

## ॐ आपदुद्धारक स्तोत्रम् *Āpaduddhāraka stotram*

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आपदामपहर्तारं दातारं सर्वसम्पदाम्  
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

āpadām-apahartāraṁ dātāraṁ sarva-sampadām  
lokābhirāmaṁ śrīrāmaṁ bhūyo bhūyo namāmyaham .

**I salute Shri Rāma again and again, the giver of all prosperity and destroyer of sorrow of the afflicted, who is worshipped by the world.**

आपदामपहर्तारं āpadāmapahartāraṁ (āpadām + apahartāraṁ) = to the one who takes away the afflictions, sorrow, दातारं dātāraṁ = to the benefactor, giver, सर्वसम्पदाम् sarvasampadām (sarva + sampadām) = all prosperity, लोकाभिरामं lokābhirāmaṁ (loka + abhi + rāmaṁ) = to the one who pleases the world, worshipped, श्रीरामं śrīrāmaṁ = to Shri Raama, भूयो भूयो bhūyo bhūyo = again and again, नमाम्यहम् namāmyaham (namāmi + aham) = I salute.

*Note:* The *āpadām-apahartāraṁ shloka (verse)* is in *anuṣṭup* meter which has thirty two syllables. *āpaduddhāraka stotram (whole hymn)* has thirty two shlokas (*verses*) and rest are prayer shlokas. The very first syllable of these thirty two shlokas are from the respective syllable in order of the *āpadām-apahartāraṁ shloka or verse*. This *shloka* is also added at the end of each shloka of the whole stotra or hymn. This arrangement of the verses is called (संपुटितस्तोत्र) *“sampuṭitastotra”*. This will be apparent if you examine the very first syllable of each shloka numbered two and the rest.

ॐ अस्य श्रीआपदुद्धारक श्रीरामचन्द्रस्तोत्र महामन्त्रस्य वसिष्ठ ऋषिः अनुष्टुप्  
छन्दः श्रीरामचन्द्रो देवता श्रीबीजं रां शक्तिः मं कीलकं मम श्रीरामचन्द्र  
प्रसादसिद्ध्यर्थे जपे विनियोगः ।

om̐ asya śrīāpad-uddhāraka śrīrāma-candra-stotra mahā-mantrasya  
vasiṣṭha ṛṣiḥ anuṣṭup chandaḥ śrīrāmacandro devatā śrīmbījaṁ rāṁ  
śaktiḥ maṁ kīlakaṁ mama śrīmrāmacandra prasāda-sidhyarthe jape  
viniyogaḥ ।

**Shrī āpad-uddhāraka Mahāmantra is a hymn in praise of Lord Shrī Rāmacandra who uplifts us from the bondage of mundane existence of life. This hymn is the revelation to the great Sage Vasiṣṭha and is in anuṣṭup meter. The presiding deity of this Mahamantra is Shrī Rāmacandra, the seed, and fulcrum is Divine Mother Sitā. Power of this hymn is of Shri Rāmacandra. Application of this hymn is to please Shri Raamacandra for his grace, and the upliftment from the bondage of mundane existence of life and should be chanted daily.**

**ध्यानम्**

**Dhyānam = meditation**

**आर्तनां आर्तिहन्तारं भीतानां भयनाशनम् ।**

**द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम् ।**

ārtanāam ārti-hantāraṁ bhītānāṁ bhaya-nāśanam ।

dviṣatāṁ kāla-daṇḍaṁ taṁ rāmacandraṁ namāmyaham ।

**I salute Shri Rāma, who destroys the afflictions and sorrow of the afflicted and dispels fear of those who fear (for life). He is the weapon of Terror, the Time, to destroy the enemies of the distressed (who take refuge in Him).**

आशतानां ārtānām = of the afflicted, आर्तिहन्तारं ārtihantāraṁ (ārti-hantāraṁ) = dispeller of afflictions, भीतानां bhītānām = of those who fear, भयनाशनं bhayanāśanaṁ (bhaya + nāśanaṁ) = dispeller of fear, द्विषतां dviṣatām = enemies, कालदण्डं kāladanḍaṁ (kāladanḍaṁ) = staff or terror of Time (death), तं taṁ = to him, रामचन्द्रं rāmacandraṁ = to Rāmacandra, नमाम्यहम् namāmyaham (namāmi + aham) = I salute.

नमः कोदण्डहस्ताय सन्धीकृतशराय च

दण्डिताखिलदैत्याय रामायापन्नवारिणे ॥ १

namaḥ kodaṇḍa-hastāya sandhīkṛta-śarāya ca  
daṇḍita-akhila-daityāya rāmāya-āpannivāriṇe | 1

**Salutations to Shri Rāma, holder of the bow in hand, already strung (ever alert and ready), punisher of the all the demonical natured, and the remover of sorrow of the afflicted. 1**

नमः namaḥ + salutations, कोदण्डहस्ताय kodaṇḍahastāya (kodaṇḍa + hastāya) = to bearer of bow in the hand, सन्धीकृतशराय sandhīkṛtaśarāya (sandhī + kṛta + śarāya) = to him who, who has strung the bow (made ready to use), च ca= and. दण्डिताखिलदैत्याय daṇḍitākhiladaityāya (daṇḍita + akhila + daityāya) = to the punisher of demonical, रामायापन्नवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to the dispeller of sorrow (of the afflicted). 1

आपन्न जनरक्षैकदीक्षायामित तेजसे

नमोऽस्तु विष्णवे तुभ्यं रामायापन्नवारिणे ।

॥ आपदां ॥ २

āpanna jana-rakṣaika-dīkṣāya-amita tejase  
namo'stu viṣṇave tubhyaṁ rāmāya-āpannivāriṇe | āpadāṁ 2

**Salutations to you, the effulgent Shrī Rāma, the form of Vishnu , whose one and only vow is to protect the afflicted, the dispeller of sorrow of the afflicted. 2**

आपन्न āpanna = the afflicted with sorrow, जनरक्षैकदीक्षाय janarakṣaikadīkṣāya (jana + rakṣa + eka + dīkṣāya) = to the one whose only vow is to protect the (afflicted), अमित तेजसे amita tejase = to the one with limitless effulgence, नमोऽस्तु namo'stu (namah + astu) = let the salutations be, विष्णवे viṣṇave = to Viṣṇu, तुभ्यं tubhyaṁ = to you, रामाय rāmāya, = to Rāma, आपन्नवारिणे āpannivāriṇe (āpat + nivāriṇe) = to the remover of sorrow of the afflicted, " आपदां āpadāṁ " 2

पदाम्भोजरजः स्पर्श पवित्रमुनियोषिते ।

नमोऽस्तु सीतापतये रामायापन्नवारिणे ॥

॥ आपदां ॥ ३

padāmbhoja-rajah sparśa pavitra-muni-yoṣite |  
namo'stu sītā-pataye rāmāyā-pannivāriṇe ||  
|| āpadāṁ || 3

**By the very touch of the dust of lotus feet of Shri Rāma, Ahalyā, the wife of Muni Gautama was sanctified. Salutations to Rāma, Lord of Sītā, remover of sorrow of the afflicted. 3**

