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BHAGAVADGITA



Śrībhagavān uvāca

Kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anāryajuṣṭam asvargyam
akīrtikaram arjuna

Sribhagavan Said :

Yield not to unmanliness, Arjuna; ill does
it be come you. Shaking off his paltry
faint – heartedness standup. O scorcher
of enemies.

(Chapter - 2, Sloka - 2)

INVOCATION

Evvaru dikkiṅka nāku nēdi buddhi
Yivvala vicāriṅcavē iṁdirāramaṇā..

veṇṭabeṭṭi kāmakrōdhavitatulu cuṭṭi nannu
toṇṭi mī sēvaku nannu dūramu sēse
kaṇṭakapuṭindriyālu kaḍuhitaśatralai
aṁṭina mōkṣamutrōva naṇṭakuṇḍā jēsenu..

tippi tippi nāyāsalu tegi vaiṣṇavadharmāna
deppala dēlakuṇḍānu tīḍipu sēse
voppagusamsāra midī vunnati nācāryasēva
coppu māpi puṇyānaku jorakuṇḍa jēsenu..

Maccarapudēha midimanasitṭe paṇḍanīka
tacci yajñānamunaku dāvusēse
iccala śrīvēṅkaṭēśa iṁtalō nannu nēlaga
niccalu nīkrpē nannu nirmalamu sēsenu..

..evvaru..

..evvaru..

..evvaru..

..evvaru..



- Annamacharya



Who is the refuge for me? Where is the right knowledge?
Do think about it, O Indira- Ramana!

Not letting go, the overpowering Kama and Krodha have surrounded me,
and have refrained me from performing service unto You!
the troublesome senses, becoming the foes to my well being,
have not allowed me to take the path to the attainable Moksha!

Over and over again, my desires have prevented me from enjoying
blissfully the Sree-Vaishnava dharma, causing me immense distress!
this attractive Samsara has obstructed me from
gaining the merits of the superior service of Acharya!

This body full of malice has obstructed the mind from mellowing,
and has made way for ignorance by deceiving me!
Here, O Sree Venkatesha, as You rule over me,
eternally Your grace alone has made me pure and pristine!

Sankeerthana Courtesy

T.T.D. Publications, Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit

IN AND AROUND PLACES AT TIRUMALA

SRIVARI PAADAALU : Srivari Paadaalu is located on Narayanagiri hill in Tirumala. History reveals that Sri Venkateswara Swami has laid his first step here. Srivari Paadaalu are situated on the backside of temple. Road access is available for reaching here.

SILA THORANAM : It is located 1km. away from Srivari Temple. SilaThoranam is a natural phenomena. It is 15' high and 25' wide in structure. It was formed approx.150 crores years ago due to severe flow of water as per the Research Scholars. There are only three such natural formations available in the World. They are Rainbow arch in Utah - USA, Cut-through in Britan and SilaThoranam in Tirumala - India.

AKASAGANGA : Akasaganga is one of the sacred theerthas in Tirumala. It is located 5kms north from Srivari Temple. Devotees can reach here through steps going down from the main road. It is said that, Anjana Devi did penance here and begot her son Anjaneya Swami. Tirumala Nambi used to bring holy waters from Papavinasanam to Srivari temple daily. Srivaru tested him in the form of hunter and created this holy waterfall 'Akasa Ganga' to reduce the burden of his beloved devotee. Adjacent to Akasa Ganga, one can have darshan of the temple dedicated to Sri Anjana Devi and Sri Bala Anjaneya Swami.

PAPAVINASANAM : Papavinasanam is located 5kms from Srivari temple in Tirumala. Water is said to be originating from the sacred feet of Sri Venkateswara Swami. Devotees believe that taking bath in holy waters of Papavinasanam will wash away their sins. That's why, this place is called Papavinasanam. Devotees after taking sacred bath can change their Clothes in the dress changing rooms available for ladies and gents separately. Adjacent

to this, there is a dam located which is called "Papavinasanam dam".

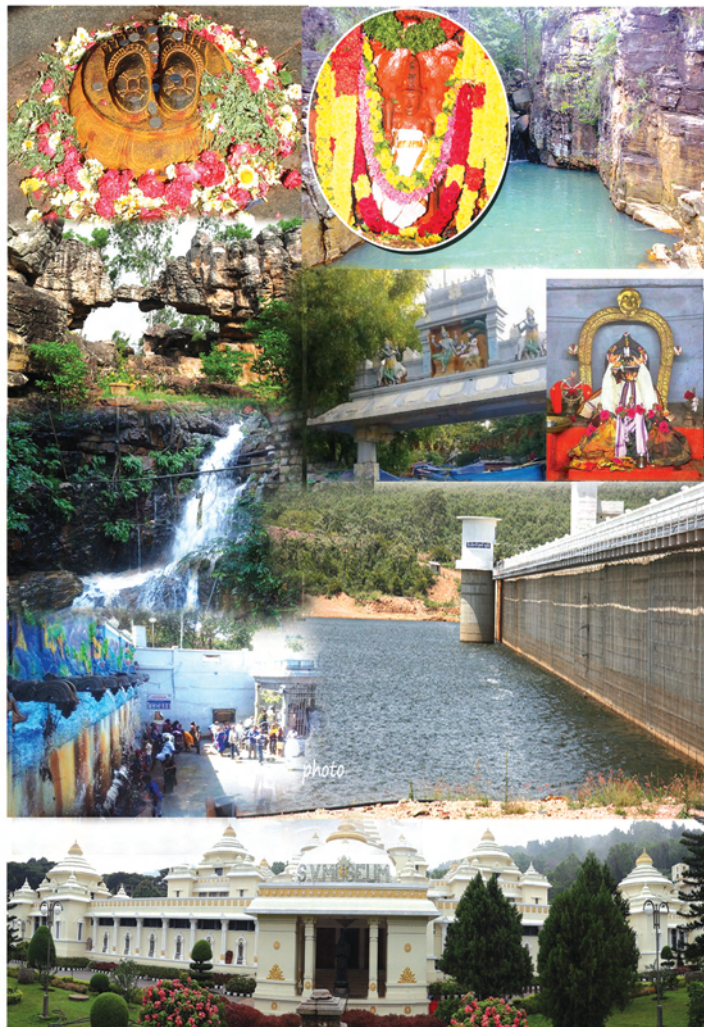
CHAKRA THEERTHAM : ChakraTheertham is located adjacent to SilaThoranam in Tirumala. A devotee called Padmanabha did penance for twelve years to save the people from a demon. It is said that, Swamivaru killed the demon with Sudarshana Chakra. One can have darshan of Sri Venkateswara Swami and also Sri Lakshmi Narasimha Swami with Sudarshana Chakra.

