

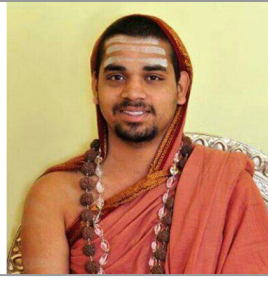


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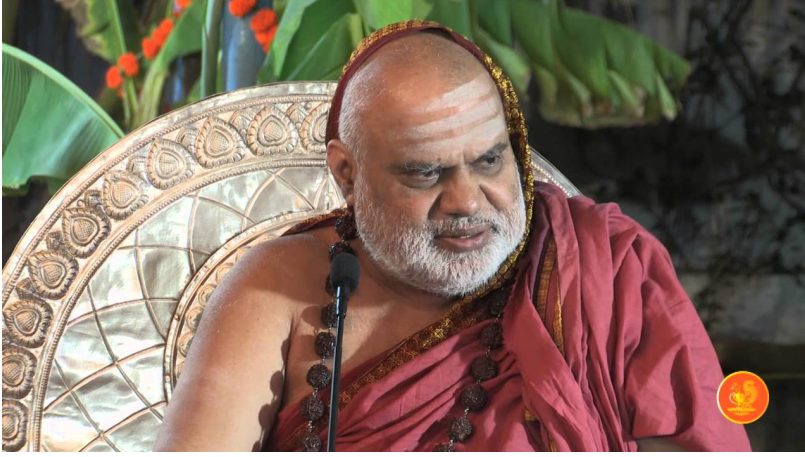


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ANUGRAHA BHASHANAM

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 ||

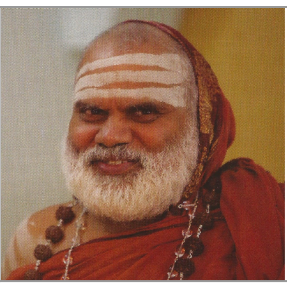
Though God is omnipresent, His grace is experienced only by a pure intellect. A 'pure' intellect is that in which all Vasanas (past tendencies and impressions) have dissipated and desires have vanished. The person's mind is rendered clear, consequent upon the Guru's Upadesha (instruction). Only such 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 kāṣṭhakuḍyādaḥ mukhaṃ āvirbhavati, ādarśādaḥ 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 Mahāśannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāśwāmiji

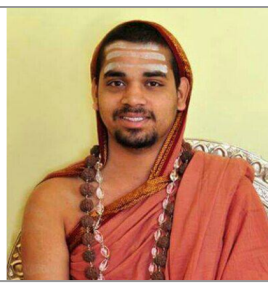


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Śrīmad Bhagavad Gita

Śrī Ādi Śankara Bhāṣya

Chapter 9 rājavidyā rājyaguhyayoga:

25

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
 भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोऽपि माम् ॥२५॥
yānti devavratā devān pitṛnyānti pitṛvratāḥ |
bhūtāni yānti bhūtejyāḥ yānti madyājino'pi mām ||25||

Worshippers of gods reach the gods. Worshippers of the
 ancestors reach the ancestors. Worshippers of bhūtas reach
 the bhūtas and My worshippers reach Me.



26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतम् अश्नामि प्रयतात्मनः ॥२६॥
patraṃ puṣpaṃ phalaṃ toyam yo me bhaktyā
prayacchati |
tadahaṃ bhaktyupahr̥tam aśnāmi prayatātmanaḥ ||26||

With devotion whoever offers Me a leaf, a flower, a fruit,
 or water— that devout offering of the pure-minded one I accept.

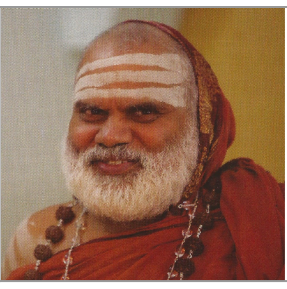
27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥
yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat |
yattapasyasi kaunteya tatkuruṣva madarpaṇam ||27||

Oh Arjuna! Whatever you do, whatever you eat, whatever you offer (as oblation), whatever you
 give (in charity), whatever austerity you undertake dedicate that as an offering to Me.

