

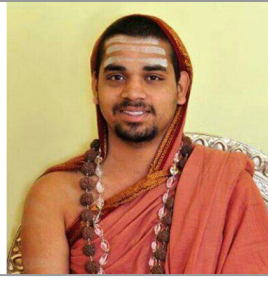


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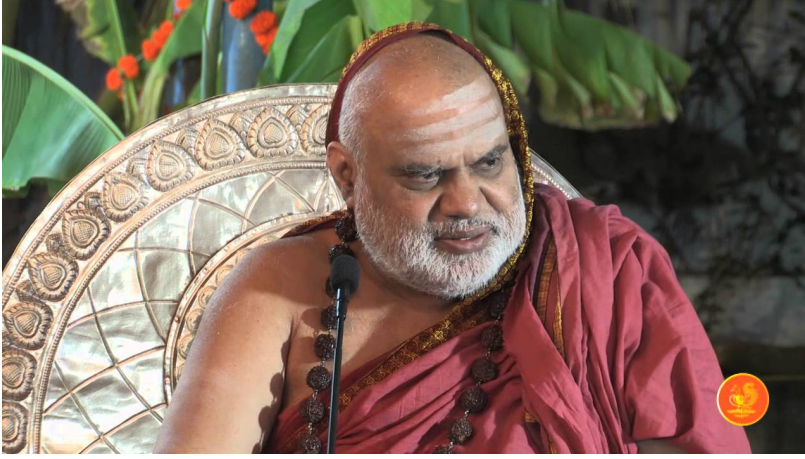


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ANUGRAHA BHASHANAM

A CLEAN, PURE MIND REFLECTS GOD



God knows everything. He is everywhere. He is beyond change, creation, destruction, time, and causation. He is eternal. A staunch devotee, such as Prahlada, sees Him everywhere. God also does not disappear from the mind of such a person. Bhagavan says in the Gita:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

yo māṃ paśayati sarvatra sarvaṃ

ca mayi paśyati | tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||

But nowadays some people ask: "If God is everywhere, why is His glory not reflected in every place?"

Sri Shankara Bhagavatpadacharya replies:

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते । बुद्धावेवावभासते स्वच्छेषु प्रतिबिम्बवत् ॥

sadā sarvagato'pyātmā na sarvatrāvabhāsate | buddhāvevāvabhāsate svaccheṣu pratibimbavat ||

Though God is omnipresent, His grace is experienced only by a pure intellect. A 'pure' intellect is that in which all Vasanas (past tendencies and impressions) have dissipated and desires have vanished. The person's mind is rendered clear, consequent upon the Guru's Upadesha (instruction). Only such a person can benefit by the grace of God.

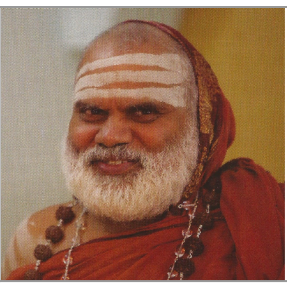
For example, a person can see the reflection of his face only in a mirror, and not in wood or a wall. The reflection also will be in proportion to how clean and clear the mirror is. Paramatma is likewise. His presence and grace will be commensurate with the degree of calmness of the mind of a person.

यथा हि श्लोके तुल्येऽपि मुखसंस्थाने न काष्ठकुड्यादौ मुखं आविर्भवति, आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति ; तद्वत् ॥ yathā hi śloke tulye'pi mukhasaṁsthāne na kāṣṭhakuḍyāḍau mukhaṃ āvirbhavati, ādarśāḍau tu svacche svacchatare ca tāratamyena āvirbhavati ; tadvat ||

May everyone understand this well, purify their minds through Sadhana (spiritual practice) and progress towards Self-realisation.

