

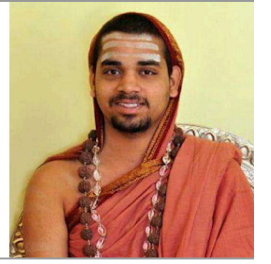


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**Navratri Special and 68<sup>th</sup> Aradhana of 34<sup>th</sup> Peedathipathi of Śri Sringeri Sharada Peetham Jagadguru Śri Chandrashekara Bharati Mahāswamiji (25<sup>th</sup> September 2022)**

**33rd Aradhana of of 35 th Peedathipathi of Śri Sringeri Sharada Peetham Jagadguru Śri Abhinava Vidyatirtha Mahāswāmiji (17<sup>th</sup> September 2022)**

## Guru Upadesha

**(Jagadguru Śri Chandrashekara Bharati Mahāswamiji)**

### THE SANDHYA WORSHIP

#### THE SUN

A touring Educational Officer once met His Holiness and said. "I have occasions of being in constant touch with young boys, mostly Brahmanas studying in schools which I have to inspect, I have found that even with those boys who perform their sandhya worship it is more a matter of a form than of real worship. I shall be very much obliged Your Holiness would give me some valuable hints which I could convey to them".



**Acharyal** : I am very glad to see that you are not content with mere official routine of inspection but desire to utilize the occasion for the betterment of the boys. It will be good if all educationists, inspecting officers or teachers realize that they have been entrusted with the very grave responsibility of training up young men in the most impressionable period of their lives. In my opinion they are really very much to blame if they confine the attention only to the prescribed text books and neglect the character and the spiritual side of those young generations and more so if they misuse their opportunities of shaping the young minds of the latter.

**(Jagadguru Śankarāchārya Śri Chandrashekara Bharati Mahāswamiji)**

**E.O** : I am trying what little I can to keep that end ever before me and I never miss the opportunity of talking to the boys and giving them some useful advice before I part from them. It is mainly with a view to help myself to do that work properly that I request Your Holiness to give me some practical suggestions.

**Acharyal** : Even if the boys to whom you propose to convey such suggestions may not benefit by them, you will certainly be benefited.

**E.O:** Certainly



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**Acharyal** : You may therefore, for the present, ignore the boys and ask such questions the answers to which are likely to be useful to you.

**E.O** :The first question which suggests itself to me with reference to the sandhya worship is: What is the Deity or Upasya Devata in the sandhya worship?

**Acharyal** : Before we consider that, please tell me what you ordinarily understand by the sandhya worship?

**E.O** : By sandhya worship we mean the worship of the rising Sun, the setting Sun or Sun in the mid heavens.

**Acharyal** : Quite so. Comprehensively speaking you mean worship of the Sun?

**E.O** : Yes.

**Acharyal** : You tell me that sandhya is the worship of the Sun and yet you ask me what is worshiped in the sandhya. Don't you think it is an unnecessary question?

**E.O**: Put so, it may seem an unnecessary question, but my real question is, what is the Sun that is worshiped?

**Acharyal** : What do you understand ordinarily by the Sun?

**E.O**: We mean the bright celestial orb in the sky

**Acharyal** : Then it is that bright celestial orb that is worshiped.

**E.O** : But that orb is, according to science, mere inert inanimate matter in a state of high combustion and is certainly not worthy of being worshiped by intelligent beings like ourselves. It can neither hear our prayers nor respond to them. Cannot believe that our ancestors were so ignorant as to address their prayers to a mere burning mass of matter, as some of the Western so-called scholars would make them out to be.

**Acharyal** : I quite agree with you. They could never have been so foolish.

**E.O.:** But, what then did they see in the Sun to justify their prayers being addressed to it?

**Acharyal** : You said just now that the addressing of prayers to inert matter cannot be justified by reason.

**E.O.:** Yes.

**Acharyal** : What then must be the nature of the entity to which a prayer is addressed?

**E.O.:** The primary condition is that it must not be mere inert matter but must be endowed with intelligence.

**Acharyal** : And the second condition?

**E.O.:** That it must be able to hear our prayers and be powerful enough to answer them.

**Acharyal** : Quite so. If our ancients were not fools and yet addressed their prayers and required our prayers to be addressed to the Sun, their conception of the Sun must have been quite different from that of mere radiant orb.