SRI VENUGOPALA SWAMI TEMPLE : This temple is located 4kms north of Srivari Temple. It is en-route to Papavinasanam. Sri Venugopala Swami Temple is administered by Endowment department, A.P.State Government. Pujas are carried out under the supervision

of Sri Hathiramji Mutt. Sri Lakshmi Varaha Swami, Kaliyamardhana Sri Krishna, Govardhanagiridhari, Kuchela-Sri Krishna, Vasudeva-Balakrishna, Yashoda-Krishna, Killing of Kamsa and other sculptures are present on the Galigopuram.

SRI VENKATESWARA MUSEUM : Sri Venkateswara Museum is located in Tirumala, displays the details of World famous pilgrimage center. It was constructed in the year 1997 in an area of 1.25 lakh square feet. The Telugu poet Annamayya's period copper plates belonging to 16th century, paintings, various artistic idols and wooden sculptures, brass idols and rare coins are displayed in different

galleries are there in this museum. Tirumala Lord Srinivasa's five thousand years historical glory can be learnt by visiting this museum.



Devotees can visit these places in their free time during their pilgrimage to Tirumala.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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AUGUST, 2023

SAPTHAGIRI

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THE PATH OF SANATANA DHARMA

Vedas, Upanishads, Puranas, Shastras and other ancient dharmic texts and scriptures are like pillars to Sanatana dharma. Life's fruition lies in cherishing the virtues enshrined therein and following them in everyday life. The journey of human life runs smooth if we come out of the illusion that those principles are beyond us; on the other, if we believe that they form the meaning and essence of our lives, it becomes easier.

Since ancient times, at all periods, the Sanatana dharma has been defining our lives. As mentioned in Rig Veda, 'Ekam sat vipra bhadhavasanthi' the same truth manifests in various forms, teachings, practices, and variants of sadhana for the benefit of those who search relentlessly for it. Various deities representing different forces, modes of their worship, manifold vratas, and the means to practice them are all integral to Sanatana dharma.

In the course of our daily life, if we follow the path of dharma continually, it ensures that we are rewarded with a mode of life that is smooth, pious and serene. Besides, that dharma protects us like a defensive shield. In puranas and itihisas and other dharmic texts there are many valuable things and guidelines that could be the guiding principles in our daily existence. Lord Parameshwara has provided a balanced framework in which all his creation, both animate and inanimate, could define their respective roles and attitudes. The Almighty who ordained the fixed range for all worldly things and creatures, however, gave complete freedom to human mind. This is a boon to humankind so that they could rightfully concentrate their collective mind and intellect on following the virtuous path as reflected in Vedas. These ancient scriptures and shastras are another boon to mankind.

We are integral to and affiliated with our Sanatana dharma. In reality, this dharma has relevance to the three dimensions of time – past, present and future, as well as all regions and countries. But cultural practices vary depending on place and time. As Vedas are not within the reach of common man, what our sages and maharshis did was to interpret the Vedas in a simple manner—of virtues and cultural practices to be followed irrespective of time and place. In the process, the many traditions, customs, modes of worship have been propagated by our devout saints. Sri Ramanujacharya and many others were in the forefront of spreading the Sanatana dharma.

In the changing scenario of our times, some tendencies like breaking up of joint family system, children migrating to foreign countries in search of better opportunities, western culture, have contributed to questioning of our age-old, traditional practices, a potential danger to our time-tested practices. Hence, there is a dire need to impart values among our children making them understand what is important and what needs to be followed for a dharmic life.

As part of the process, TTD's Hindu Dharma Prachara Parishad has been propagating Sanatana dharma by way of undertaking various programmes in the name of our cultural uniqueness. For instance, many small and big temples have been built all over the country, that in itself is an achievement. These are aimed at our youth enabling them to understand the significance of our traditions and follow our traditions depending on their specific situations and conditions. In this way, many such activities are undertaken with the noble intention of making our youth as models to future generations in following our Sanatana dharma.



Sraavan is the most auspicious month of the Chaturmas. It is called Sravan because the star Sravana rules the sky on or close to the Full Moon Day. This month has a number of festivals associated with it. The fifth day of Sravan is Nag Panchami. From this day to the Full Moon, Jhulan Yatra is held in North India. At night, idols of Radha and Lord Krishna are placed in a swing decorated with flowers and the swing is moved accompanied by songs mainly in Hindola Raga. Putrada Ekadasi falls in the bright or Sukla Paksha. The Full Moon during this month is also called Narali Purnima and is very important especially for those living by the coast and depending on the sea's bounty. The ocean is worshipped with the offerings of coconuts, so it is called 'Narali' Purnima. The very sentimental festival of Rakhshabandan is also celebrated on this day.