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

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka

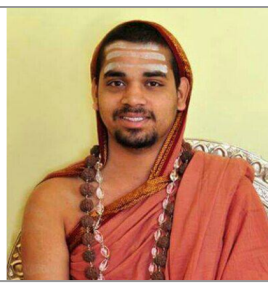


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Śrīmad Bhagavad Gita

Śrī Ādi Śankara Bhāṣya

Chapter 9 rājavidyā rājyaguhyayoga:

1

श्रीभगवानुवाच -

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे शुभात् ॥ १ ॥

śrībhagavānuvāca -

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave |



jñānaṁ
vijñānasahitaṁ
yajjñātvā mokṣyase
'śubhāt || 1 ||

Śrī Bhagavānu said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience or realisation ; having known, you shall be liberated from evil (the sorrow of life).

2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्यं सुसुखं कर्तुमय्ययम् ॥ २ ॥

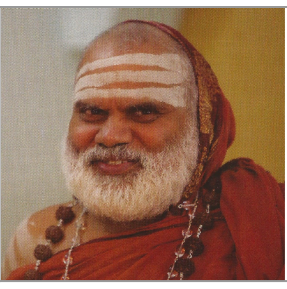
rājavidyā rājaguhyam pavitramidamuttamam |

pratyakṣāvagamaṁ dharmyam susukhaṁ kartumayyayam || 2 ||

The Sovereign Science, the Sovereign Secret, the Supreme Purifier is this; immediately comprehensible, unopposed to Dharma, very easy to perform, imperishable.

3

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ।

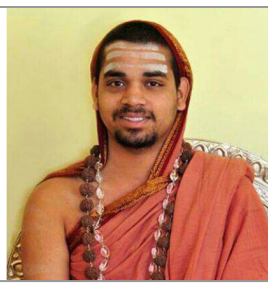


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अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

aśraddadhānāḥ puruṣā dharmasyāśya parantapa |

aprāpya māṃ nivartante mṛtyusaṃsāravartmani || 3 ||

Persons having no faith in this Dharma(the Divine Self), O harasser of thy foes, without reaching Me, remain verily in the path of the mortal world (return to the path of rebirth, filled with death).

4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā |

matsthāni sarvabhūtāni na cāhaṃ teṣvavasthitaḥ || 4||

By Me all this world is pervaded, My form unmanifested. All beings dwell in Me; and I do not dwell in them.

5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

na ca matsthāni bhūtāni paśya me yogamaīśvaram |

bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ || 5 ||

Nor do those beings dwell (in reality) in Me; behold My Divine Yoga! Sustaining all the beings, but not dwelling in them, is My Self, the cause of all beings.

6

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

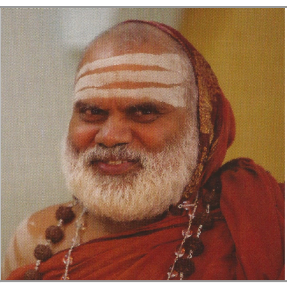
yathā”kāśasthitto nityaṃ vāyuḥ sarvatrago mahān |

tathā sarvāṇi bhūtāni matsthānītyupadhāraya || 6 ||

As the mighty wind, moving everywhere, rests ever in the akasa (always in space) , even so, know you, all beings, rest in Me.

(Will Continue...)

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

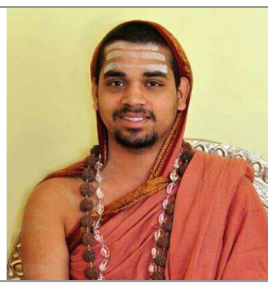


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

301

यो वा पुरे सोऽहमिति प्रतीतो बुद्ध्या प्रकलप्तस्तमसाऽतिमूढया ।
तस्यैव निःशेषतया विनाशे ब्रह्मात्मभावः प्रतिवन्धशून्यः ॥३०१॥

yo vā pure so'hamiti pratīto buddhyā praklaptastamasā'timūḍhayā |
tasyaiva niḥśeṣatayā vināśe brahmātmabhāvaḥ prativandhaśūnyaḥ ||301||



That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as 'I am such and such,'-when that Egoism is totally destroyed, one attains an unobstructed identity with the Brahman.

