



# Voice of Jagadguru

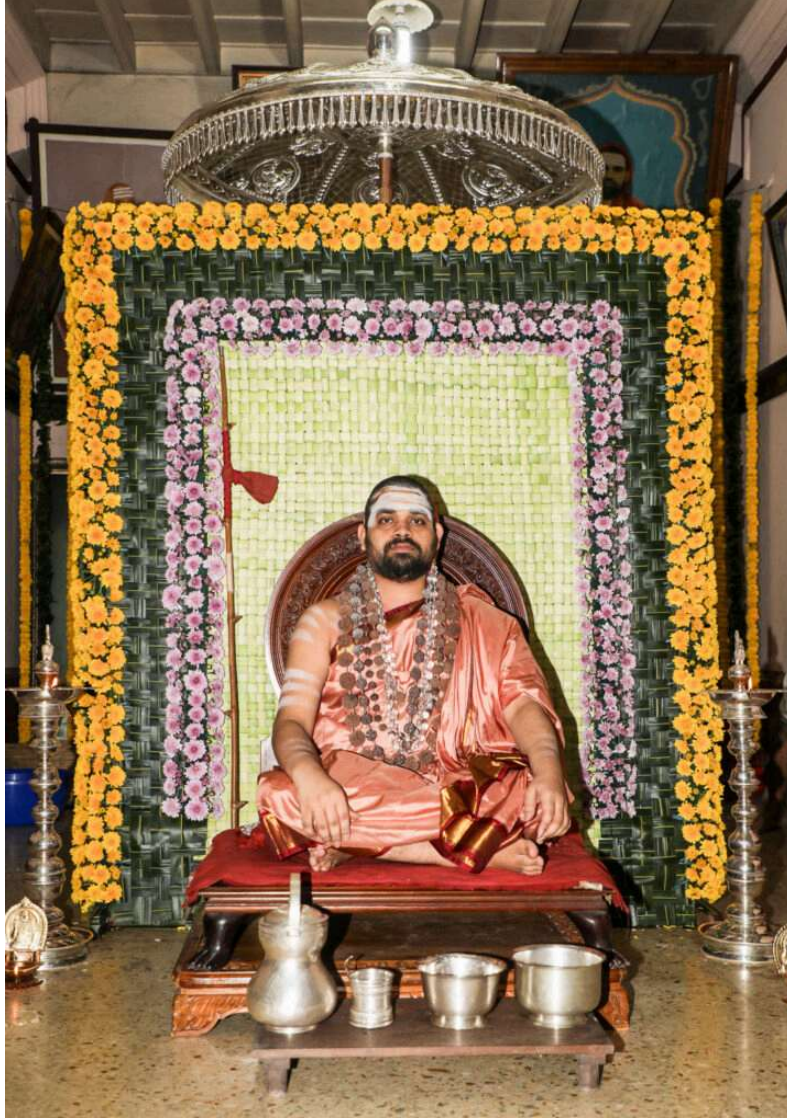
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Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī  
Vidhuśekara Bhārathī Mahāswāmiji's 31st Vardhanti Mahotsava Special.  
(August 21st -2023)



(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji)  
Our Humble Pranams at the Lotus Feet of Our Jagadguru Śankarācārya  
His Holiness Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī  
Mahāswāmiji

(सङ्क्षेपरामायणम् saṅkṣeparāmāyaṇam) Part 1

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārathī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārathī Mahāswāmiji

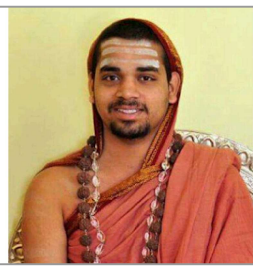


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## ANUGRAHA BHASHANAM

### SIGNIFICANCE OF TEMPLE WORSHIP

God is eternal - He undergoes no change in the past, present and future.

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः



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He is present everywhere. Everyone must be devoted to Him and live in accordance with His guidance as elucidated in the Shastras, such as the Gita.

