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advaitam paramanandam



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ANUGRAHA BHASHANAM

ATMA ALONE IS REAL, NOT THIS WORLD (TATTVALOKA APRIL, 2015)

Some people desire moksha even from childhood. Staying in solitude, away from the crowd, eating sattvik food alone, and reading books on Vedanta come naturally to them. Gradually, they get inclined to dhyana also. This can be explained by the accrual of merits (punya) earned over several births.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, BHADRACHALAM: JANUARY 7-9, 2013 Vijayayatra.

However, while indulging in worldly matters due to colossal ignorance of previous births, the conception of the Self in the body, etc., comes up in a moment again and again as also the

conception of the reality of the universe.

But this misleading impression will fade away following their cultivation of single-minded dhyana.

बहुजन्मदृढाभ्यासात् देहादिष्वात्मधीः क्षणात् ।

पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ॥

विपरीता भावनेयं, ऐकाग्र्यात् सा निवर्तते ।

bahujanmadṛḍhābhyāsāt dehādiṣvātmadhīḥ kṣaṇāt |

punaḥ punarudetyevaṃ jagatsatyatvadhīrapi ||

viparītā bhāvaneyaṃ, aikāgryāt sā nivartate |

Therefore, the sadhaks should always contemplate on the Self as distinct from the body and similarly on the unreality of the world, constantly.

तत्त्वभावनया नश्येत् साऽतो देहातिरिक्तताम् ।

आत्मनो भावयेत् तद्वत् मिथ्यात्वं जगतोऽनिशम् ॥

tatvabhāvanayā naśyet sā'to dehātiriktatām |

ātmano bhāvayet tadvat mithyātvam jagato'niśam ||

If they keep this thought deeply imprinted on the mind, they can remain calm, unperturbed and untainted even when engrossed in mundane matters.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 Vibhūti yoga:

14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

sarvametadṛtaṁ manye yanmāṁ vadasi keśava ।

na hi te bhagavanvyaktiṁ vidurdevā na dānavāḥ ॥14॥

Oh Kṛṣṇa! I consider all this which You tell me to be true, because neither the gods nor the demons know Your manifestation, Oh Lord!



15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

svayamevātmanātmānaṁ, vettha tvaṁ puruṣottama ।

bhūtabhāvana bhūteśa, devadeva jagatpate ॥15॥

Oh Kṛṣṇa, the creator of all beings, the sustainer of all beings, the god of all gods, and the protector of the universe! You alone know Yourself by Yourself.

16

वक्तुमर्हस्यशेषेण दिव्या हयात्मविभूतयः ।

याभिर्विभूतिभिर्लोकान् इमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayāḥ ।

yābhirvibhūtibhirlokān imāṁstvaṁ vyāpya tiṣṭhasi ॥16॥

You should completely narrate (those) divine glories of Yours by which glories You remain pervading these worlds.

17

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

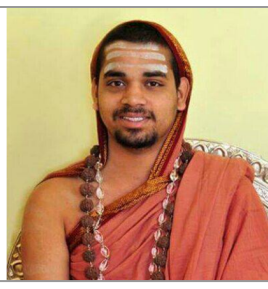


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katham vidyāmahaṃ yogin tvām sadā paricintayan |

keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā ||17||

Oh Lord of all powers! Constantly thinking of You, how can I know (Your true nature)? In what all objects are You to be meditated upon by me, Oh Lord?

18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन |

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ||१८||

vistareṇātmano yogaṃ vibhūtiṃ ca janārdana |

bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam ||18||

Oh Kṛṣṇa! Tell (me) again about Your power and manifestation in detail, because there is no satisfaction for me who am listening to the nectar (of words).

