



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

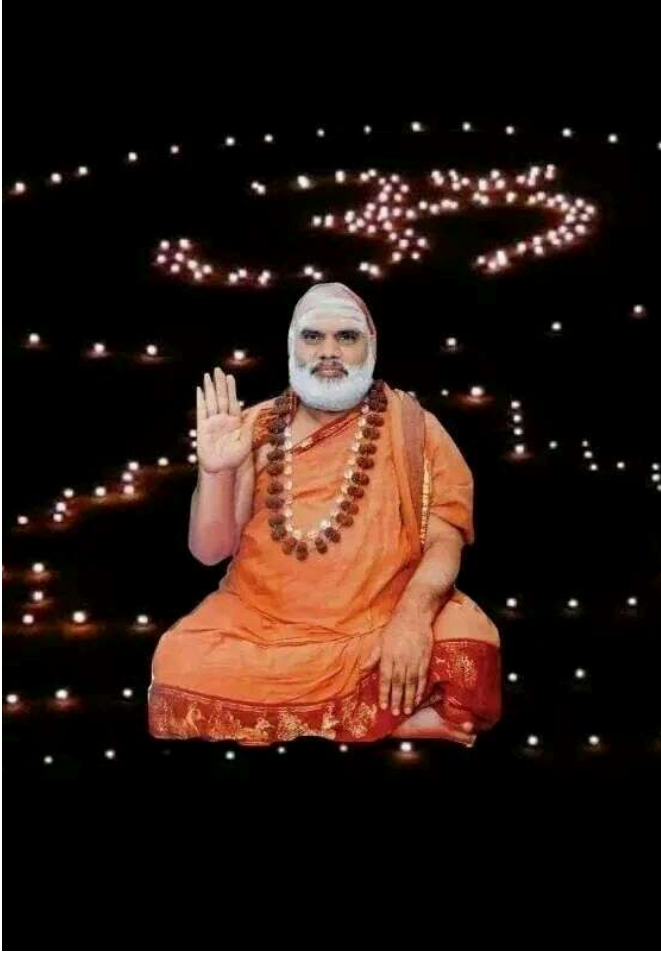


ANUGRAHA BHASHANAM

ATTAIN KNOWLEDGE WITH DETERMINATION

---Everybody must start learning at an early age. During that period, there must be no desire for comforts. Whatever discomforts are there, they must be borne with patience. Knowledge should be the only goal and one must be determined to achieve that. Such a person alone will have proper education and become a scholar.

---In ancient days (before the churning of the ocean that led to the immortality of the devas), the



devas (the sons of Aditi) and the asuras (demons, the sons of Diti) fought battles frequently. There were fatalities on both sides; but Sukracharya, the preceptor of the asuras, knew the Mrita Sanjeevani (art of reviving dead persons). He revived all the dead demons. However the preceptor of the devas, Brihaspati, did not know the art. Hence he could not restore the dead devas to life. This put the devas in great difficulty.

---The devas hit upon an idea. They sent Kacha, the son of Brihaspati, to Sukracharya so that he could learn that art. Kacha became Sukracharya's disciple and was doing service to the Guru. The Asuras, unable to digest this, gave many pinpricks to Kacha. But the latter tolerated everything and continued his Guru Seva.

---Ultimately, he learnt the mrita sanjeevani art and revived the devas whenever they died in the battles. This is mentioned in the Mahabharata.

---Hence, one who tolerates hardships on the path to knowledge and is steadfast in learning, will come up in life and earn

everybody's appreciation.

विद्योद्योगी गतोद्वेगः सेवया तोषयेद्गुरुम् ।

गुरुसेवापरः सेहे कायक्लेशदशां कचः ॥

vidyōdyōgī gatōdvēgaḥ sēvayā tōṣayēdgurum |

gurusēvāparaḥ sēhē kāyāklēśadaśāṁ kacaḥ ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmi-ji

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter - 2 sāṅkhya-yōga

श्रुतिविप्रतिपन्ना ते, यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः, तदा योगमवाप्स्यसि ॥५३॥
śrutivipratipannā tē, yadā sthāsyati niścalā |

samādhāvacaḷā bud'dhiḥ, tadā yōgamavāpsyasi ||53||

---When your intellect, which is (now) confused by listening (to various means and end,) abides (later) in the ātmā without doubt and without error, then, you will attain yoga.

