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ANUGRAHA BHASHANAM

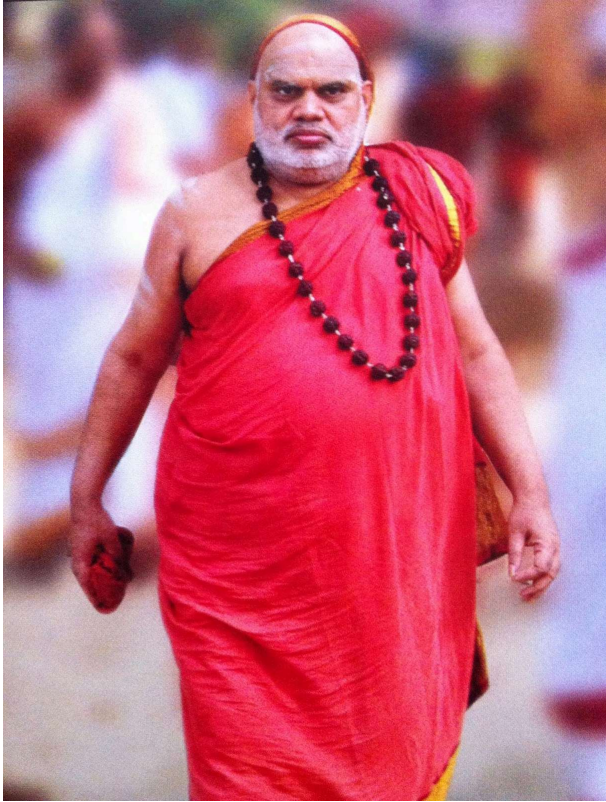
PRAYERS TO GOD

Many implore God's intervention to secure a job, to provide an offspring, or even to help in finding a match for their son or daughter. However, one must be wise when praying to God.

Sri Adi Shankaracharya pointed out that one must implore God to help remove one's ego and develop humility. No one can lay a claim to omniscience except God - न हि सर्वः सर्वं जानाति. God alone is omniscient. Expressing his humility, Bhartruhari said, "I once thought I knew everything. Now as I gain knowledge from elders, I realize that I knew naught back then."

The Shastras urge a rich man to realize that there will be men richer than him and be humble despite his wealth. A poor man must realize that there will be men poorer than himself, and be satisfied with his status. Hence one must never feel that he is superior to everyone else. Despite speaking at length, and listening to such teachings, we do not seem to shed our ego. Hence pray to God for removing your ego.

The second prayer is to stop desires from springing up in the mind and be content with what one has. Bhagavan says in the Gita:



यदृच्छालाभसन्तुष्टः द्वन्द्वतीतो विमत्सरः ।
समः सिद्धावसिद्धौ च गुणातीतः स उच्यते ॥

yadṛcchālābhasantuṣṭaḥ dvandvātītō
vimatsaraḥ |

samaḥ sid'dhāvasid'dhau ca guṇātītaḥ sa
ucyatē ||

Bhagavan uses the term, "यदृच्छालाभसन्तुष्टः" yadṛcchālābhasantuṣṭaḥ to signify that one must be content with one whatever receives, and not approach others and hanker after everything. A man who lacks contentment will not be happy.

The third prayer is to help us cultivate compassion. The fourth prayer is to help one cross the ocean of Samsara: the cycle of births and deaths.

Such must be your prayers: to remove ego, desires, to cultivate compassion and to cross the ocean of Samsara. May everyone pray thus and attain Shreyas.



