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BHAGAVADGITA

Evam uktvā rjunaḥ saṁkhye
Rathopastha upāviśat
Visrjya saśaraṁ cāpaṁ
śokasaṁvignamānasaḥ

Sanjaya Said :
Arjuna, whose mind was agitated by grief
on the battle field, having spoken thus,
and having thrown aside his bow and
arrows, sank into the hinder part of his
chariot.

(Chapter- I, Sloka-47)

INVOCATION

Nīvu nāsommavu nēnu nīsommu
yīvala nīvepuḍu māyiṇṭa nuṇḍa dagavā..
.. nīvu..

hari nīrūpamu nāku nācāryuḍu munne
kerali nāpāla nappagiñcināḍu
narahari ninu nē nanyāyamuna deliyānu
probaḍi nī vendu bōdagunā..
..nīvu..

janani nīdēvi lakṣmi janakuḍavu nīve
tanuvulu nātmabāndhavamu nīvē
anayamu nēneta yaparādhinainānu
panivaḍi nīvu nannu bāyadagunā..
..nīvu..

bahuvēdamulu ninnu bhaktavatsaluḍavani
sahajabirudu bhuvi jāṭīni
yīhamuna śrīvēṅkaṭeśa yidi dalacaina
vihitamai nākaḍaku viccēyavē..
.. nīvu..

- Annamacharya



You are my property, and I am Your property!
For this reason, why don't You stay in my house for ever?

O Hari! My Acharya bestowed Your perceivable form
unto me long ago, with abounding joy!
O Nara-Hari! I did not know You by any unjust means
Is it right then for You to go away even by mistake?

Your consort Lakshmi is my mother, You are my father
You alone are my physical existence and soul-relation!
However great a sinner I am,
can You ever let go of me intentionally?

The many Vedas conferred on You the appropriate title of
'Bhakta Vatsala*', and proclaimed the same on this earth!
Now, O Sree Venkatesha, remembering that,
Do come to me in a befitting way!

(* Bhakta Vatsala – The one who is affectionately graceful to His devotees)

Sankeerthana Courtesy

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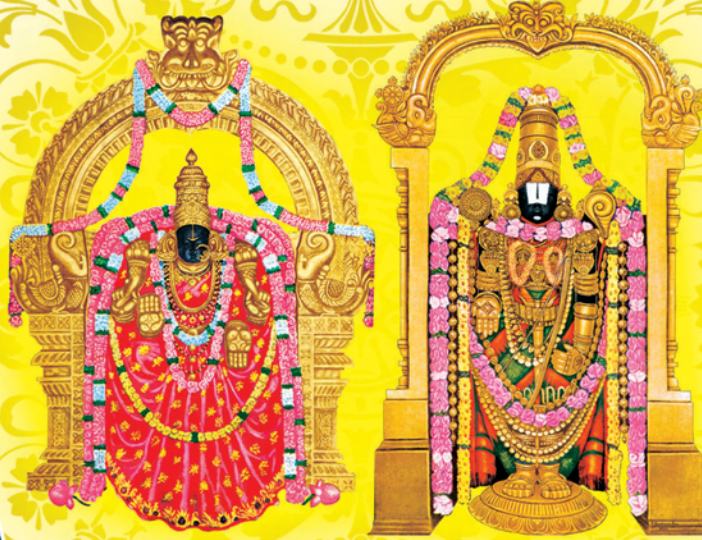


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Na Bhuto na Bhavishyati

SAPTHAGIRI

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JUNE 2023

No. 1

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- Chief Editor

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Front Cover : Lord Malayappaswami in
Diamond, Peral and Golden Armours
Back Cover : Sri Nammalwar

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JUNE 2023

SAPTHAGIRI

5



YOGA: THE SUMMATION OF SPIRITUAL SADHANA

The word, 'Yoga' originated from the Sanskrit root word, 'Yuj' which means 'Union.' The expressions, "*Yujyathe Ethaditi Yogaha*", "*Yujyathe anena ithiyogaha*" mean taking control of five senses and concentrating the mind on the Omnipresent.

The Yoga sadhana (practice) was introduced to us by Patanjali Maharshi in his work, "Yoga Sutras". The Yoga Shastra was divided into four parts: 'Samadhi', 'Sadhana', 'Vibhuti', and 'Kaivalya.' By saying "*Abhyasa vairagyabhyam chitta vritti nirodhaha*" Patanjali Maharshi makes a proposition that Yoga implies control of mind, a practice that prevents mind-wavering that can be achieved by 'Abhyasa-Vairagya' (Practice-detachment). Hence, practice of Yoga or sadhana was ordained as an integral part of human endeavour and responsibility.

Yoga has emerged as a panacea for all the ills of modern lifestyle. It is a way of living, a comprehensive mode of life-system. This mechanism in which we find various means, could be described as a revolution in the personal life of modern man. Besides Pranayama, other asanaas and meditation help us in taking control of our body and mind and in improving concentration levels. It is a corrective measure of our modern chaotic lifestyle marked by inertia, indifference, lack of motivation. Yoga system helps us in replacing this with a disciplined, balanced approach. If we practice Yoga as a discipline, as an integral part of our life, we tend to organize things our daily activities such as food, routine, leisure, from the moment we wake up to the time we go to sleep, in a moderate and balanced way. Our saints and sages like Vashista, Vishwamitra, Ramakrishna Paramahansa, Ramana Maharshi have followed this blissful path and set an example for us to emulate.

Practice of Yoga was once looked down in modern times. But today, the entire world recognized its importance in our daily life, and propagating this inspiringly reinvigorating system. As such, the United Nations Organisation has declared June 21 as International Yoga Day. A manifestation of the world's recognition of our ancient wisdom!

In our Kaliyuga Vaikuntha, Tirumala, 'Abhideyaka Abhishekam – Jyestabhishekam' ritual is performed in June every year that commences on Jyesta Shukla Trayodashi and concludes on Pournami (full moon day). This is performed in accordance with Vaikhanasa Bhagavath Shastra, and its significant work, *Kriyadhikaram* mentions that during this Abhisheka, Sri Venkateswara's utsava murthy, Sri Malayappa Swamy radiates glory in a resplendent way. The devotees who witness this Abhishekam will receive the divine blessings of Lord Srinivasa!

In this month, Shattu Mora (ritual) of two famous Alvars of the twelve Alvars or great devotees of Lord Vishnu, Nammalvar and Periyalvar takes place.

Also, during this month the Rath yatra of Puri Jagannath will take place in a grand manner, a feast to the eyes. The holy place of Puri kshetram is known for unity, wholeness and purity. It is good to remember and repeat the chant 'Sarva Jagannatham.' Offering obeisance to Him on the occasion will be a blissful path to salvation.

Yastu Sarvani Bhutani Atmanyevanupasyati.....

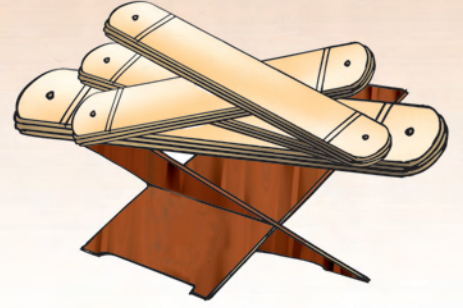
- Dr. Bharat Bhushan Rath

Yastu Sarvani Bhutani Atmanyevanupasyati |
Sarvabhutesu chatmanam tato na vijugupsate ||

Isavasya Upanishad – 6

It means, a person who sees all beings in his soul and sees himself in all, can understand himself properly. The person possessing this quality does not hate anyone. He understands the life very well. In his eyes, the world always looks good.

This is an important point to be followed in the present scenario. There is a severe lack of empathy for animals in today's world. Even if there is no goodwill among humans, how will humans treat animals? Due to the lack of good will of human beings, there are problems



in many places in the society. In the 10th chapter of Srimad Bhagavad Gita Bhagavan Sri Krishna said –

*Ahamatma Gudakesh
Sarvabhutasayastitha....*

Srimad Bhagavad Gita - 10.20

It means: O Arjuna! I am the Supreme Being residing in the hearts of all beings.

This proves that God sees all beings equally. That's why God has taken birth in different forms at different times. He took the form of an aquatic fish in the incarnation of Matsya avatar. He came in the form of a turtle in the Kachhapa avatara. He was born in the avatar of Varaha taking the form of a boar. In the incarnation of Narasimha he came in the form of a half lion- half man.

God teaches that he exists in the bodies of all living beings. God has guided the society in such a way that every creature in the world is equal. A bee lives by the presence of God in its body; an ant also lives by having God in its body. It teaches us that every creation in the world is a divine place of God.

The Upanishad gives advice and says – “Yatra Viswa Bhavati ekam nidam.” It means where world is like a nest of the bird, there is no such distinction between humans and animals. In this world created by God,



we are supposed to live happily just as all the bird families sing happily in the bird's nest.

From the above examples we know that all creatures in the world are equal. So there is no place for violence, delusion, jealousy, anger, pride and arrogance.

But the problem is all the above behavior of human nature is natural. So how can these be subdued? Yes it is possible. And then it will be possible when man sees himself in every creature and sees every creature in himself. By seeing all beings in ourselves, we become sensitive. What makes us sad will make others sad. What hurts us to hear will hurt others as well. This feeling will awaken in our heart. Then we can share our joys and sorrows with each other.

We know that Lord Sri Ramachandra is an incarnation of Lord Vishnu. He was the greatest king in the famous lineage of Raghu. His father Dasaratha was an able administrator and a close friend to Indra, the king of Gods. Sri Ram had immeasurable wealth. He could have spent his life in luxury if he wanted. But he sacrificed his life for society. He taught society the mantra of humanity. Even though he was incarnation of God, he respected ordinary monkeys. He respected many common animals such as Jambaban the bear and Jatayu the bird etc. This is possible only when one sees himself in all the living beings of the universe. Then the sense of human identity is created in all the creatures. As a result of mercy, the virtues of



compassion, love and devotion will grow. As a result good qualities will develop in the society and we all can pass the time happily.

So there is a prayer :

*Na Tvaham kAmaye
rAjyam na swargam nApunarbhavam.
KAmaye duhkhataptAnAm
prAninAmArtinASanam.*

It means: O God! I don't want a kingdom, I don't want heaven or I don't want privileges. My one and only desire is that the sorrow of all living beings who are suffering comes to an end.

Reference:

1. Isavasya Upanishad – Swami Chinmayananda – Chinmaya Publication Trust, 175, Rasappa Chetty Street, Madras-3.
2. Srimad Bhagavat Gita – Gita Press – Gorakhpur



AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy.



Tholi (first) Ekadashi is the most auspicious festival of Hindus, mainly the Vaishnavas. On this day the Vaishnavas observe fasting, praying and singing bhajans of the Lord Mahavishnu.

According to the Hindu calendar of all 24 Ekadashis, this ekadashi is known as Tholi Ekadashi and is the day when the day time starts shortening and night time starts increasing. It is observed on Shukla paksha (waxing phase of moon) in Ashada masam (June – July) as Tholi Ekadashi when Lord Vishnu goes to sleep on this day and wakes up after four months on Prabodhini Ekadashi. The Lord Mahavishnu awakens from His slumber four months later on Prabodhini Ekadashi. Thus Tholi Ekadashi is the beginning of Chaturmasyam. The Ascetics (sanyasis) start choosing the chaturmasya and stay at one place with their sishyas to avoid the inclement weather caused by rains as the rainy season starts. They take a vow to stay at an important religious places like Tirumala, Sri Rangam and other places even in the North like Badrikashram.

The Benefits of Ekadashi vrata

- (1) It increases your spiritual strength
- (2) It increases immunity
- (3) All your sins are perished
- (4) It detoxicates your body and replenishes with fresh energy
- (5) It takes you near to God.

Significance of **THOLI EKADASI**

- Sri T.K. Krishnaswami Thathacharya



Tholi Ekadasi
on 29.06.2023

On the day of chaturmasya sankalpa (vow), the Jeeyars are given Temple honours Called 'Ishtikapalam' and offering of seshavastrams (Sacred clothes) at Tirumala. Many of the Sri Vaishnavas throng the temple along with Jeeyar Swamis to have darshan of Lord Srinivasa. Prior to that, special Homam will be performed in the Jeer Mutt for the sankalpam.

This sankalpam or vow is to stay at one place and worship God and give audience (darshan) to the sishyas that come from far and near.

The muttadhipathis of other places like Aandavan Swami, Ahobila mutt Jeeyar and other Srivaishnava Jeeyars also camp here during chaturmasya vratam choosing Tirumala as a sacred place of Lord Vishnu. The TTD offers them honours as per their tradition.

Ekadashi is known as 'Harivasam'. The Day of Sri Hari is observed on every eleventh Tithi in Hindu calendar of lunar month. There are two Ekadashis fasting in a month, one during Shukla

Some Ekadashi days

- (1) Tholi Ekadashi
- (2) Vaikunta Ekadashi or Mukkoti Ekadashi
- (3) Bhima Ekadashi
- (4) Bhishma Ekadashi
- (5) Parivarthana Ekadashi etc.



The Jeeyar Swamies of TTD have chaturmasya sankalpam at Tirumala only as they are to be present at all times to do the service to Lord Venkateswara in Tirumala and Sri Govindarajaswami in Tirupati.

paksha (bright half – waxing moon) and Krishnapaksha Ekadashi (waning moon – dark half).

The Bhavishyothara Purana and Garuda Purana speaks a lot about the significance of ekadashi vrata and how the Lord comes to the rescue of His devotees at the time of difficulties who perform this vrata. The story of Maandaatta and Rukmangada are famous as they were staunch Bhaktas of Lord Vishnu who observed Ekadashi vrata.

Om Namoh Bhagavate Vasudevaya



Sakshatkara Vaibhavotsavam in Srinivasamangapuram Temple

Srinivasa Mangapuram Sri Kalyana Venkateswara Swami Temple is one of the famous and ancient historical TTD temple at a distance of approximately 12 kms. from Tirupati. Here many sacred rituals and festivals are being done in a grand manner. Among the annual rituals, Sakshatkara Vaibhavotsavam ritual is very important. The sacred appearance of the deity before the devotees is called Sakshatkaram or Darshan. As a token of this, the Festival is celebrated and hence, it is called 'Sakshatkara Vaibhavotsavam'. This festival is celebrated for three days. On all the three days Sri Kalyana Venkateswara Swami along with his consorts are taken out in a procession in the temple mada streets is eye feast to the devotees. This year, this festival takes place from 24th to 26th June, 2023.



*yatah pravrittir bhutanam yena
sarvam idam tatam
sva-karmana tam abhyarchya
siddhim vindati manavah*

- B.G. Chapter 18, Sloka 46

By performing one's natural occupation, one worships the Creator from whom all living entities have come into being, and by whom the whole universe is pervaded. By such performance of work, a person easily attains perfection.

No soul is superfluous in God's creation. His divine plan is for the gradual perfection of all living beings. We all fit into His scheme like tiny cogs in the giant wheel. And He does not expect more from us than the competence He has given to us. Therefore, if we can simply perform our swa-dharma in accordance with our nature and position in life, we will participate in His divine plan for our purification. When done in devotional consciousness our work itself becomes a form of worship.