# Voice of Jagadguru

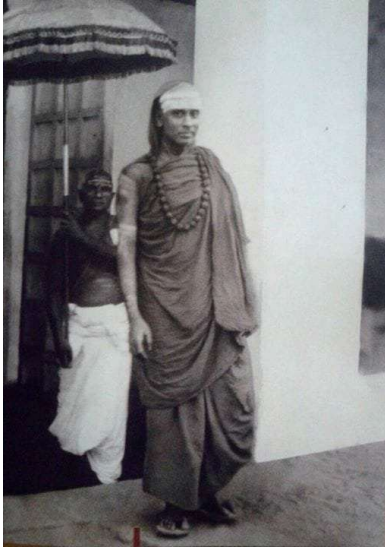
advaitam paramanandam



an e-magazine on advaita



**E.O.:** Yes, they must have also postulated of it intelligence, the capacity to hear us and the ability to help us.



**Acharyal :** The 'us' including not only all those who are now living to raise their hands in prayer to the Sun, but also the generations, past and future, infinite in number though they may be?

**E.O.:** Of course.

**Acharyal :** The entity that is worshiped as the Sun is therefore one whose intelligence or ability knows no limitation of space or time.

**E.O.:** It must be so.

**Acharyal :** You have now your answer to the question as to who is worshiped in the sandhya? It is an intelligent Being, Omniscient and Omnipotent in the matter of hearing and responding to its votaries.

**(Jagadguru Śankarāchārya Śri Chandrashekara Bharati Mahāswamiji)**

## THE INNER REALITIES

**E.O.:** Your Holiness then means that it is a deva who has his habitation in the solar orb?

**Acharyal :** Quite so. He has not only his habitation there, but the solar orb itself is his physical body.

**E.O.:** Your Holiness means that the deva enlivens the solar orb just as we do our physical bodies?

**Acharyal :** Just so.

**E.O.:** If then he is embodied as much as we, how come it that He is worshiped by us and how does He have such high intelligence or power as to merit our obeisance?

**Acharyal:** He attained that status by virtue of the appropriate Karma and Upasana done by him in a previous life.

**E.O.:** Does Your Holiness mean that he was at one time just like ourselves and that he attained that status by his endeavor?

**Acharyal :** Yes.

**E.O.:** Then he is no more than a Jiva, which I also am. Why should a Jiva make prostration before another Jiva, howsoever superior the latter may seem to be in comparison?

**Acharyal :** Why should your son or pupil respect you and why should you show respect to your superior officers? Are not both of you Jivas?

**E.O.:** No doubt we are. But we respect our superiors as it is in their power to help us or injure us, if they so desire.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**Acharyal :** That is a very low kind of respect. Anyhow, taking even that kind of respect, we must respect the Surya devata if it is in his power to help us or injure us, if he so desires.

**E.O.:** Of course.

**Acharyal :** Being a Jiva as much as your superior officers, he will help you if you appeal to him for help or injure you if you ignore or despise him. In your own interest then, you are bound to worship him and secure his goodwill.

**E.O.:** But I need not court the favor nor fear the displeasure of my superior officer, if I carry out the duties of my office faithfully. I am content to get what I can by mere adherence to duty and I need not fear anybody, if I never fail in my duty.

**Acharyal:** Quite so.

**E.O.:** If I preserve that attitude, there is no reason why I should propitiate my superior officer.

**Acharyal :** Certainly not.

**E.O.:** Similarly, if I carry out strictly the duties enjoined on me by the Sastras, I need not propitiate nor fear the anger of any other Jiva, be he the highest Deva.

