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**TIRUMALA TIRUPATI DEVASTHANAMS**

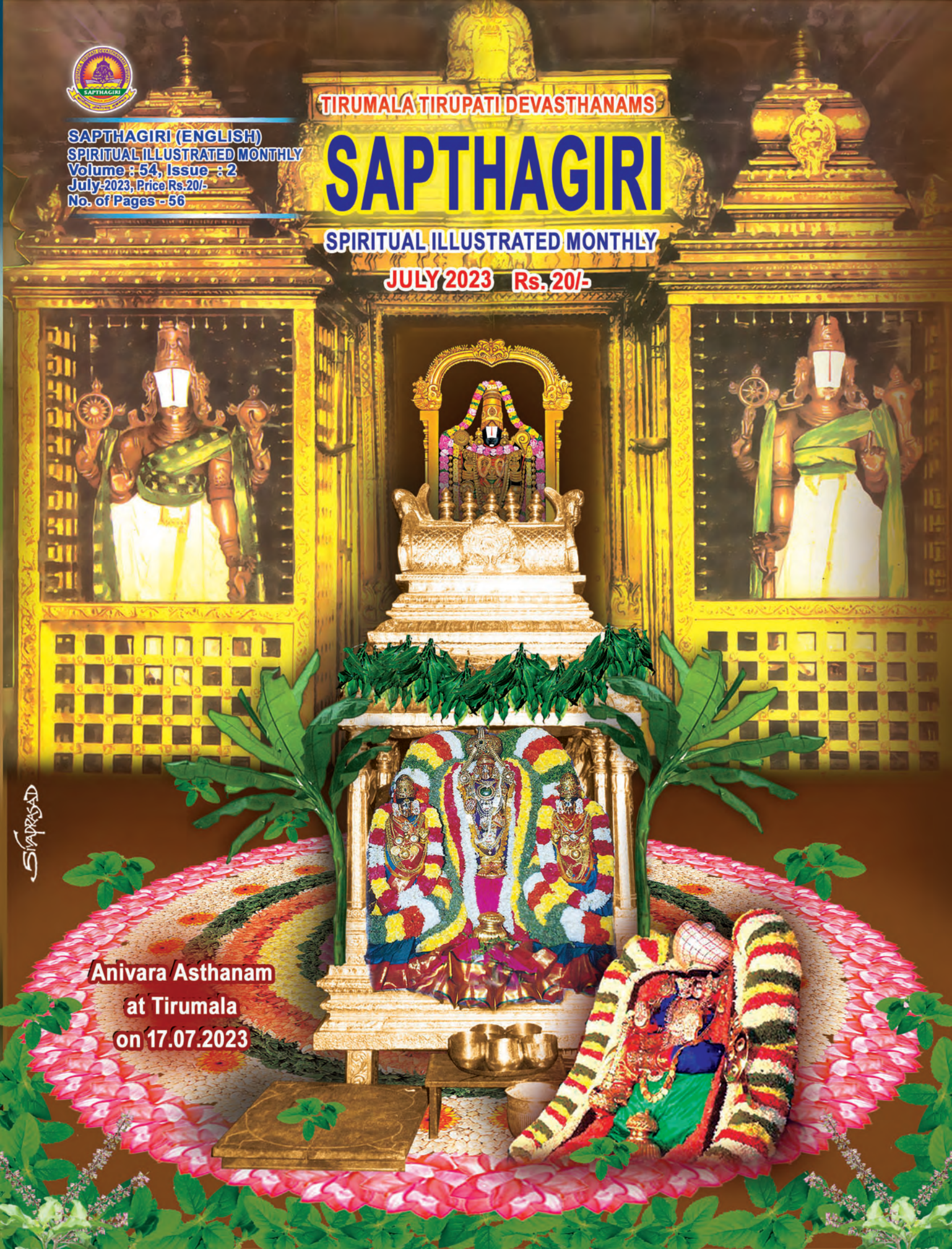
# **SAPTHAGIRI**

**SPIRITUAL ILLUSTRATED MONTHLY**

**JULY 2023 Rs. 20/-**

SIYAPRASAD

**Anivara Asthanam**  
**at Tirumala**  
**on 17.07.2023**





## TIRUMALA TIRUPATI DEVASTHANAMS

The Maha Samprokshana fete of the newly built Sri Venkateswara Swami temple at Majin village in Jammu on the banks of Suryaputri River was performed from 4th to 8th June, 2023. As part of the festivities, Ksheerabhivasam, Installation of idols, Srinivasa Kalyanam and other rituals were performed. On this occasion, Lt Governor of Jammu and Kashmir, Sri Manoj Sinha, TTD Chairman Sri Y.V. Subba Reddy along with his spouse, Union Ministers Sri Kishen Reddy, Sri Jitender Singh, MPs Sri Prabhakar Reddy, Sri Jugal Kishore Sharma, TTD Board members TTD JEO and other officials participated.







## BHAGAVADGITA

saṁjaya uvāca

taṁ tathā kṛpayā viṣṭam  
aśrupūrṇākulekṣaṇam  
viṣṭadantam idaṁ vākyam  
uvāca madhusūdanaḥ

Sanjaya Said :

Sri Krishna then addressed the following words to Arjuna, who was as mentioned before overwhelmed with pity, whose eyes were filled with tears and agitated, and who was full of sorrow.

(Chapter - 2, Sloka - 1)

## INVOCATION

Eṭṭayinā jēsukō ika nī cittamu nannu  
paṭṭicce māguruḍu nīpādālu viḍuvanu...

..eṭṭayinā..

pōḍimi nā nāmamulu podduvoddu nuḍigīni  
vīḍēmaḍugunōyani veṇṇavakumī  
nāḍē nāyācāryuḍu nāku nannī yiccināḍu  
nē ḍidēlaṇṭē nataninēmamu nē mānanu..

..eṭṭayinā..

Prēmatō vīḍu nanniṇṭa beṭṭuka pūjīñcīni  
Yēmīgāraṇamōyani yeñcukōkumī  
Kāmiñci yācāryaḍē kāraṇamu nīku nāku  
Yī marulēlaṇṭē nāṭaḍiccināsommē nēnu..

..eṭṭayinā..

Palumāru vīḍu nāpai batti cēsi nēṭikini  
Velaya śrī vēṇkaṭēśa vēsarakumī  
Yelami nācāryuḍidēpani cēsināḍu  
Nilace galakālamu nīku nāku bōdu...

..eṭṭayinā..

- Annamacharya



Do what you want with me! It is up to You!  
My guru made me hold Your feet, I will not let go!

Thinking "he chants my name at all times,  
what may he ask of me?", do not get worried.  
Earlier itself, my Acharya blessed me with everything  
today when questioned "Why this?", I will never let go of his principles!

"With love he worships me, placing me in his house,  
what might be the reason?" – do not think in this manner.  
My devout Acharya is the very reason between You and me!  
If asked "why this love?", my Acharya offered me unto You!

"Repeatedly why he worships me?"  
do not get vexed in this manner, O Sree Venkatesha!  
Joyously my Acharya did the same thing,  
this remains for eternity, You and I will never be separated !

Sankeerthana Courtesy

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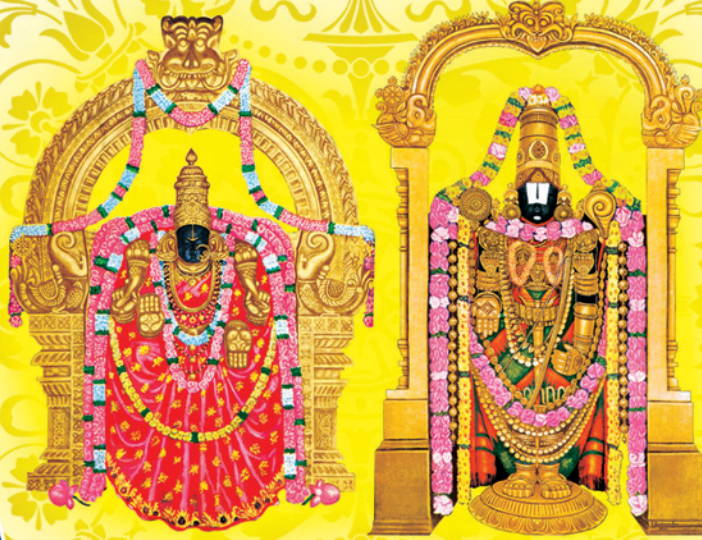


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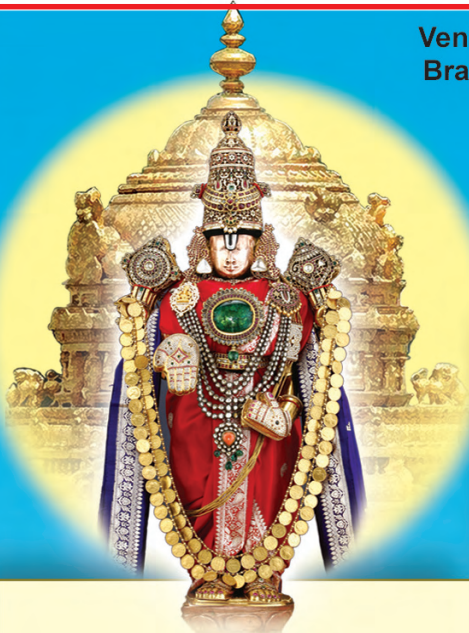
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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

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No. 2

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**Front Cover :** A view of Anivara Asthanam at Tirumala  
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SAPTHAGIRI

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## CAPTIVATING TIRUMALA—OUR COLLECTIVE RESPONSIBILITY

Environment protection is a global challenge. It is not merely confined to densely populated cities and towns. At the hallowed place of Tirumala, it is the collective responsibility of millions of pilgrims who wish to have a darshan of Lord Srinivasa to pay urgent attention to this pressing problem. It also rests with the TTD Management. The glory of holy Tirumala, growing and radiating by the day, is attracting the attention of the world. Lakhs of people throng the divine place every day by different routes for the bountiful Lord's darshan. It is a difficult task to maintain ecological balance when people congregate in such large numbers. Divine hill-shrine of Tirumala that radiates with Nature's grace and plenty is facing a difficult situation in this respect. The multiple challenges that arise out of this need to be overcome collectively.

The TTD management is striving hard to mitigate the severity of the crisis. Water is essential for survival, and pure water sources on the hill need to be preserved. It became a common practice for the pilgrims to bring plastic water bottles and throw those around after use. The TTD is propagating about the crisis situation through different media, and preventing such practices from reaching unmanageable proportions. Similarly, the habit of throwing rubbish around causes unhygienic conditions. It gives rise to many infectious diseases. The TTD is attempting to mitigate the problem, but self-discipline is needed on the part of devotees. The same is being propagated through print and electronic media.

Tirumala boasts of thick, dense forests and a rich, wide variety of medicinal plants. Above mentioned unwarranted, unhealthy practices including air pollution will cause severe damage to the ecosystem in Tirumala. In fact, the TTD has making concerted efforts to create awareness among people about the conservation of green cover around the temple town. We also need to protect our Pushkarini, again a collective responsibility. After taking bath, if devotees wash clothes in its water, the water body gets contaminated leading to unhygienic fallouts. To prevent this, water processing/purifying / treatment units beside Pushkarini have been installed. It is well known that ecological balance and human health are closely interconnected. For the convenience of the pilgrims who visit Tirumala by way of the steps, the TTD has created many facilities so that the devotees will not indulge in unhygienic practices.

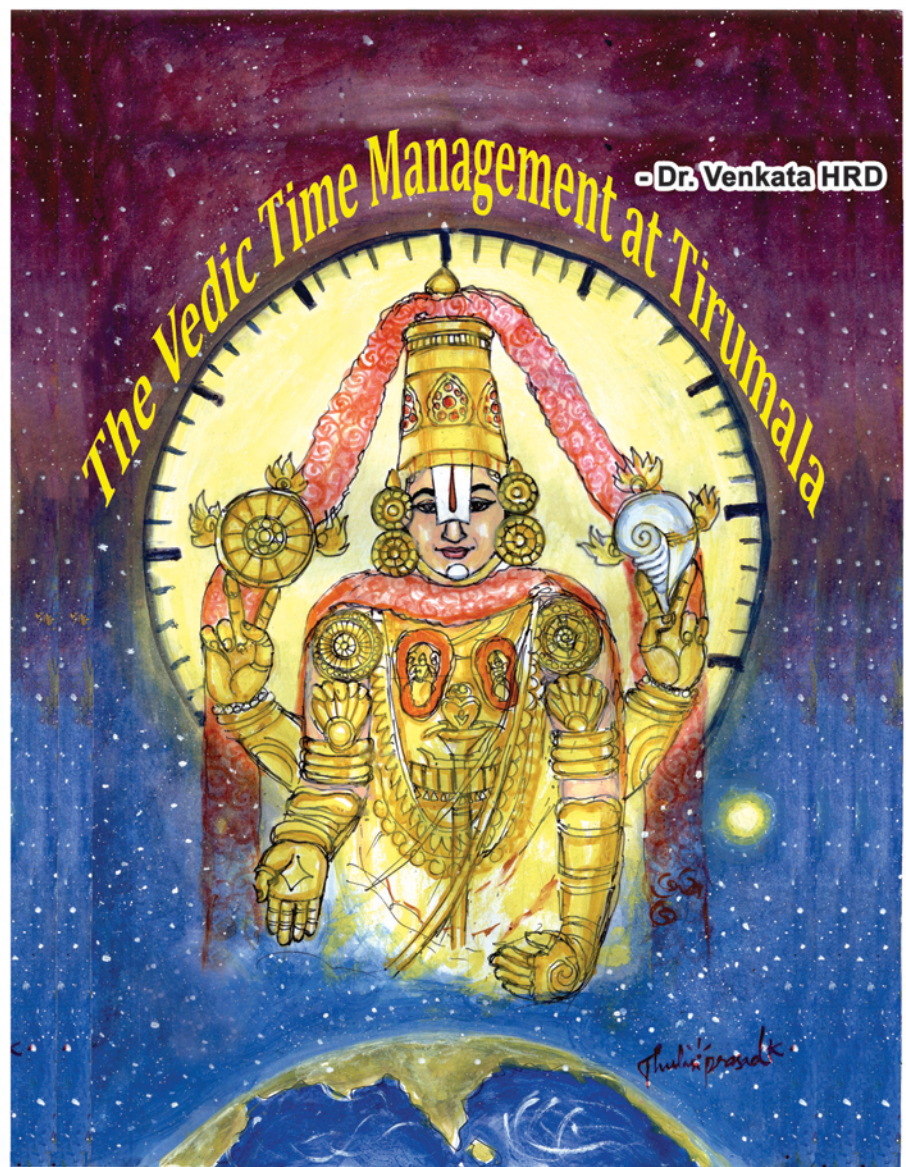
The five elements are the manifestations of Nature, dear to the Lord. It is often said that prevention is better than cure. Hence, if we want to preserve ecology in its pristine form and hand over a clean and healthy earth to our future generations, we need to act now reasonably and collectively. This is like a collective yaga. If fulfilled, it yields fruitful results.

The genuine efforts at macro level in this direction should percolate down to micro level. Individuals need to take initiatives and, in turn, spread awareness of conservation of forests and maintaining balance in eco system. At Tirumala, both institutional and individual efforts, if combined and sustained together, will hopefully restore ecological balance and increase the green cover. It will adorn the divine hill shrine as a fine, shining jewel.



In Tirumala Sanctum Sanctorum within the given twenty-four hours the noble administration and agama sastras have permitted approx. only twenty-three hours and thirty-six minutes for Sri Venkateswara Swamy “Kainkaryas”, “Sevas” and “Darshanas.” It’s evident from the various displays that at 2.30 a.m. the “Suprabhatha Seva” and “Darshana” start and end with “Ekantha Seva” at 1.30 a.m. and probably ends at a little before 2 a. m. Then the process of closing all the “Dwarams” (doors), that is from Pradana Dwaram (First Door) at Kula Sekhara Padi to Maha Dwaram (Front Door near Raja Gopuram) near the first gopuram will start. This closing process is coupled with some procedures. So, this entire process will be closed at almost 2.06 a.m. Again, after extending the twenty-four (24) minutes gap, as usual at 2.30 a.m. “Suprabhatha” Seva starts.

In the aforesaid context, this article tries to explain the ‘Vedic Time Management’ and its role in modern time management and time administration. In the temple, it’s evident that almost seventy-five thousand devotees per day (on average) take the darshan of Lord Venkateswara. With the available size of entry at gopurams and sanctum sanctorum the facilitation or



arrangements to make seventy-five thousand devotees to see (darshan) Lord Venkateswara Swamy is a mammoth task for the ‘administration’ of this temple. Above all, performing many ‘Sevas’ is a major task for the TTD administrators. These top priority processes to be supported with associated activities like:

1. “Bali and Naivedya Sevas” (Preparation of Naivedyam, not Prasadam, in the temple kitchen (potu) available inside the temple exclusively allocated to the Lord and guarded by Paka Lakshmi)
2. “Prasada seva” (Divine Food prepared to devotees)
3. “Anna Prasada Seva” (regular food preparation for devotees)
4. Mandatory Poojas and Aachaarams (Rituals) to be performed in the associated temples like Varaha Swamy, Bedi Anjaneya Swamy etc.,
5. “Vahana Seva” and maintenance of ‘Vahanas’
6. Collection of flowers, preparing these as gigantic garlands to be suitable to ‘Moola vighraha’ (main deity).



7. Vastra Seva (includes securing clothes to storing and decorating), to name a few with coordinated multi-tasking within the given twenty-four hours' time requires high precision time management skills and techniques.

Vedic Time Management technique (the Traditional Vedic Panchangam) divides all twenty-four hours into twenty-four minute segments. These segments total to sixty which are into two major halves. Each half consists of thirty "twenty-four minutes" slots together per day it comes to sixty. The same is followed in Bhargava Panchangam. In *Bhargava Sidhantha Panchangam* again every weekday, the same sub-time sectors (24 minutes Sectors) are indicated with the probable outcome to decide what type of work to be taken up in every given time slot to manage time.

The westerners follow Pomodoro Executive Time Management technique to improve work efficiency. This technique is somewhat relevant to Vedic Time Management technique. In this

technique people work for twenty-five minutes and spend five minutes to write feedback or reviewing the tasks or amount of work completed. So, in this Pomodoro Time Management, the entire day will be subdivided into forty-eight mini segments to review or plan the activities to be completed. There is no hard and fast rule that we have to have five (5) minutes break after 25 minutes work schedule. It could be more than that after 4 to 5 consecutive slots.

The regular Executive Time Management point of view, other than Vedic Time Management, this technique is used in Tirumala in various aspects like Ticket Allotment, Queue Management, Rooms allotment, Transport for devotees and employees, arrangement of 'vahanas' to the Lord, Drinking Water supply to pilgrims, water supply to Rooms and Public toilets, Sanitization and scavenging, Security, Tollgate management, Luggage Management, Security Management, Vigilance Management, Garden Management, Dairy





Management, Publications Management (even to bring this article to subscribers), Employees' Salaries, and Benefits management, accommodation, Sale counters, Priests allotment, and services management are just a few more activities depending on the Time Management techniques.