Do your duty properly

A powerful story illustrating that no duty is ugly or impure, and it is only the consciousness with which we do it that determines its worth, was told to Yudhishtir by Sage Markandeya, in the Vana Parva of the Mahabharat. The story goes that a young sanyasi went into the forest, where he meditated and performed austerities for a long time. A few years went by, and one day a crow's droppings fell upon him from the tree above. He looked angrily at the bird, and it fell dead on the ground. The sanyasi realized he had developed



mystical powers as a result of his austerities. He became filled with pride. Shortly thereafter, he went to a house to beg for alms. The housewife came to the door, and requested him to wait a while, since she was nursing her sick husband. This angered the monk and he glanced angrily at her, thinking, "You wretched woman, how dare you make me wait! You do not know my powers." Reading his mind, the woman replied, "Do not look at me with such anger. I am not a crow to be burnt by your glance." The monk was shocked, and asked how she knew about the incident? The housewife said she did not practice any austerities, but did her duties with devotion and dedication. By virtue of it, she had been illumined and was able to read his mind. She then

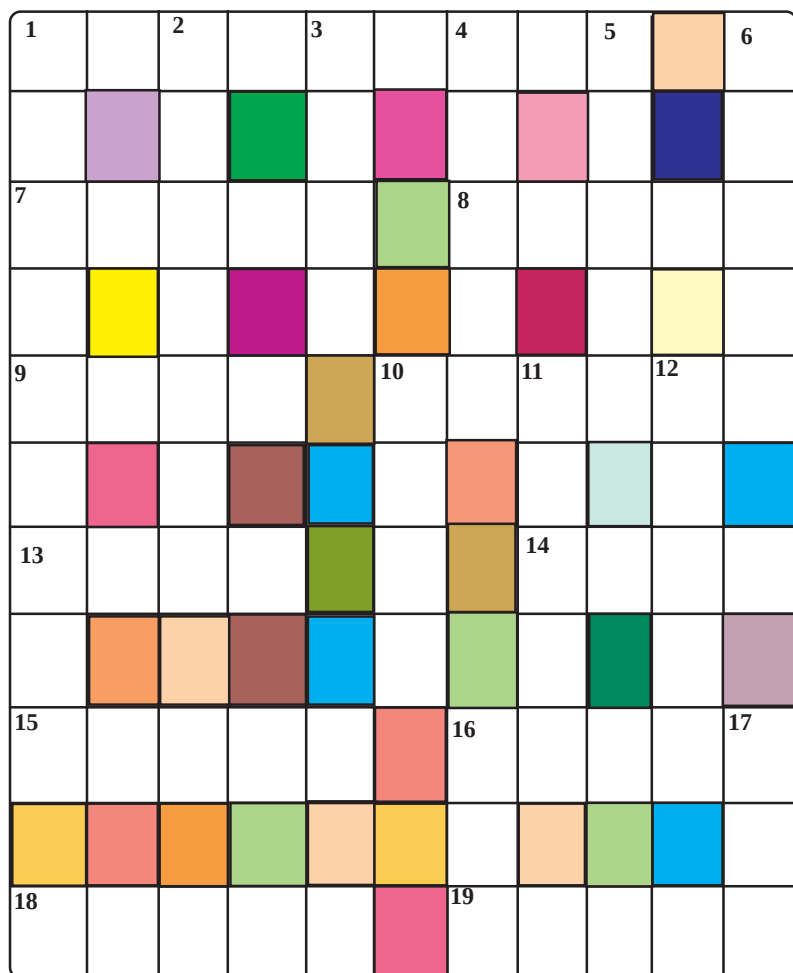
asked him to meet a righteous butcher who lived in the town of Mithila, and said that he would answer his questions on dharma. The sanyasi overcame his initial hesitation of speaking to a lowly butcher, and went to Mithila. The righteous butcher then explained to him that we all have our respective swadharma, based upon our past karmas and competence. But if we discharge our natural duty, renouncing the desire for personal gain and rising above the fleeting happiness and misery coming our way, we will purify ourselves and graduate to the next class of dharma. In this manner, by doing the prescribed duties and not running away from

them, the soul gradually evolves from its present gross consciousness to divine consciousness. The lecture the butcher delivered is known as the Vyadha Gita of the Mahabharat.

This message is particularly applicable to Arjun because he wanted to run away from his dharma, thinking it is painful and miserable. In this verse, Sri Krishna instructs him that by doing his prescribed duty in proper consciousness he will be worshipping the Supreme, and will easily attain perfection.



PUZZLE



01. Epic 'Jaya' (9)
02. Wife of Athri (7)
03. True (4)
04. Parvathi (5)
05. Sachi's Husband (5)
06. Sanskrit Dramatist (5)
10. Sun (4)
11. Son of Varuna (5)
12. Son of Silaada (5)
16. By way of (3)
17. Include (3) (from down to up)

DOWN

CLUES FOR PUZZLE

01. Temple of Sri Rama in Telengana (9)
07. Agni (5)
08. Siva (5)
09. Nectar (4) (From Right to Left)
10. Son of Kaikasi (6)
13. Listen (4)
14. Not any (4)
15. Wife of Pandu (5)
16. Bright (5)
18. Saraswati (5)
19. Son of Jahnu (5)

ACROSS

Presented by
Sri T.S. Jagan Mohan

Unique Significance of PURI JAGANNATHA'S CAR FESTIVAL

- Smt. M. Indira

Yatra'. Gundicha was the queen of Raja Indradyumna who built the first temple. It is known after her name as she had initiated this grand festival.

Unique Significance

The festival has unique significance as it has many exceptions to the manner in which such festivals are held in other temples. Let us have a glance at some of these differences: (i) The principal deity here is taken out in procession instead of the processional deities as in vogue in other temples; (ii) Every year new chariots are prepared and used instead of the same old ones. (iii) It is held elaborately for eleven days. (iv) It is a public festival as common people irrespective of caste, creed, sex or position, participate in it. (v) Countless number of people take part in it and drag the chariot presenting a spectacle of a sea of humanity. (vi) The king of Puri sweeps the chariot premises with a golden broom like a common man suggesting that Lord Jagannatha is the real king and all other Lords, however rich they may be, are only his servants. (vii) Not one, but three principal deities are taken out of the main temple in procession. (viii) The idols are of huge size and incomplete in shape. (ix) The chariots move on and do not stop whatever be the obstacles. (x) The entire temple is in the form of Radha yantra, a hexagon with 16 petals.

On the occasion
of Jagannaath
Rathayatra on
20.06.2023

The car festival or chariot festival in Puri is an unprecedented world-famous divine festival in Odisha. It is a grand colourful ceremony endowed with unique significance. It is not a mere religious festival but a public festival held without any discrimination of caste, gender, position or creed. It is a symbol of religious unity, liberty, equality, fraternity, and compassion. While in the other temples, pilgrims go to visit the main deity in the sanctum sanctorum, here the principal deity itself is taken out into the streets to the common men to be with them for a few days and get back to the sanctum at the end of the festival.

Gundicha Yatra

The car festival commences on the second day of the bright fortnight of Ashadha. It takes about eleven days for the deities to come back to their original abode. This festival is also known as 'Gundicha Yatra' and 'Ghosha

Bada Danda

The 3 kilometer Grand Road between Jagannath Temple and Sri Gundicha temple is known as 'Bada Danda'. The return journey on the 9th day is known as 'Bahuda Yatra'. On the tenth day, the three deities are well-decorated in gold ornaments and worshipped by millions of devotees. This is known as the 'Suna Vesha'. On the eleventh day morning, the three deities go back to their original abode, marking the end of the utsava.

Elaborate Arrangements

The arrangements for the car festival commence at least two months in advance. The king of Puri issues orders for making arrangements for the construction of the chariot on the second day of dark fortnight of Vaishakha month. After selecting the suitable trees as per the tradition, they are cut into a number of pieces and sent to Puri. The chariot construction is taken up on Akshaya Tritiya by many people including the chief priest, nine chief sculptors and their assistants. Thus the chariots of Jagannatha, Balarama, and Subhadra Devi are made. The chariot-construction will be complete in all respects well in time for the festival.



Names of three Chariots

The chariots have names of their own. Jagannatha's chariot is the biggest and called Nandi Ghosha. It is adorned with a yellow cloth with red stripes. Balabhadra's chariot is known as Taladwajam, while Subhadra Devi's chariot is known as Debadalana. Every chariot is attached with a 250 feet long rope of 8-inch width. They are retained facing north in front of the main door of the temple on the east.

Procession

On the day of car festival, the idols are taken out for procession at the auspicious hour after the daily ritual of worship through Ananda Bazar and Aruna sthambha. First 5.5 feet tall idol of Balabhadra is taken out and installed in the Taladhwaja chariot. Next, comes Subhadra Devi in the same manner. Lastly, it is the turn of much-awaited Jagannatha of 5 feet 7 inches tall to board the chariot with a lot of fanfare.

The carriers of these idols are called Daityas. They are the descendants of king Vishwavasudhara of Savara tribe who worshipped the Lord in the form of Nila Madhava even before king Indradyumna. They alone are entitled to this divine task.

Chera Pahaara

As the car festival is about to begin, the Puri king arrives to clean the chariot with a golden broom. This is called "Chera Pahaara". After sprinkling the sandalwood paste on the Lord, he circumambulates around the three chariots and removes the temporary steps arranged. Musk water is sprinkled before the chariots and mangala harati is offered. Then starts the car festival.

The Grinding Journey

The chariots are dragged by millions of devotees inch by inch. Once the journey begins, there is no looking back and the chariots move on whatever be the obstacles. It takes around twelve hours to reach Gundicha temple that is just 3 kms away. That night the principal idol rests in the chariot itself. The next morning it enters the temple with auspicious music. The Lord remains a guest at Gundicha temple for a week and on Dashami (the tenth tithi).

Return Journey

Bahuda yatra, return journey, commences. The three chariots reach Jagannatha temple that afternoon and remain outside the temple itself. On the Ekadashi day, the idols are adorned with golden ornaments. This process is called 'Sunavesha'. On Dwadashi, they are placed on the bejewelled throne in the temple, marking the end of the festival.

Sthala Purana (Legend of the Locale)

As per the legend of the locale, Lord Vishnu appears to King Indradyumna and orders him to carve the log of wood that comes floating to the bank of Chanki river into idols. But none comes to take up the assignment. Then, the heavenly sculptor Vishwakarma comes to the king in disguise and offers to do the

job. He lays down the condition that none should enter the premises and disturb him while working. The king agrees to the condition and the work starts behind the closed shutters. As days pass by, the king gets impatient as no sound is heard from the venue of work. He wants to know if the work is going or not. Losing patience, he violates the condition and gets the doors opened to have a glance only to find half-finished idols. The sculptor vanishes. But he consecrates those half-finished idols in the temple as per the divine will.

There are varied stories in vogue about the car festival of the temple. Some refer it to the journey of Balarama and Krishna to Dwaraka to put an end to Kamsa. Some regard it as the fulfilment of Subhadra Devi's desire to go back to Dwaraka Gundi. Some are of the opinion that after leaving Dwaraka Lord Krishna comes to Puri along with all his relatives and retinue.

Mystery of Radha Yantra

It is said that there is a self-manifest yantra in Puri and hence we are not supposed to visit the main deity of Puri directly. Instead, we have to go round the six sub-temples around the main temple. They are—(i) The deity of Vata Mangala under a banyan tree to the south of the temple; (ii) The temple of Vimala Devi in the south-west corner; (iii) Lord Nrusimha Swamy of 10 feet tall behind the temple in the second floor in a terrible form; (iv) The temple of Maha Lakshmi in the north-west corner in the form



of Kamalatmika; (vi) The temples of Uttara Durga and Shitala Devi in the north. Later only after embracing the Garuda Stambha for fulfilment of our desires, we are supposed to have Jagannatha's darshan. If all the six temple points are connected, it forms a hexagon with 16 petals. The entire structure of the temple of ten acres is thus in the form of a Raadha yantram. The yantram is self-manifest, not man-made.

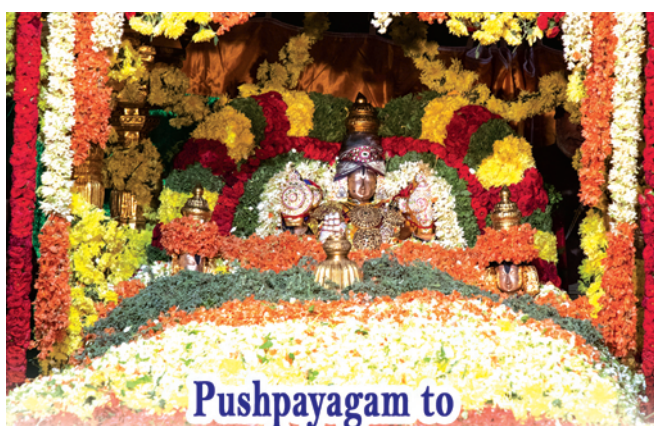
Mystery of Brahma Padartha

It is widely believed that there is Srikrishna's heart in the principal deity of Puri Jagannath temple. At the end of Dwapara yuga, Srikrishna's end came through the arrow of a hunter who hit his toe mistaking it for the ears of a deer. The hunter realised his mistake and

cremated the body of the Lord with deep grief. He found that the heart of Lord Srikrishna was not burnt and remained as it is. So, he left it in the sea near Puri. Thousands of years passed and the heart turned into fossil wood known as Neelamadhava emitting blue light. Later, the Lord appeared to King Indradyumna in his dream and asked him to find Neelamadhava and install it in the Jagannatha temple at Puri. Whenever the new idol is made, the heart is transferred to it. This ritual which takes place in pitch darkness is called Brahma Paribartan and the heart is called Brahma Padartha. Some opine that it is nothing but powerful Nava Narasimha Yantra and there are different yantras in the other three idols of Balabhadra, Subhadra and Sudarshana which are also transferred into the respective idols. To corroborate this point, one finds nava narasimhas around the temple.

Nava Yauvana Darshan

Much before the car festival is held, the bathing festival of the deities takes place on the full-moon day of the month of Jyestha. On this day, the three deities are taken to the Snana Mandapa (Bathing pandal) and bathed with 108 pitchers of water drawn from a well near the Northern Gate. After the bathing, it is supposed that the deities fall ill and hence kept away from the public view for a period of 15 days. This period is known as 'Anabasara' or 'Anasara' in local language. The glimpse of the deities is given only one day before Rath Yatra after repainting them. This darshan is called 'Nava Yauvana Darshan' or 'Netrotsava'.



Pushpayagam to Sri Govindarajaswami in Tirupati

Pushpayagam is the annual floral ritual that is observed after annual brahmotsavams. It is considered as a sin free festival done by the archakas either knowingly or unknowingly during annual Brahmotsavams. The annual Pushpayagam performed in Sri Govinda Raja Swamy temple provided colourful feast to the eyes of hundreds of devotees. The flower festival will be done with tonnes of varieties of flowers. This year, pushpayagam will be held on 26.06.2023.

Gold is being considered as a precious metal and as a symbol of power and wealth since antiquity. Hindus believe that gold doesn't tarnish despite everyday use. Hence most of the Gods and Goddesses in Hindu culture are decked with gold ornaments. Further Gold has an ability to transmit the waves of divine consciousness.

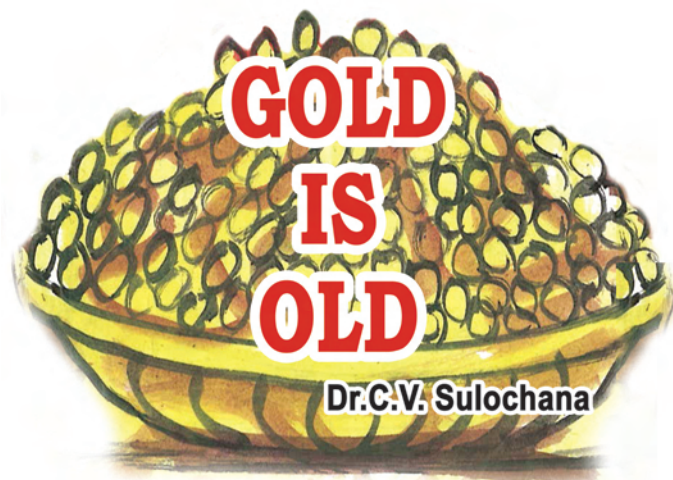
In Srutis, Smritis and in Itihasas also we can see the mentions of gold. Sathapatha brahmana of sukla yajurveda described gold as seed of agni. Once agni, the fire god cast his eyes on water. He thought, "may I



pair with it". Then he became one with water and his seed became gold.