God can be worshipped in various forms. Depending on the intensity of devotion, He bestows whatever is good for the devotee. Some people have a doubt: While God is omnipresent, why should He be specifically worshipped in temples? Will the omnipresent God appear only in temples?

The answer is that the greatness and divine majesty of God is distinctly present in temple murtis. When a Kumbhabhisheka is performed, the murtis are imbued with the capability of accepting the worship. Through this worship, God, though omnipresent, becomes gracious and blesses the devotee. This is what Sri Sankara Bhagavatpada has beautifully described in His Bhashyas.

Therefore, there is nothing wrong in worshipping God in a temple, even though He is everywhere.

सर्वगतस्यापि ब्रह्मण उपासनार्थः प्रदेशविशेषपरिग्रहो न विरुध्यते ।

Further, Bhagavan Himself says in the Srimad Bhagavatam:

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।

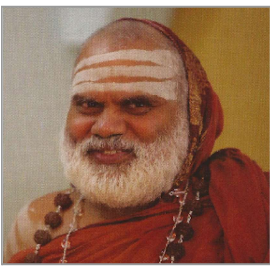
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥

It means: "Though I am present in all beings, as long as one has not experienced Me in His heart, let him follow His own Dharma and continue to worship Me through various acts, such as worshipping murti-s".

May all understand this well while worshipping the various forms of the formless God, and become eligible for His grace.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji

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## सङ्क्षेपरामायणम् saṅkṣeparāmāyaṇam

[Saint Narada visits hermitage of Valmiki -- Valmiki queries about a single perfect individual bestowed with all good qualities enumerated by him -- Narada, knower of past, present and future, identifies such a man -- describes virtues, qualities of Sri Rama -- narrates briefly the story of his life.]

तपस्स्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।

नारदं परिप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥1॥

tapassvādhyāyanirataṁ tapasvī vāgvidāṁ varam |

nāradaṁ paripapraccha vālmīkirmunipuṅgavam ||1||



Ascetic Valmiki enquired of Narada, preeminent among the sages ever engaged in the practice of religious austerities or study of the Vedas and best among the eloquent.

कोन्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥2॥

konvasminsāmprataṁ loka guṇavānkaśca vīryavān |

dharmajñaśca kṛtajñaśca satyavākya dṛḍhavrata: ||2||

"Who in this world lives today endowed with excellent qualities, prowess, righteousness, gratitude, truthfulness and firmness in his vows?

चारित्रेण च को युक्तस्सर्वभूतेषु को हितः ।

विद्वान्कः कस्समर्थश्च कश्चैकप्रियदर्शनः ॥3॥

cāritreṇa ca ko yuktassarvabhūteṣu ko hita: |

vidvānka: kassamarthaśca kaścaikapriyadarśana: ||3||

Who is that one gifted with good conduct, given to the wellbeing of all living creatures, learned in the knowledge of all things that is known, capable of doing things which others can not do and singularly handsome?

आत्मवान्को जितक्रोधो द्युतिमान्कोऽनसूयकः ।

कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥4॥



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ātmavānko jitakrodho dyutimānko'nasūyaka: |

kasya bibhyati devāśca jātarōṣasya saṃyuge ||4||

Who among men is self restrained? Who has conquered anger? Who is endowed with brilliance and free from envy? Who is that when excited to wrath even the devatas, are afraid of let alone foes?

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।

महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ॥5॥

etadicchāmyahaṃ śrotuṃ paraṃ kautūhalaṃ hi me |

maharṣe tvaṃ samartha'si jñātumevaṃvidhaṃ naram ||5||

O Maharshi, I intend to hear about such a man whom you are able to place? Indeed great is my curiosity".

श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेनरिदो वचः ।

श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥6॥

śrutvā caitatitralokajñō vālmīkenārīdo vaca: |

śrūyatāmiti cāmanttrya prahr̥ṣṭo vākyaṃabravīt ||6||

Invited by Valmiki to take his seat Narada, knower of the three worlds heard him and said with delight, "Listen to me!". And thus spoke.

