



# Voice of Jagadguru

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## ANUGRAHA BHASHANAM

### AVOID GREED, ATTAIN BLISS

Even from childhood, man develops an inclination to be good and lead a righteous life. It is a desirable objective to cultivate. It will also be accomplished through devotion to God. However, as time passes, man develops numerous desires, not knowing what is good and what is bad. Soon there will be no end to desires. Uncontrolled desires turn into mindless greed, leading to downfall.

Everyone has observed this in life.

It is such greed that made Duryodhana, Ravana and the like perish. The Mahabharata says that he alone attains bliss who overcomes desires, while senseless people who cannot give up insatiable desires even in their ripe old age will only hasten their own destruction.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम् ॥

yā dustyajā durmatibhiryā na jīryati jīryataḥ |

yo'sau prāṇāntiko rogastāṃ tṛṣṇāṃ tyajataḥ sukham ||

Sri Shankara Bhagavatpada has equated a greedy mind to a ghost that has been possessed by the demon of greed.

चित्तं पिशाचमभवद्राक्षस्या तृष्णया व्याप्तम् ।

cittaṃ piśācamabhavadrākṣasyā tṛṣṇayā vyāptam .|

Jagadguru Śankarācārya His Holiness

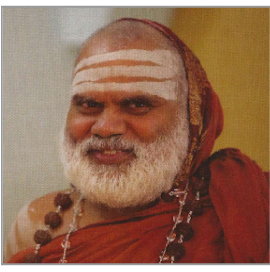
Mahāsannidhānam Śrī Śrī Bhāratī Tirtha Mahāswāmiji at Sri Kalahasti Temple, Nov 5-6, 2012 Vijaya Yatra

In contrast, one who has the conviction that God will give him only that which he deserves, and is happy with his lot, will not give room to jealousy or fruitless desires. Therefore, one can attain everlasting happiness by giving up greed.

May all understand this, give no room for avarice, tread the right path as resolved in childhood and attain shreyas.

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

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



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## Śrīmad Bhagavad Gita

### Srī Ādi Śankara Bhāṣya

#### Chapter 5 - Sannyāsayogaḥ

23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
 कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥  
 śaknotīhaiva yaḥ soḍhuṃ prākśarīravimokṣaṇāt |  
 kāmakrodhodbhavaṃ vegam sa yuktaḥ sa sukḥī  
 naraḥ ||23||

That person who is able to manage the impulse born of desire and anger herself before the fall of the body is disciplined. He is happy.

24

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।  
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥  
 yo'ntaḥsukho'ntarāraṃ tathāntarjyotireva yaḥ |  
 sa yogī brahmanirvāṇam brahmabhūto'dhigacchati  
 ||24||

That yogī whose happiness is within, and whose recreation is within, and whose vision is within has become Brahman (while living) and attains oneness with Brahman (after death.)

25

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।  
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥  
 labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ |  
 chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ ||25||

Sages who are free from impurities, who are self-restrained, who are interested in the welfare of all beings, and whose doubts are dispelled attain oneness with Brahman.

26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥  
 kāmakrodhaviyuktānaṃ yatīnāṃ yatachetasām |  
 abhito brahmanirvāṇam vartate viditātmanām ||26||



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Oneness with Brahman takes place both here and hereafter for the self-restrained ones who are free from desire and anger, whose minds are restrained and who have known the Ātmā.

27

स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

sparśāṅkṛtvā bahirbāhyān cakṣuścaivāntare bhruvoḥ |

prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ||27||

Having kept outside the external sense-objects and having fixed the sight between the eyebrows, one should regulate the inhalation and exhalation moving inside the nostrils.

28

यतेन्द्रियमनोबुद्धिः मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधः यः सदा मुक्त एव सः ॥२८॥

yatendriyamanobuddhiḥ munirmokṣaparāyaṇaḥ |

vigatecchābhayakrodhaḥ yaḥ sadā mukta eva saḥ ||28||

Having restrained the sense organs, mind, and intellect, freed from desire, fear and anger with liberation as the supreme goal, one who meditates becomes liberated forever.