Varalakshmi Vrata

Among the festivals in Sravan Masa, Varalakshmi Vrata is considered very auspicious and significant by the married women for their well-being. This festival is celebrated on the last Friday

of the bright fortnight (Sukla Paksha) and is devoted to Lakshmi, the goddess of wealth and the consort of Lord Vishnu. It is believed that Varalakshmi worship is like worshipping all the eight aspects of goddess Lakshmi: Adi, Dhana, Dhanya, Gaja, Santana, Dhairya, Vijaya and Vidya. The story behind observing this festival is linked to a devotee called 'Charumathi' who lived in 'Vidarbha'. Goddess Lakshmi came to her in a dream and advised her how to carry out the puja and receive boons.

Preparations begin on Thursday to invite the Goddess to home. Rangoli is drawn outside the front door and front step using rice paste and edged with red ochre (kaavi). Inside the house, a place facing east is chosen and rangoli is drawn on the floor. A wooden 'peetham' is decorated with rangoli and placed on the rangoli floor.

A big plate is taken and a banana leaf is placed on top. A cup of raw rice is spread in the centre of the leaf on which the kalasam or auspicious vessel is placed. The vessel may be made of copper, brass or silver, as per the tradition of the house. The kalasam is decorated with sandal paste and

kumkum on all four sides. There may be a variation in placing the kalasam on betel leaves instead of a banana leaf.

The next step is to fill the kalasam. This varies from family to family. Some fill it with rice, a few grains of dal, turmeric, kumkum, tiny black bangles, black beads, a lemon, a coin, and betel leaves. Others fill it with water infused with cardamom, nutmeg and camphor. Devotees use water fill the kalasam usually on the morning of Friday. On top of the kalasam, a bunch of five mango leaves are placed with the stalks outside as in a flower vase. A coconut is put on the kalasam. This is important as it should be stable while carrying goddess Lakshmi Devi the next day. The coconut is smeared with turmeric paste and placed in the kalasam with the tuft upwards.

On Thursday the face of the goddess Lakshmi will be made ready with grand dress and ornaments along with head dress called 'jada.' Nowadays, all items related to the puja are available in the market. These are kept ready for the use on the morning of Friday.

In the morning, after a bath and wearing fresh clothes, a fresh rangoli is drawn outside the house. Things were kept ready during the previous day, the face of the goddess is placed on the coconut. Some devotees prefer to draw the image of goddess Lakshmi using kumkum-turmeric on the coconut and tied securely. The tuft is covered with a blouse piece folded like a cone. The kalasam symbolically represents goddess Mahalakshmi. The idol is decorated with royal dress and jewellery. Panju-tiri maalai (cotton wick garland) is considered very auspicious. Rangoli and decoration on the peetam will be done.

The decorated kalasam is placed on the peetam and is ready for puja. Sacred yellow threads (saradu or thorakam) are kept ready at the base of the kalasam. A small handful of rice stained with turmeric called 'akshatalu' also needs to be prepared.

In addition to the above, one needs lamps, a tumbler or a cup containing water and a spoon, a bell, 'tamboolam,' fruits, lotus flowers, milk and 'naivedyam' items. Usually cooked rice with a little tur dal, ghee, payasam and other prasadam are offered as 'mahanaivedyam.'

Puja is begun after making a small cone shape signifying Lord Ganesha and the following sloka is recited.



*Suklambaradharam vishnum sasivarnam caturbhujam |
Prasannavadanam dhyaayet sarvavighnopashaantaye ||*

Next flowers are offered to the 'kalasa' reciting :

*Lakshmim ksirasamudra raajatanayaam sriramgadhaamesvareem
daasibhutasamastadevavanitaam lokaikadipankuram |
srimanmandakataakshalabdhavibhava brahmendragangaadharaam
tvaam trailokyakutumbineem sarasijaam vande mukundapriyaam ||*

This can be followed by reciting Lakshmi Ashtotaram or other famous Lakshmi slokas and stotras. After 'doopam', 'deeparadhana' and 'naivedyam', 'mangala harati' is done finally by mixing turmeric and kumkum in water. 'Thoram' or 'nombu saradu' (sacred yellow thread) is tied on the right wrist.

In the evening, women are invited to visit the goddess Lakshmi and are given 'tamboolam.' Glass bangles, a blouse piece and some of the prepared items like sundal are also given. If you don't have neighbours or friends to call, you can always go to the nearest temple and give women who come for worship.

The kalasha will be removed only the next day after 'punah puja' is completed. After offering flowers, milk and 'akshatalu' to the Goddess, the direction of the face will gently be moved towards the north. At night, the face along with the kalasam is placed in rice. Next day, it will be put in a safe place till the next year.

If water is used in the kalasam, the remaining water will be poured to a tulasi plant or other plants. If rice is used inside the kalasam, it is mixed with the rice using regularly in the household. The offered coconut during the worship will be used for making sweets. There are no hard and fast rules regarding 'Varalakshmi Vratam'. It is only devotion that counts.

Om Mahaadevyai cha vidmahe

Vishnu Pathnyai cha dheemahi thanno Lakshmi prachodayaat ||

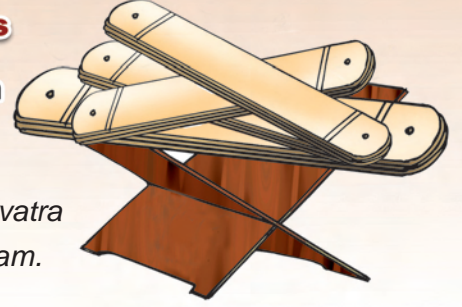
Let us meditate on the greatness and glory of Goddess Lakshmi, the consort of Lord Vishnu! May Goddess Lakshmi grant Her devotees health, wealth and eternal bliss!



