

Sriramachandra devaru as per Tirtha Prabandha

ದರ್ಭಶಯನ ದರ್ಭಶಯನ

ಯತ್ ಪ್ರಾಗ್ಜಘಾನ ತೃಣಮಸ್ಯಸ್ತ್ರೀಭೂಯಾಪರಾಧಿನಂ ।

ದಯಾಲುರಬ್ಧೌ ತೇನಾಭೂದ್ಧರ್ಭಶಾಯೀಹ ರಾಘವಃ ॥ ೧೪ ॥

ಯತ್ ಪ್ರಾಗ್ಜಘಾನ ತೃಣಮಸ್ಯಸ್ತ್ರೀಭೂಯಾಪರಾಧಿನಂ ।

ದಯಾಲುರಬ್ಧೌ ತೇನಾಭೂದ್ಧರ್ಭಶಾಯೀಹ ರಾಘವಃ ॥ ೧೪ ॥

Darbashayana kshetra is in Tamilnadu. It is about 10 Km from Ramnad in TN. Earlier it was near the sea. Now it is about five km far from the sea.

In this kshetra, it is said that Sri Ramachandra had slept on the darba for three days, on his way to Lanka. Vibheeshana surrendered to Ramachandra in this place only.

During his stay in Chitrakoota, when Kuranga named daithya tried to attack Seethadevi, Sri Ramachandra killed him with an arrow made of darbha (grass). Sri Ramachandra was waiting for Samudraraja to give way. As Samudraraja had not given the way so far, these darbaas may try to do the nigraha of Samudraraja. In order to stop them from agitating against Samudraraja, Sri Ramachandra sat on the darbhe (as per utprekshalankara by Vadirajaru)

Towards 20KM from Ramanathapura, there is one Navaapaashaana kshetra or Deveepattana, which Sri Ramachandra said to have done the pratistapane of Navastambha for lokashishanaartham. This is also called as Sethumoola.

ಶ್ರೀರಾಮಸೇತು ಶ್ರೀರಾಮಸೇತು

ಸೀತಾಮಾತೃಸುತಾಂ ಖಲೈರಪಹತಾಮಾನೇಷ್ಯತಃ ಸ್ವಾಂ ಪುರೀಂ
ಜಾಮಾತುರ್ಹಿತಕಾರಿಣೀವ ಧರಣೀ ವಾಧ್ಯಂಬುವೃದ್ಧಾಕೃತಿಃ |
ಭೂಭಾರಕ್ಷಪಣೋದ್ಯತಸ್ಯ ಸಚಿವೀಭೂತಾ ಮಹೀಧ್ರಾ ಇವ
ಶ್ರೀರಾಮಸ್ಯ ಭಟ್ಟೈಃ ಕೃತೋ ವಿಜಯತೇ ಸೇತುವಿಜೇತುದ್ವಿಷಾಂ || ೧೫ ||

ಸೀತಾಮಾತೃಸುತಾಂ ಖಲೈರಪಹತಾಮಾನೇಷ್ಯತಃ ಸ್ವಾಂ ಪುರೀಂ
ಜಾಮಾತುರ್ಹಿತಕಾರಿಣೀವ ಧರಣೀ ವಾಧ್ಯಂಬುವೃದ್ಧಾಕೃತಿಃ |
ಭೂಭಾರಕ್ಷಪಣೋದ್ಯತಸ್ಯ ಸಚಿವೀಭೂತಾ ಮಹೀಧ್ರಾ ಇವ
ಶ್ರೀರಾಮಸ್ಯ ಭಟ್ಟೈಃ ಕೃತೋ ವಿಜಯತೇ ಸೇತುವಿಜೇತುದ್ವಿಷಾಂ || ೧೫ ||

Acharya Madhwa had visited Sriramasethu as mentioned in Sumadhwavijaya.

Here one can see the utprekshalankara by Vadirajaru –
He has narrated Sriramasethu as Bhoomi and hills. As Seetha is born in the yajna bhoomi of Janakaraja, she is called as Bhoomija and bhoodevi is the mother in law of Sriramachandra as Seetha is her daughter born in the bhoomi. The bhoomi looked like grown amidst the sea to assist her son in law Ramachandra to bring back Janaki from the clutches of Daithya Ravana. The bhoomi further looked like parvatha (bhoothara) which is standing to remove the bhoobhara harana.

