



6. 🐂 Stay Bullish: The Glory of Shiva and Muruga in Ramayana

Ramayana Collection

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 **Description:** An exploration of the sixth Rahasyam revealing how Lord Shiva and Lord Muruga's divine presence are woven throughout the Ramayana, demonstrating the unity within Sanatana Dharma

 **Tags:** ramayana, shiva, muruga, skanda, saivism-vaishnavism, unity, ganga, rameswaram, kumara-sambhavam, rahasyam, sanatana-dharma

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The sixth secret (ஆறாவது ரகசியம்) of the Ramayana Rahasyangal discourse is titled "Stay Bullish". This secret explores the glory (வழைபவம்) of Lord Shiva (சிவபெருமான்) and Lord Muruga (முருகக் கடவுள்) and where their influence is discussed throughout the Ramayana.

The title "Stay Bullish" is a modern metaphor referencing the bull, or Rishabha (ரிஷபம்), which is the insignia on Lord Shiva's flag. The speaker suggests that in times of instability (like bearish market conditions, which might lead to "Jambavan" status), one should "Stay Bullish" (புல்லிஷாவே இருக்கட்டும்) to maintain a positive and thriving outlook, drawing on the strength associated with Shiva and his Rishabha banner.

The inclusion of Shiva and Muruga's glories serves to emphasize the foundational message of unity and mutual respect within Sanatana Dharma. While acknowledging that disagreements existed historically and even currently (between Saivism and Vaishnavism, and even within Vaishnavism), the discourse stresses that different philosophical traditions (like Advaita, Vishishtadvaita, and Dvaita) must maintain mutual respect (மதிப்பு) for the faith to flourish.



The Glory of Shiva (The 'Bullish' Aspect)

Lord Shiva's significance is interwoven throughout the narrative of Rama, providing *mangalatvam* (auspiciousness or Sivam).

Shiva and the Events of Rama's Birth and Marriage

The core event leading to Rama's marriage to Sita was the breaking of the great bow of Shiva (சிவபெருமானுடைய வில்) during Janaka's Yajna. The fact that this act resulted in the auspicious event of the marriage shows that the concept of Sivam (auspiciousness/Shiva) was directly responsible for uniting Rama and Sita.

King Dasharatha performed the Aswamedha Yajna for progeny. Later, in the Uttara Kanda (the latter portion of the Ramayana), Rama performs his own Aswamedha Yajna after being crowned. Rama declares that he wishes to dedicate this great sacrifice, which cleanses all sins, specifically to Shiva. Rama refers to Shiva as *Vṛṣadhvaja* (one whose flag has a bull, the Rishabha).

The Ganga and Trinity Connection

The origin of the holy river Ganga (Ganges) links the Trimurti (Brahma, Vishnu, and Shiva), illustrating their interconnectedness. During the Vamana Avatara, Vishnu (as Trivikrama) measured the worlds, lifting his left foot to Satyaloka. Brahma used the Ganga water from his Kamandalu (water pot) to perform Tirumanjanam (holy bath) for Vishnu's foot. Shiva caught this sacred Ganga water in his matted locks (*Jataik kalapam*). The Ganga thus connects Brahma (Kamandalu), Narayana (foot), and Shiva (hair), demonstrating its sanctity (*Tirupathaka*). Shiva, bearing the Ganga in his Jata (matted hair), is mirrored by Bharata, who bore Rama's Padukas (sandals) on his head and also donned Jata.

Shiva's Presence in Conflict and Return

Hanuman's burning of Lanka is explicitly compared to Lord Shiva burning the three cities (Tripuram). The Ramayana verse states: *Lankāpuram pradagdham tat Rudreṇa Tripuram yathā* (Lanka was burnt like the Three Cities were burnt by Rudra/Shiva). In the Ramayana, when Rama, Sita, and Lakshmana are sitting

together, Valmiki compares them to Shiva (*Īśaḥ*), Uma (Parvati), and Nandi, respectively.

The debate over whether Rama worshipped Shiva at Rameswaram (Rāmanātha) is discussed. While some sources (like the Kurma Purana) confirm Rama worshipped Shiva, Vaishnava interpretations of the Ramayana verse (Uttara Kanda) stating that Rama worshipped "Mahadeva" (*Mahādevaḥ prasādam akarot prabhuḥ*) argue that Mahadeva referred to the Samudra Raja (Ocean God). However, the general consensus emphasized by the speaker is that the Lord (Rama) worshipping a revered devotee (Shiva) should not be a point of conflict, thus allowing for societal harmony (*Samarasam*).



The Glory of Muruga (Karthikeya/Skanda)

Lord Muruga, often considered an extrapolation or extension of Shiva, is featured prominently in the Ramayana through Viswamitra's narrative of his birth (*Kumara Sambhavam*).

The Origin Story of Skanda

Viswamitra explains to Rama and Lakshmana the circumstances of Muruga's birth. After Shiva was disturbed from his deep meditation by Kama and subsequently incinerated him, Shiva's potent Tejas (power/seed) was released. This blazing power fell into the Ganga, which bore it as a fetus (*Garbham*). Since Ganga Devi carried him, Muruga is called Gangeya. The power then settled in a place called *Śara Vana* (a forest of tall grass), giving him the name *Śaravaṇa Bhava* (Saravana Pava). Six celestial maidens, known as the Krittikas, took charge of nourishing the child, leading to the name Karthikeya. The child was born through a flowing or sliding process (*skannam*), giving him the name Skanda.

This narration in the Ramayana establishes Muruga not just as a regional deity (such as the "Tamil God," though his role in nurturing the Tamil language is acknowledged) but as a universally important deity whose story is central to the oldest known epic.

Connection to Vishnu and Ramayana Characters

Skanda is established as having a direct connection to Vishnu. The Vishnu Sahasranamam includes the name Skandha. The connection is made between Bharata and Kuhan (Guhan), the chieftain of the hunters who hosted Rama. Kuhan is another name for Muruga (Skanda). Bharata, in his devotion, embraced Kuhan. This parallel association links Bharata's devotion to the presence of Muruga/Skanda.

Conclusion

The discourse on "Stay Bullish" thus serves as a theological bridge, demonstrating how the Ramayana gracefully integrates the glories of Shiva and Muruga into the primary narrative of Lord Rama, reinforcing the comprehensive nature of Sanatana Dharma.

Reference

This blog post is based on notes taken from the following video : **Video Source:** [Watch on YouTube](#) For a more detailed explanation, I highly recommend watching the original video.

Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).