Jagadguru Sri Sannidhanam performs Mangalarati at Sringeri to Kalashas containing waters from 16 rivers organised by

Ramamrita Tarangini Trust on Jan 31st 2024

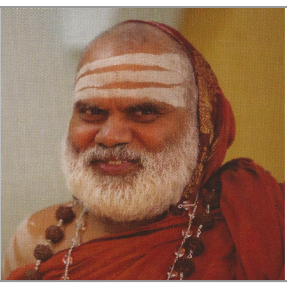
302

ब्रह्मानन्दनिधिर्महाबलवताऽहं कारघोराहिना संवेष्टयात्मनि रक्ष्यते गुणमयैश्चण्डेस्त्रिभिर्मस्तकैः ।
विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं निर्मूल्यादहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुंक्षमः ॥

brahmānandanidhirmahābalavatā'haṁ kāraghorāhinā saṁveṣṭayātmani rakṣyate
guṇamayaiścaṇḍestribhirmastakaiḥ|

vijñānākhyamahāsinā śrutimatā vicchidya śīrṣatrayaṁ nirmūlyādhimimaṁ nidhiṁ
sukhakaraṁ dhīro'nubhoktuṁkṣamaḥ||

The treasure of the Bliss of Brahman is coiled round by the mighty deadly serpent of Egoism, and guarded for its own use by means of its three fierce hoods consisting of the three Gunas. Only

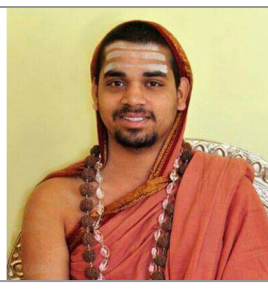


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the wise man destroying it by severing its three hoods with the great sword of Realisation in accordance with the teachings of the Srutis can enjoy this treasure which confers bliss.

303

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥

yāvadvā yatkiñcidviṣadoṣasphūrtirasti ceddehe |

kathamārogyāya bhavettadvadahantāpi yogino muktyai ||

As long as there is a trace of poisoning left in the body, how can one hope for recovery? Similar is the effect of Egoism on the Yogi's Liberation.

304

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहत्या ।

प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥३०४॥

ahamo'tyantanimvṛtṭyā tatkr̥tanānāvikalpasamhṛtyā |

pratyaktatvavivekādidamahamasmīti vindate tatvam ||304||

Through the complete cessation of Egoism, through the stoppage of the diverse mental waves due to it, and through the discrimination of the inner Reality, one realises that Reality as 'I am This.' Mental waves-such as doubt, wrong notion etc.]

305

अहंकारे कर्तर्यहमिति मति मुञ्च सहसा विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।

यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥३०५॥

ahaṁkāre kartaryahamitiṁ mati muñca sahasā vikārātmanyātmāpratiphalajuṣi

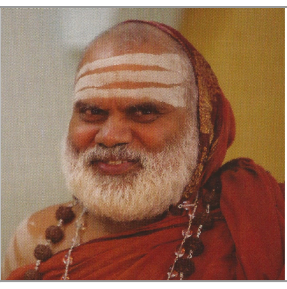
svasthitimuṣi |

**yadadhyāsātpṛāptā janimṛtijarāduḥkhabahulā pratīcāścinmūrtestava sukhatanoh
saṁsṛtiriyam ||305**

Give up immediately thy identification with the Egoism-the agent- which is by its nature a modification, which is endowed with a reflection of the Self, and which diverts one from being established in the Self-identifying thy- self with which thou hast come by this relative existence, full of the miseries of birth, decay and death,-though thou art the Witness, the Essence of Knowledge and Bliss Absolute.

(Will Continue...)