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।

मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तश्रूयतान्नरः ॥7॥

bahavo durlabhāścaiva ye tvayā kīrtitā guṇā: |

mune vakṣyāmyahaṃ buddhvā tairyuktaśśrūyatānnara: ||7||

"O sage rare indeed are men endowed with the many qualities you have described. I ascertained one. Listen carefully.

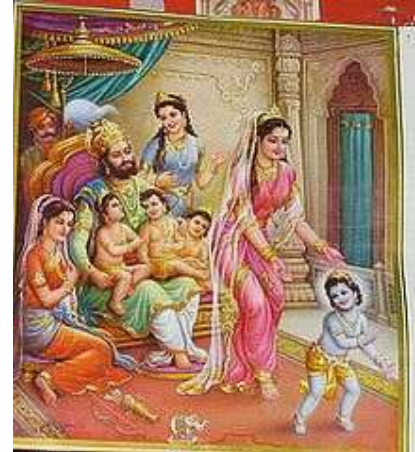
इक्ष्वाकुवंशप्रभवो रामो नाम जनैश्श्रुतः ।

नियतात्मा महावीर्यो द्युतिमान्धृतिमान् वशी ॥8॥

ikṣvākumaṃśaprabhavo rāmo nāma janaiśśruta: |

niyatātmā mahāvīryo dyutimāndhṛtimān vaśī ||8||

People have heard his name as Rama, who was born in the race of king Ikshvaku, having steady nature, possessing





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incomprehensible prowess, self effulgent, self commanding and subjecting senses under his control.

**बुद्धिमात्रीतिमान्वाग्मी श्रीमान् शत्रुनिबर्हणः ।**

**विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥9॥**

buddhimānītimānvāgmī śrīmān śatrunibarhaṇaḥ |

vipulāṃso mahābāhuḥ kambugrīvo mahāhanuḥ ||9||



Sri Rama is a great intellectual, adherent to rules, eloquent, handsome, destroyer of sins, broad shouldered, strong armed, having conch shaped necks and prominent cheeks.

**महोरस्को महेष्वासो गूढजत्रुररिन्दमः ।**

**आजानुबाहुस्सुशिरास्सुललाटस्सुविक्रमः ॥10॥**

mahorasko maheṣvāso gūḍhajatrurarindamaḥ |

ājānubāhussuśirāssulalāṭassuvikramaḥ ||10||

Possessing a broad chest, armed with a great bow, with fleshy collar bones, knee-long arms, a noble head, a graceful forehead and great prowess, he is the destroyer of sins.

**समस्समविभक्ताङ्गस्त्रिगधवर्णः प्रतापवान् ।**

**पीनवक्षा विशालाक्षो लक्ष्मीवान् शुभलक्षणः ॥11॥**

samassamavibhaktāṅgassnigdhavarṇaḥ pratāpavān |

pīnavakṣā viśālākṣo lakṣmīvān śubhalakṣaṇaḥ ||11||

Mighty and powerful, he has a well proportioned body, neither tall nor short, shining complexion, well developed chest, large eyes, lustrous body and good qualities.

**धर्मज्ञस्सत्यसन्धश्च प्रजानां च हिते रतः ।**

**यशस्वी ज्ञानसम्पन्नश्शुचिर्वश्यस्समाधिमान् ॥12॥**

dharmajñassatyasandhaśca prajānāṃ ca hite rataḥ |

yaśasvī jñānasampannaśśucirvaśyassamādhimān ||12||

Pious, firm in his vows, he is ever intent on doing good to his subjects. He is illustrious, wise, and pure at heart. He is obedient to elders or accessible to those who are dependent on him and ever meditating on the means of protecting those who take refuge in him.



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प्रजापतिसमश्चीमान् धाता रिपुनिषूदनः ।

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥13॥

prajāpatisamaśśrīmān dhātā ripuniṣūdanaḥ |

rakṣitā jāvalokasya dharmasya parirakṣitā ||13||

Auspicious like Brahma, Sri Rama is the sustainer of this world, destroyer of enemies and protector of all living beings and of the moral code.