Eko Devaha Sarva Bhutesu Gudhaha

One God Exists in All Living Beings

- Dr. Bharat Bhushan Rath



“Eko Devaha Sarva Bhutesu Gudhaha”.

Swetaswataropanishad – 6.11

Among the Upanishadas, Swetaswataropanishad has a prominent place. This is because the Swetaswataropanishad has succeeded in trying to present “Brahma Tattva” in a very realistic way. The 11th mantra of its 6th chapter says – One God is present in all living beings in a hidden form. The full mantra is –

*Eko devaha sarvabhutesu gudhha
Sarvavyapi sarvabhutantaratma.
Karmadhyakhya sarvabhutadhibasaha
Sakhi cheta kevalo nirgunascha.*

Swetaswataropanishad – 6.11

Sometimes the question arises in the mind if there are many types of living beings then are there many types of souls? To solve this doubt, the Upanishad says, “the soul is one”. That soul exists in the body of all living beings. This soul is omnipresent. That is hidden in the hearts of all beings. A creature without a soul has no consciousness. Although this soul is the essence of consciousness, it has no form of its own. The soul has not the slightest participation in any of the actions of the living being. But when the soul is gone, the body becomes a corpse.

Srimad Bhagavad Gita also says the same thing. That is –

*Samam pasyanti sarvatra
samavasthitamiswaram.*

*Na hinastyatamanatmanam
tato yati param gatim ||*

Srimadbhagavat Gita - 13.28

It means Paramatma exists in all bodies along with the soul. Neither “paramatma” nor “jivatma” are destroyed. He who knows this principle, that God exists everywhere in the world, can see the world in reality. One who sees the Supreme Being equally in all beings he will never be disturbed. His mind will be under the control of his conscience. We see that many times, influenced by the mind, people go down the wrong path. Discrimination will be created when human thinking is different. But if he thinks that God exists everywhere, then his thoughts will be the same about everything. Then person can attain perfection. He will not be sad.

The above discussion is also clearly re-expressed in Swetaswataropanishad. That is –

*Eko vasi niskriyanam bahunam
Ekam bijam bahudha yaha karoti.
Tatmastham ye anupasyanti dheeraha
Tesam sukham saswatam netaresam.*

Swetaswataropanishad - 6.12.

It says - God is one. One who beholds that unique Supreme Being who exists in all places, attains eternal happiness.

We see that Lord Vishnu has graced the world in ten incarnations. He honored the animals in the form of

fish, turtle, pig, and lion in Matsya, Kachhapa, Varaha and Nrusingha avatara. In the same way; Bird Garuda is the carrier of Lord Vishnu. So Garuda is worshipped as God. Similarly, Shiva's snake & bull, Lakshmi's owl, Ganesha's mouse, Durga's lion etc. are worshipped as Gods. God appeared on a pillar in the incarnation of Narasimha. What is the meaning of honoring the animals, birds, aquatic, terrestrial and celestial beings as gods? There are many hidden causes in it. This means we have to respect all the wisdom of the earth. Otherwise, inequality in nature will be evident. Now we have before us fierce summers, great storms, cyclones, unnatural changes in human nature etc. One of the main reasons for their creation is that; we can't

perceive the presence of God in all aspects of the universe. So we do as we please. Even by worshipping idols of the Lord, the ancient Risis have proved that God is present in all the elements like stone, wood and brass etc. Because bronze idols of God are being worshipped, Stone idols and wooden idols are also worshipped in temples and homes. This indicates that one soul exists in the entire universe. We have to protect all the animals and sources of nature. In God's eyes there is no discrimination of caste, creed, religion, gender, man, animal, bird etc. in this world. All are same in front of the God.



Sri Vikhanasacharya Temple at Tirumala



Vikhanasa Maharshi Jayanthi is being held on the day of Shravana Pournami every year. In the Tirumala hills, there is a very large shrine of Sri Vikhanasa Muni on the side of Sri Varahaswami temple near Swami pushkarini.

Sri Malayappa Swamy visits Sri Vikhanasacharya Sannidhi located in North Mada Street every year on the occasion of Sri Vikhanasa Jayanthi and receive the honours and returned to the Tirumala Temple.

**Sri Vikhanasa Mahamuni
Jayanti on 30.08.2023**

Sage Vikhanasa preached Vaikhanasa Bhagavath Shastras to his disciples - Bhrigu, Mareechi, Atri & Kashyapa. In Tirumala temple, rituals are being performed according to Vaikhanasa traditions compiled by sage Vikhanasacharya. As a token of this, Vikhanasa Jayanthi is being observed with utmost pomp at Tirumala.





The sloka “*karmanye vadhikaraste ma phaleshu kadachana*” (B.G. 2-47) teaches us about the significance of performing our duties without attachment to their results. This means that one should focus on doing one’s best and carrying out one’s responsibilities, but one should not become attached to the results whether they are successful or not.

In a peaceful village, there lived a talented and dedicated sculptor named Deva. He was known for his extraordinary craftsmanship and ability to bring life-like beauty to his creations. Deva had a deep passion for his art and poured his heart and soul into every sculpture he had made.

One day, a renowned spiritual master came to visit his village. Eager to show his talent, Deva approached the master with great enthusiasm. He presented his most exquisite sculpture—a magnificent statue of a deity, intricately carved with sophisticated details and expressions.

