



TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

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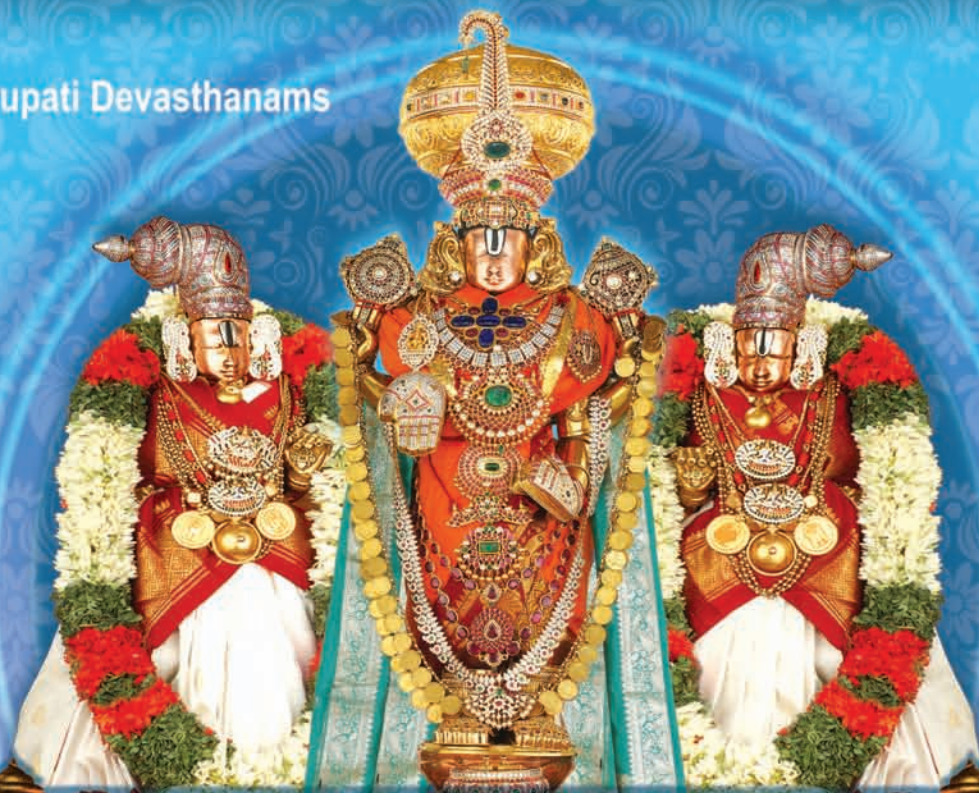


**O! Govinda,  
Protector of Gokulam  
that sought your refuge!  
Hail thee O holy Lord,  
Benign and Blissful**

**-Annamayya**

**Gokulashtami  
12-08-2020**





**Tirumala**  
**Sri Venkateswaraswamivari Annual Brahmotsavams**  
**From 19<sup>th</sup> to 27<sup>th</sup> September, 2020**

19-09-2020  
Saturday  
**Day :** Dwajaroohanam  
**Night :**  
Peddaseshavahanam

20-09-2020  
Sunday  
**Day :**  
Chinnaseshavahanam  
**Night :**  
Hamsavahanam

21-09-2020  
Monday  
**Day :** Simhavahanam  
**Night :**  
Muthyapupandirivahanam

22-09-2020  
Tuesday  
**Day :**  
Kalpavrukshavahanam  
**Night :**  
Sarvabhupalavahanam

23-09-2020  
Wednesday  
**Day :**  
Mohini Avataram in Pallaki  
**Night :**  
Garudavahanam

24-09-2020  
Thursday  
**Day :**  
Hanumadvahanam  
**Night :**  
Gajavahanam

25-09-2020  
Friday  
**Day :**  
Suryaprabhavahanam  
**Night :**  
Chandraprabhavahanam

26-09-2020  
Saturday  
**Day :**  
Rathotsavam  
**Night :**  
Aswavahanam

27-09-2020  
Sunday  
**Day :**  
Chakrasnanam  
**Night :**  
Dwajavarohanam



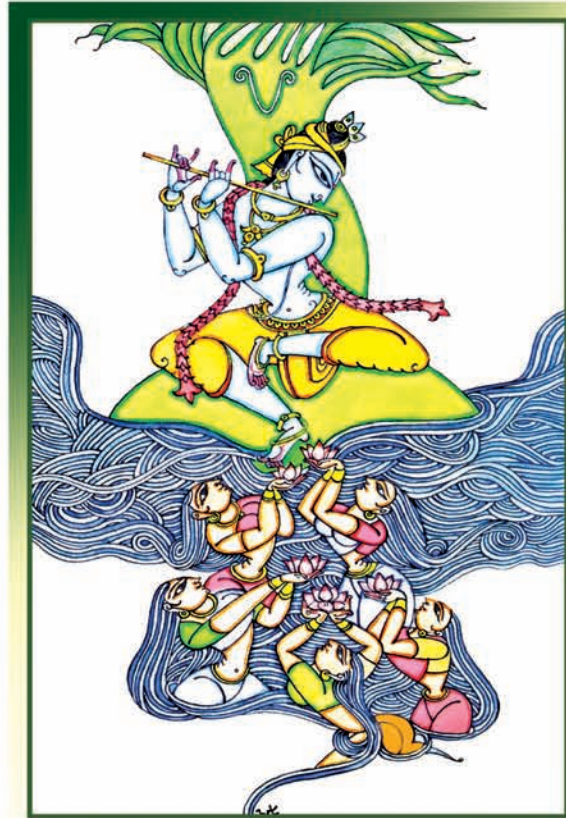
## BHAGAVADGITA

Tataḥ śaṅkhās ca bheryās ca  
Paṇāvānakagomukhāḥ  
Sahasai vā bhyahanyanta  
sa śabdāsa tumulo bhavat

(B.G. Chapter- I, Sloka-13)



The conches, kettledrums, tabors, drums and trumpets suddenly were struck and the noise was tumultuous.



Krishno raksatu no jagatrayaguruh krishnam namasyamyaham  
Krishnenamarasatravo vinihatah krishnaya tubhyam namah ।  
Krishnadeva samutthitam jagadidam krishnasya dasosmyaham  
Krishne tisthati sarvametada khilam he krishna raksasva mam ॥

May Lord Krishna, the spiritual teacher of all the worlds, protect us; Him do I worship, by Him were quelled deva's foes. Unto you Krishna offer do I obeisance, from Lord Krishna came into being the universe, Krishna's vassal am I; in Krishna abide one and all, O! Lord Krishna! deign to solve me, your humble vassal.

- Mukundamala





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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

# SAPTHAGIRI

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## PATHS TO SALVATION....

We believe that God can be experienced in five ways: Para (formless), Vyūha (His qualities), Vibhava (incarnation), Archa (image) and Antharyamee (residing in our soul). The Vibhava form or avatara is unique to Vaishnavism. While it is believed that the avatars of Maha Vishnu are countless, ten complete avatars are considered most important.

But why are there avatars at all? Bhagavan Sri Krishna says in the Bhagavat Gita (Chapter IV, Verses 7-8): *“Whenever there is decline of dharma and ascendance of adharma, I incarnate myself, for the protection of the good and for the destruction of the evil, and for the establishment of dharma, I born from age to age.”*

Aspiring for moksha or salvation is the goal for many Bhaktas. How? This is a matter for each individual soul desiring moksha to know. Several pathways – Karma, Jnana, Bhakti yogas, for instance – have been enumerated in our scriptures to choose and follow according to individual taste.

The essence of these teachings are to be found in the three secrets (Rahasyatrayam), namely the Tirumantra, the Dvaya and the Charama Sloka, to help navigate the ocean of samsara and attain salvation. The Tirumantra or the Ashtakshara is *Om Namo Narayanaya*. It is said that if we can understand the significance of the Ashtakshara, we can understand the meaning of everything as it is said to contain all the rest. The Dvaya is *Sriman Narayana Charanau Sharanam Prapadye, Srimate Narayanaya Namah*: I seek refuge at the feet of Lord Narayana who is ever inseparable from Sri (Lakshmi); I bow to Narayana and Sri. The Charama Sloka is about saranagati or self-surrender. Generally it is the last sloka of Sri Krishna’s teachings in the Bhagavat Gita (Chapter 18, Verse 66) where He says *“Completely relinquishing all Dharmas, seek Me alone for refuge. I will release you from all sins. Grieve not”*, assuring us that by accepting this, one can gain the result of all other paths as well.

There is no limit to the compassion of the supreme. Maha Vishnu in his incarnation as a Varaha (Boar) is the third of the complete avatars. In the Varaha Avatara, Maha Vishnu plunged into the depths of the ocean to rescue Bhu Devi when she sought his protection. She asked the Lord for a simple way for her children to obtain reassurance from Him of His protection. Being mother compassionate, she knows the weaknesses of the vast majority of her children. Maha Vishnu tells Bhu Devi *“If my devotees remember me even once with devotion as the Universal Lord who is always present, I remember them in their last moments, whether they are conscious or unconscious as a block of wood, and myself lead my devotee to the supreme Abode”*. This is the powerful Varaha Charama Sloka.

This Charama Sloka assumes high importance today. For six months and more, the world has been in the grip of a pandemic, lakhs infected with the virus and thousands passing away. We must not despair but follow the rules set by the doctors, public health officials and the government: of washing hands frequently, of wearing some form of facial covering, of maintaining distance especially in public, of avoiding crowds, of being alert to this situation.

Let us consciously pray to Sriman Narayana with devotion to show us away out of this terrible situation. Not only will the Lord lead us to the ‘paramagati’, but if we are careful and do not give in to fear of any kind, the Lord’s karuna will save our lives as well.

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# ANNAMAYYA'S DEVOTIONAL FERVOUR FOR SRIKRISHNA

- Prof. M. Rajagopalachary

**L**ord Srikrishna has been hailed as the preceptor of the entire world with his preachings of Bhagavadgita to Arjuna in Kurukshetra war. He is the eighth incarnation of Lord Vishnu on the earth to protect dharma and destroy adharma. Unlike Srirama, Srikrishna professed his divinity right from the birth and performed several miraculous deeds like killing Putana, Shakatasura, Bakasura, Dhenukasura, Kamsa, Sishupala, Dantavakra, besides Kaliyamardanam, lifting Govardhana mountain, rasalila with shepherdesses of Repalle, charioteering Arjuna to victory in the Kurukshetra war, etc. With his most charming, mesmerising personality and incredible deeds, he has attracted the attention of several saints, singers, sankirtankars, poets and devotees lost in the flood of his devotional frenzy. Prominent among them are Suka, Adishankara, Ramanujacharya, Madhvacharya, Chaitanya Mahaprabhu, Vallabhacharya, Jayadeva, Potana, Leelashuka, Narayana Teertha, Madusudana Saraswathi, Mirabai, Tukaram, Sakkubai,

Surdas, Annamayya, Prandaradas, Kshetrappa and others. Though Annamayya chose to write padas primarily on Lord Sri Venkateswara of Tirupati, he has also written quite a few sankirtanas carrying the Krishna Bhakti tradition of his predecessors forward.



Annamacharya (1408-1503) occupies a distinct place in the Bhakti literature having written around 32 thousand sankirtanas of which only 14 thousand are available now. He is widely known as the father of Pada tradition of Poetry in Telugu (Andhra Pada Kavita Pitamaha) and also the pioneer of Sankeertana literature in Carnatic music by showing the path to Purandaradasu in Kannada, Tyagaraju, Ramadasu in Telugu, and Venkatamakhi in Prakrit. Of the nine modes of devotion propounded by the Bhagavata, Annamacharya takes recourse to the mode of singing,





i.e. sankeertanam. His songs have a unique mudra of his own in that he does not use his name but that of Lord Venkateswara in the last stanza unlike Tyagaraja, Purandaradasa and others. His compositions have varied themes including selfless devotion, romanticism, detachment, metaphysical and existential enquiry and egalitarianism. Though he glorifies Lord Venkateswara in his compositions, he has also written quite a few on Goddess Alamelmanga, Lord Narasimha, Sri Rama, Hanuman, Srikrishna, Dattatreya, Kalki, Dashavataraas and others. A staunch devotee of Lord Venkateswara, he however regards all Gods as manifestations of Lord Venkateswara. Let us examine here some of his songs on Srikrishna which have a peculiar lyrical grace.

In “Shraavana Bahulaashtami Savaretrikaadanu/ Sreevibhududayinche chelulaala vinare. . .” Annamayya refers to the day of Krishna’s auspicious birth in the month of Shraavana.

Hearken, O Maids!

At midnight

On the eighth day of dark fortnight of Shraavana Manifested Lakshmi’s Consort on this earth!

As stated in Bhagavadgita, the purpose of his birth on the earth is to root out the adharma, vindicate dharma and to relieve the burden of the earth. In order to uphold dharma, he protected the Pandavas and destroyed the Kauravas.

In the song “Chinnavaadu naalugu chetulato nunnaadu/Kannappude shankhamu chakramu cheta nunnadi...,” Annamayya refers to Krishna’s divine descent on the earth. Lord Krishna appears to his parents with four hands holding the conch, discus, mace and bow right at the time of his birth. He directs Vasudeva to carry him to Nanda of Nandavraja crossing the river Yamuna and with his spell sees to it that there were no hurdles on the way.

As soon as He was born,  
He spoke wonderfully and  
Ordained His father Vasudeva what to do.  
Why pity O angels and saints!  
Don’t be afraid! Your labour will be rewarded!

For Annamayya, Lord Krishna is here on Venkatadri granting boons galore to the devotees. In “Cheeraliyyagadavoyi Chenna Keshavaa! Choodu/ Cheradesi kannula vo Chenna Keshava!” Annamayya refers to the romantic exploits of young Krishna, especially Gopikaa Vastrapaharanam (Taking away sarees of shepherdesses while they were bathing in the river naked). Referring to the Lord’s union with all the shepherdesses of Repalle at once, Annamayya suggests the union of the Almighty with the embodied souls.

Annamayya seems to have great liking for Lord Sri Krishna’s miracles as a child. He sings of them in “Cheri yashodaku sisuvitadu”. Born to Devaki in prison, Krishna was brought up by Yashoda in Repalle. But, we should not forget that he is father of Creator Brahma as well. He brought light to this world through the Sun and the Moon. He produced the angels from His body. His utterances generated millions of universes. His sighs became the Vedas. He delights the souls moving at His doorstep. He gives his gracious company to the seekers of His refuge.

Little Krishna’s mischievous deeds are recounted in the folk sankirtana, “Itti muddulaadi baalu dedavaadu vaani...” Annamayya surmises that the child must be hungry to resort to such pranks and suggests that it is better to catch hold of the child to feed milk to his fill instead of punishing him.

Where is that pet child with such bewitching charms?

Let us catch hold of him and feed milk to his fill!!

He steals butter and curds from the houses of gopikaas, but complains cleverly of ant-bite to





conceal his mischief. Though the child is mesmerized with distracted stories and consoled every time, this time, Annamayya says:

Let us lift the chest onto his head  
And make him carry the burden without fail!!

Annamayya says that though Krishna as a child appears small, he cannot be underrated in “Chooda pinnavaadugaani jootudanaala nekkudu”. He refers to him as a wanderer among the cows, lover of shepherdesses, lusty bride who married sixteen thousand damsels, and ultimately Lord Venkateswara, Lakshmi’s consort. He is uncontrollable and incorrigible in his mischievous deeds and appears everywhere as Vithala.

Annamayya describes how Yashoda defends her little Krishna from the attack of the neighbouring gopikas in his “Kaanarate pencharate katakataa biddalanu”. It reminds us of Potana’s well-known poem, “Oyamma nee kumarudu/ maa yindlanu paalu perugu mananiyadammaa/ Poyeda mekkadikainanu/ maayannala surabhulaana manjulavaani!” in which gopikaas complain to Yashoda about the misdeeds of Little Krishna. In this composition, Yashoda turns the tables against them and finds fault with their negligence. She asks them:

Alas! Don’t you beget children and bring them up?  
I also gave birth to a lovely child like you.

....

If you throw milk and butter outside  
What do young children do but put their hands on?

Yashoda affirms that the child is none other than Lord Venkateswara who merits worship, not futile complaints.