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।

वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥14॥

rakṣitā svasya dharmasya svajanasya ca rakṣitā |

vedavedāṅgatattvajñō dhanurveḍe ca niṣṭhitaḥ ||14||

He has performed the duties of a king and protected his subjects. knowledgeable in the true nature of the Vedas he is accomplished in military science he is a great archer.

सर्वशास्त्रार्थतत्त्वज्ञस्मृतिमान्प्रतिभानवान् ।

सर्वलोकप्रियस्साधुरदीनात्मा विचक्षणः ॥15॥

sarvaśāstrārthataṭṭvajñāsmṛtimānpratibhānavān |

sarvalokapriyassādhuradīnātmā vicakṣaṇaḥ ||15||



Sri Rama knows the true meaning of all scriptures and has a retentive memory. He is talented, possessing the brightness of conception. He is beloved and well disposed towards all people and courteous even towards those who have done him harm. He has an unperturbed mind even in times of extreme grief and is circumspect in doing the right things at the right time.

सर्वदाभिगतस्सद्भिस्समुद्र इव सिन्धुभिः ।

आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥16॥

sarvadābhigatassadbhissamudra iva sindhubhiḥ |

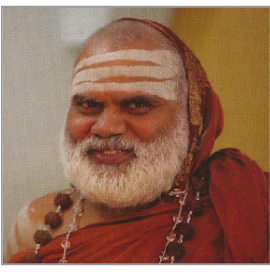
āryassarvasamaścaiva sadaikapriyadarśanaḥ ||16||

Sri Rama, like sea to rivers, is accessible to men of virtue and has equal disposition towards all. He always has a pleasing appearance.

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।

समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥17॥

sa ca sarvagūṇopeta: kausalyānandavardhana: |

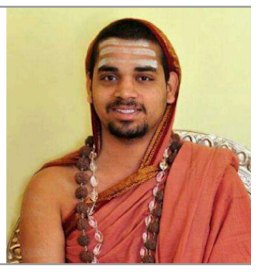


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samudra iva gāmbhīrye dhairyēṇa himavāniva ||17||

Sri Rama, bestowed with all virtues, enhanced the joys of Kausalya, He is like the sea in deportment and like Himavant in fortitude.

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥18॥

धनदेन समस्त्यागे सत्ये धर्म इवापरः ।

viṣṇunā sadrśo vīrye somavatpriyadarśanaḥ |

kālāgnisadrśaḥ krodhe kṣamayā pṛthivīsamaḥ ||18||

dhanadena samastyāge satye dharma ivāparaḥ |

Sri Rama is like Vishnu in prowess, the Moon in pleasing appearance, the all-consuming fire in anger, the earth in patience, Kubera in charity and the Sun in steadfastness.



तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ॥19॥

ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथस्सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥20॥

यौवराज्येन संयोक्तुमैच्छत्प्रीत्या महीपतिः ।

tamevaṃ guṇasampannaṃ rāmaṃ

satyaparākramam ||19||

jyeṣṭhaṃ śreṣṭhaguṇairyuktaṃ priyaṃ daśarathassutaṃ |

prakṛtīnāṃ hitairyuktaṃ prakṛtipriyakāmyayā ||20||

yauvarājyena saṃyoktumaicchatpṛityā mahīpatiḥ |

With a desire to promote the welfare of the people king Dasaratha decided to install Sri Rama, his eldest and affectionate son as heir (apparent) who was bestowed with all excellent qualities and true prowess, beloved of the people he was ever intent on the welfare of the people.

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ॥21॥

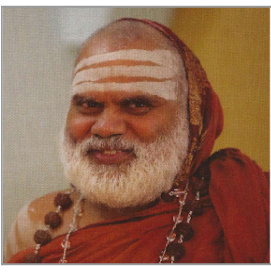
पूर्वं दत्तवरा देवी वरमेनमयाचत ।

विवासनं च रामस्य भरतस्याभिषेचनम् ॥22॥

tasyābhiṣekasambhārāndrṣṭvā bhāryā'tha kaikayī ||21||

pūrvam dattavarā devī varamenamayācata |

vivāsanam ca rāmasya bharatasyābhiṣecanam ||22||

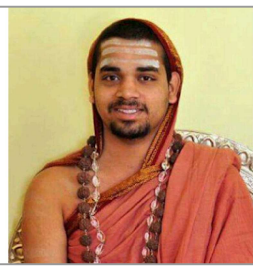


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Thereafter, having seen the preparations for installation of Rama, queen Kaikeyi who had been promised earlier with boons by Dasaratha demanded of him the exile of Rama and enthronement of Bharata.