अर्जुन उवाच-

स्थितप्रज्ञस्य का भाषा, समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत, किमासीत् व्रजेत किम् ॥५४॥

arjuna uvāca-

sthithaprajñasaya kā bhāṣā, samādhisthasya kēśava |

sthitadhīḥ kiṁ prabhāṣēta, kimāsīta vrajēta kim ||54||

---Arjuna asked- Oh Kṛṣṇa ! What is the description of the wise (man) who is established in the ātmā? How does the wise (man) speak? How does he sit? How does he walk?



श्रीभगवानुवाच-

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrībhagavānuvāca-

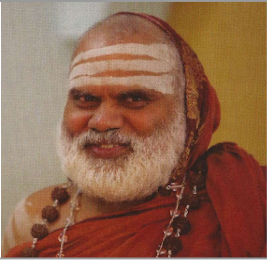
prajahāti yadā kāmān, sarvān pārtha manōgatān |

ātman'yēvātmanā tuṣṭaḥ, sthitaprajñastadōcyatē

||55||

---The Lord answered- Oh Pārtha! Satisfied in himself by himself, when one gives up all the desires obtaining in the mind, then, he is said to be (a man) of firm knowledge.

दुःखेष्वनुद्विग्नमनाः, सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः, स्थितधीर्मुनिरुच्यते ॥५६॥
du:khēṣvanudvignamanāḥ, sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ, sthitadhīrmunirucyatē ||56||

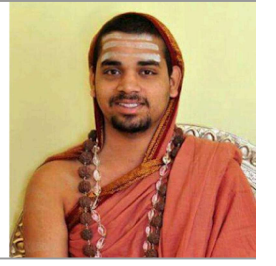


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---One who is free from craving amidst pleasures, whose mind is unperturbed in troubles and who is free from attachment, fear and anger is said to be a sage of firm knowledge.

यः सर्वत्रानभिस्नेहः, तत्तत्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥
ya: sarvatrānabhisnēhaḥ, tattatprāpya śubhāśubham |
nābhinandati na dvēṣṭi, tasya prajñā pratiṣṭhitā ||57||

---He is unattached everywhere. Neither does he rejoice nor does he hate on facing various favourable and unfavourable situations. His knowledge is firm.

यदा संहरते चायं, कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥
yadā sanharatē cāyaṁ, kūrmōṅgānīva sarvaśaḥ |
indriyāṇīndriyārthēbhyaḥ, tasya prajñā pratiṣṭhitā ||58||

---Moreover, when he completely withdraws the sense organs from the sense-objects just as a tortoise (withdraws its) limbs, then, his knowledge (becomes) firm.

विषया विनिवर्तन्ते, निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य, परं दृष्ट्वा निवर्तते ॥५९॥
viṣayā vinivartantē, nirāhārasya dēhinaḥ |
rasavarjaṁ rasōpyasya, param dṛṣṭvā nivartatē ||59||

---Sense-objects, expect of the fancy (for them), drops off for a person who is not enjoying them. His fancy also drops off after seeing the supreme.

यततो ह्यपि कौन्तेय, पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि, हरन्ति प्रसभं मनः ॥६०॥
yatatō hyapi kauntēya, puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni, haranti prasabhaṁ manaḥ ||60||

---Oh Kaunteya! Indeed, the powerful sense organs forcibly carry away the mind of even a wise man who is striving.

तानि सर्वाणि संयम्य, युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि, तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥
tāni sarvāṇi sanyamya, yukta āsīta matparaḥ |
vaśē hi yasyēndriyāṇi, tasya prajñā pratiṣṭhitā ||61||

---Having restrained all those (sense organs,) the yogi should remain with (the thought of) Me as the supreme (goal). Because, the knowledge of that (person) whose organs are under control becomes firm.

(Sṛī Ādi Śankara Bhāṣya is given separately in the slokas link of Voice of Jagadguru)



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Vivekacūḍāmaṇi

Considering the importance of the 120th śloka we are seeing the full explanation given by our Jagadguru Śankarācārya Śrī Chandrashekhara Bhāratī Mahāswāmi-ji. The continuation of that explanation follows in this edition also.