Srikrishna is the most precious diamond of this universe and the navaratnaas on the earth bear no comparison to him. Yet Annamayya compares him to them quite appropriately in different contexts in “Muddugaare yashoda mugita mutyamu veedu.” He is like a pure pearl at the doorstep of Yashoda,

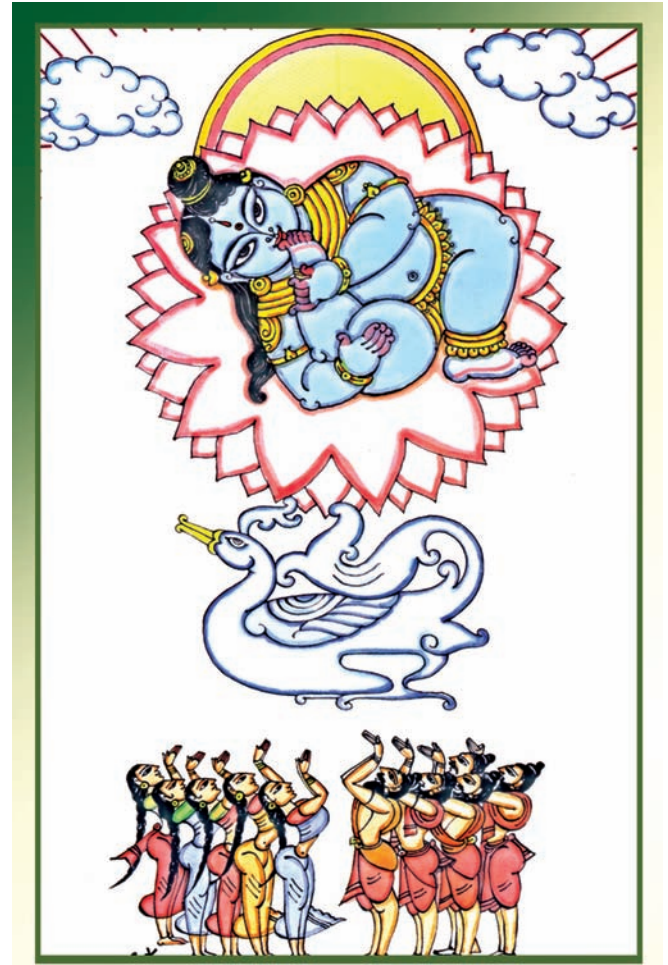
a ruby in the palm of shepherdesses, an invincible diamond for Kamsa, an emerald for the three worlds, a coral for Rukmini at dalliance, an agate to the Govardhana mountain, a lapis lazuli shining between the conch and the discus, a topaz on the hood of Serpent Kalinga, a sapphire ruling the Venkatadri, and a jewel of the Milky Ocean. Yet, what is interesting is he moved about like an ordinary child here.

How charming is this child of Yashoda?

A pure pearl at her doorstep!

Incorrigible and indescribable are the miracles of this Devaki’s son!

Annamayya describes the bewitching beauty of little Krishna in “Muddulu momuna munchaganu” and “Chinni sishuvu Chinnin sishuvu....” Little Krishna rushes to his mother as the waist-bells and anklets tinkled and stretches his soft hands to lift





him up in her lap. He plays hither and thither with his dazzling ornaments. He is none else than the Almighty on the Venkatadri stretching between the earth and the sky.

This little Krishna is the Supreme Soul  
Outshining as Lord of Venkataadri  
Stretching from the earth to the sky  
With his gracious deeds indeed.  
There are traces of milk lines on his sturdy stomach  
and mouth which gulped warm butter.  
What a little endearing child He is!  
Can you ever see such a miraculous child!

His composition, “Uyyaala baalunoochedaru kadu” is a lullaby for Little Krishna with a folk touch using words like “noyya, noyya, noyyanuchu”, “laali laali laalanuchu”, “ghallu ghallu”, etc. Annamayya describes how the maids rock the golden cradle of infant Krishna gently humming lullabies with ambling gait and twinkling sound of toe-rings lest the child should be disturbed. They gape at the handsome child with insatiate looks from their broad lotus-petal like eyes.

Tender young damsels sing lullabies  
At the golden cradle of Little Krishna  
Coaxing him with recurrent rhythmic expression  
Laali, laali and laali!

The rhythm of the song resonates with music.

“Jo acyutaananda jojo mukundaa...” is a fine lullaby of Annamayya familiar to every mother in the Telugu land. Annamayya details here the mischievous as well as miraculous deeds of Lord Krishna as a child through the voice of Repalle women who gather at Nanda’s house to lull little Krishna into sleep in the swing. He was popular as a cowherd, butter-thief and cattle-thief inciting quarrels among young women and their mothers-in-law. He would outrage the modesty of Repalle women who complain to Yashoda in vain.

He shifts a woman from her husband’s bed to another’s

And enjoys the fun as they quarrel.  
Though a child,  
He becomes a Cupid  
And is after married women throughout the day.

Krishna, however, is by no means an ordinary child. He is Vatapatrasayee who assured protection to the saints even as a child. He lifted the Govardhana hill like an umbrella, killed Kamsa and ruled Madhura. Though nowhere in his sankirtanaas Annamayya reveals his own name, he professes it here offering benediction on the Lord in terms of Vishishtadvaita tradition.

Tallapaka Annamayya wrote this lullaby  
Quite befittingly with romantic strain  
May you be blessed with riches of all sorts now  
O Cupid-like Gopala of Tirupatla!

“Laali Srikrishnaiah neelamegha varnaa!...”  
is another lullaby with a similar strain.

In “Parama purushudu gopaalabaaludainaadu,” Annamayya recounts the overawing greatness of Gopala as a child. He is none else than the Almighty, though he appears as a lump of charms here on this earth. He wanders in the Vedas and the epics. He is the origin of creation, treasure for Lakshmi, instant realization for the devout Narada and other saints, indweller of souls, father of creator Brahma, saviour of angels, quintessence of Monistic thought and Lord of Venkatadri. Yet, he moves about the premises of Yashoda like an innocent child and butter thief.

The Almighty has become Little Gopala  
The killer of Mura, a lump of charms here before us!

Thus, Annamayya uses a number of sankeertanas as a mode of worship for Lord Sri Krishna in a most charming way and with devotional frenzy.





# Sri Varasiddhi Vinayaka Swami Temple Kanipakam

- Sri I.L.N. Chandra Sekhar Rao

**T**here are very few temples of Lord Vinayaka in Andhra Pradesh. Kanipakam Sri VarasiddhiVinayaka swami Temple is one of the famous and ancient historical temples in Andhra Pradesh.

Kanipakam is situated in Irala Mandal of Chittoor District and is eleven kilometers away from Chittoor. Kanipakam is on the banks of River Bahuda. Its original name was "KANIPARAKAM". *Kani*, the Tamil word means one and quarter acres agricultural land. *Parakam* means flowing of water to the land. It is believed that in olden days when the Lord emerged from well, the people offered number of coconuts, the water of coconuts flowed to the land of Kani and the place, i.e., present kshetram is named as 'Kaniparakam'.

Later, it came to be known popularly by the people as 'Kanipakam'.

## LEGEND

There is an interesting Sthalapurana about the Kanipakam temple and the presiding deity Sri Varasiddhi Vinayaka. In olden days three brothers lived in this place. One of them was deaf, second one was dumb and the third one was blind. They were living by cultivating Kani land close to the Viharipuri village. During the summer the well in their land got dried up. In this situation the three brothers decided to dig the well deeper. One day they started digging the well. After some time hard stone appeared in the well. When they dug further, blood started to gush out of the well and fell on the brothers. With the touch of blood, the brothers felt blessed and got rid of their physical defects. This news spread among the villagers. They gathered in large numbers and further dug well and they found the idol of Lord Vinayaka and offered prayers. After hearing this news the local ruler came





and offered prayers to the deity and built a temple to Lord Varasiddhi Vinayaka swami.

## HISTORY OF THE TEMPLE

It is known from the historical evidences that the temple was constructed during 11<sup>th</sup> Century AD by Chola King KulottungaChola (1070-1122). Later Pallavas, Vijayanagara rulers and other rulers developed the temple. At present the temple is administered by the Endowment Department of Andhra Pradesh.

## TEMPLE STRUCTURE

Sri VarasiddhiVinayaka swami temple is built in a large area facing towards the east. There is a Pushkarini in front of the temple. The main Entrance has Raja Gopuram. This Raja Gopuram consists of seven tiers. At the top we can see Five GopuraKalasams. There are Balipeetham and Dwajastambham in front of the main temple. The main temple consists of four mandapas, i.e., Mukhamandapa, Arthamandapa,



Antaraalayam and Garbhagruha. In the main sanctum sanctorum, we find the idol of Sri Varasiddhi Vinayaka swami in sitting posture and the Garbhalayam is a well. Always, water is seen around the idol. Further, we can also see the wound on the back side of head of the Mulavirat (Main deity).

Another feature is that, the Mulavirat (Main deity) is growing in size. Around 1945, a devotee donated silver kavacha to the Lord but now it is not fitting the Mulavirat (Main deity). We can see Kavacham displayed in the temple. In addition to main deity, we can also see Sri Veeranjaneya swami, Sri Siddhi Buddhi sametha Sri Vinayaka swami, Navagraha Mandapam and Addala mandapam in temple premises.

Lord Varasiddhi Vinayaka of Kanipakam is also called as “Satya Pramaanaala Devudu”. It is believed that people come and resolve their disputes by taking a Special Oath in the temple. People fear wrath of the God if they lie and always confess the truth. Here, if a person swears about a particular incident it is taken as truth. Most of the disputes were settled in the temple. That's why people believed that it is more than a court judgment. One can see this type of pramanaas every day in the temple.

## BRAHMOTSAVAMS

Kanipakam Sri Varasiddhi Vinayaka swami Brahmotsavams are performed every year in the month of Bhadrapadamasam apart from daily poojas. During Brahmotsavams different vahana sevas including Radhotsavam, Puspapallaki and Teppotsavam are performed in a grand style. This year due to covid-19, devotees should worship Lord Vinayaka from their places only.

## ACCOMMODATION AND TRANSPORT FACILITIES

Accommodation facilities are available in Kanipakam. Kanipakam is 68 kilometres from Tirupati and 11 kilometres from Chittoor. There are number of buses to Kanipakam from Tirupati and Chittoor. Direct buses are also available from Tirumala. Chittoor railway station is the nearest railway station to Kanipakam. It is in Tirupati Katpadi railway line.

It can be stated unequivocally that the visit to ‘Kanipakam’ creates peace and joy to the pilgrims and a strong desire to visit the sacred place again.





**S**rimanNarayana, the preserver and protector of this Universe, in order to demolish adharma or unrighteousness and re-establish dharma, descends this earth in the form of an avatara. Of these avatars there are 10 most popular forms called the dasavatara. However, there are many less known avatars that the Lord has appeared Himself as, with a specific purpose of doing or restoring dharma on the earth. In this article we discuss one such avatar, written in the form of a conversation between two individuals.

Child: "Grandpa, I received this at my sloka class today. Take a look!"

Elderly Man : "Very nice. God bless you"

Ch: "What is this Grandpa?"

EM: "This is a picture of Lord Hayagriva, an avatar of Lord Vishnu"

Ch: "His face resembles that of a horse?"



## HAYAGRIVA

### The Embodiment of Knowledge

- Sri M. Raman

EM: "Yes child, Haya means a horse and Griva means neck in Sanskrit. His neck resembles that of a horse. Legend has it that the Lord took this form to restore the Vedas from the Daityas, Madhu and Kaitabha".

Ch: "Who are these Madhu and Kaitabha?"

EM: "When Brahma began his creation, from the NabhiKamalam, the primeval Lotus, there emerged two droplets and with Lord Narayana's glances on them, one of them appeared like a drop of honey (madhu in Sanskrit). From this droplet emerged a Daitya by name Madhu. From the other droplet emerged Kaitabha. The two of them began to roam around the lotus. Once, they noticed Brahma in possession of the Vedas. The two suddenly snatched the Vedas and along with it dived deep down into the ocean".

Ch: "Oh! No. Then what happened?"

EM: "Brahma having lost the Vedas was griefstricken and felt that the Vedas being his eyes and strength, without them he was unable to proceed with the creation, Srusti, and the entire universe was being plunged in darkness. Brahma then sings hymns in praise of Narayana and appeals to him to provide help by restoring the stolen Vedas".

Ch: "Did Lord Narayana come to the help of Brahma?"



EM: Lord “Narayana who was in a yoga nidra (deep meditation) heard these cries of Brahma, renounced his nidra and resolved to recover the Vedas. Applying his yoga powers he transformed himself to suit the situation.

He assumed a form with horse face of great luster, having an excellent nose, faultless spatika hued form, as bright as the moon. The sky with all its luminaries and constellations turned into a crown on His head. His locks of hair were long and flowing having the splendour of the sun’s rays. His ears were formed from the regions above and below. The Earth became his forehead. The rivers Ganga and Saraswathi became his two thighs. The oceans became his eye brows with the Sun and Moon forming his eyes. With twilight offering to be his nose, the syllable OM set to be his memory and intelligence.

Lightning became his tongue, the soma drinking Pithrus became his teeth. Goloka and Brahmaloika constituted his

lips. With this divine form, the Lord of the Universe disappeared into the nether regions (patala) and after distracting the two Daityas Madhu and Kaitabha, collected the Vedas and gave them back to Brahma”.

Ch: “Please tell me more Grandpa! How were Madhu and Kaitabha distracted”.

EM: “The Lord in the form of Hayagriva having reached the nether regions set himself to yoga.

With a loud voice adhering to rules of voice governed by the science called sheeksha he began to recite the Vedic Mantras. The vibrations from the mantra reverberated through the region and soon reached the ears of Madhu and Kaitabha. Madhu and Kaitabha dropped the vedas with the intention of picking them up later after return, and turned towards the spot from where they heard the mantras.

Hayagriva was quick enough to gather the Vedas abandoned by the Daityas thus tricking them.”

Ch: “Wow! This is very interesting. How did you come to know of this story Grandpa?”

EM: “Through reading our Scriptures and Epics my child! The Shanti parva of Mahabharata has these details of Hayagriva. Similarly, the Devi Bhagavatam also has a chapter on the slaying of Madhu and Kaitabha”

EM: “This story also carries symbolic significance my Child! Madhu and Kaitabha represent the two Gunas, Rajo and Tamas. Excess of these two Gunas in human beings cause them to





be drowned in material lust, possessions and enjoyment, losing sight of their purpose in life and soon lose their wisdom. This is the essence of losing the Vedas. The only way to regain your wisdom is by slaying the Rajo and Tamo gunas, which can only be done by seeking divine intervention.

The horse represents our senses, which, like the horse always needs to be kept under control. The mind represents the charioteer. A controlled mind is like a tamed horse that knows how to run, while an uncontrolled mind is like a horse running astray."

Ch: "So, the restoration of Vedas symbolically represents the restoration of Wisdom and Lord Hayagriva is the deity who bestows Wisdom".

EM: "Yes, this day on which Lord Narayana incarnated as Hayagriva is celebrated as HayagrivaJayanti and it falls on the day of Pournima in the month of Sravana".

Ch: "Oh! I see, isn't the same Pournima in the Sravana month significant for yet another event?"

EM: "Yes, it is! It is the day of upakarma for the yajurvedis".

Ch: "It is also the day when sisters tie rakhis to their brothers, and get gifts in return".

EM: "Yes, indeed".

Ch: "Grandpa! Are there temples for Lord Hayagriva?"

EM: "Yes, of course there are quite a number of temples where Lord Hayagriva is worshipped.

The famous SriRanganatha temple of Srirangam has a sannidhi for Lord Hayagriva.

Sri Lakshmi Hayagriva temple in Thiruvahindapuram is a famous one.

Lord Hayagriva is the principal deity of Parakala mutt in Mysore.

Sri Ananthapadmanabhar temple in Thiruvananthapuram has a sannidhi for Lord Hayagriva.

The north mada street of Tirumala has a shrine of Lord Hayagriva.

Yadagirigutta in Telangana is famous for Sri Lakshmi Hayagriva temple.

There are many more places that have a shrine of Lord Hayagriva. Next time we visit any of these temples let us make sure we notice these shrines".

Ch: "Yes, Sure Grandpa! Thank you for providing such informative content on Lord Hayagriva".

EM: "You are welcome my child! Let us recite this dhyanashloka of Hayagriva".

Jnananandamayamdevam  
Nirmalassphatikakrtim |  
Adharamsarvavidyanam  
Hayagrivamupasmahe ||

*I meditate upon that Supreme One, who has the neck and face of a horse and who is the embodiment of Jnana (divine Knowledge) and Ananda (Bliss). He has a divine akaram (body) like a radiant, blemishless Spatikam (Crystal) and is the abode of all Vidyas (branches of Learning).*

"Take this photo my Child! And keep it at your study place. Do remember to recite this sloka everyday and gain the blessings of Lord Hayagriva".

Ch: "Thank you Grandpa!"

"May that Lord Hayagriva grant us the wisdom and bless us with necessary knowledge".

Om Hayagrivaaya Namah





# THE PREACHINGS OF SRI VARAHA SWAMI

- Sri R.Kannan

**T**irumala is said to be the AdiVarahaKshetram. Along with Venkatachalapathi, the presiding deity, Sri Varaha Swami also is enshrined here. In fact, offerings are first made to Sri Varaha Swami before being offered to Lord Venkateswara. Varaha Swami temple is on the banks of Swami Pushkarini, the Holy tank of Tirumala. Sri VarahaAvataram (incarnation) has its own significance, which we will go through in this article by knowing His preaching.