28

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

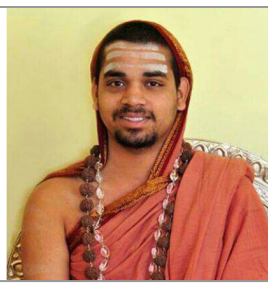


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संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

śubhāśubhaphalāirevaṃ, mokṣyase karmabandhanaiḥ |

saṃnyāsayogayuktātmā, vimukto māmupaiṣyasi ॥28॥

In this manner you will be freed from all the bonds of actions which cause puṇya and pāpa. With a mind devoted to saṃnyāsa and yoga (you will be) liberated (while living) and will attain Me (after death).

29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

samo'haṃ sarvabhūteṣu na me dveṣyo'sti na priyaḥ |

ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ॥29॥

I am the same towards all beings. There is no one hateful (to Me) nor dear to Me. However, those who worship Me with devotion are in Me and I am also in them.

30

अपि चेत्सुदुराचारः भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

api cetsudurācāraḥ bhajate māmananyabhāk |

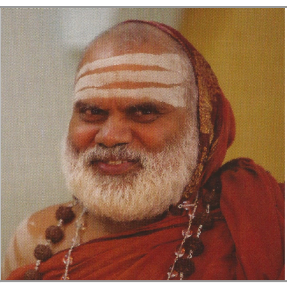
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ ॥30॥

He who worships Me seeking nothing else should be considered a saint only, even if he has the worst conduct. For, he has resolved rightly.

(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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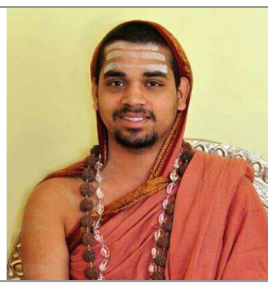


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Vivekacūḍāmaṇi

323

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंघीः ततो बन्धस्ततो व्यथा ॥ ३२३ ॥

na pramādādanartha'nyo jñāninaḥ svasvarūpataḥ |

tato mohastato'haṁdhīḥ tato bandhastato vyathā || 323 ||



January 22, 2024 (Pushya Shukla Dwadashi) As per the divine blessings and the instruction of Dakshinamnaya Sringeri Sri Sharada Peethadhishwara Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahaswamiji and Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji, the following events are scheduled to take place in Sringeri on the auspicious occasion of the Praana Pratishtha of the Murti of Bhagavan Sri Ramachandra at Sri Rama Janmabhoomi Kshetram, Ayodhya.

There is no greater danger than negligence for a jñānin. From it arises delusion; from it, ahaṁkāra and from it, bondage

and misery in succession.

324

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैः योषा जारमिव प्रियम् ॥ ३२४ ॥

viṣayābhimukhaṁ dr̥ṣṭvā vidvāṁsamapi vismr̥tiḥ |

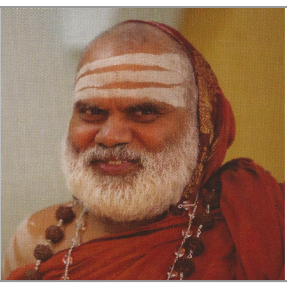
vikṣepayati dhīdoṣaiḥ yoṣā jāramiva priyam || 324 ||

Finding him inclined to sense-objects, forgetfulness confounds even a learned man through defects of the intellect like a damsel distracting a paramour.

325

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२५ ॥

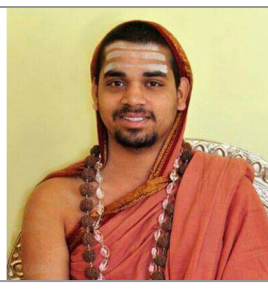


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yathāpakṛṣṭaṃ śaivālaṃ kṣaṇamātraṃ na tiṣṭhati |

āvṛṇoti tathā māyā prājñaṃ vāpi parāṇmukham || 325 ||

As moss that has been removed (by the hand from water) does not stay away even for a moment, but covers it again, so māyā also covers a man however wise he may be, if his senses are outward bent.

