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ANUGRAHA BHASHANAM

TREAT JOY AND SORROW ALIKE

Happiness and sorrow alternate in life. Some people, when they are happy, violate dharma without any forethought. Some grieve excessively when they are afflicted by sorrow, thinking their misery is permanent.



Jagadguru
Śankarācārya His
Holiness
Mahāsannidhānam Śrī
Śrī Śrī Bhāratī Tirtha
Mahāswāmiji performing
the
Chandramoulishwara
and Sri Chakra Puja at
Dindigul, March 23-25,
2017 Vijayayatra

There are some others who maintain equanimity in happiness as well as grief. We call them viveki-s (discerning persons).

For such persons there is no wavering of mind. Just as they know that pleasure is not permanent, they are also aware that misery is not long-lasting. Consequently, they will always have mental peace and equipoise.

When a branch of a tree is cut, it grows back. Though the moon wanes day by day, it again grows to fullness. Similarly, no type of misery can forever affect anyone. Certainly, every night is followed by a day.

May everyone understand the fleeting nature of the world, learn to accept joy and sorrow alike, and lead a peaceful life.

छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते चन्द्रः ।

इति विमृशन्तः सन्तः सन्तप्यन्ते न दुःखेषु ॥

chinno'pi rohati taruḥ kṣīṇo'pyupacīyate candraḥ |

iti vimṛśantaḥ santaḥ santapyante na duḥkheṣu ||

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

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



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Śrīmad Bhagavad Gītā

Srī Ādi Śankara Bhāṣya

Chapter 5 - Sannyāsayogaḥ

16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।



तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्
॥१६॥

jñānena tu tadjñānaṃ yeṣāṃ
nāśitamātmanaḥ |

teṣāmādityavajjñānaṃ prakāśayati
tatparam ||16||

However, knowledge illumines that supreme (ātmā) like the sun for those whose ignorance of the ātmā is destroyed by knowledge.

17

तद्बुद्धयस्तदात्मानः तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

tadbuddhayastadātmānaḥ tanniṣṭhāstatparāyaṇāḥ |

gacchantyapunarāvṛttiṃ jñānanirdhūtakalmaṣāḥ ||17||

Those who have the knowledge of that Brahman, who have that Brahman as the ātmā, who are established in that Brahman, who have that Brahman as the supreme goal, and whose impurities are completely destroyed by knowledge attain the goal of non-return.

18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

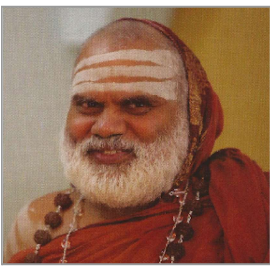
vidyāvinayasampatre brāhmaṇe gavi hastini |

śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ||18||

The wise people see the same Brahman in a brahmin who has knowledge and humility, in a cow, in an elephant, in a dog and in a dog-eater.

19

इहैव तैर्जितः सर्गः येषां साम्ये स्थितं मनः ।



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निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

ihaiva tairjitaḥ sargaḥ yeṣāṃ sām̐ye sthitaṃ manaḥ |

nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ ||19||

Here itself birth is overcome by them whose mind is established in sameness. Brahman is indeed the same and defectless. Therefore they are established in Brahman.



20

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढः ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

na prahṛṣyetspriyaṃ prāpya nodvijetprāpya
cāpriyaṃ |

Sthirabuddhirasaṃmūḍhaḥ brahmaavid
brahmaṇi sthitaḥ ||20||

Facing the pleasant he is not elated and facing the unpleasant he is not depressed. A knower of Brahman is firm in knowledge, free from delusion and is established in Brahman.

21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham |
sa brahmayogayuktātmā sukhamakṣayamaśnute ||21||

One whose mind is not engaged in external objects attains that ānanda which is in the ātmā. He whose mind is engaged in the meditation of Brahman attains lasting ānanda.

22

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

ye hi saṃsparśajā bhogaḥ duḥkhayonaya eva te |
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ||22||

Oh Arjuna! Those pleasures which are born of contact are indeed sources of sorrow only, because they have a beginning and an end. The wise person does not revel in them.

(Śrī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)



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Vivekacūḍāmaṇi

VIJÑANAMAYA KOSA

From 186 to 208 Vijñanamaya Kosa is explained.