It is told by Lord Sri Krishna in Bhagavat Gita that, He manifests Himself in this world in different forms whenever there is a decline in Sanatana Dharma. While doing so, he protects the Righteous persons annihilating

the Evil forces. The Lord incarnated in 10 forms called Dasavataras. They are Mathsyavatara (fish), Koormavatara (Tortoise), Varahavatara (Sacred Boar), Narasimhavatara (Lion-man form), Vamanavatara, Parasuramavatara, Sri Ramavatara, Balaramavatara, Krishnavatara and Kalkiavatara.

In three of His Avatars, the Lord has shown His Mercy in very clear terms. They are Varahavatara, Sri Ramavatara and Krishnavatara. He bequeathed us Slokas which enable us get rid of the fear from the miseries of Samsara. They are known as 'CharamaSlokas'. He declares that He enables everyone to attain Liberation from the Material World and provide eternal Bliss, if one surrenders unto Him.

In this article, we shall go through the CharamaSloka rendered by Sri Varaha Swami, which is the first and foremost among the three CharamaSlokas referred above. This is found in VarahaPurana.

## A brief sketch on Sri Varahavatara

Jaya and Vijaya the security guards of Lord Vishnu were cursed by the holy saints Sanaka and others, to be born as Asuras(Demons). Accordingly they were born as Hiranyaksha and Hiranyakasipu, to Kasyapa and Diti couple. Because of demonic nature, and with a lot of boons obtained from Brahma, Hiranyaksha became





very haughty in nature and was even prepared to challenge Lord Vishnu, who is Omnipotent. In fact he grabbed Mother earth, the consort of Lord Vishnu and hid her in deep sea. Coming to know about this, the Lord took Varahavatara, in the form of a Sacred and mighty Boar (as it can travel both in water and land), fought with the Asura, killed him and brought back His consort Mother Earth.

At that time Mother Earth, having been pleased by the action of the Lord, entreated Him, with her motherly feeling towards all the living beings on Earth -

“Ahamsishyaa cha daasee cha bhakthaa  
cha thvayeeMadhava I  
Rahasyam dharma samyuktham  
thathmaamaachakshvathathvatha: II

“Swami! I am your disciple, servant, and devotee. Kindly tell the Upaya (the way) by which all beings can be liberated from this world which is full of miseries”.

She further explained her above request,

“Mathkruthe sarvabuthaanaam  
laghoopaayamvada”



Please advise the easiest upaya (not the difficult path) so that everyone can attempt and redeem themselves.

Then Lord Sri Varaha Swami uttered CharamaSloka, purely out of His Mercy towards the living beings, which consists of two slokas.

Sthithemanasisusvasthesareeresathiyonara: I  
Dhathusamyesthithe smarthaa viswarupam  
cha maamajam II

That has thammriyamaanam  
thukaashtapaashaana sannibham I  
Ahamsmaraami math  
Bhakthamnayaamiparamaamgathim II

The brief meaning of these two slokas put together-

If anyone, when in tranquil mind, and good health, surrenders unto me once in life time, reflecting Me as the Universal Supporter, the Commander within, and the Supreme Deity to be worshipped and the One who has no birth due to any Karma (which is the normal cause of any human birth), I, the Omnipotent, Omniscient, Mercy personified, keeping always in mind the Saranagati (total surrender) performed by my above Devotee, though now he is lying on death bed without any consciousness unable to do any prayers unto me, like a log of wood or a stone, will personally lead him to My permanent abode of Srivaikuntham.

One when in sound health and clear mind, totally surrenders his soul to the Lord, the Lord takes the burden of protecting his soul even after his death. The protection here means that He will not give him any more births in this world which is full of miseries.



### Special features of these Slokas:

There are two ways to attain Moksha- one is Bhakti Yoga and the other is Saranagati. Bhakti Yoga is a hard and time consuming process. Further, one should have the eligibility, knowledge and capacity to perform the same. In contrast, Saranagati is an easier process which can be performed in a few minutes. Further it will bear fruit at the time requested by us. We pray for Moksha at the end of our present life. As such Saranagati is said to be Easier Upaya or means of Moksha.

Saranagati is to be done only once for one purpose. That is, you need not continue to do the same repeatedly as against Bhaktiyoga which is to be repeated time and again till the result is attained. In this CharamaSloka, The Lord declares that the Saranagati is to be done once when in good mind and health.

It is said in SrimadBhagavat Gita that the Antima smruthi- remembrance of the Lord at the deathbed is compulsory to attain Moksha.

The Lord, Sri Krishna says:

“Whoever at the end of his life, quits his body, remembering Me alone, at once attains me (8-5)”.

“Whatever state of being one remembers Me when he quits his body, that state he will attain (8-6)”.

Arjuna! you should always think of Me. Your activities dedicated to Me, and your mind and intelligence fixed on Me, you will attain Me without doubt (8-7).

But one is not sure, whether he will be fully conscious at the deathbed to remember the Lord as prescribed above. However Sri Varaha swami CharamaSloka says that the Lord will remember the person, who has once surrendered, but lying unconscious like a log of wood and stone at the

deathbed and lead him to Srivaikuntam. (Though Antimasmruthi is required at the bed, Saranagatan- one who has surrendered, need not personally attempt the same by himself as the Lord is already conscious of his Saranagati and will do the needful).

The word Bhaktam- in the second sloka does not mean the one who is engaged in Bhaktiyoga. As Mother Earth had requested easier Upaya (LaghooUpayam), it means only the devotee who has surrendered with devotion.

The Lord states that He is Viswarupi- the one who has the entire universe as His body. As He is primordial cause of the Universe, He will surely extend protection to all, but expects a small deed like Saranagati, in order to avoid bias to a particular person.

Further He states that He is not born like any human being due to Karmas, but manifests Himself as any living being (takes Avatar/incarnation) by His own Sankalpa (wish).

So as Sri Varaha Swami said, let us surrender our souls to the Lord with utmost faith and we are assured of the eternal Bliss at the end of our present life.

SRI VENKATESAYA NAMA:



#### POINTS TO REMEMBER...

1. Devotees should wear mask and gloves while tonsuring. {Used masks and gloves should be dropped in the dustbins}.
2. Devotees while tonsuring must observe a social distance of 6 feet from each other.
3. Devotees must enter the Q-line for tonsuring after washing their hands, face and feet thoroughly.
4. Devotees should not gather in groups.



# MANIDWEEPAM

## AN ABODE OF PRIMORDIAL SRI BHAGAWATI

- Sri P.T.S. Murthy

**S**ri Veda Vyasa had eloquently described in 18,000 verses divided into eighteen cantos, the majestic deeds of Devi Bhagawati in Sri Devi Bhagavatam, also known as Devi Puranam. There is an extensive description of the abode of the Devi in three chapters, 10 to 12 in 12th canto. Reading the description of the Manidweepam at the time of housewarming or after entering a new house, or while performing VastuPooja, will ensure all good and happiness to the residents.

Devi requested Lord Chandramouli to construct a heavenly abode for her consisting of fruit-bearing trees, deep forests, gardens, lakes, rivers, hills full of nine types of treasures, attractive buildings, vehicles, different types of animals, and a place full of all comforts. He had located a place in the Ocean of Nectar which is above Brahma Loka and constructed a great island befitting the auspiciousness and great character of Devi. It is constructed in eighteen enclosures. A full description is as under:

	Description	Details
1	First enclosure made of Iron.	It is protected by well-trained kings who have extensive supernatural powers to protect. This is the entry point. It is spread in seven yojanas. (one yojana is 12.8 km.)
2	Second enclosure made of Bronze. It consists of eight buildings constructed with diamonds and gold.	It houses people who have materialistic desires.
3	Third enclosure made of Copper. It has a beautiful garden. The blessed women will be playing melodious musical instruments.	It is protected by Lord of the Spring with his two wives named Madhusri and Madhavasri. He lives here with his wives through six seasons. The height of the building is seven yojanas and the area is ten yojanas.
4	Fourth enclosure made of Lead.	It houses a pump house watering several plants, flowers and fruit-bearing trees. This is filled with female animals and butterflies. Spreads in seven yojanas.
5	Fifth enclosure made of Brass.	It is enclosed by mountains. This area is shining with lightning and thunderstorms from clouds. It is full of Sandalwood trees. It is covered with rivers and small hills. The Rain God resides here.
6	Sixth enclosure made of Five metals (Gold, Silver, Copper, Iron and Zinc)	Prince Autumn makes the flower garlands and sends for the decoration of the Devi. The place is full of rivers with sandbanks and suitable for a walk. The height of the building is seven yojanas.



7	Seventh enclosure made of Silver	It has the brightness of a spring moon. All buildings are decorated with white and fragrant flowers. The divine women will be playing musical instruments praising the Devi. The King of the Seasons with his wives, Sahasri and Sahyasyasri resides here.
8	Eighth enclosure made of Gold	It houses many holy people who perfected in eight supernatural powers namely Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Isitva, and Vasitva. Here resides King Autumn with his wives Tapasri and Tavasyasri. The height of the building is seven yojanas.
9	Ninth enclosure made of Yellow Sapphire	Here reside, Indra, Agni, Yama, Nairuta, Varuna, Vayu, Kubera and Eesanya with their wives and weapons. The height of the building is ten yojanas.
10	Tenth enclosure made of Orange and pink sapphire.	Here houses umpteen Elephants, Lions and birds. It also houses tents filled with warfare and weapons. Here reside 64 Shaktis in different buildings.
11	Eleventh enclosure made of Gomed stone (Hessonite Garnet)	Here is the beautiful garden of the Devi. Several crotons are made of plants and stones. Stone scriptures of animals are kept for decoration. Its height is ten yojanas. Here reside 32 Shaktis in different buildings.
12	Twelfth enclosure made of Diamonds	Several pedestals covered with vines, flowers. The holy women excelled in 64 branches of education collect flowers and other items for performing adoration of Devi. Here reside the Paricharikas of the Devi. The height of the buildings is ten yojanas.
13	Thirteenth enclosure made of Vaidhurya	Here are housed horses decorated with gold, elephants with golden shields, majestic aeroplanes, palanquins, carts filled with items required for Devi. The height of the building is ten yojanas. Here reside eight matrukalu named, Brahmi, Maheswari, Koumari, Vaishnavi, Varahi, Indrani, Chamundi, and Mahalaxmi.
14	Fourteenth enclosure made of Blue Sapphire	It is made of gardens, houses made with blue sapphire stones. It houses sixteen Shaktis of the Devi. Its height is ten yojanas.
15	Fifteenth enclosure made of several decorations	It houses eight Lady ministers who control the administration of the functions of Devi. It is decorated with gold droplets. Its height is ten yojanas.
16	Sixteenth enclosure made of Emerald	It houses the devas named Vidhi, Dhanada, Souri, Smara, Kapalubrute, and Gabasya with their wives. Brahma, Gayatri, Savitri, Rudra, Kubera, Laxmi, Manmadha and Ganapati reside in different buildings. Its height is ten yojanas.



17	Seventeenth enclosure made of Coral	It houses five elements, earth, water, fire, wind and void. Earth is fertile, rivers are full of water, fire is warm, the wind is filled with aroma. Its height is one hundred yojanas.
18	Eighteenth enclosure made of nine pious stones.	Its walls and towers are decorated with pearls, diamonds, auspicious metals, flowers, vines, animals and light. Sridevi, and several powerful devatas reside here. It is several yojanas in area.

Beyond these enclosures, the cynosure of all, Sri Devi Bhagawati resides in Chintamani. This house has been constructed in a beautiful lake covered with lotus flowers and swans floating in the lake. This has been decorated with flowers, idols, fragrances, and aromatic substances. There are four porches. Each porch has one thousand pillars. It has been surrounded by water and to cross it, four bridges have been made. These four porches. The mighty Devi resides here. Devi sits in the sanctum sanctorum on a raised platform. The four legs of the plank are supported by Brahma, Vishnu, Rudra and Maheswara. Sadasiva forms the seat.

This was how Lord Siva made an abode for Devi Bhagawati to reside and bless the devotees. It is far superior to the kingdoms of the trinity. These eighteen enclosures are encompassed in us as well. They are five body

senses, five mental attributes, five earthy elements, mind, knowledge and ego making a total of eighteen. In case we want to attain the ultimate Para Shakti; we must conquer all these obstacles.

Devi is the goddess Bhuvaneswari. She is Tripurasundari and she is AdiParashakti. She is the Queen of the universe. Through her graceful eyes and blessings, the trinity accompanied by their consorts dutifully perform their functions of creation, progression, and destruction.



Let us pray the divine Parashakti who is residing in Manidweepam which is surrounded by auspicious trees, flowers, fruits and enclosures made with diamonds, and other priceless stones. It is a powerful description of the abode of the Devi. One should read this in Sravana month to obtain her grace and benevolence.





## TEACHINGS OF BHAKTA PRAHLADA

- Dr. Vaishnavanghri Sevaka Das

**B**hakta Pahlada, a five year old devoted boy and the son of the great demon Hiranyakashipu, was endowed with all divine qualities. When the teachers took him to his father, he respectfully offered obeisance at his feet. Though Hiranyakashipu was a terror to fourteen planetary systems, he was immediately overwhelmed with love towards his son. He lifted the boy and placed him on his lap and embraced him. He became ecstatic and pleasingly spoke to him.

“My dear son, Pahlada! Let you live long! What did you hear from your teachers and what did you learn from them? Please let me know whatever is considered to be the best of it by your good self. I am eager to hear your wisdom now”.

When requested by his father, Bhakta Pahlada started speaking fearlessly, “Hearing, glorifying, remembering the name, fame and pastimes of Lord Vishnu, worshipping His lotus feet, offering Him sixteen types of worship, offering obeisance, becoming His servant, considering Him as the best friend and offering everything to Him are the nine pure devotional paths. One who dedicates the whole life for serving Lord by these nine methods of devotional service can be considered as the best.” These words of Pahlada gave uncontrollable anger to Hiranyakashipu, who started yelling at the teachers. The teachers trembled like feathers and with folded hands tried to prove their innocence. They informed him that whatever Pahlada spoke was not taught by them

and also confirmed that nobody taught him in their presence. They suggested not to abuse them and try to find out the actual reason for such behaviour of Pahlada. These words of teachers made Hiranyakashipu to divert his anger towards Pahlada. He asked the boy about the same in a most fearsome mood. However, Pahlada being under the eternal shelter of Lord did not fear at all and spoke the truth with all confidence.

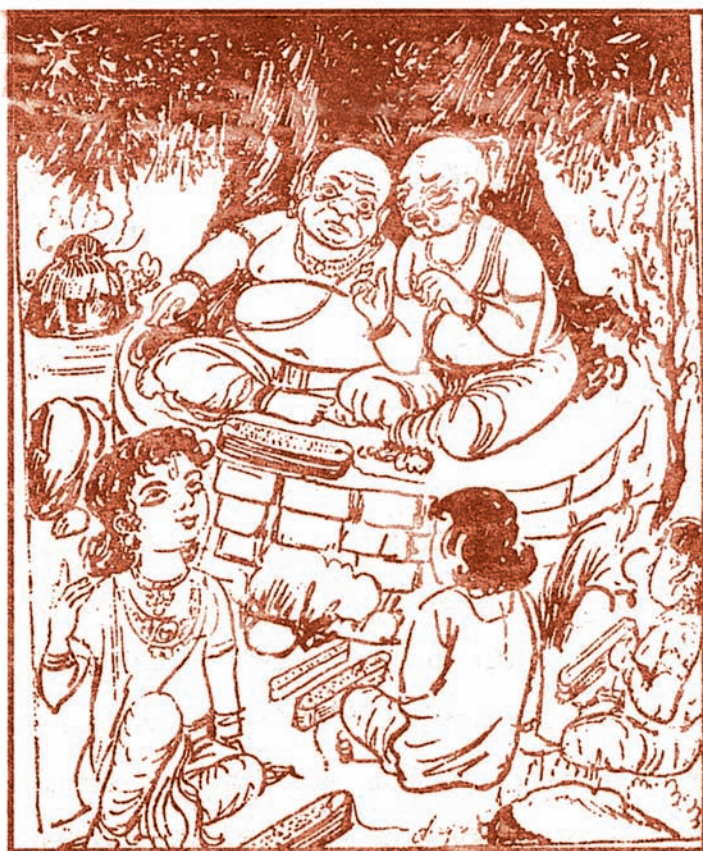
“Dear father! Those who took the vow of maintaining their families due to uncontrolled senses traverse towards the hell while chewing the chewed. For such people, either by external teachings or self endeavor or by the combination of both, attachment and devotion to Lord will never happen”.

“O Demonic King! Those who are attached to sense gratification choose a blind person as their leader or as teacher. But, as a blind person leads another blind man into a ditch ultimately, such people dwell in this material world perpetually, thus suffering three folds of miseries”.

“Dear Father! Until one becomes pure by interacting with Srivaishnavas, there is no chance of getting attracted towards the Supreme personality of Godhead. Human beings become free from all unwanted things only when they take full shelter of pure devotees”.

