ಶ್ರೀಃ

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ

ಶ್ರೀಮತೇ ನಿಗಮಾಂತಮಹಾದೇಶಿಕಾಯ ನಮಃ

ವಿಲ್ಲೂರ್ ನಡಾದೂರ್ ಶ್ರೀ ಶ್ರೀನಿಧೇಃ ಕೃತಿಷು

॥ ಶ್ರೀರಾಮಚತುಶ್ಶ್ಲೋಕೀ ॥

with

word-by-word meaning (padārtha),

word separation (padacchēda), prose order (anvaya),

glossed translation (padamālā) and summary (bhāvārtha)

by

Sunder Kidāmbi

Prepared with the gracious blessings of

all my ācāryas, elders and well-wishers

Introduction
(upōdghāta)

The *Śrī Rāma Catuśślōkī* tells the story of *Śrī Rāma* in four verses. It was composed by *Śrī U. Ve. Villūr Naḍādūr Śrī Śrīnidhi Svāmī*, who bears the title *Āśukavisārvabhauma*, "the sovereign among extempore poets." It appears that *Śrī Rāma* Himself arranged to have His story told so concisely through this great poet.

Around 1940, when he was still young, the *Svāmī* was struck by smallpox, a dreaded disease that took many lives in those days. The doctors who examined him said that he would not live beyond the next morning. That night, he resolved to recite, in his own words, the story of *Śrī Rāma*, which brings even the departed back to life, and he trusted that the Lord would protect him. Amid his suffering, he composed these four verses and, after describing the coronation of *Śrī Rāma*, ended with the words "While the consort of *Sītā* stays awake to protect me, what fear is there for me?" He also added a *phalaśruti* declaring that these verses would serve as a medicine for smallpox. When the doctors came the next day, as a matter of form, they were astonished to find that he had recovered. Thus, through this work, *Śrī Rāma* showed the world that the *Svāmī* was not only an *āśukavi*, an extempore poet, but also a *varakavi*, a poet whose words bear fruit.

Many who later received these four verses from the *Svāmī* by *upadēśa* obtained all that they wished for. Seeing that the *stōtra* was not a medicine for smallpox alone, but granted every fruit sought by those who recited it, the *Svāmī* changed the *phalaśruti* accordingly.

Since many devotees wished to understand the meaning of this *Catuśślōkī*, the *Svāmī*'s son, *Śrī U. Ve. Dr. V. S. Karuṇākarācāriar Svāmī*, a renowned scholar and poet in his own right, who counts himself among the many who have benefited from reciting it, published it with a short commentary in his *Śrīmad Rāmāyaṇa Trayī*, as a concise prelude to the *Svāmī*'s *Mañju Rāmāyaṇa* and *Mandasmita Rāmāyaṇa*, just as the *Saṃkṣēpa Rāmāyaṇa* opens *Vālmīki*'s *Rāmāyaṇa*.

ಶ್ರೀಃ
ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ
ಶ್ರೀಮತೇ ನಿಗಮಾಂತಮಹಾದೇಶಿಕಾಯ ನಮಃ

॥ ಶ್ರೀರಾಮಚತುಶ್ಶ್ಲೋಕೀ ॥

ಕವಿತಾಜಿತಕಲ್ಲೋಲಿಕನ್ಯಕಾಕಾಂತವಕ್ಷಸೇ ।
ಕರುಣಾದಿಗುಣಾಢ್ಯಾಯ ಕಮಲಾನಿಧಯೇ ನಮಃ ॥

Word Separation (*padacchēda*)

ಕವಿತಾ-ಜಿತ-ಕಲ್ಲೋಲಿ-ಕನ್ಯಕಾ-ಕಾಂತ-ವಕ್ಷಸೇ ।
ಕರುಣಾ-ಆದಿ-ಗುಣ-ಆಢ್ಯಾಯ ಕಮಲಾ-ನಿಧಯೇ ನಮಃ ॥

Glossed Translation (*padamālā*)

Salutation (ನಮಃ) to ***Kamalānidhi*** (***Śrīnidhi Svāmī***) (ಕಮಲಾ-ನಿಧಯೇ), who is endowed with compassion and other qualities (ಕರುಣಾ-ಆದಿ-ಗುಣ-ಆಢ್ಯಾಯ) and who, by his poetry, has conquered the Lord's bosom, which shines with the presence of the daughter of the ocean (***Lakṣmī***) (ಕವಿತಾ-ಜಿತ-ಕಲ್ಲೋಲಿ-ಕನ್ಯಕಾ-ಕಾಂತ-ವಕ್ಷಸೇ).