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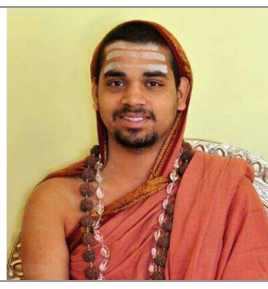


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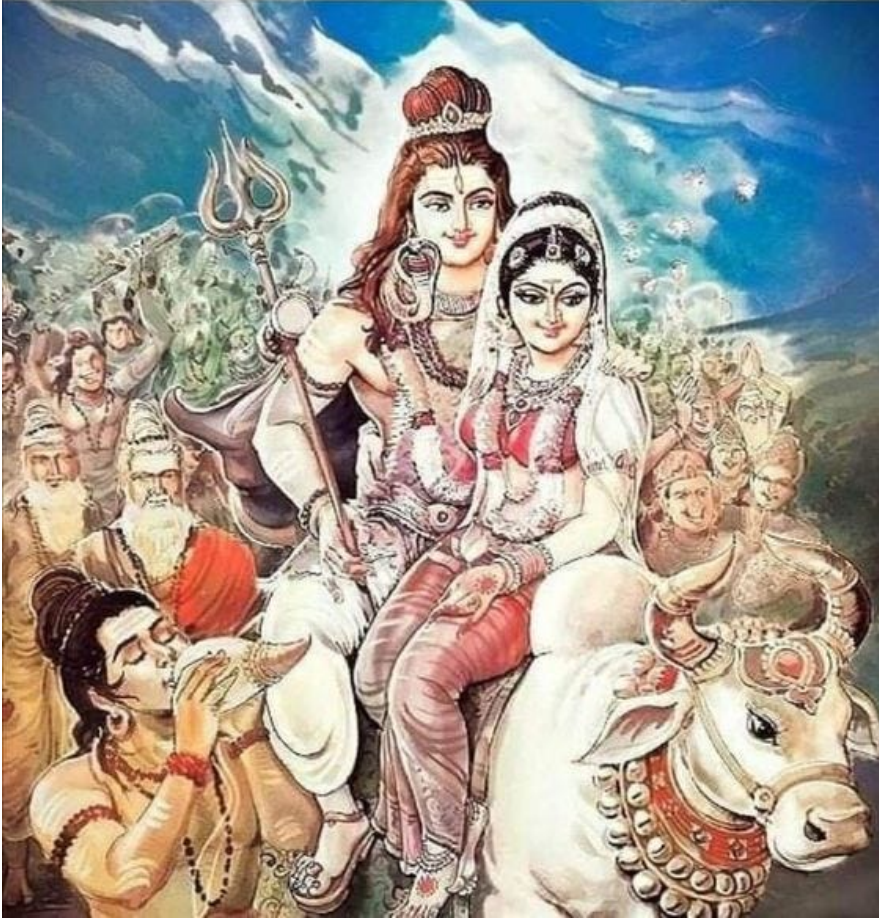


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Saundaryalaharī

अविश्रान्तं पत्युर्गुणगण कथामेडनजपा
जपापुष्पच्छाया तव जननि जिह्वा जयति सा।
यदग्रासीनायाः स्फटिक दृषदच्छच्छविमयी



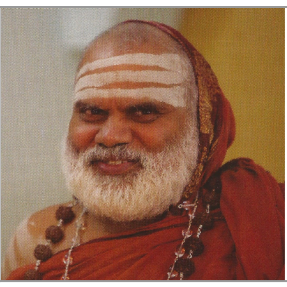
सरस्वत्या मूर्तिः परिणमति
माणिक्यवपुषा ||64||