The best example always to quote is, on average seventy-five thousand (75,000) pilgrims will have the darshan of Lord Venkateswara on a day. Let us allocate only One Second of time to each devotee to have the 'darshan' of Swamy Moola Moorthy. Then it's approximately one thousand two hundred and fifty (1250) minutes or twenty-one (21) hours a day to be allocated to all the expected devotees in a day. Now it's easy for any reader of this article to understand the importance of Time Management, Scheduling, and Alignment of time to coordinate so many aforesaid activities with these twenty-one (21) hours' times scheduled for "Normal Darshan or Sarva Darshan." For example, accommodating Time to 'Naivedyam' (offering divine energy to the Lord) thrice a day in Ekantham (only by priests without any devotees), Special 'sevas' as given in the following table (<https://www.tirumala.org/DailySevas.aspx>), unexpected Security visitors, Special Seva Donors or Devotees with Public Representation and all the list of services mentioned above are few more to be accommodated in the left out two hours and thirty-six minutes left out in a day.

Mondays	
Special Seva- Vishesha Puja:05:30 to 07:00 hrs	
02:30-03:00 hrs	Suprabhatam
03:30 - 04:00 hrs	ThomalaSeva (Ekantam)
04:00 - 04:15 hrs	Koluvu and Panchanga Sravanam (Ekantam)
04:15 - 05:00 hrs	First Archana i.e., Sahasranama Archana (Ekantam)
08:00 - 09:00 hrs	Vishesha Puja
07:00 - 19:00 hrs	Darshanam
12:00 - 17:00 hrs	Kalyanostavam, Brahmostavam, Vasanthostavam, Unjal Seva
17:30 - 18:30 hrs	Sahasra Deepalankarana Seva
19:00 - 20:00 hrs	Suddhi, Night Kainkaryams (Ekantam) and Night Bell
20:00 - 01:00 hrs	Darshanam
01:00 - 01:30 hrs	Suddi and preparations for Ekanta Seva
01:30 hrs	Ekanta Seva

With this illustration, we hope that it is easy for the readers to understand the importance of the 'Vedic Time Management' aligning the same with 'Executive Time Management' which is the biggest task you can ever see in this world. No institution, no organization, no company could handle such a big and complicated task on this earth with high levels of precision and accuracy blending the time and process by using the Vedic and Executive time management techniques except the Tirumala Tirupati Devasthanams. For more information log on to [www.tirumala.org](http://www.tirumala.org).

(\* During special days it's going to be one lakh devotees and during the lean period, it could be fifty to fifty-five thousand devotees visiting the temple. So, on average, it has been taken as seventy-five thousand as the number of devotees per day are expected to visit the Lord).



## 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.





# He Who Sees Others in Himself.....

- Dr. Bharat Bhushan Rath

**H**e who sees others in himself and sees himself in others will never develop hatred. This important teaching of Ishabasya Upanishad is the teaching of every human being in the society. That's why Isabasya Upanishad says:

*Yastu sarvani Bhutanyatmanyevanupasyati |  
Sarvabhutesu chatmanam tato na vijugupsate ||*  
Isha –1.6

There are many underlying reasons behind this mantra. The Vedic Risis were diviners. They knew that hatred was a constant force in society. The society will be unstable if this sentiment is aroused. There will be no harmony among the creatures. As a result, the environment of heaven and earth will seem like hell. Another important thing here is that; the world will not be beautiful if there is no harmony among human beings. The harmony of insects, animals, birds and all living things is a model of a beautiful world. For this, the necessary research is to see others in yourself and see yourself in other beings. Rejoice in the happiness of others and sympathize with the sorrows of others.

However, it is not so easy to turn this doctrine into reality. For this; love and compassion in all beings must be adopted as weapons. We know that as easily as a person assimilates with a person of his own race, he cannot assimilate with a person higher or lower than him. This does not preserve equality in the society.

The meaning of equality here takes on many aspects. It can be caste, color, religion and gender. It can range

from rich to poor. This can include food, clothing, shelter and other social mobility. If there is equality in all these areas, then people can union their hearts. When it comes to equality of heart, we have to look same at all the creatures of the world.

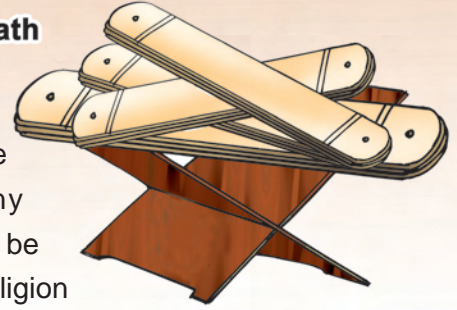
People have to pay attention to another important thing. We must show mercy to all animals and birds. Because we see humans inflicting great pain on common animals for no reason. Forest animals are disappearing day by day. A vivid example of this can be found in Kathopanishad. When father Vajashraba decided to donate sick cows Nachiketa was upset. Nachiketa saw no difference between himself and the cows. His compassion for cows teaches us that all animals in society should be treated in harmony.

Lord Krishna advised the same thing in Srimadbhagavad Gita –

*Advasta Sarvabhutanam maitrah karuna eva cha |  
Nirmamo nirahankarah samadukhasukhah ksami ||  
Santustah satatam yogi yatatma drdhabischaya |  
Mayyarpitamanobuddhiro medbhaktah sa me priyah ||*

Srimad Bhagavadgita – 12.13-14

It means, One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in





devotional service with determination, his mind and intelligence fixed on Me – such a devotee of Mine is very dear to Me.

Lord Krishna has given important information here. To establish the equality of all beings, he has given two weapons as example. One is friendship and the other is compassion. Every human being should use these two weapons to flow peace in the society.

### Reference Books:

1. Ishadi nau Upanishad Geetha Press, Gorakhpur.
2. The Bhagavad Gita – Srinivas Fine Arts(P) Ltd, Sivakasi – Tamilnadu.
3. Srimad Bhagavad Gita – Pandita Nilakantha Das Commentary – Sathi Prakasana, Cuttack - Odisha.



## Anivara Asthanam at Tirumala

The annual budget festival 'Anivara Asthanam' will be held on 17.07.2023 in a grand manner at Tirumala.

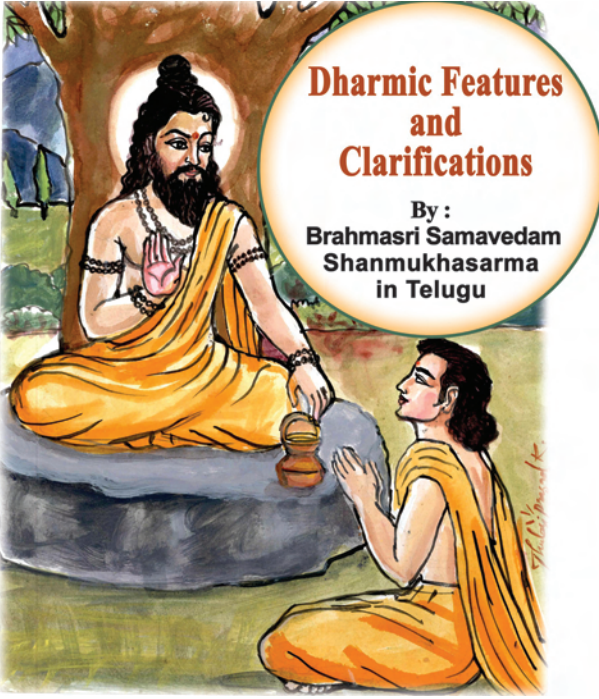
**Koil Alwar Tirumanjanam for Anivara Asthanam :** The traditional temple cleaning fete, Koil Alwar Tirumanjanam will held as a prelude to the Anivara Asthanam. All the utsava idols, puja utensils were temporarily removed from the sanctum sanctorum and the main idol was provided with a water proof covering before the priests carried out the cleansing rituals. A herbal mixture Parimalam made of refined camphor, sandalwood powder, vermilion, turmeric, a tuber Kichiligadda that acts as disinfectant was applied to all the walls, smeared on roofs and pillars inside the sanctum sanctorum as well as at other sub-temples inside the temple.

**Significance of Festival :** On this day utsava idols of Sri Malayappa Swami and His consorts are brought on Sarvabhoopala Vahanam to Golden threshold (Bangaru Vakili) along with the idol of Senadhipathi 'Sri Viswaksena'. Special pujas, Prasadam and Kainkaryams are performed for them and also to the Main Deity simultaneously.

**Jeeyar Swamy Present Vastram :** Tirumala pontiff Sri Sri Sri Pedda Jeeyarswamy brings six big pattu vastrams on a silver platter over his head to Srivari temple of which he presents four vastrams to Mula Virat and two to utsava idols of Sri Malayappa Swami and Sri Viswaksena. Thereafter archaka took over temple keys and place the keys at Lord's feet. After that, Harati, Chandana, Tambulam, Thirtha and Shatari honours will be given.

**Pushpa Pallaki Seva :** As part of Anivara Asthanam festivities, Sri Malayappa swami and His consorts are paraded in the evening in a Pushpa Pallaki along the Mada streets and bless devotees.





## Dharmic Features and Clarifications

By:  
Brahmasri Samavedam  
Shanmukhasarma  
in Telugu

### 1. What are the rules to have a holy dip in the sea?

**Ans.** One should not touch the sea according to one's whims and fancies. For fun and pleasure, one should not play in the sea. There are certain condition to perform 'snana' in it. On Tuesday and Friday, one should not take a bath in the sea. On auspicious days only, devotees can take their holy bath in the sea. Vaisakha, Ashada, Karthik and Magha months are auspicious to do 'snana' in the sea. Before going to take a bath in the sea, one should have a bath with cold water. After the bath in the sea, a devotee should again take his bath with cold water. He should not take his bath not more than fifteen minutes in the sea. Before going to have his bath, first of all, he should salute the sea with respect, utter himself 'sankalpa' and put some soil in the sea from outside. During the time of his bath, he should maintain silence and pray to God.

### 2. What should we do in our birth star?

**Ans.** During the birth star, it is auspicious to do 'yagna', 'choulakarma', 'annaprasana', agriculture, land acquisition, and 'aksharabhyasam.' 'Seemantham,' 'garbhaadanam,' hair-cutting, the staring of taking medicines and taking a journey are not allowed during the birth star. It is

inauspicious. For a woman, performing marriage is good during her birth star. But for a man, it is not allowed.

### 3. What we should do to stop nightmares during our sleep and also their impact on our lives?

**Ans.** If one chants the name of 'Govinda' before going to sleep, the problem of nightmares will be solved. If they come, they will have no impact on our lives. The episode of Gajendra moksha, the remembrance of the Trinity namely Lord Brahma, Lord Vishnu and Lord Maheswara before sleep and after sleep, one shouldn't have the impact of bad dreams. It will be beneficial if one worships Lord Ganesh with 'garika' in the morning. Lord Narayana is the destructor of bad dreams.

### 4. Is it real that one should not sleep by putting his head towards the northern side? What are the rules for sleep?

**Ans.** One should not sleep by putting his head towards the northern side. One should sleep towards the east in one's own house. In the house of father-in-law, one should sleep in the south side. When one is away from his own home, one should sleep towards the western side. One should not sleep with wet clothes. After washing the legs, we should clean them with dry cloth and then go to bed. One should not sleep with wet feet. We should not sleep on the wooden cots made of the wood of moduga, banyan, neredu, juvvi, pipal and medi trees. One should not sleep in the middle of water, amidst enemies and on the paddy. One should not sleep in the place high above the cows, deities and 'gurus.' One should not put anything in his mouth for eating while sleeping.

### 5. Shall we observe auspicious days while planting and changing new basil plant?

**Ans.** According to the Shastras, the period from Ashada Suddha Ekadasi to Karthik Suddha Ekadasi is called 'Chaturmasyas.' During these days, the new basil plat should not be planted or changed. On Ekadasi, Dwadasi, Poornima, New Moon and on Friday one should not pluck the tulsi leaves.

### 6. Are there any scientific regulation in naming children? Is it purely personal?

- Ans.** a. It depends on individual interests and opinions. If there are people who respect 'shastras', it is good for the them to follow some rules. They may name their children according to their born stars. It is in practice that male names should have letters in even numbers and the letters of the female names should be in uneven numbers.
- b. If one put the names of 'maharshis', the names of the deities, the names of the great people in one's own ancestral families, the children will prosper in all aspects.
- c. The names with hard, harsh and complex words should not be put to children.

It is not good to put the names of rivers, trees and forests to children.

A new 'Spiritual Feature' is included in the Sapthagiri magazine from this month. We hope that it will be beneficial to the readers of 'Sapthagiri' to get knowledge regarding Sanathana Dharma.





“Yogasthah kuru karmani  
Sangam tyaktva dhanamjaya  
Siddhyasiddhyoh samo bhutva  
Samatvam yoga uchyate”

In Chapter 2, Verse 48 of the Bhagavad Gita, the shloka teaches us about the importance of equanimity in our actions. It emphasizes that true yoga lies in performing our duties while maintaining mental balance and renouncing attachment to success or failure.

Once upon a time in a small village nestled amidst lush green fields, there lived a young boy named Ravi. He was known for his mischievous nature and boundless energy. One day, while exploring the outskirts of the village, he stumbled upon an old, dilapidated temple hidden amidst the trees.

Ravi cautiously entered the temple. Inside, he discovered an ancient scripture lying on a pedestal. The scripture was adorned with intricate patterns and delicate calligraphy. As Ravi dusted off the layers of neglect, he found this shloka inscribed on the first page. Intrigued by the shloka's profound message, Ravi decided to embrace its wisdom in his own life.

Ravi was a passionate painter. He would spend hours lost in his creative world, tirelessly sketching and painting scenes from nature. However, his enthusiasm often waned when he faced setbacks or criticism. Remembering the shloka, Ravi resolved to apply its teachings to his art.

From that day on, Ravi approached his paintings with a newfound sense of detachment. He poured his heart into his work, focusing solely on the process rather than the outcome. He allowed the strokes of his brush to flow freely, unhindered by the fear of judgment or the desire for praise.

As Ravi adopted this mindset, something remarkable happened. His paintings became imbued with a unique beauty and authenticity. They no longer reflected his worries or expectations but conveyed a sense of tranquillity and joy. People marveled at his artwork, captivated by the emotions it evoked.

Inspired by his success in art, Ravi sought to apply the shloka's wisdom to other aspects of his life as well. He embraced his studies, sports, and relationships with the same equanimity. He no longer sought external validation or fretted over the outcome of his endeavors. Instead, he immersed himself fully in the present moment, relishing the journey without being attached to the destination.

Ravi's transformation did not go unnoticed. The villagers, observing his peaceful demeanor and



remarkable achievements, sought his counsel. Ravi became a source of inspiration, teaching others the importance of equanimity and detachment in their own pursuits.

Over the years, Ravi's village flourished under the influence of his teachings. The villagers, too, learned to approach their work and relationships with a sense of balance and serenity. The shloka had permeated their lives, fostering harmony and contentment among all.

As Ravi grew older, he continued to share the wisdom of the shloka with anyone who would listen. His humble village became a haven of peace and enlightenment, all because of a young boy who stumbled upon an old temple and discovered the power of equanimity.

And so, the legacy of Ravi and the shloka lived on, reminding generations to embrace life's journey with detachment and find true fulfilment in the beauty of the present moment.







## 4 Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM (In Prose)

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

**A brief recap...** (“After killing Hiranyaaksha, Lord Maha Vishnu decided to stay back on the earth itself with Bhudevi. He examined different locations for his stay and chose Swami Pushkarini,” said Sootha to the Shounaka and other saints. They then asked him to reveal the greatness of Swami Pushkarini.)

**(Continued from the previous issue)**

“O Saints! I’ve recognised your enthusiasm. I’ll surely explain to you the magnificence of Swami Pushkarini.

**Significance of Swami Pushkarini :** Vaikuntha is the abode of Mahavishnu. There’s Kreedachalam in it where Lord Vishnu strolls with Sridevi for pleasure. Swami Pushkarini glides down from that hill. It is not easy of access to the inhabitants of the earth. It is divine water invested with fragrance. In this Pushkarini, the Lord sports with Sridevi, Bhudevi and Neeladevi. It is full of holy merit like Viraja river. It is like a mother goddess to all the holy rivers like Ganga that flow in the subcontinent of India. It has the

capacity to obviate the sins of the inhabitants of the earth. It alone has the power to alleviate the corroding pain of the devotees. Besides, the desires of those who bathe in it will certainly be fulfilled. Not only the holy dip in it, even a glimpse of Pushkarini accrues merit like the glimpse of virtuous people. The women who sip the holy water of Pushkarini are rewarded with everything. Everyone is eligible to bathe in it without any restriction. Even those who are regarded as forward class do take a holy dip in it and their daily ordained duties for different purposes. The merits they accrue thus is unlimited.

Not only this. Taking a holy dip in Pushkarini is beyond the access of common men like adopting Ekadashi vrata among all tithis and serving at the feet of sadguru. Human birth is attained after undergoing 84 lakhs of births due to the fulfilment of merit. One does not get easily such a kind of human birth, opportunity to bathe in Swami Pushkarini and reside in Venkatadri if one merely desires it. In short, the significance of Venkatadri and Pushkarini are beyond expression. That’s why I narrated it briefly to you. In this context, I would like to describe an episode in detail.

**Tarakasura Episode :** Once upon a time, a giant named Tarakasura who is the curse of humanity turned riotous. Devendra and others could not face Tarakasura. Such a giant was killed by Kumara Swamy. The angels celebrated the victory. The residents of the three worlds breathed happily.

**Atonement for the Sin of Brahma Hatya :** Everything went off well. But Kumara Swamy courted the sin of Brahma hatya due to the killing of Tarakasura. He was at a loss to know what to do. He asked his father Mahadeva to reveal the remedy for the alleviation of the sin of Brahmahatya. Without any hesitation, the Lord who treats his devotees like his children, suggested that a visit to Venkatadri on the earth and a holy dip in Swami Pushkarini alone can expiate the sin. Accordingly, Subrahmanya started for Venkatadri. No sooner had he stepped towards the holy shrine than the giant-killer’s sin was cleared.

Kumara Swamy was surprised at this. The six-faced God stepped on Venkatadri. He visited Swamy Pushkarini. He took holy dip in it thrice. Later, he had the darshan of Lord Varaha Swamy on the banks of Pushkarini and was blessed. Such a great shrine was Venkatadri that wiped out the sin of Brahma hatya of a great Lord like Kumara Swamy. In the Vibhuti Yoga, Lord Sri Krishna said that he is Skandha among those who sipped the holy waters of Swami Pushkarini and included Kumara Swamy among those who identified Him. Because of this also, Swami Pushkarini became more significant.

(to be continued)



### Literary contribution

**A**charya Sriman Ranganathamuni, also known as Nathamuni is accorded the principal position in the grand lineage of mentors or Acharyas of Sri Vaishnava tradition. The available annals and chronicles trace his birth year as 823 CE. It is now exactly 1200 since he descended on the earth.