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SRIMAD BHAGAVAD GITA

SRI ADI SHANKARA BHASHYA

श्रीमद्भगवद्गीता भाष्यम् प्रथमोऽध्यायः - अर्जुनविषादयोगः

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

dr̥ṣṭvēmam svajanam kṛṣṇa yuyutsuṁ samupasthitam ||28||

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥

sīdanti mama gātrāṇi mukhaṁ cha pariśuṣyati |

vēpathuścha śarīrē mē rōmaharṣaścha jāyatē ||29||

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

gāṇḍīvaṁ sraṁsatē hastāttvakchaiva paridahyatē |

na cha śaknōmyavasthātum bhramatīva cha mē manaḥ ||30||

निमित्तानि च पश्यामि विपरीतानि केशव ।

nimitāni cha paśyāmi viparītāni kēśava |

(अन्वयः) कौन्तेयः सः अवस्थितान् तान् सर्वान् बन्धून् समीक्ष्य परया कृपया आविष्टः विषीदन् इदम् अब्रवीत् ।

(anvayaḥ) kauntēyaḥ saḥ avasthitān tān sarvān bandhūn samīkṣya parayā kṛpayā āviṣṭaḥ viṣīdan idam abravīt |

(अन्वयः) (हे) कृष्ण! युयुत्सुं समुपस्थितम् इमं स्वजनं दृष्ट्वा मम गात्राणि सीदन्ति मुखं च परिशुष्यति ।

(anvayaḥ) (hē) kṛṣṇa! yuyutsuṁ samupasthitam imam svajanam dr̥ṣṭvā mama gātrāṇi sīdanti mukhaṁ cha pariśuṣyati |

(अन्वयः) मे शरीरे वेपथुः च रोमहर्षः च जायते। हस्तात् गाण्डीवं संसते। त्वक् च एव परिदह्यते।

(anvayaḥ) mē śarīrē vēpathuḥ cha rōmaharṣaḥ cha jāyatē| hastāt gāṇḍīvaṁ sraṁsatē| tvak cha ēva parivahyatē.

(अन्वयः) (हे) केशव! अवस्थातुं न च शक्नोमि। मे मनः च भ्रमति इव विपरीतानि निमित्तानि च पश्यामि।

(anvayaḥ) (hē) kēśava! avasthātum na ca śaknōmi| mē manaḥ ca bhramati iva viparītāni nimitāni ca paśyāmi|

Arjuna said, O Krishna! Seeing these relatives of mine who are assembled here, eager to fight against me, my limbs droop; my mouth dries up. Shivering and horripilation occur in my body. The Gandiva slips from my hand and my skin burns. I am not able even to stand. My mind also reels, as it were. O Krishna! I see bad omens also.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

na cha śrēyōṅnupaśyāmi hatvā svajanamāhavē ||31||



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न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥
 na kāṅkṣē vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni cha ।
 kiṁ nō rājyēna gōvinda kiṁ bhōgairjīvitēna vā ॥32॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥
 yēṣāmarthe kāṅkṣitam nō rājyaṁ bhōgāḥ sukhāni cha ।
 ta imē'vasthitā yud'dhē prāṇānstyaktvā dhanāni ca ॥33॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥३४॥
 ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ ।
 mātulāḥ śvaśurāḥ putrāḥ śyālāḥ sambandhinastathā ॥34॥

(अन्वयः) (हे) कृष्ण! आहवे स्वजनं हत्वा श्रेयः च न अनुपश्यामि न विजयं न राज्यं च (न) सुखानि च काङ्क्षे ।

(अन्वयः) (हे) गोविन्द। येषाम् अर्थे नः राज्यं भोगाः सुखानि च काङ्क्षितम्, आचार्याः पितरः पुत्राः तथा एव च पितामहाः मातुलाः श्वशुराः पौत्राः श्यालाः तथा सम्बन्धिनः ते इमे प्राणान् धनानि च त्यक्त्वा युद्धे अवस्थिताः नः राज्येन किं भोगैः वा जीवितेन किम्?