326

लक्ष्यच्युतं स्याद्यदि चित्तमीषद् बहिर्मुखं सन्निपतेतस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२६ ॥

lakṣyacyutaṃ syādyadi cittamīṣad bahirmukhaṃ sannipatettatastaḥ |

pramādataḥ pracyutakelikandukaḥ sopānapaṇaktau patito yathā tathā || 326 ||

If the mind, outward bent, strays away even in the least from its ideal, it will fall continuously down like a ball dropped inadvertently at the top falls down the stairs. lakṣyacyutam: slipped from the ideal, i.e., Brahman.

327 & 328

विषयेष्वाविशच्चेतः संकल्पयति तद्गुणान् ।

सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ ३२७ ॥

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।

पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ।

संकल्पं वर्जयेत्तस्मात् सर्वानर्थस्य कारणम् ॥ ३२८ ॥

अपथ्यानि हि वस्तूनि व्याधिग्रस्तो यथोत्सृजेत् ॥

viṣayeṣvāviśaccetaḥ saṃkalpayati tadguṇān |

samyaksaṃkalpanātkāmaḥ kāmātpuṃsaḥ pravartanam || 327 ||

tataḥ svarūpavibhraṃśo vibhraṣṭastu patatyadhaḥ |

patitasya vinā nāśaṃ punarnāroha īkṣyate |

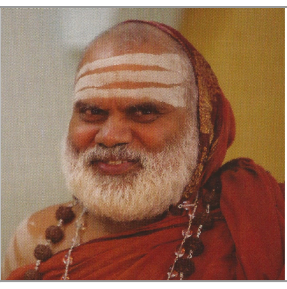
saṃkalpaṃ varjayettasmāt sarvānarthasya kāraṇam || 328 ||

apathyāni hi vastūni vyādhigrasto yathotsrjet ||

The mind attached to sense-objects thinks of their qualities; by such strong thinking about them, desire for them arises; desire leads to action in regard to them. Due to that a man gets deflected from his real nature; thus deflected, he falls down. One who has fallen down comes to ruin and for him there is no going up. Therefore, one should give up thinking of sense-objects which is the cause of all undoing even as a sick man would avoid baneful diet.

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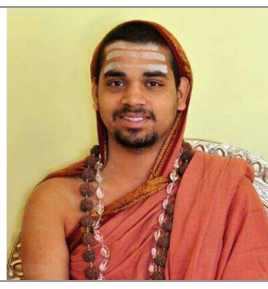


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Saundaryalaharī



necklace of pearls

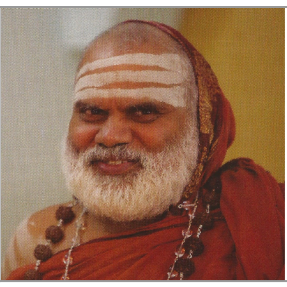
भुजाश्लेषान् नित्यं पुरदमयितुः कण्टकवती
 तव ग्रीवा धत्ते मुखकमलनालश्रियमियम् ।
 स्वतः श्वेता कालागुरुबहुलजम्बालमलिना
 मृणालीलालित्य वहति यदधो हारलतिका ॥ ६८ ॥

**bhujāśleṣān nityaṃ puradamayituḥ
 kaṇṭakavatī
 tava grīvā dhatte
 mukhakamalanālaśriyamīyam |
 svataḥ śvetā
 kālāgurubahulajambālamalinā
 mṛṇālīlālitya vahati yadadho hāralatikā ||
 68 ||**

भुज आश्लेषात् {bhuja āśleṣāt} = from the embrace of the arms; नित्यं {nityaṃ} = always; पुरदमयितुः {puradamayituḥ} = of the subduer of the (three) bodies (Śiva); कण्टकवती {kaṇṭakavatī} = with horripilation; तव ग्रीवा {tava grīvā} = your throat; धत्ते {dhatte} = bears; मुख कमल {mukha kamala} = the lotus of the face; नाल श्रियम् {nāla śriyam} = the beauty of the stalk; इयम् {iyam} = this; स्वतः {svataḥ} = innately; श्वेता {śvetā} = white; काल अगुरु {kāla agaru} = black sandal; बहुल {bahula} = copious; जम्बोल मलिना {jambola malinā} = mud soiled; मृणाली {mṛṇālī} = root of the lotus; लालित्यं {lālityaṃ} = loveliness; वहति {vahati} = bears; यत् अधः {yat adhaḥ} = below which; हार लतिका {hāra latikā} = the

[This neck of Thinc, goosebumps often owing to the embrace of the vanquisher of the (three) Pura-s, assumes the aspect of the stalk of Thy lotus-like face, for the reason that the pearl necklace (worn) thereunder, itself white, but rendered dark owing to the profuse application of the black mud-like Aguru paste, attains the beauty of the tender part of the lotus stalk].