**Acharyal:** Quite so.

**E.O.:** Then, may I give up the worship of Aditya Deva?

**Acharyal:** Certainly you may, unless of course such a worship is part of the duties enjoined on you by the Sastras.

**E.O.:** How can that be?

**Acharyal :** It is true that an honest and strict officer in performing the duties of his office need not mind the pleasure or the displeasure of his immediate superior. But the mere fact that he thinks it necessary or obligatory to perform those duties properly shows that he has as the ultimate end of pleasure, or avoidance of the displeasure of a still higher officer who is superior to him as well as to his immediate superior. Even if he has no personal acquaintance with that higher officer, he always has in the background of his mind an undefined power called the King or the Government, when he performs the duties of his office. And that power has the ability to benefit him by a recognition of his services or to punish him by taking note of his delinquencies. Further that power rules both him and his immediate superior officer. If therefore that power requires him to behave in a particular manner towards his superior officer, he cannot afford to disobey that injunction for if he disobeys, not only does he incur the displeasure of that officer but also of the higher power.

**E.O.:** That is so.

**Acharyal :** Similarly if a power which rules both you as well as Aditya Deva requires you to conduct yourself in a particular manner towards that deva, you cannot afford to neglect that injunction, but must conform to it or take the risk of incurring the displeasure of that deva as also of that higher power.

**E.O.:** It is no doubt so. But, if that is my attitude, even in prostrating myself before the Aditya Deva, my main objective being the pleasing of that higher power, I shall be really worshiping that power even when my worship may seem addressed to that Deva.

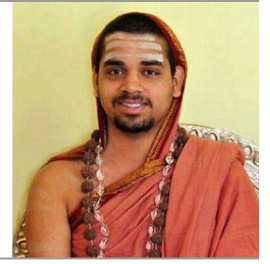


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**Acharyal :** What of that?

**E.O.:** If I am able to conceive of such a higher power who rules even the Aditya, that power is really the worshiped entity even though to all appearances the worship is addressed to the Aditya only.



**Acharyal:** Quite so

**E.O.:** But Your Holiness said that it was the Aditya Deva who was worshiped?

**Acharyal :** Yes. it is correct so far as persons who are not able to conceive of a higher power are concerned. To those however who can conceive of that power He is the real Upasya. That power is called Hiranyagarbha He enlivens and ensouls not only the Aditya, but all Devas. He enlivens and inhabits not only the solar orb but at things. He is thus a Cosmic Personality who is the soul of all things.

**E.O.:** I suppose, just as we have the sense of "I" in our physical bodies, so does that cosmic personality have the sense of "I" in the entire cosmos

**Acharyal:** He has.

**(Jagadguru Śankarāchārya Śri Chandrashekara Bharati Mahāswamiji)**

**E.O:** If so the difference between Him and me lies not in the presence or the absence of the sense of "I" but only in the degree, the range or the magnitude of that sense Mine is restricted: His is extended.

**Acharyal :** It is so.

**E.O:** If it is the sense of "I" that is responsible for the concept of a Jiva, he must be as much a Jiva as myself

**Acharyal :** Quite so. In fact He is called the First Born.

**E.O:** Then, even if this higher power happens to belong to the category of Jivas just like myself, the same objection I mentioned against the worship of Aditya Deva holds good in this case also.

**Acharyal :** What then would you like to worship?

**E.O:** A transcendent power which is not a Jiva.

**Acharyal :** Have it then that it is such a transcendent power that is worshiped in the Sandhya. We give Him the name of Isvara, the Lord, or the Antaryami, the Inner Ruler.

**E.O.:** But I have heard it mentioned that the terms 'Lord' and 'Ruler' are only relative terms which are used in regard to Him when we want to describe Him in relation to the universe, which is 'lorded' over or 'ruled' by Him.

**Acharyal :** Yes, it is so.

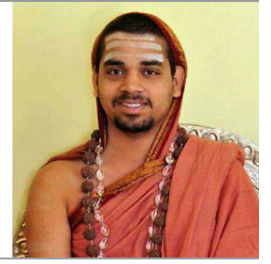


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**E.O.:** It cannot be that we can have no conception of Him apart from his such relationship of some sort to the universe. His relationship to the universe can at best be only an extraneous circumstance. In His essence, He must have an independent existence quite unrelated to anything else.