The yamas are next explained: ahimsā-satya-asteya-brahma-carya-aparigrahāḥ yamaḥ. Thus according to the Yoga Sūtra, the yamas too are five:

ahimsā : explained already.

satyam : never speaking an untruth at any time.



asteyam : not taking away another's wealth.

brahmacharya : giving up the eightfold copulational act {These include seeing a woman, smiling at her, talking about their qualities and actions, albeit proper thought on them, endearment, mutual talking, living with them, association are said to be the eight forms of maithunam. What is different from these is brahmacharyam which makes for delight of the mind. Śloka 109 and 110 of Śrī Bhagavatpada's Sarva Vedanta Samgraha:

smaranam darśanam strīṅām guṇakarmanukīrtanam|



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samīcinatvadhīstāsu prītiḥ sambhāṣaṇammithaḥ ||
 sahaṇāsasca samsargo'pyaṣṭadhā maithunam viduḥ |
 etadvilakṣanam brahmacaryam cittaprasādakam ||}

aparigrahaḥ : Not accepting anything that makes for enjoyment except what is necessary for the maintenance of the body.

By the word yamādyāḥ: yama etc., the limbs of yoga namely āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna and samādhi are also included i.e., posture, breath-control, restraint of sense-organs, concentration, meditation and absorption.

śraddhā: āstikhyabuddhiḥ : which is the repository of spiritual benefit {It includes belief in the vedas, the soul, karma and after-life}.

bhaktiḥ : It is of two kinds, parā and aparā: higher and lower. The aparā or lower bhakti is called sādhana bhakti. It is the means to the higher or parā bhakti. In the Bhāgavata: bhaktyā samjātayā bhaktyā bibhratyupulakām tanum : by the sādhyā-bhakti produced by sādhana-bhakti, one attains the state of one's hairs standing on end, i.e., acquires devotional ecstasy. In the Śrīmad Bhāgavata the nine forms of devotion are enumerated as śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam| arcanam vandanam dāsyam sakhyamātmanivedanam || : "Hearing, praising, thinking Viṣṇu, worshipping at His feet, offering Him flowers, prostration, service, friendship and surrender of one's self". This nine-fold bhakti is the means to the higher bhakti which is characterized by supreme love of God.

mumukṣutā: the desire to get rid of the bonds (of the upādhis) from the ahamkāra to the body which are the results of avidyā. This is sought to be affected by the direct realization on one's real nature.

daivasamaptiḥ : the divine virtues. These have been enumerated in the 16th chapter of the Gīta in the śloka beginning with

"abhayam sattvasamūddhirjñānāyogavyavasthitiḥ |
 dānam damaśca yajñaśca svādhyāyastapa ārjavam ||
 ahimsā satyamakrodhaḥ tyāgaśśāntirapaiśunam |
 dayā bhuteṣvaloloptvam mārḍavam hrīracāpalam ||
 tejaḥ kṣamā dhṛtiśśaucam adroho nāimānitā |
 bhavanti sampadam daivīm abhijātasya bhārata ||

"Fearless, purity of heart, steadfastness in knowledge and yoga, alms-giving, self-restraint and worship, study of scriptures, austerity, uprightness, harmlessness, absence of anger, serenity, truth, renunciation, absence of alimony, non-covetousness, modesty, compassion to creatures, gentleness, modesty, absence of fickleness, energy, fortitude, absence of hatred, purity, forgiveness, absence of pride --- these belong to one of a divine and noble birth O Bhārata".

(The explanation will continue in the next edition)