The spiritual master observed the sculpture with a serene smile. He praised Deva for his remarkable skill and artistry. However, he sensed that Deva’s attachment to his work hindered his spiritual growth. The master decided to impart a valuable lesson to the talented sculptor.

He said, “Deva, your craftsmanship is truly remarkable, but true fulfillment lies beyond attachment to the fruits of your work. To understand the essence of detachment, I want you to create a sculpture without any attachment to its outcome. Away from your desires and expectations and simply focus on the act of sculpting itself.”

Deva was intrigued by the master’s words. He accepted the challenge and decided to create a sculpture without any attachment to its result. For days and nights, he worked hard on his new creation. He surrendered himself completely to the process allowing his hands to be guided by the purest intentions and devoid of any expectations.

Finally, the day arrived when Deva completed his masterpiece, which is a simple and serene lotus flower. Its petals were delicately sculptured and its presence radiated tranquillity. Deva marvelled at the purity and simplicity of his creation, realizing that detachment had allowed him to tap into a profound source of inspiration.

The spiritual master returned to see Deva’s new creation. As he observed the lotus sculpture, he could sense the transformative power of detachment in Deva’s work. The master commended Deva for his

growth and explained: “Through detachment, you have transcended the limitations of attachment and achieved a deeper connection with your art. Your sculpture embodies the essence of true beauty that emerges when we let go of our expectations and surrender to the present moment.”

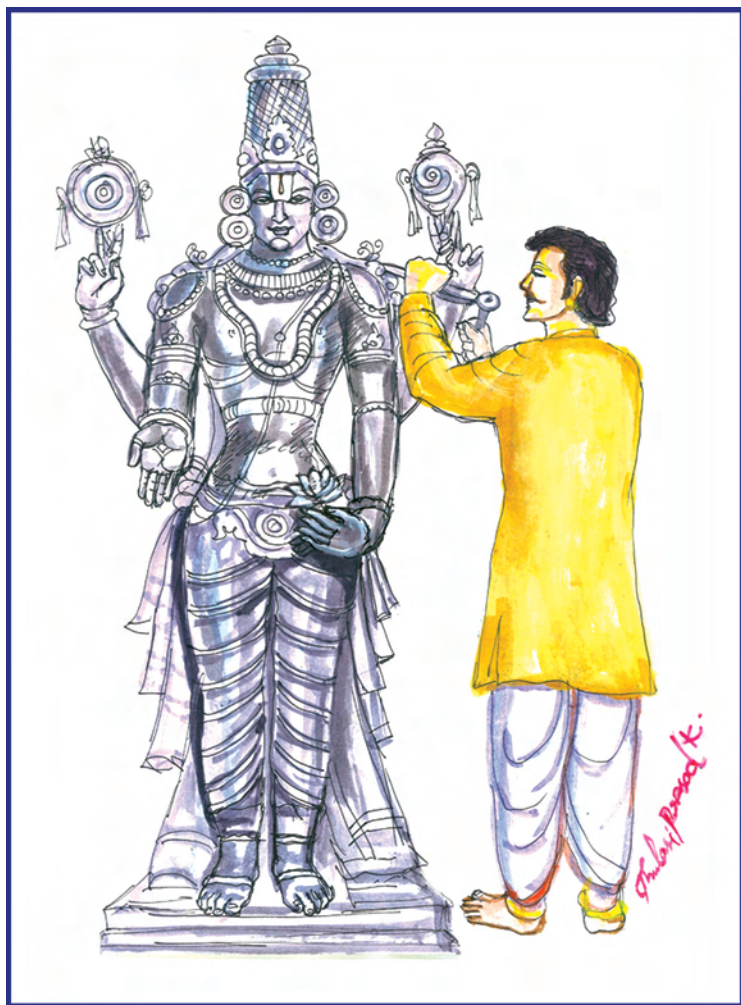
From that day onwards, Deva embraced detachment as a guiding principle in his artistic journey. He continued to create masterpieces, not for recognition or praise, but as an offering from his soul. His sculptures radiated a unique sense of peace and touched the hearts of those who encountered them.

Deva’s newfound understanding of detachment expanded beyond his art. He applied the principle to every aspect of his life, realizing that true fulfillment and

inner freedom could only be attained by performing his duties with unwavering focus and dedication while remaining detached from the outcomes.

As time passed, Deva’s reputation as a master sculptor grew, not just for his technical expertise, but for the depth of emotion and spiritual resonance his creations evoked. People travelled from far and wide to witness the profound beauty that emerged from his detached and devoted work.

The story of Deva teaches us that detachment is not a disconnection from life but a deep surrender to the present moment. By releasing our attachment to the outcomes of our actions and performing our duties with a pure heart, one can unleash one’s true potential and find profound joy and fulfillment in every endeavour.



Festivals and Rituals in SEPTEMBER 2023

06	Srikrishnashtami
07	Gokulashtami
14	Polala Amavasya
17	Sri Balarama Jayanti, Sri Varaha Jayanti
18–26	Tirumala Sri Venkateswara Swamivari Brahmotsavams
26	Sri Vamana Jayanti
18	Vinayaka Chavithi
22	Tirumala Srivari Garudaseva
26-29	Tiruchanur Sri Padmavathi Ammavari Pavithrotsavam
30	Mahalaya Pakshalu



Sudarsan Chakra is the most powerful weapon of Lord Vishnu in the form of a rotating disc with sparkling spikes to protect the righteous and destroy the evil-minded people. The literal meaning of the weapon is that it is a “wheel with an auspicious vision which is always in motion.”