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।

विवासयामास सुतं रामं दशरथः प्रियम् ॥23॥

sa satyavacanādrājā dharmapāśena saṁyata: |

vivāsayāmāsa sutaṁ rāmaṁ daśaratha: priyam ||23||

Dasaratha, true to his word and restrained by the bond of duty, sent his beloved son Rama to the forest.

स जगाम वनं वीरः प्रतिज्ञामनुपालयन्।

पितुर्वचननिर्देशात्कैकेय्याः प्रियकारणात् ॥24॥

sa jagāma vanaṁ vīra: pratijñāmanupālayan|

piturvacananirdeśātkaikeyyā: priyakāraṇāt ||24||



Mighty Sri Rama in order to please Kaikeyi and obey the word of command of his father, went to the forest and helped the king to keep his promise to Kaikeyi.

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।

स्नेहाद्विनयसम्पन्नस्सुमित्रानन्दवर्धनः ॥25॥

भ्रातरं दयितो भ्रातुस्सौभ्रात्रमनुदर्शयन् ।

taṁ vrajantaṁ priyo bhrātā lakṣmaṇo'nujagāma ha |

snehādvinayasampannassumitrānandavardhana: ||25||

bhrātaraṁ dayito bhrātussaubhrātramanudarśayan |

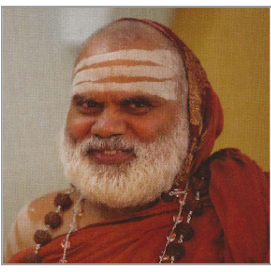
Lakshmana, beloved brother to Rama, is drawn towards him. Endowed with modesty he is an enhancer of the joy of his mother Sumitra. Displaying his fraternal love, he followed Rama who was departing to the forest.

रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥26॥

जनकस्य कुले जाता देवमायेव निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥27॥

सीताप्यनुगता रामं शशिनं रोहिणी यथा ।

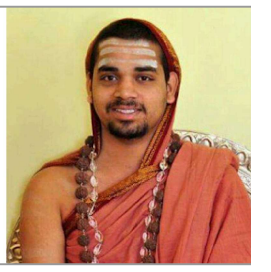


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rāmasya dayitā bhāryā nityaṃ prāṇasamā hitā ||26||

janakasya kule jātā devamāyeva nirmītā |

sarvalakṣaṇasampannā nārīṇāmuttamā vadhū: ||27||

sītāpyanugatā rāmaṃ śaśinaṃ  
rohiṇī yathā |

Born in the race of Janaka and daughter-in-law of Dasaratha, Sita, beloved spouse of Rama is like his vital breath always desired the wellbeing of Rama she followed him like Rohini, the Moon. Endowed with all virtues she is the foremost woman.



पौरैरनुगतो दूरं पित्रा दशरथेन च  
||28||

शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥29॥

गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

paurairanugato dūraṃ pitrā daśarathena ca ||28||

śṛṅgiberapure sūtaṃ gaṅgākūle vyasarjayat |

guhamāsādyā dharmātmā niṣādādhipatiṃ priyam ||29||

guhena sahito rāmo lakṣmaṇena ca sītayā |

The citizens and Dasaratha followed Rama for a long distance. Rama of righteous nature, having approached Guha, king of nishadas, at Shringiberapura sent back charioteer Sumantra and Rama along with Sita and Lakshmana crossed river Ganga.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥30॥