Notes (*ṭippaṇī*)

This invocatory verse has a second meaning. Since the scriptures enjoin regarding one's ***ācārya*** as the Lord Himself, it can also be read as a salutation to the Lord: to ***Kamalā-nidhi***, the treasure of ***Kamalā*** (***Lakṣmī***), that is, ***Nārāyaṇa***, who is rich in compassion and other auspicious qualities, and whose chest, the seat of the daughter of the ocean, is won over by poetry. The name ***Kamalā-nidhi*** also renders the ***Svāmī***'s own name, ***Śrī-nidhi***, since ***Kamalā*** and ***Śrī*** are both names of ***Lakṣmī***.

ರಾಮಃ ಕೌಶಿಕಮನ್ವಗಾತ್ಪಥಿ ಮುನೇರ್ವಾಚಾವಧೀತ್ತಾಟಕಾಂ
ಸತ್ರಂ ತಸ್ಯ ರರಕ್ಷ ತೇನ ಕಥಿತಾಃ ಶುಶ್ರಾವ ತಾಸ್ತಾಃ ಕಥಾಃ।
ಗತ್ವಾಥೋ ಮಿಥಿಲಾಂ ವಿಧಾಯ ದೃಷದಂ ಯೋಷಿನ್ಮಣಿಂ ಸನ್ಮುನೇಃ
ಭಂಕ್ತ್ವಾ ಧೂರ್ಜಟಿಚಾಪಮಾಪ ರಮಣೀಂ ಸೀತಾಭಿಧಾನಾಮಪಿ ॥ **1** ॥

Word Separation (*padacchēda*)

ರಾಮಃ ಕೌಶಿಕಂ ಅನ್ವಗಾತ್ ಪಥಿ ಮುನೇಃ ವಾಚಾ ಅವಧೀತ್ ತಾಟಕಾಂ
ಸತ್ರಂ ತಸ್ಯ ರರಕ್ಷ ತೇನ ಕಥಿತಾಃ ಶುಶ್ರಾವ ತಾಃ ತಾಃ ಕಥಾಃ।
ಗತ್ವಾ ಅಥೋ ಮಿಥಿಲಾಂ ವಿಧಾಯ ದೃಷದಂ ಯೋಷಿತ್-ಮಣಿಂ ಸತ್-ಮುನೇಃ
ಭಂಕ್ತ್ವಾ ಧೂರ್ಜಟಿ-ಚಾಪಂ ಆಪ ರಮಣೀಂ ಸೀತಾ-ಅಭಿಧಾನಾಂ ಅಪಿ ॥

Prose Order (*anvaya*)

ರಾಮಃ ಕೌಶಿಕಂ ಅನ್ವಗಾತ್, ಪಥಿ ಮುನೇಃ ವಾಚಾ ತಾಟಕಾಂ ಅವಧೀತ್, ತಸ್ಯ ಸತ್ರಂ ರರಕ್ಷ, ತೇನ ಕಥಿತಾಃ ತಾಃ ತಾಃ ಕಥಾಃ ಶುಶ್ರಾವ, ಅಥೋ ಮಿಥಿಲಾಂ ಗತ್ವಾ, ದೃಷದಂ ಸತ್-ಮುನೇಃ ಯೋಷಿತ್-ಮಣಿಂ ವಿಧಾಯ, ಧೂರ್ಜಟಿ-ಚಾಪಂ ಭಂಕ್ತ್ವಾ, ಸೀತಾ-ಅಭಿಧಾನಾಂ ರಮಣೀಂ ಅಪಿ ಆಪ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ರಾಮಃ	Lord *Rāma*
ಕೌಶಿಕಂ	the sage *Kauśika* (*Viśvāmitra*)
ಅನ್ವಗಾತ್	followed (went along with)
ಪಥಿ	on the way
ಮುನೇಃ	of the sage
ವಾಚಾ	at the word (command)
ತಾಟಕಾಂ	the demoness *Tāṭakā*
ಅವಧೀತ್	slew
ತಸ್ಯ	his