19

श्रीभगवानुवाच

śrībhagavān uvāca

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः |

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ||१९||

hanta te kathayiṣyāmi divyā hyātmavibhūtayah |

prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me ||19||

Sri Kṛṣṇa replied - Well, Oh Arjuna! I shall tell you the main divine glories of Mine, because there is no limit to My manifestation.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः |

अहमादिश्च मध्यं च भूतानामन्त एव च ||२०||

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ |

ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ||20||

Oh Arjuna! I am the Self residing in the heart of all beings. I am the beginning, the middle, as well as the end of all beings.

(Will Continue...)

(Sṛī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru) For free e magazines: Our Mail ID : Info@voiceofjagadguru.com

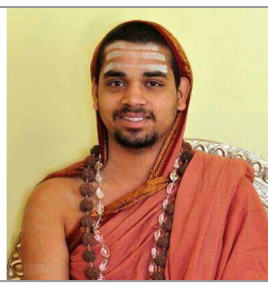


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Vivekacūḍāmaṇi



of the seer and of the seen. It then cuts asunder the bond of delusion caused by māyā. From that arises liberation (vimukti), and there is no entanglement in saṁsāra again.

The Sringeri Jagadgurus at SRINGERI: MARCH 9, 2017 Vijayayatra starting day.

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सम्यग्विवेकः स्फुटबोधजन्यः विभज्य
दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं यस्माद्विमुक्तस्तु
पुनर्न संसृतिः ॥ ३४५ ॥

samyagvivekaḥ sphuṭabodhajanya:
vibhajya dr̥gdr̥śyapadārthatattvam |

chinatti māyākṛtamohabandhaṁ
yasmādvimuktastu punarna saṁsṛtiḥ ||

345 ||

Perfect discrimination is the offspring of
clear under-standing separating the nature

346

परावरैकत्वविवेकवन्धिः दहत्यविद्यागहनं हयशेषम् ।

किं स्यात्पुनः संसरणस्य बीजं अद्वैतभावं समुपेयुषोऽस्य ॥ ३४६ ॥

parāvaraikatvavivekavanhiḥ dahatyavidyāgahanam hyaśeṣam |

kiṁ syātpunaḥ saṁsaraṇasya bījaṁ advaitabhāvaṁ samupeyuṣo'sya || 346 ||

For, the fire of the knowledge of the oneness of Brahman and the jīva totally destroys the forest of avidyā. To him who has attained the sense of this oneness, what will be there of the seed of saṁsāra?

347

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४७ ॥

āvaraṇasya nivṛttirbhavati hi samyakpadārthadarśanataḥ |

mithyājñānavināśastadvikṣepajanitaduḥkhanivṛttiḥ || 347 ||

By proper understanding of an object arises the cancellation of concealment, i.e., of mithyājñāna of the object. So too the removal of the grief produced by wrong projection.



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348

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।
तस्माद्वस्तु सतत्त्वं जातव्यं बन्धमुक्तये विदुषा ॥ ३४८ ॥
etatritayaṃ dr̥ṣṭaṃ samyagrajjusvarūpavijñānāt |
tasmādvastu satattvaṃ jñātavyaṃ bandhamuktaye viduṣā || 348 ||

These three are seen by the proper knowledge of the rope-snake. Therefore, the truth about a thing must be known by the wise man for release from bondage.

The Sringeri Jagadgurus at SRINGERI: MARCH 9, 2017 Vijayayatra starting day.



349 & 350

अयोऽग्नियोगादिव सत्समन्वयात् मात्रादिरूपेण
विजृम्भते धीः ।
तत्कार्यमेव त्रितयं यतो मृषा दृष्टं
भ्रमस्वप्नमनोरथेषु ॥ ३४९ ॥
ततो विकाराः प्रकृतेरहंमुखाः देहावसाना विषयाश्च
सर्वे ।
क्षणेऽन्यथाभाविन एष आत्मा नोदेति नाप्येति
कदापि नान्यथा ॥ ३५० ॥
ayo'gnyogādiva satsamanvayāt
mātrādirūpeṇa vijṛmbhate dhīḥ |
tatkāryameva tritayaṃ yato mṛṣā dr̥ṣṭaṃ
bhramasvapnamanoratheṣu || 349 ||