**Acharyal :** You are quite right. We call that unrelated essential existence Brahman.

**E.O.:** If it is so, that must be the real object of worship rather than even the relative aspect called Isvara.

**Acharyal :** It is even as you say. It is really the unqualified Brahman that is worshiped in the Sandhya.

## THE RECONCILIATION

**E.O.:** I cannot really understand Your Holiness. You first said that it was the solar orb that was the object of worship; but when I pointed out that it was only inert matter, you said that it was Aditya deva that was the object of worship; when again pointed out that he was only a limited Jiva like myself, you said it was Hiranyagarbha the cosmic soul, that was the object of worship; when once again I pointed out that he was also after all a Jiva however cosmic his sense of 'I' may be, you said that Isvara the Lord and Ruler of the universe was really the object of worship; and lastly when said that even he is but a relative aspect of Brahman, you said that the object of worship was Brahman itself.

**Acharyal :** I did say so.

**E.O.:** But I fail to see how all these statements can be reconciled.

**Acharyal :** Where is the difficulty?

**E.O.:** The object in a particular worship can be only one. How can it be the solar orb or the deva enlivening it or Hiranyagarbha or Isvara or Brahman at the same time?

**Acharyal :** I never said that it was the solar orb or the deva and so on.

**E.O.:** Does Your Holiness mean to say then that the object of worship is the solar orb and the deva and Hiranyagarbha and Isvara and Brahman all put together?

**Acharyal :** Nor did I say anything of that sort.

**E.O.:** How then am I to understand Your Holiness' statements?

**Acharyal :** When did I tell you that the upasya was Aditya?

**E.O.:** When I mentioned that the physical mass of burning matter cannot be the object of worship.

**Acharyal :** Before you mentioned it, I said that it was even that mass that was the upasya.

**E.O.:** Yes.

**Acharyal :** I never mentioned that it was the solar body or the deva as an alternative. To one who cannot conceive of an enlivening soul, the upasya is the physical mass; to one, however, who declines to accept inert matter as an object of worship, I said the upasya was Aditya deva. The upasya is ever one, but its exact nature varies with the competence of the worshipping aspirant.

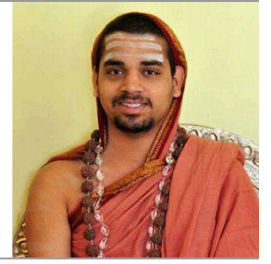


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The upasya gets further refined when even the concept of a deva does not satisfy the enquiring devotee. We say then that it is Hiranyagarbha. When even such a concept seems meagre or unsatisfactory, we tell the devotee that he is really worshiping the Supreme Lord himself. When he begins to feel that even the Lord-ness is a limitation of His essential nature, we tell him that it is the infinite Brahman itself that is really worshiped. Where is the difficulty?



**E.O.:** Does Your Holiness then mean that it is not possible to definitely say what the object of worship in the Sandhya is, except with reference to the mental equipment or intellectual advancement of the worshiper?

**Acharyal :** How can there be an object of worship if we ignore the worshiper? The nature of the worshiped necessarily depends upon the nature of the worshiper.

**E.O.:** How?

**(Jagadguru Śankarāchārya Śri Chandrashekara Bharati Mahāswamiji)**

**Acharyal :** Take me for example. All of you show me respect. But the object of respect, though it is, roughly speaking, myself, does differ with each one of you. Ordinary people respect me and like to see me surrounded by a glittering paraphernalia; their attention and respect are claimed by those articles rather than by my personality. Such people will show the same respect to others who have similar paraphernalia. Their homage is not therefore really paid to me but only to the paraphernalia. Some others respect me for the position that I hold or for the Asrama in which I am. Such people will equally respect others who are or may come to be in such a position or in such an Asrama; their homage is therefore not paid to me but to my position or to the Asrama. Still some others may not care what position I hold or in what Asrama I am, but give me homage wherever I go and however I may be; their object of respect is my physical body. A few others will not mind if my body is dark or ugly or even diseased. But will nevertheless give me homage if by purity of mind and character or by the power of my intellect and learning or by any spiritual merit that may possess I command their respect. Very few indeed will respect me for the spark of Divine Intelligence which inheres in me as it does in all of you.