अविश्रान्तं {aviśrāntam} - continuously, without interruption; पत्युः {patyuh} - Your Consort (Śiva); गुण गण कथा अमेडन जपा {guṇa gaṇa kathā amreḍana japā} - repeatedly dwelling (reciting, explaining) on His Grandeur; जपा पुष्पच्छाया {japāpuṣpa cchāyā} - in the colour of hibiscus flower (which is red in colour); तव {tava} - Your husband; जननि {janani} - O! Divine Mother; जिह्वा जयति सा {jihvā jayati sā} - *(Your) tongue conquers; यत् अग्रासीनायाः {yat agra āsīnāyāḥ} - who inhabits at the tip of (Your) tongue; स्फटिकदृषदच्छच्छविमयी {sphṭika dr̥ṣadacchaccha vimayī} - having a

complexion like that of a crystal; सरस्वत्या मूर्तिः {sarasvatyā mūrtiḥ} - form (body) of goddess Sarasvatī; परिणमति माणिक्य वपुषा {pariṇamati māṇikyā vapuṣā} - turning into the colour of ruby (gem).

“O! Divine Mother! Your tongue has turned into deep red like a hibiscus flower, as You are repeatedly talking about the Grandeur of Your Consort Śiva! Goddess Sarasvatī having a crystal like complexion and residing in the tip of Your tongue turns red like that of a ruby (due to the redness of Your tongue).”

[\(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning\)](#)

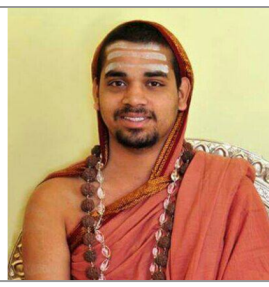


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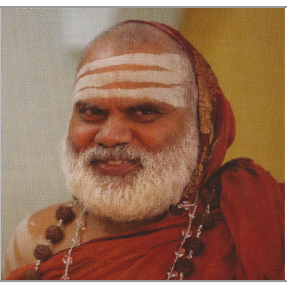
MADHAVEEYA SHANKARA DIG VJAYAM

The Greatness of Sankara's Works



While the great teacher was thus a terror to controversialists, he evoked admiration in others by his commentaries. Like the sun he stimulated the heart-lotus of numerous disciples and followers to blossom by his achievements, and his spreading fame became an adornment of floral decorations to the whole world. This lion of a sage, having logical arguments as his sharp claws and molars, ranges the forest of the Upanishads, causing destruction among the elephants of sophists ravaging that forest. It is said that, in utter astonishment at the superhuman achievements of this boy ascetic, the learned men of Kasi said amongst themselves: "How many are the savants-Prabhakara, Bhaskara, Mandana, Gupta, Murari and the like- that have met with utter defeat at the hands of this boy!" Seeing his great scholarship, it seems the great God Siva Himself appeared before him and asked him to write a commentary on Vedanta Sutras. In days of old, the cow of Vedic teachings was hurled into the marshland of uncertainty and confusion by the misinterpretations of clever thinkers. It was the sage Badarayana who rescued it from that marshland by his re-statement of the teaching in the Vedanta Sutras. Now Sankara has cleaned that cow of all the mud and mire adhering to it, by his commentary on those Sutras.

The cow of the Vedas, which yields the milk of Karma-fruits and which used to occupy the stables of pious Brahmanas devoted to Yagas and Yajnas, was cast into the mud and mire of false arguments by wicked people in the shape of its critics. Sankara has now cleansed that cow of all that dirt by washing it with the pure waters of his commentaries. The Upanishads are like a maiden who was thrown into utter neglect by some unfavorable thinkers who condemned her teachings as false. Others, the followers of the Vedic Karma-Kanda, accepted her but only as a handmaid of their favourite Vedic ritualism. Still others, who seemed to receive her with cordiality, proved to be very tricky custodians, as they indulged in every kind of perverse interpretation to suit their own purposes. It is only now, at the hands of Sankara, that she has at last received fair treatment and come to enjoy an era of peace and happiness after all this long period of frustrated and vegetative existence. The Atman was about to be slaughtered by the Buddhists for their philosophy of Nihilism. Kanada, the founder of Nyaya-Vaiseshika system, somehow saved him by establishing the existence of the Atman. Next, Kumarila Bhatta, the founder of the philosophy of Vedic ritualism, showed him the direction to reach his destination. The Samkhyas under Kapila removed his miseries by their doctrine of Kaivalya or detachment. The Patanjalas put more energy into him by their teachings on the control of the Prana. It was, however, only Sankara who mercifully raised the Atman, from misery to the very status of the Supreme Being through his doctrine of the identity of the individual spirit with the Supreme Being. Somelike the materialist Charvakas did not at all perceive the Atman, because to them he looked swallowed up by the Bhutas (meaning both 'the body made up of the five Bhutas or elements' and also 'demons'). Others like the Yogachara Buddhists recognised the Atman as just a momentary existence only; so, their perception of him was very faint. (Will Continue...)