Hiranya, Harita, Suvarna, Candra and Jatarupa are synonyms of gold that were mentioned in Rigvedic texts.

In Rigveda Lord Brahma is mentioned as Hiranyagarbha, one who was born from gold. It says that before creation of the world the creator produced water from his body and deposited a seed in it. I



transformed into a golden egg. The creator himself was reborn as Lord Brahma from this golden egg. Hence he was called as Hiranyagarbha.

In Srisuktam, Sri Mahalakshmi is described as one who is of golden complexion beautiful and adorned with gold garlands.

Even there is a hymn called 'Kanakadhara Sthotram' Composed by Sri Adi Sankaracharya. Once when he went to a house for bikshatana (begging), the house holder gave him a gooseberry because she had nothing but that to offer. Shankara pitied their poverty and recited Kanakadhara stotram. As a result of that her house was flooded with golden goose-berries.

GOLD REFERENCES IN MYTH

We can see the references of gold in various contexts in Ramayana as follows:



1. While the king Janaka was ploughing the fields he found Sita in a gold box beneath the sacred earth. Here the plough too was not ordinary. It was made of gold.
2. The city that Ravana ruled - Lanka, was said to be made entirely of gold. Called the 'Golden city of Lanka', it had a huge mansion having golden walls on all sides and even had golden gateways.
3. In the episode of Ravana kidnapping Sita we can see a demon by name Mareecha turning into a golden spotted deer to help Ravana in abducting Sita. Also Ravana takes Sita to Lanka in Pushpaka Vimana, a flying chariot made of gold.

GOLD REFERENCE IN MAHA BHARATAM

4. On completion of the Kurukshetra war in the Mahabharata, Yudhishthira was crowned the King of Hastinapur. He wished to perform a yagna. The yagna was conducted in a grand manner with expensive and precious gifts given away to all. Everyone in the Kingdom felt that it was one of the grandest yagnas ever witnessed. While people were praising the yagna and their King Yudhishthira they saw a small mongoose which had a strange body. One side of it looked normal like any other mongoose but the other side of it gleamed like pure gold. They saw it rolling on the floor and repeatedly looking at

its body whether the remaining half part became gold or not but nothing happened. Everyone was stunned. Then mongoose looked at Yudhishthira and the people and said that there was nothing impressive in this yagna and it was merely a show and nothing else. Hearing the mongoose's words Yudhishthira was pained and wondered why it should be so when he had so painstakingly followed the rules of the yagna and given away charity to the poor and needy. Then mongoose replied. Raja there was a poor brahmin family. Once while they were eating food a beggar came there with hunger. Then All the members of that family sacrificed their share of food which was very essential for the starving family to a beggar to fulfill his hunger. The sacrifice you performed here is nothing when compared to the sacrifice of that family. Then Yudhishthira realised that not all the riches and wealth given away in sacrifice could compensate for purity of heart and selflessness.

THE BENEFITS OF GOLD

The benefits of gold have been recognized for thousands of years in ancient science of Ayurveda, for its beautifying, illuminating and healing properties it is known as "The Key to Youth". Also It slows down the collagen depletion and stimulates cell regeneration which helps in improving blood circulation and restoring the skin's elasticity.

In Ayurveda, Gold is used in Bhasma or Ash form. Gold Bhasma is an integral part of various Ayurvedic Rasayanas that can potentially feed the skin. Enriched with essential nutrients and minerals, as a natural barrier it protects the skin from environmental damage and UV rays.

The value of gold has not been depleting since antiquity till date. It is revered and worshipped in the form of Mahalakshmi. Hence people purchase gold ornaments on Dhanteras during Diwali and on Akshaya triteeya which falls on Vysaka Sudda triteeya every year. Vedic astrology says that gold should be worn on upper part of the body and not on lower limbs.



A brief recap...

(After rescuing BhUdEvi, Sri Hari did not want to go back to VaikunTa immediately. He suspected that Adi Lakshmi might be afraid of his fierce form. Further, he wanted to be with BhUdEvi who fell in love with him. So, he ordered GaruDa to get KrIDAdri from VaikunTa. GaruDa, who is closest to the Lord, obeyed his orders and flew to VaikunTa and met Adi Lakshmi.)

(Continued from the previous issue)

“Mother! Hari descended upon the earth and took the form of VarAha in order to kill HiraNyAksha and rescue the earth sunken in the sea. With his sharp tusks he broke the head of HiraNyAksha into smithereens and restored the earth to its original position. Not only that, Hari now prefers to stay on the earth itself and hence ordered me to get KrIDAdri from VaikunTa. O Goddess! Kindly permit me to take it to the earth,” pleaded GaruDa.

Adi Lakshmi observed the way he talked. She heard his talk calmly. GaruDa continued, “Mother! Another word! He also feared that you might be afraid to witness his boar form.” Adi Lakshmi replied, “I always adhere to the Lord without a moment’s separation. The Lord also knows it. It’s strange that he should say thus! Whatever be Hari’s form, I stay on his chest without undergoing any mental contortion. He knows such behaviour of mine. Yet, I don’t know why he talks thus?”

“Leave it. If he’s not willing to come back to the VaikunTa in this hideous form, I don’t mind going to the earth myself. I’ll carve out a niche for myself in the chest of Hari who is incarnate as boar. O Eagle King! Listen to me carefully what I say. I was on his chest when he was in the Fish-incarnation swimming all



3 Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM

(In Prose)

- Telugu Original by : Prof. K. Sarvothama Rao
- English by : Prof. M. Rajagopalachary

alone in the sea during the Great Deluge. I was with him when he was lifting the Mandhara mountain in the incarnation of Turtle. I was with him when he was on a basil leaf in the sea in the form of a thumb-sized tiny infant.

“I can’t be away from him just as the moonlight can’t be separated from the Moon. I was never separate from him whatever form he assumed. That’s why I’ll now leave the VaikunTa for the earth along with my retinue and settle down on his chest comfortably. I’m neither afraid of nor averse to him whatever be his form—be it ugly or terrible.

“Let’s set aside all this. Nothing wrong in Hari intending to stroll leisurely in Kreedaaadri along with Bhudevi. Take the Kreedaaachala to the earth as commanded by the Lord. Let him go on a pleasure tour on his choice place along with Bhudevi.”

Later, Lakshmi Devi shed some of the shades of her lustre in VaikunTa itself and left for the earth with one of them.

Sri Hari saw from a distance itself the KrIDAdri and Nila Devi and Sridevi on it. Having seen the retinue of Sridevi, he exulted, “What more I want? I’m not alone. I’ve become a family man now with the entire retinue of VaikunTa reaching the earth.” He was happy that there won’t be scope for any problem as Sridevi came on her own accord. He asked GaruDa to place KrIDAdri to the left of SwAmi PushkariNi. All the angels who descended on the earth to witness the Lord praised him with a sense of awe, fear and surprise. Tarigonda VengamAmba wrote it in the form of a ‘dandaka’ thus:

*“SrlmanmahAshwEta satkrODa RUpA!
AghanirIEpa! BOdhapradIpa! PratApOjjwala!
ShrIpa! BhUpa! HiranyAksha KATHinya dEhAdri
dambhOLi dhArA! SurAdhArA! DhAtrItaOddhArA!
BharmAdri dhlra! JagatpUra! ChitsArabhUta!
BhavAmbOdhipOtA! SumOksha pradAtA!
GuNAtItA! VEdArtha NirNEthA! PUtAtma! DhAta!
MahApanchabhUta prabhUta panchAkarA!
SrlkarA! O Lord! Come to our rescue with your
cheerful face. O Lord of Rama! Is it possible for
even the thousand-faced to assess your auspicious
influence? How can it be possible for us? We
ourselves feel it’s impossible to look at your fierce
face with sharp and dreadful tusks and back, your
locks of hair and sharp looks! Can’t the ordinary
human beings be afraid of it? Please stay back here
on KrIDAdri in your pleasant form along with your
consorts—SrlIdEvi, BhUdEvi and NIIAdEvi, to protect
us all including the angels, human being, birds and
other creatures exuding your divine miraculous
powers as your devotees conduct all sorts of
ceremonies for you. O! PUrNa KAmA (Divine being*

with all the desires fulfilled)! Virtues Incarnate (GuNa StOmA)! The Best of Gods! Sovereign among all Gods! O Lord of TarigonDa abode! Nrusimha! HrutAmha! The Boar Incarnate! My repeated salutations to you!” Pleased with their praises, the Lord looked at them favourably and said thus: “O Four-faced Brahma! O Shiva of Kailasa abode! I had to take the Wild Boar incarnation to kill HiraNyAksha. The enemy of the world is now dead. All the animate and inanimate beings are now stable. You maintain your status quo and go back to your respective worlds. I’ll be available to you along with SrlIdEvi and BhUdEvi. Sri Lakshmi will reside on my chest as usual. I’ll grace the residents of the earth with my handsome form but not with my fierce form the worlds dreaded. I’ll satisfy all my devotees fulfilling their desires.” He assured them that he will see to it that those who take refuge with him will be free from the miseries of the world. Later, he assumed a beautiful form pleasant to look at. Calm and unruffled, he graced the angels with his compassionate looks.

Hari modified his abode to suit his needs. On one side there was PushkariNi tirtham. On the other, Bhavya PushkariNi, strange buildings in the north-west, the pandals worth seeing. He stayed in the MAAyA NigUdha VimAna with the towers radiating with the brilliance of a thousand Suns. As the angels were amazed to witness the buildings that radiated at once, the Lord disappeared with his consorts.

After the angels exited, SrlIdEvi, BhUdEvi and NIIAdEvi offered their obeisance to the Lord. Then Hari said to Adi Lakshmi, “O Adi Lakshmi! I thought you would shudder to look at my terrible form. But, I’m very happy that you’ve recognised my act and come to me along with NIIA DEvi besides the retinue.”

To this, the consort replied bowing down to him with cupped hands, “Why have you felt like that? Can I bear your separation even for a minute? Excuse my mistake if any committed knowingly or unknowingly. Shower your compassionate looks at me.”

“After searching the entire earth, I felt that this place alone is best-suited for my residence. It’s to my heart’s content! O dear consort! This itself is our VaikunTha!” said Hari.

“You’re Omniscient! Your abode is mine! This place is really beautiful and attractive. I too like the place as it is full of fruit-bearing trees, varieties of tendrils, sacred waters, cottages of hermits, towering peaks, and the redemptive sites,” said Lakshmi. The Lord settled down at this place with Lakshmi on his chest as GaruDa, Ananta,

VishwaksEna and others served him. Thus, SUTa narrated this account of SwEtha VarAha to the saints who asked him in turn, “O Great Scholar of PurANAs! Thank you for acceding to our request. You broached the issue of SwAmi PushkariNi repeatedly. The very name itself is strange. We’re eager to listen to the significance of that PushkariNi. Will you please tell us?”

Suta said, “Sure!”

(to be continued)

JYESTABHISHEKAM IN TIRUMALA

A Three day annual traditional festival ‘Jyestabhishekam’ is being performed in the Tirumala Temple in the month of Jyesta (according to telugu) month. This special Abhishekam is usually performed every year to protect the Utsava deities of Lord Malayappa swami and His Consorts Sridevi and Bhudevi from damage that might occur while conducting processions



and Tirumanjanam (holy baths) all through the year during different festive occasions. This festival is also called “Abhidhyeyaka Abhishekam”. “Abhidhyeyakam” means protective shield or armour (that which cannot be destructed). The festival aimed at preservation of the age-old and archaic utsava idols of Lord Malayappa swamy from deficiencies. On the first day golden cover of the idols are removed and abhishekam and homas are performed to the utsava murthis with panchamruta snapana thirumanjanam and taken out in procession after giving it a diamond armour. On the second day idols are covered in cover made of pearls and on the third day idols are once again adorned with gold cover. The gold cover is replaced again next year when the Jyestabhishekam is performed. This year, this festival takes place from 02.06.2023 to 04.06.2023.

Deepaaraadhana comprises two sanskrit words 'Deepa:' and 'Aaraadhana'. 'Deepa:' means lamp and 'Aaraadhana' refers to 'worship' or 'propitiation of deities'. Hence, 'Deepaaraadhana' refers to the worship of god through lamp. We do find reference to the word 'Aaraadhana' in Bhagavad Gita Chapter 7 Shloka 22 - Endowed with faith, the devotee *worships* a particular celestial god - conveying the meaning 'worship' for the term 'Aaraadhana'. Lighting of lamps is an important aspect of

any Puja or Hindu ritual. The significance of Deepaaraadhana is mentioned in various ancient scriptures - Upanishads, Samhitas, Brahmanas and Puranas. *Skanda Purana states "Among the light of fire, the light of the Sun, the light of the Moon, the lamp is the best of Lights"*.

Deepaaraadhana also refers to the Aaraadhana (Arati) done to God in the temples. Various types of lamps are used while performing this Aaraadhana. When we think of the lamp, we are reminded of the following lines from *Poigai Alwar's Mudhal Thiruvandadi first Pasuram*:

*vaiyam thagaLiyA vArkadaLE neyyAgA;
veyya kadhiraOn viLakkAgA*

In this Pasuram *the earth itself is considered as the Lamp*. "Keeping the earth as the vessel and the seas as the lubricating oil, the Creator lights the universal lamp called the Sun who shines bright to illuminate the entire universe".

Swami Desikan

Swami Desikan, in his Saranagati Deepika Shloka 3, has very nicely brought out the significance of 'Deepam' or 'Light' which the chEthana gets from the Divya Dampati:

*dlpas-tvamEva JagatAm dayitA rucis-
tE deergham tama: pratinivartyamidam
yuvAbhyAm*

God of Light! You are the Only One, who is the deepam for the entire World. You are the deepam and your divine consort, who never leaves your side, is the prakaasham/ lustre for the deepam. The long lasting darkness of 'Agjnaanam' (nescience) can only be removed by both of you. Therefore this chEthanam wishes to eulogize You.



DEEPAARAADHANA

LIGHTING OF LAMPS

- Dr.Murali Santhanam

Light is equated with Knowledge, darkness with ignorance. The Lord is the “Knowledge Principle” (Chaitanya) who is the source and illuminator of all knowledge. Hence, the Light is worshipped as the Lord himself. Lighting of lamp also symbolises the removal of ignorance and awakening of the divine light within us.

Significance of Oil Lamp:

Traditionally we used to light lamp made of clay (diya). We use oil, wicks. It is said that we can see God in the light that emanates from the lamp. *If we consider the Vessel as our ‘Body’, the Wick as our ‘Guru’, the oil our ‘Faith’, then the Light that it produces is God.* The oil or ghee in the lamp symbolises our negative thoughts (Vasanas) and the wick, the ego. When lit by spiritual knowledge, the vasanas slowly vanish and the ego perishes. The flame of the lamp always burns upwards figuratively indicating that we should always strive for such knowledge that would lead us to reach higher echelons of spiritual life.

Types of Lamps used for Deepaaraadhana:

1. **Clay Lamp:** Commonly called ‘Diya’, very less in cost, considered to be the best but due to its brittleness, we use this only during Deepavali and Kartika Festivals.
2. **Brass Lamp:** The cost of this is not much. In addition, it is also highly durable. Most of the lamps used in temples are brass lamps.
3. **Silver Lamp:** Little Costlier but these are also durable. We use this in houses and some temples have important lamps made of silver.
4. **Gold Lamp:** Costliest of all. Not much in use.

Most popular are clay and brass lamps because of their easy availability and affordability.

In addition to these, only in temples (particularly Devi/Shakti temples) lamps using lemon are lit by the devotees.

Benefits of Lighting a Lamp:

- Lighting lamp signifies the destruction of Agjnana (andhakara or thamas).
- They create a pure, nourishing and healing atmosphere.
- Fire of lamps acts as an insecticide for the house.
- Lighting a ghee lamp in the house invites positivity and helps remove all negative energy from the house. Also brings health, wealth and prosperity to the family.
- Lamps have the ability to attract sattvic vibrations from the surrounding atmosphere. The effect of sattvikata (the quality of being sattvic) on the atmosphere is felt even hours after the lamp stops burning.

