शरणं प्रपद्ये॥ 33॥

मनोजवं (manojavaM) = having the speed of mind;
मारोतुल्यवेगम् (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;
वातामजं (vAtAtmaM) = 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)

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;

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 अपहृतां दातां सर्वसंपदाम्।
लोकामीरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥ ३५॥

आपदां (ApadAM) = dangers;
अपहृतां (apahartAraM) = the remover,destroyer;
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 ;
नमाम्यहम्  (namAmyaham) = namAmi+ahaM, bow+I;

35

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

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

भजनं  (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

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
रामेणाभिहतः निशाचरचमू रामाय तस्मै नमः ।
रामानुस्तित परार्थं परतरं रामस्य दासोऽस्यः
रामे चितलयः सदा भवतु मे भो राम मामुः

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;
रामास्ति (rAmAnnAsti) = no one except rAma;
परायणं (parAyaNaM) = destiny;
परतरं (parataraM) = superior;
रामस्य (rAmasya) = rAma’s;
दासोस्यहम् (dAso.asmyaham) = disciple+am+I;
रामे (rAme) = in RAma;
चिततलयः (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;

भावार्थः
Rama, the jewel among the kings, Him I worship, by Him the hordes of 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 (rAmA) = 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 ;
तुल्यं (tuyaM) = 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 ॥

॥ श्रीसीतारामचन्द्रार्पणमस्तु ॥

इति (iti) = thus ;
श्रीबुधकौशिक (shrIbudhakaushika) = sHrI budhakaushika
(the author of this hymn) ;
विरिचितं (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;
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 endear
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 Jambavan 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 illustriousesion of the line of Kakuitthisa, 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 RAmachandra, I seek thy refuge. 28
I bow 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 RAmachandra. 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, Sitā 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 endereared 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