tato vikārāḥ prakṛterahaṃmukhāḥ: dehāvasānā viṣayāśca sarve |

kṣaṇe'nyathābhāvina eṣa ātmā nodeti nāpyeti kadāpi nānyathā || 350 ||

Like the coming together of iron and fire, the intellect manifests itself, by the inherence of Brahman as the knower etc. As a result of it, these three are falsely seen in delusion, dream and imagination. Therefore, all the modifications of Prakṛti from the ahaṃkāra to the body and all sense-objects are subject to change in a moment. But, this ātman is never originated nor is destroyed, nor becomes different.

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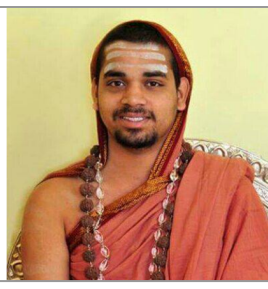


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Saundaryalahari

समं देवि स्कन्दद्विपतवदनपीतं स्तनयुगं
तवेदं नः खेदं हरतु सततं प्रस्तुतमुखम् ।
यदालोक्याशङ्काकुलितहृदयो हासजनकः



स्वकुम्नौ हेरम्बः परिमृशति
हस्तेन झटिति ॥ ७२ ॥

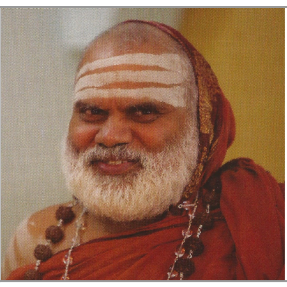
samaṁ devi
skandadvipatavadanapītaṁ
stanayugaṁ
tavedaṁ naḥ khedaṁ haratu
satataṁ prastutamukham |
yadālokyāśaṅkākulitahṛdayo
hāsajanakaḥ
svakumnau herambah
parimṛśati hastena jhaṭiti ||
72 ||

and Sakti); पीतं लच {pītaṁ laca} = his own frontal globes (on the forehead of the elephant); हेरम्बः {heramba:} = Ganesa; परिमृशति {parimṛśati} = touches; हस्तेन {hastena} = by the hand; झटिति {jhaṭiti} = quickly

[O Goddess! may your breasts, ever flowing with milk and sucked simultaneously by Skanda and Dvipa-vadana on seeing which Heramba, his mind distracted, with doubt, suddenly touches his own pair of frontal globes with his hand, creating laughter-drive away our misery.]

(Will Continue...)

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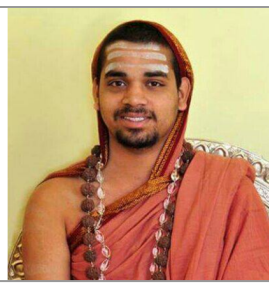


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MADHAVEEYA SHANKARA DIG VJAYAM

THE MEETING WITH VYASA

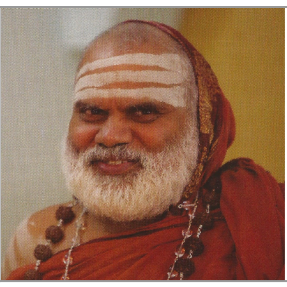
Śrī Śankara at Holy Prayag



Though himself an illumined sage, Śrī Śankara felt sad at the departure of the great Sage Vyāsa. How can any person help feeling sad when the force of circumstances separates him from such centres radiating universal love? Śrī Śankara, the greatest among sannyāsins, somehow assuaged his own grief by feeling Sage Vyāsa's presence in his heart through meditation, and soon started, as desired by him, on a spiritual victory of the whole land of Bhārata. With a view to have an interpretative treatise (Vārtikam) on his commentary written by Śrī Kumārila Bhatta, he first travelled towards the south where stands the Vindhya, the resort of Sage Agastya. Starting on this journey of spiritual victory, Śrī Śankara, with a view to win over Śrī Kumārila Bhatta, the staunch upholder of the ritualistic interpretation of the Vedas, first stopped at Prayāga where the blue waters of Yamuna and the sparkling clear waters of the Gangā meet, like Viṣṇu and Śiva, and expiate the sins of those bathing at their confluence. The powerful flow of River Ganga arrested the flow of Kālindi (Yamunā) by obstructing