पदाम्भोजरजः padāmbhojarajah (pada + ambhoja + rajah ) = the dust of the lotus feet, स्पर्श sparśa = touch, पवित्रमुनियोषिते pavitramuniyoṣite (pavitra + muni + yoṣite) = made pure or sanctified (Ahalyā), wife of Muni (Gautama), नमोऽस्तु namo'stu (namah + a'stu ) = let salutations be, सीतापतये sītāpataye (sītā + pataye) = to Lord of Sītā , रामायापन्नवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma the remover of sorrow of the afflicted. ॥ आपदां ॥ āpadāṁ || 3

दानवेन्द्र महामत्तगज पञ्चास्यरूपिणे  
नमोऽस्तु रघुनाथाय रामायापन्निवारिणे ॥

॥ आपदां ॥ ४

dānavendra mahā-matta-gaja pañcāsya-rūpiṇe  
namo'stu raghu-nāthāya rāmāyā-pannivāriṇe ॥  
॥ āpadām ॥ 4

**Rāma is the form of a lion, a terror to the lord of the demonicals who is like a highly intoxicated elephant. Salutations to Shrī Rāma, the Lord of Raghu dynasty, remover of sorrow of the afflicted. 4 \***

*\* Rāma is terror even to the mighty Lord of demonicals {Rāvaṇa} , as a lion is to a mighty elephant.*

दानवेन्द्र dānavendra (dānava + indra) = lord of the demonical , महामत्तगज mahāmattagaja (mahā + matta + gaja) = highly intoxicated elephant , पञ्चास्यरूपिणे pañcāsyarūpiṇe (pañcāsya + rūpiṇe) = in the form of a lion , नमोऽस्तु = namo'stu (namah + astu) = let the salutations be , रघुनाथाय raghunāthāya (raghu + nāthāya) = to the Lord of the Raghu dynasty , रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = remover of sorrow of the afflicted. ॥आपदां ॥ āpadām ॥ 4

महीजाकुचसंलग्न कुङ्कुमारुणवक्षसे

नमः कल्याणरूपाय रामायापन्निवारिणे ।

॥आपदां ॥ ५

mahījākucasamlagna kuṅkumāruṇavakṣase  
namah kalyāṇarūpāya rāmāyāpannivāriṇe |  
॥āpadām॥ 5

**Salutations to Shrī Rāma who bears a red mark on the chest by close association with bosom of Sita. Salutations to Him who is the remover of the sorrow of the afflicted. \* 5**

*\* In ancient times of Rāmāyaṇa, the women used wear a red kukum mark on the bosom.*

महीजाकुच mahijākuca (mahijā + kuca) = Bosom of Sītā who was born from the earth, संलग्न samlagna = in close association, कुङ्कुमारुणवक्षसे kuṅkumāruṇavakṣase (kuṅkuma + aruṇa + vakṣase) = red kunkum mark on the chest (of Shrī Rāmā), नमः namaḥ = salutations, कल्याणरूपाय kalyāṇarūpāya = to one embodiment of auspiciousness, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted, आपदां ॥ āpadāṃ ॥ 5

पद्मसम्भवभूतेश मुनिसंस्तुतकीर्तये

नमो मार्ताण्डवंश्याय रामायापन्निवारिणे ।

॥आपदां ॥ ६

padma-sambhava-bhūteśa muni-saṁstuta-kīrtaye  
namo mārtaṇḍa-vaṁśyāya rāmāyā'pannivāriṇe |  
॥āpadāṃ ॥ 6

**Salutations to Shrī Rāmacandra of the Solar dynasty, remover of sorrow of the afflicted whose glory is highly praised by Brahmā, Shiva, and the all Sages. 6**

पद्मसम्भव padmasambhava = born from lotus, Brahmā, भूतेश bhūteśa = Lord of the living beings, Shiva = , मुनिसंस्तुतकीर्तये munisaṁstutakīrtaye (muni + saṁstuta + kīrtaye) = to the one who was glorified by the Munis (Sages) , नमो namo = salutations, मार्ताण्डवंश्याया mārtaṇḍavaṁśyāya (mārtaṇḍa + vaṁśyāya) = to the one who belongs to the solar dynasty or lineage, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma remover of sorrow of the afflicted.  
॥आपदां ॥ ॥āpadāṃ ॥ 6

हरत्यार्तिं च लोकानां यो वा मधुनिषूदनः

नमोऽस्तु हरये तुभ्यं रामायापन्निवारिणे ॥ ॥आपदां ॥ ७

haratyārtim ca lokānām yo vā madhu-niṣūdanaḥ  
namo'stu haraye tubhyaṁ rāmāyā-pannivāriṇe |  
||āpadām|| 7

**O ! Shri Rāma, Hari salutations to you, destroyer of the demon Madhu, and who takes away tribulations of the distressed and frees the sorrow of the afflicted. 7**

हरत्यार्तिं haratyārtim (harati + ārtim) = take away the tribulations of a person in distress, च ca = and, लोकानां lokānām = in the world, यो yo = who, वा vā = or, मधुनिषूदनः madhuniṣūdanaḥ (madhu + niṣūdanaḥ) = destroyer of Madhu , नमोऽस्तु namo'stu = let salutations be, हरये haraye = to Hari, तुभ्यं tubhyaṁ = to you, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāyā + āpat + nnivāriṇe) = to the remover of sorrow of the afflicted, ॥आपदां ॥ ||āpadām|| 7

तापकारणसंसार गजसिंहस्वरूपिणे

नमो वेदान्तवेद्याय रामायापन्निवारिणे । ॥आपदां ॥ ८

tāpakāraṇa-samsāra gaja-simha-svarūpiṇe  
namo vedānta-vedyāya rāmāyā'pannivāriṇe |  
||āpadām|| 8

**Rāma, the cause of terror as a lion is to a mighty elephant is as, immense sorrow in the world. Salutations to Shri Rāma, the knower of Veda and the Vedanta, the remover of sorrow of the afflicted. 8**

तापकारणसंसार tāpakāraṇasaṁsāra (tāpa + kāraṇa + saṁsāra) = cause of terror (to the unvirtuous) in the world, गजसिंहस्वरूपिणे gajasimhasvarūpiṇe (gaja + simha + svarūpiṇe) = form of terror as lion is to the elephant, नमो namo = salutations, वेदान्तवेद्याय vedāntavedyāya (vedānta + vedyāya) = knower of Veda and Vedānta, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma remover of sorrow of the afflicted, ॥आपदां ॥ ॥āpadām॥ 8

रङ्गत्तरङ्ग जलधि गर्वहृच्छरधारिणे

नमः प्रतापरूपाय रामायापन्निवारिणे । ॥आपदां ॥ ९

raṅga-ttaraṅga jaladhi garva-hṛ-cchara-dhāriṇe

namaḥ pratāpa-rūpāya rāmāyā'pannivāriṇe ॥ āpadām ॥ 9

**Salutations to Shrī Rāma, the embodiment of valour, who was equipped with bow (and arrow) to vanquish the Lord of oceans, who was displaying the mighty waves with pride. Salutations to Rāma, the remover of sorrow of the afflicted. \* 9**

*\* During building of the bridge to Shri Lanka to wage war with Rāvaṇa, the Lord of demonicals, the ocean became turbulent, with big and mighty waves and was posing difficulty to construct the bridge. Rāma threatened the Lord of the oceans with a drawn arrow to vanquish and dry up, then oceans became calm.*