After lighting the lamp, the following slokam should be chanted :

*Deepajyotih parabrahma deepajyotirjanaardana
Deepena harate paapam sandhya deepam
namostute*

Deepa-Jyothi is the supreme Brahman, Deepa-Jyothi is Janardhana. May the divine lamp eradicate my sins. Salutations to the divine lamp of the evening.

Deepaaraadhana Haarati:

In all temples at least twice a day - once in the morning and the other time in the evening -



deepaaraadhana (also called 'Haarati'/'Mangalarhati') is performed to the God. In big temples, five to six times it is done. It is performed at the end of any Puja and also while offering naivedyam to God.

Types of Haarati performed for God:.

1. Eka Deepaaraadhana : with a single wick.
2. Pancha Deepaaraadhana : with five wicks.
3. Kumbha Deepaaraadhana : Lamp in a triangle shape.
4. Ekadasa Deepaaraadhana : With Eleven lights, performed with a special plate.
5. Sahasra Deepaaraadhana : with 1000 lamps - on special occasions done in Temples - *In Tirumala it is done every day.* In Sahasra Deepalankarana seva, Sri Malayappa Swami along with Sridevi and Bhudevi are decorated with 1000 wick lamps. The seva is performed in the Unjal mandapam at 05:30 PM every day. The Lord and His consorts are rocked gently amidst the Vedic chanting by the priests and the singing of Annamayya songs. *This is the only daily seva which is performed outside the temple.*

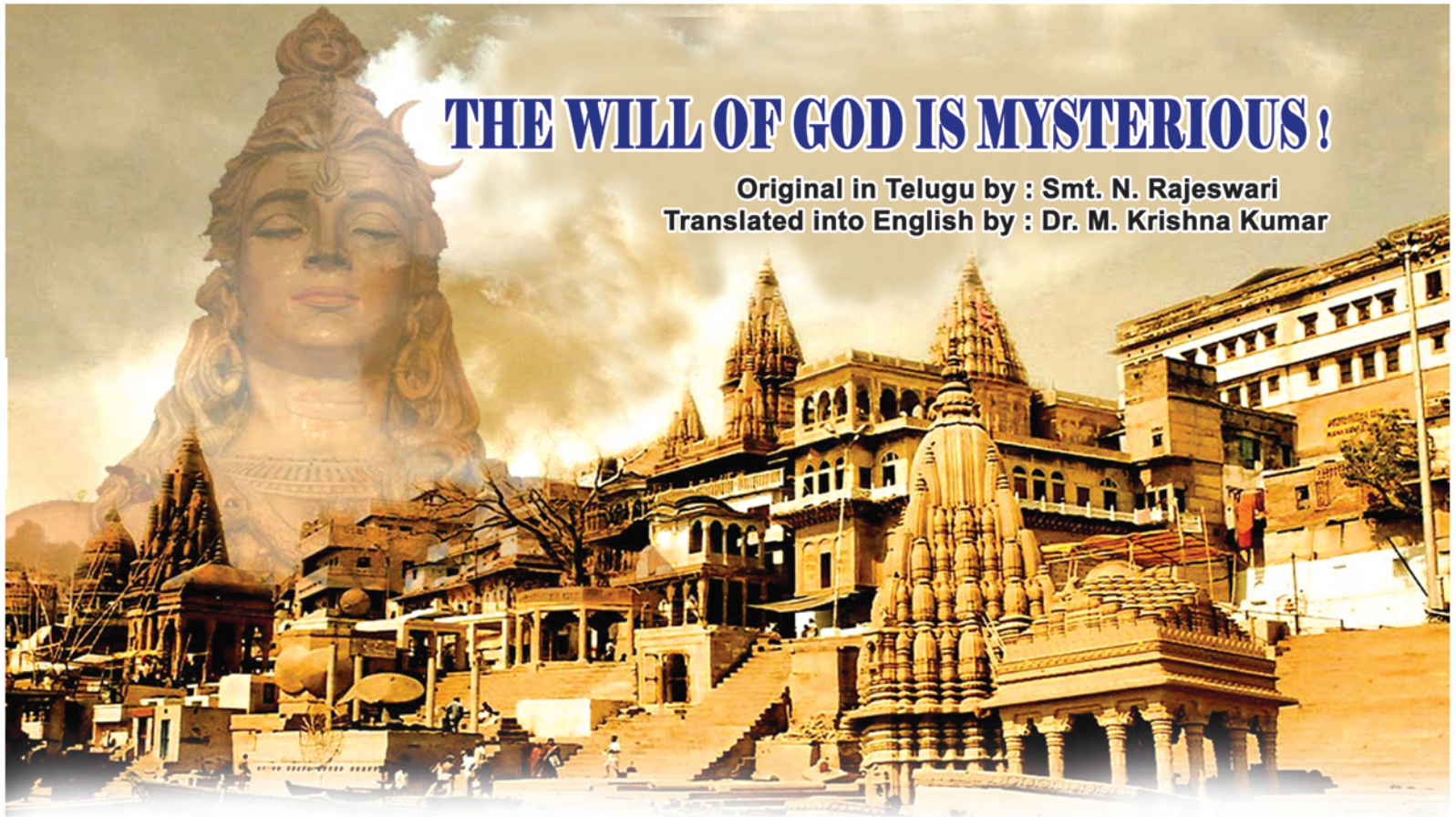
In every house, the lamps must lit both in the morning and the evening. As already seen, lamps offer both spiritual benefits as well as cleansing the atmosphere of the home we live in. *Very importantly, we should not use steel lamps.* We should internalise the good qualities and put them into practice in our daily life. Lighting lamp is east will bring good health and peace of mind. Ghee and sesame oil is considered most important in lighting the lamp. Lit the diyas (lamps) in your houses / temples and get prosperity, health / wealth and good luck.



Jyeshtabhishekam to Sri Govindarajaswami at Tirupati

TTD Sri Govindarajaswami temple is situated approximately 1 km. from Tirupati Bustand. Swami here is in Sayana posture. All the festivals and rituals in this temple are being celebrated as per vaikhanasa agama tradition. Among them the three day Annual festival Jyeshtabhishekam is being performed to Sri Govindaraja Swami and his consorts. As part of this ritual, on the first day kavacha adivasam, next day kavacha prathishta and on 3rd day kavacha samarpana will be performed. Let us chant Lord Govinda's name which instils devotion amongst us and make our hearts as dwelling of Govinda. This year Jyeshtabhishekam festival in Sri Govindarajaswami temple will be performed from 30-06-2023 to 02-07-2023.





THE WILL OF GOD IS MYSTERIOUS !

Original in Telugu by : Smt. N. Rajeswari
Translated into English by : Dr. M. Krishna Kumar

Once there lived a 'vaisya' named Dhanumjaya in a village near a 'sethu' in Dakshinasamudrapuram. He loved his mother very much. To him, she is everything. He used to regard his mother as the direct incarnation of goddess. He is such a devoted son. His mother died due to old age. He performed her funeral rites with devotion and commitment. He kept her mortal remains in an urn for immersing in the Ganges in Kasi. He felt that it was the only way to discharge his mother's debt.

Dhanumjaya purified the mortal remains with 'panchagavyas' and performed 'panchamrutha snana' to it. He smeared them with sandal paste and worshipped them with flowers. He packed them with a piece of silk cloth. He kept the parcel in a leather bag. He covered the parcel with a piece of black blanket and kept it in a leather bag. He sealed the bag with mud and stamped it. He put that bag in

a copper box and locked it strongly. He packed required rice and flour for him to his pilgrimage. In the course of his journey, he got fever. He appointed a forester to carry the parcel as he became weak. Anyhow, they reached Kasi.

Dhanumjaya stayed in a vaisya's house. He went out to purchase some provisions for his food leaving the forester in the house. The forester, with an evil intension, took away the parcel thinking that there was some money in it. He reached his village through the shortest way. When Dhanumjaya reached his house, he found the forester missing. He remembered his mother and wept bitterly. He wanted to take a holy dip in the river. He wanted to worship and serve Lord Visweswara, Lord Dhundi Ganapati, Lord Dakshina Murty, Lord Kalabhairava and Goddess Visalakshi. But all his dreams vanished.



Dhanumjaya went to the house of the forester. He asked his wife coolly about her husband's presence. He promised her some money also. Later, the forester and Dhanumjaya searched keenly for the parcel in the forest. But they could not find it. Dhanumjaya rebuked the forester and went to Kasi cursing his fate. He returned to his village with a saddened heart.

The implication of the story is that no one can enter Kasi without the permission of Lord Viswanadha. Even if one enters, one cannot fulfill one's desires. It is the mysterious nature of God's 'leela.'



T.T.D. IN AND AROUND TEMPLES AND THEIR DISTANCE

1. Sri Govindarajaswami Temple, Tirupati -
Near Railway Station
2. Sri Kodandaramaswami Temple, Tirupati -
Near Railway Station
3. Sri Kapileswaraswami Temple, Tirupati - 03 Kms.
4. Sri Kalyanavenkateswaraswami Temple,
Srinivasamangapuram - 12 Kms.
5. Sri Padmavatidevi Temple, Tiruchanur - 05 Kms.
6. Sri Kalyanavenkateswaraswami Temple,
Narayanavanam - 25 Kms.
7. Sri Vedanarayanawami Temple,
Nagalapuram - 65 Kms.
8. Sri Prasanna Venkateswaraswami Temple,
Appalayagunta - 15 Kms.
9. Sri Venugopalaswami Temple,
Karvetinagaram - 35 Kms.
10. Sri Pattabhiramaswami Temple (Valmikipuram),
Vayalpadu - 100 Kms.



TIRUMALA TIRUPATI DEVASTHANAMS

Sri Padmavati Srinivasula Parinayam
was Performed in Tirumala
from 29.04.2023 to 01.05.2023



EIGHT PETALS OF YOGA

- Dr. K. V. Raghupathi

The eight limbs of Patanjali's yoga, which we could refer to as "petals," primarily focus on the mind as opposed to outside problems. The focus of each petal is on a distinct aspect of the body-mind that links to the other limbs. Patanjali regarded yoga as a holistic science.

YAMA : Ahimsa (non-killing), Satya (truthfulness), asteya (non-stealing), brahmacharya (chastity), and aparigraha (greediness) are the five ethical precepts that make up Yama. They tell us what we should not do in life. They are moral, instructive, and prohibitive. The purpose is to eliminate all mental and emotional disturbances so that the sadhaka can move in higher pursuits of Yoga. One should practice these self-restraint virtues irrespective of place, time, circumstances, and one's social status.

NIYAMA : The five Niyamas are saucha (purity), santosha (contentment), tapas (contemplation), isvara-pranidhana (devotion to the Lord), and svadhyaya (self-study). They expect us what we should do and impose self-control on us. These virtues are constructive and positive. Both Yama and Niyama are not mutually exclusive but complementary to each other. They purify us and prepare us for a higher yogic life.

ASANA : The third-most significant limb that pertains to the body is asanam. But unlike other Hatha Yogic texts like the Hatha Yoga Pradipika, Gheranda Samhita, and Siva Samhita, Patanjali does not elaborate on it in his Yoga Sutras. Asanas are just a means of getting ready for Dhyana, according to Patanjali. Asana is mentioned only in three sutras (46, 47, and 48 in Sadhana Pada). Raja Yoga, the name given to Patanjali's Astanga style of yoga, is primarily used to prepare practitioners for dhyana, which requires a stable posture. According to Sadhana Pada's Sutra 46, he defines asana as Sthira-sukham asanam, which implies the posture should be stable and at ease.

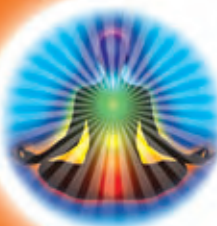
PRANAYAMA : It is the crucial limb that comes after asana. The Sadhana Pada of the Yoga Sutras has five sutras (49, 50, 51, 52, and 53) that address it. His pranayama is distinct from that of the Hatha Yoga Pradipika and Gheranda Samhita, though. The pranic currents are manipulated by pranayama in the Hatha Yogic scriptures to alter consciousness. However, according to Patanjali, there are two ways for sadhana to achieve pranayama (the cessation of breathing): one requires effort, and the other does not. Sahita kumbaka requires effort, whereas Kevala kumbaka is effortless and not place or time-dependent. However, the Sahita kumbaka serves as a phase before the Kevala kumbaka. It is designated by Patanjali as the fourth and highest kind of pranayama in Sutra 51 of the Sadhana Pada.



Since June 21 is designated as 'International Yoga Day' each year, it's possible that more than 100 million people worldwide practise yoga in some way. But unlike the traditional yoga of Patanjali, which focuses on the mind, yoga practised today is reduced to physical fitness because people have become more aware of their bodies and health in the context of globalisation.



PRATYAHARA : The practice of Pratyahara involves withholding the sense organs from excessive enjoyment in the real world. It serves as a step of preparation for Dharana and Dhyana. The body-mind complex will get progressively more disgusting if we continuously engage in the world. Samskaras begin to build up in the subconscious, and as a result, disturb the wakeful mind. Thus, periodic exclusion from society will aid in the sadhaka's emergence as a subtle being.



SAMYAMA : The higher level of yoga practice known as Samyama in Patanjali's Astanga Yoga is referred to by the terms Dharana (concentration), Dhyana (meditation), and Samadhi. Samyama starts with Dharana, or concentration. According to Patanjali, concentration is a mental process that includes focusing attention on a single object. The term "concentration" is only used loosely in popular psychology to refer to the short-term mental focus on a single thing. In contrast, profound concentration is used in yogic psychology, when the mind unites with the fundamental nature of the object being focused on. It appears as though the thing melts and unites with the knower.



DHYANA : The seventh limb of Astanga Yoga is called dhyana when the sadhaka keeps his focus on the object without pausing and distractions. Patanjali describes it as "an uninterrupted flow of the mind towards the object itself, turns into dhyana". When the division between the subject and the object is gone, true meditation happens. It is a process up until that point. The distinction between Dharana and Dhyana is the presence of mental distractions.



SAMADHI : A state of no-mind is samadhi. It is a total immersion in which there is no sense of the self. The rupa, or shape, of the mind itself completely vanishes. The object endures in Dharana; the rupa vanishes in Dhyana, but its subtlety still holds; and in the last stage of Samadhi, the object's subtlety is utterly lost; it is the state of isness. Only consciousness—which is undifferentiated, singular and homogeneous—remains. Words cannot adequately express it. Samadhi is not a novel concept; rather, it is an evolved stage of Dhyana. Samyama is the name given to the entire procedure, which starts with Dharna and ends with Samadhi.



TIRUMALA TIRUPATI DEVASTHANAMS



The three-day annual Vasanthotsavam of Sri Padmavathi Ammavaru was celebrated at Tiruchanur from 04.05.2023 to 06.05.2023. On this occasion, Ammavaru was offered Abhishekam, and taken in a golden chariot to bless the devotees.



The Maha Samprokshanam, installation of the idol and other auspicious rituals took place at Seetampeta of Parvatipuram Manyam District in A.P. State on 04.05.2023. On this occasion, Srinivasa Kalyanam took place in the TTD temple in a grand manner.



On the occasion of Narasimha Jayanthi, special pujas were performed in Tirumala temple on 04.05.2023. As part of this, Sri Malayappa Swami graced on Simha Vahanam at Vasantha mandapam in Tirumala.



Vishakha Sarada Peetham Pontiff Sri Sri Sri Swaroopananda Saraswathi Swami and his Successor Sri Sri Sri Swatmanandendra Swami offered prayers in Tirumala temple on 05.05.2023. On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. organised traditional reception to them.