(anvayaḥ) (hē) kṛṣṇa! āhavē svajanaṁ hatvā śrēyaḥ ca na anupaśyāmi na vijayaṁ na rājyaṁ ca (na) sukhāni ca kāṅkṣē ।

(anvayaḥ) (hē) gōvinda! yēṣām arthē naḥ rājyaṁ bhōgāḥ sukhāni ca kāṅkṣitam, ācāryāḥ pitarāḥ putrāḥ tathā ēva ca pitāmahāḥ mātulāḥ śvaśurāḥ putrāḥ śyālāḥ tathā sambandhinaḥ tē imē prāṇān dhanāni ca tyaktvā yud'dhē avasthitāḥ naḥ rājyēna kiṁ bhōgaiḥ vā jīvitēna kim?

Moreover, I do not see any good in killing my people in this war . O Krishna! I desire neither victory, nor kingdom, nor pleasures, O Krishna! Of what use is kingdom for us? What is the use of sense pleasures? What is the use of Life itself?

Disregarding (their) lives and wealth, such people have assembled in this war, for whose sake alone the kingdom, sense objects and pleasures are desired by us.

Teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law and all relatives are assembled here.



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VIVEKACHUDAMANI

We have been looking at the commentary for Viveka Chudamani by Jagadguru Sri Sri Sri Chandrashekhara Bharati Mahaswamiji, the 34th Peethadhipati of Sri Sringeri Sharada Peetham. Now we will have a look at the 82nd sloka. From this issue we will take up slokas from Vivekachudamani along with meaning.

विषयाख्यग्रहो येन सुविरतकृत्यसिना हतः।
स गच्छति भवाम्बोधेः पारं प्रत्युहवर्जितः ॥८२॥ tyooha
viṣayākhyagrahō yēna suviratakṛtyasinā hataḥ |

sa gacchati bhavāmbōdhēḥ pāraṁ pratyuhavarjitaḥ ||82||

He who has killed the crocodile (sense-objects) of Vishaya with the sword of Vairagya reaches the other shore of the ocean of samsara without any obstacles.

Our Acharya continues: One who surrenders to the Guru with vairagya and attains his upadesa should contemplate on the saara (meaning) as taught by the Guru and should practise in this life what he has learnt (putting the knowledge to practice). Then only one will enjoy the real fruit.

विषमविषयमार्गे गच्छतोऽनच्छबुद्धेः प्रतिपदमभिघातो मृत्युरप्येष सिद्धः ।
हितसुजनजुरूक्त्या गच्छतः स्वस्य युक्त्या प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥८३॥
viṣamaviṣayamārgē gacchataḥānaccchabuddhēḥ pratipadamabhighātō mṛtyurapyēṣa siddhaḥ |

hitasujanajurūktyā gacchataḥ svasya yuktyā prabhavati phalasiddhiḥ satyamityēva vidधि ||83||

A man with impure mind, who travels along the uneven road of sense objects, will meet obstacles; there will be dangers and difficulties in each step, He may even die (birth and death cycle). But he who heeds the advice of his well-meaning friends, good people and the Guru and by self-analysis, will enjoy the real fruit of his purpose. Know this to be the Truth.

In this 84th sloka it is further explained how one should become eligible for liberation. One should come out totally from the control of sense objects and develop qualities for Atma Jnana.

मोक्षस्य कांक्षा यदि वै तवास्ति त्यजातिदूरात् विषयान् विषं यथा ।
पीयुषवत्तोष-दया-क्षमार्जव-प्रशान्ति-दान्तीर्भज नित्यमादरात् ॥८४॥
mōkṣasya kāṅkṣā yadi vai tavāsti tyajātidūrād viṣayān viṣaṁ yathā |
pīyuṣavattōṣa-dayā-kṣamārjava-prasānti-dāntīrbhaja nityamādarāt ||84||

If you really have desire for liberation, keep away all other desires as if they are poison. Drink daily the nectar of mental satisfaction, compassion, patience, abstinence, straightforwardness, calmness and self-control.

[85] For attaining Moksha, one has to confirm detachment from sense pleasures. For all sorrows, attachment towards the gross body is the main reason. When this attachment to the gross body is given up, one will get vairagya. Otherwise he will meet only failure.