Word	Meaning
ಸತ್ರಂ	sacrifice (*yajña*)
ರರಕ್ಷ	protected
ತೇನ	by him
ಕಥಿತಾಃ	narrated
ತಾಃ ತಾಃ	those many
ಕಥಾಃ	stories
ಶುಶ್ರಾವ	heard
ಅಥೋ	then
ಮಿಥಿಲಾಂ	towards *Mithilā*
ಗತ್ವಾ	having proceeded
ದೃಷದಂ	the stone
ಸತ್-ಮುನೇಃ	of the noble sage (*Gautama*)
ಯೋಷಿತ್-ಮಣಿಂ	into the jewel among women (*Ahalyā*)
ವಿಧಾಯ	having turned
ಧೂರ್ಜಟಿ-ಚಾಪಂ	the bow of Lord *Śiva*
ಭಂಕ್ತ್ವಾ	having broken
ಸೀತಾ-ಅಭಿಧಾನಾಂ	named *Sītā*
ರಮಣೀಂ	the lovely lady
ಅಪಿ	also
ಆಪ	obtained (in marriage)

Glossed Translation (*padamālā*)

Lord ***Rāma*** (ರಾಮಃ) followed (ಅನ್ವಗಾತ್) the sage ***Kauśika*** (ಕೌಶಿಕಂ). On the way (ಪಥಿ), at the word (ವಾಚಾ) of the sage (ಮುನೇಃ), He slew (ಅವಧೀತ್) the demoness ***Tāṭakā*** (ತಾಟಕಾಂ). He protected (ರರಕ್ಷ) his (ತಸ್ಯ) sacrifice (ಸತ್ರಂ)

and heard (ಶುಶ್ರಾವ) those many (ತಾಃ ತಾಃ) stories (ಕಥಾಃ) narrated (ಕಥಿತಾಃ) by him (the sage) (ತೇನ). Then (ಅಥೋ), proceeding (ಗತ್ವಾ) towards *Mithilā* (ಮಿಥಿಲಾಂ), He turned (ವಿಧಾಯ) the stone (ದೃಷದಂ) into the jewel among women (ಯೋಷಿತ್-ಮಣಿಂ), the wife of the noble sage (ಸತ್-ಮುನೇಃ). Having broken (ಭಂಕ್ತ್ವಾ) the bow of Lord *Śiva* (ಧೂರ್ಜಟಿ-ಚಾಪಂ), He also (ಅಪಿ) obtained (ಆಪ) the lovely lady (ರಮಣೀಂ) named *Sītā* (ಸೀತಾ-ಅಭಿಧಾನಾಂ).

Summary (*bhāvārtha*)

Śrīman Nārāyaṇa, who appeared as *Śrī Rāma*, went along with the sage *Viśvāmitra*. On the way, at the sage's word, He slew the demoness *Tāṭakā*. He protected the sage's sacrifice and listened to the many beautiful stories the sage narrated. Then, by the touch of His divine feet, He turned a stone into *Ahalyā*, the jewel among women, the beloved wife of *Gautama*, a sage rich in penance. Reaching *Mithilā*, He broke the bow of Lord *Śiva* and took the hand of the lovely *Sītā*.

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ಸೀತಾಯಾಃ ಕರಲಾಲನೇನ ಸ ಕೃತೀ ಜಿತ್ವಾ ಮುನಿಂ ಭಾರ್ಗವಂ
ಸಾಕೇತಂ ತರಸಾ ಪ್ರವಿಶ್ಯ ಜನನೀಮಾನಂದಯನ್ ಮಧ್ಯಮಾಂ।
ಆಸೀದ್ಯೋ ವಿಪಿನೇ ಚತುರ್ದಶ ಸಮಾ ರಕ್ಷನ್ ಮುನೀನಾನತಾನ್
ರಕ್ಷಸ್ಸಂಘಮಥಾವಧೀದಘಟಯದ್ರಾಜ್ಯಂ ಚ ಸೂರ್ಯಾತ್ಮಜೇ ॥ **2** ॥

Word Separation (*padacchēda*)

ಸೀತಾಯಾಃ ಕರ-ಲಾಲನೇನ ಸಃ ಕೃತೀ ಜಿತ್ವಾ ಮುನಿಂ ಭಾರ್ಗವಂ
ಸಾಕೇತಂ ತರಸಾ ಪ್ರವಿಶ್ಯ ಜನನೀಂ ಆನಂದಯನ್ ಮಧ್ಯಮಾಂ।
ಆಸೀತ್ ಯಃ ವಿಪಿನೇ ಚತುರ್ದಶ ಸಮಾಃ ರಕ್ಷನ್ ಮುನೀನ್ ಆನತಾನ್
ರಕ್ಷಸ್-ಸಂಘಂ ಅಥ ಅವಧೀತ್ ಅಘಟಯತ್ ರಾಜ್ಯಂ ಚ ಸೂರ್ಯ-ಆತ್ಮಜೇ ॥