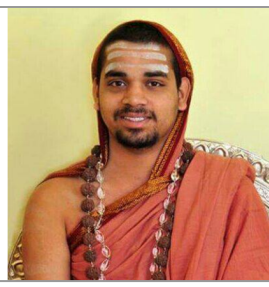


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI BHARATI TIRTHA MAHASWAMIJI



Jagadguru Sri Sri Sri Bharati Tirtha Mahaswami – The presiding Jagadguru Shankaracharya of Dakshinamnaya Sri Sharada Peetham at Sringeri

भारती करुणापात्रं भारती पदभूषणम् ।

भारती पदमारूढं भारती तीर्थमाश्रये ॥

Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahaswamiji, the presiding Pontiff and the 36th in the line of Jagadgurus of the celebrated Sringeri Sri Sharada Peetham is a saint par excellence and a sage beyond compare.

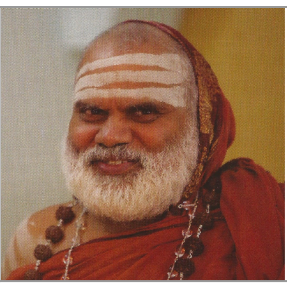
With His incarnation in 1951 into a family of Vedic scholars as a result of great penance of His parents, Sri Seetharama Anjaneyalu (the purvashrama or pre-sanyasa name of name of His Holiness) was renowned for His strict dharmic ways of life, deep devotion to God and uncompromising desire for scriptural learning, even as a young boy.

Great souls born with a mission do not stick to a conditioning circle of bondage. True to this adage, in 1966, the illustrious brahmachari left home once and for all, reached Ujjain, where His Guru Sri Abhinava Vidyatheertha Mahaswamiji, the 35th Pontiff of Sringeri Sri Sharada Peetham was then camping, and surrendered unto the great Guru. He served the sacred feet of His Guru for about eight years. Renouncing the world in 1974 and embracing Sanyasa, He was blessed with the opportunity to continue to be under the divine care and guidance of His holy Guru for about 15 years. With His ascension to the throne of Transcendental Wisdom in 1989 as the 36th Jagadguru Shankaracharya, Sri Bharathi Theertha Mahaswamiji has been the guiding spirit behind innumerable spiritual aspirants since then.

His glories are boundless; yet His Holiness is very simple, humble and completely free from egotism. Thousands visit His abode every day to have His darshana and return as the recipients of immense grace. A compassionate glance from His most merciful eyes rends asunder even the greatest impediment to a joyful life. An erudite scholar, His Holiness has composed many a divine verse in praise of His Guru, the previous Gurus and various forms of God. His Holiness is also a versatile linguist. His discourses in chaste Sanskrit, Kannada, Telugu, Tamil and Hindi and have pulled people from far and near towards treading a virtuous life. An able administrator, His Holiness sees to it that the Math fulfills in letter and spirit the sacred purpose of sustenance and propagation of Sanatana Dharma, as set by its divine founder, Jagadguru Sri Adi Sankaracharya.

(Continues..)