Hiranyakashipu’s anger reached its peak and he pushed Pahlada away from his lap. The boy fell down, but didn’t become fearful. However,

Hiranyakashipu became like a trampled cobra. With deeply reddened eyes, he ordered his demonic assistants saying, “Take away this boy from my presence. Kill him without any mercy. Prahlada became servant of my enemy. So, kill him anyhow.” Hiranyakashipu’s words filled enthusiasm in the demons, who took him away to carry out the orders of their master. They started their attempts saying, “Cut him, beat him, kill him”. They attacked the boy with their ghastly weapons, but all their attempts were in vain. As the attempts of impious cannot win the great strength of the pious and devoted, the demons efforts to kill Prahlada became fruitless. Their swords could not cut the boy, their clubs became powerless to give pain to the boy, their tridents became ineffective in piercing the tender body of the boy, and their fearful screams did not enter the ears of the boy. All the demons became fearful when all their efforts failed. They all rushed to Hiranyakashipu to give the updates. Even the demon got astonished at that information and became fearful,



more ways to kill Prahlada. He started using all the techniques one by one. He made the boy trampled under the feet of elephants, he made him bitten by venomous serpents, he made him pushed down from the top of hills, he administered deadly poison, he made him thrown into fire, he dropped him in boiling oil, he made him smashed between big boulders. But Prahlada remained always safe and peaceful. Hiranyakashipu became morose and didn’t find any other way to achieve his task. He felt that Prahlada is immortal and he would become the cause of his father’s death. With unlimited fear, he became morose. Teachers of Prahlada became compassionate towards their master and gave him some consoling words. They tried to instil confidence in him by saying, “Dear master! We know well that you are terror manifested even for demigods. So you need not worry about this boy. You have Sukracharya with you for all guidance and protection. At present, he is out of station. So we will keep this boy tied with rope till he returns. Moreover, as the maturity develops, the boy will behave properly. Please send this boy back to school with us. We will do the needful”.

Hiranyakashipu became little comfortable with the words of teachers and gave consent to take the boy back to school. He developed a hope that Prahlada will leave devotional path. He suggested the teachers to teach only principles of Kingly ways to the boy. Having accepted the suggestion of Hiranyakashipu, both teachers went back to gurukul along with Prahlada.





# BALARAMA

## An Avatar of Adhishesha

- Smt. N. Kalpana

**B**alarama is a Hindu god and the elder brother of Lord Krishna. He is also known as Baladeva, Balabhadra, Haladhara and Halayudha. The first two epithets refer to his strength, the last two associate him with 'Hala' (plough) from his strong associations with farming and farmers, as the deity who used farm equipment as weapons when needed.

Balarama is an avatar of Adhishesha the god of prosperity. Balarama's significance in the Indian culture has ancient roots.

Balarama is an ancient deity, a prominent one by the epics era of Indian history. His iconography appears with Naga (many-headed serpent), a plough and other farm artifacts such as a watering pot, possibly indicating his origins in a agricultural culture. Balarama's legend appears in many Parva (books) of the Mahabharata.

Kamsa was the brother of Devaki and was informed that we would be killed by his 8th Nephew. Hearing which Kamsa, in no time, had Devaki and her husband Vasudeva arrested. Thus, he killed all their children which followed till the birth of the other six sons. Now, The Sesha Nag started to inhabit the womb of Devaki Maa and Kamsa saw the divinity on the face of Devaki and suddenly understood that God was residing inside her womb. This was the seventh son.

Thus, Lord Vishnu called Yogmaya and told her about the change in his plans. Then, Yogmaya took Sesha Nag to the womb of Rohini, who was another wife of Vasudeva. Ensuring which, Yogmaya penetrated into the womb of Yashoda and Lord Vishnu entered the womb of Devaki Maa. The Seventh Son was non-other than Balarama himself and the rest is history.

Narratives of Balarama are found in *Mahabharata*, *Harivamsha*, *Bhagavata Purana*, *Krishna Charit Manas* and other *Puranas*. He is classified as the Vyuha avatar 'Sankarshana'.

He was named Rama, but because of his great strength he was called Balarama, Baladeva, or Balabhadra, meaning Strong Rama. He was born on Shravana Purnima.



One day, Nanda requested the presence of Sage *Gargamuni*, his priest, to name the newborn Krishna and Balarama. When the *Garga* arrived, Nanda received him well and requested the naming ceremony. Gargamuni then reminded Nanda that Kamsa was looking for the son of Devaki and if he performed the ceremony in opulence, it would come to his attention. Nanda therefore asked Garga to perform the ceremony in secrecy.

Because Balarama, the son of Rohini, increases the transcendental bliss of others, his name is Rama and because of his extraordinary strength, he is called Baladeva. He attracts the Yadus to follow his instructions and therefore his name is Sankarshana.

When his elder brother, fatigued from playing, would lie down with his head upon the lap of a cow-herd boy, Lord Krishna would help him relax by personally massaging his feet and offering other services.

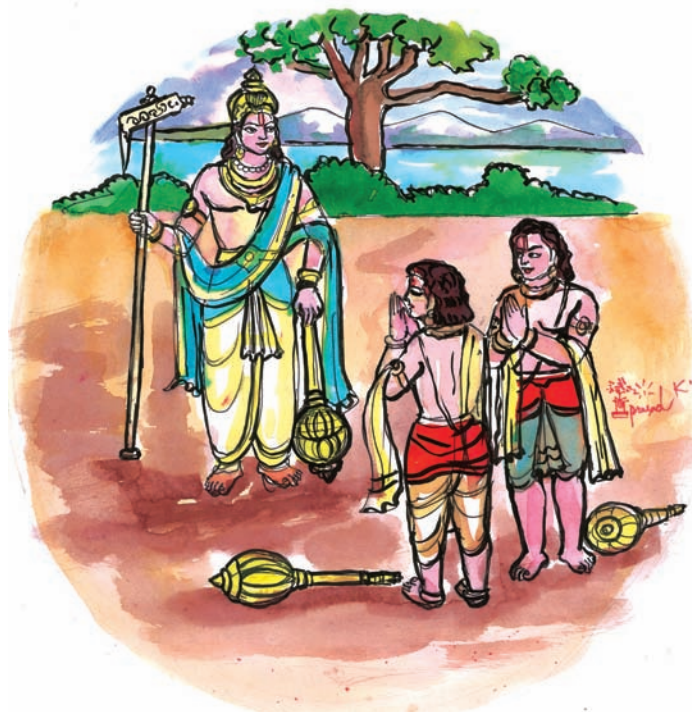
Balarama spent his childhood as a cow-herder with his brother Krishna. He killed Dhenuka, an asura sent by Kamsa, as well as Pralamba and Mushtika wrestlers sent by the king. After the evil king died, Balarama and Krishna went to the ashrama of sage Sandipani at Ujjain for study. He married Revati, the daughter of King Kakudmi.

Balarama had 3 children - Nisatha, Uluka and Shashirekha. Shashirekha married the son of Arjuna (his cousin and brother-in-law), Abhimanyu.



Balarama is the celebrated plougher, one of the pillars of agriculture along with livestock with whom Krishna is associated with. The plough is Balarama's weapon. In the *Bhagavata Purana*, he uses it to fight demons, dig a way for Yamuna river to come closer to Vrindavan and pull the entire capital of Hastinapura into the Ganges river.

Balarama was very straight-forward and did not always understand Lord Krishna's complex logic





although, he always agreed with his younger brother. When Krishna gave Narayani Sena to Duryodhana, it also included Balarama, but Balarama did not want to fight for both sides. The reason being he was an honorable person who could not fight his own brother Krishna and his disciples Bhima or Duryodhana. He advised them to stop the war, but none responded, so in Krishna's suggestion he simply left for Pilgrimage to avoid the war and arrived only at the end of the war. When Bhima defeated Duryodhana by striking him in the thigh with his mace, Balarama threatened to kill Bhima. This was prevented when Krishna reminded Balarama of the vow of Bhima—to kill Duryodhana by crushing the thigh he had exposed to Bhima's wife Draupadi.

In the Bhagavata Purana, it is described that after Balarama took part in the battle causing the destruction of the remainder of the Yadu dynasty and witnessing the disappearance of Krishna, he sat down in a meditative state and departed from this world.

In the Hindu traditions, Balarama has been a farmer's patron deity, signifying as one who is 'harbinger of knowledge', of agricultural tools and prosperity. He is almost always shown and described with Krishna, such as in stealing butter, playing childhood pranks, complaining to Yashoda that his baby brother Krishna had eaten dirt,



playing in cow pens, studying together at the school of guru Sandipani, and fighting evil wrestlers sent in by Kamsa to kill the two brothers. He was the constant companion of Krishna, ever watchful. He is a creative store of knowledge for the agriculturists: the knowledge that dug a water channel to bring Yamuna water to Vrindavan that restored groves, farms and forests that produced goods.

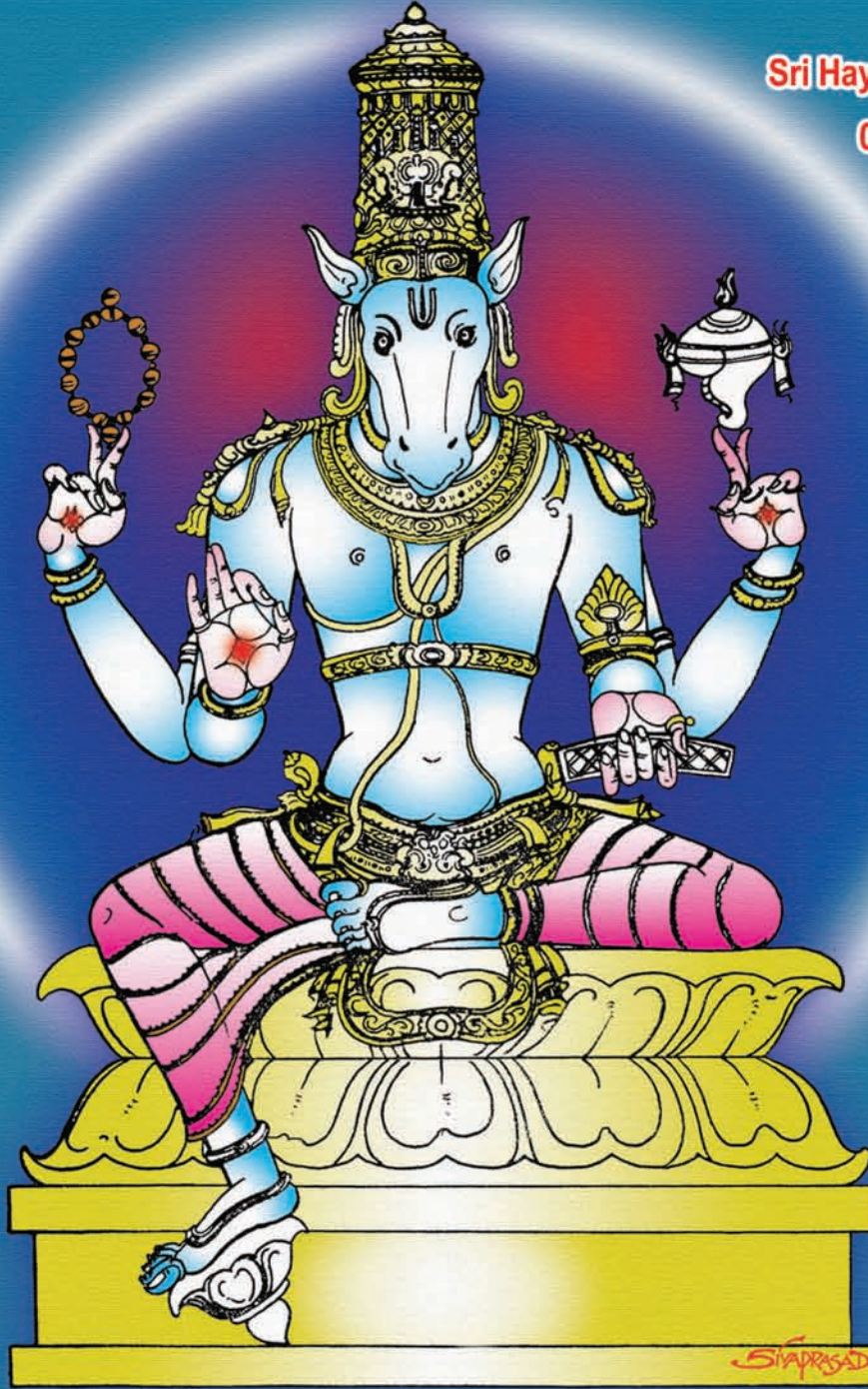
He chooses his incarnation first as he is Adisesha and he had to be there in Vaikuntha before Krishna's return who is Vishnu. The place where he departed is situated near Somnath Temple in Gujarat. The local people, believe that in the cave near the temple place, the white snake who came out of Balarama's mouth got into that cave and went back to Pataal Loka.





Sri Hayagreeva Jayanti

03-08-2020



Visudhavignanaghanaswaroopam vignanavisrananabadhadeeksham |  
Dayaanidhim dehabruthaam saranyam devam hayagreevamaham prapadye ||

I bow down in reverence to Lord Hayagriva, who personifies as the  
pinnacle of pure knowledge, and as divine who vowed to impart such  
wisdom, source of compassion and protector of life.

Sri Vedanthadesikan - Hayagriva Stotram - 5



Pavithrotsavam was performed at Tirumala Srivari Temple in a traditional manner. On this occasion, Sri Sri Sri Chinnajeeyar Swami, T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy along with his wife, T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S., Addl. Executive Officer, Sri A.V. Dharma Reddy along with his wife and other higher officials were participated.





## Tirumala Tirupati Devasthanams



The sacred Varalakshmi Vratam was celebrated in a traditional manner in Sri Padmavathi Ammavari Temple, Tiruchanur. On this occasion, T.T.D. Trust Board Chairman, Sri Y.V. Subba Reddy along with his wife, T.T.D. Executive Officer, Sri Anil Kumar Singhal, I.A.S., along with his wife, Joint Executive Officer Sri P. Basanth Kumar, I.A.S., along with his wife and other higher officials were participated.







Pavithrotsavam was performed in Sri Kodandarama Swami Temple, Tirupati – A view



T.T.D. had distributed Sri Padmavati Ammavari Prasadam on the occasion of Sri Varalakshmi Vratam to the online registered devotees through Postal Department.





# A Pilgrimage to Vamana-Thrivikrama Temples

- Sri T.Vikram

*NamoNamahKaaranaVamanaayaNarayanaamitaVikramaaya  
Shri ShankhaChakraasiGadaadharaayaNamostutasmaiPurushottamaaya!*

Dasavataras were the prominent Avatars of Lord Vishnu. Incarnation of Lord is primarily to uplift Dharma, punish the wicked and protect the world. In most of the Avatars, there will be a killing of a Demon (Asura). But, the fifth Avatar of Lord Vishnu as Vamana (means Dwarf) only blessed King Mahabali by crushing his ego and gaining the Heaven (Deva Lok) to Indra. Another significance of this Avatara, is that he had taken two opposite forms – one as Vamana (the Dwarf) and other as ThriVikrama (giant size). Thus, proving that he is the Lord of all the world.

Vamana Purana is one among the eighteen puranas which was narrated by Maharishi Pulastya to Sage Narada. It is considered that one who reads this purana gets his body and soul cleansed like taking bath in holy river Ganga. It is also equivalent to many Yagas (Sacrifices).

Every Avatar has a reference in India. The temples, worship, culture and festivals are associated with each incident mentioned in puranas and itihisas. It is heard that Lord Vamana was born in Siddhashram and had travelled towards banks of River Narmada to get the alms from Mahabali. To remember this unique Avatar of Lord Vishnu as “Thrivikrama and Vamana”, many temples are present especially in South India. These places are called as “Vamana or ThriVikramaKshetram”.

In Kali Yuga, one can get the blessings of these Divine forms by travelling on a pilgrimage to these Divya Desams.

**Thirukaatkarai (78<sup>th</sup> Divya Desam–near Ernakulam, Kerala) :** Lord here is known as Kaatkaraiappan. Goddess is known as “PerunSelvaNayaki” or “VathsalyavalliThayaar. Lord is in standing posture. Lord had given darshan to Sage Kapila. Nammalwar had sung in praise of this Lord. The temple tank is known as Kapila Pushkarani.

Another interesting folklore is about the “NendranPazham or Yethankai”, a special variety of Banana, which is known for Kerala banana chips. Once, a great devotee of this Lord had a land with banana plantation. But there was no yield. He realized that he had committed sin in previous birth and prayed to this Lord. Lord then blessed with his “Lotus Eyes” which made the land fertile and prosperous. Because, the banana variety grown due to his graceful eyes, it is named as “NendranPazham”. The devotee, then offered bananas to the Lord thanking him.