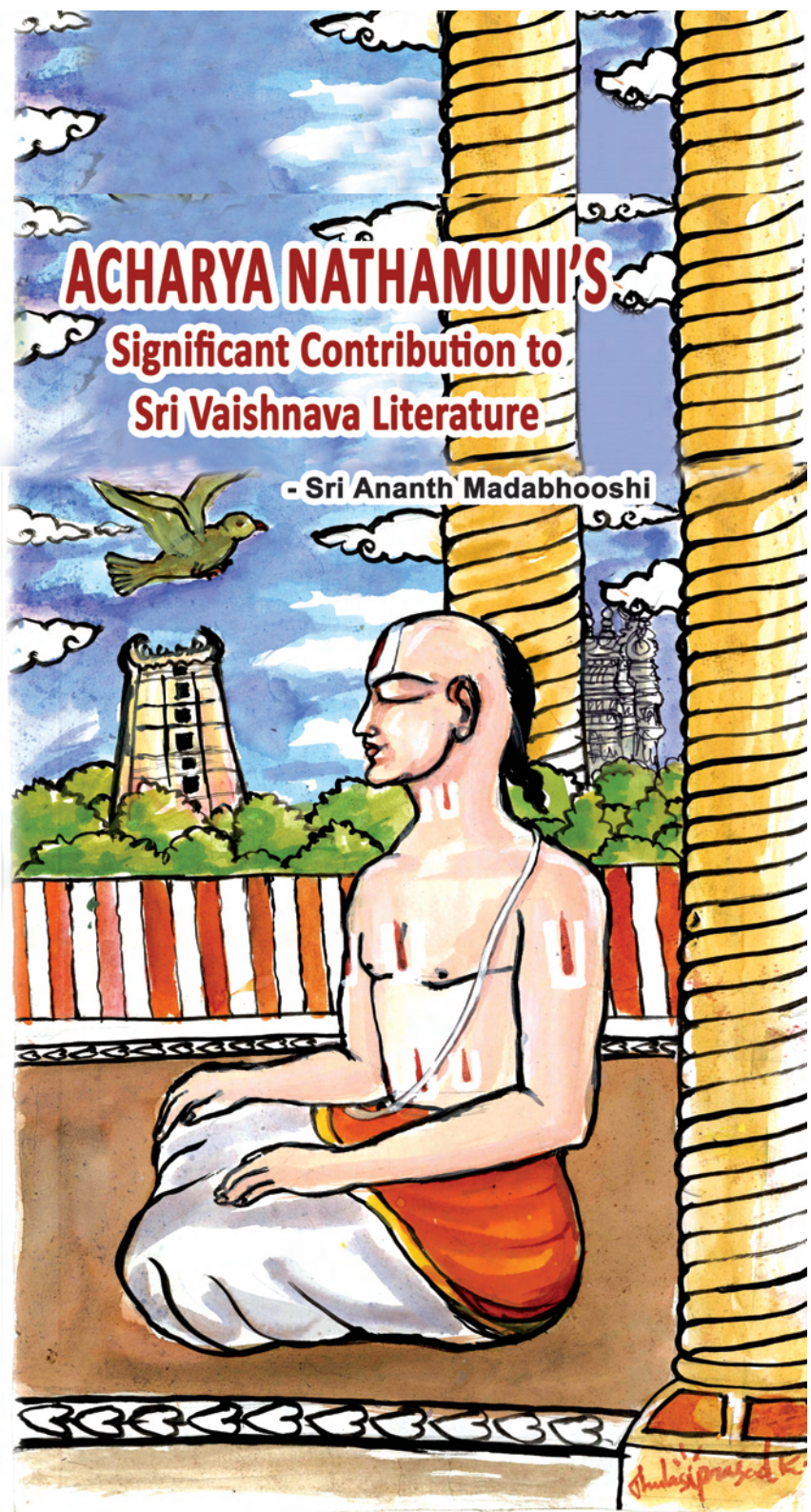
Acharya Sriman Nathamuni championed the cause of the furtherance of Sri Vaishnava Sampradaya, when he chanced upon some enthusiastic travellers from the western part of the current Tamil Nadu, in his home town, Kaattu Mannar Koil. He happened to hear them recite 11 Tamil pasurams [slokas] wherein in the concluding pasuram the words alluded to “these 10 pasurams among the great 1000 pasurams.” The travellers being not aware of the whole 1000 pasurams, triggered Nathamuni’s seminal quest that led to the discovery of 4000 pasurams, called Divya Prabandham.

Acharya Sriman Nathamuni’s contribution was not limited to revive the Divya Prabandham which is almost extinct in his time, but he also ensured the continuity of the legacy that came to be passed across generations. He foresaw the potential of his grandson Yamunacharya to take it forward beyond his time and instructed his direct disciple Pundareekaksha to hand over the baton.

Literary contributions by the learned Acharyas invariably use Muktakam. A Muktakam is a standalone sloka or stanza that carries a complete meaning in itself which the author wants to convey. It could be in praise of a great contributor or thanking him for his contribution or paying

obeisance to him or in praise of his place of birth or his magnificent deeds or all of these.

**Muktakam delivered by Nathamuni :** Acharya Sriman Nathamuni delivered 4 Muktakams in Sanskrit and 1 in Tamil. It is interesting to note the correlation between them. He dedicated a Muktakam in Sanskrit and one in Tamil towards Madhurakavi Alwar Prabandham. It is this Alwar’s Prabandham of 11 pasurams [Kanni-nun-



**Acharya Nathamuni Thirunakshatram on 01.07.2023**

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*chiruthaambu*] on Nammalwar, which led Nathamuni to get hold of the rest of the treasure. So, as an expression of deep sense of gratitude, Nathamuni dedicated 2 muktakams. Further, one muktakam in Sanskrit towards Nammalwar's prabandham of 1102 pasurams for which he initially yearned. With these 3 muktakams, the thanksgiving that he set out to revive is done. But, the sheer quest of Nathamuni yielded him a fortunate stroke of serendipity, whereby he got four fold of what he was looking for. He looked for a thousand pasurams and he got four thousand of them in the pristine Tamil language, most mellifluous to listen to, yet a mixture of intricately woven chosen words that fulfil the rules of grammar, giving the purport of profound philosophy enunciated in the Vedas.

The fourth muktakam in Sanskrit was dedicated to the bonus of 3000 pasurams he got in addition to his original search. Nathamuni dedicated this muktakam to Periyaalwar who is known to be the most benevolent among all Aalwars.

**Muktakams for Kanni-nun-Chiruthaambu :** In the sloka "*Avidita vishayaantharah.... Mamavirasthu*" Naathamuni prays that he is blessed with a heart that seats Madhurakavi Alwar, who does not know anything else other than being blissfully immersed in singing the prabandhams spelt out by Nammalwar, who also presumes Nammalwar to be his sole protector [owner of Madhurakavi Alwar's soul]. Tanians are elaborated by Sri Pillai Lokam Jeeyar, with extensive meanings detailing the *bhakti bhava* of the Acharya.

This is not a mere token gesture of thanking Madhurakavi Alwar. Nathamuni manifesting the Nammalwar's grace by reciting these 11 pasurams twelve thousand times upholds this. Nathamuni adds a Tamil *tanian*, the purport of which is on the similar lines and the *tanian* reads as "*verondrum naan ariyen..*"

**Muktakam for Tiruvaymozhi :** Nathamuni, through the muktakam that reads as "*Bhaktamrutham viswa jan anumodhanam....*" pays his respects to the grand ocean of Dravida Veda, the Tirvaymozhi, spelt out by Satakopa *aka* Nammalwar.

I worship the ocean of Tamil Vedas, the aggregate of the Upanishads which have thousand branches, spelt out by Satakopa, the ambrosia for god-lovers, which regales all alike [the denizens of the Universe as well as the Supreme Lord].

**Muktakam for Tiruppallaandu :** In the sloka "*Gurumukham Anadeetya...*" Nathamuni says "I pay my due respects to Vishnuchitta, who despite not being initiated by any specific Guru, [by the mere spontaneous grace of Lord] in the court of King Vallabha Deva established the supremacy of Sriman Narayana by spelling out the Vedas, who then became the father-in-law of Sri Ranganatha [by offer his daughter Andal], who is also the chief among all the Dvija clan"

**Muktakam on Nammalwar :** Nathamuni offers the fifth Muktakam which is a profusely simile-filled one in praise of Nammalwar in the following Sloka. He compares Alwar to the Sun. Just like the thousand rays of Sun dispels away the sloth, where Sriman Narayana dwells with his eternal weapons Conch and Chakra, which is elaborated in Vedas and saluted by the learned people, I offer my Namaskara to that Sun, Nammalwar, who is adorned with *vakula* garland. The sloka runs as "*Yadgo sahasram apahanti...*"

**Muktakams/Slokas on Nathamuni :** There is a great number of Acharyas who emerged later, who have included Nathamuni in their thanksgiving note in many slokas. Nathamuni's, grand son, Yamunacharya invokes Nathamuni's grace extensively in his magnum opus, Stotra Ratna. There are four dedicated slokas in the context of Nathamuni. Yamunacharya concludes the stotra with the sloka "*Akrutrima tvat...*"

Yamunacharya pleads the Lord to shower His grace by overlooking his own inadequacies and weighing more on the immaculate qualities of Gnaana, Bhakti and Vairaagya of his grandfather, Nathamuni.

Govinda Bhatta, a cousin of Sri Ramanuja, authored the following muktakam, which pictorially represents how the perennial flow of this great Sri Vaishnava Sampradaya has been flowing and the role of



Nathamuni in that. The sloka reads as “*Lakshminaathakhya Sindhau Shatharipu...*”

The hero of Sri Mahalakshmi, Sriman Narayana is a grand ocean of mercy from which the cloud, Nammalvar, draws water (unconditional grace), burst into rain atop the hill, Nathamuni, which took two cascades of waterfall, in the form of Pundareekaksha and Ramamisra, to reach the river called Yamunacharya. Further it flew (and had to be stored) into a reservoir or a lake called Ramanuja, from whom it spread to the fields (the people) through the outlets (74 Simmhasanaadhipathis).

In Venkatachala Ithihasamala of Sri Anantarya aka Tirumalai Ananthalan, Sri Ramanuja narrates an episode in the life of Yamunacharya wherein Yamunacharya attempts to visit the direct disciple of Nathamuni, Kurkai Kaaval Appan, who was in deep ‘*dhyana*’, experiencing complete unison with God with undivided attention. When Yamunacharya approaches near, he stays quiet not to disturb. To his astonishment, Appan gets off the ‘*dhyana*’ to inquire if someone from “*Shathammarshana*” clan was around. Yamunacharya asked how Appan could sense his presence. Appan responded that in the so-far undisturbed spell of complete unison with God, suddenly he felt God’s attention was caught by someone around and he felt God nudging his shoulders anxiously to catch a glimpse of Yamunacharya. Who else, other than someone from “*Shathammarshana*” clan, could grab the God’s attention as much!? This was narrated to indicate the greatness of Nathamuni’s lineage. Yamunacharya proclaims about his own heritage in Stotratatna as “*Janitvaaham vamse...*” Parasara Bhatta, a disciple of Govind Bhatta and son of Kuresa Misra, in his magnum opus *Bhagavad Guna Darpana*, a commentary on the 1000 names of Vishnu, Sri Vishnu Sahasranama invokes the pre-eminent Acharyas before him. He offers his salutations to Nathamuni while he expresses different ways of thanksgiving to other Acharyas. The sloka goes as “*Vande Govinda taatau...*”

Srirangamrutha Kavi, in his work *Ramanuja Nootrandhadhi*, refers to Nathamuni as “Seelam koL

Naathamuni” in respect of the magnanimous and laborious deeds of Nathamuni in bringing out the Divya Prabandham, classifying them, setting them musical meters to be sung in a mellifluous way just to help the generations after him but not for personal glory.

Vedanta Desika in his *Yathiraja Saptathi*, offers his respects to Nathamuni and offers this sloka wherein he says, he will hold Nathamuni as his leader or mentor for his enormous contribution which brought out the otherwise hidden meanings of the Vedas and made them as clear as the sight of a gooseberry in one’s hand. This is quite evident as Vedanta Desika’s *Nyaya Siddhanjanam* and *Nyaya Parisuddhi* are known to have drawn lot of insights from the currently extinct work of Nathamuni, *Nyaya Tattva*. The sloka reads as “*Naathena Muninaa thena...*”

Manavaala Mamuni, in his Upadesa Rathnamala, questions his own intellect as to who can comprehend the glory and generosity of Alvars, the greatness of their works and the blessed Acharyas like Nathamuni in the pasuram “*Theruluttra Aazhwaargal seermai...*”

The first pontiff of Embar Jeeyar Mutt at Sriperumbudur, belonging to 18<sup>th</sup> century also contributed in the form of slokas in praise of the Acharyas. The Jeeyar arranges the Acharyas prior to and after Sri Ramanuja in a neat order and attributes each of them, a part of the *Divya Mangala Vighraha* of Sri Ramanuja. He says “*Mastakaha Sri Shatharaathihi Naatharyo Mukha mandalam*”. While Nammalwar is Sri Ramanuja’s head, Nathamuni is the face of Sri Ramanuja. We all see Sri Ramanuja as the face of Visishtadvaita Siddhanta (Sri Ramanuja Darsana), while Nathamuni is actually regarded as the face of Sri Ramanuja.

To conclude, this is by no way and exhaustive list of all the *muktakams* which are like scattered pearls in the vast landscapes of Sri Vaishnava literature.

Mangala sloka of Acharya Nathamuni is given below. Srimadhaan Ghri Sorojaan Ghri Prapannaya Mahatmane | Manyukshetra Nivasaya Muni Naathaaya Mangalam ||







# VANDE GURU PARAMPARAAM

## The Tradition of the Gurus

- Sri T. Vikram

Lakshmi natha samarambhaam  
naathayaamuna madhyamaam |  
asmadacharya paryantaam  
vande guru paramparaam ||

I worship the entire Guru parampara that starts with Sriman Narayana and his consort Mahalakshmi, then Sri Naathamuni upto my all Acharya (Sri Ramanuja). This sloka is dedicated to all Guru including Alvars, Acharya Nithyasuri, Sri Vaishnava and Bhagavatha.

Srimad Bhagavatham is the nectar which was recited by Suka Maharishi to King Parikshit. It was written by Sage Veda Vyasa. He is the greatest teacher to this world who has categorized the Vedas and Puranas for the benefit of the world. The Vedas were categorized as four and there are eighteen Puranas. Sage Vyasa also has written the Mahabharata which is the longest epic even today. The Puranas and the Itihasas have the essence of the Vedas which can be easily understood by the common man. Hence, knowledge about Puranas is essential. Srimad Bhagavatham was written by Sage Vyasa after which he got contended in his life. The Bhagavatham is the most popular Purana which is recited even today. There are various subjects like history, geography, science, cosmos, biology, chemistry, lineage, architecture, philosophy etc. in it. Everything is covered in the form of stories which had happened ages ago. These scripts give us an opportunity to find right path in our lives.

There is an interesting topic in Srimad Bhagavatham where Lord Krishna, before leaving for Sri Vaikunta, explains to Uddhava in a conversation between an Avadhuta Sanyasi and King Yadu.

An Avadhuta Sanyasi means a saint who treats everything equal. They are above emotions. They treat the living, and the non-living subjects alike. Hence, they are always happy. Seeing this, King Yadu, who was a prosperous and pious man by nature was surprised to see "Avadhuta Sanyasi", who does not have anything, but still very happy, contended and peaceful. He was astonished.

**Yadu:** Salutations Swamy! Kindly bless me!

**Sanyasi:** (Smiles) .....

Guru Purnima on 03.07.2023

**Yadu:** I see you always smiling, peaceful, untouched by any sense and always happy. Can you please let me know the secret? I have everything in my life, but still, have a kind of confused mind.

**Sanyasi:** Mostly, people think that wealth, fame and longevity give happiness. But not. This is what I learnt from my Guru.

**Yadu:** Oh! Swamy! I see that you are very much knowledgeable. Can you please let me know your Guru and let me know how you have got bliss?

**Bhagavan Krishna continued....** "Sanyasi was looking like an elephant who was cooling himself with the waters of the Ganges where the sun was scorching others."

**Sanyasi:** I have many Gurus through which I gained knowledge.

**Yadu:** Many? Please explain.

**Sanyasi:** They are twenty-four in number. The Earth, the Air, the Sky, Water, Fire, Moon, Sun, Pigeon, Python, the Sea, the Moth, Honeybee, Elephant and Honey Thief, the Deer, the Fish, the Courtesan Pingala, the Kurara Bird, the Child, the young Girl, the Arrow maker, the Serpent, the Spider or Silkworm and the Wasp.

**Yadu:** Twenty-four! and they are from different categories? I wonder!

**Sanyasi:** By observing them keenly, studying their activities, I learnt the science of self. *How to be? and not to be.*

**Yadu:** I am very much curious to know about these.

[The advantage of these is, all we know and deal with day-to-day life. This is also called "Avadhutha Upakyanam." Whichever is good, we must take it and follow it. Whichever is bad, we must remove or set aside from our activities. Along with this conversation, let's travel and worship some of the Divya Desams with the Guru to get enlightened.]

**Sanyasi:** "Mother Earth," she is the first and the foremost Guru because, she is always steady. Whatever way she is treated, she always dedicates herself to others. Her steadiness, patience and dedication to others are the things to learn from her.

**Yadu:** Her concept is to live for others.

[Let's get blessed by "Srivilliputtur Sri Andal Ranganannar" who is the incarnation of Bhudevi. Also,



“Thiruvinnagar Uppilliappan Kovil” where Goddess Bhudevi was brought up by Sage Markandeya. As Swamy Vedanta Desika hails in Goda Stuti as “*Saakshaat kshamaam karunayaa kamalaam,*” such is the mercy of Goddess Bhudevi.]

**Sanyasi:** “**The Vayu or Wind God,**” wherever He goes, He carries the qualities of them whether it is good or bad, but never mixes with them. How the air can smell good or bad is based on the environment, but it never possesses the quality permanently. Though, due to circumstances, one undergoes both, but does not get entangled.

**Yadu:** Soul should not think that body itself is soul, body is just a placeholder to perform action, like how Vayu does not get mixed up.

[Let’s get blessed by “Thiruthanka of Thoopul Deepaprakasara Perumal” who is always like a cool breeze. “Guruvayoorappan,” Lord Krishna who was worshipped by Guru and Vayu cures all the diseases through His glance.]

**Sanyasi:** “**The Sky**” prevails everywhere. It is vast. Whether it’s wind or rain, it remains the same. It is like soul and super soul in its behavior. They don’t get affected even though they are perishable or changeable entities. A saint does not mix up with ordinary people but he always guides them.

**Yadu:** That is correct, great people behave like this!

[Let’s get blessed by “Thaadalan Trivikrama Perumal” who scaled all the worlds by lifting His holy feet towards the sky.



**Sanyasi:** “**The Water**”, is always connected with purifying and clear. For each and everything to clean, the first thing is water. Water is compared with a saintly person because, when one has lot of sins, but when they get connected with saints, they become pure. The sins are washed off.

**Yadu:** That is why “Saadhu Sangamam” is important get purified.

Let’s get blessed by “Pushkar” teertham where Lord Vishnu is worshipped in the form of water.]

**Sanyasi:** “**The Fire,**” which burns whatever is in its contact. Fire can burn garbage and can also be used for “Yagna.” For both events, it is like a Saint who burns the sins and also enlightens us with virtue. He gives us the power of knowledge. The saints are like fire who purge all impurities. For the soul, it remains the same. It just works with the body that it has taken.

**Yadu:** Guru always forgives and helps us to brighten our future. He is always glowing. He is a symbol of forgiveness.

[Let’s get blessed by “Kanchi Varadaraja Perumal” who had come from Yagna (Sacrificial Fire)]

**Sanyasi:** “**The Moon,**” always waxes and wanes. But it is the same. Like that, “Jeevatma” remains the same whatever body it takes from birth to death. There is no change. The changes are only in the body and not with the soul.

**Yadu:** Changes are the most common things happening in one’s life that a normal person is afraid of.

[Let’s get blessed by “Thiruvindalur Parimala Ranganathar” where He blesses Moon god and Kanchi Nilathingal thunda Perumal” where He cools like the moon. Lord Krishna of Mathura and Gokul who was born in the Lunar Dynasty should also bless us.]

**Sanyasi:** “**The Sun,**” takes water from the earth and gives it back as rain. In the same way, Saints study from scriptures and gives back their knowledge to their disciples at proper time. The Sun reflects but does not get divided, likewise, soul is not divided but reflects in different bodies when they take birth based on their Karma.

**Yadu:** True, the Sun never sees any difference.

[Let’s get blessed by “Lord Rama” of Ayodhya as he was born in the Solar Dynasty.]

**Sanyasi:** “**Pigeon,**” is very much attached to the family. Pigeon was living happily with the family. Once, a hunter attacked the family and this pigeon could not save the family. Hence, it gave its own life to the hunter as it was not able to bear the separation of its beloved. Too much attachment will lead to destruction. If one has reasonable attachment and devotion to God, one can lead a happy life.



**Yadu:** In this world, all the people have been trapped with worldly attachments. This story tells us that one should not have too much attachment towards anything which leads to distress. Do not be too much emotional which overrides logical thinking.

[Let's get blessed by "Thirupullani Adi Jagannatha Perumal and Darbhasayana Rama" where Lord Rama tells a story of a dove to Vibheeshana.]

**Sanyasi: "Python,"** never goes out for hunting. It eats the prey that comes to him. That means, it waits for the food patiently and eats whatever he gets. Hence, he is peaceful. This shows that one must practise patience and be peaceful. One should always think that God only gives everything, then only we will be contended.

**Yadu:** That means patience gives us peace.

[Let's get blessed by "Thiru Aadhanur Aandu Alakum Ayyan" who gives everything to us based on our Karma.]

**Sanyasi: "The Sea,"** is always full, vast. It never gets emptied, one cannot find its depth, cannot split, cannot be changed. Like a spiritual person, it is always full of depth of understanding and never gets disturbed or emptied. One should not get disturbed by crooked people's advice, instead, should always listen to the words of the saints.

**Yadu:** Truly learned person cannot be defeated. Knowledge is power.

[Let's get blessed by "Thiruvaheendra puram Devanatha Perumal and Hayagriva Perumal" where Swamy Vedanta Deshika got immense knowledge from Lord Hayagriva.]

**Sanyasi: "The Moth,"** which gets attracted by fire, comes near it and gets burnt by itself. Similarly, the woman's charm attracts the man and finally he gets captivated. One should not get attracted to all enticing attractions.

**Yadu:** "All that glitters is not gold." Ordinary beings are not able to overcome the sensual pleasures. But one should get attracted when he sees Lord's figure.

[Let's get blessed by "Thirukurungudi Vadivazhagia Nambi" where Alwar sings that his eyes have gone with the Lord's beauty. Alwar says, one must get attracted by Lord but not other worldly things.]

**Sanyasi: "The Honeybee,"** collects nectar from different flowers. But it does not drink out of greed. Like that, learned person gets knowledge from different scriptures, but he should not be greedy. That is wisdom.

**Yadu:** Yes! One should not be proud of the knowledge he has. The Saints are wise enough to be keen in taking the essence of scriptures and offering counsel to ordinary people.

[Let's get blessed by "Thirukannamangai Bhaktavatsala Perumal – Abhishekavalli Thaayar" where it is believed that Devas as honeybees have built a hive in this shrine. One can see the beehive even today.]

**Sanyasi: "The Elephant,"** gets easily captivated by the female elephant. It is warned that learned men should not get captivated by enticing charms. To catch the male elephant, they hold the female elephant in a trap, then instinctually male elephant comes to see the female only to get captivated. The male elephants always like to get engaged with female elephants. So, one should not always indulge in getting the pleasures like male elephants.

**Yadu:** There are various traps in our day-to-day life. We need to be careful so that we don't get trapped. Craving for pleasures can lead to a trap.

[Let's get blessed by "Gajendra Moksham Ashtabhujakaram" with eight hands holding weapon, should save us from falling in this trap. In addition, Alwar says, that he wants always to get the pleasure by darshan of four elephants, Thiruvencatam (Venkateswara), Thirukannapuram (Sowriraja Perumal), Thirumaliruncholai (Azhar Perumal) and Thiruvaramam (Ranganathaswamy) which is for the good and not for the local pleasures.]

**Sanyasi: "The Honey Thief"** takes away the honey from the honeycomb. Likewise, Sanyasi and Brahmachari are entitled to get their daily food from the householder.

**Yadu:** Yes, it is the practice. Sanyasi has the right to beg food from the householder.

[Let's get blessed by "Ahobilam Narasimhar." The hunters in that place hunt for things which they take as their right.]

**Sanyasi: "The Deer"** gets attracted when the hunter plays music to trap it. Unknowingly, the deer runs to the place where the pleasant sound comes and finally gets killed by the hunter. So, in this world, there are various unwanted sounds in the form of allurements which do not give us real peace. Ears should always pay attention to entrapments. Saints need always listen to ancient scriptures.

**Yadu:** "Hari Nama Sankeerthanam" only should be heard all times.

**Sanyasi:** Well said Yadu!

**Yadu:** It gives pleasure not only to the ears, but also to the soul. Please proceed.

[Let's get blessed by "Thirukovalur Ulagalandha Perumal" by hearing his greatness, sings Alwar.]

**Sanyasi: "The Fish,"** people allure the fish with food so that it comes and eats. Finally, it is caught in the net. So, a learned person should also be careful with his tongue. The way we eat and the way we talk are so important that it marks the difference between a scholar and a layman.



**Yadu:** Tongue is the most important organ which can make one's life blissful if properly used and miserable if misused.

**Sanyasi:** “**The Courtesan, Pingala**” earned wealth through physical allurements, but she finally realized that the real pleasure lies in worshipping Lord Krishna. So, she left all her obligations and surrendered to Lord Krishna that gave her everlasting peace. She realized that neither body nor mind nor soul is happy without worshipping Lord Krishna.

**Yadu:** Absolute Truth! Lord Krishna can only give peace and that is the eternal bliss.

**Sanyasi:** “**The Child,**” is always happy because of its ignorance the way the saintly people are always happy after surrendering to Lord Krishna. If you see kids, they play, they quarrel and then again become friends. As they grow up, they forget all their pranks. They don't take it as real. A saint should treat everything with equanimity.

[Let's get blessed by “Thenthiruperai Makarnedunkuzakkathan Perumal” who always wanted to see the kids playing.]

**Sanyasi:** “**The Young married Girl,**” was making sounds with of her bangles while performing household chores. She removed one by one and started resuming her work. Still the sound did not stop. She finally, had only one bangle each on her hand when the sound stopped. This shows that too much surplus would lead to chaos. Sometimes being alone will lead to happiness.

**Yadu:** Chaos happens when there is an unwanted pile-up. Being with saints is always a good proposition. If we don't get that opportunity, loneliness is better.

[Let's get blessed by “Thirunaraiyur Srinivasa Perumal”, Alwar sings of bangles of Vanjulavalli Thayaar.]

**Sanyasi:** “**The Arrow Maker,**” as the story goes, was always absorbed in making the arrows sharp. He did not even mind the king who passed by that way. So much dedication he had when at work. This makes me think that when praying, one should not be distracted so that our aim to surrender to the Lord is fruitful. Be always with the wise people. Soul should always mark the Lord as its goal.

**Yadu:** Dedication and concentration make the task perfect and pleasurable.

[Let's always remember “Lord Venkateswara” like Annamaya sings “*Mana sevitam satatam cintayeham sada*”. Alwar says “*Padiyaai Kidanthu*

*Pavazha vaazi Kanbene*”, anything to be born in Tirumala.]

**Sanyasi:** “**The Snake**” never makes home. It does not worry about its own shelter. Likewise, saintly persons should not worry about their shelter. Yogis should be mostly silent, alone, calm and always on the move.

**Yadu:** The saints are people who always wander and share the knowledge for the benefit of others. Normally, they don't look for their own shelter.

[Let's get blessed by “Kanchi Ooragathan Perumal” who is in the form of Snake.]

**Sanyasi:** “**The Spider or Silkworm**” creates its own home for itself in a style that is unique. God's working style is similar, as He creates, guards and finally destroys (the stages of transformation) and gets absorbed unto Himself.

**Yadu:** That is why “Pralayam” (deluge) happens. We have come from the Lord and get absorbed with and into Him.

[Let's get blessed by “Lord Anantha Padmanabha of Thiruvananthapuram” where we can get darshan of Lord Brahma, Lord Vishnu and Lord Shiva in one shrine.]

**Sanyasi:** “**The Wasp**” takes as its captive the weaker insect in its hive. The insect out of fear or in constant touch with the wasp adapts the wasp's behaviour. If one does wrongdoings constantly, one will get the fruits of that wrong actions in the upcoming birth.

**Yadu:** The lesson from the wasp is that we should always do good and have company of sadhu, wise people. “Saadhu Sangamam” will lead to good and fruitful life in the present and future.

[Let's get the blessings of Lord Ranganatha of SriRangam where many saints have served the temple. “Samyapathi Moksham” is given by Lord when one surrenders oneself. This means, that we will have all the qualities of “Sattva” Gunam like the Lord.]

Acquiring this knowledge from the Sanyasi, Yadu's confusion got vanished and attained peace.

Thus, Lord Krishna continued to Uddhava saying, from this one comes to know that each thing, whether animate or inanimate, teaches us lessons in judgment as to which is good and bad and which we need to follow or ignore for a virtuous life. Everything in this world acts as a “Teacher.”

[Let's get blessed by Lord Parthasarathy who gives darshan as “Gitaacharyan.” The preacher of “The Bhagavad Gita” in Thiruvellikeni, Chennai.]

**Krishnam Vande Jagat Gurum !**



**JULY 2023**

**SAPTHAGIRI**

**21**



# SRI SOUMYANATHASWAMY TEMPLE

**Nandalur**

- Dr. I.L.N. Chandrasekhara Rao

## Legend

There was an interesting 'sthalapurana' about the temple and God. Once upon a time Lord Vishnu went on a world tour as per maharishi Narada's wish and visited different parts of the world. During his visit Sri Maha Vishnu reached the banks of River Bahuda. After seeing the beauty of this region Sri Maha Vishnu wanted to settle

there with the name of Sri Soumyanatha Swamy with an enchanting appearance. Sthalapurana reveals that it was Narada who asked Lord Vishnu to roam around the earth which was consecrated and puja was performed.

## Temple Description

Nandalur Sri Soumyanatha Swamy Temple has exquisite sculpture. The Temple has three entrances and Gopurams. The main entrance faces the East and the other two face the North and the South. The East Rajagopuram is built in five stairs with five 'kalashas' at the top. A three-storied gopuram has also been built on the north gate. A gopuram was also built on the south gate but it got destroyed in course of time and now only the gate remains. As soon as one enters the temple from the main gate, one will see the temple in a wide courtyard. To the opposite of main temple there are Dwajastambam, Bali peetham and Garudamandapam. There is a pushkarini in the north direction of the Dwajastambam in the temple premises. Sri Veeraanjaneya Swamy appears in the mandapam on the south side of the Dwajastambam. Devotees believe that Sri Veeraanjaneya Swamy protects the devotees from all 'grahapeedas.'

**S**ri Maha Vishnu is sheltered in a beautiful gentle form as Sri Saumyanatha Swami in Nandaluru temple. The deity of the temple is known for his consideration towards the devotees who are in dire necessity of God's blessings. It is believed that He blesses all his devotees generously. Nandalur is located on the banks of the Bahuda River on the Kadapa–Tirupati main road, about forty kilometers from Kadapa in Annamayya district.

In olden days this region was ruled by a king namely Niranthara Maharaja. He had a concubine named Nelanda. As per her wish, Maharaja Niranthara built a village and named the village as 'Nelandaluru' on the banks of the Bahuda. Maharaja gave Nelandaluru to the Brahmins as Agrahaaram. According to Mackenzie Kaifiyat (he was the first surveyor general of India), Nelandalur later became Nendalur and then Nandalur. Nanda means Lord Vishnu. It is the town where Lord Vishnu appeared as Sri Saumyanadha. His temple in Nandalur has a history of more than thousand years and is resplendent with magnificent architectural splendour.



The main temple consists of Ranga mandapam, Mukha mandapam, antaralayam and Garbhalayam. The Ranga mandapam built with pillars along with Pradakshana mandapa. The main temple from Mukha mandapa is on elevated platform. On the way to Mukha mandapam there are Dwarapalakas on both sides. In main sanctum sanctorum, we find the Lord Sri Soumyanatha Swamy having four hands with Shanku, Chakra, Gadha and Abhaya Hastam. Sri Soumyanatha Swamy is similar to Sri Venkateswara Swamy in Tirumala in His features. Only difference between Sri Venkateswara Swamy and Sri Soumyanatha Swamy is that Sri Venkateswara Swamy shows his feet with Varadamudra and Sri Soumyanatha Swamy bears the Abhaya mudra. Sri Soumyanatha Swamy is also known as Chokkanadha Swamy who is a beautiful deity.

About 6 feet tall Sri Soumyanatha Swamy shines brightly without any lamps from sunrise to sunset when the temple is open. Even though the entire temple is dark, light continues to shine on the Moolavirattu in the sanctum sanctorum. This light can be clearly seen even on moonlit nights. It is a great feature that the temple is built with light emitting towers on the Lord at a distance of about 105 feet from the main door. In temple premises, there are small 'garbhalayas' for Sri Vishwakshena and Sri Narasimha Swamy.



Many 'leelas' of the Lord are in circulation. It is a deep rooted belief among the devotees that doing nine pradakshnas and standing in front of the Swami in the Pradakshina Mandapam and if wished for any desire it would be fulfilled. It is a tradition in this temple that the devotees who have fulfilled their wishes should come back to the temple and thank the lord and do 108 pradakshinas. In this way, devotees who make 108 circumambulations to fulfill their wishes can be seen in this temple regularly.

### History of the Temple

Historical evidence reveals that the temple has a history of more than one thousand years. Inscriptions reveal that the Chola king Kulottunga Chola (1069 – 1122) built this temple in the 11th century and presented 120 acres of land to the Lord. Inscriptions also reveal that Prataparudra, the ruler of the Kakatiya kingdom who ruled with Orugallu as his capital, built the Galigopuram of the temple and gave five villages to the Lord and made regular offerings with the income coming from these sources. It seems that Saluva Narasimharaya, who ruled the Vijayanagara Empire before ascending the throne of Vijayanagara during his stay as Dandanatha at Tanguturu near Nandalur and after becoming the emperor of Vijayanagara visited and served this Lord. Thiruvengalanath's wife Chennamani, who ruled with Pottapi near Nandalur as her capital, and also Jakkala Thimmasani, offered



jewels to the Lord. However, during the British rule, the temple began to lose its glory when the grants were stopped.

Sir Thomas Monro, who worked as the Collector of Kadapa and later as the Governor of Madras State during the years 1800-1807, restored the grant system but it was not in operation for a long time. Owing to financial difficulties, the temple lost its former glory. Later it started running with the help of devotees. The Tirumala Tirupati Devasthanams took the administration of the temple in the year 2022. The emperors, kings, rulers, poets, singers, orators worshipped this Lord. Evidence reveals that the poets who wrote the Mahabharatha in Telugu - Nannaya, Tikkana and Erra pragada visited the Lord.

Sri Thallapaka Annamacharya, who worshipped Tirumala Sri Venkavenkateswara Swamy with more than 32 thousand 'kirtanas', visited this Lord and wrote 'kirtanas.' Tallapaka, the birthplace of the Annamacharyas of Tallapaka, is six kilometers away from Nandalur. Annamayya who visited many times wrote on Sri Soumyanatha Swamy as –

*Choodanannichata jaanadu jokkaanaadhudu  
Veedemicche naaku chokkaanaathudu  
Chullara Vettu Jetala Chokkanadhu  
Pullamlo Neladalur Chokkanadhu*

### The Brahmotsavams

The Brahmotsavams of Sri Soumyanatha Swamy are performed every year in the month of Ashada for ten days besides daily poojas. During the Brahmotsavams different 'vahana sevas' including Radhotsavam and Kalyanotsavam are performed in a grand style. Besides the

Brahmotsavams, Vaikunta Ekadasi and Dhanur Masa Pujas will also be performed every year.

### Transport and Accommodation Facilities

There are no accommodation facilities for the devotees in Nandaluru. Accommodation is available in private lodges in Rajampet and Kadapa. Nandaluru is located at a distance of 40 km from Kadapa, 10 km from Rajampet and 100 km from Tirupati. Transport facilities are available from Rajampet, Tirupati, Chittoor, Anantapur, Nellore, Kadapa, Kurnool, Hyderabad, Vijayawada, Srisailam, Bangalore and Chennai. Passenger trains stop at Nandaluru. All trains have stops at Rajampet on the Chennai-Mumbai main railway line.

The visit of 'Nandaluru' brings out peace and joy to the devotees.



### 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.





# Thiruvaadipooram of Sri Godadevi

- Smt. T.S. Rajalakshmi

**G**oda Devi, hailed as Sri Andal is an incarnation of Bhumi Devi. She was bought up by Perialwar named Vishnuchittar in the temple town of Sri Villiputtur, Tamil Nadu. She is considered one of the 12 Vaishnava Saints known as Alwars who are devoted to Lord Vishnu. Adding auspicious to Aashada month, she came to earth as a cute baby girl lying near the Tulasi plant. Perialwar was extremely happy to get the girl and brought up with care. She was raised up like a Gopika of Vrindavan.

In Tamil, the birthday of Goda Devi is celebrated as “Thiruvaadipooram” means “Auspicious Aadi month Pooram Star”, this little super star was born to eradicate all our ignorance in our life. Thiruvaadipooram is celebrated by walking up early in the morning, clean the house, put nice kolams, decorate that with flowers, then take holy bath. Clean the puja room and decorate with flowers. Sri Andal is decorated with new dress especially green as she is Mother Earth, offer flowers,

Sandal Paste and Scented water. As Andal has a lengthy hair, the hair dressing for Andal is made in a style. She also carries parrot in hand, so one can make parrot out of leaves to decorate her. Then, offer her with bangles and donate to women. Fortunate to get those bangles as it gives prosperity, good family, good progeny, health and her blessings. “Kalkandu Rice”, sugar candy rice can be prepared to offer to Goddess and distribute to devotees. “Andal Thiruppavai”, “Goda Stuti” etc can be recited. Young girls dress up like Andal and perform “Kolaatam” with sticks and dance with garlands in praise of Lord Krishna and Sri Andal. Sri Villiputtur, Sri Rangam and many Vishnu Temples celebrate with pomp and glory.

“Thiruppavai” and “Naachiyaar Thirumoli” sung by little Goda Devi was the essence of all the philosophies to attain Lord Krishna. Eleven Alwars were men, but Sri Andal was the only girl Sri Vaishnava Saint who surpassed all of them as her songs reached out even to the common people. The simple style and positivity of the verses boost our mind with more self confident, energetic and enthusiastic. That is the reason, “Thirupaavai” is famous and recited by all of them.

It is a known incident, where Goda Devi used to decorate herself as a Gopika and wear the garland that is meant for “Vatapratrasayee Perumaal”. When Vishnuchittar found this, he was very much upset. But Lord himself told, that he loved the garland that is worn by Sri Goda Devi. She is hailed as “Andal” because she ruled the Lord. She decided not to get married to human and started observing “Kartyayani Vrata”.

“Thiruppavai” has 30 songs which talks about the Vrata, way of living, hails Lord Vishnu and his incarnations, prosperity of the mother earth, how one should always be united and the blessings to be celebrated in groups highlighting the “Bhaagavatha Sangamam” – “Union of Satsang -the wise”. The second set of Paasurams are “Naachiyaar Thirumoli”, where she talks about the Lord’s beauty, the weapons of the Lord, the Divine Marriage through a dream, Vrindavan’s infant-Little Krishna, the messenger, the Divya Desams etc.

As she is the incarnation of Mother Earth – Bhumi Devi, she always wanted the residents of earth to be happy. She was born to



show us how easy to get the blessings of Lord. In Varaha Avatara, Bhumi Devi gets promise from the Lord Varaha that he should always bless the devotees despite their time. Thus, is the affection shown by Bhumi Devi to her children.

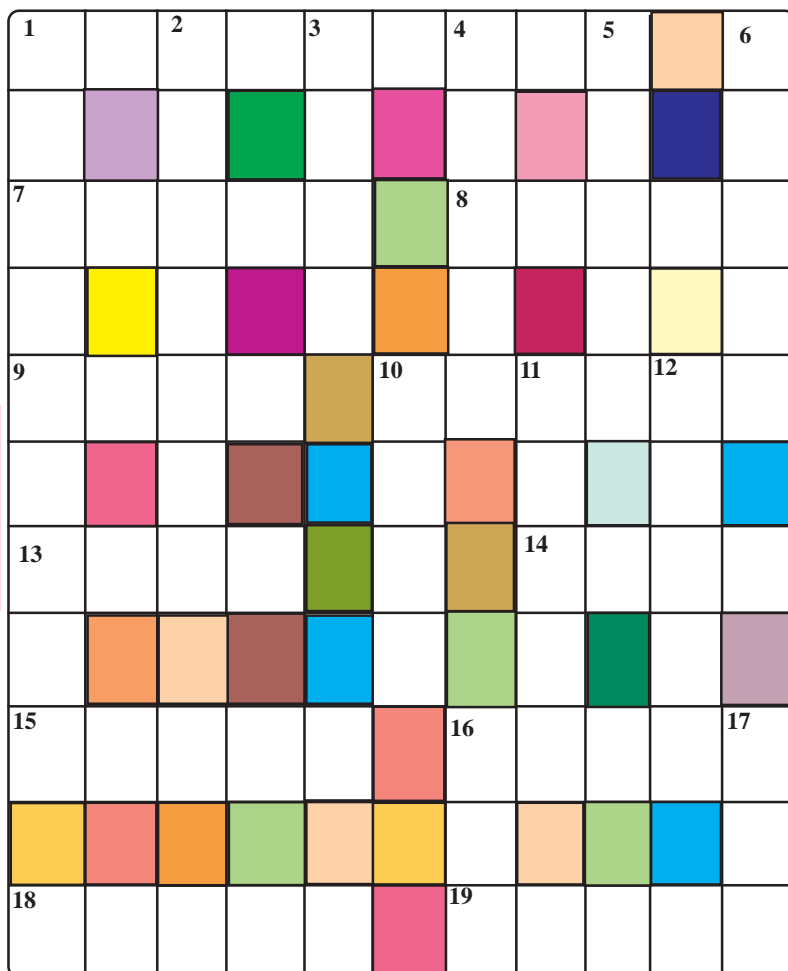
The paasuram's of Andal, talks about the Supreme Lord who prevails everywhere. Hence, all are prosperous, and she prays for the well-being for all. The verses say about the good rain which makes the crops grow health, ultimately fills the fields with plants where humans are hunger free, the animals and birds enjoy the nature flooded with food which finally leads to more and more healthy environment. The animals serve the humanity by giving good milk in terms which gives more health. She says, getting up early in the morning is good. Taking bath early in the morning is good. Doing good things with friends, teach friends all good things that each of us know leads to a healthy society. She describes the beauty of nature,

on flowers blooming, flooded rivers, clear waterfalls, honey overflowing, cows milking itself without milkman, crops grow tall, churning of buttermilk, temple bell sound during naivedhyam. To complete the Vrata, she says, she will dress up nicely, decorated with flowers, adorned with ornaments and will eat jaggery rice filled with ghee flowing from her hand to elbow. She enjoys going with her friends and calves to the forest for grazing cows, shares food with her friends, prays to Lord Krishna to be with her always. She proudly says that she is the daughter of Vishnuchitta and as per his guidance (as Guru), she was able to overcome this mundane life. Thus, Goda Devi talks only about the positivity which is needed for today's life to come out of depression.

As per Sri Andal's wishes, let this World be filled with Joy, let this World be filled with prosperity, let this World be filled with Devotion, let this World be filled with Peace and Harmony.



## PUZZLE



01. Lord Siva (9)
02. Mother of Kubera (7)
03. Part of a Country (4)
04. Kingdom of Ravana (5)
05. Sanideva (5)
06. Vani (5)
10. Brother of Sugreeva (4)
11. Wife of Dharmu (5)
12. Apsarasa (5)
16. Not Good (3)
17. Put Down (3)

DOWN

## CLUES FOR PUZZLE

01. Srigiri (9)
07. Mental Picture (5)
08. Wife of Huru (5)
09. Dry (4)
10. Bheema (6)
13. Group of Persons (4)
14. Right (4) (Jumbled)
15. Goda Devi (5)
16. Very Ordinary (5)
18. Wife of Drona (5)
19. Sanskrit Poet (5)

ACROSS

Presented by - Sri T.S. Jagan Mohan



## TULASIMAHATYA AASTHANAM

Tulasimahatya Aasthanam takes place on 'Sukla Paksha Dwadasi' in the month of Kataka. On this auspicious day, after the completion of the usual morning rituals to the Lord, Sri Govindaraja Swamy mounts Garuda Vahanam and takes procession in the Mada streets as 'Utsavam'. After His return to the temple, the Aasthanam will be performed in front of Jayavijayula Dwaram.

The glory and grandeur of Tulasi will be chanted in the Aasthanam. After the completion of Aasthanam, the Lord goes to the Sannidhi. Later, usual ritualistic activities will be performed. This year Tulasimahatyam falls on 30.07.2023. The 'Sapthagiri' is publishing Tulasi Ashthothara Naamaavali for the sake of the readers. Let us all chant the Tulasi Ashthotharam and be blessed by Tulasi Matha!



# SRI TULASI ASHTHOTHARA NAAMAAVALI

Om Tulasyai Namaha  
Om Paavanyai Namaha  
Om Pujaayai Namaha  
Om Brindaavananivaasinyai Namaha  
Om Jnaanadaatryai Namaha  
Om Nirmalaayai Namaha  
Om Sarvapujitaayai Namaha  
Om Satyai Namaha  
Om Pativrataayai Namaha  
Om Brindaayai Namaha 10  
Om Kshiraabdhimathanodbhavaayai Namaha  
Om krishnavarnaayai Namaha  
Om Rogahantryai Namaha  
Om Trivarnaayai Namaha  
Om Sarvakaamadaayai Namaha  
Om Laksmisakhyai Namaha  
Om Satyasuddhaayai Namaha  
Om Sudatyai Namaha  
Om Bhumipaavanyai Namaha  
Om Haridhyaanaika nirataayai Namaha 20  
Om Haripaadakrutaalayaayai Namaha  
Om Pavitraayai Namaha  
Om Sri rupinyai Namaha  
Om Dhanyaayai Namaha  
Om Sugandhinyai Namaha  
Om Amruthodbhavaayai Namaha  
Om Surupaayai Namaha  
Om Arogyadaatrayai Namaha  
Om Tustayai Namaha  
Om Saktitraya rupinyai Namaha 30

Om Devyai Namaha  
Om Devarshisamstutaayai Namaha  
Om Kantaayai Namaha  
Om Vishnumanahpriyaayai Namaha  
Om Bhutabetaalabhitighnaayai Namaha  
Om Mahaapaatakanaasinyai Namaha  
Om Manorathapradaayai Namaha  
Om Medhaayai Namaha  
Om Kaantyai Namaha  
Om Vijayadaayinyai Namaha 40  
Om Sankhachakragadaapadmadhaarinyai Namaha  
Om Kaamarupinyai Namaha  
Om Apavargapradaayai Namaha  
Om Syaamaayai Namaha  
Om Krusamadhyaayai Namaha  
Om Sukesinyai Namaha  
Om Vaikunthavaasinyai Namaha  
Om Nandaayai Namaha  
Om Bimbosthyai Namaha  
Om Kokilasvaraayai Namaha 50  
Om Kapilanimagnagaasambhavaayai Namaha  
Om Ayushyadaayinyai Namaha  
Om Vararupaayai Namaha  
Om Dhukhanaasinyai Namaha  
Om Avikaaraayai Namaha  
Om Chaturbhujaayai Namaha  
Om Garutmadvaahanaayai Namaha  
Om Saantaayai Namaha  
Om Daantaayai Namaha  
Om Vighnanivaarinyai Namaha 60



Om Sriyai Namaha  
 Om Vishnumaalikaayai Namaha  
 Om Thushtyai Namaha  
 Om Trivargaphaladaayinyai Namaha  
 Om Mahaasaktyai Namaha  
 Om Mahamaayaayai Namaha  
 Om Lakshmivanisupujithaayai Namaha  
 Om Sumangalaayai Namaha  
 Om Archanapreetayai Namaha  
 Om Saumangalyavivardhanaayai Namaha 70  
 Om Chaaturmaasyotsavaaraadhyaayai Namaha  
 Om Vishnusaannidhyadaayinyai Namaha  
 Om Utthanadvaadasirpujyayai Namaha  
 Om Sarvadevaprappujitaayai Namaha  
 Om Gopyai Namaha  
 Om Ratipradaayai Namaha  
 Om Nirgunaayai Namaha  
 Om Paarvatipriyaayai Namaha  
 Om Apamrutyuharaayai Namaha  
 Om Raadhapriyaayai Namaha 80  
 Om Mrugavilochanaayai Namaha  
 Om Amlaanaayai Namaha  
 Om Hamsagamanaayai Namaha  
 Om Kamalaasanavanditaayai Namaha  
 Om Bhulokavaasinyai Namaha  
 Om Suddhaayai Namaha  
 Om Ramakrishnaadipujitaayai Namaha  
 Om Sitaapujyaayai Namaha  
 Om Raamamanahpriyaanandanasamstithaayai Namaha  
 Om Sarvatirthamayaayai Namaha 90

Om Mukthayai Namaha  
 Om Lokasrustividhaayinyai Namaha  
 Om Praatardrusyaayai Namaha  
 Om Vaishnavyai Namaha  
 Om Sarvasiddhidaayai Namaha  
 Om Naaraayanyai Namaha  
 Om Santatidaayai Namaha  
 Om Mulamruddhe Namaha  
 Om Paavanyai Namaha  
 Om Asokavanikaasamsthaaseethaadhyaathaayai nama 100  
 Om Niraasrayaayai Namaha  
 Om Gomatisarayuteerasamsthaayai Namaha  
 Om Kutilalakaayai Namaha  
 Om Apaatrabhakshapaapaghnaayai Namaha  
 Om Daanatoyayai Namaha  
 Om Visuddhidaayai Namaha  
 Om Srutidhaaranasuvrathaayai Namaha  
 Om Subhaabai Namaha  
 Om Sarveshtadaayinyai Namaha 108

Om Tulasi Devi  
 Ashthothara  
 Sathanamavali  
 Pujaam  
 Samarpayaami





## TIRUMALA TIRUPATI DEVASTHANAMS

The TTD performed sacred Maha Samprokshana rituals at Sri Govindaraja Swami temple in Tirupati from 21st to 25th May, 2023. As part of this, Kumbharadhana, Punyaahavachana and other rituals performed. On this occasion, TTD Joint Executive Officer, Sri V. Veerabrahmam, IAS, and other officials participated.



The celestial Maha Samprokshana rituals were performed at the newly built Sri Venkateswara Swami temple in Rampachodavaram of Alluri Seetharamaraju District from 17th to 22nd May, 2023. As part of this, Ksheeraadhivasam, Vighrahapratishtha, Srinivasa Kalyanam and other sacred rituals were performed. On this occasion, TTD Trust Board Chairman, Sri Y.V. Subba Reddy along with his spouse, TTD Joint Executive Officer Sri V. Veerabrahmam, I.A.S. and others participated.



(All parts of the Thirunangur Eleven)

**Location:** As it can be seen from the map, these Divya Desams are located at a distance of 150 km east to Srirangam and close to the town of Mayiladuthurai. These are the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> of Divya Desams of the Thirunangur Eleven.

### THIRUKAVALAMPADI

**Sthalapuramam:** The Legend is that when Satyabhama wanted Indra's 'parijatha' tree after slaying Narakasura, Indra refused. Lord Krishna forcibly brought the parijathas to the earth from Indra's garden. Lord Krishna, one of the ten forms of Lord Vishnu, settled here as the place is full of 'parijatha' trees.

**Special Features:** The Lord here is Gopala Krishna or Rajagopalan and the Universal Mother is Madavaral Nangai or Satyabhama. The 'Vimana' is 'swayambu' or Vedamoda 'vimana' and the 'theertham' is Tadamaral Poigai.

The utsavar holds a scepter and so it is considered a royal posture.

This Lord also participates in the joint Garuda Sevai on Thai Amavasya Day.



**Mangalasanam :** Thirumangai Alwar has sung about this Divya Desam in his *Periya Thirumozhi* (1298 -1307).

Alwar addresses the Lord as the prompt protector of Gajendra when the elephant appealed to Him for help by reciting His names. He is the resident of Thirukavalampadi which is in Thirunangur filled with well-to-do brahmins. Alwar appeals to him for protection.

He identifies the Lord as the same one who killed Vaali with a single arrow in the chest and made his friend Sugreeva the king. He is the resident of the temple in Kavalampadi where jack fruit and mango trees are found in plenty dripping honey. Alwar appeals to him for protection.

He gives the Sthalapuramam in another pasuram and says that Indra himself created Kavalampadi and that the Lord is the resident in the temple and appeals to Him all his sufferings till the end.

### THIRUARIMEYA VINNAGARAM

**Sthalapuramam:** Lord Krishna carried the Govardhana hill as an umbrella to protect the people from the hailstorm sent by Indra. So the Divya Desam is called Kudia-adum-kuthan which in course of time came to be known as Kudamadumkuthann Koil. Very few know the name as Arimeyavinnagaram. The word means the place where Hari has willingly stayed.

**Special features:** The Lord is known as Kudamadukoothar. The Universal Mother is known as Amritakatavalli Thaayar. The 'vimana' is Uchasringa and the 'theertham' is 'Amrutha' or 'Koti Theertham.' This Lord also participates in the joint Garuda Sevai on Thai Amavasya Day every year.

**Mangalasanam :** Thirumangai Alwar has sung about this Divya Desam in *Periya Thirumozhi* (1238-1247).





Alwar instructs his foolish heart to worship the Lord of the Divya Desam who with Sridevi and Bhudevi on either side dispels all the ailments of his devotees. He is served by Nitya 'suris' always.

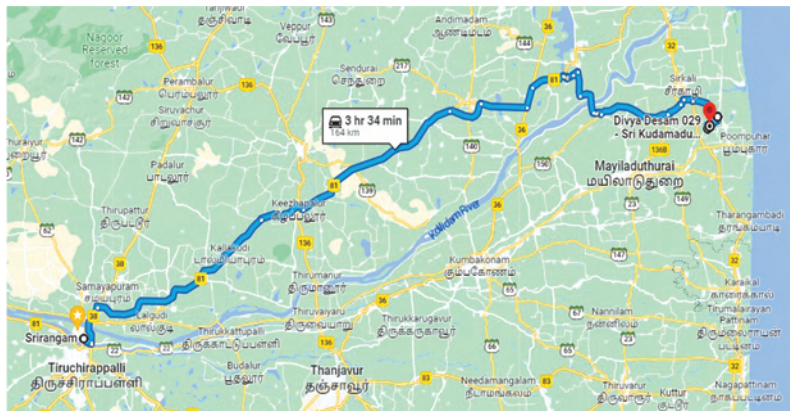
He is the Lord who holds the discus to kill Narakasura. He is the same Lord who has installed Mandhara hill and churned the Ocean of Milk to get 'amrut' for Devas. For the Alwar is like an incomparable jewel and the nectar itself. He is the resident of Arimeyavinnagaram.

He has drawn the life of the she-demon Puthana who has come with evil intentions. He consumes curds and butter.

Located on the banks of Kaveri which pushes sandalwood etc in its waters, the Lord resides in the temple in Arimeyavinnagaram.

### THIRUVANNPURUSHOTAMAM

**Sthalapuranam :** The Lord appeared as Rama to Thirumangai Alwar. He is considered the perfect type of being. Hence, He is called Purushottaman. It is the name of the Divya Desam.



When Vyagraapaada came here with his child Upamanyu, he went hunting for flowers for his prayers. The child cried. The Lord encouraged by the Universal Mother appeared to child and gave him milk from Thiruparkadal.

**Special Features:** The Lord is Purushotamana and the Universal Mother is Purushotamanayaki. The 'vimana' is Sanjeevagraha and the 'theertham' is Thiruparkadal 'theertham.' The 'murthi' of Perumal is very handsome to look at.

**Mangalasanam:** Thirumangai Alwar has sung about this Divya Desam in Peria Thirumozhi (1258-1267).

Alwar addresses the Lord of this Divya Desam as one who built the bridge across the ocean to reach Lanka and slayed the ten-headed Ravana with his arrows. He made Vibhishana king of Lanka. The temple is surrounded by jackfruit, banana and mango trees.



He is the Lord who kicked Sakatasura with His divine feet and who defeated Shiva during the battle with Banasura. He further cut off all Bana's shoulders. He sits in the temple in a park-like setting.

He is the Lord who released Shiva from the curse he was suffering from. He sits amidst palm and coconut trees which drop their nuts on to the ponds scaring fish to swim away.

Om Namo Narayanaya!





# Acharya Sriman Nathamuni Vaibhavam

- Sri A.S. Ramanujam Iyengar



srlmathE SatakOpAya nama:  
srlmathE RamAnujAya nama:  
srlmad Varavaramunaye nama:  
srl VanAchala mahAmunayE nama

LakshmlnAtha samArambhAm  
NAtha YAMuna madhyamAm  
asmadAchArya paryanthAm  
vandE guru paramparAm

I worship the glorious guruparamparai which starts with Sriman Narayanan, has Nathamuni and Yamunacharya in the middle and ends with my Acharyan. This divine slokam was rendered by Kurathalwan to glorify our guruparamparai. According to him, asmadacharya means Emberumanar because Srimad Ramanujar was his Acharyan. In fact Swamy Emberumanar alone is fit for the definition of the word Acharyan - as the qualities of an Acharyan are with swamy Emberumanar alone and none other than him. One's Acharyan should be respected for the Ramanuja sambandham granted by Acharyan and Acharyan should always be respected as 'paduka' of Swamy Ramanuja.

In general, asmadacharya will mean the Acharya of the reciter of this slokam. Our 'darshanam' is Emberumanar's 'darshanam' - named by Namperumal- as Manavala mamunigal identifies in Upadhesa Rathna Malai. It was Emperumanar who re-established the sanathana dharmam (eternal way of life) during his life time.

He took the message from his predecessors Nathamuni, Alavandhar, etc and presented it to everyone in a very simple manner.

The words, Guru and Acharya are used synonymously. There is subtle difference between these two words. Guru means one who clears the ignorance. Acharya means one who has learnt 'shasthram' follows it himself and also makes others follow the same. Guruparamparai is the unbroken lineage of Acharyas. Sri Vaishnava guruparamparai starts with none other than Sriman Narayanan himself as we see in this lakshminatha samarambham slokam. Out of his boundless mercy, Sriman Narayanan, himself takes up the responsibility of clearing the ignorance in the minds of samsaris (jivathmas who are bound in this material world), to rescue them and give them the everlasting blissful place in paramapadham. So, he became the first Acharya in our guruparamparai and taught the valuable meanings in sasthanam.

"Thatththva jnanan moksha labha" declares sasthanam. By acquiring real knowledge we get liberated. All the real knowledge we get, is received through this unbroken chain of Acharya guruparamparai (spiritual teachers). In this guruparamparai, swami Sriman Nathamunigal has got a peerless and unique position, because of his noteworthy contributions for great Sri Vaishnava Sampradayam. On account of swami Nathamunigal



thirunakshatram or birthday, let us start knowing of swami vibhavam.

*Mithunetu anuradha jatam nathamunim bhaje|  
yah Sathareh SrutavAn prabandham akhilam guroh||*

Thirunakshatram Thaniyan says “I salute to Acharya Nathamuni who incarnated in the constellation of anuradha in the month of mithunam, who had upadesam of Nalayira Divya Prabandham from Sathakopar, preached the same and hence became our guru.”

### **Sri Ranganatha Muni**

In the history of Sri Vaishnava Acharyans, Nathamunigal holds great prominence. Sriman Nathamunigal (823 AD) was born in Aani Masam Anusham star at Kattumannar koil (Veeranarayanapuram), to Ishvara Bhattazhwan. He was named as Sri Ranganatha Muni and also known as Natha brahmar. He was an expert in ashtanga yogam and divine sangeetham. Nathamuni, who mastered the Vedas at a young age, was very attached to Veera Narayana Perumal and spent most of his time performing daily Aradhanas for the Lord here. One day, while he was performing his daily archana, A group of srivaishnavas from Kumbhakonam visited Kattu Mannar Koil and sang the pasura padigam “Aravamuthe...” from the Thiruvaimozhi in front of mannanar (emperuman in Kattu Mannar Koil).

Nathamunigal, enthralled by the meanings of those pasurams, enquired with the Srivaishnavas about the origin of those pasurams and also about the 1000 pasurams which are indicated in the last pasuram. The Vaishnavas said they do not know anything beyond those 11 pasurams. They also said that if Nathamunigal can go to Thirukkurgur, he might find out more details. Nathamuni took

permission from Mannar and reached Alwar Thirungari.

He met Parankusa Dasar who is a ‘sisya’ in the lineage of Madhurakavi Alwar, who taught Nathamunigal kaNNinuN chiruththAmbu and asked him to chant 12000 times in front of Thiru ppuLiyalwar (tamarind tree where Nammalwar lived) at a single stretch. Since Nathamunigal has already learnt ashtanga yogam he meditated on Nammalwar and successfully completed chanting kanninun chiruththambu 12000 times. Nammalwar being pleased with Nathamunigal’s compassion and epitome of benevolence, appeared to him and blessed him with full knowledge in ashtanga yogam, sacred 4000 Divya Prabandham and all meanings of arulicheyal, Thirumanthrams, Vyasa soothram and other secret granthams’ with their respective meanings too.

Swami Nammalwar out of great compassion gave even the idol of Bhavishyadacharya (Acharya of future i.e Swami Ramanujar) to Nathamuni. Nathamunigal returned to Kattu Mannar Koil and presented 4000 Divya prabandham in front of Mannar. Mannar was very pleased with Nathamunigal and asked him to categorize and codify the treasure of the most divine ‘Nalayira Divya Prabandham’ and propagate it everywhere. He added Tamil aesthetic categories of iyal, isai and natakam to Arulicheyal and taught the same to his nephews-Keezhaigathalwan and Melaiagathalwan and propagated the same through them.

Nathamunigal was instrumental in reviving the amazing Adhyayana Utsavam at Srirangam which had been discontinued after the time of Thirumangai Alwar. The Adhyayana Utsavam is reciting of all 4000 Divya Prabandham poems—the composition by the



12 Sri Vaishnava Saints (Alvars) in praise of Lord Sriman Narayana.

### Tradition

Nathamunigal established the magnificent tradition of Arayar Sevai involving the expressive recitation of the pasurams in Srirangam. The Araiyaars first recite the Paasuram, then explain its inner meaning and finally perform the Abhinayam—a unique art and dance performance—with their animation explaining the Pasurams to special musical effect. This tradition exists even today at Srirangam, and at Srivilliputtur and Alwar Tirunagari and at Melkote in Karnataka.

Acharya Sriman Nathamunigal was a great exponent in Ashtanga Yoga. Sriman Kurugai Kavalappan is a dear 'sisya' of Nathamunigal. After returning to Kattumannar Koil, he spent some time in meditating on Emperuman. Subsequently, he ordered Kurugai Kavalappan to learn the 'yoga rahasyams' and also instructed him to teach the same to Alavandar's grandson of Nathamunigal. Kurugai Kaavalappan learnt the same and continued to meditate on emperuman in 'Ashtanga Yogam.' Unfortunately this Ashtanga Yoga propagation did not reach Alavandar and ended with Kurugai Kaavalappan.

The descendants of the family of Nathamuni are the torchbearers of this tradition. Without Nathamunigal's effort to retrieve Arulicheyal, we would not have got all the Srivaishnavasri we have today. In the same lineage Nathamunigal's grandson called Swami Alavandhar has become one of the famous acharayan in guru paramparai. Swami Alavandhar in one of his famous compositions called SthOthra Rathnam, sings the glories of Nathamunigal.

Swami Manavala Mamunigal also glorifies greatness about Nathamunigal in Upadesarathnamalai (36th pasuram) as (arul perra Nathamuni mudhalam (nathamuni mudhalam—starting from Sriman Nathamunigal, arul perra – who got the divine grace of Alvars). We can understand the real greatness of Nathamunigal with this and also from so many mentions in a number of granthams like *Yathiraja Sapthathi* by Swami Vedantha Desikan, *Iramanusa Nootrandadi* by Thiruvarangatha amudhanaar, *Poorvacharya Vyakyanams* etc.

Nathamuni wrote books named *Nyaya Thatvam* and *Yogarahasyam*. Unfortunately, these works are not traceable today. He made Thaniyans / Prologue slokas for Thiruvaimozhi, Kanninunsiruttambu and Periyalwar Thirumozhi.

On the occasion of Sri Nathamunigal Thirunakshatram, we pay our gratitude to Sri Nathamunigal for retrieving and granting the sacred 4000 Divya Prabandham to the world and establishing various 'kainkaryams' in Srirangam Divya Desam.

Let us pray at the lotus feet of Acharya Sriman Nathamunigal that we also develop the same attachment towards Achyuthan and Alwar. Acharya Sriman Nathamunigal's Nitya thaniya is:

Nama: achintha adbhuta aklisha jnana vairagya rasaye |  
nathaya munaye agadha bhagavad bhakthi sindhave ||

In this slokam, the author says "I worship Nathamunigal, who is full of unthinkable, fabulous, easily earned (by the grace of emperuman/Alwar) ocean of jnanam, bhakthi and Vairagyam.







Serial

Part - 26

# 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)

The *Utsava vigraha* of Nammalvar situated in Sri Govindaraja Swami Sannidhi, is replaced at Alwar Theertham along with Moola Vighraha of Nammalvar and the theertham was named ALWAR THEERTHAM. Further ordered to take Nammalvar from Alwar Theertham during Adhyaya Utsavam and so on in Sri Govindaraja Swami sannidhi. In Alwar Theertham, Sri Govindaraja Swami visits Alwar Theertham to have *Avabritham (Theerthavari)* at the end of Brahmotsavam; ordered to conduct *Avabritham Vanabhojana utsavam* during *karthikai* month and *thanneer amudhu* utsavam. During Full moon day, ordered to conduct *Tiruvural utsavam* in the *Pinnai kalva* digged by him in Swarnamukhi river, near Tiruchanur.

In this way all *Utsavams* for Sri Govindaraja Swami were held for some years, There was chaos among the people and Sri Govindaraja Swami, Nityasuris, Alwar and Sri Ramanuja and all other idols were taken up the Hill for one year and daily poojas were held at Tirumala itself. After calmness, Sri Govindaraja swami and others were taken back to Tirupati. While bringing those idols to Tirupati, Ekangi Sri Senapathi Jeeyar, who is *kartha* for Tiruvenkata place, as ordered by Sri Ramanuja, *Malai Kuniya Nindrar Areyar*, Srinivasa Iyengar, Archaka, who is the descendent of *Senkanivayan* family and other leaders have a dream in different times. In the dream, Nammalvar, who was taken up the Hill, said that "He is



experiencing the attributes of Tiruvenkatamudayan with inner thought and unexpectedly came here better to stay and experience Lord's attributes. You all need not worry". All heard about this and were afraid and placed Nammalvar idol in Emberumanar Sannidhi in a separate place. Then he brought Sri Ramanuja idol only. At that time Kandadai Ramanuja Iyengar, who did several kinkaryas, consecrated Alwar idol by the side of Mula Vighraha and as it was earlier, and ordered to do Tiruvaradhanam as per the earlier practice. He also decided to revive the conduct of Sri Govindaraja swami utsavams again. With a view to organizing all kinkaryas at appropriate times in Tirumala Tirupati Tiruvenkatamudyan and Goivindaraja swami sannidhis, he appointed Sri Ayodhya Ramanuja Iyengar, a staunch devotee and *parama virakta*, in Tirupati to look after temple affairs in both places. During Thuluva Saluvarayan period, there was disturbance for the wealth of Govindaraja Swami. At that time Alwar Govinda Jeeyar, an Ekangi, was a Treasurer. He made a bell and when all cknowame to about his action, he climbed up the Temple Tower to commit suicide for not having properly held *kinkarya*. But with the grace of Govindaraja swami, he had some wound in the hands only and later recovered well. For some time, he was doing *kinkarya* of *Ganta nadham* etc. kinkarya for Govindaraja swami.

### Manavala Mamunigal kinkaryam

Manavala Mamunigal, who was propagator of Sri Ramanuja Darsana, visited Tirupati and blessed the King. With a view to avoiding undue advantage for other sects, his disciple, who is a devotee in

doing bhagavat kinkarya, has been appointed as Siriya Koil Kelvi Tiruvenkata Jeeyar, as Sriranga Narayana Jeeyar was made incharge of Sri Bandakaram at Srirangam. With the permission of King, a Sri Vaishnava Ekangi, named Alwar Govinda Jeeyar, was appointed to assist Tiruvenkata Jeeyar, with a view to enriching the treasure of temple as well as routine conduct of kinkaryams by giving finger-ring with Emberumar Divya Mangala Tirumeni symbol and asked the Jeeyar to wear it in his finger and thus honouring him. Accordingly, Tiruvenkata Jeeyar was also propagating Vedanta texts by enlisting several disciples in Sri Ramanuja Darsanam. According to Vaishnava Sastra and as informed by Sri Ramanuja, in the order of Senapathi Jeeyar, Tirumalai Nambi, Areyar, Ananthalan and Tiruppanipillai, Theertham etc. is given. Further, Mamunigal ordered that theertham, arulappadu be done for Kandadai Ramanuja Iyengar. Adhyayana Utsavam is to be held according to Sri Ramanuja's order in the recitation of hymns. Accordingly, he gave a *pattolai* and constructed a Mutt for jeeyar in Sri Ramanujapuram. Besides the jnana parampara of Ekangi Sri Vaishnava himself, became Uttama Asrami (jeeyars) from time to time in Tirumala who is head of Mathadhipati for Tiruvenkata treasure and Tiruvenkata Nadu. Further Manavala Mamunigal reached Srirangam.

This Itihamala Prabandham is copied and written from the srikosa of Malaikuniya Nindarrayar available in his house.

Alwar Emperumanar Jeeyar  
Tiruvadigale Saranam!







# Sage Patanjali's Yoga Sutras

- Dr. K.V. Raghupathi

The first type of Yoga is Vedic. Therefore, it is traditional and also known as “Royal Yoga” (Raja Yoga). This is distinct from Hatha Yoga, which is currently popular. It was created somewhere in the second century C.E. by Patanjali. In his book *Yoga Sutras*, which consists of 196 brief aphorisms (sutras), he developed Yoga, also known as Astanga Yoga. His metaphysics is dualistic. According to Patanjali, the goal of Yoga is to free the Purusha from its active participation in Prakriti’s operations. The misery is brought on by this misguided involvement. In the classical Yoga, it is referred to as “Self-realization” (*Kaivalya*), which literally can be translated into loneliness. The transcendental Self, or “Self,” is that which is “alone” (*kevala*). This is emancipation, which can be attained right now and is *Jivan-mukti* (literally, “living liberation”). It need not be *Videha-mukti* (“disembodied liberation”), though.

Each Sutra is a principle that untangles Purusha from Prakriti, bringing about liberation, and Patanjali has described the path of it known as Astanga Marga. Even though a *Sutra* only has three to ten Sanskrit words, each one is jam-packed with profound ideas of philosophy. Each word must be carefully interpreted through meditation for the hidden mysteries to be exposed. More than meditation, *sadhakas* learn the essential meaning of Yoga by means of honest and committed practice (*sadhana*).

The 196 *Sutras* are divided into four books with different themes:

*Samadhi Pada* is the essence of Yoga (51 *Sutras*).

*Sadhana Pada* is about the practise of Yoga (55 *Sutras*).

*Vibhuti Pada* deals with the benefits of the practise of Yoga (56 *Sutras*).

*Kaivalya Pada* is liberation or release from suffering (34 *Sutras*).

## Atha yoganusasanam (*Samadhi Pada* -1)

*atha* = now; *yaoga* = Yoga; *anusasanam* = exposition or teaching

### ... Now, an Exposition on Yoga

“Now, an exposition on Yoga” (I.1 *Atha yoganusasanam*) is the first sutra in Patanjali’s *Yoga Sutras*. This unfinished line, or half-sentence, captures our lives up until this point, emphasizing the urgency of practicing Yoga. From this point on in our life, the past is unimportant. Therefore, this ambiguous sentence partially conveys the urgency of Yoga. It is an odd way to begin the remaining *Sutras*, or what is left of one’s life; it serves as a signal or a warning that one’s life has been incomplete because they have not experienced Yoga. So, there is the necessity to practise Yoga. Human science has never contemplated such a dimension. This science is exclusively concerned with the self—body and mind—and not with the external matter.



Yoga is never practised if it is not done now, just where it is. Not tomorrow, but right now. It also highlights how complicated life is and how important it is to live it now or never. This complexity was present in Patanjali's time. It is not a modern phenomenon. If you are unable to recognise who and what you are right now, there is a risk that your body will get ill, your mind will become neurotic, and your life will become limited and meaningless.

Patanjali is admonishing us to examine our lives and how we have dealt with grief and suffering. Do we have to endure pain and suffering forever? Is there no way out? Yoga has become more important as a means of overcoming pain and suffering in life. It's time for Yoga if you've experienced everything that life has to offer—money, power, wealth, and pleasure—and realized at the end of it all that none of it truly benefited you or ultimately satisfied you. This is what a sentence fragment implies.

Patanjali dismisses whatever a person experiences in life with a fragment of a sentence. Life is lacking in fulfilment. The first Sutra begins, "And now, an exposition on Yoga." This implies that, in the end, you come to the realization that nothing works and that you have no idea what the hell is going on; agony, sorrow, and ignorance all tear you apart. Then you experience Yoga. There is a way to learn, practice, and know right now.

#### **yogah cittavrtti nirodhah (Samadhi Pada – 2)**

*yogah* = the technique of Yoga; *chitta* = mind; *vrtti* = modifications; *nirodhah* = stoppage, suppression, restraint.

#### **...Yoga is the elimination of the modifications of the mind.**

According to Patanjali, this is one of the most crucial sutras that describes what Yoga is. It is introduced at the start of his sutras. The term 'yoga' has a variety of connotations. Its origin from the Sanskrit word *Yuj*, which means 'to join', is one of its key meanings. *Vedic* philosophy states that it is joining the *jivatma* with the

*Paramatma*, the divine reality that serves as the foundation or well-spring of the manifested cosmos. *Nirakara*, *Nirguna*, *Ananta*, *Anirvachana*, and *Gunatheetha* are its characteristics. It is but pure consciousness.

Patanjali offers his unique definition of Yoga, claiming that it is the cessation of mental alterations. The term that matters most in the Sutra is *Chitta*, which comes from *Cit* or *Citi*, one of the three qualities of *Paramatma* known in Vedanta as *Sat-Cit-Ananda*. *Citta*, the microcosm of the macrocosm, is a reflection of this *Cit*. *Citta* roughly translates to "mind," although it has a wider range of functional possibilities. *Citta* is a universal medium through which consciousness operates, yet according to contemporary psychology, the 'mind' is only capable of expressing thought, volition, and emotion. *Citta*, though fundamentally inconsequential, is nevertheless impacted by the subject matter. It is a creation of *Purusha* and *Prakriti*, and it resembles an immaterial screen on which the cosmos is displayed.

*Vritti*, the third word in the sutra, is a derivative of the verb 'to exist', found in the root word 'Vrt'. Therefore, *vritti* is a manner of being. But only in connection to its alterations, states, actions, or functions does it actually exist. In six sutras (*Samadhi Pada* 6–11), Patanjali lists the five vibrational types that generate disruption. *Citta* doesn't exist outside of five modifications. These five categories serve as barriers to the attainment of Pure Consciousness. As we begin studying certain sutras, we will address them.

The sutra's final word, *Nirodha*, is a derivative of *Nirodham*, which means "restrained," "controlled," or "inhibited." Initial phases entail restraint, more advanced stages involve control, and the last stage involves inhibition. The *Vibhuthi Pada's Sutra* 9 provides a discussion of it. This description defines Yoga as the restraint of alterations (*Vrittis*), which leads to the revelation of consciousness. This might happen during the Dharma and Dhyana stages in '*Kriya-Yoga*'.

(to be continued)



(Continued from the previous issue)

There are tingal-divasam (monthly days) occurring in each month of the year, on which special worship and offerings were arranged for the different deities:-

- 12 Masa-Sankramams, monthly solstices, the first days of the 12 Tamil months;
- 13 Amavasyas (new-moon days); 13 Purnamis (full-moon days);
- 13 Dasamis (10th lunar days of the bright and dark fortnights).
- 25 Ekadasis (11th lunar days of both the fortnights);
- 25 Dvadasis (12th lunar days of the two fortnights);
- 13 days of each of the stars such as Rohini, Mrigasirsha, Punarvasu, Pushyami, Uttara-Phalguni, Mula, Purvashadha, Uttarashadha, and Sravanam.

Likewise there are visesha-divasam, single religious and festivity days in the year, on which worship and offerings were provided to the deities, such as

Sri-Jayanti, Uri-Adi,  
Utthana-Dvadasi,  
A r p a s i -  
Purvashadha,  
Dipavali, Kartikai,  
M a k a r a -

Sankramam, Padiyavettai, Tai-Pusam, Tannir-amudu, Ugadi, Sri Rama Navami, Vaikasi-Visakha and Masi-Makha.

Besides these days, some devotees made provision for offerings and special worship and even for a festival and procession on the days of their own birth-stars.

Tingal divasams are certain special days of monthly occurrence and are either certain tithis of the bright or dark fortnight, or are days of certain nakshatrams occurring every month. For purposes of celebrating festivals the tithi or nakshatram is determined by the same rules as for Vratams. Visesha divasams are days in which a tithi or nakshatra in a particular month occurs. They commemorate the birth asterism of alvars or acharyas, the avatara nakshatra (day of manifestation) of the incarnations of Vishnu or days commemorating great events.

The earliest mention of Visesha divasam occurs in an inscription of the year 1308 A.D. In this inscription it is stated that Snapana Tirumanjanam was performed for Tiruvengadam Udaiyan on the days of Kaisika Tirudvadasi, Margali, Tirudvadasi, Sankramanam and Chittirai Vishu. Subsequently in an inscription of the year 1488 A. D. (No. 142-G.T.) the monthly occurrence of the birth asterisms of certain acharyas and others are referred to as Tingal divasams.

## THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part  
XXI



Among Vissha divasams the following are mentioned in the inscription- Adiyanaam, Arpisi Vishu, Makra Sankramanam, and Chittirai Vishu; Sriyanti, Mahanavami, Tirukkartigai, Kanu, Tiruppudivadu, Tai Amavasya Panguni, Uttiram, Vaikhasi Visakham, and days of solar and lunar eclipse. On these days Tirumanjanam was offered. These appear to be in consonance with present day classification also. In 1504 A.D. (No. 271-T.T) we find that some more days were added. These are Arpisi Puradam (the birth asterism of Senai Mudaliar), Ani Puradam, Ani Pusam, Sri Rama Navami and Vastana Purnami.

A fairly comprehensive list appears in an inscription of the year 1562 A. D which gives full details as follows:-

#### VISHA TIRUNAL DAYS

Ten Brahmotsavams	
of 13 days each	- 130
Anna Unjal Tirunal	- 5
Pavitrotsavam	- 5
Sahasra namarchana festival	- 5
Sahasra Kalasabhishekam for	
Ugra-Srinivasa	- 1
Damanarohana	
Vasantotsavam	- 5
	151

VISHA TIRUNAL	DAYS
Carried over	- 151
Lakshmidēvi festival	- 5
Pendli-tirunal	
(Vaivahikotsavam)	- 5
Vasanthotsavam	
(Summer Festival)	- 20
Tiruppalliodam	
(Floating Festival)	- 9
Pallavotsavam	- 5
Phalotsavam	- 3
Adhyayanotsavam for	
Tirumalai Udaiyavar	- 6
Grand Total	204

#### TINGAL DIVASAMS DAYS

Masa Sankramanam (days of the Sun's entry into the 12 Nirayana Zodiacal divisions)	- 12
Amavasya or New moons	- 13
Purnimas or full moons	- 13
Dasamis (tenth tithi of the bright and dark fortnights)	- 25
Ekadasi (eleventh tithis)	- 25
Dwadasis do.	- 25
	113

#### TINGAL DIVASAMS DAYS

The following nakshatrams in the year	
Carried over	- 113
Rohinis	- 13
Mrigasirshams	- 13
Punarvasus	- 13
Uttirams	- 13
Mulams	- 13
Puradams	- 13
Uttiradams	- 13
Tiruvonam (Sraavanams)	- 13
Grand Total	217

#### VISHA DIVASAMS DAYS

Uriadi (Utlā festival)	- 1
Ennaiyadal (to Sri Krishna)	- 1
Sri Jayanti (Krishna's birth)	- 1
Bottu festival	- 1
Dipavali	- 1
Kartikai	- 1
	6

#### VISHA DIVASAMS DAYS

Carried over	- 6
Makara Sankramanam	- 1
Padiyavettai	- 1
Tai Pusam	- 1
Masi Makham	- 1
Srirama Navami	- 1
Vaikasi Visakam	- 1
Grand Total	12



The number of days of visesha Tirunals was 204, of Tingal divasams 217; and of Visesha divasams 12 days. The total of all these is 433 days in a year of 365 days. There should therefore have been many overlappings.

The visesha divasams as devised in 1819 A.D. when the East India Company took over the temple, as seen from archival record' were (1) Anivara-Asthanam (the commencement of Adi month) with food offering of 11 ½ seers rice (2) Varalakshmi Vratam (a new item) (3) Sravana-Pournami; (4) Gokulashtami (not Sri Jayanti) (5) Utla festival (for Ugadi) (6) Vinayaka Chaturthi (a new festival) (7) Anantha Chaturdasi (a new festival) (8) Dipavali Asthanam on the occasion of the Swami Pushkarini getting filled with water (a new (9) Kaisika dwadasi (10) festival) (11) Kartikai diparadhanam (12) Abhishekam of Alwar at Chakra Tirtham (a new festival) (13) Dhanurmasam for 30 days (14) Tiruvadhanotsavam for 25 days (15) Premakalaha Utsavam (a new festival) (16) Tanyaniramudu festival (17) Mukkoti festival (18) Sankranti (Makara) (19) Ramakrishna Tirtham Mukkoti, probably the old Navalurru festival revived (20) Ratha Saptami (21) Kshetra palaka abhishekam (a new festival) Koil alwar Tirumanjanam (23) Samvatsaradi (23-a) Samvastaradi Asthanam (a new festival) and (24) Srirama Navami. From the above list it will be seen that many visesha festivals were classified as visesha divasams and that eight new festivals were added most of the later showing a distinct non-vaishnava influence in the administration of the temple. The tasdik provision for food offerings on these days was also reduced considerably.

The present day arrangement is as follows:-

Ekadasis and Dvadasis, 25 of each in a year	- 50
Nakshatras-Sravana, Rohini, Arudra, Punarvasu (Endowment festival); Chitra (endowment festival)	
thirteen days each	- 65
Samvatsaradi asthanam	- 1
Vasanthotsavam	- 3
Nityotsavam following the Samvatsaradi Asthanams	- 2
Teppotsavam following the Samvatsaradi Asthanams	- 2
Teppotsavam (Floating festival)	- 3
Dhanurmasam	- 30
Adhyayanotsavam	- 25
Radha Saptami	- 1
Brahmotsavam	- 10
	- 190

Brahmotsavam in adhika month once in four year	- 10
	200

(to be continued)

## SOLUTION TO PUZZLE

1 S	R	2 I	S	3 A	I	4 L	A	5 M		6 B
R		L		R		A		A		H
7 I	M	A	G	E		8 N	A	N	D	A
K		B		A		K		D		S
9 A	R	I	D		10 V	A	11 L	A	12 L	A
N		L			A		A		A	
13 T	E	A	M		L		14 J	U	T	S
H					I		J		H	
15 A	N	D	A	L		16 B	A	N	A	17 L
						A				A
18 D	H	A	R	A		19 D	A	N	D	Y

**T**he arrival of rainy season has brought a big relief to the people who had faced the wrath of heat waves. Even though the climate in rainy season is a pleasant one, chances for diseases to spread and cause several illnesses are high. Health hazards like cold, sore throat, cough, viral fevers like malaria and dengue, diseases like diarrhoea, cholera, jaundice are common in this season.

Diseases that affect lungs like Bronchitis, Asthma, Pneumonia can also become severe during this period of the year. Owing to the low temperatures during rainy season, growth and spread of bacteria and viruses become widespread. In addition to that, drinking water and food may get contaminated due to flies and the surge of microorganisms like bacteria and



# HEALTH SAFETY During Rainy Season

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : Sri L.R.D. Murthy

viruses. Water stagnation also increases the risk of quick multiplication of mosquitoes.

Two or three decades ago, rainy seasons witnessed diseases like typhoid, cholera and diarrhoea which are caused by bacteria. We may observe that several viral fevers like Dengue, Swine Flu, contagious diseases like Jaundice are becoming more prevalent. Malaria which is caused by parasites and mosquitoes does not need a special mention.

In addition to the environmental pollution, the prime reason for this spread of diseases is the decline of immunity levels in us. Owing to low levels of immunity in children, diseases spread rapidly.

**Treatment:** Every day for one week, eating 5 neem leaves along with 5 black peppers, provides immunity for about a year from various types of bacterial and viral diseases.

Grind the leaves of *Tinospora cordifolia* and make the paste into balls of the size of bonduc nut. Have these balls in morning and evening for quick recovery from jaundice.

Taking the extract of *Tinospora cordifolia* leaves at a quantity of 10-20 ml twice a day, either with honey or directly, treats several viral fevers and provides quick recovery. Advice from doctors should be taken for the dosage for the kids.

Medicines like Amrutarishta, Kiratarishta, Panchatiktarishta, Bhoonimbadiqvadha which are available in Ayurveda stores improve the immune levels and reduces the chances of infections.





6. Drinking boiled water is the safest choice.

7. Frequently change the water in Coolers and flower pots. Keep them dry for one day to kill the mosquito larvae, if any, present in them

8. Old tyres, cups, coconut shells, utensils should be kept free of any water. Water stagnation should not be encouraged near residential places.

9. Drainage canals and holes should be treated with Phenoil or kerosene.

10. To avoid mosquito bites, water mixed with lemon extract should be applied to the body.

11. Mixture of Neem oil or Eucalyptus oil or Basil juice or Sesame oil with Ajwain (omum) helps us to avoid mosquito bites. Applying this mixture to paper and hanging this near windows and doors keeps the mosquitoes away from entering our houses.



Any one of these medicines should be taken daily for a while after the two meals in a day at a quantity of 10 ml with the equal amount of water. Children with the age above 2 or 3 years can consume 2.5 ml-5 ml with equal amount of water depending on their age.

- Precautions:**
1. Don't eat unhygienic street food.
  2. Eat food only after washing your hands.
  3. Leafy vegetables and vegetables should be cleansed properly. Otherwise, keep them in salt water of turmeric powder water for 2-3 minutes and wash them with normal water before cooking.
  4. Eat freshly cooked food.
  5. Stale food and stale fruits should not be consumed.

### Festivals and Rituals in AUGUST 2023

09	Aadikruthika
15	Independence Day
20	Nagachaturdhi
21	Garudapanchami, Mangalagowri Vratham
25	Sri Varalakshmi Vratham, Mathrusri Tarigonda Vengamamba Vardanthi
26-29	Tirumala Srivari Pavithrotsavams
30	Sravana Poornima, Sri Vikhanasa Mahamuni Jayanti
31	Sri Hayagreeva Jayanti, Gayathrijapam

# OLD VIRTUES AND THEIR SIGNIFICANCE

- Dr. K. Sudhakar Rao

**M**any people think that their beauty is the reason for their success. Some others believe that character is more important than any other virtue. Character alone will fetch success, fame and fortune in our life. Some others are of the opinion that higher educational qualification will bring success in one's life. Some others feel that service intentionally done by them will bring good results and fortune in the life. But Sri Bhartruhari says that the above mentioned virtues are not effective in bringing full success or fortune in our mundane life. Let us see the sloka of Sri Bhartruhari.

*Nyvaakrutih phalati nyva kulam na sheelam  
Vidyaapi nyva nacha yatnakrutaapi sevaa  
Bhaagyaani poorva tapasaa khalu sanchitaani  
Kaale phalanti purushasya yathyva vrikshaah*

What is important in life? This is a million dollar question. Luck has an important role to play. When the Milky Ocean was churned by gods and demons Lord Vishnu was able to get goddess Lakshmi. Whereas Lord Shiva had to swallow the poison. Many people are proud of their education.



Some people are extremely happy that they belong to the higher caste. Some people have discipline in their life. Some are always engaged in philanthropy. They are busy doing service to humanity. But according to Sri Bhartruhari good actions or virtues

made in the old lives will bring tremendous positive results in human life: Just like the trees become full of flowers and fruits during the season. Even if we pour much water on flowers, fruits never appear on the trees. In this life, one should do good to others and remove the problems of poor people. One will be able to accumulate virtue which will give good results in the next birth. Our old virtues are more powerful in bringing good results in our lives. Hence youth should try to accumulate virtues in this life. It will bring wonderful results. The words of sage Bhartruhari are applicable to the modern society.



## DRESS CODE TO THE SRIVARI SEVAKS

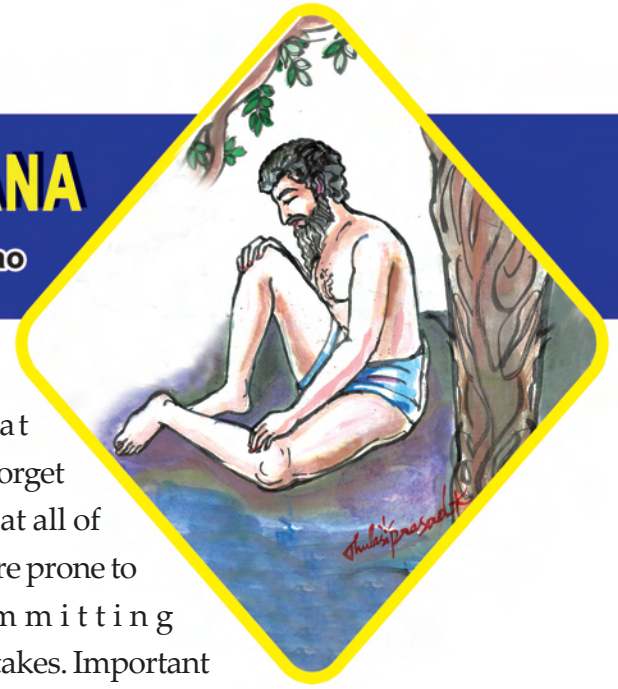
**Men:** White (Shirt or Kurta, Pant or Dhoti or Pajama)

**Women:** Orange colour saree with Maroon border and Maroon bordered blouse (or) Orange colour Kurta, Maroon colour pajama with Maroon colour chunney



# UNIVERSAL WISDOM OF VEMANA

- Sri K. Damodar Rao



Vemana's grasp as well as reach is wide-ranging, and all-encompassing. As such, no folly or idiosyncrasy of human nature could escape his sharp, observant eye. In a series of poems he held a mirror to those foibles essentially conveying the moral that they could avoid such big and small shortcomings so that they could transform themselves into better human beings. He pertinently points out one such common flaw in human nature in one of his verses:

Tappu lennuvaru thandopa thandamu  
Urvijanula kella nundu tappu  
Tappu lennuvaru tama tappu lerugaru  
Vishwadabhirama vinura Vema!

(Poem 18. Page 65. *Vemana Padyalu* Part II. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. TTD, Tirupathi: 1992.)

In translation:

Countless are those who find fault with others  
Anyone born on the earth is prone to errors  
Point at others, unaware of one's own blunders.  
Vema, the one endeared to the Creator, listen now!

That's a trait of human nature manifested in us more often than not: searching for, locating, and pointing out shortcomings in our friends and foes alike. In fact, many people thrive on it. Even if self-disciplined or reprimanded by others at times, it becomes a habitual malady, difficult to give up. We continue to do that out of compulsion.

What we forget is that all of us are prone to committing mistakes. Important thing is to check whether we are able to learn from our mistakes and not repeat them. In a larger context, it is important for nations too to learn from past mistakes such as wars and violence, and not repeat them.

To err is human, so everyone commits errors; maybe out of shortcomings in personality or on account of error of judgement. When one has sympathy for fellow humans and empathise with their predicament the weakness of pointing mistakes in others could be overcome. It all boils down to one's own ability of looking at things: the bright side or the dark side. If one is positive and optimistic, the same is reflected in his perceptions and he sees brightness around. If the person is cynical, everything appears dark and bleak without hope. As the individual grows from mere human being to better human being, his empathy increases for others, his stature too grows in the process.



## Moral Story

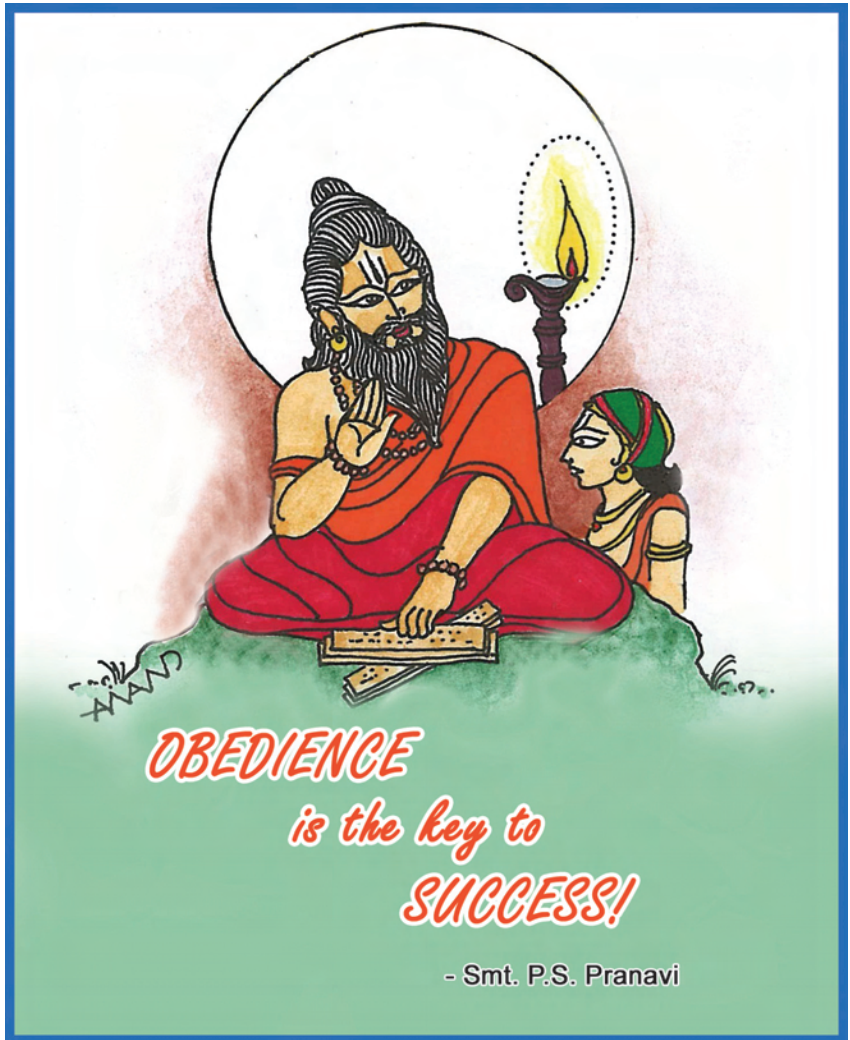
**L**ord Indra once offended his spiritual master Brihaspati. The demons were quite submissive to their spiritual master Sukracharya. When there was a battle between devas and demons, the demons were victorious on account of their submission to their guru Shukracharya.

Devas found that Shukracharya was using '*Amrita sanjeevani mantra*,' the mantra that brought the dead and injured demons back to life, Guru Brihaspati summoned his son Kacha to go and learn the '*mantra*' from Shukracharya.

Kacha wholeheartedly accepted his father's instruction and kept it as his only goal. So Kacha offered respects to Shukracharya and told him to accept him as his disciple.

Sukracharya knew that Kacha's inner motive is to learn the '*amrita sanjeevani mantra*.' He was determined not to teach it to him, but allowed him to stay with him. In course of time, Shukracharya's daughter Devayani fell in affection with Kacha and decided that she would marry him.

The asuras did not like Kacha's presence and so they decided to kill him. In the evening Devayani, not finding Kacha, went to her father and



said, "Father, I feel that something wrong has happened. Please use your '*amrita sanjeevani mantra*' and bring Kacha back to life as I want to marry him." To please his daughter, Shukracharya chanted the mantra and Kacha appeared. Kacha requested him to teach the '*mantra*' with which he brought him back to life. But Shukracharya refused to teach. Kacha waited patiently.

The second time the demons took him to a faraway place to kill him. Again Devayani cried and '*amrita sanjeevani mantra*' was chanted and Kacha came back to life. Kacha requested Shukracharya for the '*mantra*', but again he was denied. Kacha did not lose heart. He remembered the force and power of obedience.

The third time the asuras wanted to make sure that the '*mantra*' is not used. So they killed Kacha into ashes and mix the



ash into the wine and gave it to Sukracharya to drink. In the evening, when Devayani asked for Kacha, Sukracharya realized that Kacha is in his stomach.

If he comes out, he will kill Shukracharya. Kacha speaks from within the stomach. Kacha said, "Shukracharya, I have a suggestion. You have no choice. If you want to live, you have to teach me 'amrita sanjeevani mantra' because when you first use 'amrita sanjeevani' to save me, I will come out and you will be dead. Before that if you teach me amrita the mantra, and when you are dead, I will use mantra and bring you back to life."

Shukracharya had no choice and he had to teach the 'mantra.' Grudgingly he blessed Kacha and said, "I do not know where you learnt this trait, but by the power of your obedience to your father and spiritual master, you have literally extricated this 'mantra' from me which even the greatest of the devatas could not learn."

#### **Moral:**

Kacha has taken the instructions of his father to his heart with full surrender and so he was able to tolerate all the troubles. The result is a grand success. Most of the time, we will take only some instructions which are fit to our mind and intelligence and we will completely ignore those instructions

#### **T.T.D. CALL CENTER**

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

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

which are not palatable to our mind, ego and intelligence.

#### **In Ramayana**

In the Ramayana, Lord Sri Ram proves that if one adorns the ornament of obedience, he will be remembered forever by mankind.

#### **The Mahabharatha**

In Kurukshetra, Arjuna surrendered with his heart to the instructions of the Lord Krishna and in the end he came out successfully from the battlefield.

#### **Arjuna says:**

Nashto mohah smrtit labdhaa /  
Tvat prasaadaan mayaacyuta  
Sthito 'smi gata sandehah /  
Karishye vacanam tava"

- (The Gita 18-73)

"My dear Krishna, O! Infallible One, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and prepared to act according to Your instructions."

Obedience is a virtue which can be practiced by all ages, right from one's childhood. One might be remembered for one's riches, success, fame but one is never forgotten for one's behaviour. Success, fame, riches, prosperity may stay or elude. If one adores the ornament of obedience, one will be remembered forever and one becomes a successful person.

Let us surrender our heart to receive instructions from the superiors and the Lord. It is called 'Hrudaya atmana arpitam' and wait patiently for our turn to celebrate success.

**Om Namo Venkatesaya!**



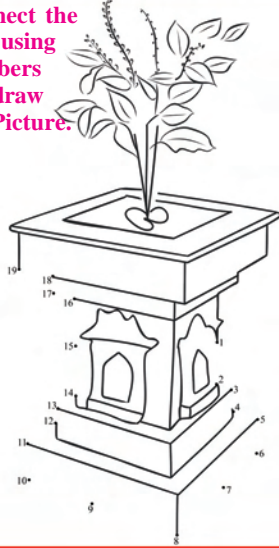


**DO YOU  
KNOW?**



Children Corner

Connect the dots using numbers and draw the Picture.



Colour the Picture using the colours given according to the given colour image



### MATCH THE WORDS In Column A with the Column B:

- | A              | B           |
|----------------|-------------|
| 1. Saandeepta  | a. Pandavas |
| 2. Vasishta    | b. Krishna  |
| 3. Lord Surya  | c. Demons   |
| 4. Dronacharya | d. Hanuman  |
| 5. Sukracharya | e. Rama     |

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

### RIDDLE

Find out the Guru using the clues:

1. He is the Guru of Rama
2. This Guru belongs to Ikshvaku dynasty.
3. He is one of the oldest and most revered Vedic rishis and one of the Saptharishis
4. This sage along with his wife Arundati performed yagna with kamadhenu in their ashram.

Answer : Sage Vasishta



Find out the Differences

1. Birds, 2. Tree, 3. Yellow flowers with rock,
4. Rangoli, 5. A bamboo stick,
6. A patch in the wall, 7. Banana tree



### PROVERB

**BETTER LATE THAN NEVER**

**RECITE**

GururBrahma GururVishnu  
GururDevo Maheshwaraha  
Guru Saakshaat ParaBrahma  
Tasmai Sri Gurave Namaha





**Tirumala Tirupati Devasthanams**  
**SPIRITUAL SAPTHAGIRI MAGAZINE**

## **QUIZ for Children - 12**

'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 are the two characters mentioned in Vande Guru Paramparam? .....
2. What is the name of the Swami in Nandalur temple? .....
3. Who swallowed poison while churning the Milky Ocean? .....
4. Godadevi birthday is celebrated as ..... in Tamil
5. Thirumangai Alwar has sung about Thirukavalampadi Divya Desam in his .....
6. Acharya Sriman Ranganathamuni is also known as .....
7. How many yoga sutras are there in Patanjali Yoga .....
8. Diseases that affect lungs are .....
9. The TTD took the administration of the Nandalur temple in the year? .....
10. According to sage Bhartruhari, trees become full of ..... and ..... during the season.
11. The 196 yoga sutras are divided into ..... books
12. Obedience is the ..... to success
13. Who guards the temple kitchen (Potu) in the Tirumala temple .....
14. Yastu Sarvani .....
15. Chapter 2, verse 48 of the Bhagavadgita shloka teaches us about .....
16. Lord Vishnu decided to stay back on the earth and chose ..... place in Tirumala.
17. Sriman Nathamuni was born in ..... masam in ..... star
18. Swami Manavalamamuni glorifies the greatness about Sri Nathamuni in .....
19. Sriman Nathamuni is a great exponent in .....
20. Ashwatthama is the son of .....

### **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 25-07-2023.
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 JULY 2023

- Daivajna Chaturanana Rani Narasimha Murthy



**Aries (Mesha) :** Speech is silver silence is golden. They are expected to wait and observe the pulse of the people for some time to get a better opportunity in the future. The same case applies in the case of Top officials of the country. Health of the old people in the house should be carefully protected and given top priority. Praying Lord Venkateswara or Iswara will make a great difference.



**Taurus (Vrishabha) :** Women's health should be taken into consideration. Conditions are improved for a better prospect. It is the time for a better settlement in the court of law. Employees will have better opportunities to get them materialised in the near future. Praying Lord Vishnu along with Goddess Lakshmi will make a great difference.



**Gemini (Mithuna) :** Success is on the cards. Unexpected foreign travel is promised. Sports persons will have successful opportunities in a row and their efforts will be suitably appreciated. Newly married couple can expect for a good piece of news for the next generation like to have a birth of a child. Praying Shakti or Goddess Lakshmi will bestow the boons unexpected.



**Cancer (Karkataka) :** It is the time to feel stress. Scientists, Persons of creation, Poets, novelists, will enjoy good time but it should not be at the cost of health. Students who are in foreign lands will have to take sufficient time to adopt to the conditions with a degree of patience without frustration. Worshipping Lord Subrahmanya or Lord Siva will fulfil all the needs.



**Leo (Simha) :** It is the time for lions to go for a better hunt in the forest but not to sit idle in the den. Top brass of the companies will have good options to shoulder new responsibilities or to have promotions or to have a good change of a new company. There is a possibility for a baby to come to this world in the house. Praying Lord Shiva with Shakti will improve the conditions for a higher degree.



**Virgo (Kanya) :** There are good possibilities to over power the competitors in general sports and games. Women will enjoy the conditions prevailing in and around settlement of suits in the court of law will help a lot in the future. Scientists, Poets, Novelists, will have encouraging signs for new achievements. Praying Lord Siva with Shakti or Lord Venkateswara will bring ease in life.



**Libra (Tula) :** Officials of Border security forces, Army or para military or police forces will have a good song to sing. Enemies will not have time to plan at least to save themselves. Top officials of the corporate sector will be busy in implementing their new plans to achieve their new targets. Praying Lord Vishnu or Lord Siva will bring easy time in their work.



**Scorpio (Virshchika) :** The second half of the month will promise highly attractive results. One should not give chance to hospitalisation. Better to take care within the sources that are available. They may not be in a position to control. Still the second half of the month is highly promising. Praying Lord Venkateswara or Goddess Shakti with Lord Siva will give more comfortable situations.



**Sagittarius (Dhanu) :** Speakers, Orators, will clinch new records. Professionals like chartered accountants, Lawyers, etc. will have an excellent time. Top officials will get good opportunities to shoulder the additional interesting responsibilities with great ease. Women will enjoy with great happiness. Praying Lord Subrahmanya swami will bring cheer and illumination in life.



**Capricorn (Makara) :** It is the real time to over power the enemies in all cadres and in all respects. But much care to be taken in each and every step in a very planned and disciplined manner. Planning for a new house. Some plans better to be postponed for near future. Students are advised not to waste even a single minute without utilisation. Praying Goddess Lakshmi and Goddess Saraswati will make a great useful change in life.



**Aquarius (Kumbha) :** Better to avoid stress and to plan for a diversion at least for the time being. Continuous and systematic efforts will promise and new results to come in. It is the time to have to adopt to the conditions prevailing. Students should be very serious and self disciplined in discharging their duties well in time. Praying Lord Venkateswara or Mahavishnu will change the situations verily in favour.



**Pisces (Meena) :** Good days are ahead and highly promising. One should not postpone in adopting the well established tracks to follow. Planning for a new house or a new plot or a flat is highly encouraging. Economical conditions will improve marginally. Finding happiness every where is highly promising. Praying Lord Venkateswara or Goddess Lakshmi will change the colours.

Subham Subham Subham





PICTURE STORY

# GURUDAKSHINA

A Sacred Offering to Guru!

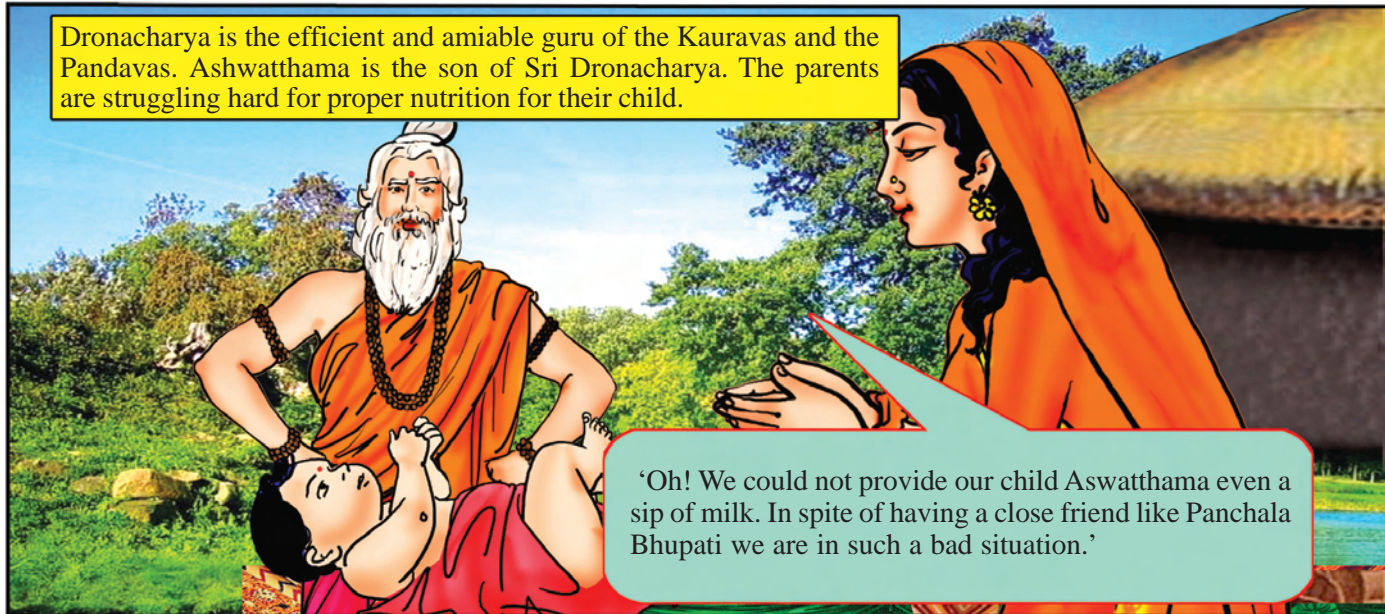
Original Story in Telugu by :

Dr. Kampalle Ravichandran

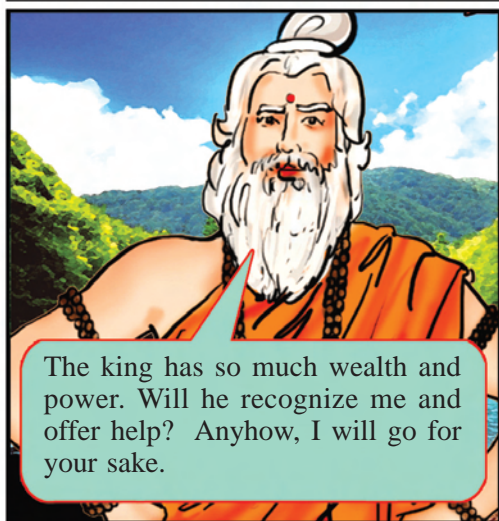
Pictures by : Sri Thumbali Sivaji

Translated by : Smt. J.C. Gnanaprasuna

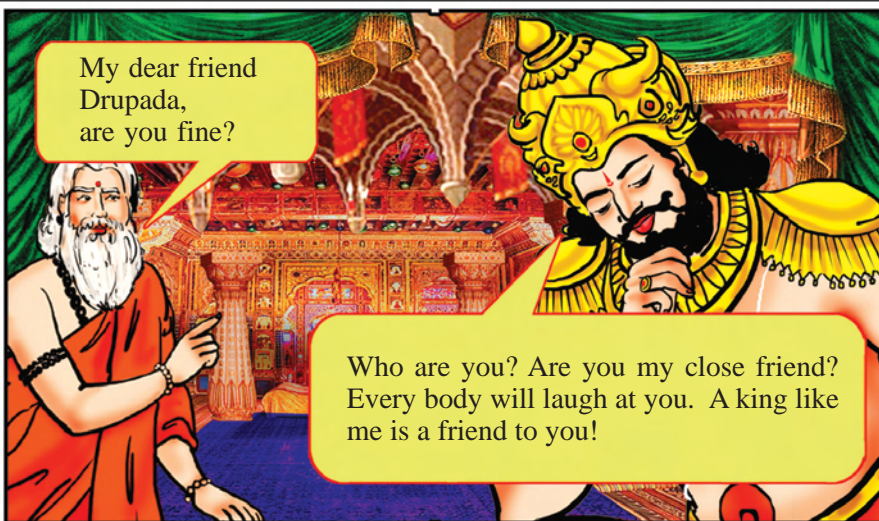
Dronacharya is the efficient and amiable guru of the Kauravas and the Pandavas. Ashwatthama is the son of Sri Dronacharya. The parents are struggling hard for proper nutrition for their child.



'Oh! We could not provide our child Aswatthama even a sip of milk. In spite of having a close friend like Panchala Bhupati we are in such a bad situation.'

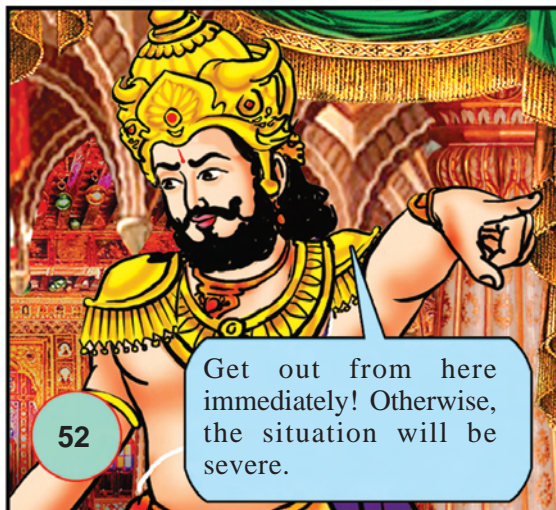


The king has so much wealth and power. Will he recognize me and offer help? Anyhow, I will go for your sake.

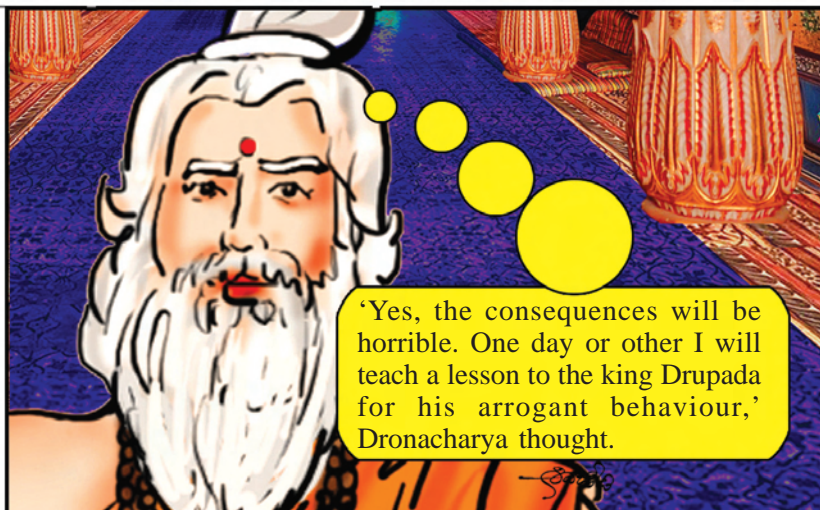


My dear friend Drupada, are you fine?

Who are you? Are you my close friend? Every body will laugh at you. A king like me is a friend to you!



Get out from here immediately! Otherwise, the situation will be severe.



'Yes, the consequences will be horrible. One day or other I will teach a lesson to the king Drupada for his arrogant behaviour,' Dronacharya thought.



Meanwhile, the educational training of the Kouravas and Pandavas came to a close.

Gurudeva! You have made us as good warriors, what can we give you as 'Guru dakshina.'

Drupada should be brought captive before me as 'Guru dakshina.'

Arjuna won the battle against Drupada and tied the king to his chariot. He brought the captive to Dronacharya's home.

Gurudeva! Please accept the king as our 'Guru dakshina'.

Who is he? He seems to be Drupada by his royal appearance and attractive costumes.

'My dear friend Drona please pardon me', the king repented.

Has the pride of his kingship been crushed? Remember Drupada, all days are not ours.'

'Arjuna! Remove his tied-up ropes.'

My dear Arjuna I have been waiting for this great day. My wish has been fulfilled today.

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Great victory! My dear boy! You have given me real 'Gurudakshina' which explains that differences should never arise between real friends.

END





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### Answers for the QUIZ

Published in the Month of May 2023

1. Meeda nallaga nundu
2. Lakshmi Narasimha Pradurbhava dandaka
3. Bhavishyottara Purana
4. Hanuman
5. Atti Chettu
6. Karnataka
7. T.T. Devasthanams
8. Aditi
9. Lomasha
10. Paravasu and Aravasus
11. Sage Vajashravasa
12. May 26<sup>th</sup> to June 03<sup>rd</sup> 2023
13. Seven steps
14. Madhava maasam
15. 2<sup>nd</sup> to 5<sup>th</sup> May 2023
16. Govinda Nilaya Vimanam
17. Lord Venkateswara
18. Srikakulam
19. Thimmakka
20. Thara

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Hanumad Jayanthi celebrations were performed grandly in the birthplace of Hanuman at Akasaganga in Tirumala from 14th to 18th May, 2023. As part of this, Abhishekam and special pujas were performed to Sri Anjana devi with Sri Balanjaneya Swami. On this occasion, TTD Executive Officer, Sri A.V.Dharma Reddy, I.D.E.S. participated. As part of this celebrations, Sri Sri Sri Vijayendra Saraswati Swamy, the Chief Pontiff of Kanchi Kamakoti Peetham rendered Anugraha Bhashanam and gave prasadam to the TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. at Nada Neerajanamandapam in Tirumala.







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