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥31॥

देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

te vanena vanam gatvā nadīstīrtvā bahūdakā: ||30||

citrakūṭamanuprāpya bharadvājasya śāsanāt |

ramyamāvasatham kṛtvā ramamāṇā vane traya: ||31||

devagandharvasaṅkāśāstatra te nyavasan sukham |



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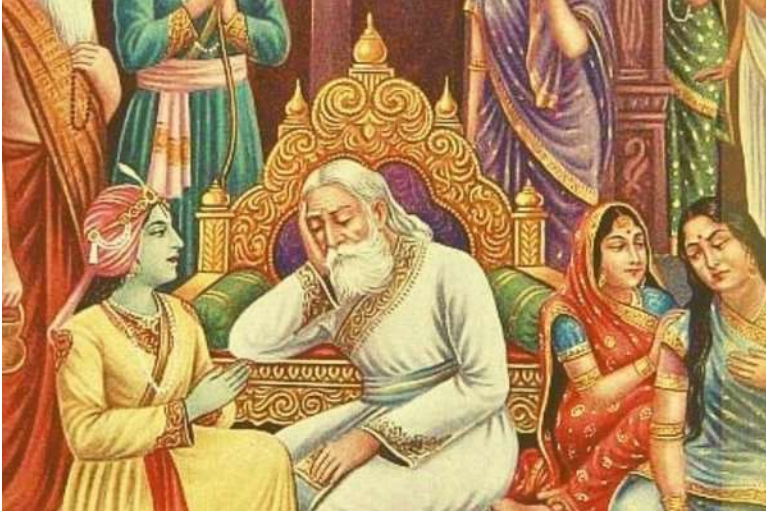
Moving from one forest to another and crossing deep and wide rivers with plenty of waters, reached the Chitrakuta mountain by the command of sage Bharadwaja. They raised a hut made of leaves in the forest located in Chitrakuta mountain. and dwelt there happily resembling devas and gandharvas.

चित्रकूटं गते रामे पुत्रशोकातुरस्तथा ॥32॥

राजा दशरथस्वर्गं जगाम विलपन्सुतम् ।

citrakūṭaṃ gate rāme putrasōkāturastathā ॥32॥

rājā daśarathassvargaṃ jagāma  
vilapansutam |



When Rama had set out to Chitrakuta, king Dasaratha, stricken by grief over the separation from his son and mourning over him departed to the heavens.

मृते तु तस्मिन्भरतो वसिष्ठप्रमुखैर्द्विजैः  
॥33॥

नियुज्यमानो राज्याय नैच्छद्राज्यं  
महाबलः ।

mṛte tu tasminbharato  
vasiṣṭhpramukhairdvijai: ॥33॥

niyujyamāno rājyāya naicchadrājyaṃ mahābala:|

After Dasaratha had passed away, mighty Bharata did not desire to rule the kingdom against the orders of Vasishtha and other brahmins.

स जगाम वनं वीरो रामपादप्रसादकः ॥34 ॥

sa jagāma vanaṃ vīro rāmapādaprasādaka: ॥34 ॥

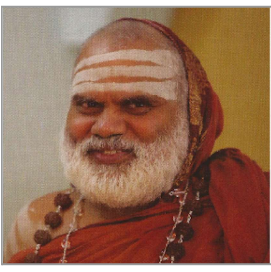
The brave Bharata, who had conquered envy and hatred, went to the forest in order to worship Rama's feet.

गत्वा तु सुमहात्मानं रामं सत्यपराक्रमम् ।

अयाचद्भ्रातरं राममार्यभावपुरस्कृतः ॥35॥

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।

gatvā tu sumahātmānaṃ rāmaṃ satyaparākramam |

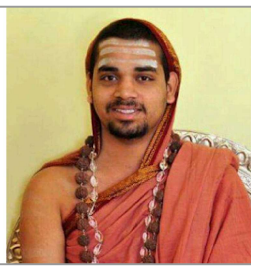


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ayācadbhrātaraṃ rāmamāryabhāvapuraskṛta: ||35||

tvameva rājā dharmajña iti rāmaṃ vaco'bravīt |



Bharata reached Rama, so pleasing, venerable, truthful and chivalrous, worshiped him with reverence and implored. Bharata addressing Rama said, 'You are knower of righteousness. You alone should be the king (meaning that when the elder brother is alive, the younger brother is prohibited from ruling the kingdom)'.