29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

yatendriyamanobuddhiḥ munirmokṣaparāyaṇaḥ |

vigatecchābhayakrodhaḥ yaḥ sadā mukta eva saḥ ||28||

Knowing Me who is the receiver of all rituals and austerities, who is the supreme Lord of all worlds, and who is a well-wisher of all beings one attains peace.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
संन्यासयोगो नाम पञ्चमोऽध्यायः ॥

ōṃ tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre  
śrīkrṣṇārjunasaṃvāde saṃnyāsayogo nāma pañcamo'dhyāyaḥ ||

Thus ends the fifth chapter named Sannyāsa-yoga in Śrīmad Bhagavadgītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇā and Arjuna.

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



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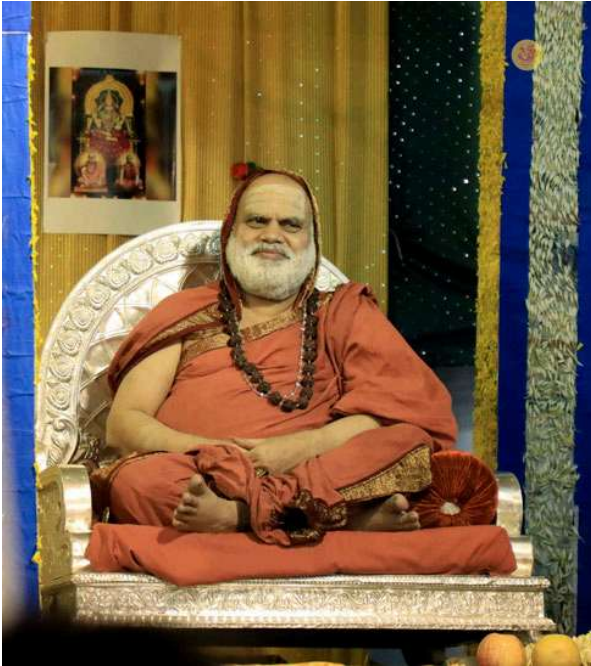
## Vivekacūḍāmaṇi

### VIJNANAMAYA KOSA

From 186 to 208 Vijnanamaya Kosa is explained.

208

अतो नायं परमात्मा स्याद्विज्ञानमयशब्दभाक् ।  
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।  
दृश्यत्वाद्द्विभचारित्वान्नानित्यो नित्य इष्यते ॥२०८॥



ato nāyaṃ paramātmā  
syādvijñānamayaśabdabhāk |

vikāritvājjaḍatvācca paricchinnatvahetutaḥ |  
dṛśyatvāvdyabhicāritvānnānityo nitya iṣyate  
||208||

Thus this which goes by the name of Vijnanamaya cannot be the Supreme Self, as it is of a changeful nature and is inert, by reason of its limitedness, is perceivable, and is inconstant. What is impermanent cannot be considered eternal.

### ANANDAMAYA KOSA

The Anandamaya Kosa is next dealt with in just three Verses. Though it is causal body and the root cause of all Samsara, it is more a matter of inference than of direct experience.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sri Sannidhanam Śrī Śrī Śrī Vidhushekhara Bhārātī Mahāswāmij arrived at Vathalagundu in the evening of April 20, 2017 to a reverential welcome)

209

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता  
स्यादानन्दमयः प्रियादिगुणकः स्वैष्टार्थलाभोदयः ।  
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं  
भूत्वानन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥२०९॥  
ānandapratibibhacumbitatanurvṛttistamojṛmbhitā  
syādānandamayaḥ priyādiguṇakaḥ sveṣṭārthalābhodayaḥ |  
puṇyasyānubhve vibhāti kṛtināmānandarūpaḥ svayaṃ