His Excellency, the Honourable Governor of Andhra Pradesh, Sri S Abdul Nazeer offered prayers to Sri Venkateswara Swamy at Tirumala on 29.04.2023. On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. presented the photo frame made with dry flower technology to him. P. S. to Governor, Sri Anil Kumar Singhal, I.A.S. participated in the proceedings.



The Commissioner of A.P. Endowments, Sri Satyanarayana took oath as TTD Trust Board Ex-Officio member in Tirumala temple on 15.04.2023. The Oath of office was administered by the TTD Joint Executive Officer, Sri V. Veerabrahmam, I.A.S.

(All Part of Thirunangur Eleven Divya Desam)

Location: As can be seen from the map, all three places are within a few kms of Thirunangur which itself is a few kms away from Mayiladuthurai in Tamil Nadu.

3. THIRUMANIKKODAM

Sthalapuram : This divya desam is like that of Kanchi Varadaraja perumal. He is renowned for his ability to grant devotee's requests. The Lord also participates amongst the eleven Garuda sevais on Thai Amavasya day every year.

Special features : He closely resembles Kanchi Sri Varadarajaswamy and is known as Gajendra Varadhan. The universal mother is known as Thirumamagal Natchiyar. The temple pond is Chandra pushkarni and the Vimana is Kanaka Vimana.

Mangalasasanam : This temple is sung about only by Thirumangai Alwar in Peria Thirumozhi (1288-1297).

He speaks of the Lord as the one who ended the tribulations of Gajendra and was later born as Krishna. During this avatar, the Lord picked the Govardhan hill filled with deep rooted bamboo to protect the people of Gokula. At Thirunangur which is along the Kaveri river, the same Lord resides at Thirumanikkoodam temple.



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Thirumanikkoodam Thiruvellakulam Thiruparthanpalli

- Sri Ramesh D. Kandadai

Cholanadu

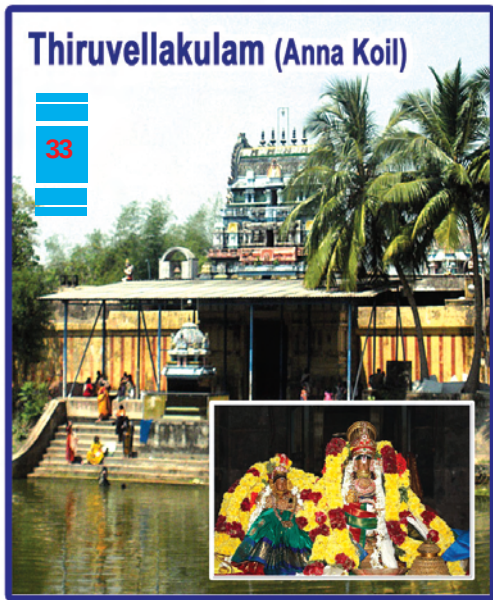
He also refers to the Lord as one who cut off the nose and ears of Surpanaka. He says the Lord who eternally resides with Periya Piratti and Bhumi devi is the one who resides in Thirumanikkoodam temple.

He also refers to the Lord of Thirumanikkoodam as the one out of the three (Brahma, Vishnu and Rudra).

4. THIRUVELLAKULAM (ANNAN KOIL)

Sthalapuram : A king of the solar dynasty had a son by name Sweta who was predicted to have a short life span. As a young boy, Sweta prayed to Sri Vishnu who granted him long life. Thus, the temple pond became Sweta Pushkarni and the town got the name Thiruvellakulam (sweta in Tamil is Vellai or white).

Thirumangai Alwar refers to the Lord of Tirumala as the younger brother of the Lord of this temple. Hence the name Annan (elder brother) Koil.



Special features : The Lord is known as Annan Perumal or Srinivasa. And in the same vein of the association with Srinivasa, the universal mother is known as Alarmelmangai or Padmavati. The Vimana is Tatvathyothaka Vimana and temple pond, as mentioned, is sweta pushkarni. Of the 108 Divya Desams, this is the only place where the Lord and the Mother have names identical to Tirumala deities.

It is said that this is where Kumudavalli consort of Thirumangai Alwar originated. It is here that she laid the many conditions, fulfilling which helped Thirumangai become a SriVaishnavaite and an alwar.

When Manavala Maamuni searched for the Lord and the Lord searched for Manavala Maamuni, both were said to have met each other here.

The area is known as Palasavanam.

Mangalasasanam : Thirumangai Alwar is the only Alwar who has sung about this Divya Desam in Peria Thirumozhi (1308 - 1317).

He refers to the Lord as one with the complexion of the dark ocean residing in this temple. He says that brave warriors live in Thirunangur where Thiruvellakulam temple with tall walls can be found.

He further refers to the lord as one who broke the tusks of the wild elephant Kuvalayapeedamu. The Lord is resident in Thirunangur where only good people reside. The Lord is also like an elephant in the Thiruvellakulam temple surrounded by garden-like surroundings where bees collect plenty of honey.

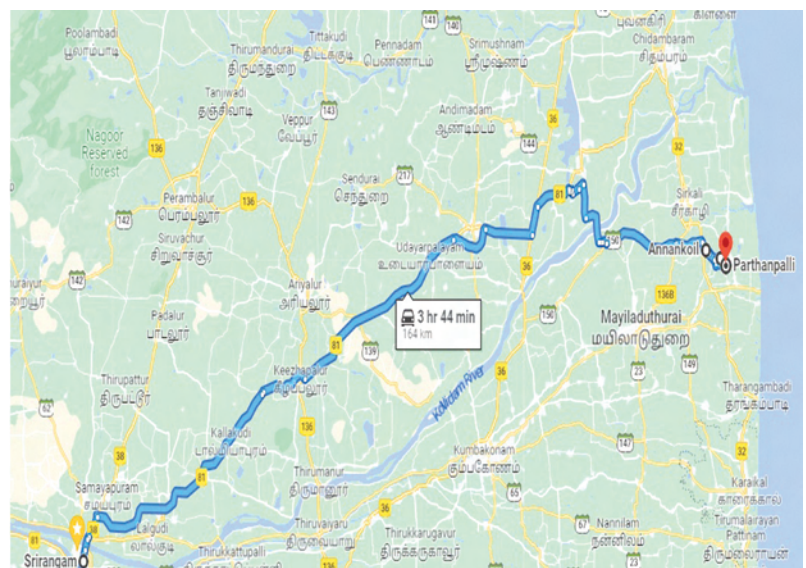
He finally appeals to the consort of Mahalakshmi who is ever resident in his heart. He says only wise brahmins reside in Thirunangur where the Lord resides in the Thiruvellakulam temple. He requests the lord to end his suffering in this world.

5. THIRUPARTHANPALLI

Sthalapuranam : It is said that Arjuna became thirsty during his wanderings and approached Sage Agasthya for water to drink. The sage looked at his Kamandalu to offer water which immediately went dry. He pointed out to Arjuna his mistake and asked him to pray to Krishna. The Lord appeared as Parthasarathy, gave Arjuna a sword and began Arjuna's education. Arjuna drew a line on the ground with the sword out of which water sprang. Hence the name of the divya desam.

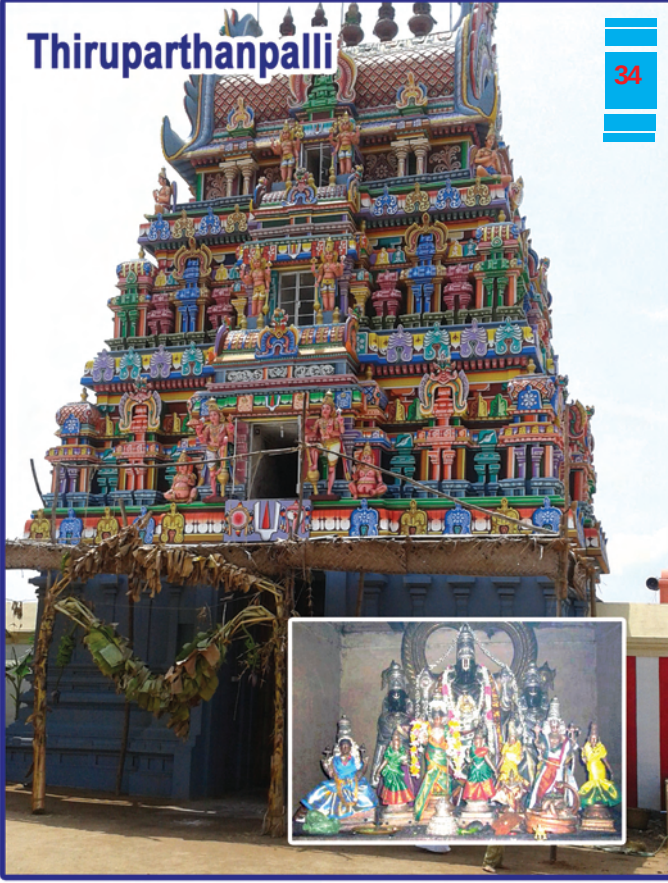
Special Features : The Lord here is amongst the eleven who participate in combined brahmotsavam garuda seva on Thai Amavasya day.

The Lord is known as Thamaraiyallkelvan or Parthasarathy. The universal mother is known as



Thiruparthanpalli

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Thamarainayaki. The pond is known as Ketka (sword) theertham. The vimana is Narayana Vimana.

There is a shrine for Arjuna in this temple.

Sage Agastya is said to have walked followed by Kaveri. Along the river's route there are a few shrines to the sage. However this is last as the sage stayed here as the end point of his travels.

Since Poigai Alwar refers to the universal mother here specifically by name, it could be assumed that he has also sung about this divya desam.

The Lord here is considered to be the same as the one in Thiruvallikeni.

Mangalasanam : Thirumangai Alwar has sung about this divya desam in Peria Thirumozhi (1318-1327).

He refers to the Lord as the one who broke tusks of the wild elephant. He refers to the Lord of Parthanpalli as Thamaraiyallkelvan of Thirunangur.

Resorting to Nayaka-nayaki bhava, he says (as a mother) his daughter sings the praise of the lord of Parthanpalli.

He refers to his daughter (as a mother) who has lost all the qualities of a woman because of her love of the Lord of Parthan palli and who against all expectations has walked out of the house. The mother says her daughter is after the Lord with Sudarshana. His fame is known worldwide. He always cares for his devotees. He is the prime cause of all seven worlds.

Poigai Alwar in his Mudhal Thiruvandhadhi (2148) says that the river looks to the sea, the Lotus always looks to the sun, non-Vaishnava's life reaches Dharmaraja. The same way jnana looks for Thamaraiyallkelvan.

Om Namo Narayanaya



TTD
Launches
NEW MOBILE APP

The new Mobile App, "T.T. Devasthanams" was released by TTD is a One stop solution for devotees. T.T.D. is providing all services evolving the needs of the pilgrims through this app. In this app, devotees can make their Darshan bookings, e-Hundi Payments, Donations etc. Devotees can also watch SVBC live programs in this app. Devotees may get utilise of this app and be blessed by Lord Srinivasa.





Efficacy of the MANTRA

- Sri Ankur Nagpal

Narada Purana (1.71.130-135) has an important Mantra: *Jaya Jaya Sri-Nrusimha*. It is also called 'Jaya Narasimha Mantra'. 'Jaya' and 'Sri-Nrusimha'—both are enlisted in the thousand names of Lord Vishnu¹. So being a compound of two holy names, the aforementioned eight-syllable Nama-Mantra does not need any initiation or other rules like purity, time, place, etc. Therefore—whether you have taken a shower or not or else you are walking, travelling or sitting on your bed—you can chant this Nama-Mantra at your convenience at any place or time. Nama-Mantra is free from all restrictions and boundaries.

Children chanting the name of God at a young age strictly follow the conduct of Dharma for the rest of their lives. The prescribed Mantra is the best option for our new generation. Therefore, householders should engage and personally supervise their children start chanting one round of this Mantra every day. Gradually increase the number of rounds from 1 to 3, 3 to 5, 5 to 10, 10 to 16, and finally, 16 to 27 per month. After practicing for a couple of months, it will take less than half an hour to chant 27 rounds of this Mantra every day. And if one follows this rule for one year, this Mantra will become complete after the total counts required for its ultimate activation (i.e., eight lacs + 20% = 9,60,000). Afterwards, the activated Mantra will protect the child, and he will never fall into addictions, negativity, depression or bad company. So, chanting this Mantra by everyone is highly advisable.

Lord Narasimha is the most merciful aspect of Lord Mahavishnu, as he got incarnated only to protect his devotee. Lord Narasimha's devotees are not affected by diseases, fear, planetary wrath, obstacles from enemies, Tantric negativities, etc. The negative energy on the newborns gets eliminated by a mere touch on their forehead, along with the recitation of the aforementioned *Jaya Narasimha Mantra*. Ghosts, ghouls, demons, Brahma-Rakshas, and other negative energies automatically run away from the devotees, who regularly chant the Narasimha Mantra.

Mantra Mahodadhi (14.25) (it is a compendium of various Mantras found in Upanishads, Puranas and Tantras. The treatise was written by Acharya Mahidhara, a celebrated commentator of Yajurveda, in 1588 AD) describes this Mantra as a destroyer of fear and a bestower of auspiciousness. Narada Purana (1.71.134) describes the calm aspect of Lord Narasimha as the prime deity of this mantra; not a fierce one. Therefore, this Mantra is meant for all. The devotees are advised to chant this Mantra on your personal Tulasi Mala, Neem Mala, or Kara Mala [i.e., directly on hand, in a specific way prescribed in the Holy Scriptures].

Footnote: 1. 'Jaya' is the 509th name in the Vishnu Sahasranama of Mahabharata (verse 54). While 'Sri-Nrusimha' is the 413th name in the one of Padma Purana (verse 63).



ERUVAKA POURNAMI

A Festival Celebrated by the Farmers

- Sri K.V.Murali Krishna

Since Vedic period, in India the chief occupation of a majority of people is agriculture. In 'Bhruguvalli' chapter of 'Taittiriya Upanishad', there is a mention of four austere practices which are a part of 'Anna Brahmapasana' ordained to be performed so as to acquire 'Brahma Jnana'. They are, '*Annam na nindyat tad vratam*' - one should never blame food, '*Annam na parirakshita tad vratam*' - one should never reject food, '*Annam bahu kurveet tad vratam*' - one should produce food grains in large quantities and '*Na kanchana vasatou pratyachaksha tad vratam*' - one should never deny food to those who are in need.

The 'Kshetrapati Suktam' is a part of 'Rigveda'. It constitutes Mandala - 4, Sukta - 57 of Rig-Veda. It is mankind's first ever literary work specifically in praise of 'Farmer', the provider of food, 'Anna daata' to the entire world. Let us explore 'Kshetrapati Suktam' so as to reaffirm the glory of the 'Farmer'. Jai Kisaan !

The festival of 'Eruvaka Pournami' is celebrated by the farmers every year on full moon day in the month of 'Jyeshtha', in the states of Andhra Pradesh, Telangana and other parts of South India, as a mark of arrival of monsoon. On this day farmers commence activities related to agriculture. This festival is also being celebrated in the name of 'Krushi purnima' in other parts of India.

O' Kshetrapathi!, it is through your kind grace that our living on the earth is made happy with all physical comforts and it is because of you, we are becoming enriched with prosperity. O' Kshetrapati!, O' Farmer!, may your propitious looks, grant us uncountable number of cattle and horses for our comfortable living.

May the blessings of mother nature be bestowed upon you and may she energise you with her sweet waves (pleasant winds), may you produce harvest as abundantly as milk that flows from the udder of a lactating cow. O' Kshetrapati !, may mother nature's 'rita' (divine law) that controls monsoons, rainfall, heat, humidity and seasons flow into your fields as quickly as pure clarified butter. O' Kshetrapati ! may you be propitious to us and bestow prosperity to us.