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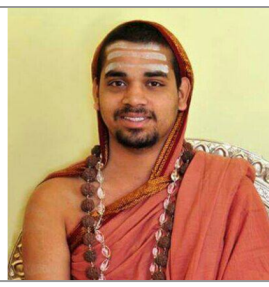


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MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Śrī Śankara in Dispute with Sage Vyasa

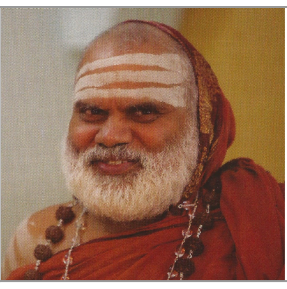
On hearing the surprising revelation of the identity of the opposing scholar, Śrī Śankara at once saluted him with palms closed, sang his praise with a new hymn he composed on the spot, and said: "Thy deer-skin covering, rain-cloud complexion, white sacred thread, matted locks, and shining diadem reveal thee to be Vyasa himself. Thy life and work have mitigated the banefulness of this age of Kali. If thou approvest of the commentary have produced on thy Aphorisms which deal exhaustively with Truth transcendental and temporal, then deign to pardon my lapses and reveal thy true nature to me."

At these words, the sage revealed his real form with matted locks like a heap of golden wires, with a radiant complexion resembling that of rain-cloud surrounded by streaks of lightning, and with fingers held in Chin- mudra indicative of the granting of all favours. With a water pot made of lustrous material in hand, his fame spread its pleasant luminosity all round like the moon in the tight embrace of night, or like the blue Tamala tree with bright white flowers all over it. His head was encircled by a string of twenty-seven pearls, as if they were the twenty-seven stars (Nakshatras), the wives of the moon, assembled to honour the sage who was the greatest friend of the lunar dynasty of kings. With his matted locks, markings of holy ashes, staff, Rudraksha beads and tiger skin, he looked in every way fit to be a companion of God Siva. By the use of the sharp goad of Advaita philosophy he had brought under control the mad elephant of egotism, and with the cords of his aphorisms he had tied the numerous cows of Vedic passages to the post of his philosophy. The sage, reputed to be teacher of teachers and invisible to mortal eyes, now stood there, accompanied by his disciples, casting his benign glance all round to the great joy and relief of those on whom it fell.

Śrī Śankara in Praise of Sage Veda Vyasa

Seeing him thus in front, a rare sight for any embodied being, Sankara advanced towards him with his disciples. With great devotion and fervour, they all prostrated themselves at his feet and addressed him thus: "O Sage Dwaipayana! Our obeisance to thee. By seeing thee, we have attained the highest end of human life. It is in line with thy vow of devoting thyself to the service of others that thou hast now come to make us blessed by giving thy darsan to us. Thou didst produce the vast Pouranika literature consisting of eighteen Puranas which form an exposition of the teachings of the Vedas. Who else could compose even a few verses so full of sublime import! Seeing that the ordinary student of the Vedas will not be able to grasp that vast body of sacred literature in all its comprehensiveness, thou didst divide it into four, with different recensions. Thou art verily endowed with the knowledge of the present, past and future; for, otherwise, how couldst thou compose the Bhavishyad Purana which speaks not only of the past but also of future events?"