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अनुक्षणं यत् परिहृत्य कृत्यं अनाद्यविद्याकृतबन्धमोक्षणम् ।
 देहः परार्योऽयममुष्य पोषणे यः सञ्जते स स्वमनेन हन्ति ॥८५॥
 anukṣaṇam yat parihṛtya kṛtyam anādyavidyākṛtabandhamōkṣaṇam |
 dēhaḥ parārthōyam amuṣya pōṣaṇē yaḥ sañjatē sa svamanēna hanti ||85||



This body is not the Self. By ignoring it (the gross body) every moment, the freeing of one's self from the bondage caused by the beginningless ignorance must be done. But he who engages himself in nourishing it (the body) kills himself through it.

[86] Those who wish to cross the river will definitely go for a raft which will float on water and cross the river with its aid. But they do not go for the back of a crocodile, as they are sure they will die, swallowed by the monster. Similarly, those who have attachment to the body will never rise up to the realisation of the Aatman. Because of the strong attachment to it, they are drowned in the ocean of samsara.

(His Holiness Jagadguru Sri Sri Sri Mahasannidhanam Bharati Teertha Mahaswamiji and His Holiness Jagadguru Sri Sri Sri Sannidhanam Vidhushekara Bharati Mahaswamiji)

शरीरपोषणार्यो सन् य आत्मानं दिदृक्षते ।
 ग्राहं दारुधिया धृत्वा नदीं तर्तुं स इच्छति ॥८६॥
 śarīrapōṣaṇāryī san ya ātmānam didṛkṣatē |

grāham dārudhiyā dhṛtvā nadīm tartum sa icchati ||86||

He who wishes to realise the Aatman by nourishing the body is the one who wishes to cross the river on the back of a crocodile thinking it is a log of wood that floats in the river..



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SOUNDARYALAHARI

कवीन्द्राणां चेतः कमलवन बालातपरुचिं
 भजन्ते ये सन्तः कतिचित् अरुणामेव भवतीम्।
 विरिञ्चिप्रेयस्यास्तरुणतर Sruङ्गारलहरी
 गभीराभिः वाग्भिः विदधति सतां रञ्जनममी ॥१६॥
 kavīndrāṅāṁ cētaḥ kamalavana bālātaparuciṁ

bhajantē yē santaḥ katicit aruṅāmēva bhavatīm |

virīñciprēyasyāstaruṅatara ṣṛṅgāralaharī

gabhīrābhiḥ vāgbhiḥ vidadhati satām rañjanamamī ||16||

Hey! Paramesvari! In the heart of great poets you are always meditated upon in the Aruna udaya colour (Reddish color). Maa Saraswati is meditated upon as having eight hands with

Vara, Abhaya mudras and pasa, angusa, spadigamani mala, pusthaka, sugarcane bow and flowers. She is wearing the moon on her kireeda. Her three eyes are Sun, Moon and Agni.



The father for the kavitha (poem) is the creator. Those who enjoys it is the husband and those who analysis it is the brothers. Those who meditate on Maa Sarasvati in this form will be blessed with high talent and ability to write poems. They will be respected by all. Kavi Kalidasa is the best example for this. He is even today considered as the topmost poet. No one stands in comparison to him.

The heart of the poet is like a lotus and the Sun

that makes it blossom is their talent in making others have the same feeling reading it.



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MATHAVEEYA SHANKARA DIGVIJAYAM

Aryamba was more or less a saint. She had no attachment to worldly matters. She was always reflecting on the nature of the baby that was inside her. Brahma deva made her breasts feed the most sacred soul she was carrying. On the whole, her tejas was like a rising sun.

Just as the Divine Mother, Parvati gave birth to Sri Subrahmanya, the virtuous Aryamba gave birth to Sri Sankara on the auspicious Vaisakha sukla panchami (fifth day of the waxing moon during April-May) in the year 788 A.D, when the star, Arudhra, attributed to Lord Siva, was in ascendance with the Sun, Saturn, Jupiter, and Mars in exaltation.'