Lord Vishnu as Protector of the Universe used the wheel to protect His devotees at the same time to punish those who harm His followers. During the incarnation of Lord Krishna in Dwaparayuga, He adorned the same weapon to protect the Pandavas.

Here are a few stories where Lord Vishnu and Lord Krishna used this magnificent weapon.

The story of Ambarisha

King Ambarisha was a great devotee of Lord Vishnu who religiously followed the rituals of ‘dharma.’ He was performing the auspicious “Ekadasi Vrata” on each Ekadasi day. As per the ritual, the devotee should maintain a fast on Ekadasi and consume the food before the next star (day) Dwadashi.

On one occasion, when Ambarisha was about to consume his food on Dwadashi day, Rishi Durvasa came to his court and said that he would receive food from him. He left for taking his bath. He did not return in time and Ambarisha observed that the period of Dwadashi would not last long. On the advice of his ministers and ‘gurus’, he drank a few drops of water in order to complete the ‘Ekadasi Vrata’. He found Durvasa entering his place and saw him taking food in the form of water without feeding

the guests whom he invited. Angered by this action, Durvasa in a fit of anger created a demon and ordered him to kill the king.

Lord Vishnu became furious. He ordered His Sudarsan Chakra to kill the demon in order to protect the king.

The Wheel of Lord Vishnu after killing the demon, chased Durvasa. The rishi went to Lord Brahma and Lord Shiva requesting them for protection from the Sudarsan Chakra. When none were giving refuge to him, he approached Ambarisha to pray to the Sudarshan Chakra to save the life of the sage. Ambarisha prayed to the Lord to withdraw Sudarsan Chakra. He prayed: “O Sudarsan Chakra, You are fire. You are the most powerful Sun and the Moon, the Master of all Luminaries. You are the water, the earth and the sky. You are the air. You are the five



senses called sound, touch, sight, taste and smell. Please forgive the 'rishi.' The sage Durvasa was saved.

The Story of Shisupala

Lord Vishnu in His incarnation as Lord Krishna used the Sudarshan Chakra as His magnificent weapon. Owing to a vow given to His aunt, Lord Krishna has to spare Shisupala for his one hundred mistakes he committed. During Lord Krishna's visit to Duryodhana's court to bring peace between the brothers, Shisupala started blaming Lord



Krishna once again and crossed his limit of hundred mistakes. Then Lord Krishna used Sudarsan Chakra to kill Shisupala.

The story of Sati

Aggrieved by the decision of his father, Daksha, not to invite Lord Shiva to the 'yagna'

performed by him, Sati immolated herself. Lord Shiva out of love and affection towards his wife carried the charred body of Sati all around the world and was not allowing anyone to separate the body from him. Lord Vishnu to remove the illusion of Lord Shiva ordered the Sudarshan Chakra to cut the body of Sati into pieces. The charred body was made into 51 pieces which fell at various places in the world. Those holy places are called 'Sakti Peetams' and are being worshipped in reverence to Sati and Lord Shiva.

The story of Rahu and Ketu

Lord Vishnu took the form of Mohini and distributed the 'amrita' churned out of the Milky Ocean between the 'devatas' and the demons. She distributed the entire 'amrita' to the 'devatas.' Two demons, Rahu and Ketu noticed this and mixed in the line of the Devatas. They were also served the 'amrita' by Mohini. Before they gulp it, Lord Vishnu noticed the mischief of the demons and cut their throats with the Sudarshan Chakra. Thus, He protected the 'devatas' from the devastating effect of the demons.

The Story of Jayadrath

During the war at Kurukshetra, Abhimanyu was killed by Jayadrath when he entered the Padmavyuha laid down by the Kauravas as a strategy to kill all the Pandavas who entered the riddle. Angered by the death of his son, Arjuna vows to kill Jayadrath before the sunset. All the Kauravas hid him in a place where Arjuna could not find. Lord Krishna mastered a plan and hides the Sun with His Sudarsan Chakra. Jayadrath comes from the hiding place presuming that it is already sunset and he could not be killed by Arjuna. Lord Krishna removes His Wheel. Immediately, Arjuna kills Jayadrath.

Sudarsan Chakra always adorns the right hand of Lord Vishnu. Lord Vishnu protects His devotees and safeguards them with His blissful vision and with His marvellous weapons. Let us Chakra Sudarsan Sahasranama on the occasion of Chakratalwar Jayanti and be blessed.





5 Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM

(In Prose)

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

(Continued from the previous issue)

Significance of Venkatachala

Like Swamy Pushkarini, Venkatachala is extraordinary. It is the holiest. It obliterates all sins. It radiates with the brightness of golden gems. It is the source of life of those who are called advanced sections. It is a convenient locale for the saints to perform penance. It is created by Brahma. It is a holy hill which is ever worshipped by Rudra, who bore a soft corner for the devotees, Devendra and others for fulfilment. It showers all that is auspicious to everyone—the young and the old. It has uncountable number of peaks. All the auspicious

qualities of the Lord have taken shape on it. There is no other summum bonum of life on the earth.

For common men, it may be a heap of boulders, but for the holy men it is the crown of all mountains. It is Lord Varaha Swamy who settled down in such a hill of great significance. He is invisible to the ordinary, but a feast for the eyes of the virtuous. A glimpse of the hill is enough for the beings to attain easily the highest abode that breaks the cycle of life and death. There's no doubt about it," said Soota in great ecstasy.

Lord Varaha's Task

The saints then asked anxiously, "O Great Scholar of Puranas! What is Lord Varaha doing on the hill having made it his abode? Who are blessed by him? Kindly let us know!" Soota understood their anxiety and replied thus:

"O Saints! It is quite appropriate that you ask this question. It is likely that anyone gets this doubt. He did not while away his time strolling with his spouses and appearing to one and all hither and thither on the hill. He used to punish the sinners who violated the dharma and give succour to those who are bound by dharma. These are all His inherent qualities. He is the master of punishing the wicked and protecting the virtuous.