ಶ್ರೀ ರಾಮದೇವರು ಶ್ರೀ ರಾಮದೇವರು

ಸೀತಾಲಕ್ಷ್ಮಣಶೋಭಿಪಾರ್ಶ್ವಯುಗಲಃ ಪ್ರೀತ್ಯಾಽವನಮ್ರಾಕೃತಿಂ
ವಕ್ತ್ರಾಂಭೋರುಹಸಕ್ತಹಸ್ತಕಮಲಂ ಭಕ್ತಂ ಭಟಾಗ್ರೇಸರಂ |
ಏಕಾಂತೇ ಹನುಮಂತಮುಕ್ತಿಸುಧಯಾ ಸಂತರ್ಪಯನ್ ಸಂತತಂ
ರಾಮಃ ಸ್ತಂಭಿತವಾರಿಧಿವಿಜಯತೇ ಧಾನುಷ್ಯಚೂಡಾಮಣಿಃ || ೨೦ ||

ಸೀತಾಲಕ್ಷ್ಮಣಶೋಭಿಪಾರ್ಶ್ವಯುಗಲಃ ಪ್ರೀತ್ಯಾಽವನಮ್ರಾಕೃತಿಂ
ವಕ್ತ್ರಾಂಭೋರುಹಸಕ್ತಹಸ್ತಕಮಲಂ ಭಕ್ತಂ ಭಟಾಗ್ರೇಸರಂ |
ಏಕಾಂತೇ ಹನುಮಂತಮುಕ್ತಿಸುಧಯಾ ಸಂತರ್ಪಯನ್ ಸಂತತಂ
ರಾಮಃ ಸ್ತಂಭಿತವಾರಿಧಿವಿಜಯತೇ ಧಾನುಷ್ಯಚೂಡಾಮಣಿಃ || ೨೦ ||

Sriramachandra has Seetha and Lakshmana to each of his sides. In front of him standing Hanumanta devaru with folded hands and with head bending. Sriramachandra making Hanuman happy with his vachanamrutha.

ರಾಮೇಶ್ವರ - ರಾಮೇಶ್ವರ-

ಕಾಮದ್ವಿಷಂ ಕಾಮಿತದಾನದಕ್ಷಂ ಶ್ರೀಮಜ್ಜಟಾಜೂಟವಿಭಾಸಿಗಂಗಂ |
ರಾಮೇಶ್ವರಂ ರಾಮಕೃತಪ್ರತಿಷ್ಠಂ ರಾಮಾಗೃಹೀತಾರ್ಥತನುಂ ನತೋಽಸ್ಮಿ || ೨೧ ||
ಕಾಮದ್ವಿಷಂ ಕಾಮಿತದಾನದಕ್ಷಂ ಶ್ರೀಮಜ್ಜಟಾಜೂಟವಿಭಾಸಿಗಂಗಂ |
ರಾಮೇಶ್ವರಂ ರಾಮಕೃತಪ್ರತಿಷ್ಠಂ ರಾಮಾಗೃಹೀತಾರ್ಥತನುಂ ನತೋಽಸ್ಮಿ || ೨೧ ||

Shiva is kaamahara and Manoniyamaka. He is very fast in blessing his bhakthaas. Shiva has Ganga on his Jataa. He got here pratiste by Sriramachandra and is called as Rameshwara.

Rameshwara is a mahakshetra in India's south direction. It is 18 km long and 11 km broad. It has other names as Gandhamadana,

Devanagara. Pandavas during their Vanavaasa, and Balarama during his thirtha kshetra darshana had toured here. Acharya Madhwa had toured here and done the chaturmasya here and defeated Kudipusturu named Advaita here itself.