रङ्गत्तरङ्ग raṅgattaraṅga (raṅga + ttaraṅga) = display of waves, जलधि jaladhi = ocean, गर्व garva = pride, हृच्छरधारिणे hṛccharadhāriṇe (hṛ + cchara + dhāriṇe) = equipped (took) with bow (and arrow) to vanquish, नमः namaḥ = salutations, प्रतापरूपाय pratāparūpāya (pratāpa + rūpāya) = to the one with furious form, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rama the remover of sorrow of the afflicted, ॥आपदां ॥ ॥āpadām॥ 9



दारोपहित चन्द्रावतंस ध्यातस्वमूर्तये

नमः सत्यस्वरूपाय रामायापन्निवारिणे । ॥आपदां ॥ १०

dāropahita candrāvataṁsa dhyāta-svamūrtaye  
namaḥ satyasvarūpāya rāmāyā-pannivāriṇe |  
॥ āpadāṁ ॥ 10

**Shiva, bearing a crescent moon (on the head) with his spouse (Pārvatī on his side), meditates on Shrī Rāma, the embodiment of Truth and the remover of sorrow of the afflicted. 10**

दारोपहित dāropahita (dārā + upahita) = in the company of spouse, चन्द्रावतंस candrāvataṁsa (candra + avataṁsa) = with a crescent moon (an ornament) on the head means Shiva, ध्यातस्वमूर्तये dhyātasvamūrtaye (dhyāta + svamūrtaye) = in form or embodiment of meditator, नमः namaḥ = salutations, सत्यरूपाय satyarūpāya = embodiment of Truth, रामायापन्निवारिणे rāmāyāpannivāriṇe | (rāmāya + āpat + nivāriṇe) = remover of sorrow of the afflicted, ॥आपदां ॥ ॥āpadāṁ॥ 10

तारानायकसङ्काशवदनाय महौजसे

नमोऽस्तु ताटका-हन्त्रे रामायापन्निवारिणे । ॥आपदां ॥ ११

tārā-nāyaka-saṅkāśa-vadanāya mahaujase  
namo'stu tāṭakā-hantre rāmāyā-pannivāriṇe |  
॥āpadāṁ ॥ 11

**Salutations to Shrī Rāma with a radiant face resembling the moon, the chief among the stars, the destroyer of demoness Tāṭakā, and the remover of sorrow of the afflicted. \* 11**

\* The moon at night is considered as chief among the luminaries, because of appearance in size and radiance.

तारानायक tārānāyaka = chief among the stars, the moon, सङ्काश saṅkāśa = like, वदनाय vadanāya = to (the one with radiant) face, महौजसे mahaujase = radiant, नमोऽस्तु namo'stu (namah + astu) = may the salutations be, ताटकाहन्त्रे tāṭakāhantre (tāṭakā + hantre) = destroyer of the demoness Tāṭakā, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = remover of sorrow of the afflicted, ॥आपदां ॥ ॥āpadām ॥

रम्यसानुलसच्चित्रकूटाश्रम विहारिणे

नमस्सौमित्रिसेव्याय रामायापन्निवारिणे ॥

॥ आपदां ॥ १२

ramyasānu-lasaccitrakūṭāśrama vihāriṇe  
namas-saumitri-sevyāya rāmāyā-pannivāriṇe ॥

॥ āpadām ॥ 12

**Salutations to Shrī Rāma, the wanderer among the hermitages of the beautiful and colorful Citrakūṭa Hills, who was served by his brother Saumitri and the remover of sorrow of the afflicted.\* 12**

\* *Laxmaṇa is called Saumitri being the son of Sumitrā and brother of Shrī Rāma.*

रम्यसानुलसच्चित्रकूटाश्रम विहारिणे ramyasānulasaccitrakūṭāśrama vihāriṇe =

रम्य ramya = beautiful or pleasing, सानु sānu = hills, लसत् lasat = colorful, चित्रकूट citrakūṭa = Citrakūṭa, आश्रम āśrama = hermitage, विहारिणे vihāriṇe = wandering, sevyāya) = to the one served by Saumitri or, to Rāma who is served by Laxmaṇa, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted. ॥आपदां ॥ ॥āpadām ॥ 12

सर्वदेवाहितासक्त दशाननविनाशिने  
नमोऽस्तु दुःखध्वंसाय रामायापन्निवारिणे ॥

॥आपदां ॥ १३

sarvadevā-hitāsakta daśānana-vināśīne  
namo'stu duḥkha-dhvaṁsāya rāmāyā-pannivāriṇe ॥

॥ āpadāṁ ॥ 13

**Salutations to Shri Rāma, the destroyer of Rāvaṇa who was a source of trouble to devatās. Salutations to Rāma, the destroyer and remover of sorrow of the afflicted. 13**

सर्वदेवाहितासक्त sarvadevāhitāsakta (sarva + deva + hitāsakta) = one who troubles all devās (Rāvaṇa), दशाननविनाशिने daśānanavināśīne (daśa + ānana + vināśīne) = to the destroyer of ten headed one (Rāvaṇa), नमोऽस्तु namo'stu = salutations be, दुःखध्वंसाय duḥkhadhvaṁsāya (duḥkha + dhvaṁsāya) = to the destroyer of sorrow, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpatnivāriṇe) = to Rāma, the remover of sorrow of the afflicted, ॥ आपदां ॥ ॥ āpadāṁ ॥ 13

रत्न सानुनिवासैक वन्द्यपादाम्बुजाय च ॥

नमस्त्रैलोक्यनाथाय रामायापन्निवारिणे ॥

॥आपदां ॥ १४

ratna sānu-nivāsaika vandyapādāmbujāya ca |  
namastrailokyanāthāya rāmāyāpannivāriṇe||

॥ āpadām ॥ 14

**Salutations to Shrī Rāma, the Lord of the three worlds, the remover of sorrow of the afflicted, and whose lotus feet were worshipped by all the dwellers of heaven, the devatās. 14**

रत्न सानुनिवासैक sānunivāsaika (ratna + sānu + nivāsa + eka) = all the dwellers of heaven (devatās), वन्द्यपादाम्बुजाय च vandyapādāmbujāya (vandyā + pāda + ambujāya) ca = and saluted (worshipped) the lotus feet of (Shri Rāma), नमस्त्रैलोक्यनाथाय namastrailokyanāthāya (namah + trailokya + nāthāya) = salutations to the Lord of the three worlds, रामायान्निवारिणे rāmāyāpannivarīṇe (rāmāya + āpat + nivāriṇe) = salutations to Rāma the remover of sorrow of the afflicted, ॥आपदां ॥ ॥ āpadām

संसारबन्ध मोक्षैकहेतु दामप्रकाशिने,

नमः कलुषसंहर्त्रे रामायान्निवारिणे ॥

॥आपदां ॥ १५

saṁsāra-bandha mokṣaika-hetu dāma-prakāśine,  
namaḥ kaluṣa-saṁhartre rāmāyā-pannivarīṇe॥

॥ āpadām ॥ 15

**Salutations to Shrī Rāma, the radiant one adorned with a garland, remover of sorrow of the afflicted, and cause of redemption from the sins and bondage from worldly existence. 15**