202

यद्बुद्ध्युपाधिसंबन्धात्परिकल्पितमात्मनि ।

जीवत्वं न ततोऽन्यत्तु स्वरूपेण विलक्षणम् ॥२०२॥

yadbughdyupādhisambandhātparikalpitamātmani |

jīvatvaṃ na tato'nyattu svarūpeṇa vilakṣaṇam ||202||

Jīvahood which is imagined in the ātman due to association with the upādhis is not real; for the ātman is really different from it in its essential nature.



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji with HH Chinna Jeeyar Swamiji and Peshawar Swamy at Sringeri On Nov 9th 2015)

203

संबन्धः स्वात्मनो

बुद्ध्या मिथ्याज्ञानपुरस्सरः ।

विनिवृत्तिर्भवेत्तस्य सम्यज्ज्ञानेन नान्यथा ॥२०३॥

sambandhaḥ svātmano budhyā mithyājñānapurassaraḥ |

vinivṛttirbhavettasya samyajjñānena nānyathā ||203||

The association of one's Self with the intellect has antecedent to it false ignorance. Its appearance is only through true knowledge and not in any other way.

204

ब्रह्मात्मैकत्वविज्ञानं सम्यज्ञानं श्रुतेर्मतम् ॥

brahmātmaikatvavijñānaṃ samyajñānaṃ śruterमतam ||204||



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The opinion of śruti is that the knowledge of oneness of Brahman and ātman is samyagjñāna- such is the conclusion of the Veda.



205

तदात्मानात्मनोः
सम्यग्विवेकेनैव सिद्ध्यति ।
ततो विवेकः कर्तव्यः
प्रत्यगात्मासदात्मनोः
॥२०५॥

tadātmanātmanoḥ
samyagvivekenaiva
siddhyati |

tato vivekaḥ kartavyaḥ
pratyagātmāsadātmanoḥ

||205||

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāsāmiji @Sri Shakara Gurukula Veda Padasala, July 8, 2018 at Andhra Pradesh Vijayayatra)

That true knowledge results only by distinguishing well between the Self and the Not-Self. Distinguishing must therefore be done between the inner Self and the unreal Self.

206

जलं पंकवदस्पष्टं पंकापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥२०६॥
jalaṃ paṅkavadaspaṣṭaṃ paṅkāpāye jalaṃ sphuṭam |
yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ ||206||

As water which is associated with mud is not clear, but becomes clear when the mud is removed, similarly, when what affected it is removed, the ātman too shines clearly.

207

असन्निवृत्तौ तु सदात्मनः स्फुटप्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एवासदात्मनः सध्वहमादिवस्तुनः ॥२०७॥
asannivṛttau tu sadātmanaḥ sphuṭapratītiretasya bhavetpratīcaḥ |
tato nirāsaḥ karaṇīya evāsadātmanaḥ sadhvahamādivastunaḥ ||207||

When the unreal is removed, there will be clear perception of this inner true Self. Therefore elimination must certainly be done well of the unreal Self, the ego-sense and other things.

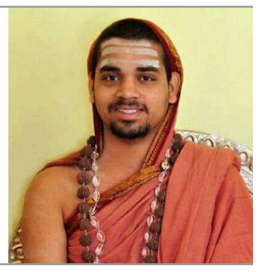


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Saundaryalaharī



अरालैः स्वाभाव्यात्
अलिकलभसश्रीभिः अलकैः
परीतं ते वक्तं परिहसति
पङ्केरुहरुचिम् ।

दरस्मेरे यस्मिन्
दशनरुचिकिञ्जल्करुचिरे
सुगन्धौ माद्यन्ति
स्मरदहनचक्षुः मधुलिहः
॥४५॥

arālaiḥ svābhāvyāt
alikalabhasaśrībhiḥ
alakaiḥ

parītaṃ te vaktam
parihasati
pañkeruharucim |

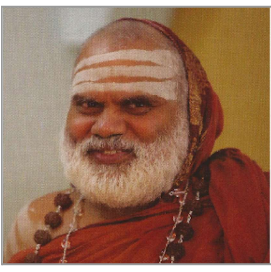
darasmere yasmin
daśanarucikiñjalkarucire