Rama and Brahmahatya -

ಕಲ್ಪಾಂತೇ ಸುರಭೂಸುರಾಸುರಮುನಿಸ್ತೋಮಂ ಹರನ್ ಕಂ ಹರಂ

ಪೃಥ್ವಾಂ ಪಾತಕಕೋಟಿಪಾಟನಪಟೂ ರಾಮಃ ಸಮಾರಾಧಯನ್ |

ಯತ್ಪಾದಾಬ್ಜರಜೋಽಹರನ್ಮುನಿವಧೂಪಾಪಂ ಶ್ರುತಾ ಯತ್ಕಥಾ

ಮುಕ್ತಿಂ ದೋಗ್ಧಿ ಪರೇಶಿತುಃ ಪರಮಿಯಂ ಲೀಲಾ ಖಲಧ್ವಂಸಿನಃ || ೨೧ ||

ಕಲ್ಪಾಂತೇ ಸುರಭೂಸುರಾಸುರಮುನಿಸ್ತೋಮಂ ಹರನ್ ಕಂ ಹರಂ

ಪೃಥ್ವಾಂ ಪಾತಕಕೋಟಿಪಾಟನಪಟೂ ರಾಮಃ ಸಮಾರಾಧಯನ್ |

ಯತ್ಪಾದಾಬ್ಜರಜೋಽಹರನ್ಮುನಿವಧೂಪಾಪಂ ಶ್ರುತಾ ಯತ್ಕಥಾ

ಮುಕ್ತಿಂ ದೋಗ್ಧಿ ಪರೇಶಿತುಃ ಪರಮಿಯಂ ಲೀಲಾ ಖಲಧ್ವಂಸಿನಃ || ೨೨ ||

During Mahapralaya, Srihari does the samhaara of all suraas and asuraas. For having killed so many people, which Shiva did Srihari worshipped? Further during Pralaya period Hara himself will not be there at all. Then how to do the pooja of him? Just with the touch of his paadadhooli (foot) Ahalya got her curse removed. As he himself is Brahmaadi vandyaa, he destroys the Brahma hatyaadi all sins, how does he get the sin?

ಯಂ ಧ್ಯಾಯಂಸ್ತಾರಕಬ್ರಹ್ಮಮಂತ್ರಂ ಜಪತಿ ಧೂರ್ಜಟಿಃ |

ಅಘೋತ್ತಾರಾಯ ಕಾಕುತ್ಸ್ಥಃ ಪೂಜಯಾಮಾಸ ತಂ ಕಿಲ || ೨೩ ||

ಬ್ರಹ್ಮಹತ್ಯಾನಿಮಿತ್ತೇನ ಕಪಾಲಾಸ್ತ್ರೇಽಧುನಾಽಪಿ ಯಃ |

ಅಂಹಸ್ತದೇವ ಸಂಹರ್ತುಂ ಸ ರಾಮಸ್ಯಾಚೀತಃ ಕಿಲ || ೨೪ ||

Shiva always does the japa of “Srirama” taaraka Brahma mantra as found in Padmapurana uttarakhanda. -

sriraama raamEti ramE raamE manOramE |

sahasranaama tattulyaM ramE raamE manOramE |

He does the Ramataraka mantrajapa for the paapa parihara. When Shiva himself is worshipping Sriramachandra, what is the necessity for Ramachandra to do the pooja of Shiva? Raama does only for loka mohanartha.

यं ध्यायंस्तारकब्रह्ममंत्रं जपति धूर्जटिः ।

अघोत्ताराय काकुत्स्थः पूजयामास तं किल ॥ २३ ॥

ब्रह्महत्यानिमित्तेन कपाल्यास्तेऽधुनाऽपि यः ।

अंहस्तदेव संहर्तुं स रामस्यार्चितः किल ॥ २४ ॥

Shiva removed the fifth face of Brahma, when he removed the fifth face, Brahma's kapaala (skull) was pasted to Shiva's hands and for removing this kapala he toured all over the parts of the world and got Brahma hatya dosha. Shiva has brahma hatya dosha, whereas Ramachandra never has the brahmahatya dosha, how he can do the pooja of Shiva. This is only loka mohanartha.