संसारबन्ध saṁsārabandha (saṁsāra + bandha) = bondage of mundane existence, मोक्षैकहेतु mokṣaikahetu (mokṣa + eka + hetu) = one single cause of liberation, दामप्रकाशिने dāmaprakāśine = to the radiant one with a garland, नमः namaḥ = salutations, कलुषसंहर्त्रे kaluṣasaṁhartre (kaluṣa + saṁ + hartre) = to the destroyer

of sins, रामयापन्नवारिणे rāmayāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma the remover of sorrow of the afflicted. ॥ आपदां ॥ ॥ āpadāṃ ॥ 15

पवनाशुग संक्षिप्त मारीचादिसुरारये  
नमो मखपरित्रात्रे रमायापन्नवारिणे ॥  
॥ आपदां ॥ १६

pavanāśuga saṅkṣipta mārīcādisurāraye  
namo makhaparitrātre ramāyāpannivāriṇe ॥  
॥ āpadāṃ ॥ 16

**Salutations to Shrī Rāma, the remover of sorrow of the afflicted, who having thrown (blown) away Mārīca and others (asurās, the non-divine) with the wind missile (arrow) and protected the Yajña of Viśvāmitra. 16**

पवनाशुग pavanāśuga (pavana + āśuga) = wind missile (arrow), संक्षिप्त saṅkṣipta = well thrown (also means abridged), मारीचादिसुरारये mārīcādisurāraye (mārīca + ādi + sūra + araye) = to (Rāma) who is the enemy of demonical (rākṣasās or undivine), as Mārīca etc., नमो namo = salutations, मखपरित्रात्रे makhaparitrātre (makha + paritrātre) = to the protector of the Yajña (of Viśvāmitra), रमायापन्नवारिणे ramāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = To Rāma, the remover of sorrow of the afflicted. ॥ आपदां ॥ ॥ āpadāṃ ॥ 16

दाम्भिकेतर भक्तौघ महानन्द प्रदायिने

नमः कमलनेत्राय रमायापन्नवारिणे ॥ ॥ अपदां ॥ १७

dāmbhi-ketara bhaktaugha mahānanda pradāyine  
namaḥ kamala-netrāya ramāyā-pannivāriṇe ॥ ॥ āpadāṃ ॥ 17

**Salutations to the lotus eyed Shrī Rāma, remover of sorrow of the afflicted, and who gives great bliss to multitudes of devotees who are free from arrogance and haughtiness. 17**

दाम्भिकेतर dāmbhiketara (dāmbhika + itara) = those people who are other than haughty and arrogant ones or those (devotees) who are free from arrogance and haughtiness, भक्तौघ bhaktaugha (bhakta + ogha) = multitude (group) of devotees, महानन्द mahānanda (maha + ānanda) = great bliss, प्रदायिने pradāyine = to the giver (with good wishes), नमः namaḥ = salutations, कमलनेत्राय kamalanetrāya (kamala + netrāya) = to the lotus eyed one, रमायापन्निवारिणे ramāyāpannivāriṇe (ramāya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted, ॥ आपदां ॥ āpadām ॥ 17

लोकत्रयोद्वेगकर कुम्भकर्णशिरश्छिदे

नमः नीरददेहाय रामायापन्निवारिणे ॥

॥ आपदां ॥ १८

lokatray-odvegakara kumbhakarṇa-śira-śchide  
namaḥ nīrada-dehāya rāmāyā-pannivāriṇe ॥  
॥ āpadām ॥ 18

**Salutations to Shrī Rāma, with a lotus like body (tender and beautiful), the remover of sorrow of the afflicted, and who cut off the head of Kumbhakarṇa who would make the three worlds tremble. 18**

लोकत्रयोद्वेगकर lokatrayodvegakara (lokatraya + udvega + kara) = one who makes three worlds tremble, कुम्भकर्णशिरश्छिदे kumbhakarṇaśiraśchide (kumbhakarṇa + śira + śchide) = to the one who cut off the head of Kumbhakarṇa (Rāma), नमः

namah = salutations, नीरददेहाय nīradadehāya (nīrada + dehāya) = to the one who has a lotus like body (tender and beautiful), रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma the remover of sorrow of the afflicted,  
॥ आपदां ॥ āpadām॥ 18

काकासुरैकनयन हरल्लीलास्त्रधारिणे  
नमो भक्तैकवेद्याय रामायापन्निवारिणे ॥  
॥ आपदां ॥ १९

kākāsuraika-nayana harallīlāstradhāriṇe  
namo bhaktaika-vedyāya rāmāyāpannivāriṇe॥  
॥ āpadām॥ 19

**Salutations to Shrī Rāma \*, remover of sorrow of the afflicted whose magnanimity and graciousness is known only to the devotees, using Brahmāstra destroyed one eye of Kākāsura. \*\* 19.**

\* *Brahmāstra is one of the weapons which is applied only through mental powers.*

\*\* *Kākāsura once provoked the anger of Raama when he brought blood on the bosom of Sītā when he was asleep. Raama applied the Brahmaasatra and destroyed only one eye of Kākāsura because he surrendered and pleaded for protection.*

काकासुरैकनयन kākāsuraikanayana (kāka + asura + eka + nayana) = one eyed Kākāsura (rākṣasa in the form of a crow), हरल्लीलास्त्रधारिणे harallīlāstradhāriṇe (hara-llīla + astra + dhāriṇe) = to one who took up Brahmāstra\* (Rāma), नमो namo (namah) = salutations, भक्तैकवेद्याय bhaktaikavedyāya (bhakta + eka + vedyāya) = to the one (Rāma) whose (magnanimity and graciousness) is only known to devotees रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma, the remover of sorrow, ॥ आपदां ॥ ॥ āpadām॥ 19

भिक्षुरूप समाक्रान्त बलिसर्वैकसम्पदे

नमो वामनरूपाय रामायापन्निवारिणे ॥

॥ आपदां ॥ २०

bhikṣurūpa samākrānta bali-sarvaika-sampade  
namo vāmana-rūpāya rāmāy-āpannivāriṇe ॥

॥ āpadāṁ ॥ 20

**Salutations to Shrī Rāma remover of sorrow of the afflicted, and who as in the form of a dwarf mendicant in Vāmana avatāra \*, seized all the land and prosperity of very proud the king Bali (just in three steps). 20**

*\* Lord Viṣṇu incarnated ten times on this earth to establish righteousness and destroy the demonicals. In the Vāmana incarnation, a dwarf mendicant, he came to the king Bali asking for alms. The very proud king Bali thought what would that dwarf ask that he could not give him. Vishnu, in the form of dwarf, asked for three steps of land. The king Bali proudly gave the land. Lord Vamana, occupied in two steps earth and the heavens. The third step was on the head of Bali and sent him to the nether world. Rāma is referred to as Vāmana, because he is also a form of Viṣṇu. This story is from the Bhāgavata Purā.*

भिक्षुरूप bhikṣurūpa (bhikṣu + rūpa) = (Vāmana) in the form of a mendicant (bhikṣu), समाक्रान्त samākrānta (sam + ākrānta) = completely seized (in three steps)\*, बलिसर्वैकसम्पदे balisarvaikasampade (bali + sarva + eka + sampade) = all the prosperity of king Bali, नमो namo (namah) = salutations, वामनरूपाय vāmanarūpāya \* = to the one in the form of a dwarf (Rāma), रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma, the remover of sorrow, ॥ आपदां ॥ ॥ āpadāṁ ॥ 20