sugandhau mādyanti
smaradahanacakṣuḥ
madhulihaḥ ||45||

अरालैः (arālai:) = curly;
स्वभाव्यात् (svabhāvyāt) =
naturally; अलि कलभ (ali
kalabha) = young bees;
सश्रीभिः (saśrībhi:) = with the
beauty; अलकैः (alakai:) = by
hair; परीतं (parītaṃ) =

surrounded; ते वक्तं (te vaktam) = your face; परिहसति (parihasati) = ridicules; पङ्केरुहरुचिं (pañkeruha rucim) = the beauty of the lotus; दरस्मेरे (darasmere) = slight smile; यस्मिन् (yasmin) = in which (your face); दशन रुचि (daśana ruci) = the lustrous teeth; किञ्जल्क रुचिरे (kiñcalka rucire) = the beautiful lotus filaments; गन्धौ (gandhau) = which is fragrant; माद्यन्ति (mādyanti) = they rejoice; स्मरदहन (smara dahana) = the scorcher of Cupid (Siva); चक्षुः (cakṣu:) = the eyes; मधुलिहः (madhuliha:) = the bees

By nature slightly curled, and shining like the young honey bees. Your golden thread like hairs, surround your golden face. Your face makes fun of the beauty of the lotus. And adorned with a slightly parted smile, showing the tiers of your teeth, which are like the white tendrils. And which are sweetly scented. Bewitches the eyes of God, who burnt the god of love.

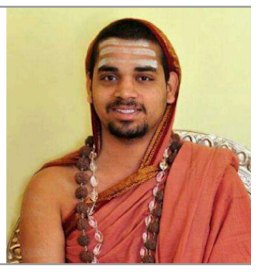


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Permission for His becoming a Sannyāsin.

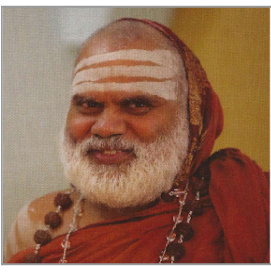
The Crocodile Incident and Leaving from House

There were three factors that prompted Śrī Śankara to leave his home and become a wandering ascetic. First, there was the revelation by sage Agastya, reminding Śrī Śankara of his world mission; next, there was the permission given to him by Śrī Kṛṣṇa and his own mother; and above all, there was his intense spirit of renunciation which made all objects of enjoyment obnoxious to him. It is well-known that Kāma, the spirit of sex-love, would not dare to stand before the three-eyed God Śiva who is famed to have burnt him to ashes by a look of his third eye. How then could low hankerings of worldly life have any charm for one who was of the very essence of that Great God? “Both Moon deity and Brahmā were overcome by sexual urges. Even I (Śiva) was overpowered by the same at the sight of Mohinī” - is it thinking thus in his mind and desirous of stamping out all traces of sexuality from himself that the Great God Śiva took the form of his prince of ascetics who felt the prompting of renunciation at so early an age! Where is the learned man who could give an adequate description of the greatness of this bot ascetic who could so easily overcome the irresistible might of the ace-archer Mārā (kāma), whose pride in his valour has been enhanced by the ease with which he could bring the devas under his sway, deplete the vigour of the asuras, in love with the gandharvas and set on fire the minds of human beings!

How wonderful was the power of renunciation which generated in him all other spiritual endowments -sānti or peace, which consists in the tranquillity of the mind born of the knowledge of the futility of all worldly attainments; dānti or self-control consisting in the capacity to resist the senses from running after sense objects; uparati or withdrawal, which takes the shape of natural indrawnness of the mind due to lack of interest in all external objects and enjoyments; kṣānti, which endows one with the capacity to stand all conditions of life unperturbed; samādhi, which consists in spiritual absorption with complete awareness to the exclusion of all distractions like disturbing thought, lethargy, sleep, etc.; and śraddhā, the most precious wealth of the spiritual aspirant, as it gives him unshakable acceptance of the scripture and the Guru!