Prose Order (*anvaya*)

ಸಃ ಸೀತಾಯಾಃ ಕರ-ಲಾಲನೇನ ಕೃತೀ, ಭಾರ್ಗವಂ ಮುನಿಂ ಜಿತ್ವಾ, ತರಸಾ ಸಾಕೇತಂ ಪ್ರವಿಶ್ಯ, ಯಃ ಮಧ್ಯಮಾಂ ಜನನೀಂ ಆನಂದಯನ್ ಚತುರ್ದಶ ಸಮಾಃ ವಿಪಿನೇ ಆಸೀತ್, ಆನತಾನ್ ಮುನೀನ್ ರಕ್ಷನ್ ಅಥ ರಕ್ಷಸ್-ಸಂಘಂ ಅವಧೀತ್, ಸೂರ್ಯ-ಆತ್ಮಜೇ ರಾಜ್ಯಂ ಚ ಅಘಟಯತ್ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಸಃ	He
ಸೀತಾಯಾಃ	of ***Sītā***
ಕರ-ಲಾಲನೇನ	by tenderly holding the hand (in marriage)
ಕೃತೀ	complete, fulfilled
ಭಾರ್ಗವಂ	***Bhārgava*** (***Paraśurāma***)
ಮುನಿಂ	the sage
ಜಿತ್ವಾ	having defeated
ತರಸಾ	swiftly
ಸಾಕೇತಂ	***Sākēta*** (***Ayōdhyā***)
ಪ್ರವಿಶ್ಯ	having entered
ಯಃ	who
ಮಧ್ಯಮಾಂ	the middle
ಜನನೀಂ	mother (***Kaikēyī***)
ಆನಂದಯನ್	to please
ಚತುರ್ದಶ	fourteen
ಸಮಾಃ	years
ವಿಪಿನೇ	in the forest
ಆಸೀತ್	resided
ಆನತಾನ್	who had taken refuge (in Him)
ಮುನೀನ್	the sages

Word	Meaning
ರಕ್ಷನ್	to protect
ಅಥ	then
ರಕ್ಷಸ್-ಸಂಘಂ	the hordes of *rākṣasa*s
ಅವಧೀತ್	destroyed
ಸೂರ್ಯ-ಆತ್ಮಜೇ	to the son of the Sun-god (*Sugrīva*)
ರಾಜ್ಯಂ	the kingdom (of *Kiṣkindhā*)
ಚ	and
ಅಘಟಯತ್	gave

Glossed Translation (*padamālā*)

He (ಸಃ), having become complete (ಕೃತೀ) by tenderly holding the hand (ಕರ-ಲಾಲನೇನ) of *Sītā* (ಸೀತಾಯಾಃ), defeated (ಜಿತ್ವಾ) the sage (ಮುನಿಂ) *Bhārgava* (ಭಾರ್ಗವಂ) and swiftly (ತರಸಾ) entered (ಪ್ರವಿಶ್ಯ) *Sākēta* (ಸಾಕೇತಂ). He is the one who (ಯಃ), to please (ಆನಂದಯನ್) the middle (ಮಧ್ಯಮಾಂ) mother (*Kaikēyī*) (ಜನನೀಂ), resided (ಆಸೀತ್) in the forest (ವಿಪಿನೇ) for fourteen (ಚತುರ್ದಶ) years (ಸಮಾಃ). Then (ಅಥ), to protect (ರಕ್ಷನ್) the sages (ಮುನೀನ್) who had taken refuge in Him (ಆನತಾನ್), He destroyed (ಅವಧೀತ್) the hordes of *rākṣasa*s (ರಕ್ಷಸ್-ಸಂಘಂ), and (ಚ) gave (ಅಘಟಯತ್) the kingdom (ರಾಜ್ಯಂ) to the son of the Sun-god (ಸೂರ್ಯ-ಆತ್ಮಜೇ).

Summary (*bhāvārtha*)

Having become complete by holding the hand of *Sītā*, *Śrī Rāma* defeated *Paraśurāma* and swiftly entered *Sākēta* (*Ayōdhyā*). To please His step-mother *Kaikēyī*, He went to the forest to reside there for fourteen years. To protect the sages who had taken refuge in Him, He destroyed the hordes of *rākṣasa*s, and He gave the kingdom of *Kiṣkindhā* to *Sugrīva*, the son of the Sun-god.