it, and the waters of the latter, therefore, stood still and shining like a woman whose movements are for the time-being paralysed by the joy of an unexpected meeting with an intimate friend. In some parts of it where the water was clear and shining, there were swans residing, as disciples do in the teacher's residential academy. In others where the waters were dark, cakravāka pairs found it convenient to stay as in the darkness of night. Even the Vedas declare that one bathing in these waters will go beyond death and disease, attain to a divine body, and enjoy the delights of heaven. In these waters of the confluence of Yamuna and Gangā, whose uniqueness and mystery even the Vedas suggest by simultaneous descriptions couched in contradictory epithets as white and dark, Śrī Śankara had his bath, after which he recited verses in praise of that holy spot as follows:

'O Sanctifier! You have the experience of being imprisoned in Śiva's matted locks, and yet, by sanctifying the numbers of people who bathe in You into holy beings like Śiva, You are enhancing for Yourself the danger of being imprisoned in the locks of all of them. O Mother! Your waters being of such transcendent purity, why is it that You receive into You so much of unclean matter like human bones? Oh, I understand the reason on reflection! The large numbers of men who get transformed as Śiva by contact with Your waters, have to be provided by You with the bones required for decorating themselves as Śiva, and that is why the bones of dead men are consigned to You. You rouse into the wakefulness of the Spirit, those who are wrapt in the sleep and dullness of ignorance. But strange to say, You are reputed also for converting men who have abandoned all hankering for sense objects into "dhūrta-bedecked" beings ("dhūrta" meaning both "sensuous men" as also "a particular flower with which Śiva is decorated").'Will ...Continues...)

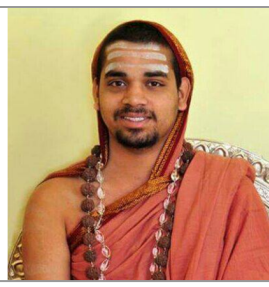


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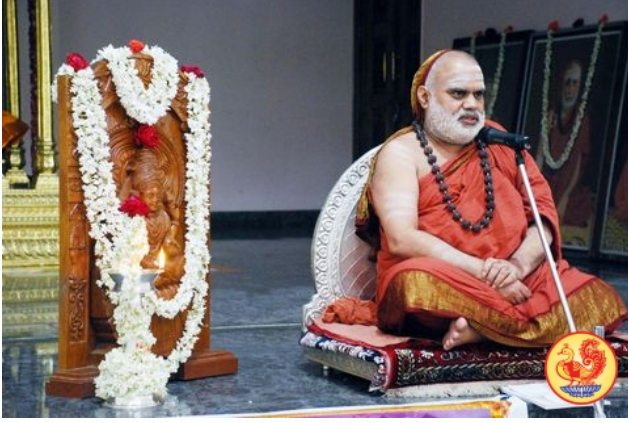
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LIFE HISTORY OF ACHARYAS OF SRINGERI



SRI BHARATI TIRTHA MAHASWAMIJI

SCHOLAR PAR EXCELLENCE

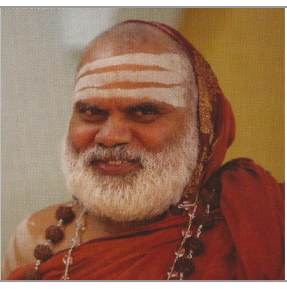
Once, a scholar approached Him and sought clarifications regarding a particular portion in Ghana (a mode of Vedic chanting). Though not having practiced Ghana chanting, Sri Sannidhanam at once recited the same beautifully and the scholar was stunned.