Śankara started on a way of life which has aloneness for one's pleasure garden, chance-obtained food for banquet, and the indwelling Śiva for sole companion. He passed through various lands, and whatever he saw on the way-forests, rivers, cities, countryside, animals, men, mountains and rest - Śankara looked upon as a great magic show put up by the Cosmic Magician, the Sat-Cit- Ānanda, for His recreational activities. He assumed the staff of the sannyāsin to drive the cow of the Vedas on to the royal road of life, rescuing her from the foul dogs and jackals of hostile religionists whose torture of merciless criticism had forced her to seek shelter in darkness. A calamity indeed would have happened had not the great world-teacher arrived in time, with staff in hand, to drive off these dogs of hostile critics with their tongues recline out, as it were, in their eagerness to attack at the vital parts of the flying flock of God-fearing men.

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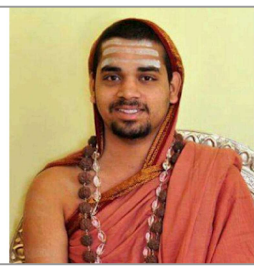


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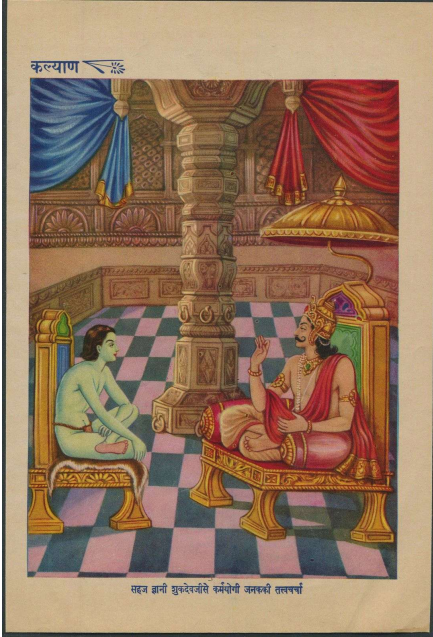
Nectar drops from Yogavāsīṣṭha.

SELF-KNOWLEDGE IS THE ONLY MEANS TO TRANQUILLITY.

Suka asked:

Having heard this, Suka said: “This was known by me earlier of my own accord, by discrimination. This was also narrated by my father. The same fact which is heard of in the scriptures has been uttered by you also. How does the mind attain tranquility? Tell that yourself.

King Janaka Said:



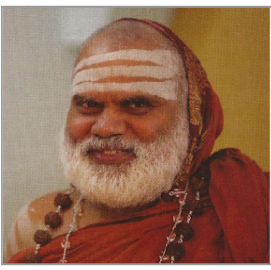
“There is here but one Self who is of the nature of undivided Consciousness. There is nothing else. He is bound by his own thoughts; free from ideation, he is liberated. [The word used for ‘thought’ and ideation’ in this verse is ‘Sankalpa’. It also means; will, intention, wish and imagination. All these terms indicate the functions of the internal instrument of perception, designated by the common word ‘mind’]

“All that has to be obtained has been won. You are free. Throw off your confusion.” Then, Suka became tranquil, thus instructed by the King Janaka. Free from sorrow, Suka became calm by Nirvikalpa Samādhi. Rāma! Only the cleansing of impurities is indeed required for you. [Nirvikalpa Samādhi is the supreme state of contemplation in which the individual consciousness becomes identified with the undivided state of Superconsciousness without the distinction of the knower, the known and the knowing].

The wise understand Self-Knowledge alone as knowledge. On the contrary, those other knowings are only false knowledge on account of non-perception of the real truth or the essence. Let one rule over the world or enter the cloud or water. A living being does not obtain repose except through the perception of the Self. Effort ought to be taken in inquiring into the Self by one desiring his welfare. The cutting of the head of all sorrow takes place by beholding the Self. Rāma! If the Supreme Self is known, the succession of sorrows arrives at destruction as cholera (comes to an end) on the cessation of the influence of poison. Oh men! The Self that is not comprehended is for your endless happiness and tranquillity.

The thinning of Vāsana’s (the impressions left on the mind by past good or bad actions which produce pleasure or pain) is called liberation by the wise. The firmness of such impressions of objects is called bondage. Having told thus, Visvāmītra spoke to Vasishtha: “O Wise Great Sage! Preceptor of the entire family of Raghu! For the peace of mind of this great-souled Rāma here, please teach the means even today.”

Sage Vasishtha spoke as follows “I remember that which was verily narrated by Brahmā (the creator) for the alleviation of the confusion of worldly existence.” Having said thus, he began to expound.