**ThiruOoragam-Ulagalanda Perumal Kovil (50<sup>th</sup> Divya Desam – Kanchipuram, Tamil Nadu) :** Lord here is in the form of Adishesha and as ThriVikrama. When Lord Vamana stepped on Mahabali’s head, Mahabali could not get the divine vision of Lord ThriVikrama. So, in this Divya Desam, Lord showed his Adishesha form and beside is



ThriVikramaAvataram which is approximately 20-25 feet high. This is to showcase that Lord is omnipresent in all forms. Goddess is known as Amudhavalli. ThirumazhisaiAlwar and ThirumangaiAlwar have sung in praise of this Lord. There are two theerthams (sacred pond) which is NaagaTheertham and SesaTheertham. It is believed that obstacles like marriage, child birth, issues of Raghu\Ketu are removed if prayed to Ooragathan by performing "Thirumanjanam" (Sacred bath) and offering "Paalpayasam (Milk Keer)". The temple is primarily named after AdiSesha (Ooragam).



**KazheesiraamaVinnagar (28<sup>th</sup> Divya Desam, Tamil Nadu) :** This temple is also known as ThadalanKovil in Sirkaazhi town. Goddess is LokaNayaki. Lord appeared in the form of ThriVikrama to Sage Ashtakoma. It is also believed that Sage Vishwamitra had performed yagna. Lord holds all the five weapons in hand and lifting his left foot. The name Thadalan was due to old lady who kept the idol in the pot of rice. When ThirumangaiAlwar came to this place, she handed over this idol and he gained victory when meeting ThiruGnanaSambanda who was an ardent Siva Devotee. This place is mentioned in Brahmanda Purana. Sage Roma performed severe penance in this place to attain long life like Brahma. Pleased by prayers, Lord, blessed the Rishi by gracing the ThriVikrama form.

**Thirukovalur or Thirukoilyur – (42<sup>nd</sup> Divya Desam, Tamil Nadu) :** It is Nadu Naattu Tirupathi near Villupuram. This is one of the KrishnaranyaKshetram. Main Deity is Ulagalandha Perumal or ThriVikrama and Goddess is PoongothaiNaachiyar or PushpavalliThayaar. As per Puranas, Sage Mrikandu heard about ThriVikrama Avatar and wanted to get Darshan. Brahma asked him to do penance in this place. He came with his wife and did penance and served food to the Brahmins. Seeing this, Lord, came in disguise as a Brahmin but the food by then got over. Sage's wife prayed to Lord and food was filled by his grace. Later, Lord appeared in the form of ThriVikrama and blessed them.

Another incident is very famous, where PoigaiAlwar, PeyAlwar, BhoothathAlwar came to this place when it was heavily raining. They did not have any place to sit. So, all were standing. Later, they could sense that other than three, one more person (invisibly) standing between them. One by one, each Alwar with their spiritual knowledge praised the Lord with Divya Prabhandam and Lord appeared before them and blessed them. This incident clearly shows that Lord always likes to be in association with his devotees.

**Thiruneermalai – (61<sup>st</sup> Divya Desam, Tamil Nadu - one of the perumal is Ulagalandha Perumal) :** It is near Chennai town. There are two temples, one on the foothill and other on top of the hill. Sage Valmiki wanted to have Darshan of Sita Rama's wedding. He did penance, and he got the divine Darshan. The Sage also wished the Lord to stay in this place to bless the devotees and thus did the Lord. ThirumangaiAlwar came to this place for Darshan but was surrounded



by water. He waited for many months to get the water dried and then praised the Lord with Divya Prabhandams. The Lord here depicts four Darshan – NeerVannan (Standing Posture), on top of the Thoyatrihill - Ranganathaswamy (Reclining Posture), Narasimha Swamy (Sitting Posture), Ulagalanda Perumal as ThriVikrama (Walking Posture). The temple down NeerVannan is the primary deity. Goddess is Anima Malar Mangai and RanganayakiThayaar. The temple tank (KsheeraPushkarini) which cures illness.

**Thirukurungudi (Vamana Kshetra) (89<sup>th</sup> Divya Desam, Tamil Nadu) :** It is near Nagarcoil. The Perumal is NindraNambi or KurungudiNambi. Goddess is KurungudivalliThayaar. This place is known as Vamana Kshetram. In puranas, the Lord residing in ThiruparkadalNambi who resides on the banks of Ksheerabti River took the Vamana Avatar. Sage Narada mentions that beauty of Nambi was like how Vamana was beautiful when he had gone to Mahabali's Yagnasala for alms. This temple is famous for its Architecture.

**DasavatharSannidhi in Sri Rangam (Tamil Nadu) :** This temple is at SriRangam, on the banks of Kollidam River. The Dasavathar deities are displayed. It is believed that, Lord Ranganatha was very much pleased by ThirumangaiAlwar's effort in constructing the huge wall for Sri Rangam Temple and blessed him with Darshan of divine Avatars. Vamana Avatar is also displayed in this Shrine.

**Other references of Vamana-ThriVikrama Temples in Kerala :** Onam is the primary festival in Kerala. Onam is Thiruvonam star which is the auspicious star of Lord Vishnu, Vamana Murthy, Lord Srinivasa and Hayagriva Swamy. Kerala

celebrates Onam which they believe that Mahabali visits Kerala from PathalaLoka on that day. It is also star of Lord Padmanabha Swamy, Thiruvananthapuram. So, there are many temples in and around Kerala for Vamanamurthy. Few are Mithranandapuram Vamana Temple near Thrissur District, AnakudyThiruvamanapuram near Trivandrum, Chelamattam Vamana Narasimha Sreekrishna Temple near Ernakulam, KalattuVamanamoorthy Temple, Malappuram, Thelakkad Vamana Moorthy Temple, Malappuram, Mevellar Vamana Moorthy Temple, Kottayam, Chettarikkal Vamana Temple, Kuranniyoor, ThriVikramamangalam Temple, Tirumala, Thiruvananthapuram are called Vamana Kshetras.

Pilgrimage gives peace of mind and cleanses the sins. But these, places become more divine when they are visited or cited in ancient texts or sung by Alwars or any poets. Reciting these hymns will give us clarity in mind, will become more intellectual and gives happiness to the Lord. Vamana and ThriVikrama are always praised together as both the forms are auspicious. The little one Vamana, very beautiful and has divine glow in that form. The giant form ThriVikrama is huge and power depicting the whole world is under Lord's control.

It is clearly showed in this Avatara, that, Lord is the Supreme and he pervades everywhere whether it is small or big, whether it is on earth or sky. The Avatara is to bless the devotees and that is achieved in this Vamana-ThriVikramaAvatara as he had kept his holy feet on Sky, Earth and Pathala thus without any discrimination of caste, creed, living beings, non-living things etc.

Let's surrender our Ego and get his divine blessings.





### Annamayya's Marriage:

Annamayya who reached Tallapaka with his parents started spending most of his time in composing and singing Hari Sankeerthanas. After few years, Annamayya reached the age of marriage. Lakkamamba and Narayanasuri wanted to perform marriage to their dear son, Annamayya. As a part of their search for right match, they asked a couple to give their daughter in marriage to Annamayya. But the couple doubted Annamayya as he spent most of his time in singing devotional songs. They sternly refused saying, "we do not give the girl to the boy who always spent his time in singing 'Govinda!Govinda". Lakkamamba and Narayanasuri had left their son's responsibility on the unique being Lord Venkateswara. The very next night, Swami appeared in the dream of a couple who refused to give their daughter to Annamayya and instructed them to perform their two daughters' marriage with Annamayya. The couple felt sorry for the mistake what they did and agreed to give their two daughters Akkalamma and Tirumalamma to Annamayya. The marriage was performed grandly and dutifully.

### Journey to Ahobalam:

After his marriage with Tirumalamma and Akkalamma, Annamayya went to Ahobalam to learn Vedas. There he mastered Vedas, received Brahma vidya under the tutelage of Vaishnavacharya Satakopamuni. From then onwards, Annamayya had been spending his time in producing, composing keerthanas, serving and worshipping Srihari.

### Sankeerthana Yagnam:

Annamayya was immersed in Swami's devotion. He had felt that his happiness depended on the contribution that he could offer to Swami. With his interest in Valmiki Ramayana, he created Sankeerthanas on Ramayana as series. Hearing



# History of SRI TALLAPAKA ANNAMACHARYA

**Telugu Original by :**  
**Dr. Mannuru Sivapraveen**  
**English by : Dr. A Savitri**

**(July Edition –  
Covered Annamayya's  
Tirumala Darshan  
Vaishnava Panchasamskara  
Return journey to Tallapaka)**



his Sankeerthanas, people of his village appraised him as the divine being. They felt that he was not a common man but a man with high spiritual gifts. They considered him as Narada, Tumbura and sometimes as Gandharva.

### Saluva Narasimharayulu:

Annamayya's popularity was growing leaps and bounds. His Sankeerthanas and his outstanding performance in singing attracted Saluva Narasimha, the representative of Sangama Raja clan, who was ruling Tanguturi, the place nearby Tallapaka. He heard about Annamayya who was inspiring the people with Keerthanas. With curiosity, he personally visited him and greeted him with utmost respect. He requested Annamayya to come with him to his place and bless him and his court. Annamayya was unable to refuse Vaishnava devotee Saluva and left to Tanguturu. There he did Chennakesava swami darshan and stayed at inn nearby. From then, Narasimharayulu respected Annamayya as his teacher, friend and also as his relative. He shared every idea and work of his with Annamayya. With the blessings of Annamayya, he ruled Tanguturu from Penukonda. Once he invited Annamayya to his royal court, honoured him and requested him to bless them with his Sankeerthanas.

Eimako—————

————— Kaadugada! (5-82)

Accepting Narasimharayulu words, Annamayya sang the above Sankeerthana on SriVenkateswara. Saluva was highly impressed at his Sankeerthana.

His Sankeerthana is like-The pure honey that come from bees, the filtered juice of sugarcane, the fragrance that come from camphor, the nectar to the ears and like the milk cream.

Impressed and excited with his Sankeerthana, Saluva highly praised him,

appreciated him and honoured him in various ways. From then, Saluva heard regularly Annamayya's Sankeerthanas that eulogize Srivenkateswara.

One day, Saluva, with regal authority, instructed Annamayya to compose Keerthanas praising him like the Keerthanas on Sri Venkateswara. The request that came from Saluva, his emperor friend shocked Annamayya.

Saying "Hari! Hari!"

Barama Pathivrathabhaavambu—————

—————cheliyalivali

(Annamayya history, page 328)

"My tongue that does the praise of Hari will not let me to sing on humans. How can you utter such words before me? To praise other than Srihari is a sin". He sternly added, "I do not want you and your friendship." His response stunned the King. Saluva Narasimharayulu enraged with his words. He ordered his soldiers to encase Annamayya with manacles. Though the soldiers did not like to fasten Annamayya, they were unable to refuse the command of the king. They captured Annamayya with strong iron chains.

'Aakati Velala—————

————— Therugu (1-158)

When Annamayya instantly sang the above Sankeerthana, miraculously, the manacles that were tied to his hands fell down. All the viewers over there were shocked and rushed to the king to inform the whole incident they viewed. The king did not trust it. He ridiculously answered. He personally moved to warn Annamayya. He roughly said, "Threatening soldiers with your tricks. Play as many tricks as you can but I do not fall into your tricks," He ordered his soldiers to handcuff him again. Annamayya laughed at the King's stupidity. Soldiers handcuffed Annamayya again. Annamayya sang the same Keerthana what he had



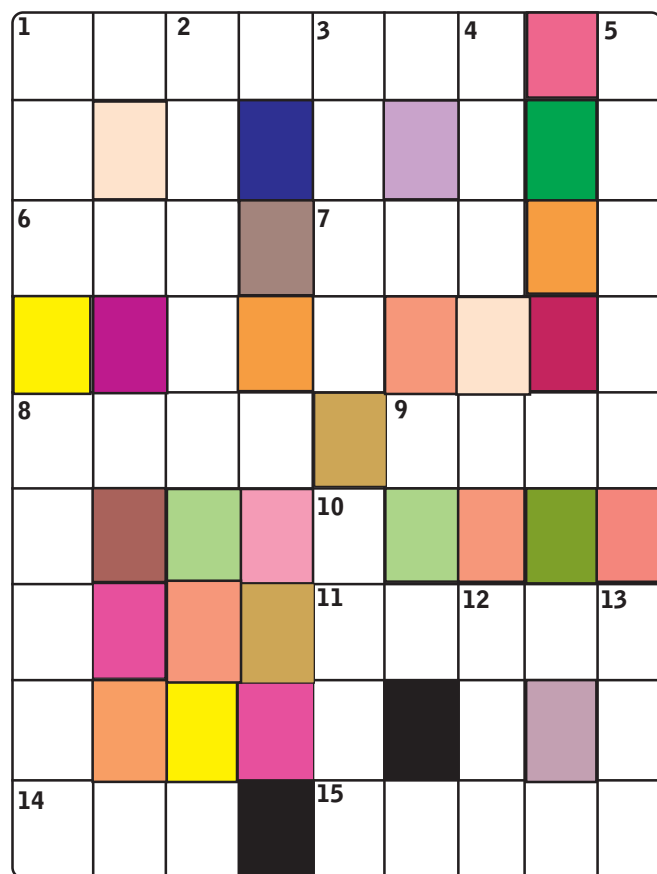
sung previously. The handcuffs (manacles) that were tied to him fell on ground. This time, even the king shivered at the sight, fell on Annamayya's feet. Tears rolled down from his eyes. He spoke with shivering voice, "Respected teacher! I did a big sin that should not be done, please forgive me." He said that Annamayya was his guru, his God. He begged apology. He washed Annamayya's legs with fragrant water. Making him sit in royal's vehicle (Pallaki), he himself carried it. Observing his repentance, Annamayya said, "From today, treat the person who does Hari Sankeerthana not as a common man but as the great and unique being." He continued his saying, "Sri Hari blessed his

devotees through meditation in Krutayuga, yagnas in Tretayuga, worship in Dwaparayuga and now in Kaliyuga through Sankeerthanas. So, be devoted to Sri Venkateswara and respect his devotees".

Annamayya who reached Tirumala wrote Srungara Manjari with 516 Dwipada Padaas and dedicated it to Lord Srinivasa. Due to his much-admired Sankeerthanas on Srivenkateswara, Annamayya received speech refinement and gained spiritual supremacy. Gradually, Annamayya became the singer of Tiruvenkateswara's court (temple).

(to be contd....)

## PUZZLE



CLUES FOR PUZZLE

01. Goddess Lakshmi (3)  
02. Thick Hair (5)  
03. Parvathi (4)  
04. Rahu (Jumbled) (3)  
05. Pururava (5)  
08. Kumara Swami (5)  
10. Yama (4)  
12. Help (3)  
13. Chakrayuda (Down to up) (3)

DOWN

01. Lakshmi (7)  
06. Notty child (3)  
07. Dried grass (Right to left) (3)  
08. Moon (4)  
09. Sun God (4)  
11. Vajrayudha (5)  
14. Wife of Kashyapa (3)  
15. Son of Adithi (5)

ACROSS

Presented by  
Sri T.S. Jagan Mohan

# GAYATRI MANTRA

## A Cognitive Scientific Insight

- Dr. Varanasi Ramabrahmam

**T**he syllables and series of sounds composing *Gayatri Mantra*, and the sense and meaning attached to them are analyzed using *Upanishadic* Wisdom, *Advaita* Philosophy and *SabdabrahmaSiddhanta*. The physical structure of mind as revealed by this analysis is presented.

An insight of various phases of mind, their rise and set, their significance and implications to cognitive sciences and natural language comprehension branch of artificial intelligence are discussed.

Chanting and meditation on the *Gayatri Mantra* is part of spiritual ritual of many traditionalists. This is an important phase of *SandhyaVandanam*. The profound meaning of *Gayatri Mantra* and the meditative insight contained in the performance of *SandhyaVandanam* is very interesting, revealing and rewarding.

### Gayatri Mantra

*Aumbhoorbhuvahsuvah  
tat sa viturvareanyam  
bhargodevasya dhimahi  
dhiyo yonah prachodayat*

May the Divine Luminescence which causes the conscious states/phases of mind-*bhooh* (*jagrat*/ wakeful/ awakened), *bhuvah* (*Swapna*/dream) and *suvah* (*sushupti*/deep sleep) -- illuminate and inspire our intellect.

The purports will further be interpreted making use of *Upanishadic* wisdom, *Advaita* philosophy and *Sabdabrahma Siddhanta* as follows.

### Upanishadic Wisdom

Ancient Indian wisdom as revealed in the *Upanishads* has a lot to say about human consciousness. Author provided a scientific awareness of mind, its form, structure, function,





thoughts, understanding and other mental processes and their cessation from psychology point of view contemplating on *Upanishadic* wisdom as *manastattvasastra*. Upanishads are source-books of *Atmajnana*, the Knowledge of the Self. Upanishads construe the state of *Atman* as the real 'I' state. They understood the Self i.e., human consciousness, to be unoccupied (mental) awareness and the natural, original and ground state of human mind.