It is for removal of Brahmahatya of Shiva Rama did pratiste-

यद्रावणवधे हेतुः सेतुर्जेतुं क्षमस्तमः ।

तदघं तद्रिपोरासीदसंगस्य किलाद्भुतम् ॥ २५ ॥

ಯದ್ರಾವಣವಧೇ ಹೇತುಃ ಸೇತುರ್ಜೇತುಂ ಕ್ಷಮಸ್ತಮಃ ।

ತದಘಂ ತದ್ರಿಪೋರಾಸೀದಸಂಗಸ್ಯ ಕಿಲಾದ್ಭುತಮ್ ॥ ೨೫ ॥

Ramasethu is responsible for the samhara of Ravana. It is said that just with the darshana of Ramasethu, our Brahmahatya dosha will be removed. When with the darshana of Ramasethu itself our Brahmahatya could be removed, how can Ramachandra who killed Ravana could get Brahmahatya dosha. It is not even thinkable. Ramachandra did so to remove the brahmahatya dosha of Shiva.

धनुष्कोटि- ढनुष्कोटि-

यद्भारतस्थबहुतीर्थनिषेवणेन लभ्यं फलं दिशति तन्मम सेतुखंडः ।
इत्थं धियेव परिवर्तितचापकोट्या चिच्छेद सेतुमधिकं रघुपुंगवोऽत्र ॥ २६ ॥
ಯದ್ಭಾರತಸ್ಥಬಹುತೀರ್ಥನಿಷೇವಣೇನ
ಲಭ್ಯಂ ಫಲಂ ದಿಶತಿ ತನ್ಮಮ ಸೇತುಖಂಡಃ ।
ಇತ್ಥಂ ಧಿಯೇವ ಪರಿವರ್ತಿತಚಾಪಕೋಟ್ಯಾ
ಚಿಷ್ಟೇದ ಸೇತುಮಧಿಕಂ ರಘುಪುಂಗವೋಽತ್ರ ॥ ೨೬ ॥

Dhanushkoti is about 20 km from Rameshwara. It is the place where Ramachandra cut the Sethu in order to prevent enemy kings from entering Lanka as requested by Vibheeshana after the killing of Ravana. In the Dhanushkoti there is sannidhana of sakala tirthakshetra. It is said that darshana of entire Tirtha kshetras in the bharaatha khanda can be got from Dhanushkoti itself.

जना नानादानाध्ययनयजनापूर्तविधिना
वृथा खिन्ना दैन्यं भजथ निजनिःश्रेयसकृते ।
सुरश्रेणीक्षोणी सकलसुजनाभीष्टफलदा
धनुष्कोटीपेटी सुकृतसुधनस्यास्तिमहती॥२७॥
ಜನಾ ನಾನಾದಾನಾದ್ಯಯನಯಜನಾಪೂರ್ತವಿಧಿನಾ
ವೃಥಾ ಖಿನ್ನಾ ದೈನ್ಯಂ ಭಜಥ ನಿಜನಿಃಶ್ರೇಯಸಕೃತೇ ।
ಸುರಶ್ರೇಣೀಕ್ಷೋಣೀ ಸಕಲಸುಜನಾಭೀಷ್ಟಫಲದಾ
ಧನುಷ್ಕೋಟೀಪೇಟೀ ಸುಕೃತಸುಧನಸ್ಯಾಸ್ತಿ ಮಹತೀ ॥ ೨೭ ॥

Just with the seva of Dhanushkoti we will get punya of all daana, vedadhyayana, yaaga, tataaka nirmana, etc.