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## **bhūtvānandati yatra sādhu tanubhṛnmātraḥ prayatnaṃ vinā ||209||**

The function born of ignorance but with its form contacted by the reflection of bliss is the Anandamaya having for its qualities Priya (being dear), etc., and rising up when a thing wanted by one is obtained. It itself shines in the shape of bliss when there is experience of the result of meritorious deeds by their doers; being in which state all embodied beings are well happy without any effort. That is, it is perceived when something pleasant is obtained or enjoyed by the fructification of past good deeds and also in deep sleep by all beings without any effort. This is made clear in the next verse.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha

Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sri Sannidhanam Śrī Śrī Śrī Vidhushekhara Bhāratī Mahāswāmij arrived at Vathalagundu in the evening of April 20, 2017 to a reverential welcome)

210

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।  
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥२१०॥

ānandamayakośasya suṣuptau sphūrtirutkaṭā |  
svapnajāgarayoriṣadiṣṭasaṃdarśanādinā ||210||

The clear perception of the Anandamaya Kosa is during deep sleep. It is only slight in the waking and dream states and is used to the sight, etc., of objects wished for.

211

नैवायमानन्दमयः परात्मा सोपाधिकत्वात्प्रकृतेर्विकारात् ।  
कार्यत्वहेतोः सुकृतक्रियाया विकारसंघातसमाहितत्वात् ॥२११॥

naivāyamānandamayaḥ parātmā sopādhikatvātpṛakṛtervikārāt |  
kāryatvahetoḥ sukṛtakriyāyā vikārasaṃghātasamāhitatvāt ||211||

This Anandamaya is not at all the Supreme Self as it has Upadhis, is a modification of Prakṛiti, by reason of its being the effort of a deed well done as it is closely associated with a host of modifications and changeful things.

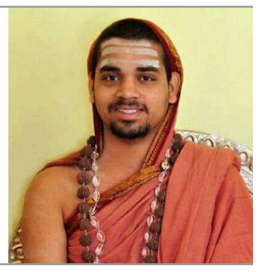


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## Saundaryalaharī



ललाटं लावण्यद्युतिविमलं  
 आभाति तव यत्  
 द्वितीयं तन्मन्ये मकुटघटितं  
 चन्द्रशकलम् ।  
 विपर्यासन्यासात् उभयमपि  
 संभूय च मिथः  
 सुधालेपस्यूतिः परिणमति  
 राकाहिमकरः ॥४६॥

lalāṭaṃ lāvaṇyadyutivimalaṃ  
 ābhāti tava yat

dvitīyaṃ tanmanye  
 makuṭadhaṭitaṃ  
 candraśakalam |

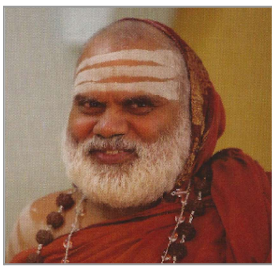
viparyāsanyāsāt ubhayamapi  
 saṃbhūya ca mithaḥ

sudhālepsyūtiḥ pariṇamati  
 rākāhimakaraḥ ||46||

ललाटं (lalāṭaṃ) = forehead;  
 लावण्य द्युति (lāvaṇya dyuti) =  
 lustrous beauty; विमलं (vimalaṃ)  
 = pure; आभाति (ābhāti) = shines;  
 तव (tava) = of your's; यत् (yat) =  
 that; द्वितीयं (dvitīyaṃ) = the  
 second; तत् मन्ये (tat manye) = I  
 think, it; मकुट घटितं (makuṭa  
 ghaṭitaṃ) = enjoined to the  
 crown; चन्द्र शकलं (candra  
 śakalam) = fragment of moon

(crescent moon); विपर्यास न्यासात् (viparyāsa nyāsāt) = on placing in reverse; अभयं (abhayaṃ) = the two; अपि (api) = and; संभूय च मिथः (saṃbhūya ca mithaḥ) = and combined mutually; सुधा लेप स्यूतिः (sudhā lepa syūtiḥ) = with the seam plastered by nectar; परिणमति (pariṇamati) = transforms; राका हिमकरः (rākā himakaraḥ) = the moon on a full moon night

I suspect oh, mother ! That your forehead, which shines with the beauty of the moon. Is but an imprisoned half moon, by your glorious crown. For If joined opposite to the inverted half moon in your crown. It would give out the nectar like luster, of the moon on a full moon day.