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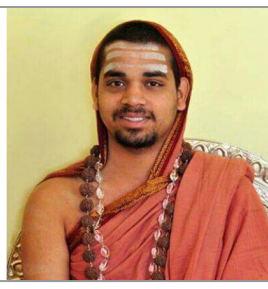


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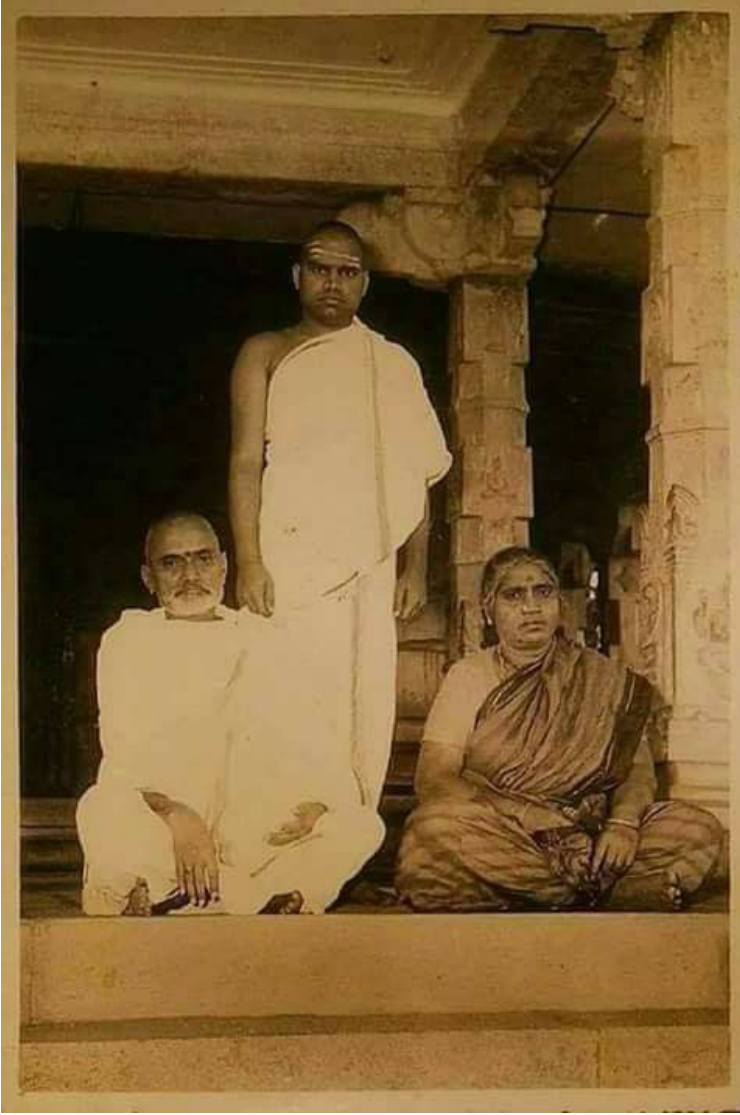
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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI BHARATI TIRTHA MAHASWAMIJI

COMMAND OVER LANGUAGES



In 1974 on the day in which he was initiated into Sanyasa, His Holiness spoke in Kannada for the first time at the felicitation meeting with such a telling eloquence that all those present, including ministers, High Court judges, members of the Legislature and University professors, could not control their admiration while listening to him. A few months after Sishya Sweekaram both the Holinesses started on a Vijayayatra to Rameshwaram. Enroute at Gobichettipalayam, the Acharya delivered a speech in chaste Tamil, electrifying the devotees as they had never expected such a clear language flow from someone whose language was not Tamil and who had not been taught Tamil by anyone. The eloquence with which he delivers speeches in Telugu, his mother tongue, is indeed a matter of rare experience.

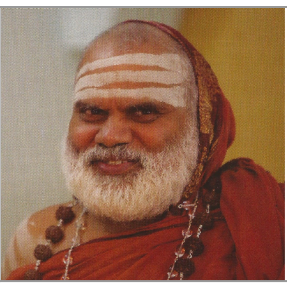
Sri Sri Sri Bharati Tirtha Mahaswamiji accompanied his Guru in his tour of the northern parts of India, and lectured in Hindi. His benedictory speeches were highly appreciated.

Even scholars in Hindi language and literature were fascinated with his melodious Sanskritised Hindi.

All his speeches have one thing in common. They are built brick by brick on a sound proposition. They are forceful, thought-provoking and inspiring. The language is always within the reach of the listeners. He reminds us of the ancient sages who taught in the gurukulams.