*Atman* is the result of breathing process. *Srestaprana*, (most possibly  $O_2$ ) is given as the body (*tanu*) of *Atman*. *Atman* is in motion always (*yasyagamanamsatatam tat atma* – which moves incessantly is *Atman*) and in modern scientific terms can be termed as a bio-oscillator issuing out pulses of psychic(*chit*) energy of time period  $10^{-1}$  second, the time required to pronounce a short syllable like 'a' (*laghuakshara*) short syllables.

*Atman* provides us with the mental energy whose presence and transformations of its virtual form (*maya* also known as *chidabhasa* or *pranavamorsphota*), give us mental time-space and states of consciousness respectively, to be aware of the body, within of the body, without of the body and also a state that transcends both body and mind consciousness.

*Maya* is the virtual mental energy flowing throughout the body providing sensing abilities to us. *Maya*, the virtual psychic energy and its transformations provide the current of awareness and hence consciousness to us. Conscious states are the phases of mind in the awareness of *Atman*. Conscious state of cessation of mental activities,

similar to zero in number system and vacuum in physical sciences, is the unique proposition of *Upanishadic* wisdom which has profound role in the human cognition processes.

### **Advaita Philosophy and Sabdabrahma Siddhanta:**

*Advaita* Philosophy is an off shoot of the *Upanishadic* awareness. *Advaita* Philosophy is more popular as *Vedanta*. And it is known to Sanskrit grammarians that *Advaita* philosophy is best suited to understand language learning and communication skills. *Patanjali*, *Bhartruhari*, proposed and nurtured *Sabdabrahma Siddhanta* while attempting to understand language learning, comprehension and communication processes and formulating the grammar rules for Sanskrit language making use of *Brahmajnana* or *Atmajnana* and *Advaita* philosophy and applied them beneficially.

As stated above the presence of *Atman* and transformations of *maya* give rise to four conscious states in us. The wakeful-sleep (*JagratSushupti*) and deep sleep (*Sushupti*) conscious states are the *advaita* (No Two- only *Aham* – *Aham* series- here *Aham*/ relates to unoccupied awareness or pure consciousness without any mental cognitions taking place) conscious states. Wakeful (*Jagrat*) and dream (*Swapna*) conscious states are *dvaita* (Two- *aham* - *idam* series - here *idam* relates to mental cognitions and functions in the awareness *aham/atman*) conscious states. These conscious states alternately and simultaneously rise and set in us helping us to cognize/know/learn, perceive, reason, think, do intellectual operations,

experience/understand, speak/teach, read and write and thus be aware of various disciplines and skills, master and use them through the medium of language or otherwise by the simultaneous use of *antahkaranas* (inner mental tools— *manas*, *buddhi*, *chittam* and *ahamkaram*), sense organs and action organs.

According to *Upanishads* knowledge is of two kinds- (i) that acquired through the combined operation of sense organs, action organs and inner mental tools in the awareness of *Atman* (*MaitraJnana*) and (ii) that is inherent / genetic (*VarunaJnana*). All our acquisitions of knowledge come under *MaitraJnana* and the in-built urges, volitions, body and mental abilities, capabilities, nature etc., come under *VarunaJnana*.

Simply putting, according to *Upanishads*, our mental functions are the forward and backward transformations of *chidabhasa* or *maya* – transformed by energies sensed through sense organs or the stored information as potential energies retrieved (as *vasanas* first and then *prapancham* as feelings/thoughts/perceptions) and transformed in the reverse direction to give us knowledge, experiences etc. The transformation of *maya*, reverse transformation of *maya* and cessation of transformation of *maya* - the *dvaita* and *advaita* conscious states respectively- taking place simultaneously, consecutively and alternately is the structure, form, function, state and essence of human consciousness, mental functions and cognitive processes. The above discussion and propositions about mind and its functions in terms of *Atman* and *maya* can be extended and used to

understand language learning and communication processes. It is mentioned above that *maya* is also known as *pranavam*, the primordial sound.

*Bhakti* (defined as *swaswaroopa anusandhanam bhaktiritya bhidhiyate* -- tuning the mind to natural state of mind i.e., the state of Self- or *chetovrittirupetyatistha tisadaasaabhaitirityuchyate*- the state when *chetovritti- antahkaranaparinama*-ceases to take place) is another name for the state of *Atman* or *Brahman*- the *advaita* state. In this state the *pranavam* or virtual chit –energy (termed as *maya* by *Vedantins*)– does not transform into *antahkaranas* - no *vivartanam*(two-way transformation of *maya* and *antahkaranas*), meaning no *antahkaranaparinama* or *vritti* (transformation of inner mental tools causing cognitions) takes place.

Transformation of *pranavam* (*maya*) as *antahkaranas* and *panchapranas* (*prana*, *apaana*, *vyana*, *udana* and *samana*) and thence activating sense and action organs respectively and simultaneously (wakeful and dream phases of mind) is the *vibhakti* or *dvaita* state or the state of ego- *jivatma* –the state of I-, my- feelings, thoughts and perceptions. All kinds of knowing / learning /expression /teaching take place in this *vibhakti* state making use of all mental tools in the awareness of *Atman*. *Sabdabrahma Siddhanta*, as well takes this *advaita/dvaita* concept and a theory of language learning/teaching, speaking/ understanding in the four modes of mind (*para*, *pasyanti*, *madhyama* and *vaikhari*) is developed



using *sphotavada*, a consequence of *Sabdabrahma Siddhanta*.

According to this theory human language communication process is a combination and quick successive reversible transformations of four modes i.e., (I) Speaker/Teacher: (a) Purport/Awareness (Meaningful Experience or Experienced Meaning- *para*) (b) Understanding/ Experience/ Sense/ Mood/Volition/ Intuition (*pasyanti*) (c) Perception/Thinking/Feeling (*madhyama*) (d) Utterance /Expression (*vaikharī*); and (II) Knower/ Listener/ Learner: (a) Knowing (through sense organs)- *vaikhari* (b) Perception/Thinking - *madhyama* (c) Understanding/ Experience - *pasyanti* (d) Purport (Meaningful Experience / Experienced Meaning) / Awareness- *para*.

When the physical structure of mind and its function as revealed in the *Gayatri Mantra* as *sapta lokas* (Seven Cognitive states of mind in *advaita* and *dvaita* phases and four conscious states of mind) is compared and combined with the knowledge of conscious states/phases of mind and mental functions provided by *Upanishadic* wisdom and language learning, comprehending and communication modes as worked out by Sanskrit grammarians together with *Advaita* Philosophy and *SabdabrahmaSiddhanta* a working model of human mind can be built.

The insights of *Upanishadic* wisdom on human cognitive processes and the physical structure of mind as revealed in the *Gayatri Mantra* as *loka* scan be used to propose a human cognitive process model; the ultimate aim being the

development of a soft-ware which would perform the tasks of the mind. These understandings in modern cognitive scientific terms about mind, its phases in the form of conscious states/*lokas* can be further used to develop the software to model human mental processes and language learning/ communication processes going on within us and compare and club them with the mind-machine model-building attempts and working of the bio-chemicals and the energy transitions and transformations associated with them.



### TRADITIONAL DRESS CODE is Compulsory

Tirumala Tirupati Devasthanams made it compulsory for the devotees to wear Traditional Dress while coming for Darshan of Lord Venkateswara in the Tirumala temple. As part of this, T.T.D. implemented Traditional Dress Code to the devotees coming for Arjitha sevas and Rs.300/- darshan also.

Apart from this, devotees should compulsory wear mask and gloves due to corona pandemic and maintain distance while in the Q lines.

#### DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

**Women :** Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata

**Men :** Pajama–Kurtha,  
Dhoti– Uttariyam

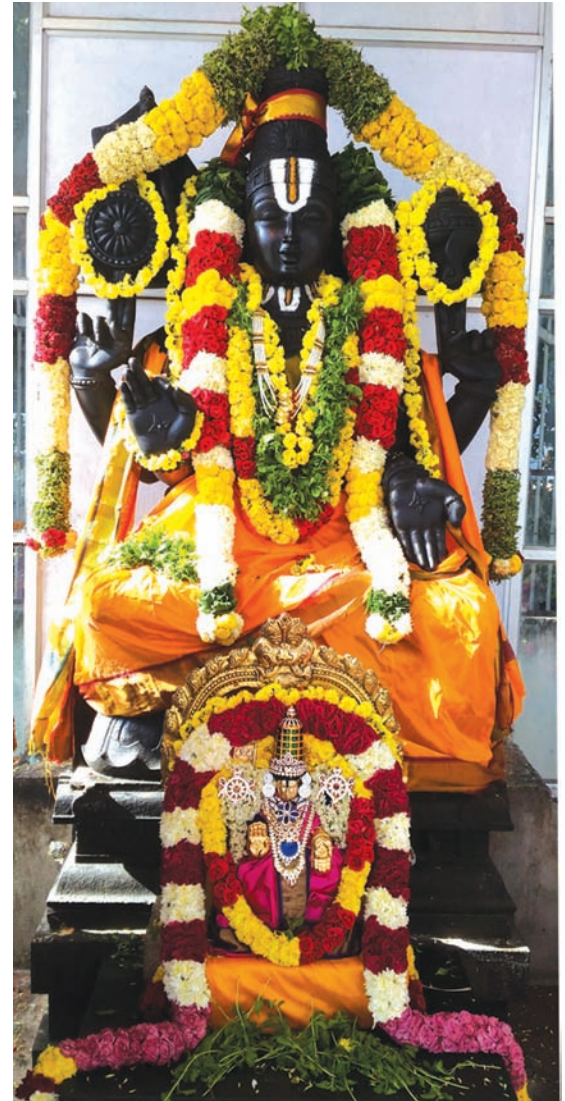
# SRI VIKHANASA GURUVE NAMAHA

- Smt. R. Radha Ramanathan

**G**urus is regarded as Brahma, Vishnu and Maheswara Swarupa and the Paramatma Himself. We belong to this great cultural society. Why do we accord the highest place to them and celebrate their Jayanthis? We celebrate VikhanasaJayanthi, DattatreyaJayanthi, SankaraJayanthi, RamanujaJayanthi etc... On these days we recollect their great contributions in the form of written works and their contributions to the society as a whole uplifting mankind spiritually by connecting them to divinity. By doing so, we thank them for the treasure they have left and pay our obeisance. VikhanasaJayanthi falls on a full moon day i.e., Sravana Purnima thithi in lunar month. According to sage Marichi, the arrival of Vikhanasa Maharishi in Naimisaaranya, the holiest place was on a Monday when there was a full moon day on SimhaLagna during the Sravana month, in the era which began with Swayambhuva Manu.

Sage Vikhanasa, after receiving the blessings of Mahavishnu, created the Vaikhanasa Bhagavatsastram. He split it into two parts one describing the rituals to be performed in temples and the other about the rituals for the archakas (priests) so that they can be spiritually fit to perform the Archana (worship). Infact, sage Vikhanasa taught the newly established sastram to his disciples Bhrgu, Atri, Marichi and Kashyapa, who inturn abridged the same and propagated it to be followed at all Lord Vishnu temples.

Tirumala temple is a Swayam Vyakta Kshetram where Lord Vishnu manifested himself in the form of ArchaMurthi so that Bhaktas may worship there and obtain salvation. The spiritual Aura of a Swayam Vyakta Kshetram will be felt in all the worlds. If any difference is noticed in the features of the image from what is given in





SilpaSastra, the presumption is that the image was according to Bhagavad Sastram. Therefore no attempt should be made to effect any alteration.

There are certain temples where the customs and usages should in no circumstances be interfered with. PuriJaggannath Temple and Tirumala Temple are cited as examples. In Tirumala temple, all the rituals are being performed as per Vaikhanasa agama tradition which was laid by Vikhanasa Maharshi. The Agamas putforth by Vikhanasa Maharshi is called 'Vaikhanasagamas'.

Thus Vikhanasa Maharshi institutionalized the iconic worship of Lord Vishnu Murthi strictly following the Kalpasutra of Vikhanasa Muni, which continues till today and will continue uninterrupted for a stretch of time.

Recollecting the great contribution of Sage Vikhanasa let us celebrate his Jayanthi with utmost reverence. Never forget to visit the temple opposite to Varahaswamy Temple in Tirumala in your next visit to Tirumala.

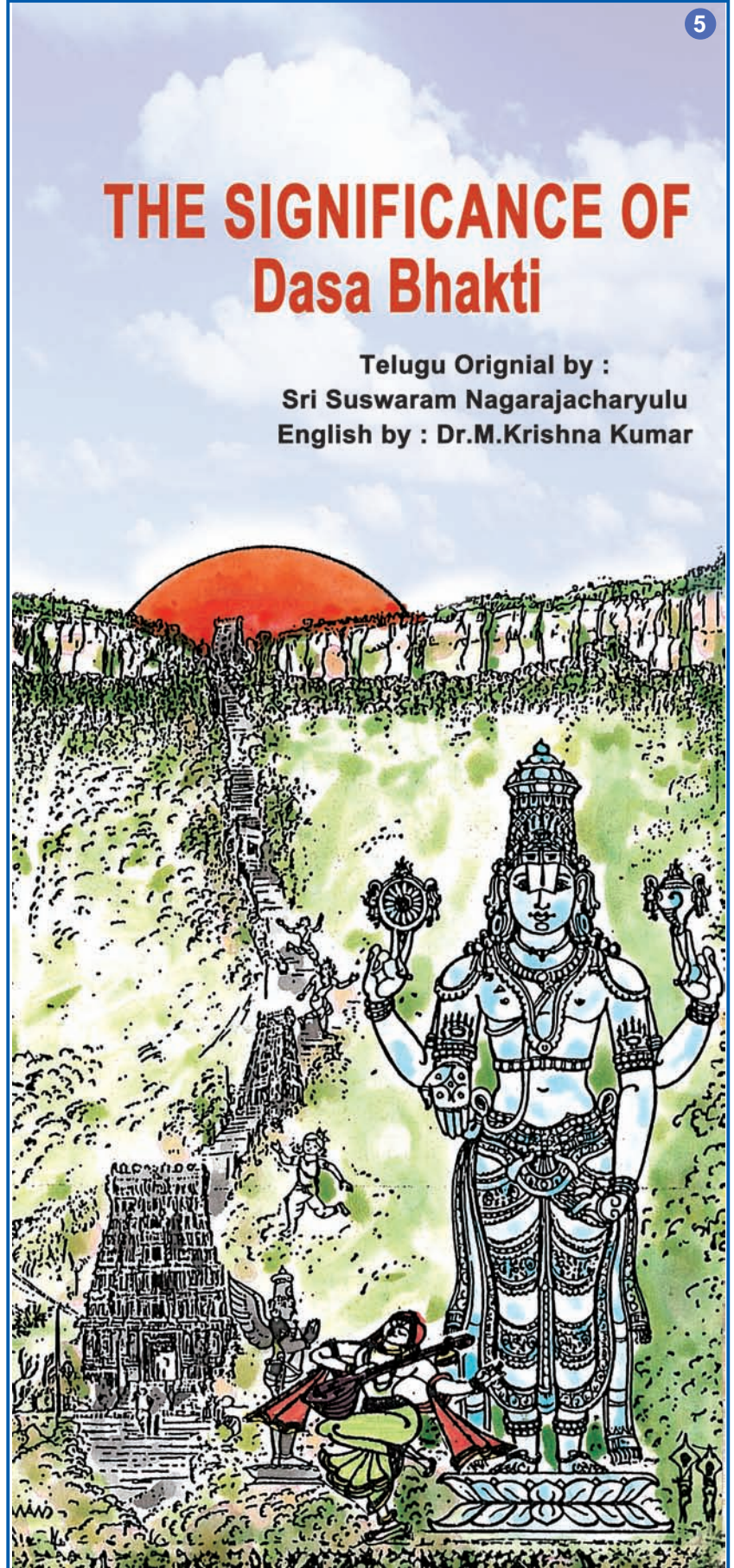


### **SUGGESTIONS TO THE AUTHORS**

1. Authors who are interested in writing articles are advised to contribute articles to ***Sapthagiri*** which promote Hindu religion, culture and its importance and mainly on *Vaishnavism*.
2. The articles may deal in subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like AdiSankaracharya, BhagavatRamanuja, saint poetess Tharigonda Vengamamba, Padakavithapithamaha Thallapaka Annamacharya, etc.
3. The articles must be qualitative maintaining good standards, informative and thought-provoking to the readers.
4. The article must be readable, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 2000 words, not exceeding 3,000. However, worthy research articles exceeding the above word limit may also be considered.
7. Each article should be scholarly and it should conform to the international standards by following MLA (Modern Language Association) Style sheet/format such as in-text and end text citations and works consulted or bibliography.
8. Send your contributions neatly typed in word format with a self-declaration to the following mail: [englishsubeditor@gmail.com](mailto:englishsubeditor@gmail.com)

## Lord Venkateswara in the Puranas

According to the Puranas, the most renowned and divine hill, Sri Venkatadri is eulogized as Kaliyuga Vaikunta. It is also extolled by the Kannada 'haridasulu' with their innumerable utterances. Immersed greatly in their devotional enthusiasm, the 'haridasulu' personally experienced the grace of the Lord and praised Him with profound words. Lord Venkateswara is 'the God of Four Yugas.' In Kaliyuga, He is 'Kalyana Chakravarthy'. His last incarnation which is the root of all other incarnations is 'Archavataram'. 'Kalou Venkatanayakah!' Lord Venkateswara who is the Lord of all deities receive worship from Devas, Gandharvas, Kinneras, Kimpurushas, Rishis, and all human beings. He is the Crown of all Gods. He is the god of all 'Haridasulu'. The visit to Venkatadri and the grand 'darshan' of Lord Venkateswara are like the finishing of a 'yagna' which is closed after 'poornahuti.' Such rare opportunities are the final fulfillment achieved by worshipping all deities, making holy dips in 'thirthas', visiting the 'kshetras' and performing noble and auspicious deeds. When a human being offers all actions and 'dharma's' to the Lord, his life of sacrifice will be fulfilled and sanctified. So, not only 'Kannada Haridasulu' in India but also every son of 'Bharatha Maata' who may be a devotee, a poet, a singer and an





artist after serving Lord Srinivasa thinks that his penance becomes fulfilled after getting its fruit .