Sivaguru had no words to express his happiness on hearing the news of the birth of his son. He lavished wealth, land, cows and other forms of dhaana to the Vedicpundits on this happiest occasion. There was a pleasant surprise. A good omen seen all around. when Shankara was born. Even animals biologically inimical to each other were eating together without any trace of enmity. The trees and plants bore nourishing fruits and flowers with a pleasant fragrance.



(His Holiness Jagadguru Sri Sri Sri Abhinava Vidyatirtha Mahaswamiji)

The crown of the Vedas and Upanishads was happy. The heart of Veda Vyasa was filled with a feeling of peace. In all directions there was a chill wind, spreading sweet fragrance. Agni deva in all the havan showed the auspicious oman by making a right side twist. The tejas of Aryamba was comparable to the tejas of Surya Deva. As Surya is considered as the Emperor of all Tejas as mentioned in the Gita, the tejas of Aryamba actually beat Surya Deva, as she became

the mother of Shankara (Lord Shiva).

Sivaguru called the most leading astrologers from various parts of the country. After analysing the kundalini of the new born baby, they were happy and each started mentioning his prediction with joy. Without any second opinion all the leading astrologers said that the child would be blessed with a great historical achievement in his life. He will be called a 'sarvajnan'. With profound knowledge he will defeat many scholars and

even Maa Sarasvati. In short, they all gave a final word that this baby would be called a "Poornan." (complete). Sivaguru did not ask about the longevity of the baby and the astrologers also did not speak about it. Everyone was silent on this point.

Friends, relatives and near and dear to Sivaguru and Aryamba gathered together and were celebrating the new arrival in their family. The baby was named 'Sankara'. Days passed by fast and the child was growing up. All those who were against our Sanatana Dharma felt unhappy within themselves, though they could not express their feelings to others. They were living with fear as Lord Shiva had taken avatar as Sankara to protect the Vedas.



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THE MAHIMA OF GAYATHRI JAPA

A sannyasi is one who does not have personal desires. We are able to see only a few such persons. So it is clear that “All have desire” statement is wrong. The Brihadāraṇyakopaniṣad explain who is a sannyasi.

एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स्म पुत्रैष्णायाश्च वित्तैष्णायाश्च लोकैष्णायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति (बृहदारण्यकोपनिषद् ४.४.२२)
ētaddha sma vai tatpūrvē vidvānsaḥ prajāṃ na kāmayantē kiṃ prajāyā kariṣyāmō yēṣāṃ nōyamātmāyaṃ lōka iti tē ha sma punnaiṣṇāyāśca vittaiṣaṇāyāśca lōkaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti (Bṛhadāraṇyakōpaniṣad 4.4.22)

“Those who hav attained Atma Jnana do not want anything from anyone. They are bereft of desire for family, wealth and worldly things as they know everything is an illusion. They live the life of sannyasa”. This sentence in the Upanishad shows that a sannyasi does not have any desire.

Now let us analyse this sentence in depth. Some questions will arise within us. Why do sannyasis take up hard vratas? There should be some results for such vratas. What is the actual meaning of the above sentence? “Our strength is Atmaloka”, Thus every sannyasi will tell. From this it is clear that they have a great desire to know about and realise the Atma Tattva. Let us see the previous line in the above mentioned Upanishad.

एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति (बृहदारण्यकोपनिषद् ४.४.२२)
ētamēva pravrajīnō lōkamicchantāḥ pravrajanti (bruhadāraṇyakōpaniṣad 4.4.22)



(His Holiness Jagadguru Sri Sri Abhinava Vidyatirtha Mahaswami)

“This sentence clear that in search of this atma tattva one left his family and becomes a sannyasi”. So we understand each one has his own goal and desire to be fulfilled in his lifetime. One uses his mind, intellect, body and use such words to reach his goal or ambition. Through

anvaya-vyatireka examination one has to fulfill his worldly desires.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI NRISIMHA BHARATI I (1389 – 1408)

अविद्याख्यद्विपद्वैधीभावे दक्षं समाश्रये ।

नृसिंहभारतीशाख्यहरिं श्रुतिगुहाश्रयम् ॥

He has the strength of a lion and great courage to tackle the wild tusker of ignorance; He sheds light on the secrets of the Vedas, I adore the sage, Nrisimha Bharati!

Sri Nrisimha Bharati had, in addition to his own intrinsic merit, the advantage of having acted as the deputy of Sri Vidyananya. He so impressed all by his spiritual greatness and universal love that he came to be looked upon as an incarnation of God Nrisimha himself in a benign form.

King Harihara of Vijayanagar felt that the Acharya would be a great spiritual bulwark to his kingdom and invited him to the capital and arranged for his stay there for some time. During that period, the Acharya not only initiated the king into appropriate mantras, but also gave him valuable guidance in political affairs and inspired him to carry out many works beneficial to the subjects.

After the Acharya returned to Sringeri following a second visit to Vijayanagar, Harihara founded a town in an attractive place at the junction of two rivers in the Tulu region and arranged a Dharmashala for the stay of a large number of sannyasins and other disciples. He also endowed extensive lands. Subsequently, when the Acharya visited the town, which had been named Nrisimhapura, he had a temple built for God Nrisimha and after its consecration, returned to Sringeri.

The Acharya gave spiritual initiation to Devaraya I, who ruled Vijayanagar after Virupaksha, the son of Harihara II. He stayed in Sringeri till 1406 and then, at the request of Devaraya, went to Hampi, where he attained siddhi. A shrine was erected over his samadhi and a Linga installed.

SRI PUROSHOTTAMA BHARATI I (1408 – 1448)

पुरुषोत्तमतां यान्ति यमाश्रित्य जनाः श्रये ।

क्षराक्षरमतीतं तं पुरुषोत्तमयोगिनम् ॥

They who sought His feet rose to glory, He is the fleeting world and the ever-lasting soul; Beyond them both, He indeed is the transcendent, Homage to the great Yogi, Purushottama!

Sri Puroshottama Bharati blessed emperor Devaraya and his feudatories and went to Sringeri to take over the management of the Mutt. In 1446 the Acharya received a grant of the village of Harihalli by Mangarasa, a governor under the viceroy of Tulu and Konkan provinces.

Devaraya granted (1432) a village to Puroshottama Aranya, a disciple of the Acharya.

(Source www.sringeri.net)



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STORIES OF DIVINE CHILDREN

MARKANDEYA

Sage Mirukandu was living in the forest. He and his wife were performing all the duties according to the Dharma Sastra and led a peaceful life. But their happiness was not complete because they were not blessed with a child for a very long period. They were longing for it. Mirukandu undertook penance to please Lord Shiva. He was doing hard tapas for the fruit he needed. Lord Shiva in all his splendour appeared before Mirukandu. Lord Siva said, "I am



pleased with your devotion. Tell me what boon do you want." . Mirukandu was very happy. He bowed to Lord Shiva and asked, "O My Lord, I am childless. Please bless me with a son."

Lord Shiva asked him, "Do you desire to have a virtuous, wise and pious son who would live for only 16 years or a dull-witted, evil natured son who will live long?" Mrukanda without any hesitation asked for the first type. He did not want a son who would spoil the whole life and was worthless. He sought a son who, though

with a short life, will have a meaningful life. Siva granted the boon.

The couple were waiting for the new comer. Maruthavati conceived and she gave birth to a beautiful son. There are no words to express the happiness of the couple. They named the boy Markandeya.