**E.O.:** Of course it is not possible to say that all the devotees that approach Your Holiness are of the same mental equipment.

**Acharyal :** Quite so. But, ordinarily all these people, whether they really tender homage to the paraphernalia or to my status and Asrama or to my body or to my mind or to my intellect or to the divine spark in me, all prostrate before me to show their respect. Can you tell me, apart from any reference to the several devotees, to whom or to what they prostrate?

**E.O.:** It is no doubt very difficult to answer.

**Acharyal :** Similarly with every kind of worship. Externally viewed, there will be no appreciable difference between the one who respects me for the paraphernalia and another who respects me for the divine spark in me. Externally viewed, there will similarly be no appreciable difference



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



between the devotee who in his blind faith is content to address his prayers to the luminous Sun and another who turns to it as a visible symbol of the infinite Brahman. The question, what is the upasya in the Sandhya worship can therefore be answered only in the way I have stated above, namely that it is the luminous body itself to the person who is unable to have any higher conception: it is the Aditya Deva to the person who declines to pay homage to an inert mass however luminous it may be; it is the cosmic soul, Hiranyagarbha, to the person who classes the Devas in the category of limited Jivas like himself; it is Isvara himself to the person to whom even Hiranyagarbha is but a soul everso unlimited; and it is Brahman itself to that person who looks upon even Isavara as but a relative aspect.



(Jagadguru Śankarāchārya Śri Chandrashekara Bharati Mahāswamiji)

**E.O.:** I now quite understand how in the simple worship of the Sun all the possible stages in spiritual perception have been provided for.

**Acharyal :** It is not only this, for you will find if you consider the matter still further, that all the three means known as Karma, Bhakti and Jnana have all been given places in the daily worship, but that is a different matter. Simple as the Sandhyha worship seems to be, it is sufficient to help us on to the highest stages. It is as useful to the highest aspirant as it is to the beginner. It is a folly, therefore, to belittle its value or to neglect it in practice.

## True Advaitins and Pseudo-Advaitins are Poles Apart

(Jagadguru Śri Abhinava Vidyatirtha Mahāswāmiji)

It is well known that Advaita philosophy recognizes Brahmon alone as the ultimate reality and holds that the world is illusory, with no existence apart from Brahman. Avidyā or ignorance is responsible for the mistaken notion that one is the body or mind and that duality is a fact.

The individual soul is actually not different from the Supreme. Strictly speaking, a true Advaitin is one who has directly realized that one is the Supreme Brahman. Others who hold the Advaita philosophy as right are also called Advaitins but the usage is somewhat figurative.

Those who have directly realized the Truth are called jñānins, they are liberated even while alive. Such persons are most uncommon. Kṛṣṇa points out in the Gītā, "He who knows that Vāsudeva is all is very rare to find". Egoless, such sages do not flaunt their wisdom.

On the other hand, there are many who have not acquired such realization but who talk and behave as if they have attained liberation. We even find that they are not very regulated in their conduct. When questioned, they say, "After all I am not the body or the mind. I neither act nor am I affected by action. Further, the world is only unreal. So, why should I bother about what the body and mind are engaged in doing?"



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



There is a story in this regard. A person was teaching Advaita philosophy to a group of students and in the course of his discourse pointed out that the world is unreal. Suddenly, a wild elephant chanced to come rushing that way. The disciples fled as fast as their legs could carry them, the teacher was no exception. Unfortunately, the teacher slipped and fell into a pit. After the elephant went away, the students discovered their teacher in the pit, shouting for help. They approached him and asked, "O Guru, you were just telling us that the world is unreal. Why then did you run, gripped by fear, when the elephant charged? Further, why are you now shouting for help?" The helpless teacher thought for a moment, and said, "Help me to come out and I shall explain."

They lifted him out. He resumed his seat at the place where he was teaching and, without batting an eyelid, declared, "I stand by what I said. The world is unreal. The elephant that charged was unreal. You saw me flee in terror but my flight was unreal. You noticed that I had fallen into a pit and was screaming

for help. All that was unreal. Finally, your helping me out too was unreal."