‘Aeirjanmalabda nrushu bharathaajire Mukunda sevowpayika spruhatma bihihi” The Mahabharata and the Puranas emphasize that the reason for this birth as a human being in the world is due to the virtue of doing good deeds in the previous births.

“Kaloutu Bharate varshe maanusham janma durlabham |  
Tato Venkata yatraatu durlabha sukutam vinaa |  
Itsuktya Venkatadheso Harigaruda vahanaha |  
Ramaya sahito rame Venkatakhya mahidhare ||

To be born as a human being in the Kaliyuga is highly difficult. It is due to the virtue of doing good deeds in the previous births. Lord Sri Hari who is on the divine vehicle Garuda told Goddess Lakshmi that the human being will have the opportunity of having the pilgrimage in this birth. The hill is a quite, splendid and supreme spot for a devotee to complete his pilgrimage.

“Maayavi paramanandam tyaktva Vaikuntamuttamam |  
Swami pushkarini teere ramaya sahamodate ||

### Sacred Place

As proposed in the Vedas, Sri Venkatachalam is the suitable place of residence for all sages, saints, deities, siddhas, sadhyas, charanas and other great saintly personalities. It is ‘salagraamatmakam’. It is filled with ‘salagramas’. It is the incarnation of ‘Adishesha’. It is full of exquisite, beautiful and natural objects like trees and creepers full of flowers, nuts, fruits delivering fragrance and also filled with wild and domestic animals, full of diverse birds, the large number of ‘thirthas’ like ‘Swami Pushkarini,’ Papanasanam, Akasa Ganga and the ‘rishis’ in the forms of animals, ‘pitru devatas’ in the form of birds, Yakshas

and Kinneras in the form of huge stones and it is the direct abode of Goddess Lakshmi Devi.

“Evam manohara Sriman parvataha, punya kaananaha”. It is synonymous with other names like Anjanadri, Vrushadri, Seshadri, Garudadri, Thirthadri, Srinivasadri, Chintamanigiri, Vrushabhadri, Varahadri, Jnanadri, Kanakadri, Anandadri, Neeladri, Kridadri, Vaikuntadri and Pushkaradri. It is renowned as Venkatadri in Kaliyuga. No place is equal to Venkatadri on the earth. The Puranas emphasize the fact that there is no God who is equal to Lord Venkateswara in all times.

“Sri Venkatadre mahimanamuttamam |  
Jaanamtina Brahma Sivendra poovakah |  
Kimalasya veerya manujaah srutistha  
Jaanamti Vishno stalamadbhutam ca ||

For Lord Brahma, Lord Rudra, Lord Indra and other deities are incomprehensible regarding the power of the hill. This implies that normal human beings who are most ignorant cannot know the power of the hill.

“Ade Venkatachala makhilonnatamu |  
adevo Brahmadulakapuroopamu ||

To climb such a divinely influential hill with piety and devotion is glorious and having a grand ‘darshan’ of Lord Srinivasa is purely virtuous and infinite.

“Na thirtha yaatraa nachadaana yajnam |  
vratam taponaarchana manya daivam |  
Yat Srinivasa syacha naama keerthanam |  
tadeva sarvartha suvrusti kaaranam ||

The glorious ‘darshan’ of Lord Venkateswara and chanting the name of Lord Venkateswara are more auspicious and virtuous than the

auspiciousness attained by performing various pilgrimages, charities, yajnas, vratams, penance, and worships. The auspiciousness obtained by various divine activities is not even the 16<sup>th</sup> part of the auspiciousness achieved by mere chanting of the name of Lord Srinivasa.

### The Puranas emphasize

“Tava naama smruterbhakta kalaam narhanti shodaseem |  
Om Namo Venkatesaya Purushaya mahatmane |  
mahaanubhavaya mahamayeneemeya karmene |  
“Punyoyam Venkatagiri sarva punya sthaleshwapi |  
samastha thirthanyathraiva punyani nivasanthihi |  
Bhaktaaparathan sothwaiva Venkateso dayaaparah |  
Rakshatveva tatassoyam sevyā Sri Venkateshwaras suvarna |  
Suvarnamanna taambulam sugandha seetalam jalam |  
atra datvaa narah putussarvankaa maanavaapnuyat ||

For all thirthas, this hill which is the abode of Lord Venkateswara is the main source. The human being who donates gold, rice, taambulam, aromatic items, and cold water can get his desires fulfilled. Besides

Adbhutam, chaasya charitham, varnitum, kenasakyate |  
Tadhapi taarakam sarva paapagnam punya varthanam |  
Vedeshucha puraanesu Venkatesha kadhamrutam |  
Varnitham chetihoseshu bharathaa dyagame shucha |  
Manoharanthu samsraavya mihaamutreshtha daayakam |  
Jnanapradam visheshena maheswaryasya kaaranam |  
Vairagya bhakti satvadi pradendriya vasaprade ||

It is impossible to describe the hill, Lord Venkateswara and the great existing ‘thirthas’. This hill drives out all sins and it promotes auspiciousness. This ‘kshetra’ is described exquisitely in the Vedas, the Puranas, the Itihasas, the Mahabharatha and so on. It is the source of knowledge, fortune, devotion, renunciation and

‘satvaguna’. It is quite impossible to describe Sri Venkatachala Mahatmyam’ which is inherently described in ‘Ekaakadasha Puranas’. Depending on one's eligibility, one should know the significance of the hill and its Lord. If one gets the ‘darshan’ of Lord Venkateswara, one can get the ‘chaturvidha purushardhalu’ namely ‘Dharma,’ ‘Ardha,’ ‘Kama,’ and ‘Moksha.’

“Maanusham dehamaasadhya  
yaha pruman Venkatachalam”  
“Vaikunto Venkatagirihi  
Vaasudevo Ramapatihi |  
Nakrutam deva samghaicha  
nakrutam Viswakarmana |  
Tatrasakshat Ramaakantaha  
kim tatra sukrutam phalam”

Sri Venkatadri is Bhoovaikuntam. Lord Venkateswara is ‘Swayambhu Murthy’. He is not created by any deity or Viswakarma. The grand ‘darshan’ of Lord Venkateswara is the spiritual outcome of the nobility, virtue and auspiciousness of a human being fulfilled in his previous births. May Lord Venkateswara bless His devotees and shower His grace on them eternally!

**OM NAMO VENKATESAYA!**

**(to be continued)**

### T.T.D. CALL CENTER

Tirumala Tirupati Devasthanams arranged call center round the clock for the benefit of devotees. They can get the information round the clock from this call center regarding any T.T.D. information like Arjitha Sevas, Accommodation, Trusts & Schemes etc.

**For any information Contact :  
0877-2233333, 0877-2277777**



# THE TALE OF NACHIKETA AND YOGA

- Dr.K.V.Raghupathi

**T**he *Upanishads*, the end parts of the *Vedas*, containing profound wisdom captured in the state of intuition were rendered in the form of tales since sages had realized that such pure wisdom could not be rendered to the common folk who could hardly comprehend it with limited intelligence. One such *Upanishad* called *Kathopanishad*, considered to be one of the most important of eleven *Upanishads* contained a story of Nachiketha which has great relevance to the context of Yoga.

In the *Vedic* times, *Yajnas*(sacrificial rites) were conducted by sages and kings as well to propitiate gods for which various kinds of food were offered as oblations. There lived a sage by name Vajashravas who performed such a *Yajna*, to which numerous sages, scholars, and kings were invited. In those days usually, *Yajnas* were accompanied by the distribution of wealth to the poor at the end. One's wealth in those days was calculated in terms of the number of cows one owned.

After conducting the *Yajna*, Vajashravas, as per the custom distributed the cows to the poor. But these cows were physically weak and skinned. Vajashravas had only one young handsome son named Nachiketa who watched his father distribute the cows. He was deeply troubled at this. He wondered how his father who was a sage could distribute such weak cows to the poor and boast himself of having conducted the *Yajna*. He realized, these weak cows would die even before they reached the poor people's homes.

Agitated, he went to his father and asked, "To whom shall you offer me?" Annoyed, the father replied, "To Lord Yama, the God of Death, I offer you". The young lad was taken aback. He pondered how his father, a sage could utter such indifferent words. He thought, "Am I so inferior to the assembled sages and scholars? Am I fit to be offered to the Lord Yama?" However, not disappointed at his father's angry utterance, the young Nachiketa went to his father and sought his permission for his errand to the abode of Lord Yama. So, with his father's approval, Nachiketa left his home for the abode of Yama.

On reaching the abode, Nachiketa found that Lord Yama had gone out and he was told by the guards that the latter would return after three nights. Determined, the young lad stayed back in order to see the Lord. He told himself that he would not return to home unless he had met Lord Yama. After three nights, the Lord returned to his abode and found, much to his shock and disbelief, the young lad patiently waiting for him for three nights. Pleased by his patience, Lord Yama turned to Nachiketa and told that the latter could ask for three boons to coincide with his patient stay at the gates. One such boon, being the last one, was that Nachiketa wanted to learn the knowledge of Immortality and Truth.

Lord Yama was already pleased with the lad's sharp intellect and self-confidence. However, he wanted to test the lad's commitment and sincerity. So, the Lord persuaded the young lad to give up such a boon and asked him to go for another one.

He tried to please the lad by offering all wealth, luxury, and comforts. But Nachiketa was determined and told that he was not interested in wealth but only in knowing the ultimate Truth, he would rather have supreme knowledge.

Yama realized that Nachiketa could not be tempted by wealth and realized that the latter had passed the test. Pleased by his perseverance and deep yearning, Lord Yama started imparting the supreme knowledge.

It was during the exposition; Lord Yama gave a beautiful analogy of comparing the human body with a chariot in which dwells the indestructible *Atma* which is distinct from the body, the mind, and the intellect. The analogy goes like this: the human body is like a chariot, the horses are the sense organs, the bridle or the reins are the mind, and the charioteer is the intellect. This analogy has great relevance to the present context of Yoga. Lord Yama, indeed, has beautifully rendered the quintessence of Yoga in this analogy.

The implication is that if the sense organs are not properly reined by the intellect, like the horses, they may go astray and soon the chariot-like body will derail. The intellect is crucial here which, if diligently used to rein the sense organs, life would be smooth and *vikshepas*, that is disturbances, can be minimised or arrested so that the yogi can practice *Dharana* and *Dhyana*.

How to exercise this intellect? Intellect (*Buddhi*) has two aspects. The first is that it has reasoning power with which it questions every phenomenon. It investigates and arrives at the truth of the matter. Therefore, it has resulted in phenomenal knowledge. This knowledge has a utilitarian function, that is, it is used as a means for getting a livelihood. Intellect's other aspect being that it has discriminatory power. It can be used to distinguish things and actions between right and

wrong, good and bad, moral and immoral, and so on. We can exercise this power to check the sense organs without going astray, without indulging too much in the external world of attractions and repulsions. We can involve in the world of actions that are absolutely necessary for our survival, progress, and welfare of humanity. This discriminatory power in Sanskrit is known as *Viveka*, a great virtue that needs to be cultivated. More reckless and indiscriminate involvement in the world will result in the accumulation of *Samskaras*. These *Samskaras* in turn cause modifications in the *Sadhaka*.

So, the intellect can be used in two ways, one is for acquiring knowledge and the second is to exercise discriminatory power to check unnecessary involvement in worldly actions. When we constantly exercise the second function of the intellect we are in the state of Yoga.



### SOLUTION TO PUZZLE

1	S	A	M	P	3	A	D	A		5	I	
	R		O			R		I			L	
6	I	M	P		7	Y	A	H			E	
						A					Y	
8	S	A	S	I		9	A	R	K		A	
	A				10	H						
	A				11	A	S	12	A	N	13	I
	N					R		I				R
14	I	R	A		15	I	N	D	R		A	



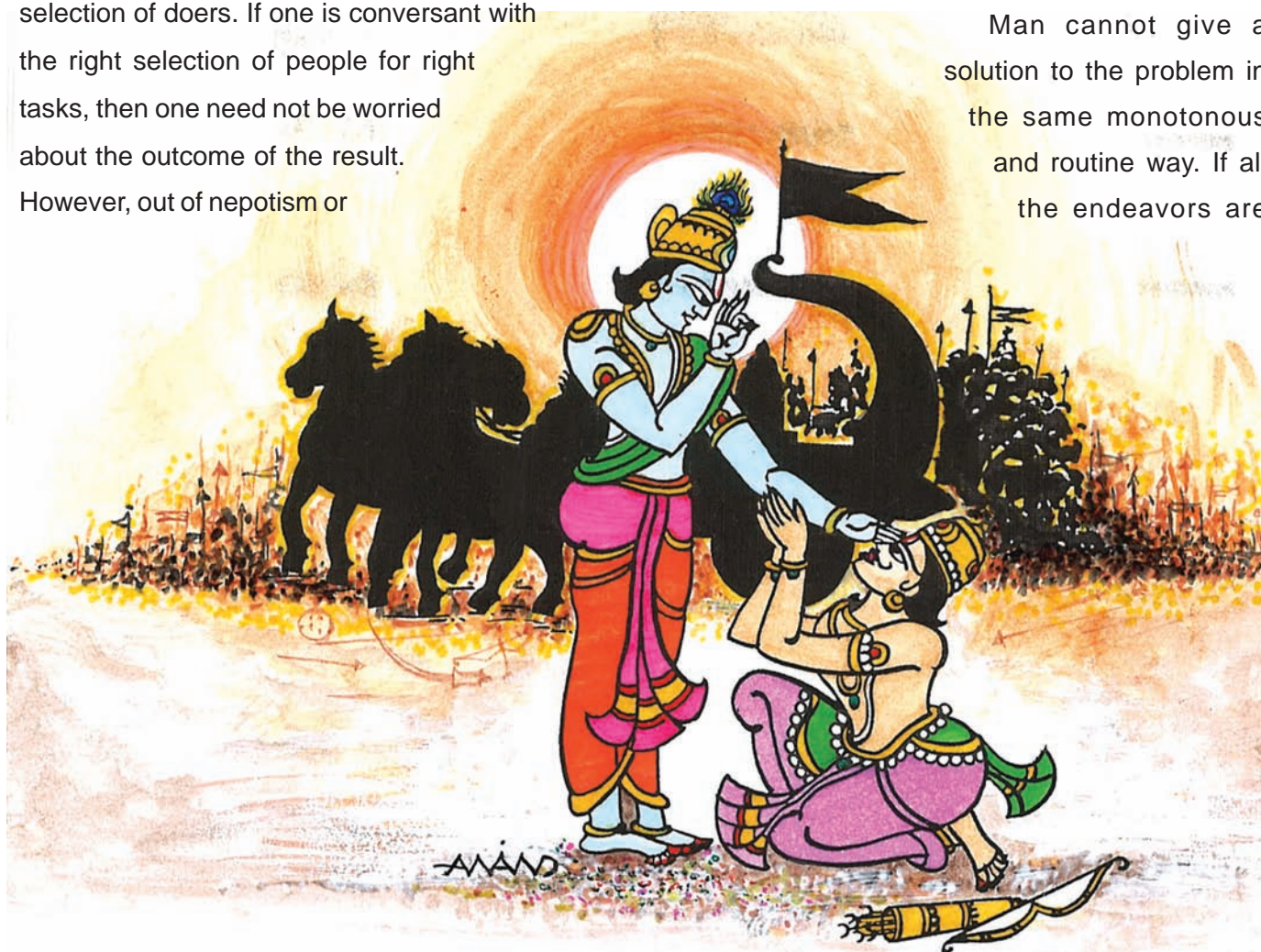
## ACTIONS REFLECT THEIR ACTORS

- Dr. Vaishnavanghri Sevaka Das

**W**henever any action meets with success or failure, the first question that is asked is about the doer or the actor. This is everyone's experience. When some people jump into action, even an activity of highest complexity gets easily accomplished, but some people make even the easiest task the most complicated one to complete. This emphatically demonstrates that the doer plays a pivotal role in the success of any task. One who knows about this fact remains alert regarding the selection of doers. If one is conversant with the right selection of people for right tasks, then one need not be worried about the outcome of the result. However, out of nepotism or

favoritism, if one takes a wrong step of selecting incompetent doer, the chosen task ends in miserable failure. If you discuss these points in relation to personal works, it is quite obvious that everyone has to take complete responsibility for one's deeds. It is often observed that in someone's case, all endeavors end in either failure or partial success. What should they do in that situation? A simple answer is that they should take the direction of Bhagavad-Gita to come out of such jinx.