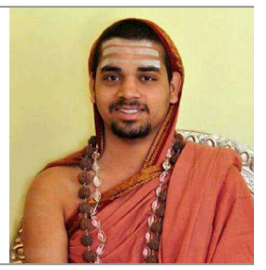


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## MADHAVEEYA SHANKARA DIG VIJAYAM

### Chapter : 5 “Adopting Sanyāsa”

#### Surrendering His Guru Śrī Govindapāda and Accepting Sannyāsa.

Travelling a long distance, Śankara, with staff in hand and wearing a new kāśāya dress, arrived at the forest hermitage of sage Govinda towards one evening, even like the sun at the western horizon. The shade of tall trees on the river bank and the cool breeze blowing through them assuage his bodily exhaustion very soon, while the sight of deer skins and bark clothes on the branches of bushes indicated to him that he had arrived at a hermitage. Desirous of being initiated into Brahman - knowledge there, he sought the advice of the ascetic inhabitants of the place. As directed by them, Śankara approached Sage Govinda's place, a cave with an entrance only a

cubit in width. In the presence of the hermits, he went round the cave three times, and then falling prostrate at its door, began to chant a hymn in praise of sage Govinda full of the spirit of devotion to the Guru.

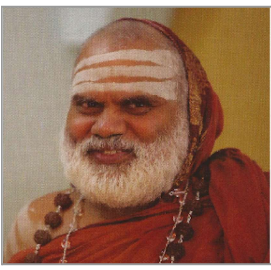


Śankara,said : “I Worship you, the incarnation of the great serpent Śeṣa, who is the bed of Mahāviṣṇu, an ornament of Śiva, and the one on whose head the earth with all its mountains and rivers

rest. You are the same Patañjali, a manifestation of Śrī Ādi Śeṣa, whose thousand faces put his disciples to fright and who thereupon assumed a gentle form with a single face. Oh my Guru, You are as Patañjali, produced the great work on Yoga, as also the explanation on the grammatical works of Pānini. My Lord! My Master! You did attain the highest spiritual realisation from the instruction of the great Gauḍapāda, a discipline of Śuka, the son of Vyāsa. Praying to you for instruction in the truth of Brahman, I salute you, the archive of all great virtues!”

Praised thus, the sage came out of a super-conscious state and sage Govinda asked: “Who are You?” Śrī Śankara replied indicative of his great spiritual enlightenment : “Om My Guru! I am neither the earth, nor water, nor fire, nor air, nor sky, nor any of their properties. I am not the senses and the mind even. I am Śiva, the division less the essence of Consciousness.”

(Continues..)

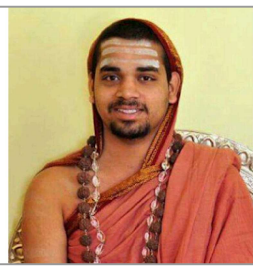


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## Nectar drops from Yogavāsīṣṭha.

### SELF-KNOWLEDGE IS THE ONLY MEANS TO TRANQUILLITY.

The wise understand Self-knowledge alone as knowledge. On the contrary, those other knowings are only false knowledge on account of non-perception of the real truth or the essence. Let one rue over the world or enter the cloud or water. A living being does not obtain repose except through the perception of the Self.