(Source : www.sringeri.net)

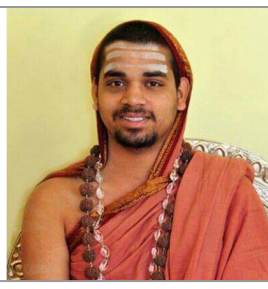


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॥आत्मबोधः॥

॥ātmabodhaः॥

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।

एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

āvidyakam śarīrādi drśyam budbudavatksaram |

etadvilakṣaṇam vidyādaham brahmeti nirmalam || 31||



The body, etc., up to the “Causal Body” - Ignorance - which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the ‘Pure Brahman’ ever completely separate from all these

देहान्यत्वान्न मे

जन्मजराकार्श्यलयादयः ।

शब्दादिविषयैः सङ्गो

निरिन्द्रियतया न च ॥ ३२ ॥

dehānyatvānna me

janmajarākārsyalayādayaḥ |

śabdādiviṣayaiḥ saṅgo nirindriyatayā na ca || 32||

I am other than the body and so I'm free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs.

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

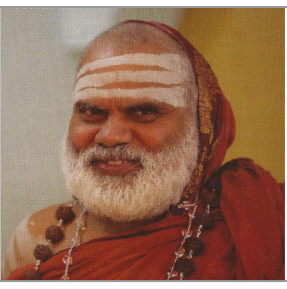
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

amanastvānna me duḥkharāgadveṣabhayādayaḥ |

aprāṇo hyamanāḥ śubhra ityādi śrutiśāsanāt || 33||

I am other than the mind and hence, I'm free from sorrow, attachment, malice and fear, for “HE is without breath and without mind, pure, etc.”, is the Commandment of the great scripture, the Upanishads.

(Will continue....)

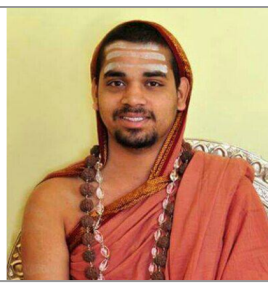


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Aparokṣānubhūti

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसनमयः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

ātmā nityo hi sadrūpo deho'nityo hyasanmayah |

tayoraikyam prapaśyanti kimajñānamataḥ param || 21||

Atman is eternal, since it is Existence itself; the body is transient, as it is non-existence in essence; and yet etc.,



आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।

नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

ātmanastatprakāśatvaṁ yatpadārthāvabhāsanam |

nāgnyādidīptivaddīptirbhavatyāndhyaṁ yato niśi || 22||

The luminosity of Atman consists in the manifestation of all objects. Its luminosity is not like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other)

(Jagadguru worshipping Lord Kalaseshwara, at Kalasa Vijayayatra May 27, 2011)

देहोऽहमित्ययं मूढो मत्वा तिष्ठत्यहो जनः ।

ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

deho'hamityayaṁ mūḍho matvā tiṣṭhatyaho janah |

mamāyamityapi jñātvā ghaṭdraṣṭeva sarvadā || 23||

How strange is it that a person ignorantly rests contented with the idea that he is the body, while he knows it as something belonging to him (and therefore apart from him) even as a person who sees a pot (knows it as apart from him)!

ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।

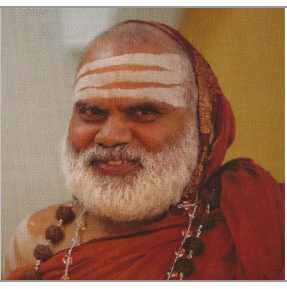
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

brahmaivāhaṁ samaḥ śāntaḥ saccidānandalakṣaṇah |

nāhaṁ deho hyasadrūpo jñānamityucyate budhaiḥ || 24||

I am verily Brahman, being equanimous, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body which is non-existence itself. This is called true Knowledge by the wise.

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DIVINE STORIES FOR CHILDREN

CITRARATHA I. (ANGĀRAPARŅĀ).