Lord Vishnu is both the ruler and the subject. When Brahma takes rest during the course of his creation, He is the Lord who protects him. Again, when he wakes up, He entrusts him with the responsibility of creation. As per the times, he undertakes to punish the wicked and protect the good by taking different incarnations like Varaha, etc.

As the Varaha Kalpa thus passed, Brahma asked a question.

(to be continued)



Even though the Supreme deity of Kaliyuga, Sri Venkateswara Swamy's main Kshetram is Tirumala, there are a number of temples of the Lord in the Telugu States. In these temples Sri Venkateswara Swamy received worship of the devotees and protect them, fulfill their wishes and listen to their pleas. Of these temples, Upamaka Sri Venkateswara Swamy Temple is one of the famous and ancient historical temple. Upamaka is also known as Uttarandhra Tirupati.

Upamaka is situated approx. 90 kilometers away from Visakhapatnam in Nakkapalli mandal of Anakapalli District of Andhra Pradesh. It is one kilometer away from Nakkapalli village on the Chennai-Kolkata No. 5 highway. It is located 20 km from Tuni and 30 km from Yalamanchili.

Legend

There is an interesting story behind the Lord Venkateswara Swami staying in Upamaka.

According to the Sthalapurana, when Narada Maharshi beseeched the Lord, He decided to stay here.

In olden days Narada Maharishi, while wandering across the world, he reached the present Upamaka area and was saddened by seeing the sufferings of the people. After thinking of many causes, he realized that this was happening because all the human beings in Kaliyuga are short-lived, living in ignorance, doing many sinful deeds, and he thought that Sri Venkateswara Swamy is the one who will save all of them from the clutches of sinful deeds. Then Narada Maharshi proceeded to Tirumala Kshetra on Vaikutha Ekadashi day for explaining the problems of the people and also ask the blessings of Sri Venkateswara swamy.

On the way, Narada Maharshi went to Lord Shiva and explained the sufferings of the devotees. Lord Shiva advised that-

“Narada! Sri Venkateswara saves these humans in Kaliyuga, Hence you go to Venkatadri and pray Sri Venkateswara Swamy.” Then Narada Maharshi went to the Tirumala Kshetram and offered prayers to Sri Venkateswara Swamy and asked -

“Swami! You are the savior of the devotees from sufferings and hardships in this Kaliyuga. You are being worshipped in this Kshetra by the devotees. But I have one request: Please come and stay on Garudadri near the sea and bless the devotees.”

Sri Venkateswaraswamy accepted Narada's request and said that “I will fulfill your wish soon. I will come to Garudadri for hunting and stay close to the devotees”.

After sometime, Sri Venkateswara Swamy reached Garudadri for hunting and the sages saw Swamy and prayed to Swami to stay there. Accepting the requests of Narada Maharshi and other sages, Lord Venkateswara Swamy stayed there.

Temple Structure

The temple of Sri Venkateswara Swamy is situated on a small hill in Upamaka. The name of this hill is ‘Garudadri’. It is said that this mountain got its name because it looks like an eagle when seen from a distance. There are steps to go to the hill. At the beginning of the steps there is Sri Venugopalaswamy's temple. On top of the hill, the main temple comes into view. The main entrance has Raja Gopuram. The main Temple consists of



three mandapas i.e., Mukhamandapa, Antaraalayam and Garbhagruha. In the main sanctum sanctorum, we find the idol of Sri Venkateswara Swamy having four hands with Shanku, Chakra, Kati and Varada hastam. Devotees can also see Utsava murthys and temple tank in Upamaka. However, every year on Vaikuntha Ekadashi, devotees are allowed to the temple through Vaikuntha Dwara which is situated on the North side in the Vaishnava temples. But in Upamaka, Uttar Dwara Darshan is available everyday. Hence Upamaka is called as 'Nitya Vaikuntha Dwara Darshan Kshetra'.

Panchamrita Abhishekam will be performed for Sri Venkateswara Swamy everyday in Upamaka. It is believed that if those who do not have children, receive Tirtha prasada during the 'Panchamrutabhishekam' will get children soon.

History of the Temple

The Kshetra Mahatyam was mentioned in the Brahma Vaivarta Puranam: The temple was built by the Kandregula rulers in the 6th century. Ramanujacharya mentions this kshetra in his writings. This kshetra is said to have existed since

the 12th century. It can be assumed that the temple was built in the 10th century for the Lord. History says that in the 17th century, the rulers of Pithapuram served the Lord and made various ornaments. Currently, the temple is administered by the Tirumala Tirupati Devasthanams.

Sevas

The Brahmotsavam of Upamaka Sri Venkateswara Swamy will be performed every year in the month of Bhadrapada masam for nine days apart from daily poojas. During Brahmotsavams different vahana sevas including Rathotsavam will be celebrated in a grand manner. This year Brahmotsavams will be performed during September 18-26, 2023. Besides Brahmotsavam, every year during Dhanurmasam, Vaikunta Ekadashi and other festivals followed by special pujas are performed.

Facilities for accommodation of devotees are there in Upamaka. There are bus facilities from Rajahmundry, Kakinada, Visakhapatnam, Tuni, Yalamanchili. The nearest railway station is Narsipatnam Road. Some Express and all



Passenger trains stop here. All trains stop at Tuni railway station which is 20 km from Upamaka.