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Saundaryalaharī

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना

गतिः प्रादक्षिण्यक्रमणं अशनाद्याहुति विधिः ।

प्रणामः संवेशः सुखमखिलं आत्मार्पणदृशा

सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥२७॥

japō jalpaḥ śilpaṁ sakalamapi mudrāvīracanā

gatiḥ prādakṣiṇyakramaṇaṁ aśanādyaḥuti vidhiḥ |

praṇāmaḥ sanvēśaḥ sukhamakhilam ātmārpaṇadṛśā

saparyāparyā yastava bhavatu yanmē vilasitam ||27||

हे भगवतिः (hē bhagavatiḥ) = Hey Parvati! ; आत्मार्पणदृशा (ātmārpaṇadṛśā) = I surrender my body, soul and everything at your lotus feet and I became like you, this thought came by the effort of jñāna. ; जल्पः (jalpaḥ) = That we speak with the terms of materialistic worldly action.; जपः (japaḥ) = Your's mahā mantra japa; सकलं (sakalam) = Entire; शिल्पमपि (śilpamapi) = The movements of the limbs, legs, arms etc; मुद्राविरचना (mudrāvīracanā) = The ten mudras are samkshobanam, vitrāvaṇam, ākarṣanam, vsyam, unnātam, mahāṅkucam, khechari, bheja, yoni and trikaṇṭam.; गतिः (gatiḥ) = The unexpected gait; प्रादक्षिण्यक्रमणं (prādakṣiṇyakramaṇaṁ) = Doing pradakshana to you; अशनादि (aśanādi) = The things that we eat and drink; आहुति विधिः (āhuti vidhiḥ) = The procedures to be followed during homa; संवेशः (sanvēśaḥ) = Lying on the floor; प्रणामः (praṇāmaḥ) = Salutation; एवं (ēvaṁ) = Like this; सुखं (sukhaṁ) = Giving happiness and pleasure; मे (mē) = Mine; यत् (yat) = That; विलसितं (vilasitam) = Playful action; अखिलमपि (akhilamapi) = The whole thing; तव (tava) = Yours; सपर्यापर्यायः (saparyāparyāyaḥ) = The form of pooja; भवतु (bhavatu) = Let it be.



[Devi ! Whatever that was done through my body, thoughts, action and the words I speak shall become the pooja which I do to you. My prayers are my actions. The words I prattle, the action of my hands, the steps made by my legs, my intake (food items) and even my sleep all are done by You. There is no difference between You (who is inside me) and I. Everything is your worship. Let the words I think within myself and I speak become your Mantra. The pitch variation in my tone is considered as your mātrūkārūpā mantra swarūpa and let it be considered as my Japa. Let the actions done by my hands become the mudrās done by me for your pooja. The hands and legs are doing their actions because of your power, who directs everything from inside me. So the actions of my hands are accepted by you as mudrās done by me for your pooja. Like that let the actions of my legs become the pradakṣiṇā [who always round you in clock-wise] done by me to you. Whatever I eat is like doing āhuti in havan. It is like offering you those items (food items) in the maṇipōragam (agniṣthanam). I sleep due to your wish. Stretching of my body in my sleep and rest is my prostration to you. I am offering everything at your lotus feet. Even the thought that arise within me that "I offer everything to you" is not done by me. It is You alone who even made me to think like this.]



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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 4 “Childhood days of Śankarā upto the Age of Eight”.

कनकधारा स्तोत्रम् | इसके जप से आदि शंकराचार्य ने करवाई थी सोने की बारिश



---Highly pleased with the prayers of Śankara, Goddess Lakṣmī filled the house of the Brāhmaṇa with Gold gooseberries. Everyone was surprised to see this amazing miracle that was done by Śankara. Afterwards everyone praised Śankara saying “Śankara, like Karpataru for this earth. The Karpataru in Devaloka is for Devas only. But Śankara is for all.” Śankara made the house of the Brāhmaṇa, to be wished even by the Devas and he returned to his teacher’s house to continue his studies in a wise manner. Beautiful ladies enjoy themselves for getting their perfect matching personality person. Like that all the arts, vedas and śastrās enjoyed to be with Śankara.

[For others the beauty came through arts, vedas, etc., but here Śankara gave beauty to arts, vedas etc.,].

---No external light was to match for the ethereal glory that Śankara cast everywhere on account of his mastery of all learning. {Now the descriptions from the Lotus feet to the head of Śankara are done}. The prestige of those who speak against the dharma and engaged in wrong debate are won by the lotus feet of this great Master. The natural beauty of the lotus was gone in front of his shining lotus feet, because his lotus feet was served by the hands of holy men, put to shame the natural lotus fondled by the rays of the moon.

---The feet of the handsome persons are compared to the lotus. But no lotus known in the world can match Śankara’s feet. If out of a water a moon-stone were to come up, if on that hard stone, a lotus were to blossom, if in that lotus a lake were to be formed and if in that lake a lotus were to come-up – to such a lotus (impossible and unknown) alone can Śankara’s feet be compared. So unparalleled and incomparable were his holy feet.