Effort ought to be taken in inquiring into the Self by one desiring his welfare. The cutting of the head of all sorrow takes place by beholding the Self. Rāma! If the Supreme Self is known, the succession of sorrow arrives at destruction as cholera (comes to an end) on the cessation of the influence of poison. Oh men! The Self that is not comprehended is for your attainment of sorrow; but, when perceived, it is for your endless happiness and tranquility.

### THE DESCENT OF THE KNOWLEDGE OF REALITY.

This was related in a former age by Brahmā, the great spiritual teacher. This causes the



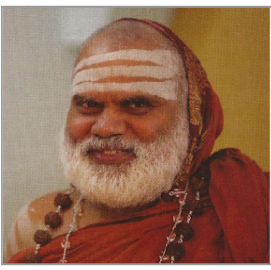
destruction of all sorrow and is of great consolation to the mind. Virtuous One! Go to the country of Bharata which is situated within the continent of Jambū on the surface of the earth, with the object of bestowing favour on mankind. Oh my son! There, those intent on the section of spiritual discipline in the form of religious rites ought to be taught through the course by you, possessed of great intelligence and endowed with the knowledge of the methods. Noble One! In like manner, those with minds free from worldly attachment, who are supremely wise and discerning, ought to be taught

by you through knowledge which is the giver of happiness.

Rāghava! Thus directed by him, my father, the lotus born, I remain here as long as there is the race of living beings. I shall tell you that very knowledge which was communicated earlier by the lotus-born Lord at the beginning of creation for the solace of mankind.

### THE GLORY OF HUMAN EFFORT

Giving up the singular human effort here in this world, no other means whatever is adequate or suitable for attaining to the end of all misery. Only on the attainment of reward by much action through human effort here, there arises in the heart, cool delight like that of the moon; not from another cause. There is nothing in the treasury of the world which is not obtained by people through mere human effort pursuing auspicious deeds. (Continues...)

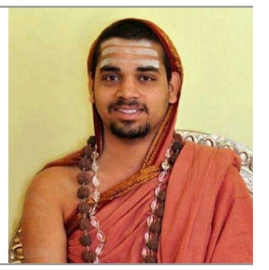


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## LIFE HISTORY OF ACHARYAS OF SRINGERI

**SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI**

**KALADY'S REDISCOVERER & REDISCOVERY – PART III**



### SECURING THE LANDS RELATED TO THE GREAT MASTER

Sri Moolam Tirunal handed over the deed to the officials from Sringeri as an offering to the Mahaswamiji. The Maharaja also sanctioned a sum of Rupees ten-thousand for clearing the land and building a shrine there. The Mahaswamiji who came to know of this through the agent, Sri Srikantha Shastri was overjoyed, and hastened with the mammoth task. Sri A. Ramachandra Iyer of Mysore and Sri E.R. Subraya Iyer, a distinguished engineer who had also retired from Mysore Government service, were deputed to oversee Kalady activities like clearing the limits of the Kalady Sanketam and build the shrines for Adi Shankaracharya and Goddess Sharadamba.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

### KALADY'S REDISCOVERER & REDISCOVERY – PART IV

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(Continues..) (Source : [www.sringeri.net](http://www.sringeri.net))



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## ॥ प्रश्नोत्तररत्नमालिका ॥

### ॥ Praśnōttararatnamālikā ॥

को धन्यः सन्यासी को मान्यः पण्डितः साधुः ।

कः सेव्यो यो दाता को दाता योऽर्थितृप्तिमातनुते  
॥५०॥

ko dhanyaḥ sanyāsī ko mānyaḥ paṇḍitaḥ sādhuḥ |  
kaḥ sevyo yo dātā ko dātā yo'rthitṛptimātanute  
॥50॥

Q : Who is an accomplished person?

A : A recuse.

Q : Who deserves respect ?

A : One who is good-natured as well as a scholar.

Q : Who deserves to be served?

A : One who has a charitable disposition.



Q : Who has charitable disposition ?