Maybe the explanation shows that the so-called teacher was shrewd but it does not alter the fact that he was being hypocritical. One should be true to one's conscience. One may deceive others by high-sounding talk on Advaita, but it will not be of any use if one does not mend one's ways. It is said, "He who is attached to worldly comforts but still says that is Brahman is actually one who has fallen from karma and also from Brahman. Such a person must be discarded like a lowly one." Because he fails to realize the Truth and procure liberation, it is said that he has fallen from Brahman. Because of his putting up a show that he is realized, he does not perform the ordained duties sincerely. Hence, there is the declaration of his having fallen from karma.

Why then does one act as if one is aware that the world is unreal even though one does not possess such realization? One reason is self-delusion. Another is that one wants to get a good name. Nilakṇṭha Dīkṣita has humorously written, "Always keeping the rosary in the hand, occasionally opening one's eyes and declaring that everything is Brahman are sure ways of creating a good impression!".

Such pseudo-Advaitins are not a rarity these days. They will do well to bear in mind the declaration of the Kaṭha-upaniṣad, "One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated and whose mind is not free from hankering for the result of concentration cannot attain the ātman through knowledge." It is clear that true knowledge can dawn only after the mind has been rendered very pure by the practice of spiritual discipline.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ADHYATMA RAMAYAN

By Sage Veda Vyas



अध्यात्मरामायणे बालकाण्डम्

॥ प्रथमः सर्गः ॥

॥ राम हृदयम् ॥

मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् ।

तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता ॥ ३४ ॥

mām viddhi mūlaprakṛtiṃ sargasthityantakāriṇīm |

tasya sannidhimātreṇa sṛjāmīdamatandritā ||34||

तत्सान्निध्यान्मया सृष्टं तस्मिन्नारोप्यतेऽबुधैः ।

अयोध्यानगरे जन्म रघुवंशेऽतिनिर्मले ॥ ३५ ॥

tatsānnidhyānmayā sṛṣṭaṃ tasminnāropyate'budhaiḥ |

ayodhyānagare janma raghuvaṃśe'tinirmale ||35||

विश्वामित्रसहायत्वं मखसंरक्षणं ततः ।

अहल्याशापशमनं चापभङ्गो महेशितुः ॥ ३६ ॥

viśvāmitrasahāyatvaṃ makhasaṃrakṣaṇaṃ tataḥ |

ahalyāśāpaśamanaṃ cāpabhaṅgo mahēśituh ||36||

मत्पाणिग्रहणं पश्चाद्भार्गवस्य मदक्षयः ।

अयोध्यानगरे वासो मया द्वादशवार्षिकः ॥ ३७ ॥

दण्डकारण्यगमनं विराधवध एव च ।

मायामारीचमरणं मायासीताहृतिस्तथा ॥ ३८ ॥

matpānigrahaṇaṃ paścādbhārgavasya madakṣayaḥ |

ayodhyānagare vāso mayā dvādaśavārṣikaḥ ||37||

daṇḍakāraṇyagamaṇaṃ virādhavadha eva ca |

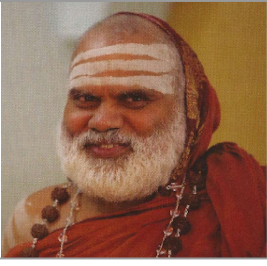
māyāmāricamarāṇaṃ māyāsītāhṛtistathā ||38||

जटायुषो मोक्षलाभः कबन्धस्य तथैव च ।

शबर्याः पूजनं पश्चात्सुग्रीवेण समागमः ॥ ३९ ॥

jaṭāyuṣo mokṣalābhaḥ kabandhasya tathaiva ca |

śabaryāḥ pūjanaṃ paścātsugrīveṇa samāgamaḥ ||39||

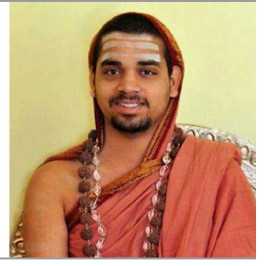


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



वालिनश्च वधः पश्चात्सीतान्वेषणमेव च ।

सेतुबन्धश्च जलधौ लङ्कायाश्च निरोधनम् ॥ ४० ॥

vāliṅśca vadhaḥ paścātsītānveṣaṇameva ca |  
setubandhaśca jaladhau laṅkāyāśca nirodhanam ||40||