रामोऽपि परमोदारस्सुमुखस्सुमहायशाः ।

न चैच्छत्पितुरादेशाद्राज्यं रामो महाबलः ॥36॥

rāmo'pi paramodārassumukhassumahāyāśā: |

na caicchatpiturādeśādrājyaṃ rāmo mahābala:

||36||

Although a source of universal delight, although exceedingly generous and of cheerful countenance, highly renowned and capable Rama refused to accept the kingdom in accordance with the command of his father.

पादुके चास्य राज्याय न्यासं दत्त्वा पुनःपुनः ।

निवर्तयामास ततो भरतं भरताग्रजः ॥37॥

pāduke cāsya rājyāya nyāsaṃ datvā puna:puna: |

nivartayāmāsa tato bharataṃ bharatāgraja: ||37||

Having handed over his sandals to Bharata as a symbol of authority for ruling the kingdom, Rama persuaded him again and again to return to the capital.

स काममनवाप्यैव रामपादावुपस्पृशन् ॥38॥

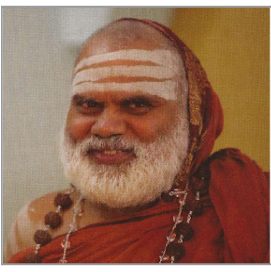
नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया ।

sa kāmamanavāpyaiva rāmapādāvupaspr̥śan ||38||

nandigrāme'karodrājyaṃ rāmāgamanakāṅkṣayā |

Disappointed in his mission to take Rama back, Bharata worshiped the sandals of Rama and ruled the kingdom from Nandigram, awaiting his return.

गते तु भरते श्रीमान् सत्यसन्धो जितेन्द्रियः ॥39॥

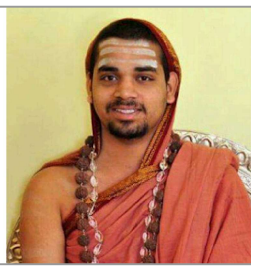


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रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।

तत्रागमनमेकाग्रो दण्डकान्प्रविवेश ह ॥1.1.40॥

gate tu bharate śrīmān satyasandho jitendriya: ||39||

rāmastu punarālakṣya nāgarasya janasya ca |

tatrāgamanamekāgro daṇḍakānpraviveśa ha ||1.1.40||

When Bharata departed, Sri Rama, a man of good fortune and steadfast in vows, one who had conquered under control perceiving that the citizens from Ayodhya would arrive there, entered the Dandaka forest with single minded determination so that there would not be breach of his promise

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।

विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥1.1.41॥

सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ।

praviśya tu mahāraṇyaṃ rāmo rājīvalocanaḥ |

virādhaṃ rākṣasaṃ hatvā śarabhaṅgaṃ dadarśa ha ||1.1.41||

sutikṣṇaṃ cāpyagastyāṃ ca agastyabhrātaraṃ  
tathā |



Having entered the dense forest Dandaka, Rama slew the demon Viradha and saw the sages Sarabhanga, Sutikshna and Agastya with his brother.

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥42॥

खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।

agastyavacanāccaiva jagrāhaindraṃ śarāsanam  
||42||

khaḍgaṃ ca paramaprītastūṇī cākṣayasāyakaḥ |

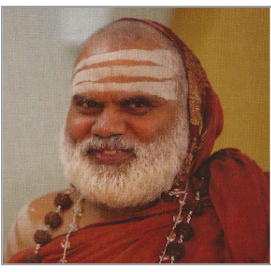
As directed by sage Agastya, Rama received with extreme delight a bow, a sword and quivers with inexhaustible arrows, given by Indra to Agastya to be passed on to Rama.