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

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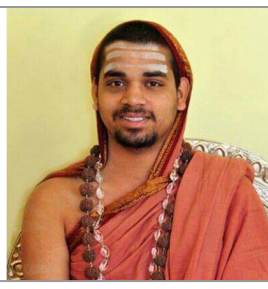


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॥आत्मबोधः॥

॥ātmabodhaः॥

आत्मा तु सततं प्राप्तो- सप्यप्राप्तवदविद्यया ।

तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

ātmā tu satataṁ prāpto- 'pyaprāptavadavidyayā |

tannāśe prāptavadbhāti svakaṇṭhābharaṇaṁ yathā ॥ 44 ॥



॥ ४५ ॥

sthāṇau puruṣavadbhrāntya kṛtā brahmaṇi jīvātā |

jīvasya tāttvike rūpe tasmindr̥ṣṭe nivartate ॥ 45 ॥

Brahman appears to be a 'Jiva' because of ignorance, just as a post appears to be a ghost. The ego-centric-individuality is destroyed when the real nature of the 'Jiva' is realised as the Self.

तत्त्वस्वरूपानुभवा-दुत्पन्नं ज्ञानमञ्जसा ।

अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

tattvasvarūpānubhavā-dutpannaṁ jñānamañjasā |

ahaṁ mameti cājñānaṁ bādhate digbhramādivat ॥ 46 ॥

The ignorance characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions.

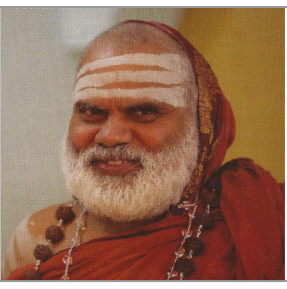
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Atman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Atman is realised. It is like the missing ornament of one's neck.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal's Kallidaikurichi: MAY 5-7, 2012 Vijaya Yatra).

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।

जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते

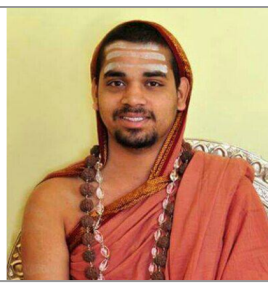


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Aparokṣānubhūti

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपि च ।

अनन्तमलसंसृष्टः कथं स्याद्देहकः पुमान् ॥ ३६॥

asaṅgaḥ puruṣaḥ prokto bṛhadāraṇyake'pi ca |

anantamalasamsrṣṭaḥ

kathaṁ syāddehakaḥ pumān

|| 36||

So also it is said in Brihadaranyaka that “The Purusha is completely unattached”. How can this body wherein inhere innumerable impurities be the Purusha ?

(March 11-13, 2017 at Mysure Vijaya Yatra, Jagadguru Shankaracharya His Holiness Sri Sannidhanam Sri Vidhushekhara Bharati Mahaswamigal)



तत्रैव च समाख्यातः स्वयंज्योतिर्हि पूरुषः ।

जडः परप्रकाशयोऽयं कथं स्याद्देहकः पुमान् ॥ ३७॥

tatraiva ca samākhyātaḥ svayaṁjyotirhi pūruṣaḥ |

jaḍaḥ paraprakāśyo'yaṁ kathaṁ syāddehakaḥ pumān || 37||

There again it is clearly stated that “the Purusha is self-illuminated”. So how can the body which is inert (insentient) and illumined by an external agent be the Purusha ?

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः ।

नित्यश्च तत्फलं भुङ्क्ते देहपातादनन्तरम् ॥ ३८॥

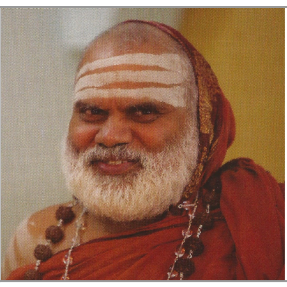
prokto'pi karmakāṇḍena hyātmā dehādvilakṣaṇaḥ |

nityaśca tatphalaṁ bhuṅkte dehapātādanantaram || 38||

Moreover, the Karma-kanda also declares that the Atman is different from the body and permanent, as it endures even after the fall of the body and reaps the fruits of actions (done in this life).