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ವಾಯೋರಾತ್ಮಭುವಾ ತತೋ ಹನುಮತಾ ಪಾಥೋಧಿಪಾರಸ್ಥಿತಾಂ
ಪ್ರಾಣೇಭ್ಯೋಽಪಿ ಗರೀಯಸೀಂ ಪ್ರಿಯತಮಾಂ ವಿಜ್ಞಾಯ ರಕ್ಷೋಹೃತಾಂ।
ಸೇತುಂ ವಾರಿನಿಧೌ ವಿಧಾಯ ವಿವಿಧಾನಂತಾಘವಿಧ್ವಂಸನಂ
ಲಂಕಾಯಾಂ ವಿಲುಲಾವ ರಾವಣಶಿರೋವೃಂದಾನಿ ವಂದೇಯ ತಂ ॥ **3** ॥

Word Separation (*padacchēda*)

ವಾಯೋಃ ಆತ್ಮಭುವಾ ತತಃ ಹನುಮತಾ ಪಾಥೋಧಿ-ಪಾರ-ಸ್ಥಿತಾಂ
ಪ್ರಾಣೇಭ್ಯಃ ಅಪಿ ಗರೀಯಸೀಂ ಪ್ರಿಯತಮಾಂ ವಿಜ್ಞಾಯ ರಕ್ಷಸ್-ಹೃತಾಂ।
ಸೇತುಂ ವಾರಿನಿಧೌ ವಿಧಾಯ ವಿವಿಧ-ಅನಂತ-ಅಘ-ವಿಧ್ವಂಸನಂ
ಲಂಕಾಯಾಂ ವಿಲುಲಾವ ರಾವಣ-ಶಿರಸ್-ವೃಂದಾನಿ ವಂದೇಯ ತಂ ॥

Prose Order (*anvaya*)

ತತಃ ವಾಯೋಃ ಆತ್ಮಭುವಾ ಹನುಮತಾ, ಪ್ರಾಣೇಭ್ಯಃ ಅಪಿ ಗರೀಯಸೀಂ ಪ್ರಿಯತಮಾಂ ರಕ್ಷಸ್-ಹೃತಾಂ ಪಾಥೋಧಿ-ಪಾರ-ಸ್ಥಿತಾಂ ವಿಜ್ಞಾಯ, ವಾರಿನಿಧೌ ವಿವಿಧ-ಅನಂತ-ಅಘ-ವಿಧ್ವಂಸನಂ ಸೇತುಂ ವಿಧಾಯ, ಲಂಕಾಯಾಂ ರಾವಣ-ಶಿರಸ್-ವೃಂದಾನಿ ವಿಲುಲಾವ, ತಂ ವಂದೇಯ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ತತಃ	then
ವಾಯೋಃ	of the Wind-god
ಆತ್ಮಭುವಾ	by the son
ಹನುಮತಾ	through *Hanumān*
ಪ್ರಾಣೇಭ್ಯಃ	than life itself
ಅಪಿ	even
ಗರೀಯಸೀಂ	dearer
ಪ್ರಿಯತಮಾಂ	the most beloved (wife)
ರಕ್ಷಸ್-ಹೃತಾಂ	abducted by the *rākṣasa* (*Rāvaṇa*)

Word	Meaning
ಪಾಥೋಧಿ-ಪಾರ-ಸ್ಥಿತಾಂ	held on the other shore of the sea
ವಿಜ್ಞಾಯ	having come to know
ವಾರಿನಿಧೌ	in the ocean
ವಿವಿಧ-ಅನಂತ-ಅಘ-ವಿಧ್ವಂಸನಂ	which destroys the sins committed endlessly in various ways
ಸೇತುಂ	the bridge (*sētu*)
ವಿಧಾಯ	having built
ಲಂಕಾಯಾಂ	in *Laṅkā*
ರಾವಣ-ಶಿರಸ್-ವೃಂದಾನಿ	the clusters of heads of *Rāvaṇa*
ವಿಲುಲಾವ	cut off
ತಂ	Him
ವಂದೇಯ	let me bow to

Glossed Translation (*padamālā*)