वसतस्तस्य रामस्य वने वनचरैस्सह ।

ऋषयोऽभ्यागमन्सर्वे वधायासुररक्षसाम् ॥43॥

vasatastasya rāmasya vane vanacaraissaha |

rṣayo'bhyāgamansarve vadhāyāsurarakṣasām ||43||

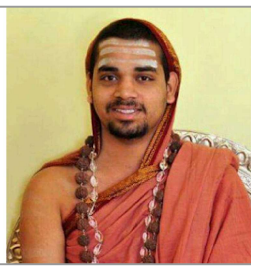


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While Rama was dwelling in the forest in the hermitage of sage Sarabhanga, all the ascetics along with others sages, inhabiting the forest approached Rama requesting for the destruction of the asuras and rakshasas seizing upon their lives.

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ॥44॥

प्रतिज्ञातश्च रामेण वधस्संयति रक्षसाम् ।

ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥45॥

sa teṣāṃ pratiśuśrāva rākṣasānāṃ tathā vane ॥44॥

pratijñātaśca rāmeṇa vadhasaṃyati rakṣasām |

rṣīṇāmagṇikalpānāṃ daṇḍakāraṇyavāsinām ॥45॥

Rama promised those ascetics, who resembled flaming fire in luster living in Dandakaranya inhabited by rakshasas, to slay them.

तेन तत्रैव वसता जनस्थाननिवासिनी ।

विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥46॥

tena tatraiva vasatā janasthānanivāsini |

virūpitā śūrpaṇakhā rākṣasī kāmārūpiṇī ॥46॥

During his stay there a demon called Surpanakha living in Janasthana, resting place for the army of Ravana in Dandakaranya and capable of assuming any form at will was rendered deformed by Lakshmana.



ततश्शूर्पणखावाक्यादुद्युक्तान्सर्वराक्षसान् ।

खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥47॥

निजघान वने रामस्तेषां चैव पदानुगान् ।

tataśśūrpaṇakhāvākyādudyuktānsarvarākṣasān |

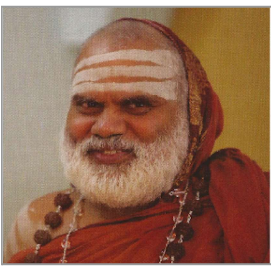
kharaṃ trisirasam caiva dūṣaṇam caiva rākṣasam ॥47॥

nijaghāna vane rāmasteṣāṃ caiva padānugān |

Thereafter Rama killed in the fight all the rakshasas, Khara, Trisira, and Dushana with their followers in a battle who were instigated by Surpanakha's words.

वने तस्मिन्न्रिवसता जनस्थाननिवासिनाम् ॥48॥

रक्षसां निहतान्यासन्सहस्राणि चतुर्दश ।

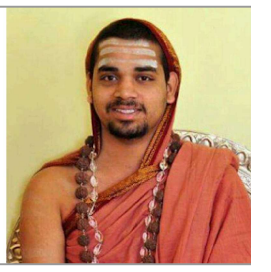


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vane tasminnivasatā janasthānanivāsinām ||48||

rakṣasāṃ nihatānyāsansahasrāṇi caturdaśa |



During his stay in that forest Rama killed fourteen thousand rakshasas who were inhabitants of Janasthana.

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः  
||49||

सहायं वरयामास मारीचं नाम राक्षसम् ।

tato jñātivadhaṃ śrutvā rāvaṇaḥ  
krodhamūrchitaḥ ||49||

sahāyaṃ varayāmāsa mārīcaṃ  
nāma rākṣasam |

Having heard the slaughter of fellow rakshasa, Ravana became violent with anger and sought the

help of a rakshasa named Maricha.

वार्यमाणस्सुबहुशो मारीचेन स रावणः ||50||

न विरोधो बलवता क्षमो रावण तेन ते ।

vāryamāṇassubahuśo mārīcena sa rāvaṇaḥ ||50||

na virodho balavatā kṣamo rāvaṇa tena te |

Maricha repeatedly dissuaded him saying, 'O Ravana It is not proper for you to enter into hostility with the mighty and powerful Rama'.

(Continues in our Chodanaa 2023\_August e magazine.)

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