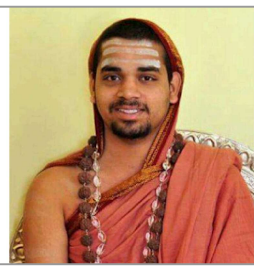


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART III



SECURING THE LANDS RELATED TO THE GREAT MASTER

They then went to Kalady and inspected the place. The river Poorna was flowing by, in a limpid stream; the bathing-ghat here was held sacred by the neighbouring villages and people used to come and bathe here on sacred days like the new Moon, the tradition here being that the Sri Adi Shankaracharya had bathed at this very ghat. Nearby was a shrine of Lord Krishna, as also the Math of a Sannyasin (the Thekke Madhom). All the land, known as Kalady Sanketam (place of sanctity), belonged to this Math; but the Sannyasi of the Math was entitled to nothing more than a fixed light-rent paid by the cultivating tenants who possessed permanent occupancy rights. It was not easy to bring them to part with their rights.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

As if willed by Divine Providence, a year earlier, in 1904, an Act of the Governor-General of India had been passed for the preservation of antiquities and conservation of ancient monuments. The Travancore Maharaja Sri Moolam Tirunal decided to act under this Resolution to immediately acquire the land of Kalady, freeing it from all encumbrances in order to fulfill the desire of Sringeri Mahaswamiji. On 27th January 1906, a Government order was released saying – “As another step towards the introduction of this scheme, the Government considers that measures should be adopted for the preservation of the birthplace of Sri Shankaracharya, the great religious teacher and reformer, whose name is held in veneration throughout India. It is situated in the village of Kalady, Manjappa Proverthy, Kuttanad Taluk on the banks of the Alwaye. The locality is treated as Sanketam or a place of sanctity There is a walled enclosure in a compound close to the river, which according to tradition, is the site on which the remains of Sri Shankaracharya's mother were cremated, and the ghat in the river close by, is also held sacred as having been used by the great reformer in performing the obsequies of His mother.”

(Continues..) (Source : www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

गृहमेधिनश्च मित्रं किं भार्या को गृही च यो यजते ।
को यज्ञो यः श्रुत्वा विहितः श्रेयस्करो नृणाम् ॥४८॥

gṛhamedhinaśca mitraṃ kiṃ bhāryā ko gṛhī ca yo yajate |



ko yajño ya: śrutvā vihitah
śreyaskaro nṛṇām ||48||

Q : Who is the true friend of the house-holder?

A : His Wife.

Q : Who is a house holder?

A : One who performs sacrificial duties.

Q : What are sacrificial duties?

A : Those which are laid down in the Vedas and bring welfare to society.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārātī Mahāswāmij @ Rajapalayam In the morning of April 7, 2017, the Sankalpa for the Prathishta Kumbhabhisheka of the Sharadamba temple was performed, Apr 4 - 14, 2017 Vijaya Yatra)

कस्य क्रिया हि सफला यः पुनराचारवान् शिष्टः ।

कः शिष्टो यो वेदप्रमाणवान् को हतः क्रियाभ्रष्टः ॥४९॥

kasya kriyā hi saphalā ya: punarācāravān śiṣṭah |

ka: śiṣṭo yo vedapramāṇavān ko hata: kriyābhraṣṭah ||49||

Q : Whose actions are fruitful ?

A : Actions of the one who have good conduct and who is cultured.

Q : Who is cultured ?

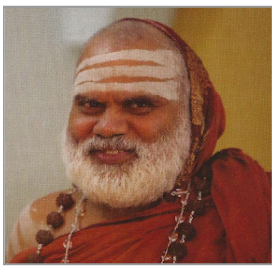
A : One who adheres to the directives of the Vedas.

Q : Who is to be despised ?

A : One who strays from the actions enjoined by the Vedas.

Link of the Voice of Jagadguru Quotes App

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

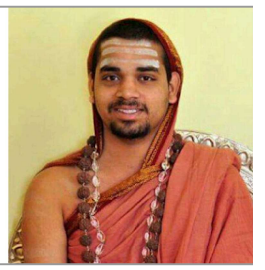


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DIVINE STORIES FOR CHILDREN.