O' Kshetrapati !, may you be bestowed with divine blessings by mother nature offering to your fields, richly

Eruvaka
Pournami on
04.06.2023



nourished, sweet and pure plants, sky, waters and space, so that your fields yield bountiful harvest. O' Kshetrapati!, may you be as propitious as honey to us and kindly permit us to be your devoted followers so that we too like you get bestowed with mother nature's bounty and tread the path of prosperity.

May your sturdy oxen drawing the plough, work enthusiastically in the fields, may you who drive the oxen during ploughing be strong and healthy, may the plough which makes furrows in the fields be strong and perfect, may the strap that binds the plough to the tilling implement, hold it tightly and firmly, may the goad in your hand swing with much agility towards oxen for them to work actively, so as to impart us with prosperity.

O' Kshetrapati !, may 'Shuna', the god of heaven (in Sanskrit Shuna means ploughshare, the cutting metal blade of the plough) and 'Sira', an earth goddess (Sira literally means - the mark left on the field by the ploughshare), who are the prime deities responsible for the formation of clouds and rainfall get pleased by our prayers. O' Kshetrapati !, may Shuna and Sira drive clouds on to your fields and wet the fields with sumptuous rainfall so that you produce bountiful harvest.

May goddess Sita be propitious to us all through you. O! goddess Sita! (also known as 'Sira', an earth goddess of Rigveda), we praise you and worship you and seek blessings so that you bestow upon us sumptuous harvest by enriching our fields with fertility.

O! Kshetrapati !, may Lord Indra the god of lightening, thunder and rain be propitious to

you and protect furrows in your fields sown with saplings and may 'pushan' who is one among twelve Sun gods (Adhityas, the sons of Aditi and sage Kasyapa), sustain these furrows with saplings to grow healthily. Also, may the mother earth endowed with brimming milk of fertility, yield us abundant crops year after year. May the ploughshare, the cutting metal blade of the plough that enables you to make furrows on the field bestow abundant wealth to all of us.

May you O' Kshetrapati !, who till the field to make furrows by driving the oxen drawing the plough bring welfare to us. May 'Parjanya', the rain god sumptuously wet our fields with sweet, pure waters and bless us imparting bountiful harvest. May Shuna and Sira the goddesses of farmer be propitious to us and bestow welfare and prosperity to all of us.

Thus 'Kshetrapati Suktam' glorifies the supreme prominence of Farmer, who is the provider of food to the entire world. The well being of mankind rests in the hands of farmer. We should be ever grateful to all farmers because of their hard work we are being nourished regularly and we are treading the path of prosperity.



Festivals and Rituals in JULY 2023

03	Gurupurnima
05	Tirupati Sri Vikhanasacharyulavari Sathumora
17	Tirumala Srivari Anivara Asthanam
07-09	Tiruchanur Sri Sundarajaswamivari Avatarotsavams
30	Tirumala Narayanagiri Chathrasthapana, Thulasi Mahathyam



Serial

Part - 25

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(continued from the previous issue)

Consecration of Sri Rama idol by Rangabhupala Raya in Tirupati:

In earlier times, Rangabhupala Raya, a King of Pandya dynasty, visited North and had Ganga snanam. He also conquered neighbourhood people and reached Tirumala to worship Tiruvenkatamudayan. Having worshipped the deity, he enquired the elite in Tirumala, whether he can build a *Jayastambha* and also consecrate Vishnu deity in Tirumala *punya kshetram*. They informed that in Tirumala kshetra Mahatmyam, this kshetram is Sri Vaikuntam and was no place to do *prathista* of any deity, which was not appropriate. In Skanda Purana of Kshetra Mahima, Swarnamukhi Mahatmyam, there is a mention that around Tirumala one

krosa bhoomi (a measure of distance equal to 4th of a *Yogana*) is Tirumala.

Hence, at the foot of the Hill Vishnu *prathishta* can be done. Having heard this, Pandya King felt enthused and at the foot of the Hill he built a temple and consecrated the idol of Sri Rama with *Kodanda*, besides Lakshmana and Sita, facing west and in front of Tiruvenkatamudayan. That Swami is existing since ancient period, the level of the earth went up and the temple was hidden. Having seen this, with his fond bhakti, Pandya king hollowed out the place and raised up the temple by constructing a tower, prakaram and Mandapas and consecrated them.

Among the Alwars, Sri Kulasekhara Alwar considered Tirumala as the main means to

reach the God and sung ten hymns called “*Uneru Selvattu*”. Since this Alwar was also kshatriya, he consecrated Chakravarti Tirumagan (Sri Rama) near the Hill and consecrated idol by facing west for doing *Mangalasasanam* of Tiruvenkatamudayan.

With a view to enriching Sri Govindarajaswami's *divyaisvarya*, and *divya Mahotsava*, encircling the *Balikaarana* Street and to reduce the anger of Adisesha who is dwelling in Sri Ramanuja Sannidhi, in the form of Garuda Vyuha, a Divya town was constructed besides constructing big streets. As said in the text, for the convenience of people, big street was constructed in the Vayu side.

Establishment of Chakra stone in Alwar Theertham:

After the demise of King Bhoopathi Rayan, there was anarchy in Tirumala Tirupati. The natives like Jeeyars, Sri Vaishnavas, Acharya Purushas, Vaikhanasas and so on left Tirupati and disappeared. At that time, the Saivites of Srikalahasti came to Tirupati and claimed that Theertham is Kapila Theertham as said in Purana and Kapileswaran was popularly known as Theertharajan. Hence, this was Saiva Theertham. At that time, Narayana Iyengar, an Ekangi, who had great esteem for the place Tirupati and Tirumala, met the people in the palace and presented

the *kshetra Mahatmya* sayings and established that this Theertham was Vaishnava Theertham. The Saivites were punished and chased away. Then he placed Sudarsana in Stone on four sides. Further, with a view to avoiding any disturbance in future, he decided to consecrate Vishnu and Vishnu devotees' idols, where Tondaman Chakravarti used to go to Tirumala yatra through that cave in Alwar Theertham. In the middle of that cave, the idol of Alagiya Singar, who has courage to impede foes, and nearby Lakshmi Narayana idol were also consecrated. Here, there was no Moola Vighraha of Nammalwar, so in nearby Theertham, a tower, prakara and Mandapas were built and Nammalwar idol was consecrated facing West and as if looking at Tiruvenkatamudayan and Tirumala Hill.

(to be continued)

SOLUTION TO PUZZLE

1 B	H	2 A	D	3 R	A	4 D	R	5 I		6 B
H		N		E		U		N		H
7 A	N	A	L	A		8 R	U	D	R	A
R		S		L		G		R		S
9 A	R	U	S		10 R	A	V	A	12 N	A
T		Y			A		A		A	
13 H	E	A	R		V		14 N	O	N	E
A					I		D		D	
15 M	A	D	R	I		16 V	I	V	I	17 D
						I				D
18 B	H	A	S	A		19 A	J	A	K	A



YOGA is More of a Science than Metaphysics

- Dr. K.V. Raghupathi

underlies Yoga. It deals with both the body and the mind. It discusses how the body interacts with and shapes the mind as well as how the mind interacts with and shapes the body. These two topics have been covered by Patanjali in a scientific and logical manner.

His *Astanga Yoga* is a methodical progression from one step to the next, beginning with *Yama* (forbidden) and ending with *Samadhi*. Other steps include *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, and *Dhyana*. Each phase, or *anga*, focuses on a different physiological feature of people. While *Asana* addresses the physical, *Pranayama* addresses the nerves and nerve centres, *Pratyahara* addresses the sensory organs, *Dharana* and *Dhyana* address the mind. *Yama* and *Niyama* principles concentrate on the moral aspects of human living. The vital, the physical, the cerebral, the intellectual, the psychological, and the spiritual are the five beings that each of these seven *angas* beautifully address. It is impossible to focus solely on one of these without also considering the other *angas*. Each of them is interconnected; the emotional and behavioural are linked, as are the physical and mental and the spiritual and mental.

Mind (*manas*) and consciousness (*chit*) are important ideas in Patanjali's yoga philosophy. The other elements of his philosophy are as vital, but these two constitute its core. Yoga is described by Patanjali himself as "*Chit vritti nirodah Yogah*" in the *Samadhi Pada* (1.2). Thus, the practising of yoga involves purging one's mind of *vrittis*, or mental pollutants. These *vrittis* are made up of *samskaras*, which

Yoga is a science, not a concept from metaphysics. Science has a rational understanding of the makeup and behaviour of matter. Nothing is accepted without being put to the test in an experiment first. Fundamentally, metaphysics is the study of what might exist beyond the physical world. Yoga is a science since it primarily focuses on the body and the mind. It is a science of the self as opposed to the pure science that is the science of matter. Yoga carefully studies the body, the mind, and how to remain awake at all times. It's just a *sadhana* that goes beyond theory.

In Yoga, science predominates over metaphysics. Yoga doesn't engage with or include abstract ideas. Contrary to metaphysics, which deals with a theory of Reality, it is not a theory. Metaphysics is the study of the nature and relationships of things that exist, independent of ontology. Pure science

Yoga Day on
21.06.2023

are brought about by the actions one takes every minute in *karma*. The subconscious, a repository for the accumulated impressions, opinions, images, and other things, is what is pushed to the bottom of consciousness and contains these. They serve as the foundation for the growth of the ego (*Aham*) and the I-ness (*Asmita*). What occurs after *vrittis* (mental modifications) are eliminated? The manifestation of Pure Consciousness starts. It is the state of nothingness. The *sadhaka*'s "I-ness" completely dissolves at this time, obliterating it. The text continues by saying that following that, a *sadhaka* is immune from both death and rebirth. It is referred to as *Kaivalya* in Vedanta.

A *sadhaka* who practices triple qualities, *Viveka*, *Vairagya*, and *Nidhidhyasa* employs these methods or these attributes to get rid of *vrittis*. The knowledge of *Viveka* is discriminating. *Vairagya* means becoming cold or uncaring towards things. Meditation is *nidhidhyasa*. When *vrittis* are eradicated through *Vairagya* and *Viveka*, meditation can truly take place. It is challenging for the *sadhaka* to advance in meditation as long as he has attachments. These attachments disrupt mental health. Therefore, the stages of *Dharana* and *Dhyana* can occur after the mind is free of *vrittis* (modifications) and the *sadhaka* transcends the realm of *Prakriti* into the world of Pure consciousness. Whatever name you choose, call it Reality, the Supreme or Ultimate.



Despite how it may sound, none of this is mere theory. However, experience enables one to recognize reality. Yoga is therefore only practice, not a theory. It is a science because Patanjali laid out steps that describe how the *sadhaka* should advance progressively and step by step. The *sadhaka* might observe physical and mental changes as he moves through. He becomes more convinced and opens the door for additional *sadhana*. The more he witnesses these improvements the more confidence and trust he attains. As a result, the *sadhaka* advances with confidence and faith. As the *sadhaka* perceives discernible changes, faith grows. These have occasionally been attested to by yogis.

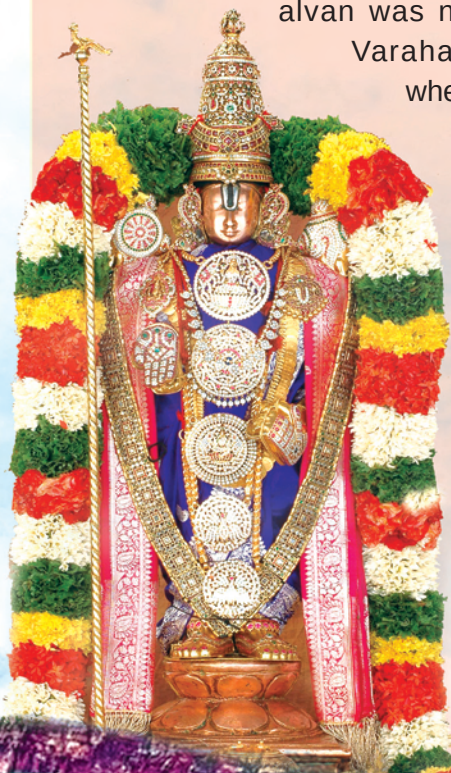
It is a science because Patanjali does not demand that we embrace his theories without first putting them to the test. One should test his theories in the living world in order to establish yoga as a science. His theories have been demonstrated both theoretically and practically. Therefore, Patanjali's Yoga is merely a practice rather than a metaphysical concept or belief. It is a methodical approach to religious pursuit that necessitates careful consideration, honest practise, and selfless sacrifice. A mango's sweetness can only be detected by biting into and savouring it. Everything else is just a description that serves no function to the listener or the person who has not already bit into and tasted it. Therefore, one must eat it to determine the sweetness and confirm the taster's experience. Any further detail is just a waste of time till that moment. Everyone has experienced the sweetness, just like with mangoes, thus its veracity is well known. Similarly, Yoga is. People can learn the truth of Yoga if they truly practise it. Not a few should put it into practise and enjoy its sweetness. Everyone ought to use it. Yoga can no longer be accepted as a dogma or credo, an illogical science, or a philosophical idea. It is a fantastic topic for scholarly discussion inside the four walls because it is a metaphysical idea. But the practise goes beyond the confines of the building. All restrictions are transcended by the experience.



(Continued from the February issue)

In Tirumala, it does not appear from the inscriptions that this festival was celebrated before 1564 A.D. In that year however one Karnikkar Appalayyar made an endowment of the village of Sengalleru in Gandikkottai sirmai yielding an annual income of 150 Rekkai pon. Out of this a sum of 34 R.P. and 5 panams were to be spent for the celebration of a Rathasaptami festival in Tirumala. This festival is described in detail in the inscription as follows.

On the night before the festival, sumptuous food offerings were made to Periya Perumal. At day break on the day of the festival, Brahma Senapati was propitiated with Bali offerings. Then Tiruvalialvan (Chakrattalvar) went round the streets and bali offerings were made at the right corners of the village (points of the compass). Homam was next performed in the temple and Tirumanjanam was given to Malai ninra perumal and the Nachchimars. The latter were then taken in procession in Suryaprabha vahanam through the streets. After returning to the Tirumamani Mantapam, Churnabhishekam was done. Tiruvali alvan was next taken to Sri Varahaswami temple where Tirtha (bathing in the Swami pushkarini) was offered by Tiruvalialvan.



There was also a night procession on Vaikunta Vimanam and food offerings. It will be noticed that this festival in Tirumala was conducted on a grander scale than in Tirupati, although in the latter place the festival had an earlier start.

The present day celebration of the festival in Tirumala is more elaborate. The daily Tiruvaradhanam of Periya Perumal is completed before day break and before the Utsavamurthi is taken out for the Suryaprabha procession. After the street procession with the Deity mounted in Suryaprabha is over, three more processions take place with the Deity mounted on the small Sesha Vahanam, Garuda Vahanam and Hanumanta Vahanam. It is only after completing these processions that Tiruvali alvan goes to Sri Varahaswami temple and offers Tirthavari. The second Archana and Naivedyam of Periya Perumal take place after the Tirthavari. Thereafter while the pilgrims are having darsan of the Periya Perumal, the Utsava Murti goes again in procession mounted successively on the Sarva Bhupala Vahanam, Kalpavriksha Vahanam and Chandraprabha. Thus seven processions on seven vahanams take place before sunset. It is not possible to state when these developments took place.

Lakshmi Devi Mahotsavam

The festival was first instituted by Achutaraya Maharayar in the year 1535 A.D. It was intended to celebrate the union of Tiruvengadamudaiyan with Alarmelmangai Nachchiyar as stated in the inscription (No. 54).

THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XX

The festival was to commence with Ankurarpanam (seed sowing ceremony) in Uttirattadi Nakshatram and to end with Sathumurai in Rohini nakshatram (six days in all). In the post script, the name Lakshmidēvi Mahotsavam is given to the festival. The cost of celebrating the festival was 300 rekhai pon. This expenditure was to be borne by the King by assigning the Uttarayam income of Kondavidu Simai every year.