On another occasion, a group of Ghanapatis came for the Darshan of Sri Sannidhanam. His Holiness was pleased to see such learned ones. When He enquired about their studies, the senior-most Ghanapatigal, informed with pride that they all had completed the entire study of Ghana and that they could recite any portion that His Holiness would require them to recite. Sri Sannidhanam was immensely happy at their confidence and asked them to recite a portion of their choice from Vedas. The scholars however insisted that Sri Sannidhanam choose the portion for their recital. With a bewitching smile, Sri Sannidhanam suggested a particular portion. To their own surprise none of those Ghanapatis could recollect and recite that particular portion. Finally, it was Sri Sannidhanam who recited the initial lines of that portion with the appropriate intonation. It was only then that the wonder-struck Ghanapatis could recollect that portion and recite it.

Sri Sannidhanam's unquestionable scriptural knowledge would be evident to anyone who has watched His Holiness during the Vidwat Sadas dedicated to Lord Ganapati, conducted every year for 10 days commencing on the fourth day of the bright fortnight of the lunar month of Bhadrapada. The Sadas is held every evening in the august presence of His Holiness. Learned scholars and philosophers, invited from all over India and Nepal, assemble in the Sadas. It is customary for each Vidwan to choose some text and analyze it in the mornings with other Vidwans and discuss it in detail in the evenings in the august presence of His Holiness. His Holiness encourages candid communication among the scholars, and intervenes when any issue remains undecided and settles the same in His characteristic style. The most impressive aspect in the Sadas is Sri Sannidhanam's off-hand quoting of Sastraic passages and His encouragement to young scholars and debutants.

For the past many years, during the Chaturmasya period, His Holiness has been conducting classes in the Brahma Sutras to a select band of sincere devotees. The students invariably assert that they are delighted by the lucid way in which His Holiness makes them understand the text. Sri Shankara Bhagavatpada in his Mathamnaya Sashana said that any sage occupying the position of the Jagadguru of Sri Sringeri Sharada Peetham in the unbroken apostolic succession is an incarnation of himself. Jagadguru Sri Sri Sri Bharati Tirtha Mahaswamiji is a worthy example.

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

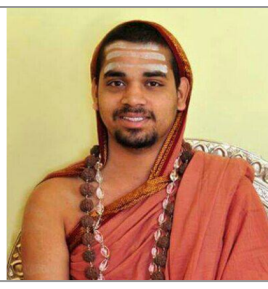


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॥आत्मबोधः॥

॥ātmabodhaः॥

तिर्यगूर्ध्वमधः पूर्ण सच्चिदानन्दमद्वयम् ।

अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥56॥

tiryagūrdhvamadhaḥ pūrṇaṁ saccidānandamadvayam|

anantaṁ nityamekaṁ yattadbrahmetyavadhārayet||56||



Realise that to be Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters – above and below and all that exists between.

(Jagadguru Shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal and Shankaracharya His Holiness Sri Sannidhanam Sri Vidhushekara Bharati Mahaswamigal at SUNDARAPANDIAPURAM: JUNE 1-2, 2017 Vijaya Yatra).

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।

अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥57॥

atadvyāvṛttirūpeṇa vedāntairlakṣyate'vyayam|

akhaṇḍānandamekaṁ yattadbrahmetyavadhārayet||57||

Realise that to be Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedanta as the Immutable Substratum, realised after the negation of all tangible objects.

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।

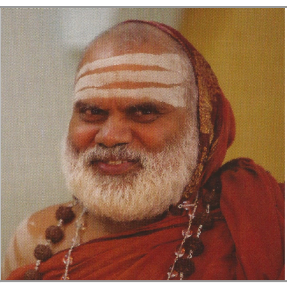
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनोऽखिलाः ॥58॥

akhaṇḍānandarūpasya tasyānandalavāśritāḥ|

brahmādyāstāratamyena bhavantyānandino'khilāḥ||58||

Deities like Brahma and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle.