Mārīca (The Uncle of Rāvaṇa)



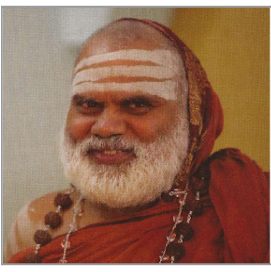
On the banks of the river Sarayū, there were two states lying adjacent called Malada and Karūṣa. The great sages conducted Jaladhārā (showering of water) on the head of Indra to absolve him of his sin of killing Vṛtrāsura at this pace. At that time Mala (excreta) and Karūṣa (spittings) of Indra fell at those places and so they got the name Malada and Karūṣa. At that place was born after a few years a demoness named Tāṭakā and she got two sons named Mārīca and Subāhu. (Sarga 24, Bālakāṇḍa, Vālmīki Rāmāyaṇa and Kamba Rāmāyaṇa)

Mārīca was the servant of the gate-keepers of Vaikuṅṭha. One day Mahāviṣṇu was displeased by his conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīca would get liberation from the curse when he was killed by Śrī Rāma in which capacity Viṣṇu would incarnate soon. He would then return to Vaikuṅṭha to his original place. That was how Mārīca was born as the uncle of Rāvaṇa.

Mārīca and Subāhu were two inseparable brothers. They learned all tactics of war and their hobby was to torment the innocent sages of the forests. When the exploits of Mārīca became unbearable, Viśvāmitra brought Rāma and Lakṣmaṇa from Ayodhyā for help. The instant Mārīca heard the fierce sound of Rāma's bow he fled to the other shore of the sea. From that day onwards Mārīca grew matted hair and wore barks of trees and spent his life in an āśrama. (Araṇyakāṇḍa, Vālmīki Rāmāyaṇa)



When Rāma and Lakṣmaṇa were living in the Daṇḍakāraṇya with Sītā they were annoyed by a demoness named Śūrpaṇakhā. In the fight that ensued very many demons were killed. Śūrpaṇakhā complained to Rāvaṇa who decided to kill Rāma and carry away Sītā. For this he sought the help of his uncle Mārīca. Flying in his golden Vimāna and crossing mountains and oceans he approached Mārīca who was aware of the force of Rāmabāṇa dissuaded Rāvaṇa from such a venture. But Rāvaṇa persisted in his plan and gave Mārīca the following instructions : "Become a golden deer with beautiful white spots all over the body and roam about near the āśrama of Rāma for his wife Sītā as Rāhu takes Candrikā (moonlight) and live happily with her. I will be content if I can then tease Rāma who will be lamenting over his separation from

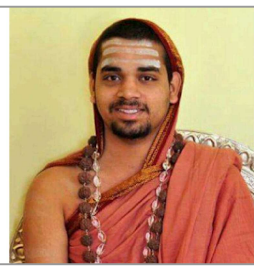


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his wife.” Thinking that it would be better to die at the hands of Rāma than at the hands of Rāvaṇa, Mārīca agreed to do as his nephew desired.

Rāvaṇa and Mārīca came near the āśrama of Sītā in Rāvaṇa’s aerial chariot. Mārīca on alighting from it took the form of a beautiful fawn and entered the precincts of the āśrama. The false fawn was capable of attracting the attention of anybody. It is described thus : “It appeared as a wonder to those who saw it. It was golden in colour with blue horns with white lines on it. The ears were like leaves of blue lotus and the face was of the colour of red lotus. The lips were like sapphire and the body beautifully shaped with sides like yellow flowers. The waist was thin and well-shaped and a rain-bow-coloured tail adorned its back. The whole body was silver-spotted and the deer was a feast for the eyes of anybody.”



The deer went and grazed in places where it could be seen by Sītā. It would run away from the āśrama and graze hidden from Sītā. It would mix with the deer of the āśrama for some time and run away from them to distant places. Like a butterfly it flitted about always trying to attract the attention of Sītā. Other deer approached it but on getting its scent flew away from it. The false deer suppressing the demon-instinct in him to kill and eat the animals which came near it played well the role of a fawn.

Sītā was enamoured of the deer and expressed to Rāma he desired to get it. Rāma followed it and finding it keeping a distance always got suspicious and shot it down with an arrow. The deer cried “Hā Lakṣmaṇa” and fell down dead. The cry was intended to mislead Lakṣmaṇa and draw him away from Sītā.

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