राजीवनेत्र सुस्पन्द रुचिराङ्गसुरोचिषे

नमः कैवल्यनिधये रामायापन्निवारिणे ॥

॥ आपदां ॥ २१

rājīvanetra suspanda rucirāṅgasurociṣe  
namaḥ kaivalyanidhaye rāmāyāpannivāriṇe ॥  
॥ āpadām ॥ 21

**Salutations to Shri Rāma with eyes resembling a blue lotus with gentle movement (being aware of the situation), remover of the sorrow of the afflicted, who has a tender, effulgent body and is the repository of the ultimate liberation.**

राजीवनेत्रसुस्पन्द rājīvanetrasuspanda (rājīva + netra + suspanda ) = gentle movement of the eyes resembling a blue lotus , रुचिराङ्गसुरोचिष rucirāṅgasurociṣe (ruci + rāṅga + surociṣe) = one who has a tender and lustrous body, नमः namaḥ = salutations, कैवल्यनिधये kaivalyanidhaye (kaivalya + nidhaye) = the repository of the ultimate goal of life or freedom from bondage of mundane life, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma the remover of sorrow of the afflicted ॥ आपदां ॥ ॥ āpadām ॥ 21

मन्दमारुत संवीत मन्दारद्रुमवासिने

नमः पल्लवपादाय रामायापन्निवारिणे ॥

॥ आपदं ॥ २२

manda-māruta saṁvīta mandāra-druma-vāsine  
namaḥ pallava-pādāya rāmāyāpannivāriṇe ॥  
॥ āpadam ॥ 22

**Salutations to Shri Rāma, with feet as tender as newly budding leaves, who resides under the Mandāra tree (with beautiful red flowers) in the gentle blowing breeze, the remover of sorrow of the afflicted. 22**

मन्दमारुत mandamāruta (manda + māruta) = gentle breeze, संवीत saṁvīta = blowing, मन्दारद्रुमवासिने mandāradrumavāsine (mandāra + druma + vāsine) = resides under the mandāra tree, नमः namaḥ = salutations, पल्लवपादाय pallavapādāya (pallava + pādāya) = to the the tender feet, as tender as newly budding leaves, रामायापन्निवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Rāma the remover of sorrow of the afflicted, ॥आपदं॥ āpadam̄ ॥ 22

श्रीकण्ठचापदलन धुरीण बलबाहवे ।

नमः सीतानुषक्ताय रामायापन्निवारिणे ॥

॥ आपदां ॥ २३

śrī-kaṇṭha-cāpadalana dhurīṇa balabāhave |  
namaḥ sītānuṣaktāya rāmāyā-pannivāriṇe ||  
|| āpadām̄ || 23

**Salutations to Rāma, who has strong arms capable of breaking the Shiva bow, the one close to Sītā (Rāma), and the remover of sorrow of the afflicted. 23**

श्रीकण्ठ śrīkaṇṭha = Shiva, one who has poison in the throat, चापदलन cāpadalana (cāpa + daḷana ) = breaking of the bow, धुरीण dhurīṇa = capable, बलबाहवे balabāhave (bala + bāhave) = to strong arms, नमः namaḥ = salutations, सीतानुषक्ताय sītānuṣaktāya (sītā + anuṣaktāya) = to the one who is close to Sītā (Rāma),

रामायापन्नवारिणे rāmāyāpannivāriṇe (rāmāya + ā pannivāriṇe) = remover of sorrow of the afflicted. ॥ आपदां ॥ āpadām ॥ 23

राजराजसुहृद्योषार्चित मङ्गलमूर्तये ।

नमः इक्ष्वाकुवंश्याय रामायापन्नवारिणे ॥

॥ आपदां ॥ २४

rājarājasuhr̥dyoṣārcita maṅgalamūrtaye |  
namaḥ ikṣvākuvamśyāya rāmāyā-pannivāriṇe ||  
|| āpadām || 24

**Salutations to Shrī Rāma remover of sorrow of the afflicted, the scion of Ikṣvāku dynasty, the embodiment of auspiciousness and who was worshipped by Pārvatī, the dear wife Lord Shiva. 24**

राजराजसुहृद्योषार्चित rājarājasuhr̥dyoṣārcita (rājarāja = shiva, suhr̥da = dear to the heart, yoṣa = wife, arcita = worshipped) = to (Rāma) who was worshipped by (Parvatī), the dear wife of Shiva, मङ्गलमूर्तये maṅgalamūrtaye (maṅgala + mūrtaye) = to the embodiment of auspiciousness, नमः namaḥ = salutations, इक्ष्वाकुवंश्याय ikṣvākuvamśyāya (ikṣvāku + vamśyāya ) = to the one belongs to the Ikṣāku dynasty, रामायापन्नवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to Raama the remover of sorrow of the afflicted, ॥ आपदां ॥ || āpadām || 24

मञ्जुलादर्श विप्रेक्षणोत्सुकैक विलासिने ।

नमः पालितभक्ताय रामायापन्नवारिणे ॥

॥ आपदां ॥ २५

mañjulā-darśa viprekṣaṇotsukaika vilāsine |  
namaḥ pālita bhaktāya rāmāyā-pannivāriṇe || āpadām || 25

**Salutations to Shrī Rāma remover of sorrow of the afflicted, whose one eagerness and pleasure is to see himself in the mirror (the heart \* of a devotee), the protector of his devotees. 25**

*\* God resides in the heart of his devotees and that is his favorite place. Noble and Saintly people behold the world as noble as themselves, especially the heart of the devotees. Heart of the devotees is the mirror.*

मञ्जुल mañjula = beautiful, charming, आदर्श ādarśa = mirror, विप्रेक्षणोत्सुकैक viprekṣaṇotsukaika (viprekṣaṇa = to see or view , utsuka = eager, eka = one) = one single (pleasure) and eagerness is to see (own self), विलासिने vilāsine = to the one who takes pleasure or enjoys नमः namaḥ = salutations, पालितभक्ताय pālita bhaktāya (pālita + bhaktāya) = to the one who protects (his) devotees, रामायान्निवारिणे rāmāyāpannivarīṇe (rāmāya + āpat + nivāriṇe) = remover of sorrow of the afflicted, ॥ आपदां ॥ ॥ āpadāṃ ॥ 25

**भूरिभूधर कोदण्डमूर्ति ध्येयस्वरूपिणे ।**

**नमोऽस्तु तेजोनिधये रामायान्निवारिणे ॥ आपदां ॥ २६**

bhūri-bhūdhara kodaṇḍa-mūrti dhyeya-svarūpiṇe |  
namo'stu tejonidhaye rāmāyā-pannivarīṇe ||  
|| āpadāṃ || 26

**Salutations to Shrī Rāma, remover of sorrow of the afflicted, object of meditation with a (beautiful) form, holder of the bow, repository of (divine) light, who bears the heavy burden of the world. 26**

भूरि bhūri = more (heavy), epithet for Vishnu, भूधर bhūdhara = one holds the world, the responsibility of the world, कोदण्डमूर्ति kodaṇḍamūrti (kodaṇḍa + mūrti) = form of the holder of the bow (Rāma), ध्येयस्वरूपिणे dhyeyasvarūpiṇe