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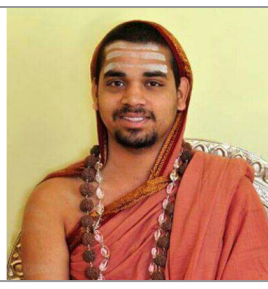


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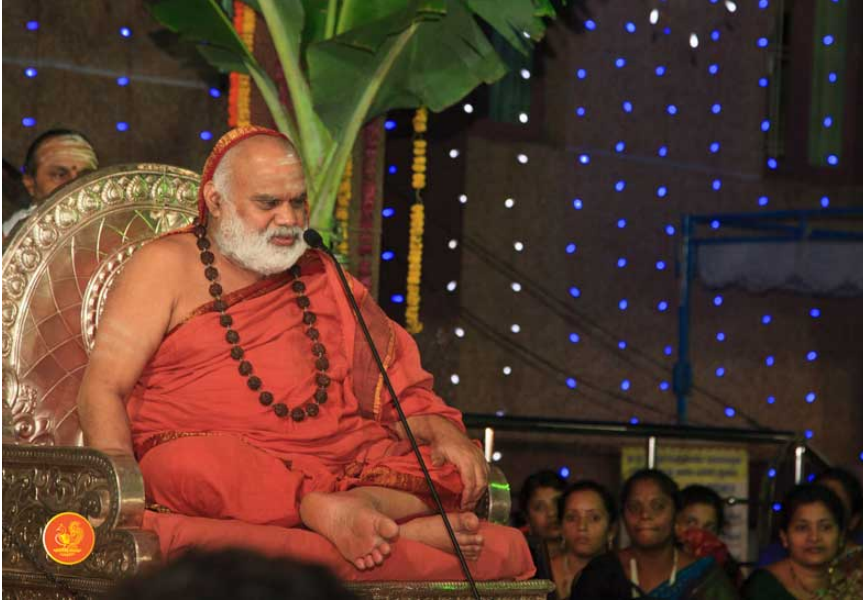
Aparokṣānubhūti

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।

इह पश्यति नानात्वं मायया वञ्चितो नरः ॥48॥

doṣo'pi vihitah śrutya mṛtyormṛtyuṃ sa gacchati

iha paśyati nānātvam māyayā vañcito narah ॥48॥



Moreover, the Shruti has condemned (the belief in variety) in the words, "The person who", being deceived by Maya, "sees variety in this (Brahman), goes from death to death".

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal's KADAPA: MARCH 21-23, 2013 Vijaya Yatra).

ब्रह्मणः सर्वभूतानि जायन्ते
परमात्मनः ।

तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥49॥

brahmaṇah sarvabhūtāni jāyante paramātmanah ।

tasmādetāni brahmaiva bhavantītyavadhārayet ॥49॥

In as much as all beings are born of Brahman, the supreme Atman, they must be understood to be verily Brahman.

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।

कर्माण्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥50॥

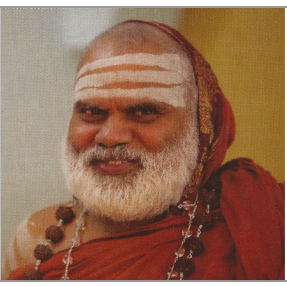
brahmaiva sarvanāmāni rūpāṇi vividhāni ca

karmāṇyapi samagrāṇi bibhartīti śrutirjagau ॥50॥

The Shruti has clearly declared that Brahman alone is the substratum of all varieties of names, forms and actions.

(Will Continue...)

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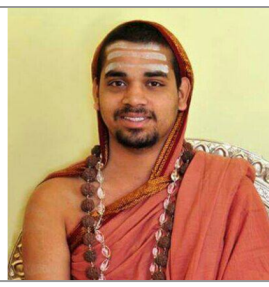


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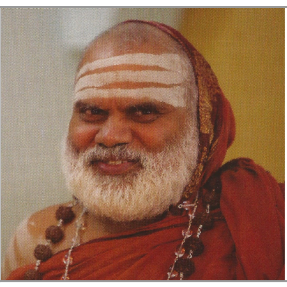
DIVINE STORIES FOR CHILDREN

AURVA - I A FIERCE SAINT OF THE LINE OF BHṚGU MAHARṢI.

The lineage is from Viṣṇu, Brahmā, Bhṛgu, Cyavana, Aurva. Cyavana Maharṣi married Āruṣi, daughter of Manu. Aurva was her child who was the grandfather of Jamadagni and the great grandfather of Paraśurāma. The Guru of the Bhṛgu dynasty were the hereditary gurus of the Kings of Hehaya. Kṛtavīrya a famous King of the Hehaya dynasty and father of Kārtavīryārjuna had his education from a Bhṛguṣi living in his āśrama. On completing his education the king paid lavishly and the Bhṛgus became rich thereafter. Kṛtavīrya died and his sons did not very much like the Bhārgavas (Bhṛgus) becoming rich by the wealth of their ancestors. Knowing this the Bhṛgus started burying their wealth under the earth. Once a Kṣatriya king vigorously dug out from the house of a Bhṛgu the wealth he had safely buried and from that day onwards the Kṣatriyas and the Bhārgavas became enemies. The Bhṛgus were hunted down by the Kṣatriya kings and the Bhārgavas frightened by this move left their place and went and hid in Caves in mountains far away. Among those who thus went was Aruṣi, wife of Cyavana. Aruṣi was pregnant at that time and she was having her 'Garbha' in her thighs while fleeing. A brahmin woman who saw this went and informed the Kṣatriyas and they immediately went and caught hold of her. Then the thigh broke and a boy came out of it. Because he was born from the thighs, the boy was named Aurva. (This is seen in Chapter 179, Adi Parva, Mahabharatham.). Aurva was born with burning brightness and the sudden brightness made the Kṣatriya Kings blind. Frightened, they craved for pardon and praised him. Suddenly the miracle happened. They got back their eyesight immediately.

Aurva bore a deep hostility against the Kṣatriyas who had slaughtered his fore-fathers. Aurva started doing rigorous penance and by the force of his sacrifice the world started to burn. At that stage the Pitṛs appeared before him and satisfied him to withdraw from his penance. Aurva then expressed them humbly: "Pitṛs, while I was lying in the thigh-womb of my mother I heard horrible cries from outside and they were of our mothers when they saw the heads of our fathers being cut off by the swords of the Kṣatriyas. Even from the womb itself I cultivated a fierce hatred towards the Kṣatriyas. No helping hand was raised before the pitiable tears of our mothers". The Pitṛs were amazed at the firmness of the vow of Aurva and horrified at the thought of what would happen if the penance was continued. They pleaded again to cease his sacrifice and then submitting to their request Aurva withdrew the fire of his penance and forced it down into the sea. It is now believed that this fire taking the shape of a horse-head is still living underneath the sea vomiting heat at all times. This fire is called Baḍavāgni. More about this can be had under the head Baḍavāgni. (Chapter 180, Adi Parva of Mahabharatham explains about this.) Ayodhya was once ruled by a celebrated King of Ikṣvāku dynasty named Subāhu. He had as his wife Yādavī a good natured and well behaved woman who was a gem among queens. One day Tālajamgha, a King of the Hehaya line of rulers who was then the King of Mahiṣmati defeated Subāhu in a battle. Yādavī was pregnant at that time. Jealous co-wives of Subāhu poisoned her; Yādavī did not die by the grace of the Almighty but the poison affected the child in the womb.

After the defeat, Subāhu and Yādavī went and stayed with Aurva in his āśrama. For seven years they lived there and then Subāhu died. Grief-stricken Yādavī was about to jump into the

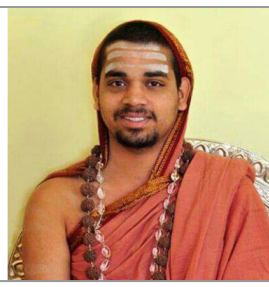


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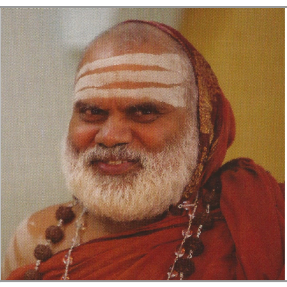
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funeral pyre and end her life when Aurva stopped her from the act, pointing out that she was soon to deliver a child. After a few months she delivered a son and Aurva called him 'Sagara' meaning one with 'gara' (poison) in him. (Brahmanda Purana mentions this story in Chapters 16, 17).

Garuḍa, son of Vinatā, had a sister named Sumati. Upamanyu, a sage, wanted to marry her but neither she nor her relatives liked it. Enraged at this the sage cursed Sumati saying that the brahmin who married her would have his head burst. The marriage of Sumati thus remained a big problem for her parents. There was a friend of Vinatā, who is a sannyāsinī, living in a forest and trying to find a way to escape from the curse. Vinatā sent Garuḍa to her. The sannyāsinī advised Garuḍa to approach Aurva to find a solution for the problem and Aurva was therefore approached for advice. It was at this time that the people of Ayodhyā came in search of Subāhu and Yādavi who had left them years before. When they knew of Subāhu's death they were immersed in sorrow but were glad to know a son of Subāhu, Sagara, had grown up to be a successor to Subāhu. When Garuḍa made Aurva aware with the pitiable tale of his sister Aurva requested that Sumati should marry a Kṣatriya instead of a brahmin and thus tide over the curse. He then asked Sagara to marry Sumati and blessed them saying that Sagara would one day become an emperor and perform an Aśvamedha yāga. Aurva then sent Sagara along with the people to Ayodhyā where Sagara after defeating all his enemies became the emperor of Bhāratavarṣa. (This story is seen in Brahmanda Purāṇa, Chapters 18-21).

Sagara ruled the land for three thousand years. Besides Sumati, he had another wife, Keśinī. Both of them bore no sons for Sagara. Dejected, he entrusted the administration of the state with his ministers and left for the āśrama of Aurva. Aurva blessed them and predicted that Keśinī would deliver a son to continue the dynasty and that Sumati would deliver sixty thousand sons of no great use at all. Sagara and his wives returned to the palace and very soon both his wives became pregnant. In due time Keśinī delivered a son who was named Asamañjas. But Sumati gave birth to a lump of flesh. Greatly pained, the King was about to throw it away when Aurva appeared there and stopped him from doing that. He directed him to cut the piece of flesh into sixty thousand pieces and put one piece each in a jar of ghee. Every year one prince would be born from one of them. Thus Sumati got sixty thousand sons. (Seen in Brahmāṇḍa Purāṇa, Chapter 92). In the later part of his life Sagara went and stayed in the āśrama of Aurva. Aurva gave him instructions on many divine subjects. He taught him about the importance of the four āśramas, the rituals to be practised by the different castes of Brahmana, Kṣatriya, Vaiśya and Sūdra and many such other things. Finally Aurva gave Sagara Brahmajñāna. (Chapter 8, Amśam 3 of Viṣṇu Purāṇa also explains about Sage Aurva). All the Bhārgava ṛṣis together once stayed in the āśrama of Aurva. Paraśurāma visited the āśrama one day during that time and paid his respects to Bhṛgu, Khyāti, wife of Bhṛgu, Cyavana, son of Bhṛgu and Aurva, son of Cyavana. (Brahmanda Purana, Chaptre 63 explain this incident briefly)

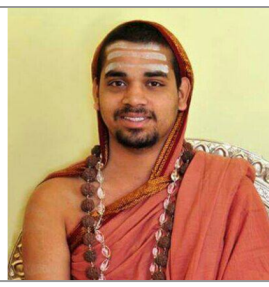


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