All the customary rituals connected with a five day festival with the exception of flag hoisting and Tirthavari, were provided for Pratimas (or images in gold) of Brahma, Soma, Sesha and others for the Brahma mandalam and Lakshmi were made and installed. The special features were the daily recital of Sri Sukta, Kalpa mantram, Lakshmi Sahasra namam and Lakshmi Gayatri japam. Homam was also performed daily and for this havis payasa charu and various kinds of foods were provided. Dakshina was given to the Acharya, the Ritviks and to those who recited the Vedas and read the Puranas. Some sumangalis (married women) were also given dakshina and clothes. There was procession every day and food offerings were made in the seven mantapams constructed to commemorate the names of Achyutaraya, Varadajiamman and their sons. The festival continued to be celebrated till the year 1562 A.D. and endowments were made for food offerings on the festival days by Aravidu Tirumalarajayya and Sottai Tirumalai nambi Srinivasa Ayyangar. Thereafter we lose sight of the festival.

In Tirupati also, a similar festival was celebrated from about 1537 A.D. (No. 258-G.T.). But it seems to have been a one day festival on the Suklapaksha navami day before the Vijayadasami.

Pallavotsavam

This festival was instituted in 1545 A.D., by Sriman Mahamandalesvarar Vittalesvara Maharaja, son of Araviti Bukkaraja Ramaraja Timmarajayya. He made a grant of three villages with an aggregate

annual income of 1000 rekhai pon for various purposes. Out of this amount 492 R.P. was to be expended for the celebration of Pallavotsavam. It was arranged to be celebrated in the month of Vaikasi so as to have the Sattumurai in Rohini Nakshatra which was the janma nakshatra of the donor. The festival commenced in the same manner as the other festivals with Ankurarpana sthapana, Tirumanjanam, Homam, Pancha havis, Namarchana, the recital of Vedas and the Tamil Prabandhams and the reading of Puranas. There were asthanams, naivedyam in asthanams, procession of the Utsavamurti with the Nachchimars round the streets, returning to the bed chamber etc.

For the performance of homam at the time of the ankurarpanam the usual images, Sesha and Jayadi images, Brahma, garuda, eight varuna images, the images of the nine planets and one for the stars-were duly made and installed. Acharya and Ritviks were engaged and paid. It is seen that the festival continued to be celebrated till 1562 A.D. (No. 428-G.T.) an other donors also made endowments for food offerings on the five days of the festival.

Phalotsavam

This five days festival was not the same as Phalotsavam. It is really a festival of fruits. Sottai Tirumalainambi Srinivasa Ayyangar made this festival from one of the items of his endowment of the grant of Periya Ekkalur village in Gutti Sirmai. It was celebrated on the same lines as the other festivals. It commenced with ankurarpanam; all the usual images were made and installed. Homams were offered every day. There were the Acharya, the Ritviks, the recital of Namarchana, the reading of Tiruvenkatamahatmyam and the recital of Vedas and Prabandhas, etc. The Muhurtam, or auspicious moment for commencing the festival was fixed by an astrologer. But its distinguishing feature was the offering of large quantities of fruits, wild as well as cultivated ones, to the deity and their free distribution to the members of the congregation. Mangoes, jack

fruits, coconuts, wood apples, the two varieties of jambu fruits, kilikkirinji fruits, kommedi madalam fruits, kama mattam, muralam, palai and plantain fruits were offered and distributed. In this manner the total number of fruits offered every day amounted to 1200. During the festival, the Tirumanjanam of the Utsavar and Nachchimar took place in the Ulagamundan flower garden mantapam. The festival was celebrated for five days in the Tamil month of Masi; the ankurarpanam started in the Punarvasu nakshatram and the Sathumurai in the Puram nakshatram. There is also an endowment for food offerings in connection with this festival in 1562 A.D.

Visesha Tirunal and tingal divasams during ages in Tirumala

Epigraphs which are our main source of information give us valuable information about the details of the festivals conducted in the temple.

No. 633-T.T. and No. 428-G.T. give full and complete details about the several festivals conducted on different dates for Lord Venkateswara at Tirumala as follows:-

10 Brahmotsavam running for 14 days each with the processional Images seated on each of the 14 days in the unjal-mantapam constructed by Tirumalaraya opposite to the Dhvajastambham (flag-staff) in the Sampangi-Pradakshinam, the second circumambulatory passage, as a renovation and enlargement of Saluva Narasimha's mantapam:

The Anna-Unjal tirunal (lightly swinging on the swan - shaped sea-saw of the three processional Images) for 5 days, instituted by Saluva Narasimha in 1473 (No. 197-T.T.):

The Pavitrotsavam (purificatory ceremonial festival) for 5 days (instituted by Saluva Mallayadeva Maharaja in 1464 (No. 157 -T.T.).

The Sahasra-nama-archana festival (actually Ashtottara-Sahasra-nama, 1008 appellations through the utterance of which Venkateswara is invoked in worship), to run for 5 days: Nowadays

these 1008 names are recited during the forenoon Archana worship with flowers and tulasi, every day; and probably in the 16th century it was not in practice, and only Ashtottara-sata-nama, 108 names, were recited: hence a new festival with 1008 names recitation was perhaps inaugurated then).

The Sahasra-Kalasa-Abhishekam festival for 1 day only (the ceremonial ablutions of the processional images with water filled in 1008 small silver vessels). This is an Arjita festival now, i.e., conducted by the temple only on payment of the prescribed fee by any devotee, and not one performed as a routine by the temple. The fee for it is now Rs. 2,500-No. 428-G.T. provided an offering to Venkatatturaivar (Ugra-Srinivasa) on this day.

The Adhyayanotsavam for 25 days in Margali month with the recitation of several parts of the Tamil-Prabandham;

The Vasantotsavam, the spring festival for 5 days, instituted by Tirumalarajayya:

The Damana-arohana-Vasantotsavam with the covering of the bodies of the Images with the sweet-smelling damana herbs, for 5 days in Ani;

The Unjal festival for 9 days:

The Pendli-tirunal or Vaivahikotsavam, marriage festival for 5 days (instituted by Tallapaka Tiruvenkatanatha alias Chinnanna in 1546 (No. 669-T.T.),

The Lakshmidēvi festival for 5 days.

The Kodai-tirunal, summer festival, for 20 days;

The float festival for 9 days;

The Pallavotsavam for 5 days;

The Phalotsavam for 3 days;

The Adhyayanotsavam for Udaiyavar (Ramanuja) for 6 days;

These 15 festivals, other than the 10 Brahmotsavams, are termed Visesha Tirunal, special or extra festivals.

(to be continued)

CORIANDER LEAVES

Medicinal values

Telugu Original by : Dr. C. Madhusudhana Sarma
English by : Dr. A. Savitri



*"Prayeinaahara vaishyamyath
Ajeernam Jaayatheinrunam
Thanmoolo Roga samghaathaha
thadhvinasa dhvinasyati!,"*

says a prominent volume of Ayurveda Ashtaanga Samgraham.

Indigestion leads to myriad problems of health. It is the main cause for all diseases. If there is no indigestion problem, there will not be problem of sickness. It is the meaning of the above Sanskrit lines.

Our forefathers/maharshis cultivated the culture of using coriander leaves and curry leaves in food to curb indigestion problems. It is the leafy vegetable available in all seasons with vitamin K with its characteristic aroma. It is used in all food items like chutneys, liquid food, salad, yellow rice, curd rice etc. for sweet smell and taste. The micro-nutrients that are available in coriander leaves help in protecting us from diseases. Let us try to comprehend the benefits of coriander leaves in our daily life.

Reduces Pimples and Dark spots : Mix a pinch of turmeric in a tea spoon of coriander pulp; apply it to the face and clean face after half an hour. It gives good result after applying it a few times.

Reduces burns in feet and palms : Daily drink 200ml buttermilk with the mixture of 20ml coriander leaves juice. It reduces the burns in feet and palms especially for the diabetic patients. It produces insulin and helps in reducing sugar calories in blood. It also reduces burns in the people who are not having diabetes but add a tea spoon of 'palm jaggery' in the mixture of buttermilk and coriander juice.

Controls bleeding from nose : Squeeze two to three drops of coriander leaves juice in nose daily to control the problem of bleeding from nose.

Maigrain headache : Keep coriander paste on forehead and tie the cloth very tightly for an hour. It minimizes the headache.

Helps in reducing Jaundice : Drink 200ml of buttermilk with the mixture of 20ml of coriander leaves juice and maintain diet with light food. It helps in reducing jaundice.

Reduces eye rashes, eye burns and red eyes : Wet a piece of white cloth or cotton with coriander leaves juice and keep it on eyes continuously for 15 minutes. It gives quick results in minimizing the eye rashes, eye burns and red eyes.

Minimizes the swelling of legs : Mix coriander leaves, one tea spoon of cumin, 1/4 tea spoon of alum jiggery in 250ml of water. Boil water until the water reduces to 100ml and drink it after getting cooled. Drink it twice to reduce the swelling of legs.

Flames on body : Apply directly coriander leaves paste or mix the coriander paste with Sandal powder and apply it to the body. It reduces quickly the problems of itching, bubbles and red flames on skin.

To stop blood pressure : Drink 100ml water mixed with 20 coriander leaves, 20 tulasi leaves, 20 pudhina leaves and 5gms cumin. Once blood pressure controls, prepare medicine with half of the mixture said above and swallow one pill daily. It reduces bad cholesterol (LDL) and increases good cholesterol. It controls heart attacks and protects from paralysis.



UNIVERSAL WISDOM OF VEMANA

- Sri K. Damodar Rao



The following is a very popular poem by Vemana as mentioned in earlier issues, and quoted often to characterise the traits of a man's personality:

*Alpudepudu paluku adambaramu ganu
Sajanundu paluku challa ganu
Kanchu mogunatlu kanakambu mroguna
Vishwadabhirama vinura Vema!*

(Poem 30. Page 5. *Vemana Padyalu* Part I. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

In translation it reads:

*A mean one always speaks pompously
A plain hearted human provides soothing touch.
In booming sounds could gold be compared with bronze?
Vema! You endeared yourself to the Creator, listen!*

The significance of the comparison of contraries is obvious: A man of inferior moral worth is like bronze whereas a plain hearted man of good sensibility is like pure gold. The former is full of sound and fury resulting in futility! On the other hand, a noble being, without being verbose, gives pleasant company with his knowledge and wisdom. He offers sound advice whenever needed, especially in times of crisis. Such a person's company is to be trusted and treasured.

For the youth, this verse gives a useful message: Keep company of those who partake of one's joys and sorrows. One should be cautious and judicious in making friends. Most people get carried away by outward exhibition of pomp, vanity, and manipulation by artificial mannerisms to serve the needs of the hour. One needs to be wary of such a person as his friendship

is transient, based on his personal needs. If he cannot find any purpose in continuing the friendship, he'll move away in search of others.

At another level, the poem implies two sets of values, personified: 'One may smile and smile yet be villain!' A man's true nature cannot be judged by outward exhibition of words and manners. A gentlemanly attire and talk need not be taken as the true significance and worth of the man. It's the inner feelings and mental makeup as exhibited in practice that truly bring out the stuff a person is made of. That is his real personality. In the first type, there is a gulf of difference between words and practice and in the second kind, there is perfect harmony. Most wily, cunning, selfish people belong to the first category while noble-hearted, well-meaning gentlemen are role models, a cut above the rest.



Bhartruhari in his Neetishataka (Moral story) describes the characteristics of real human beings. Every person having two hands and two legs is not a human being. In a beautiful sloka he says

*Eshaam na vidyaa na tapo na. Daanam
Gnaanam na sheelam na guno na dharmah
Te martyaloke bhuvi bhaarahhootaah
Manushyaroopena mrugaahcharanti*

People who don't have (vidya) education, penance, magnanimity, wisdom, character. qualities, righteousness will remain as a burden on the earth. They are animals moving in the form of human beings. Real human being will have education, enlightenment. He will have inclination to do tapa or penance every day. Here penance refers to a life with control over senses. Trikarana shuddhi is also a kind of penance. Mind, speech, action should be one. Hypocrisy is not the quality of a human being. Many people think something, utter something and do something else.

Importance of Good Virtues

- Dr. K. Sudhakar Rao



This is not good. Dana means giving away some money or required items to the needy. This requires a generous attitude. Many persons will have plenty of money. But they lack the desire to help someone. They are selfish in nature. Wisdom means Jnana which can be obtained directly from a guru. You can also get it by reading good literature like the Vedas, Puranas etc. Character plays an important role in our lives. A person who is always engaged in sensual pleasures cannot get spiritual progress. A characterless person will never be respected in the society. One should have certain positive gunas like altruism, philanthropy, respect towards righteousness, truth, nonviolence, sympathy towards the poor and the down-trodden people. One should not have anger, hatred, jealousy and other negative attitudes in one's life. Righteousness is an important guna. Non-interference is dharma. Doing one's own duty is dharma. Protection of humanity, protection of animals, protection of weaker sections is dharma. If you protect the dharma, it will protect you. The entire world is being protected by dharma. Lord Rama is being considered as an embodiment of dharma. Now a days we find illegal, immoral activities in the society. This is called adharm. All the above mentioned qualities lead to perfection. If a person has these qualities he will be considered as a real human being. Those who don't have the above qualities are considered as animals.

Human birth is considered as sacred. Sri Adi shankaracharya says *jantoonam naranama durlabham*. When god has given us noble birth we should have good qualities. Household people can also develop the above qualities. The intention of Bhartruhari is clear. Now youth should decide what to do? One should always select the path of wisdom, the path of dharma, the path of penance, For such people god will also extend his helping hand. Let us become ideal human beings in the world so that others will consider us as role models. Let us follow the ideals explained by Bhartruhari.



HARD WORK ALWAYS PAYS

- Dr. P.Gopal

Long ago, there was a king by the name Vikramaditya. There was a big tree adjacent to the king's palace. As the tree was old and totally in a falling state, the king wanted to cut it down. The king and his personnel working in his courtyard tried many times to cut it down but in vain. The tree had a peculiar nature. Whenever someone tried it to cut down and took a rest without completing the task, the tree would assume its position without marks on it.

At last, the king made a public announcement saying that whoever succeeded in cutting the old tree would be suitably rewarded with a thousand gold coins. Learning about it, many woodcutters gathered at the king's court and tried hard to cut the old tree, but in vain. As they did not pay serious attention and effort in the given task, they could not succeed in their attempts. Some woodcutters who finished cutting half of the tree failed in their task since they rested in the middle of their job, as they were tired. The tree resumed its original form as usual, with no marks on it.

There was a poor woodcutter by the name of Veeraiah living in the nearby village, along with his wife, Rajamma. Having heard of it, he marched to the king's palace and began cutting the tree. He tried hard and whenever he got tired, his wife resumed the cutting of the tree and they performed the

job alternatively without resting. Finally, they succeeded in their efforts to remove the old tree in three days.

Meantime, having noticed the woodcutter's hard work, the Goddess of forests appeared before them and offered a boon, saying that "Whatever you want to make out of the wood of the fallen tree, that will turn into a most valuable piece." Veeraiah felt happy at this unexpected boon from the Goddess of forests. He thought of making a chair out of wood and started working on it. Surprisingly, the chair looked like the chair of Lord Indra seated on it showing royal majesty. The queen saw the chair. Impressed by its artistic beauty, she sent a word to the King with a request to take it from the woodcutter. The king fulfilled the queen's wish and rewarded Veeraiah with ten thousand gold coins instead of a thousand gold coins as announced earlier. In addition, the king appointed Veeraiah as the Chief Carpenter at his palace.

The moral of the story is whoever works hard gains success and happiness in life. We can achieve nothing in life without hard work. If any task, undertaken tirelessly, is left half-finished, we cannot get expected results, unless we finish it completely without stopping in the middle of the task undertaken.



LET US LEARN SANSKRIT

LESSON - 25

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

कूपः = Well

गमनम् = Go

खादित्वा = After eating

आगमनम् = Come

रामठम् = Asafoetida

गच्छति = Going

खादितुम् = To eat

नयति = Taking

लवणम् = Salt

आगच्छति = Returning

कर्तुम् = To work

QUESTIONS

a 1. बालकः अस्मद् गृहे अन्नं खादित्वा गृहम् अगच्छत्। 2. अहं कूपस्य आरान् स्नानं कर्तुम् अगच्छम्। 3. त्वं कुत्र खादितुं गच्छसि? 4. कुत्रापि न गच्छामि। 5. अरे! युष्मद् गृहे लवणम् अस्ति रे? 6. लवणं किञ्चिदस्ति। 7. तर्हि शाकं कथं करिष्यसि? 8. शाके लवणं किमर्थं रे? 9. लवणं नास्ति चेत् शाकं सम्यक् न स्यात्। 10. अतः त्वं स्नानं कृत्वा शीघ्रं भोजनं कुरु।

b 1. Where are you taking your father? 2. I am taking to my younger brother's home. 3. Why is it there? 4. To eat 5. Have food there and stay here. 6. Where is your younger brother? 7. He is having bath in our home's well 8. Do you have water in your well? 9. There is something but it is not right. 10. So how does he bathe there?

ANSWERS

a 1. त्वं तव पित्रं कुत्र नयसि? 2. अहं मम अर्जुनस्य गृहे प्राति नयामि। 3. तत्र किमर्थम्? 4. भोजनकर्णार्थम्। 5. तत्र अन्नं खादित्वा अत्र वस। 6. तव अर्जुनः कुत्र अस्ति? 7. सः अस्मद् गृहे अस्ति। 8. युष्मद् केषु स्थानेषु अस्ति। 9. किञ्चिदस्ति परं सम्यक् नास्ति। 10. तर्हि तत्र कष्टं स्नानं कर्तव्यम्।

b 1. The boy went home after having meal at our home. 2. I went to take a bath around the well. 3. Where are you going to eat? 4. I'm not going anywhere. 5. Hey! Do you have salt in your house? 6. There is some salt. 7. How will you cook vegetables? 8. Why is salt there in vegetables? 9. Vegetable will not be good if salt is not there. 10. So take bath and have food quickly.

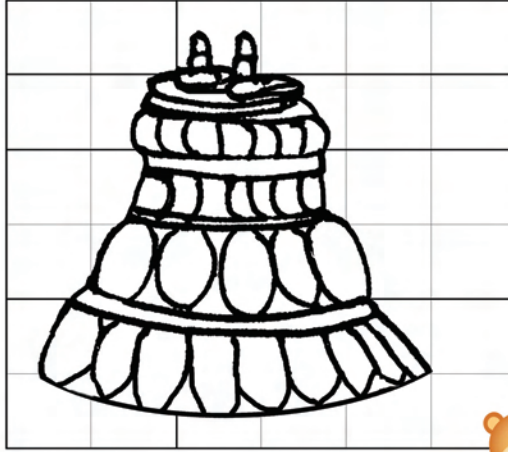


DO YOU KNOW?

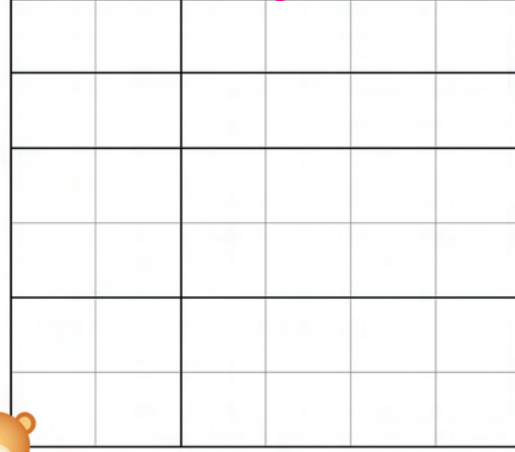


DRAWING

Colour the Picture



Draw the Picture as given



MATCH THE WORDS
In Column A with the Column B:

A

1. Nammalwar
2. Perialwar
3. Andal
4. Poigaiwar
5. Thondaradippodialwar

B

- a. Lamp
- b. Parrot
- c. Flower basket
- d. Tamarind tree
- e. Elephant

Answers : (1) d (2) e (3) b (4) a (5) c

RIDDLE

Find out the Occasion using the clues:

1. This festival will done in Odisha.
2. The main deities itself will go outside in procession.
3. This festival is done in Ashada Masam (according to Telugu Month)
4. Here three deities (Sister along with Her Brothers) are dragged in the wooden chariot.

Answer : Puri Jagannadha Radha Yathra



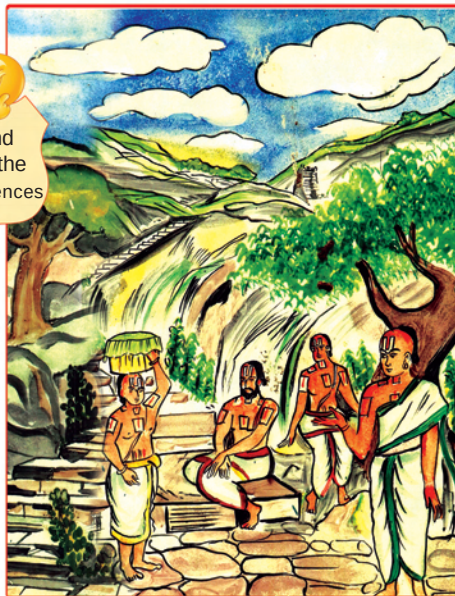
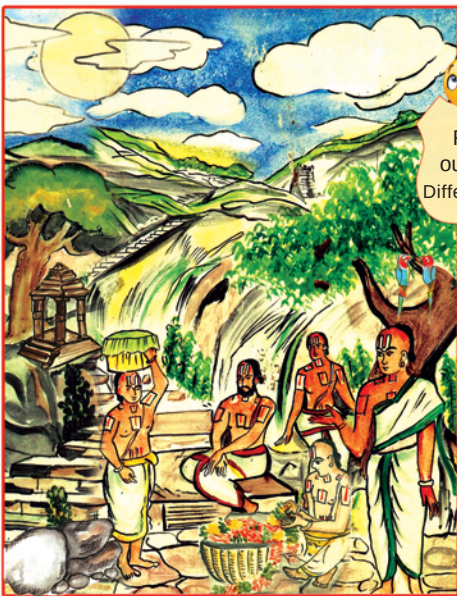
PROVERB

DIFFERENT STROKES
FOR DIFFERENT
FOLKS.

RECITE

Sumanasa Vandhitha, Madhavi
Chandra Sahodhari Hemamaye,
Munigana Manditha, Moksha Pradhayini,
Manjula Bhashini, Veda Nuthe,
Pankaja Vasini Deva Supoojitha
Sadguna Varshani, Santhiyuthe,
Jaya Jaya Hey Madhusoodhana Kamini
Adhilakshmi Sada Palaya Maam.

- Ashtalakshmi Stotram



1. Sun with clouds
2. Small mandapam

4. Flower basket
3. Rock

5. Anklet in hand
6. Birds

7. A priest



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 11

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. What is the moral in the moral story?
2. Name the mobile app launched by the TTD
3. Name the three Divya desams mentioned in 108 Divya Desams article
4. Lord Vishnu took the form of an aquatic fish in the incarnation of
5. Viswadabhirama
6. Name any one benefit in Ekadashi Vrata
7. Sakshatkara Vaibhavotsavam in Srinivasa Mangapuram from to
8. Name the title related to Bhagavadgita article
9. Name the Subhadra Devi's chariot
10. Name some types of lamps according to Deepaaraadhana article
11. Jyestabhisekam is also called
12. Name the title in Bathruhari Subhashitam
13. In which state Puri Jagannath Rathayatra festival takes place?
14. Name the mantra which is mentioned in the efficacy of the mantra article?
15. According to Ramayana, Sita found in box
16. According to Mahabharata, Yudhisthira was crowned the king of
17. Name the leaves mentioned in the Ayurvedam article
18. Name the demon in the picture story
19. How many yoga steps are there in Astanga Yoga?
20. Anasuya is the name of the wife of Maharshi

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-06-2023.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

**Your answers should be sent to the
Address given below:-**

The Chief Editor, Sapthagiri Magazine,
TTD Press Compound
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh



GENERAL PREDICTIONS FOR THE MONTH OF JUNE 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Patience is the only key to solve the problems. Health conditions should be taken care off. They should give priority to the parents. They are supposed to keep silence and observe the situations. Expenses should be minimised. Praying Lord Venkateswara will make a great difference.



Taurus (Vrishabha) : Students should work hard. They should handle the situations with utmost care. They should not postpone the issues. Unnecessary involvement leads to so many complications. Business men should pay attention. Sports persons will get rewards. Praying Lord Subrahmanya will get good results.



Gemini (Mithuna) : There will be change for them. Success is highly promised. Artists are very busy in their functions and felicitation programmes. Health of the women should be taken care off. Students will have a good time. Praying Lord Siva along with Shakti will make a great difference.



Cancer (Karkataka) : Persons who have the power of creativity will show something new. Students will have a great time. Newly married couple will have a good time. Public relations should be maintained. Praying Lord Vishnu along with Goddess Lakshmi will make a great difference.



Leo (Simha) : Health of the aged people in the house should be taken care off. Lions should be very careful. Avoid over talking. Don't go beyond the limit. Regular health check-up should be done. Chanting Durga slokas will get good result.



Virgo (Kanya) : Speak loudly. Maintain public relations. Try to mingle with the people. Less talk and more productivity will have a great impact in the future. Business people will get good returns. Praying Lord Siva or Lord Venkateswara is the best solution to your problems.



Libra (Tula) : They should balance the situations. Musicians will get felicitations. Police personnel will get good rewards. It is an appcart for them. Women will get new articles. Students have to work hard. Praying Lord Siva with Goddess Durga will establish their victory over enemies.



Scorpio (Virshchika) : Maintain balance with all the people. Students should work hard. Newly married couple will get good news. Transfers may occur. People working in corporate sector will have promotions. Court cases will give you relief. Praying Goddess Shakti will change your results.



Sagittarius (Dhanu) : Purchase of a new house or a flat or plot or a car is much expected. They have to wait for better time. Promotions will give a great boost. Expenses must be controlled. Bussiness persons have a good time. They should pray Lord Ganesa for better time.



Capricorn (Makara) : Honesty is the best policy. Don't go for emotions. They should balance their job as well as the family equally. Women will get good returns and they may involve in the good activities. Praying goddess Lakshmi along with Lord Vishnu will gives them the strength.



Aquarius (Kumbha) : Sports persons will have a better time of activity. Some situations may cause you pain. Better to be alert always. Students will get good placements and promotions. Slow and steady wins the race. Should maintain distance. Praying Lord Venkateswara will give you strength.



Pisces (Meena) : Avoid too many expenses. Health should be taken care off. Do justice to the family. Creative professions like Electronic media and print media persons will be rewarded. Think wisely and improve your standards. Chant Lalitha Sahasranam on Friday.

Subham Subham Subham

JUNE 2023

SAPTHAGIRI

51



Significance of EKADASI

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath
Translated by : Smt. J.C. Gnanaprasuna

Vexed with the troubles faced due to Murasura, all the deities along with Bhudevi approach Lord Brahma. 1

Oh! Lord! Please relieve us from this situation by killing Murasura. 2



Bhudevi ventilates her grievances to Lord Brahma... 3

I am unable to carry the sins of Murasura anymore. 4

Let us go to Kailasam to meet Lord Shiva so that he finds a solution for your problem. 5



All the deities and Bhudevi reached Kailasam along with Lord Brahma. 6

Lord Shiva! We are in an extreme situation for which Murasura should be assassinated by you... 7

Only Lord Vishnu can accomplish this task. So let us go to Vaikuntham. 8



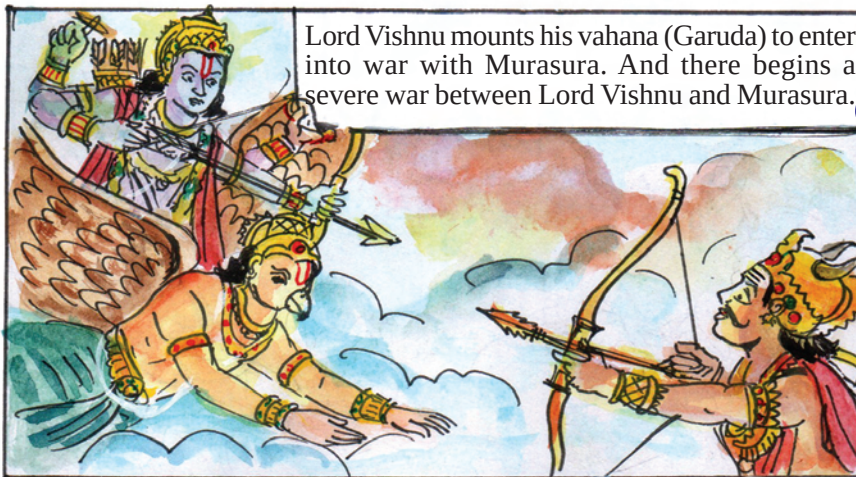
All the competent persons reach Vaikuntham. 9

'Srihari! Please free us from the troubles caused by Murasura by killing him. 10

Lord Vishnu gives his consent to take up the task and make them feel secure. 11

You need not worry as long as I am here.. 12





Lord Vishnu mounts his vahana (Garuda) to enter into war with Muraśura. And there begins a severe war between Lord Vishnu and Muraśura.

13



I am very tired and need some rest..!

14

Lord Vishnu stays in a small cave in Badarika ashrama in order to take rest. Then the birth of a beautiful girl takes place from Lord Vishnu. At the same time Muraśura also reaches the ashrama in search of Lord Vishnu.

15

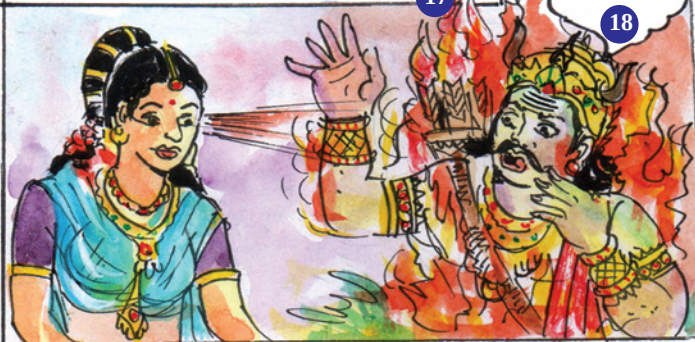


Where is Srihari? He is a coward...he ran out of fear for me...

16

As soon as Muraśura enters the cave, the girl who was just born turns around hearing the heavy noise made. As soon as her looks fall upon him, Muraśura is burnt into ashes.

17



Shouts louder....

18

Then Lord Vishnu names the girl 'Ekadasi' and asks her to let him know her wish.

19



Lord Vishnu : Offers boon to the girl.

20

The one who does fasting on the eleventh day of each fortnight will reach your loka.

21



Let it be !!

22

END



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,

T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.

Answers for the QUIZ

Published in the Month of
April 2023

- 18
- Three days
- Ganga
- The company of wise people
- Jamadagni and Renuka
- Snake
- Butter milk and coconut water
- 3 types (1) Nitya (2) Naimittika (3) Kamyā
- Ekasila Nagaram
- Sanaka Kumara, Sanatana Kumara, Sanandana Kumara and Sanat Kumara
- Thiruindallur, Seerkazhi & Thiruvalli
- Mesha (Aries)
- Tirumala Nambi
- Suprabatha Seva
- Matrusri Tarigonda Vengamamba
- Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu & Kaveri
- Periya Tirumala Nambi
- Andhra Pradesh
- Lord Venkateswara
- Good things come to those who wait.

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SRI NAMMALWAR TIRUNAKSHATRAM

on 02.06.2023