A devagandharva.

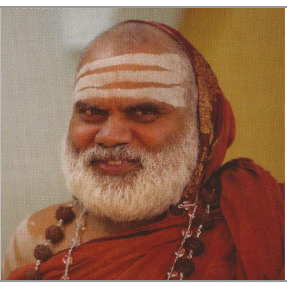
Citraratha was the gandharva son of Kaśyapaprajāpati of his wife Muni. (Sloka 43, Chapter 65, Adi Parva). Citraratha and Arjuna. The greatest event in the life of Citraratha alias



Angāraparna was the defeat he suffered at the hands of Arjuna. The Pandavas after their escape from the lac palace (Laksāgrha) through a tunnel arrived in a forest and there they killed the demons Hiḍimba and Baka. One night they were walking along the shores of the river Gangā when they heard a sound of somebody bathing in the river, Arjuna who was walking ahead waving a country torch went to see who was bathing at that time of the night. Arjuna then saw Citraratha enjoying a bath with his wife Kumbhīnasī. That period of the night was allotted to the gandharvas, and human beings were

not expected to be out walking at that time. Citraratha felt it impertinent that Arjuna, a human being, should be out walking at night and peep into the privacy of the gandharvas. The gandharva and Arjuna entered into a combat.

Citraratha who was a great fighter was, after a grim battle, subdued, bound hand and foot, and brought before his brothers by Arjuna. Kumbhīnasi followed her exhausted, powerless and spiritless husband and pleaded to Dharmaputra to release him. Dharmaputra advised Arjuna to do so and on getting his release he taught Arjuna the famous Cākṣuṣīvidyā-the magic art of seeing by one's own eyes anything and everything in the three worlds: Heaven, Earth and the nether- world. Manu was the author of this magic art and from him Soma learnt it and from Soma Viśvāvasu, from Viśvāvasu, Citraratha and from Citraratha, Arjuna. Besides this Citraratha gave Arjuna many chariots and horses.

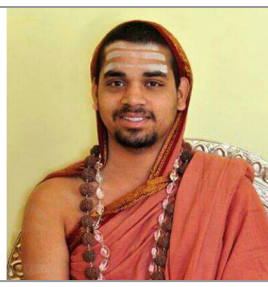


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In return Arjuna taught him the secret of the missile Agnisira. Exchanging faith and affection thus Citraratha and the Pandavas became friends. He then narrated to the Pandavas many interesting stories, of which the following are a few. The story of the feud between Vasistha and Viśvāmitra, story of Tapatisamvarana and tales about the sage Parāśara, Kalmāṣapāda, Adrśyantī, Bhārgavas, Kṛtavīrya and Aurva. Citraratha advised the Paṇḍavas to have a priest for the sacrificial rites and it was thus that they engaged Dhaumya as their family priest.

Since Arjuna had destroyed all the chariots belonging to Citraratha, the latter got a name 'Bhagnaratha' (devoid of chariots). Citraratha admitted that Arjuna could conquer him because of his vow of celibacy. (Chapters 165 to 183, Adi Parva, M.B.).

3) Other details.

(1) Citraratha attended one of the birthday festivals of Arjuna. (Sloka 52, Chapter 122, Adi Parva, M.B.).

(2) Citraratha worshipped Kubera sitting in the latter's council. (Sabha Parva, Chapter 10, Sloka 26).

(3) He offered as a gift to Dharmaputra four hundred excellent horses which could fly like wind. (Chapter 52, Sloka 23, Vana Parva).

(4) When the gandharvas milked the earth during the time of the emperor, Prthu, Citraratha acted as the calf. (Sloka 39, Chapter 6, Harivamśa).

(5) Siva once sent Citraratha as a messenger to Asura Samkhacūda, with a message that Samkhacūda should abandon his satanic activities. (Devi Bhagavata, Nava- ma Skandha

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