---Śankara’s feet are compared to lotus (Padma) and his face to full moon. Both these comparisons are not correct. They have underestimated his feet and his face through these comparisons. One of his disciples by walking over the river kept his feet in lotus and got the name “Padmapāda”. If the truth is like this, how the same name will come for Guru and Siśyā. There should be greatness for Guru than his siśyā. And pray, how can Dvijarāja (moon) come anywhere near his face which received the adoration of innumerable dvijarājas (learned brāhmaṇa scholars)

---For the purification of the hearts of the spiritual aspirants, Śankara’s feet were placed in their heart (for meditation). One lotus will not purify another lotus so the comparison of feet with a lotus is not an accurate and correct one. The comparison of moon with his face is useless. Because the moon gives amruta to devas, but the face of Śankara gives the rarest of rare amruta that even gods doesn’t have from the moon. So surely his feet are infinitely superior to the lotus, and his face to the moon.



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The Mahima of Gāyatrī Mantra.

METHOD OF JAPA:

---Repetitions of a mantra are known as Japa. In parāśaramādhavēya it is said that Japas are of three types.

उत्तमं मानसं जप्यमुपांशु मध्यमं स्मृतम् ।



अधमं वाचिकं प्राहुः सर्वमन्त्रेषु वै द्विजाः ॥
(विश्वामित्रस्मृतिः इति पराशरमाधवीये आचारकाण्डे
सन्ध्याङ्गजपविधौ)

uttamaṁ mānasaṁ japyamupāṁśu
madhyamaṁ smṛtam |

adhamaṁ vācikaṁ prāhuḥ sarvamantrēṣu
vai dvijāḥ ||

(viśvāmitrasmṛtiḥ iti parāśaramādhaviyē
ācāraḱāṇḁē sandhyāṅgajapavidhau)

“Doing through mind is the first and top most categories – doing with the lips movement but without any sound is the second category and doing japa making a huge sound is the last one”. Thus says wise. We do japa of certain mantras in attachment on the results of the specific mantra. There are certain mantras that only specific persons alone can chant them. There are some mantras, if they are not chanted, then it will become a sin. Like this there are many categories. Gāyatrī can be chanted by all aśram people. In parāśaramādhavēya :

ब्रह्मचार्याहिताग्निश्च शतमष्टोत्तरं जपेत् ।

वानप्रस्थो यतिश्चैव सहस्रादधिकं जपेत् ॥

(याज्ञवल्क्यस्मृतिः इति पराशरमाधवीये

आचारकाण्डे सन्ध्याङ्गजपविधौ)

brahmacāryāhitāgniśca śatamaṣṭōttaraṁ japēt |

vānaprasthō yatiścaiva sahasrādadhikaṁ japēt ||

(yājñavalkyasṁṛtiḥ iti parāśaramādhaviyē ācāraḱāṇḁē sandhyāṅgajapavidhau)

“Brahmachari and Grahasta should chant for 108 times and Vānaprasta and Sannyasi should chant more than 1000 times”. In smṛti candrikai the method of doing japa is explained as follow:

असंख्यातं तु यज्जप्तं तत्सर्वं स्यान्निरर्थकम् ॥

(शातातपस्मृतिः इति स्मृतिचन्द्रिकायाम् आह्निककाण्डे मन्ध्याप्रयोगे)

asaṅkhyātaṁ tu yajjaptaṁ tatsarvaṁ syānnirarthakam ||

(śātātāpasṁṛtiḥ iti smṛticandrikāyām āhnikakāṇḁē mandhyāprayōgē)

“The japa that is done without any counting is useless”.



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LIFE HISTORY OF ACHARYAS OF SRINGERI SRI SACCHIDANANDA BHARATI III (1770 – 1814)



तत्त्वमस्यादिवेदान्तवाक्यार्थज्ञानवारिधेः ।
पूर्णचन्द्रमसं वन्दे सच्चिदानन्दयोगिनम् ॥
He is the sea of knowledge that
expounds Vedanta's essence which is
Thou art That; His visage beams with
wisdom like the Moon; I bow to
Sacchidananda Yogi!

---Thirty-eight letters written by the regent to the Acharya are on record. In 1805, the Acharya was on pilgrimage for which the regent afforded all facilities. While at Madras, the Governor met the Acharya and paid his respects. The East India Company provided an armed retinue for the Acharya's safety with instructions to the officers to offer all facilities during the Acharya's pilgrimage. After visiting Tirupati, Kanchi, Kalahasti, Madurai, Rameshwaram, Thiruvananthapuram and other holy places, he went to Srirangapatnam and returned to Sringeri.