(dhyeya + svarūpiṇe) = having form suitable for meditation, नमोऽस्तु namo'stu = let salutations be, Salutations, तेजोनिधये tejonidhaye (tejas + nidhaye) = repository of light or divinity, रामायापन्नवारिणे रणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) =to the remover of sorrow of the afflicted, ॥ आपदां ॥ āpadām ॥ 26

योगीन्द्रहृत्सरोजात मधुपाय महात्मने ।

नमो राजाधिराजाय रामायापन्नवारिणे ॥

॥ आपदां ॥ २७

yogīndra-hṛt-sarojāta madhupāya mahātmanē  
namo rājādhi-rājāya rāmāyā-pannivāriṇe ॥  
॥āpadām॥ 27

**Salutations to Shrī Rāma, the great soul, the honey bee on the lotus heart of the great yogis, the king of kings, remover of sorrow of the afflicted. 27**

योगीन्द्र yogīndra (yogi + indra) = Lord of the yogis, हृत्सरोजात hṛtsarojāta (hṛt + sarojāta) = in the lotus of the heart, मधुपाय madhupāya = to the honey bee, महात्मने mahātmanē (mahā + ātmanē) = to the great soul, नमो namo (namah) = salutations, राजाधिराजाय rājādhirājāya (rāja + adhi + rājāya) = to the king of kings, रामायापन्नवारिणे rāmāyāpannivāriṇe (rāmāya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted, ॥आपदां ॥ āpadām ॥ 1-1-27

भूवराहस्वरूपाय नमो भूरिप्रदायिने ।

नमो हिरण्यगर्भाय रामायापन्निवारिणे । २८

bhūvarāhasvarūpāya namo bhūripradāyine|  
namo hiraṇyagarbhāya āmāyāpannivāriṇe|28

**Salutations to Shrī Rāma, the remover of sorrow of the afflicted, giver of plenty, the very essence of the entire universe, the effulgent golden egg, one who assumed the form of a boar and vanquished the demonical Hiraṇyākṣa. 28**

भूवराहस्वरूपाय bhūvarāhasvarūpāya, bhū = having become, varāha = a boar, svarūpāya,= to the form, नमो namo = salutations, भूरिप्रदायिने bhūripradāyine = bhūri = many, plenty, pradāyine = to the giver, नमो namo = salutations, हिरण्यगर्भाय hiraṇyagarbhāya, hiraṇya = golden, garbhāya = to the womb, रामायापन्निवारिणे rāmāyāpannivāriṇe = rāmāya = to Rāma, āpat = tribulation, sorrow, nivāriṇe = to the remover. 28

योषाञ्जलिविनुमुक्तलाजाञ्जित वपुष्मते ।

नम स्सौन्दर्यनिधये रामायापन्निवारिणे ॥ २९ ॥

yoṣāñjalivinurmuktalājaañjiata vapuṣpmate|  
nama ssaundaryanidhaye rāmāyāpannivāriṇe|| 29||

**Salutations to Shrī Rāma, the remover of sorrow of the afflicted, embodiment of beauty, on whose body puffed rice is offered by releasing with their folded palms, by the young women. \* 29**

*\* Offering by pouring or sprinkling of puffed rice or flowers on the body of a person is a mark of respect and honor.*

योषाञ्जलिविनुर्मुक्तलाञ्छि yoṣāñjalivinurmuktalāñjia, yoṣā = young woman, añjali = palms, vinurmukta = release (offer), lājāñjita = puffed rice, वपुष्मते vapuṣpmate, = on the body, नमस् namas, namah = salutations, सौन्दर्यनिधये saundaryanidhaye, saundarya = beauty, nidhaye = to repository (abode), रामायापन्निवारिणे rāmāyāpannivāriṇe, rāmāya = to Rāmāya, āpat = tribulation, sorrow, nivāriṇe = to the remover. 29

नखकोटि विनिर्भिन्न दैत्याधिपति वक्षसे ।

नमो नृसिंहरूपाय रामायापन्निवारिणे ॥ ३०

nakhakoṭi vinirbhinna daityādhipati vakṣase |  
namo nṛsimharūpāya rāmāyāpannivāriṇe || 30

**Salutations to Shrī Rāma, the remover of sorrow of the afflicted, the vanquisher of (Hiraṇyakaśyapu), the king of Daityas, by tearing many times the chest with his nails, in the form of the lion-man Nṛsimha.\* 30**

*\* In previous incarnation Shrī Rāma as Nṛsimha incarnated as half lion and half man*

नखकोटि nakhakoṭi, nakha= nails, koṭi = ten million, many many, विनिर्भिन्न vinirbhinna = tear to pieces, दैत्याधिपति daityādhipati, daitya= clan of Daityas, adhipati, adhi + pati = the king, वक्षसे vakṣase = on the chest, नमो namo = namah = salutations, नृसिंहरूपाय nṛsimharūpāya, nara = man, simha = lion, rūpāya = to the form, रामायापन्निवारिणे rāmāyāpannivāriṇe, rāmāya = to Rāma, āpat = tribulation, sorrow, nivāriṇe = to the remover || 30

मायामानुषदेहाय वेदोद्धरण हेतवे ।

नमोऽस्तु मत्स्यरूपाय रामयापन्निवारिणे ॥

॥ आपदां ॥ ३१

māyāmānuṣadehāya vedoddharaṇa hetave |  
namo'stu matsyarūpāya rāmayāpannivāriṇe ||  
|| āpadāṃ || 31

**Salutations to Shrī Rāma, assuming a human body (a man), the remover of sorrow of the afflicted who as Viṣṇu appeared in Divine Form of a fish. He is the cause for upliftment of Vedas and Vaidika Dharma. 31**

मायामानुषदेहाय māyāmānuṣadehāya (māyā + mānuṣa + dehāya) = as Divine play assuming body of a man, वेदोद्धरण vedoddharaṇa (veda + uddharaṇa) = uplifting of Vedas and Vaidika Dharma, हेतवे hetave = to the cause, नमोऽस्तु namo'stu = may salutations be, मत्स्यरूपाय matsyarūpāya = to (Rāma) in the form of a fish, रामयापन्निवारिणे rāmayāpannivāriṇe,\* (rāmaya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted. ॥ आपदां ॥ || āpadāṃ || 31

\* ब्रह्मस्वरूपं brahmasvarūpaṃ = When the Supreme Brahman manifests in that human form is said to be Brahma-svaruupam.

मितिशून्यमहादिव्यमहिम्ने मानितात्मने ।

नमो ब्रह्मस्वरूपाय रामयापन्निवारिणे ॥

॥ आपदां ॥ ३२



mitiśūnyamahādivyamahimne mānitātmane |  
namo brahmasvarūpāya rāmāyāpannivarīṇe ||  
|| āpadām || 32

**Salutations to Srī Rāma, with personality of reverence, Divine form, greatness, and glories inconcievable, who is the remover of sorrow of the afflicted. 32**

मितिशून्य mitiśūnya (miti + śūnya) = unlimited, महादिव्यमहिम्ने mahādivyamahimne (mahā +divya + mahimne) = to highly divine glory, मानितात्मने mānitātmane = respectable personality, नमो namo (namah) = salutations, ब्रह्मस्वरूपाय brahmasvarūpāya (brahma + svarūpāya) = to the supremely divine form, \* रामायापन्नवारिणे rāmāyāpannivarīṇe (rāmāya + āpat = nivāriṇe) = to Srī Rāma, the remover of sorrow of the afflicted. 32 \* ब्रह्मस्वरूपं brahmasvarūpaṁ = When the Supreme Brahman manifests in that human form is said to be Brahmasvaruupam.