Then (ತತಃ), having come to know (ವಿಜ್ಞಾಯ) through ***Hanumān*** (ಹನುಮತಾ), the son (ಆತ್ಮಭುವಾ) of the Wind-god (ವಾಯೋಃ), that His most beloved (ಪ್ರಿಯತಮಾಂ), who is dearer (ಗರೀಯಸೀಂ) to Him even (ಅಪಿ) than life itself (ಪ್ರಾಣೇಭ್ಯಃ), had been abducted by the ***rākṣasa*** (ರಕ್ಷಸ್-ಹೃತಾಂ) and was held on the other shore of the sea (ಪಾಥೋಧಿ-ಪಾರ-ಸ್ಥಿತಾಂ), He built (ವಿಧಾಯ) in the ocean (ವಾರಿನಿಧೌ) the bridge (ಸೇತುಂ), which destroys the sins committed endlessly in various ways (ವಿವಿಧ-ಅನಂತ-ಅಘ-ವಿಧ್ವಂಸನಂ). In ***Laṅkā*** (ಲಂಕಾಯಾಂ), He cut off (ವಿಲುಲಾವ) the clusters of heads of ***Rāvaṇa*** (ರಾವಣ-ಶಿರಸ್-ವೃಂದಾನಿ). Let me bow (ವಂದೇಯ) to Him (ತಂ).

Summary (*bhāvārtha*)

Through the valiant ***Hanumān***, the son of the Wind-god, ***Śrī Rāma*** came to know that His beloved wife ***Sītā***, who was dearer to Him than His own life, had been

abducted by ***Rāvaṇa*** and was held captive on the other shore of the sea. He built the ***sētu***, a bridge across the ocean, the very sight of which destroys all the sins that we commit endlessly in various ways. Reaching ***Laṅkā***, He cut off ***Rāvaṇa***'s heads cluster by cluster and defeated him. I bow to that Lord.

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ಆರುಹ್ಯಾಥ ವಿಭೀಷಣೇನ ಸುಭಗಂ ಭಕ್ತ್ಯಾ ಸಮಾವೇದಿತಂ
ಮಾನ್ಯಂ ಪುಷ್ಪಕಮಂಜಸಾ ನಿಜಪುರೀಮಾಗತ್ಯ ಮಿತ್ರೈರ್ವೃತಃ।
ಆನಂದಾಯ ವಸಿಷ್ಠಕಾಶ್ಯಪಮುಖೈಃ ಪಟ್ಟಾಭಿಷಿಕ್ತೋ ವಿಭುಃ
ತಸ್ಮಿನ್ ಜಾಗ್ರತಿ ಜಾನಕೀಪ್ರಿಯತಮೇ ಕಾ ನಾಮ ಭೀತಿರ್ಮಮ ॥ **4** ॥

Word Separation (*padacchēda*)

ಆರುಹ್ಯ ಅಥ ವಿಭೀಷಣೇನ ಸುಭಗಂ ಭಕ್ತ್ಯಾ ಸಮಾವೇದಿತಂ
ಮಾನ್ಯಂ ಪುಷ್ಪಕಂ ಅಂಜಸಾ ನಿಜ-ಪುರೀಂ ಆಗತ್ಯ ಮಿತ್ರೈಃ ವೃತಃ।
ಆನಂದಾಯ ವಸಿಷ್ಠ-ಕಾಶ್ಯಪ-ಮುಖೈಃ ಪಟ್ಟ-ಅಭಿಷಿಕ್ತಃ ವಿಭುಃ
ತಸ್ಮಿನ್ ಜಾಗ್ರತಿ ಜಾನಕೀ-ಪ್ರಿಯತಮೇ ಕಾ ನಾಮ ಭೀತಿಃ ಮಮ ॥

Prose Order (*anvaya*)

ಅಥ ವಿಭೀಷಣೇನ ಭಕ್ತ್ಯಾ ಸಮಾವೇದಿತಂ ಸುಭಗಂ ಮಾನ್ಯಂ ಪುಷ್ಪಕಂ ಆರುಹ್ಯ, ಮಿತ್ರೈಃ ವೃತಃ ಅಂಜಸಾ ನಿಜ-ಪುರೀಂ ಆಗತ್ಯ, ವಿಭುಃ ಆನಂದಾಯ ವಸಿಷ್ಠ-ಕಾಶ್ಯಪ-ಮುಖೈಃ ಪಟ್ಟ-ಅಭಿಷಿಕ್ತಃ (ಅಭೂತ್)। ತಸ್ಮಿನ್ ಜಾನಕೀ-ಪ್ರಿಯತಮೇ ಜಾಗ್ರತಿ, ಮಮ ಕಾ ನಾಮ ಭೀತಿಃ (ಅಸ್ತಿ)?