ಶ್ರೀರಾಮಪಾದ ಶ್ರೀರಾಮಪಾದ

ಪಾತ್ರಿವ್ರತ್ಯಕ್ಷಯಾಖ್ಯಲಲನಾದೋಷಾಂಕುರಚ್ಛೇದನಂ

ಪಾಷಾಣೀಕೃತಗೌತಮಾರ್ಯವನಿತಾವಿಜ್ಞಾನದಾನಕ್ಷಮಂ ।

ಸಾಮ್ರಾಜ್ಯೋಚಿತಭೋಗ್ಯಭೋಗವಿರಸಂ ಶ್ರೀರಾಮ ತೇಽಂಘ್ರಂ ಶ್ರಯೇ

ನೈರ್ಮಲಯ ನಿರಂತರಸ್ಮೃತಿಕೃತೇ ವೈರಾಗ್ಯಭಾಗ್ಯಾಯ ಚ ॥ ೨೮ ॥

ಪಾತ್ರಿವ್ರತ್ಯಕ್ಷಯಾಖ್ಯಲಲನಾದೋಷಾಂಕುರಚ್ಛೇದನಂ

ಪಾಷಾಣೀಕೃತಗೌತಮಾರ್ಯವನಿತಾವಿಜ್ಞಾನದಾನಕ್ಷಮಂ ।

ಸಾಮ್ರಾಜ್ಯೋಚಿತಭೋಗ್ಯಭೋಗವಿರಸಂ ಶ್ರೀರಾಮ ತೇಽಂಘ್ರಂ ಶ್ರಯೇ

ನೈರ್ಮಲಯ ನಿರಂತರಸ್ಮೃತಿಕೃತೇ ವೈರಾಗ್ಯಭಾಗ್ಯಾಯ ಚ ॥ ೨೮ ॥

The feet of Sri Ramachandra removed the paativratya brashtate named sin in Ahalya, it gives us vairagya, it gives tattvajnaana. As such, we must worship Sri Ramapaada for getting vairagya. Sri Raamapaada can be seen just five kilometer from Rameshwara in Gandhamadana.

ಕಪಿಕಟಕಧುರೀಣಃ ಕಾರ್ಮುಕನಯಸ್ತಬಾಣಃಕ್ಷಪಿತದಿತಿಜಸೈನ್ಯಃ ಕ್ಷತ್ರಿಯೇಷ್ವಗ್ರಗಣ್ಯಃ ।

ಜಲಧಿರಚಿತಸೇತುರ್ಜಾನಿಕೀತೋಷಹೇತುಃಪಥಿ ಪಥಿ ಗುಣಸಾಂದ್ರಃ ಪಾತು ಮಾಂ ರಾಮಚಂದ್ರಃ॥೨೯॥

ಕಪಿಕಟಕಧುರೀಣಃ ಕಾರ್ಮುಕನಯಸ್ತಬಾಣಃ ಕ್ಷಪಿತದಿತಿಜಸೈನ್ಯಃ ಕ್ಷತ್ರಿಯೇಷ್ವಗ್ರಗಣ್ಯಃ ।

ಜಲಧಿರಚಿತಸೇತುರ್ಜಾನಿಕೀತೋಷಹೇತುಃ ಪಥಿ ಪಥಿ ಗುಣಸಾಂದ್ರಃ ಪಾತು ಮಾಂ

ರಾಮಚಂದ್ರಃ॥೨೯॥

Vadirajaru praises Ramachandra as Kapisena nayaka, daithya sena dwamsaka, he is the supreme amongst kshatriyaas, sethubandhaka, sakala gunapoorna. He does the rakshane everywhere we go. Vaishnavaas when we are going out of our house, it is better to chant the said shloka for our safety.

Background for Rameshwara pratistapane –

Some people have given the definition of Rameshwara: as Ramasya Ishwara: ರಾಮಸ್ಯ ಈಶ್ವರ: ರಾಮೇಶ್ವರ:. If it is so, then Sriramachandra did the pratistapane of Navagraha, which should have been called as “Ramanavagraha”, but it is not so. Some have argued that Ramachandra did the pratiste of Shiva for the parihara of brahmahatya dosha created out of Ravana hatya. But as per Valmiki Ramayana, Rama did the pratistapane of Shiva even before Ravana Vadha, i.e., before the construction of Sethu itself.

Ravana Brahmana? And Ravana Hatya gets Brahma hatya dosha?

- No. Even though his father Vishravas is a Brahmana, his mother Kekasi is a Rakshasi. The child get matrujaati as per Mahabharata Tatparya nirnaya. As such, Ravana is a Rakshana and not a Brahmana.
- Ravana is a daithya and a nuisance for the entire world. Killing of Ravana is a Kalyana karya. It is not a sin.
- Sri Ramachandra is sakala dosha doora and sakala guna paripoorna, as such no dosha can be fixed to him. As such, there is no possibility of him getting Brahmahatya dosha.
- Ramachandra did the pratistapane of Shivalinga before Ravana Vadha, even before crossing the sea, as per Valmiki Ramayana.
- He did so to remove the Brahmahatya dosha of Shiva

By Narahari Sumadhwa

Source – **Vadiraja Tirtha’s Tirthaprabandha**

& Sri Vyasanakere Prabanjanacharya’s vyakyana.