\* ब्रह्मस्वरूपं *brahmasvarūpaṁ* = *When the Supreme Brahman manifests in that human form is said to be Brahma-svaruupam.*

अहङ्कारेतरजनस्वान्त सौधविहारिणे ।

नमोऽस्तु चित्स्वरूपाय रामायापन्नवारिणे ॥

॥ आपदां ॥ ३३

ahaṅkāretarajanasvānta saudhavihāriṇe |  
namo'stu citsvarūpāya rāmāyāpannivarīṇe ||  
|| āpadām || 33

**Salutations to Shrī Rāma, the Form of Divine consciouness, who takes pleasure in wandering in the mansion of the heart of those people other than those who are egotistic. 33**

अहङ्कारेतरजनस्वान्त ahañkāretarajanasvānta (ahañkāra + itara + jana + svānta) = in the hearts of those who are other than those who are egotistic, सौधविहारिणे saudhavihāriṇe (saudha = mansion + vihāriṇe) = takes pleasure in roaming in mansion, नमोऽस्तु namo'stu = may the salutations be, चित्स्वरूपाय citśvarūpāya (cit + svarūpāya) = to form of divine consciousness, रामायपन्निवारिणे rāmāyāpannivarīṇe (rāmāya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted. 33

सीतालक्ष्मणसंशोभिपार्श्वाय परमात्मने ।

नमः पट्टाभिषिक्ताय रमायापन्निवारिणे ॥

॥ आपदां ॥ ३४

sītālakṣmaṇasaṁśobhipārśvāya paramātmane |

namaḥ paṭṭābhiṣiktāya ramāyāpannivāriṇe ||

॥ āpadāṁ ॥ 34

**Salutations to Shrī Rāma, the Supreme Atman, crowned and coronated splendidly along with Sitā and Lakṣmaṇa at his sides, is the remover of sorrow of the afflicted. 34**

सीतालक्ष्मणसंशोभिपार्श्वाय sītālakṣmaṇasaṁśobhipārśvāya (sītā + lakṣmaṇa + saṁśobhipārśvāya) = (Rāma) splendidly along with Sitā and Lakṣmaṇa at sides, परमात्मने paramātmane (parama + ātmane) = to the Supreme Atman, नमः namaḥ = salutations, पट्टाभिषिक्ताय paṭṭābhiṣiktāya = to coronated and crowned one, रमायापन्निवारिणे ramāyāpannivāriṇe (ramāya + āpat + nivāriṇe) = to the remover of sorrow of the afflicted. 34

आपदामपहर्तारं दातारं सर्वसम्पदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

āpadāmapahartāraṁ dātāraṁ sarvasampadām |  
lokābhirāmaṁ śrīrāmaṁ bhūyo bhūyo namāmyaham ||

**I salute Shri Rāma again and again, the giver of all prosperity and destroyer of sorrow of the afflicted, who is worshipped by the world.**

आपदामपहर्तारं āpadāmapahartāraṁ (āpadām + apahartāraṁ) = to the one who takes away the afflictions, sorrow, दातारं dātāraṁ = to the benefactor, giver, सर्वसम्पदाम् sarvasampadām (sarva + sampadām) = all prosperity, लोकाभिरामं lokābhirāmaṁ (loka + abhi + rāmaṁ) = to the one who is pleased by the world, worshipped, श्रीरामं śrīrāmaṁ = to Shri Rāma, भूयो भूयो bhūyo bhūyo = again and again, नमाम्यहम् namāmyaham (namāmi + aham) = I salute.

**सन्नद्धः कवची खड्गी चापभाणधरो युवा ।**

**तिष्ठन् ममाग्रतो नित्यं रामः पातु सलक्ष्मणः ॥**

sannaddaḥ kavacī khaḍgī cāpabhāṇadharo yuvā |

tiṣṭhan mamāgrato nityaṁ rāmaḥ pātu salakṣmaṇaḥ ||

**Armed with armor, sword, bow and arrow, O mighty Rāma, with Lakṣmaṇa standing in my front protect me always.**

सन्नद्धः sannaddaḥ = armed, कवची kavacī = shield, खड्गी khaḍgī = sword, चापभाणधरो cāpabhāṇadharo (cāpa + bhāṇa + dharah) = bearing bow and arrows, युवा yuvā = , तिष्ठन् tiṣṭhan = standing, ममाग्रतो mamāgrato = in front, नित्यं nityaṁ = daily, always, रामः rāmaḥ = Rāma, पातु pātu = protect, सलक्ष्मणः salakṣmaṇaḥ = along with Lakṣmaṇa.

## फलश्रुति phalaśruti

इमं स्तवं भगवतः पठेद्यः प्रीतमानसः ।

प्रभाते वा प्रदोषे वा रामस्य परमात्मनः ॥ १

imaṁ stavam bhagavataḥ paṭhedyah prītamānasaḥ |  
prabhāte vā pradoṣe vā rāmasya paramātmanaḥ || 1

**This hymn in praise of Lord Rāma, Supreme Atman, whoever reads with devotion, with loving heart, in the morning or in the evening.**

इमं imaṁ = this, स्तवं stavam = hymn in praise, भगवतः bhagavataḥ = of the Lord, पठेद्यः paṭhedyah (paṭhet + yah) = whoever recites, प्रीतमानसः prītamānasaḥ (prīta + mānasaḥ) = with loving heart, प्रभाते prabhāte = in the morning, वा vā = or, प्रदोषे pradoṣe = in the evening, वा vā = or, रामस्य rāmasya = of Rāma, परमात्मनः paramātmanaḥ (parama + ātmanaḥ) = supreme Atman. 1

स तु तीर्त्वा भवाम्भोधि मापदः सकला अपि

रामासायुज्य माप्नोति देवदेव प्रसादतः ॥ २

sa tu tīrtvā bhavāmbhodhi māpadaḥ sakalā api  
rāmāsāyujya māpnoti devadeva prasādataḥ || 2

**He, having crossed the ocean of mundane existence of life or this samsāra, but also by the grace of Rāma, he gets (Vaikunta), the abode of Rāma, god of gods. 2**

स sa = he, तु tu = indeed, तीर्त्वा tīrtvā = having crossed, भवाम्भोधि bhavāmbhodhi (bhava + ambhodhi) = the ocean of samsaara or mundane existence of life, मापदः

āpadaḥ = tribulations, सकला sakalā = all, अपि api = also, रामासायुज्य rāmāsāyujya = the union with Rāma, माप्नोति māpnoti = gets or obtains, देवदेवप्रसादतः devadevaprāsādataḥ (deva + deva + prasādataḥ) = by the grace of god of gods.