रावणस्य वधो युद्धे सपुत्रस्य दुरात्मनः ।

विभीषणे राज्यदानं पुष्पकेण मया सह ॥ ४१ ॥

rāvaṇasya vadho yuddhe saputrasya durātmanah |  
vibhīṣaṇe rājyadānaṃ puṣpakeṇa mayā saha ||41||

अयोध्यागमनं पश्चाद्राज्ये रामाभिषेचनम् ।

एवमादीनि कर्माणि मयैवाचरितान्यपि  
आरोपयन्ति रामेऽस्मिन्निर्विकारेऽखिलात्मनि ॥ ४२ ॥

रामो न गच्छति न तिष्ठति नानुशोचत्याकाङ्क्षते

त्यजति नो न करोति किञ्चित् ।

आनन्दमूर्तिरचलः परिणामहीनो

मायागुणाननुगतो हि तथा विभाति ॥ ४३ ॥

ayodhyāgamaṇaṃ paścādrājye rāmābhiṣecanam |

evamādīni karmāṇi mayaivācaritānyapi

āropayanti rāme'sminnirvikāre'khilātmani ||42||

rāmo na gacchati na tiṣṭhati nānuśocatyākāṅkṣate

tyajati no na karoti kiñcit |

ānandamūrtiracalaḥ pariṇāmahīno

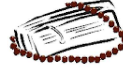
māyāguṇānanugato hi tathā vibhāti ||43||

Know me to be the Ancient Prakriti, the material and instrumental cause of the creation, sustentation and dissolution of the universe. In the mere presence of Rama the Supreme Brahman, I, His Prakriti (Power), create the universe tireless. What I create in His mere presence, the ignorant superimpose on Him. He was born in the city of Ayodhya in the very pure line of the Great Raghur. Rama helped Visvamitra to conduct the sacrificial rites safe from the obstruction of Rakshasas. He then terminated the effects of the curse that was on Ahalya. Next he broke asunder the great bow of Mahesvara at the court of Janaka, my father. Thereupon he sanctified his marriage with me, humbled the pride of Bhargava Rama on his way to Ayodhya after the marriage, and lived with me in Ayodhya for twelve years. Then took place his exile to Dandakaranya, all followed by the destruction of Viradha, the slaughter of the demon Maricha who came to deceive us in the form of a deer, and the abduction of Maya-Sita by Ravana. Next he gave liberation to Jatayu and Kabandha, accepted the worshipful adoration of the ascetic woman Sabari, and entered into a treaty with Sugreeva. Afterwards took place the destruction of Vali, the

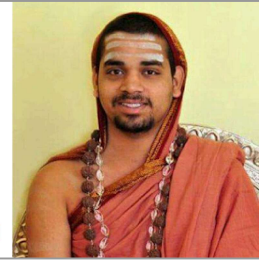


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



search for Sita, the spanning of the ocean with a bridge of rocks, and the siege of Lanka. Next took place the destruction of the evil-minded Ravana with all his progeny, the gift of the Kingdom of Lanka to Vibhishana, the departure with me to Ayodhya in the aerial vehicle called Pushpaka, and finally the crowning of Rama

as the King of Ayodhya. All these achievements, though accomplished by me (Prakriti), are superimposed on Rama, who is really changeless in Himself and is the soul of all beings. Rama walks not; He sits not; He sorrows not; He desires not; He abandons not; there is no trace of any activity in Him. Being Pure Bliss itself, there is no movement, no transformation in Him. As He is the base of Maya, the changeful Nature of His, He underlies all these transformations of the constituents of Maya, as their base and for those who cannot distinguish the base from the changeful constituents of Maya, He seems to get transformed, whereas in fact it is only the capacity of Maya that undergo transformation.

(Will Continue...)

## Link of the Voice of Jagadguru Quotes App

<https://play.google.com/store/apps/details?id=com.voj>

Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli