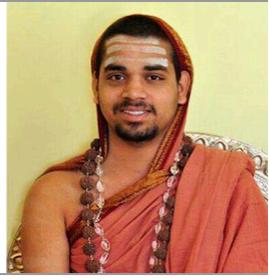


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ANUGRAHA BHASHANAM

SURRENDER AND SERVICE TO GURU LEAD TO LIBERATION (TATTVALOKA JULY, 2015)

Until a man attains moksha through jnana, birth and death, rebirth and death again, keep revolving around him. To escape from this vicious circle he must, in the first place, reflect on the untold sorrows from birth to death. It is said confinement in the womb is akin to confinement in prison. Again, in childhood one has little or no understanding and is dependent on others. As he grows infirm and bent with age, he is like an old pumpkin, not very likeable.



Jagadguru Śankarācārya His Holiness

Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, KARIMNAGAR: JANUARY 1-2, 2013 Vijayayatra.

कारागृहं गर्भवासो बाल्यं केवलमूढता । तत्रापि दुःसहात्यन्तं पराधीनतया स्थितिः ॥

उन्नताऽनततां यातो जराक्षारविधूसरः । पुराणकूष्माण्डसमः कायो वृद्धस्य गर्हितः ।

kārāgṛhaṃ garbhavāso bālyam kevalamūḍhatā |

tatrāpi duḥsahātyantaṃ parādhīnatayā sthitiḥ ||

unnatā'natatāṃ yāto jarākṣāravidhūsaraḥ |

purāṇakūṣmāṇḍasamaḥ kāyo vṛddhasya garhitaḥ |

Inevitably, the very thought of death instils fear in him as he nears his end. Hardship in hell is worse. Even if he goes to svarga, he has to return to earth after enjoying its pleasures for some time. He would not know whether he will get a higher or lower birth. What could one say of sorrow if he is born an animal?

उत्तमाधमभावेन तत्राप्यस्ति विडम्बना । यदि पश्वादियोनिः स्यात्तदा दुःखस्य का कथा ॥

uttamādhamaabhāvena tatrāpyasti viḍambanā |

yadi paśvādīyonīḥ syāttadā duḥkhasya kā kathā ||

Hence, a person tossed in the ocean of birth and death is left with unending suffering.

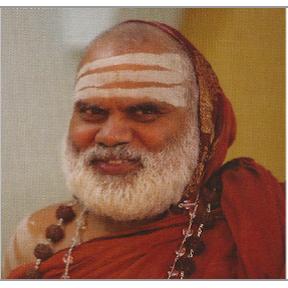
न जानाति गतिं जन्तुर्निमग्नो मोहसागरे ।

na jānāti gatiṃ janturnimagno mohasāgare|

The only means for eternal bliss is to surrender to a jnana guru and serve him. If the guru is pleased, he will help him cross the ocean of samsara. His grace and advice will make the disciple fit for knowledge and lead him to liberation. Our elders have emphasised this point and explained it in several ways. We bless all to understand this clearly and unmistakably and ascend the ladder of spirituality..

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 Vidhūśekhara Bhārati Mahāswāmiji



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 Vibhūti yoga:

20

अहमात्मा गुडाकेश सर्वभुताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

ahamātmā guḍākeśa sarvabhutāśayasthitaḥ ।

ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ॥20॥

I am the Self, O Gudakesa, seated in the heart of all beings; I am the beginning and the middle, as also the end, of all beings.

21

आदित्यानामहं विष्णुः ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

ādiyānāmahaṃ viṣṇuḥ jyotiṣāṃ raviraṃśumān ।

marīcirmarutāmasmi nakṣatrāṇāmahaṃ śaśī ॥21॥

I am Viṣṇu among the Ādityas; (I am) the radiant sun among the luminaries; I am Marīci among the Maruts; I am the moon among the luminaries of the night.

22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

vedānāṃ sāmavedo'smi devānāmasmi vāsavaḥ ।

indriyāṇāṃ manaścāsmi bhūtānāmasmi cetanā ॥22॥

I am Sāmaveda among the Vedas; I am Indra among the gods; I am the mind among the senses and I am the intelligence in all the beings.

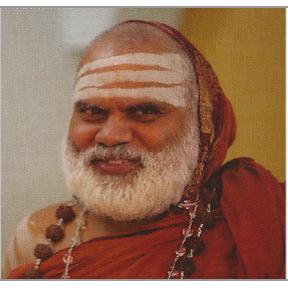
23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

rudrāṇāṃ śaṅkaraścāsmi vittiśo yakṣarakṣasām ।





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vasūnāṃ pāvakaścāsmi meruḥ śikhariṇāmaham ||23||

I am Śankara among the Rudras; (I am) Kubera among the Yakṣas and Rākṣasas; I am Agni among the Vasus and I am the Meru among the peaked mountains.

24

**पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥**

purodhasāṃ ca mukhyaṃ māṃ viddhi pārtha bṛhaspatim |

senānīnāmahaṃ skandaḥ sarasāmasmi sāgaraḥ ||24||

Oh Arjuna! Know Me to be Bṛhaspati, the foremost among priests; I am Skanda among the commanders and I am the ocean among the reservoirs



25

**महषीणां भृगुरहे गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥
mahaṣīṇāṃ bhṛgurahe girāmasmyekamakṣaram |
yajñānāṃ japayajño'smi sthāvarāṇāṃ himālayaḥ
||25||**

I am Bhṛgu among the great sages. Among words I am (the word Om consisting of) one syllable; I am japayajña among yajñas; (I am) the Himālayas among

the mountains.

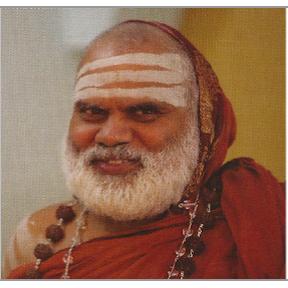
26

**अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥
aśvatthaḥ sarvavr̥kṣāṇāṃ devarṣīṇāṃ ca nāradaḥ |
gandharvāṇāṃ citrarathaḥ siddhānāṃ kapilo muniḥ ||26||**

(I am) the fig-tree among all the trees; (I am) Nārada among the divine sages; (I am) Citraratha among the Gandharvas and (I am) Sage Kapila among the siddhas.

(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

351

नित्याद्वयाखण्डचिदेकरूपो बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।
अहंपदप्रत्ययलक्षितार्थः प्रत्यक्सदानन्दघनः परात्मा ॥ ३५१ ॥

nityādvayākhaṇḍacidekarūpo buddhyādisākṣī sadasadvilakṣaṇaḥ |
ahaṃpadapratyayalakṣitārthaḥ pratyaksadānandaghanāḥ parātmā || 351 ||



Jagadguru
Śankarācārya His
Holiness
Mahāsannidhānam
Śrī Śrī Śrī Bhārati
Tīrtha Mahāswāmiji
and Jagadguru
Śankarācārya His
Holiness
Sannidhānam Śrī Śrī
Śrī Vidhuśekhara
Bhārati Mahāswāmiji
at HASSAN: MARCH
9, 2017 Vijayatra

The
Paramātman is
eternal, non-dual,
unlimited
consciousness,

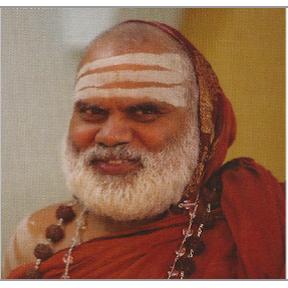
ever of the same form, the witness of the intelligence, etc., different from the gross and the subtle, the meaning indicated by the word 'I', the inmost self, ever compacted of bliss.

352

इत्थं विपश्चित्सदसद्विभज्य निश्चित्य तत्त्वं निजबोधदृष्ट्या ।
ज्ञात्वा स्वमात्मानमखण्डबोधं तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५२ ॥
itthaṃ vipaścitsadasadvibhajya niścitya tattvaṃ nijabodhadṛṣṭyā |

jñātvā svamātmānamakhaṇḍabodhaṃ tebhyo vimuktaḥ svayameva śāmyati || 352 ||

Thus discriminating the real and the unreal, determining the truth by the eye of his own experience, knowing his ātman to be of the nature of infinite intelligence, freed from the things which are the non-ātman, the wise man attains peace by himself



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353

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।
 समाधिनाविकल्पेन यदाद्वैतात्मदर्शनम् ॥ ३५३ ॥
 ajñānahṛdayagrāntherniḥśeṣavilayastadā |
 samādhināvikalpena yadādvaitātmadarśanam || 353 ||

When there is experience of the non-dual ātman by means of nirvikalpa-samādhi, then there is complete destruction of the knot of ajñāna.

354

त्वमहमिदमितीयं कल्पना बुद्धिदोषात् प्रभवति परमात्मन्यद्वये निर्विशेषे ।
 प्रविलसति समाधावस्य सर्वो विकल्पो विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ ३५४ ॥
 tvamahamidamitiyaṃ kalpanā buddhidoṣāt
 prabhavati paramātmānyadvaye nirviśeṣe |
 pravilasati samādhāvasya sarvo vikalpo
 vilayanamupagacchedvastutattvāvadhṛtyā || 354 ||

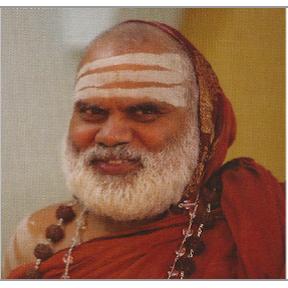
By the flaw of the intellect, the imagination of the distinction in the form of 'you', 'I' and 'this' arises in the qualityless non-dual Paramātman. When this (ātman) shines forth in samādhi, all these wrong understandings will vanish by reason of the knowledge of the truth of Brahman.

355

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं
 कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
 तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
 ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ ३५५ ॥
 śānto dāntaḥ paramuparataḥ kṣāntiyuktaḥ samādhim
 kurvannityaṃ kalayati yatiḥ svasya sarvātmabhāvam |
 tenāvidyātimirajanitānsādhu dagdhvā vikalpān
 brahmākṛtyā nivasati sukhaṃ niṣkriyo nirvikalpaḥ || 355 ||

Calm and perfectly controlling the external propensities of the sense-organs, ceasing from all external activity, patiently bearing the dualities, practising samādhi daily, the yati experiences his oneness with everything. By that, completely burning the wrong ideas caused by the darkness of avidyā, he remains in the beatific state of Brahman, actionless and bereft of doubts and grief.

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Saundaryalaharī

अमू ते वक्षोजावमृतरसमाणिक्यकुतुपौ
 न संदेहस्पन्दो नगपतिपताके मनसि नः ।
 पिबन्तौ तौ यस्मादविदितवधूसंगमरसौ
 कुमारावद्यापि द्विरदवदनक्रौञ्चदलनौ ॥ ७३ ॥

amū te vakṣojāvamṛtarasamāṇikyakutupau
 na saṁdehaspando nagapatipatāke manasi naḥ |
 pibantau tau yasmādaaviditavadhūsangamarasau
 kumārāvadyāpi dviradavadanakrauñčadalanau || 73 ||



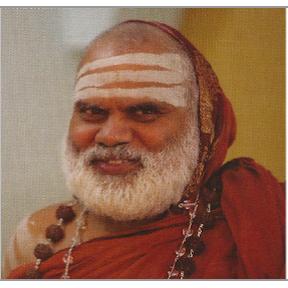
अमू ते {amū te} = these your; वक्षोजौ {vakṣojau} = breasts; अमृत रस {amṛta rasa} = the essence of ambrosia; माणिक्य कुतुपौ {māṇikya kutupau} = two ruby containers; न सन्देह स्पुन्दः {na sandeha spunda:} = not a quiver of doubt; नग पति पताके {naga pati patāke} = Oh banner of the Lord of mountains (Himavaan)! (Sakti); मनसि नः {manasi na:} = in our minds; पिबन्तौ तौ {pibantau tau} = those two who drink; यस्मात् {yasmāt} = from it; अविदित {avidita} = are unknowing; वधू सङ्ग रसिकौ {vadhū saṅga rasikau} = the pleasure of union with spouse; कुमारौ {kumārau} = young boys; अद्य अपि {adya api} = even today; द्विरद वदन {dvirada vadana} = one with an elephant face (Ganesa); क्रौञ्च दलनौ {krauñča dalanau} = the breaker of the Krauncha mountain (Kartikeya)

[O emblem of the Lord of the Mountains! These two breasts of Thine are verily containers (chiselled out) of ruby and filled with nectar. There is not even the slightest doubt in

our minds (about this). As Dvirada-vadana and Krauñča-dalana who drink (out of the two) are innocent of copulative pleasure, they are, even today, children.]

(Will Continue...)

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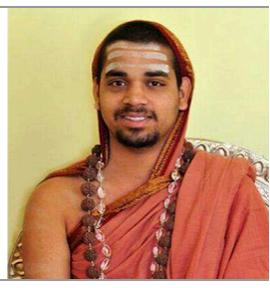


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MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Śri Śankara at Holy Prayag

Having thus praised the Triveni, Śri Śankara dipped himself in its holy waters along with his disciples, and while doing so, he also remembered his mother for whose purification too he prayed. And while after bath, Śri Śankara was resting on the shores of the river, refreshed by the fragrant and cool breeze, Śri Śankara heard the following news:

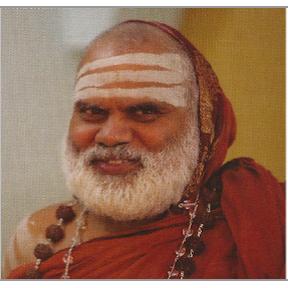
"That Śri Kumārila, who at one time established the superiority of the Vedas by jumping down from a mountain, by whose efforts the Vedic cult of sacrifices was re-established, thus enabling the devas once again to get their food of sacrificial offerings, even he, the zealous enthusiast of the Vedas, in order to be cleansed of the sin of betraying his teacher, is about to enter into a fire made of paddy husk as an act of expiation for his sins. A master of the Vedas, a deep scholar in all branches of learning, and an accomplished person skilled in philosophical debate., his wheel of fame is revolving in all the three worlds.'

Historical Meeting of Śri Śankara and Śri Kumārila



Hearing this news, Śri Śankara hastened to the place where Śri Kumārila was, only to see him already standing in the oven of husk, with his illustrious disciples like Śri Prabhākara standing around with tears in their eyes. Though the slow fire of paddy husk had already overwhelmed his body, his face could still be seen amidst smoke, fresh and blooming like a lotus surrounded by mist. He was himself like a flaming fire that destroyed all the derogatory of the Vedas and saved those scriptures from being lost to society. Śri Kumārila now saw nearby the great Ācārya who was so holy that his very look effaced the sins of men. Though they

had never met before, Śri Kumārila, who had heard of Śri Śankara's reputation, could easily recognise him. He, therefore, directed his disciples to give him a cordial reception, which Śri Śankara thankfully accepted. Highly pleased with the hospitality, Śri Śankara now showed his commentary of Śri Kumārila; for even a faultless writing can prove its worth only after it has been examined by reputed authorities on the subject. After going through the commentary, Śri Kumārila was highly pleased; for, though a follower of Pūrva-mīmāṃsā and therefore a dualist, he was a noble-minded person. It is only the shallow-minded people who view everything with a controversial spirit. (Will ...Continues...)



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI VIDHUSHEKHARA BHARATI MAHASWAMIJI

Jagadguru Shankaracharya Sri Vidhushekhara Bharati Sannidhanam was born as Sri Kuppa Venkateshwara Prasada Sharma on the auspicious Naga Panchami day (July 24, 1993) into a family of Vedic scholars in Tirupati, Andhra Pradesh.



Growing up in an environment steeped in devotion to Bhagavan and adherence to a Vedic way of living, he had his formative training in the Krishna Yajur Veda under his father and grandfather, during which time he showed rapid progress and mastery.

During his visit to Sringeri in early 2009, Sri Venkateshwara Prasada took refuge in Jagadguru Sri Bharati Tirtha Mahasannidhanam and expressed his desire to study the Shastras under the Jagadguru. Touched by the young boy's sincerity and impressed by his intelligence, the Jagadguru blessed and personally taught him the Shastras. Brahmachari Sri Venkateshwara Prasada Sharma grasped the teachings quickly and the lessons moved at an intense pace.

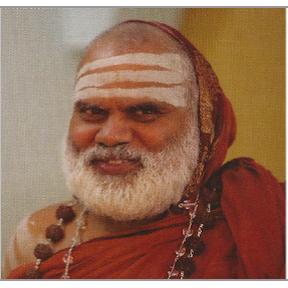
On January 23, 2015, continuing the unbroken Guru-Shishya lineage that stretches directly back to Jagadguru Sri Adi Shankaracharya, Jagadguru Sri Bharati Tirtha Mahasannidhanam initiated the Brahmachari into Sannyasa, anointed him as His successor-designate, and bestowed upon him the monastic name 'Sri Vidhushekhara Bharati'.

Having learnt and mastered the Shastras under the direct tutelage of the revered Guru Sri Mahasannidhanam Himself, Jagadguru Sri Vidhushekhara Bharati Sannidhanam shines as an unparalleled scholar. Under the Guru's direction, Sri Sannidhanam has been handling the affairs of the Sringeri Math, undertaking independent tours, blessing devotees and spreading the tenets of Sanatana Dharma.

Sri Sannidhanam's eloquence in Sanskrit, Kannada, Telugu, Tamil and Hindi is quite evident in His public discourses. Jagadguru Sri Vidhushekhara Bharati Sannidhanam has been guiding all devotees along the Dharmic path with His warmth, compassion, grace and wisdom.

(Source : www.sringeri.net)

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॥आत्मबोधः॥

॥ātmabodhaः॥

तद्युक्तमखिलं वस्तु व्यवहारश्चिदन्वितः ।

तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥59॥

tadyuktamakhilam vastu vyavahāraścidanvitaḥ।

tasmātsarvagataṁ brahma kṣīre sarpirivākhile॥59॥



All objects are pervaded by Brahman. All actions are possible because of Brahman: therefore Brahman permeates everything as butter permeates milk.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati Tirtha Mahaswamigal at MAHBUBNAGAR: NOVEMBER 19, 2012 Vijaya Yatra).

अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् ।

अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥60॥

anaṇvasthūlamahrasvamadīrghamajamavyayam ।

arūpaguṇavarṇākhyam tadbrahmetyavadhārayet ॥60॥

Realise that to be Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name.

यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।

येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥61॥

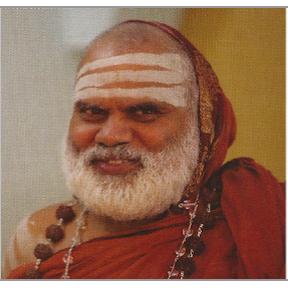
yadbhāsā bhāsyate'rkādi bhāsyairyattu na bhāsyate ।

yena sarvamidaṁ bhāti tadbrahmetyavadhārayet ॥61॥

That by the light of which the luminous orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that to be Brahman.

(Will Continue...)

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Aparokṣānubhūti

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।
 ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥51॥
 suvarṇājāyamānasya suvarṇatvaṃ ca śāśvatam|

brahmaṇo jāyamānasya
 brahmatvaṃ ca tathā
 bhavet||51||

Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has always the nature of Brahman.

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



स्वल्पमप्यन्तरं कृत्वा

जीवात्मपरमात्मनोः ।
 योऽवतिष्ठति मूढात्मा भयं तस्याभिभाषितम् ॥52॥
 svalpamapyantaram kṛtvā jīvātmaparamātmanoh|
 yo'vatiṣṭhati mūḍhātmā bhayaṃ tasyābhibhāṣitam||52||

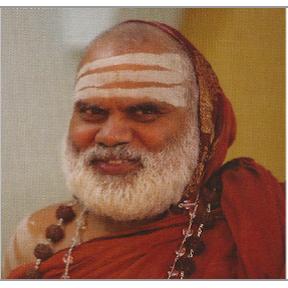
Fear is attributed to the ignorant one who rests after making even the slightest distinction between the Jivatman and the Paramatman.

यत्राज्ञानाद्भवेद्द्वैतमितरस्तत्र पश्यति ।
 आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥53॥
 yatrājñānādbhaveddvaitamitarastatra paśyati |
 ātmatvena yadā sarvaṃ netarastatra cāṇvapi ||53||

When duality appears through ignorance, one sees another; but when everything becomes identified with the Atman, one does not perceive another even in the least.

(Will Continue...)

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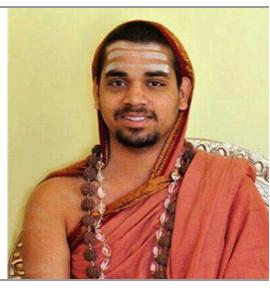


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DIVINE STORIES FOR CHILDREN

TAPATI

---In this edition we are going to see about Tapati, daughter of Sūrya. The orders of chain from Lord Viṣṇu are -Brahmā - Marīci – Kaśyapa - Sūrya and the daughter of Sūrya is Tapati.

---Sūrya married Saṁjñā, daughter of Viśvakarmā. Saṁjñā gave birth to two children namely Kālindī and Yama. Sūrya was very hot that no one is able to see or go near him because of his very high tejas. If anyone goes near him, they will be burnt due to his hot waves. Saṁjñā unable to bear the splendor of Sūrya who was of the shape of an egg, she made her shadow that was like her without any difference between them and named her as "Chāyā". She engaged her to serve her husband Sūryadeva and to look after her children and went to the temple for penance to get the boon that she should be able to tolerate the heat of Sūryadeva and should live with him happily without any problem. In the meantime, Chāyā took all the responsibilities of Saṁjñā and did her duties by caring and serving her husband and children without arising any doubt to anyone there. Chāyā gave birth to Śanaiścara and Tapati. In Bhaviṣya Purāṇa it is said that Sūrya had another daughter named Sāvitrī.

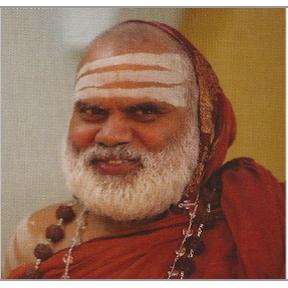


---In the beginning of Kṛtayuga there was a famous King named Ṛkṣa. He had a son named Saṁvaraṇa. He was very brilliant and was very brave. King Ṛkṣa made his very young son Saṁvaraṇa as his successor of his kingdom and went to penance. King Saṁvaraṇa was a pious and righteous man. Vasiṣṭha the kulaguru of Saṁvaraṇa taught him vedas and āṅgas.

---Once Saṁvaraṇa, wished to do penance in the forest for some period of time. So he engaged his Kulaguru Vasiṣṭha to look after the administration of his kingdom on behalf of him and went to forest. One day he followed a deer in his horse, for a long distance and reached a deep forest named Vaibhrāja alone. On the way he lost his path to back, he was roaming in the forest and finally reached a lotus pond covered fully with blossomed lotuses flowers and Kalhāra flowers. The surroundings were so pleasant and peaceful that it will steal the heart of anyone who comes there. When King Saṁvaraṇa came near the pond, he heard sweet voices of the Celestial maidens who were playing there without any interruption. Among them he saw a very beautiful charming very calm and attractive faced personality celestial, who stole the heart of Saṁvaraṇa on his very first sight. She was none other than the daughter of Sūrya and her name is Tapatī. Tapatī looked at the sound coming from the direction of Saṁvaraṇa, on the first sight both become lovers.

The king looking at her lost his balance and fell down from his horse. At once great and charming Gandharvas approached king Saṁvaraṇa and sprinkled water on his face and brought him back from the pond to his place. Tapatī was also upset and her friends took her to her father's house and consoled her with many words.

---Saṁvaraṇa returned to his city of Pratiṣṭhā and lived without any happiness in his palace. He never slept or ate properly; he was not able to concentrate well in the administration of the

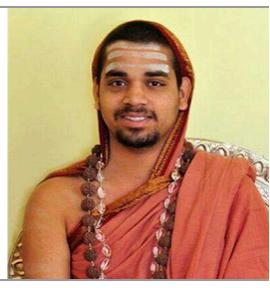


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official affairs. He was not happily engaged in his routine practices or didn't play with his friends and always was thinking about Tapatī and sat alone. Sage Vasiṣṭha knew that all the ailments of the king was due to his love for Tapatī, daughter of Sūrya. (She got this name because, she was the daughter of Sūrya who makes the sky hot (tapa) by his brilliance. This note was seen in Ādi Parva, MB, and chapter 171). So he flew up by his yogi power to Sūryaloka and met Sūryadeva, who was sitting in his chariot in all splendors. The sage Vasiṣṭha described to Sūrya the love of Saṁvaraṇa and Tapatī and asked the hands of her daughter Tapatī to Saṁvaraṇa. Sūryadeva was very much pleased with the words of sage Vasiṣṭha, he agreed for the marriage proposal that was expressed by Sage Vasiṣṭha. Sūryadeva gave her daughter Tapatī to king Saṁvaraṇa and a grand celebration took place in Pratiṣṭhānagar. The celebrated emperor Kuru was the son born to Tapatī and Saṁvaraṇa (This detail was seen in Vāyu Purāṇa).

---Sūrya, father of Tapatī, blessed her and said she would thereafter flow west from the Vindhya as river named Narmadā. The present holy river Narmadā is none other than Tapatīdevī. This information we can see in Bhaviṣya Purāṇa.

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