---The regent strictly enforced on his officers the duty of seeing that the rights

and privileges of the Acharya and Samsthanam were respected. The regent held that no other Swami could be taken out in the Adda Pallakki. In 1811, the regent Purnaiya handed over the reins of the Government to Maharaja Krishna Raja Wodeyar III on his attaining the age of majority. The Maharaja lost no time in extending a respectful invitation to the Acharya to visit his capital.

---The Acharya then went to Harakeri, which the Maharaja had declared a sarvamanya village belonging to Sringeri Samsthanam, for the Chaturmasya vows for the year and there cast off his mortal body. Thus passed away from this world an eminent sage, whose spiritual greatness commanded the veneration of the Muslim and Hindu rulers of Mysore, Peshwas Madhava Rao and Baji Rao II, Mahadji Sinde, Nizam Ali Khan, and last but not least the governors of the East India Company.

(Source : www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥ ॥ Praśnōttararatnamālikā ॥

नलिनीदलगत जलवत्तरलं किं यौवनं धनं चायुः ।
कथय पुनः के शशिनः किरणसमाः सज्जना एव ॥११॥

naliniḍalagata jalavattaralaṁ kiṁ
yauvanaṁ dhanam cāyuh |

kathaya punaḥ kē śaśinaḥ kiraṇasamaḥ
sajjanā ēva ॥11॥

Q : What is unstable like a drop of water on
the lotus leaf ?

A : Youth, Wealth and Life.

Q : Who pleases everyone like the rays of
moon ?

A : Noble ones.

[Youth, wealth and life will never last at any
stage. Like a drop of water that runs from the

lotus leaf, these three will vanish at any moment. The rays of the moon will give pleasant pleasure
to the mind and the body, like that the noble ones will give peace to others by removing their
sorrows and pains. So they are compared with the moon's rays].

को नरकः परवशता किं सौख्यं सर्वसङ्गविरतिर्या ।
किं सत्यं भूतहितं प्रियं च किं प्राणिनां असवः ॥१२॥

kō narakah paravaśatā kiṁ saukhyaṁ sarvasaṅgaviratiryā |

kiṁ satyaṁ bhūtahitaṁ priyaṁ ca kiṁ prāṇināṁ asavaḥ ॥12॥

Q : What is hell ?

A : Dependence on others.

Q : What is happiness ?

A : Giving up of all the attachments.

Q : Which is truth ?

A : Love towards all living beings.

Q : What is dearest for living beings ?

A : Their lives.

[Depending and having bond with others is the hell. The real happiness will come when we are
free from all attachments and be in vairagya. The truth is, love all the living beings. Every living
being loves their live to the most.]





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DIVINE STORIES FOR CHILDREN.

TAPATI

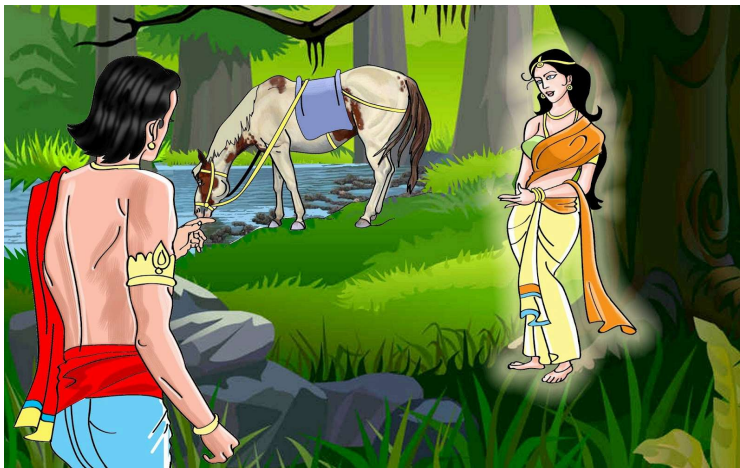
---In this edition we are going to see about Tapati, daughter of Sūrya. The orders of chain from Lord Viṣṇu are -Brahmā - Maṛīci – Kaśyapa - Sūrya and the daughter of Sūrya is Tapati.

---Sūrya married Saṁjñā, daughter of Viśvakarmā. Saṁjñā gave birth to two children namely Kāliṅdī 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 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 Śanaīścara 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

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



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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 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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