कारागृहादि बाधासु सम्प्राप्ते बहुसङ्कटे ।

आपन्नवारकस्तोत्रं पठेद्यस्तु यथाविधि ॥ ३

kārāgrhādi bādhāsu samprāpte bahusaṅkaṭe |  
āpannivārakastotraṁ paṭhedyastu yathāvidhi || 3

**This Āpadudhāarakastotraka-stotram or Hymn in praise of Lord Shri Rāma should be read according to the prescribed procedure. In pain and tribulations one transcends the difficult situations.\* 3**

कारागृहादि kārāgrhādi (kārāgrha + ādi) = prison etc, बाधासु bādhāsu = in pain and sorrows, सम्प्राप्ते samprāpte = on obtaining or getting, बहुसङ्कटे bahusaṅkaṭe = in very many difficulties, आपन्नवारकस्तोत्रं āpannivārakastotraṁ = Apannivāraka Hymn in praise of Lord Rāma, पठेद्यस्तु paṭhedyastu = be read, यथाविधि yathāvidhi = according to the prescribed method. 3

संयोज्यानुष्ठुभ्यं मन्त्रमनुश्लोकं स्मरन् विभुम् ।

सप्ताहा त्सर्वबादेभ्यो मुच्यते नाऽत्र संशयः ॥ ४

saṁyojya-anuṣṭubhyaṁ mantram-anuślokaṁ smaran vibhum |  
saptāhāt-sarva-bādebhyo mucyate nā'tra saṁśayaḥ || 4

**Reciting this Apadudhaaraka Stotram, in the anuṣṭup meter, and “Apadaama-apahartaaram” mantra after every shloka in the Stotra for seven days, remembering the Lord Shri Rāma, one is released from all mundane troubles.**

संयोज्यानुष्ठुभ्यं saṁyojyānuṣṭubhyaṁ (saṁ + yojya + anuṣṭubhyaṁ) = combined with anuṣṭup meter, मन्त्रमनुश्लोकं mantramānuślokaṁ (mantram + anuślokaṁ) = anuṣṭup, (Apadam-apahartaaram..) following every shloka , स्मरन् smaran = remembering or reciting, विभुम् vibhum = mighty, Rāma, सप्ताहात् saptāhāt = in seven days, सर्वबादेभ्यो sarvabādebhyaḥ (sarva + bādebhah) = all the tribulations, troubles, मुच्यते mucyate = are released, नाऽत्र nā'tra = , संशयः saṁśayaḥ = doubt. 4

द्वात्रिंशद्द्वारजपतः प्रत्यहं तु दृढव्रतः ।

वैशाखे भानु मालोक्य प्रत्यहं शतसङ्ख्या ॥ ५

dvātrimśad-vāra-japataḥ pratyaham tu dṛḍhavrataḥ ।  
vaiśākhe bhānu mālokya pratyaham śata saṅkhyā ॥ 5

**By chanting thirty two times daily, and especially with firm commitment in the month of Vaiśākha (around May or June), facing towards the Sun, daily this hymn should be chanted one hundred times. 5**

द्वात्रिंशद्द्वारजपतः dvātrimśadvārajapataḥ (dvā + trimśat + vāra= times + japataḥ) = by chanting thirty two times, प्रत्यहं pratyaham (prati + aha) = every day, तु tu = , दृढव्रतः dṛḍhavrataḥ = determined, वैशाखे vaiśākhe = in the month of Vaiśākha, भानुमालोक्य bhānumālokya (bhānu + ālokya) = looking at the sun (in the morning), प्रत्यहं pratyaham (prati + aha) = every day, शतसङ्ख्या śatasaṅkhyā (śata + saṅkhyā) = one hundred times (many times). 5

धनवान् धनदप्रख्यः स भवे न्नात्र संशयः ।

बहुनात्र किमुक्तेन यं यं कमयते नरः ॥ ६

dhanavān dhanadaprahyaḥ sa bhavē nātra saṁśayaḥ |  
bahunātra kimuktena yaṁ yaṁ kamayate naraḥ || 6

**Whoever desires, his wishes will be fulfilled He is endowed with wealth and fame, as the wealth giver (Kubera) and do not doubt this, o ! man. Not much more can be said in this regard. 6**

धनवान् dhanavān = one who is endowed with wealth, धनदप्रख्य dhanadaprahya (dhana + da + prakhya ) = famous as giver of wealth (Kubera), सः भवेत् saḥ bhavet = he becomes, नात्र संशयः nātra saṁśayaḥ (na + atra saṁśayaḥ) = do not doubt in this matter, बहुनात्र किमुक्तेन bahunātra kimuktena (bahu + na + atra kim + ukte + na) = nothing more is to be said here, यं यं yaṁ yaṁ = who ever, कमयते kamayate = desires, नरः naraḥ = man. 6

तं तं काम माप्नोति स्तोत्रेणानेन मानवः ।

यंत्रपूजाविधानेन जपहोमादितर्पणैः ॥ ७

taṁ taṁ kāma māpnoti stotreṇānena mānavaḥ |  
yaṁtrapūjāvidhānena japahomāditarpaṇaiḥ || 7

**By chanting this Hymn at (ceremonial) worships according to procedure using the yantra, or at the fire worships, or chantings of holy hymns and offerings like these, one's desires will be fulfilled, o ! man. 7**

तं तं taṁ taṁ = to him to him (to whomever), काम kāma = desire, माप्नोति māpnoti = obtains, स्तोत्रेणानेन stotreṇānena = by the Hymn (Apadudhaaraka stotra), मानवः mānavaḥ = man, यंत्रपूजाविधानेन yantrapūjāvidhānena (yantra + pūjā + vidhānena) = worshipping according to the procedure using yantra, जपहोमादितर्पणैः japahomāditarpaṇaiḥ (japa+ homa + ādi + tarpaṇaiḥ) = in chanting, fire worship, offerings etc. 7

यस्तु कुर्वीत सहसा सर्वान् कामान्-नवाप्नुयात्

इह लोके सुखी भूत्वा परे मुक्तो भविष्यति । ८

yastu kurvīta sahasā sarvān kāmā navāpnuyāt  
iha loke sukhī bhūtvā pare mukto bhaviṣyati| 8

**Whoever immediately practices\*, all his desires will be fulfilled in this very world. Having been blissful-joyful here in this world and will attains liberation to the other world.\*\* 8**

\* Undertakes chanting of this stotra with zeal and enthusiasm.

\*\* State of Supreme Bliss.

यस्तु yastu = who ever , कुर्वीत kurvīta = practices, सहसा sahasā = immediately , सर्वान् sarvān = all, कामान् kāmān = wishes or desires, अपानोति avāpnuyāti = are obtained, or fulfilled, इह लोके iha loke = in this world, सुखी भूत्वा sukhī bhūtvā = having been happy, परे pare = in the other (world), मुक्तो mukto = obtain freedom from mundane activity of this world, from cycle of birth and death, भविष्यति bhaviṣyati = will obtain. 8

**इत्यगस्त्यसंहितायां उमामहेश्वरसंवादे आपदुधारकस्तोत्रपटलं नामैकत्रिंशतोध्यायः**

ityagastyasamhitāyām umāmaheśvarasamvāde  
āpadudhāarakastotraṭṭalaṁ nāmaikatrimśatodhyāyaḥ

जै श्रीमन्नारायण

jai śrīmannārāyaṇa