Man cannot give a solution to the problem in the same monotonous and routine way. If all the endeavors are



failing constantly, the doer has to change the method of approach to the problem. He cannot expect a miracle without any efforts or change of practices from his side. A person who is repeatedly facing failure in competitive examinations has to change his method of preparation. Bhagavad-Gita indicates the qualities of a doer to achieve victory in his endeavors. First of all, the doer or actor shall practice to stay positive and focussed in all circumstances. There shall not be any room for false ego and pride. He, shall neither be worried about the troubles that may arise during the work nor shy away from troubles. He remains enthusiastic till the completion of the work. Victory or failure will never deter the enthusiasm of such a doer. It means that he, with great enthusiasm and determination, and without wavering in success or failure, gets engaged in the chosen work. He, who is neither depressed in times of failure nor excessively happy and proud in times of success is called a human being with equanimity.

However, nature of the doers in general is quite different. They keep many aspirations on the results of their work. They remain attached to the results of work. They are moved by sorrow when the task is not accomplished, become envious when similar task is achieved by others, become greedy to receive the credit of success of all tasks, remain impure internally and externally, thus being designated as doers of passion. Generally, the world is filled with these types of actors. They are always saturated with enviousness. They cannot tolerate others success. They don't care whether their earning is ethical or unethical. For the sake of achieving success, they are ready to adopt any wrong path. Those who are habituated to these

types of actions should endeavor to change themselves to become slowly and steadily into doers of goodness by taking the shelter of Bhagavad-Gita and reciting and following it daily. This message is especially meant for all the youth whose only task is to become successful in education. They should become victorious in their studies with all positivity and enthusiasm. They should eliminate all the symptoms of laziness and procrastination from their lives. They should never allow the symptoms of ignorant doer at any point in their lives.

But what are the symptoms of an ignorant actor? Ignorant doers are always harsh in their behavior. They are experts in insulting others. They are always lazy, remain morose without any reason, adopt habitual procrastination, take years together to complete a work that could take only a few hours. They are never alert in any task and keep aside all essential works. These are essentially some of the qualities of a doer of ignorance. They ignore the advice of scriptures and elders. They work according to their own nature and not according to the injunctions of the scriptures. They remain obstinate and cheat others without any consideration. Such type of behavior is very dangerous to all, especially to the youth. It will never give permanent happiness. Ignorant actors should at least try to transform themselves into passionate doers, thus making some progress on positive path. Similarly, passionate doers shall endeavor to become actors of practising goodness. Youth shall always aspire and endeavor to remain as a doers of good things as per the guidance of Bhagavad-Gita in order to stay successful in life.





# LET US LEARN SANSKRIT !!

Original in Sanskrit by : Mahamahopadyaya Samudrala Lakshmanaiah and Sri Kiran Bhat  
English by : Dr. K. Sujani

## संयुक्ताक्षराणि - SAMYUKTAKSARANI

ध् + न = ध्न	dh + na = dhna
ध् + म = ध्म	dh + ma = dhma
ध् + य = ध्य	dh + ya = dhya
ध् + र = ध्र	dh + ra = dhra
ध् + व = ध्व	dh + va = dhva
न् + ख = न्ख	n + kha = nkha
न् + त = न्त	n + ta = nta
न् + थ = न्थ	n + tha = nthā
न् + द = न्द	n + da = nda
न् + ध = न्ध	n + dha = ndha
न् + न = न्न	n + na = nna
न् + प = न्प	n + pa = npa
न् + म = न्म	n + ma = nma
न् + य = न्य	n + ya = nya
न् + र = न्र	n + ra = nra
न् + व = न्व	n + va = nva
प् + त = प्त	p + ta = pta
प् + न = प्न	p + na = pna
प् + प = प्प	p + pa = ppa
प् + म = प्म	p + ma = pma
प् + य = प्य	p + ya = pya
प् + र = प्र	p + ra = pra
प् + ल = प्ल	p + la = pla
प् + व = प्व	p + va = pva
प् + स = प्स	p + sa = psa
फ् + य = फ्य	ph + ya = phya
फ् + र = फ्र	ph + ra = phra
ब् + ज = ब्ज	b + ja = bja
ब् + द = ब्द	b + da = bda
ब् + ब = ब्ब	b + ba = bba
ब् + भ = ब्भ	b + bha = bbha
ब् + य = ब्य	b + ya = bya
ब् + र = ब्र	b + ra = bra

ब् + स = ब्स	b + sa = bsa
भ् + न = भ्न	bh + na = bhna
भ् + य = भ्य	bh + ya = bhya
भ् + र = भ्र	bh + ra = bhra
भ् + व = भ्व	bh + va = bhva
म् + न = म्न	m + na = mna
म् + प = म्प	m + pa = mpa
म् + ब = म्ब	m + ba = mba
म् + भ = म्भ	m + bha = mbha
म् + फ = म्फ	m + pha = mpha
म् + म = म्म	m + ma = mma
म् + य = म्य	m + ya = mya
म् + र = म्र	m + ra = mra
म् + ल = म्ल	m + la = mla
य् + य = य्य	y + ya = yya
य् + व = य्व	y + va = yva
र् + क = र्क	r + ka = rka
र् + ख = र्ख	r + kha = rkha
र् + ग = र्ग	r + ga = rga
र् + घ = र्घ	r + gha = rgha
र् + च = र्च	r + ca = rca
र् + छ = र्छ	r + cha = rcha
र् + ज = र्ज	r + ja = rja
र् + झ = र्झ	r + jha = rjha
र् + ट = र्ठ	r + ṭa = rṭa
र् + ड = र्ड	r + ḍa = rḍa
र् + ढ = र्ढ	r + ḍha = rḍha
र् + ण = र्ण	r + ṇa = rṇa
र् + त = र्त	r + ta = rta
र् + थ = र्थ	r + tha = rtha
र् + द = र्द	r + da = rda
र् + ध = र्ध	r + dha = rdha
र् + न = र्न	r + na = rna

र् + प = र्प	r + pa = rpa
र् + फ = र्फ	r + pha = rpha
र् + ब = र्ब	r + ba = rba
र् + भ = र्भ	r + bha = rbha
र् + य = र्य	r + ya = rya
र् + ल = र्ल	r + la = rla
र् + व = र्व	r + va = rva
र् + श = र्श	r + śa = rśa
र् + ष = र्ष	r + ṣa = rṣa
र् + स = र्स	r + sa = rsa
र् + ह = र्ह	r + ha = rha
ल् + क = र्ल्क	l + ka = lka
ल् + ग = र्ल्ग	l + ga = lga
ल् + प = र्ल्प	l + pa = lpa
ल् + भ = र्ल्भ	l + bha = lbha
ल् + म = र्ल्म	l + ma = lma
ल् + य = र्ल्य	l + ya = lya
ल् + ल = र्ल्ल	l + la = lla
ल् + व = र्ल्व	l + va = lva
व् + य = र्व्य	v + ya = vya
व् + र = र्व्र	v + ra = vra
श् + च = र्श्च	ś + ca = śca
श् + म = र्श्म	ś + ma = śma
श् + य = र्श्य	ś + ya = śya
श् + र = र्श्र	ś + ra = śra
श् + ल = र्शल	ś + la = śla
श् + व = र्श्व	ś + va = śva
श् + श = र्श्श	ś + śa = śśa
ष् + क = र्ष्क	ṣ + ka = ṣka
ष् + ट = र्ष्ट	ṣ + ṭa = ṣṭa
ष् + ठ = र्ष्ठ	ṣ + ṭha = ṣṭha
ष् + प = र्ष्प	ṣ + pa = ṣpa

ष् + म = र्ष्म	ṣ + ma = ṣma
ष् + य = र्ष्य	ṣ + ya = ṣya
ष् + व = र्ष्व	ṣ + va = ṣva
ष् + ष = र्ष्ष	ṣ + ṣa = ṣṣa
स् + क = र्स्क	s + ka = ska
स् + ख = र्स्ख	s + kha = skha
स् + त = र्स्त	s + ta = sta
स् + थ = र्स्थ	s + tha = stha
स् + न = र्स्न	s + na = sna
स् + प = र्स्प	s + pa = spa
स् + फ = र्स्फ	s + pha = spha
स् + म = र्स्म	s + ma = sma
स् + य = र्स्य	s + ya = sya
स् + र = र्स्र	s + ra = sra
स् + व = र्स्व	s + va = sva
स् + स = र्सस	s + sa = ssa
ह् + ण = र्हण	h + ṇa = hṇa
ह् + न = र्हन	h + na = hna
ह् + म = र्हम	h + ma = hma
ह् + य = र्ह्य	h + ya = hya
ह् + र = र्ह्र	h + ra = hra
ह् + ल = र्ह्यल	h + la = hyla
ह् + व = र्ह्व	h + va = hva





## SHAMI – PIOUS TREE WITH MEDICINAL BENEFITS

Telugu Original by: Dr.Chittibotla Madhusudana Sarma  
English by: Smt. P. Sujatha

**S**hami tree has a special place in the Indian eternal wisdom and social-cultural traditions. This is considered as a consecrated divine tree and is also called Jammi in Telugu. “Samayatrirogamitishami” (It is called shami because it cures diseases). It is called “siva” because it bestows wellness and “maangalya” as it is auspicious. In Sanskrit, it is called “agnigarbha” because it has a burning nature. It is called “sponge tree” and relates to the mymosesti tree family. Its scientific name is “Prosopis cineraria”.

It is said that during the churning of the ocean by devatas and demons, Shami tree also appeared along with SriMahalakshmi, Holy cow (Kamadhenuvu) and Kalpavriksha (the tree fulfilling desires).

Once Prajapati created fire along with other creations. But the fire spontaneously showed its qualities and started burning the Prajapati also. He pacified and nipped the fire with the green branches of Shami tree. Shami leaf is also one of the auspicious offering made to Lord Siva. Hence, we offer our obeisance to this tree, which is a powerhouse of godly attributes, during the Kartika month. Stories also reveal that Lord Rama prayed to the tree before waging war against Ravana. It is also well known that Pandavas stored their weapon son Shami tree before embarking on agnathavasam (underground). These powerful weapons would look like serpents to others. Since Shami had protected all these weapons and thus became instrumental in the winning of

war by Pandavas, it is also termed as “VijayadaShami” (Vijayadasami). During the VijayaDasami celebrations, devotees recite the mantra,

“Shami samayathe papam  
Shami Satru Vinasini,  
Arjunasya Dhanurdhari,  
Ramasya Priyadarsini”

and circumambulate around the Shami tree. There are several other practices adopted around this time. Considering Shami leaf as gold will be given to elders and their blessings are taken.

The above sloka is written on a piece of paper and will be tied to the tree. The villagers pray the Shami tree planted on the north-east side of the village.

Besides, so many auspicious events attached to the Shami tree. It will also be used for curing several diseases.

**Scorpion bites :** The bark of Shami tree should be grinded with water like sandal and the paste should be applied on scorpion bites. It reduces pain and swelling.

**Unwanted hair on body parts :** Dried leaves and branches of Shami tree should be burnt into ash. Mix it with six times water and store it for a day. A white substance transpires at the bottom of the vessel. It should be dried. Make a paste of this with water and apply on the unwanted hair on the body. Since it has the power to remove hair, Shami tree is also called, “Kesahantri” (hair destructor).

**Cholesterol :** Make powder of dried Shami tree barks. Add two grams of this powder in 200 ml water. Also, add half teaspoon cumin seeds powder and ten black peppers powder. Boil it till the water reduces to 100 ml. Consume the water after distillation. It will reduce harmful cholesterol. It is also useful to treat diabetes, fever and body pains.

**Gynaecology (Cervical) problems:** Add 5 to 10 Shami tree leaves and half teaspoon palm crystals in 200 ml water and boil till it remains half. Serve after cooling and distilling the water to reduce several gynaecology problems such as excessive mensuration, abortion, and boils in cervix.

**Bleeding :** Make a paste of Shami leaves and apply it on the wounds. It can also be used to reduce boils. For that take 200 ml of coconut oil and boil it with 50 grams of Shami leaves. The distilled oil should be massaged on the affected part. It will reduce the problem.



# GENERAL PREDICTIONS FOR THE MONTH OF AUGUST 2020

- Daivajna Chaturanana Rani Narasimha Murthy



**Aries (Mesha) :** People of this Rasi are very satisfactory. Most of the people are happy as they waited for a long time for the opportunities. Students get good results. Farmers will have good expectations. Worshipping of Lord Shiva will bring happiness more.



**Taurus (Vrishabha) :** Will wait for a good opportunity. Patience is the best remedy for this people. Health of the women is very important and to be taken care of. Students will get good results and more success. Worshipping of Lord Ganesha will prove good.



**Gemini (Mithuna) :** People should be highly careful. Better not to go for loans and to expand the business. Satisfaction is the key point. Results are delayed but not denied. Old people should take care. Worshipping of Lakshmi puja will get good results.



**Cancer (Karkataka) :** They will come in the lime light. Children will get good opportunities and will get good results. It is the better time for them. Profits are in a high range. But Shakti pooja or Subrahmanya pooja is highly suggested to avoid adverse effects.



**Leo (Simha) :** Preventive measures are more likely than cure. People will have a Job change. Students are happy. Unemployees will get good employment. Working in a good atmosphere will give them satisfaction. Worshipping of Lord Vishnu will give great results.



**Virgo (Kanya) :** There is a sudden change expected in relation with the job. Some opportunity knocks at the door. They may be given to have a change of place to their choicest place. Worshipping of Lord Venkateswara will confer good results.



**Libra (Tula) :** Emotions to be controlled. Students will get good opportunities. Health of old people in the house to be taken care of. Particularly women will have good time to perform their duties well. Lord Vishnu will confer everything to them.



**Scorpio (Virshchika) :** Money is like a flow. But target is not in the throw away distance. People should not get themselves tired. Women should be very careful. Students should put more and more efforts to have a mere success. Worshipping of Lord Shiva will give rewards.



**Sagittarius (Dhanu) :** These people are highly sensitive and try for the best possible. They have to wait patiently for sufficient time. Health conditions are very important. Worshipping of Lord Narasimha along with Chenchu Lakshmi will give good results.



**Capricorn (Makara) :** Better to give answer to the point. No description is needed. Speech is not at all silver but silence in golden. They are turned to the road of success. Students should work hard to get success. Vishnu Sahasranama parayana will bring more success.



**Aquarius (Kumbha) :** They need not try for success. Money inflow is satisfactory. Every smaller trial will bring them in multiple ways of success. Second half of the month will give very favourable signs for success. Students are happy. Vishnu pooja will give them in a great way.



**Pisces (Meena) :** Success is not nearly to these people. Health conditions are O.K. Investment for a house or a plot will give them long run rewards. Success is there but it is not full fledged. Worshipping of Lord Venkateswara will give them satisfaction and success too in a great length.





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ILLUSTRATED RELIGIOUS MONTHLY



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**AUGUST - 2020**





**Tirumala**  
**Sri Venkateswaraswamivari Navarathri Brahmotsavams**  
From 16<sup>th</sup> to 24<sup>th</sup> October, 2020

16-10-2020  
Friday  
**Day :**  
Golden Tiruchhi Utsavam  
**Night :**  
Peddaseshavahanam

17-10-2020  
Saturday  
**Day :**  
Chinnaseshavahanam  
**Night :**  
Hamsavahanam

18-10-2020  
Sunday  
**Day :**  
Simhavahanam  
**Night :**  
Muthyapupandirivahanam

19-10-2020  
Monday  
**Day :**  
Kalpavrukshavahanam  
**Night :**  
Sarvabhupalavahanam

20-10-2020  
Tuesday  
**Day :**  
Mohini Avataram in Pallaki  
**Night :**  
Garudavahanam

21-10-2020  
Wednesday  
**Day :**  
Hanumadvahanam  
**Night :**  
Gajavahanam

22-10-2020  
Thursday  
**Day :**  
Suryaprabhavahanam  
**Night :**  
Chandraprabhavahanam

23-10-2020  
Friday  
**Day :**  
Golden Chariot  
**Night :**  
Aswavahanam

24-10-2020  
Saturday  
**Day :**  
Chakrasnanam  
**Night :**  
Tiruchhi Utsavam





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**Sri Vikhanasacharyaswamivari Jayanti**

**03-08-2020**