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಅಥ	then
ವಿಭೀಷಣೇನ	by *Vibhīṣaṇa*
ಭಕ್ತ್ಯಾ	with devotion
ಸಮಾವೇದಿತಂ	offered

Word	Meaning
ಸುಭಗಂ	the beautiful
ಮಾನ್ಯಂ	venerable
ಪುಷ್ಪಕಂ	***Puṣpaka*** (aerial chariot)
ಆರುಹ್ಯ	having ascended
ಮಿತ್ರೈಃ	by friends
ವೃತಃ	surrounded
ಅಂಜಸಾ	swiftly
ನಿಜ-ಪುರೀಂ	to His own city (***Ayōdhyā***)
ಆಗತ್ಯ	having come back
ವಿಭುಃ	the all-pervading Lord
ಆನಂದಾಯ	for the joy (of all)
ವಸಿಷ್ಠ-ಕಾಶ್ಯಪ-ಮುಖೈಃ	by the sages headed by ***Vasiṣṭha*** and ***Kāśyapa***
ಪಟ್ಟ-ಅಭಿಷಿಕ್ತಃ	crowned as king
(ಅಭೂತ್)	was (implied)
ತಸ್ಮಿನ್	while He
ಜಾನಕೀ-ಪ್ರಿಯತಮೇ	the most beloved of ***Jānakī***
ಜಾಗ್ರತಿ	stays awake (to protect me)
ಮಮ	for me
ಕಾ	what
ನಾಮ	indeed
ಭೀತಿಃ	fear
(ಅಸ್ತಿ)	is there (implied)

Glossed Translation (*padamālā*)

Then (ಅಥ), having ascended (ಆರುಹ್ಯ) the beautiful (ಸುಭಗಂ) and venerable (ಮಾನ್ಯಂ) ***Puṣpaka*** (ಪುಷ್ಪಕಂ), offered (ಸಮಾವೇದಿತಂ) with devotion (ಭಕ್ತ್ಯಾ) by ***Vibhīṣaṇa*** (ವಿಭೀಷಣೇನ), and surrounded (ವೃತಃ) by friends (ಮಿತ್ರೈಃ), the all-pervading Lord (ವಿಭುಃ) swiftly (ಅಂಜಸಾ) came back (ಆಗತ್ಯ) to His own city (ನಿಜ-ಪುರೀಂ), and for the joy of all (ಆನಂದಾಯ) was (ಅಭೂತ್) crowned as king (ಪಟ್ಟ-ಅಭಿಷಿಕ್ತಃ) by the sages headed by ***Vasiṣṭha*** and ***Kāśyapa*** (ವಸಿಷ್ಠ-ಕಾಶ್ಯಪ-ಮುಖ್ಯೈಃ). While He (ತಸ್ಮಿನ್), the most beloved of ***Jānakī*** (ಜಾನಕೀ-ಪ್ರಿಯತಮೇ), stays awake (ಜಾಗ್ರತಿ) to protect me, what (ಕಾ) fear (ಭೀತಿಃ) is there (ಅಸ್ತಿ) indeed (ನಾಮ) for me (ಮಮ)?

Summary (*bhāvārtha*)

Śrī Rāma then ascended the beautiful ***Puṣpaka vimāna***, which ***Vibhīṣaṇa*** offered Him with devotion, and flew swiftly back to ***Ayōdhyā*** with all His friends. There, to the joy of all, He was crowned king by ***Vasiṣṭha***, ***Kāśyapa*** and other great sages. While that consort of ***Sītā*** stays awake to protect me, what fear is there for me?

Notes (*ṭippaṇī*)

The ***Svāmī*** composed the words ಕಾ ನಾಮ ಭೀತಿರ್ಮಮ during his own illness. Later, seeing the greatness and power of the ***stōtra***, he also gave the fourth line as:

ತಸ್ಮಿನ್ ಜಾಗ್ರತಿ ಜಾನಕೀಪ್ರಿಯತಮೇ ಸರ್ವತ್ರ ಸಮ್ಯಗ್ಜಯಃ ॥

"While He, the most beloved of ***Jānakī***, stays awake, there is excellent victory (ಸಮ್ಯಕ್-ಜಯಃ) for us everywhere (ಸರ್ವತ್ರ)."