A : One who satisfies seekers who approach him for assistance.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji performing mandalabhisheka to Jagadguru Sri Adi Shankara Bhagavatpadacharya at the newly consecrated shrine in Sringeri the 4th of April 2010 on the auspicious occasion of Chaitra Shuddha Pratipad of Khara Samvatsara.)

किं भाग्यं देहवताम् आरोग्यं कः फली कृषिकृत् ।

कस्य न पापं जपतः कः पूर्णो यः प्रजावान् स्यात् ॥५१॥

kiṃ bhāgyaṃ dehavatām ārogyaṃ kaḥ phalī kṛṣikṛt |

kasya na pāpaṃ japataḥ kaḥ pūrṇo yaḥ prajāvān syāt ॥51॥

Q : What is the greatest fortune for people ?

A : Good health.

Q : Who achieves the fruits of his action ?

A : The hard working.

Q : Who is not tainted by sins?

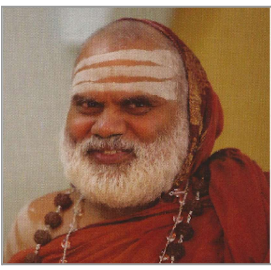
A : One who is constantly repeating the name of the Lord.

Q : Who can be considered as a complete human being ?

A : One who is the procreator of the race.

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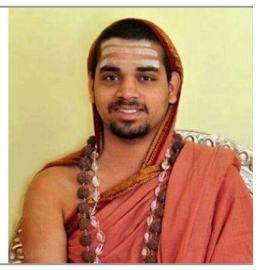


# Voice of Jagadguru

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## DIVINE STORIES FOR CHILDREN.

### Divodāsa (Atithigva)

A king of Kāśī. His lineage starts and follow like this, From Viṣṇu descended in the following order; Brahmā - Atri -Candra - Buddha- Purūravas- Āyus - Anenas - Pratikṣatra- Sṛñjaya- Jaya - Vijaya- Kṛti - Haryaśva- Sahadeva- Nandina- Jayatsena- Samkṛti- Kṣatradharmā- Śuhotra- Śala- Ārṣṭiṣeṇa- Kāśa- Dīrgha- Tapas- dhanvantri - Ketumān- Bhīmaratha- Divodāsa. Divodāsa's great

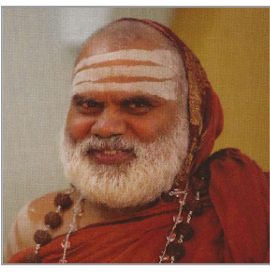
grandfather's father, Kāśa had many sons. They were called the Kāśīs. It was from Kāśa's regin that Vārāṇasī came to be called Kāśī. Hari Vaṃśa, Chapter 29.



When Divodāsa began his rule in Vārāṇasī, there was a Rākṣasa named Kṣemaka. Divodāsa killed him and extended his kingdom. At that stage, Bhadraśreṇya, King of Hehayas invaded Divodāsa. Divodāsa killed the hundred sons of Bhadraśreṇya. At that time the sage Kuṃbhaka (Nikumbha) came to Kāśī.

His practice was to live for a thousand years at any place where he reached at the time of dusk. Since he had reached Vārāṇasī at dusk, he set up an āśrama and lived there for a thousand years. At that time there was a famine in Vārāṇasī. The whole land was in the grip of a severe drought. Kumbhaka's āśrama and its surroundings alone remained green and cool. Herdsmen used to take cattle to graze in the neighbourhood of the āśrama. Once when they returned in the evening, they took with their cows, the sacrificial cow of Kuṃbhaka. It was dark and the sage searched for the cow everywhere but could not trace its whereabouts. At last he came to know by intuition that his cow was taken away by the herdsmen. In his rage he cursed that Vārāṇasī should be ruined and left the place with his disciples.