When Markandeya was five years old, Mrukanda sent him to Gurukulam. Markandeya mastered all the Vedas and Sastras at a very early age. He was very brilliant. His pleasing manners got approval by the teachers and he was liked by one and all. Markandeya was performing Sandhyavandanam regularly after his upanayana and was chanting Gayatri Mantra regularly. He was very happy and made others also happy. Everyone wished to be with Markandeya and they sought his friendship. His smiling face and charming appearance attracted even elders. But the parents were not happy and whenever they looked at their son a gloom spread over their face. The secret of short span of his life was hidden by his parents.

The sixteenth year was fast approaching and one day the parents were unable to face his son and started crying. Markandeya was surprised to see his parents in this state. He went near them and asked in pleasing words, "Dear Father and Mother, why are you like this? Please tell me the reason. I will try to rectify if I am wrong. Or will try to solve if there is any other problem".



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Hearing the sweet words Mirukandu started telling the truth with the eyes full of tears. Tears were running down his cheek like waterfalls. “Dear son, you will die at the age of sixteen. This was the boon given by Lord Shiva when I was doing penance for getting a child. We selected a boy who is intelligent, wise and pious but with a very short span of life. Now you are going to be 16 soon. We are not able to digest permanent separation from you. We are helpless and do not know what to do now.”



Markandeya consoled his parents, saying that death is natural and will come to everyone who is born in this world. A wise man will not worry or grieve over this.”

The next day Markandeya came to his parent and told them, “Dear Father and Mother, I am going to do penance to please Lord Shiva. I have the confidence that anything can be changed by Lord, if we surrender to HIM totally. Please give me permission and bless me that I will succeed in my endeavor.” Seeing the confident in his face Mirukandu and Maruthavati blessed their son wholeheartedly and sent him for penance.



Markandeya entered a forest and started performing severe penance, wearing barks of trees for dress and growing matted locks. He was soon engrossed in deep meditation. All his sense pleasure came under his control. He forgot everything in and around. Nothing was able to disturb his penance. Thus days and nights passed on.

Markandeya sat before an icon of Lord Siva and start chanting the Maha Mantra on the particular day when he was completing 16 years of existence. . He was in very deep meditation.

The God of Death, Yama Dharmaraja, ordered his servants to bring Markandeya, as his life was coming to an end. But they were not able to go near Markandeya because of his penance.

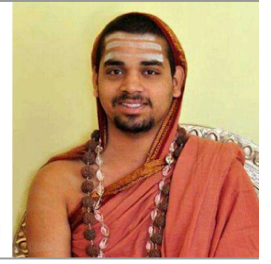


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UPASANA DEVATHA

SAURAM

In the Devatha Upasana we are going to see the Saura marga. Adithya Hrudhayam and Bhanuvara pooja are important in Surya Upasana. Surya Namaskar is good for health, memory, and wealth. All the calculation in the calendar is based on the position of Sun and Moon only. Uttarayana and Dakshinayana kaala are calculated on the basis of sun's movement. Day and

Night, week, months, years, yugas and seconds and also the movement of other planets in the galaxy are calculated in relation to the sun.



In India a temple for Surya in Konark, Orissa, is very famous. All the planets move around the sun and the sun is giving the light to all. In the Gita, Sri Krishna mentions that the Tejas of the Sun is the king of all Tejas in this Universe. It cannot be compared with anything. One cannot live without the sun. Adi Sankaracharya in his Shanmatha devatha Upasana, gives an important position for worship of Surya.

It is said that Surya Deva was born to Kashyapa and Aditi. Mahavishnu begot Brahma, Brahma begot Marichi and Prajapati Kashyapa was the son of Marichi. Surya is called Aditya as he is the son of

Aditi. The Sun rises in the east and sets in the west. It is said that the chariot of Surya is very big, nine thousands yojanas long and wheel fixed in the center with five tires and six spokes. It is drawn by seven horses, which are considered as the seven Vedic meters called by the names Gayatri, Brhati, Usnik, Jagati, Tristubh, Anustubh and Pankti

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