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ಧನುಷ್ಕರಚತುಃಶ್ಲೋಕೀ ಧನುಷ್ಪರಕವೀರಿತಾ ।
ಸರ್ವದಾ ಕುರ್ವತಾಂ ಚಿತ್ತೇ ಸರ್ವದಾ ಭಾತು ಸನ್ಮತಾ ॥ **5** ॥

Word Separation (*padacchēda*)

ಧನುಷ್ಕರ-ಚತುಃಶ್ಲೋಕೀ ಧನುಷ್ಪುರ-ಕವಿ-ಈರಿತಾ ।
ಸರ್ವದಾ ಕುರ್ವತಾಂ ಚಿತ್ತೇ ಸರ್ವ-ದಾ ಭಾತು ಸನ್ಮತಾ ॥

Prose Order (*anvaya*)

(ಇಯಂ) ಧನುಷ್ಪುರ-ಕವಿ-ಈರಿತಾ ಸನ್ಮತಾ ಧನುಷ್ಕರ-ಚತುಃಶ್ಲೋಕೀ, ಸರ್ವದಾ ಚಿತ್ತೇ ಕುರ್ವತಾಂ ಸರ್ವ-ದಾ ಭಾತು ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(ಇಯಂ)	this (implied)
ಧನುಷ್ಪುರ-ಕವಿ-ಈರಿತಾ	composed by the poet of *Dhanuṣpura* (*Villūr*)
ಸನ್ಮತಾ	praised by the learned
ಧನುಷ್ಕರ-ಚತುಃಶ್ಲೋಕೀ	the four verses on the one who holds the bow in His hand (*Śrī Rāma*)
ಸರ್ವದಾ	always
ಚಿತ್ತೇ	in the mind
ಕುರ್ವತಾಂ	for those who keep (it), i.e., recite (it)
ಸರ್ವ-ದಾ	as the giver of all (that is wished for)
ಭಾತು	may it shine

Glossed Translation (*padamālā*)

May this (ಇಯಂ) set of four verses on the one who holds the bow in His hand (ಧನುಷ್ಕರ-ಚತುಃಶ್ಲೋಕೀ), composed by the poet of *Dhanuṣpura* (ಧನುಷ್ಪುರ-ಕವಿ-ಈರಿತಾ) and praised by the learned (ಸನ್ಮತಾ), shine (ಭಾತು) as the giver of all (ಸರ್ವ-ದಾ) for those who (ಕುರ್ವತಾಂ) always (ಸರ್ವದಾ) keep it in their mind (ಚಿತ್ತೇ).

Summary (*bhāvārtha*)

Composed by the poet of ***Dhanuṣpura*** (***Villūr***), these four verses celebrate ***Śrī Rāma***, who holds the bow (***dhanuṣ***) in His hand. Praised by the learned, this work will always grant all that is wished for to those who recite it. The verse plays on the word ***sarvadā***, which occurs twice: first as "always," and then, read as ***sarva-dā***, as "the giver of all."

Notes (*ṭippaṇī*)

When the ***Svāmī*** first composed this verse, during his own illness with smallpox, its second line read:

ಮಾರೀಕಾತರಚಿತ್ತಾನಾಂ ಮಾರೀತಿಮಿತರಾಂ ದಿಶೇತ್ ॥
ಮಾರೀ-ಕಾತರ-ಚಿತ್ತಾನಾಂ ಮಾ-ರೀತಿಂ ಇತರಾಂ ದಿಶೇತ್ ॥

"May it show (ದಿಶೇತ್) those whose minds are fearful (ಕಾತರ-ಚಿತ್ತಾನಾಂ) of the pestilence (ಮಾರೀ) the other (ಇತರಾಂ) way, the way of ***Mā*** (***Lakṣmī***) (ಮಾ-ರೀತಿಂ)." That is, those who fear diseases such as smallpox and recite these verses will not fall into the grip of such diseases, but will obtain every kind of wealth and be happy. The line plays on ***mārī*** (pestilence) and ***mā-rīti*** (the way of ***Mā***).

The line can also be read by dividing ಮಾರೀತಿಮಿತರಾಂ as ಮಾ ರೀತಿಂ ಇತರಾಂ: "May it not (ಮಾ) show (ದಿಶೇತ್) any other course (ಇತರಾಂ ರೀತಿಂ) to those whose minds are fearful (ಕಾತರ-ಚಿತ್ತಾನಾಂ) of the pestilence (ಮಾರೀ)." That is, they will not be affected by the disease and will not succumb to it.

When those who recited the ***stōtra*** found that it fulfilled all their wishes, the ***Svāmī*** replaced this line with the present one, ಸರ್ವದಾ ಕುರ್ವತಾಂ ಚಿತ್ತೇ ಸರ್ವದಾ ಭಾತು ಸನ್ಮತಾ.

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॥ ಇತಿ ವಿಲ್ಲೂರ್ ನಡಾದೂರ್ ಶ್ರೀ ಶ್ರೀನಿಧೇಃ ಕೃತಿಷು ಶ್ರೀರಾಮಚತುಶ್ಶ್ಲೋಕೀ ॥

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