The story of the ruin Vārāṇasī in Hari Vaṃśa is different. It was the time when Śivā had married Pārvaṭī, the daughter of Himavān. After marriage Śivā shifted his residence to his wife's house. Śivā whose task was to look after the affairs of the world, was never available for the purpose at Kailāsa, his own place. The gods were in a helpless condition. They approached Pārvaṭī's mother, Menā and requested her to persuade Śivā to return to his own place by any means. Menā called her daughter and ridiculed her husband as a vagabond who had no place to lay his head on. Pārvaṭī could not bear this insult. Her mother's stinging remarks got circulation in Devaloka. So she urged Śivā to settle down somewhere on earth with her. Śivā agreed and promised to take up residence at Kāśī. The ruler of Kāśī in those days was Divodāsa. It was a prosperous period in the country. As a rule, man turns to God only when faced with misfortunes. So Śivā decided to bring about a famine among the people of the country by ruining it. For that he sent sage Kuṃbhaka to Vārāṇasī. Kuṃbhaka arrived in Kāśī and appeared to the barber Karṇaka to whom he communicated Śivā's intentions. The barber cheerfully fell in with the proposal and built a temple

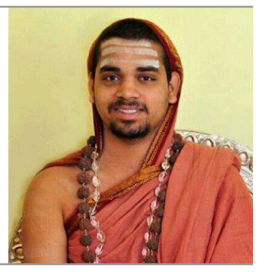


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on the next day for the residence of Kumbhaka. Living in the temple, Kumbhaka began to participate in the spiritual matters of the people. His blessings were much sought after and people came to have deep faith in him.

Divodāsa had no children. He had made many pious offerings to gods and performed many holy rites for removing his wife's sterility, but it was all in vain. At last, at the King's suggestion, she began to offer Pūjā to Kumbhaka praying for issue. But even after a long period of devoted worship, he received no blessing or boon from the sage. Moved by the pathetic condition of his queen, Suyaśas, Divodāsa reapproached Kumbhaka very severely. He reprimanded him for denying his blessings to the queen while he was showering them on all and sundry in the country. Provoked at the King's rebuke, Kumbhaka pronounced a curse that the country should be ruined. As a result of it the country began to decline (Hari Vaṃśa, Chapter 29)

Śivā and Pārvaṭī came and settled down in Vārāṇasī. After some years, Pārvaṭī began to press her husband to leave the place and to go somewhere else. Śivā was not inclined to do so. He said the place was "Avimukta" and therefore insisted that he would not leave it. From that time the place came to be called "Avimukta". Towards the end of his life Divodāsa became a Rājaṛṣi. There are numerous references to this Rājaṛṣi in the Ṛgveda. Since Divodāsa was of a very hospitable nature he was known by another name, "Atithigva". In Ṛgveda, 1st Maṇḍala, 16th Anuvāka, 127th Sūkta, we read that once he hid himself underwater to escape from an Asura called Śaṃbara. Divodāsa had a son named "Paruccheṇa", who was a Ṛṣi. Ṛgveda 1st Maṇḍala, 19th Anuvāka, 127th Sūkta relates to Paruccheṇa.

Bhīmaratha, the father of Divodāsa, had two other names, Bhīmaratha and Sudeva. Divodāsa purchased Mādhavī, the daughter of Yayāti after paying two hundred Śyāmakarṇāśvas (beautiful horses with dark coloured ears) to Gālava, so that he might have children. After the birth of his children, he returned Mādhavī to her father. (Mahābhārata Udyoga Parva, Chapter 117) He sits in Yama's assembly and offers Pūjā to Yama. (Mahābhārata Sabhā Parva, Chapter 8, Verse 12)

Divodāsa uncle plundered the accessories of his enemies. Agnihotra vanished after it. (Mahābhārata Śānti Parva, chapter 96, verse 21) It was at the behest of Indra that Divodāsa built the city of Vārāṇasī. (Mahābhārata Anuśāsana Parva, Chapter 30). Other names for Divodāsa used in Mahābhārata are Bhaimaseni, Kāśīśa, saudeva, Sudevatanaya etc.

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