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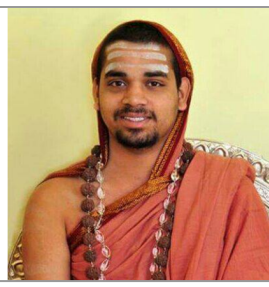


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DIVINE STORIES FOR CHILDREN

ADITI

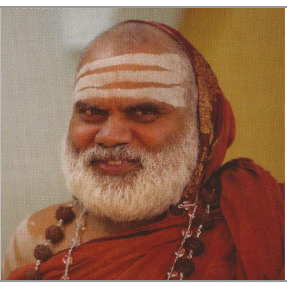
Thus strongly criticized by his mother, Indra approached Diti and told her: "Mother, I have come to serve you". Diti was greatly pleased with him. Indra's services multitudine Diti to sleep very



quickly, and Indra used the opportunity to enter the womb of Diti and cut into 49 pieces the child with his weapon, the Vajra. The child in the womb began crying on receiving cuts with Vajra when Indra asked it not to cry. (Mā ruda, don't cry) and so the child got out of Diti's womb as 49 Mārutas (winds). Then Diti woke up and cursed Aditi as follows: "Your son did faithlessly kill my offspring in the womb itself. So he will forfeit the three worlds. You were responsible for the murder of my child. You will, therefore, have to spend days in prison grieving over your children. Your children also will be destroyed". Because of this curse of Diti, Indra once lost Devaloka and had to live elsewhere, and Nahuṣa functioned, for a time, as Indra. In the 28th Dvāpara yuga Aditi

transformed as Devaki had to be a captive of Kamsa, and Kamsa killed her children by dashing them on the ground. Narakāśura stole the earrings of Aditi. Narakāśura, who turned out to be a curse and menace to the three worlds consequent on the boon he got from Viṣṇu, attacked Devaloka once, and carried off Indra's royal umbrella and Aditi's earrings. Mahāviṣṇu incarnated himself as Śrī Kṛṣṇa, killed Narakāśura in battle and got back the earrings etc. We can see this in M.B. Udyoga Parva, Chapter 48, Verse 80; Sabhā Parva, Chapter 38, Verse 29; Bhāgavata Daśama Skandha.

Mahāviṣṇu became seven times son to Aditi. Once, desirous of having children Aditi cooked food sitting herself in the Internal organs of Mount Mynaka is noted in M.B. Aranya Parva, Chapter 135, Verse 3. Dharmaputra, in the course of singing the glories of Lord Kṛṣṇa after the great war refers to Viṣṇu having taken birth seven times in the womb of Aditi. These are seen in M.B. Śānti Parva, Chapter 43, Verse 6. There is also another story in the Mahābhārata that Budha's once cursing Aditi. The ever increasing power of Asuras made the Devas anxious. Aditi, the mother of the Devas, decided to send them all to kill the Asuras. She had finished cooking food for her sons, and Budha appeared before her and asked for food. Aditi asked him to wait while her sons took their food hoping that there would be some food left after that. This caused Budha to lose his temper and he cursed her that she would become the mother of Vivasvān in his second birth as

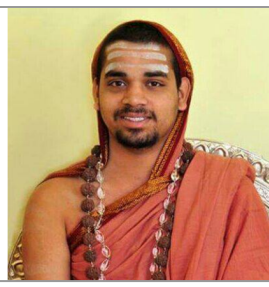


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Anda, when she would suffer pain in her abdomen. This story is seen in M.B. Sānti Parva, Chapter 34, Verses 96-98.

During the former years (period) of Svayambhuva Manu the Prajapati called Sutapas, along with his wife Pṛśni did Tapas for 12000 years. Then Mahāviṣṇu appeared before them, and Pṛśni prayed for a son like Viṣṇu himself, and Mahāviṣṇu was born as her son named Pṛśnigarbha. This story is related by Śrī Kṛṣṇa to his mother on his birth as the son of Vasudeva. This is seen in Bhāgavata, Daśama Skandha, Chapter 3. She, who became the wife of Prajāpati as Pṛśni before Svāyambhuva Manu, and was born again as Devaki, the wife of Vasudeva is one and the same person.

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