The visit of Upamaka generates peace and joy to the devotees. Visit this temple and be blessed. The list of Brahmotsavams are given below for our beloved readers of 'Sapthagiri'.



Upamaka, Sri Lakshmi Venkateswaraswamivari Brahmotsavams

DATE	DAY	DAY VAHANAM	NIGHT VAHANAM
18-09-2023	Monday	Dwajaroohanam	Peddaseshavahanam
19-09-2023	Tuesday	Chinnaseshavahanam	Hamsavahanam
20-09-2023	Wednesday	Simhavahanam	Muthyapupandirivahanam
21-09-2023	Thursday	Kalpavrukshavahanam	Sarvabhupalavahanam
22-09-2023	Friday	Mohini Avataram in Pallaki	Garudavahanam
23-09-2023	Saturday	Hanumadvahanam	Gajavahanam
		Eve. Vasanthotsavam	
24-09-2023	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
25-09-2023	Monday	Rathotsavam	Aswavahanam
26-09-2023	Tuesday	Chakrasnamam	Dwajavarohanam

Significance of SILVER METAL

- Dr. C.V. Sulochana

Silver is one of the most widely used precious metals in jewellery. The jewellery made by silver is elegant, classy, long-lasting, and more affordable than other precious metals.

Generally Indians like wearing gold ornaments but they don't wear gold ornaments under waist, as it represents goddess of wealth and prosperity. Due to this reason anklets and toe rings are made of silver.

Our Hindu dharma says wearing silver toe rings on the second toe of both the feet by a married women is very auspicious and good for their health. Further the Ayurveda sastra says a nerve on the second toe of the feet regulates their menstrual cycle, and also balances their hormonal levels.

As per Rasa Shastra (a special branch of Ayurveda) Silver is considered as purer metal than gold. This is the reason that the worship utensils like lamps, idols of gods and goddesses, harati plate, bell and naivedya bowl etc. are made of silver. As per astrology silver is associated with moon. Moon bestows peace to our mind. Hence by wearing pearl studded silver ring, stress and anxiety can be reduced.

As moon is the ruling deity of monday, those who worship lord shiva with silver flowers on mondays get free from ill effects of moon and are blessed with wealth and luck.

In Garuda Purana, under the 47th chapter of the Preta Khanda mentioned the river Vaitarni. It lies between the earth and the Naraka, the realm of Yama, the Hindu god of death. It is believed to be capable of purifying one's sins.

After the soul leaves the body, it must cross this river. Persons who have done good karmas and dhaanas in their lifetime can easily cross this river. It is believed that people who do Go (cow) dhanam never fall into the Vaitarni river after death.

Now a days donating a cow to a brahmin is too expensive. So it is suggested that instead of a cow, a silver cow can be donated.

Scientific research says that drinking water in silver vessel stay pure and free from contaminants. If we drink this stored water it helps to balance 'ph' level of water which can support our immune system and reduce inflammation in our body. Due to this reason thousand years back when sailors used to travel on long voyages they carry silver coins with them and keep them in their water bottles. Then they used to drink this silver induced water. Of course it is one of the reasons for distributing tirtha (sacred water) kept in silver bowls to devotees adjust at temples.





Silver Coins and Dollars in Tirumala Temple : Generally the devotees of lord Venkateswara use to perform various sevas like Vasanthotsavam, Dolotsavam, Sahasra deepalankarana seva etc. In addition to this Niluvu dopidi (giving up their personal belongings-silver, gold or cash to the lord), Thulabharam can also be performed at Tirumala. The objective of the Srivari Thulabharam is to donate some offerings as per the wish of the pilgrim which is equal to their weight. The offerings like Rice, Jaggery, Sugar Candy, gold and Silver Coins can be offered to the Lord. But devotees need not bring these things along with them because TTD will provide these offerings to the devotees on payment basis inside the temple. In addition to this 5 grams, 10 grams silver dollars of Lord Venkateswara and his divine consort Padmavati devi are also sold by Tirumala Tirupati Devasthanams to devotees at bullion market rates on the date. People also consider these dollars as sacred as it is sold directly from TTD.

The following are some of the health benefits of silver:

It can treat and prevent sinus infections and benefit allergy sufferers. It can heal wounds and skin conditions. Silver alloys are used inside the human body for placing plates in bones etc. It can prevent

and kill viruses. It treats and fights against bronchitis and pneumonia. It has Anti-Inflammatory properties. Thus silver is an amazing natural resource that can help us in many ways, both physically and spiritually.



Garuda Panchami is considered to be auspicious day as the women believe that their children will be born as powerful and strong as Lord Garuda if offered special Puja to the Lord of Aves on this day.

TTD will organize the Garuda vahana procession of Sri Malayappaswamy on four Mada streets on the occasion of auspicious Garuda Panchami. Garuda Panchami is observed annually at Tirumala and Legends say that Garuda vahana darshan on Garuda Panchami day brings happiness.

The devotees who thronged to witness the majesty of Lord Sri Malayappa Swamy on his favourite vehicle Garuda Vahanam in connection with the auspicious occasion of Garuda Panchami were caught by the charm of Garuda. On this day, both the Lord and His noble servant (Garuda) mused the devotees with their divine beauty along the four mada streets and blessed the devotees.

Garuda Panchami



Garuda Panchami on 21.08.2023



Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - II

22

AUGUST, 2023

SAPTHAGIRI

(Continued from the previous issue).

In the previous issue, we undergone two sutras. Now we will begin with the 3rd Sutra).

SAMAADHI PAADA: SUTRA 3

tada drastuh svarupe avasthanam

tada = then, drastuh = Seer, svarupe = essential or fundamental nature, avasthanam = establishment.

Then the perceiver (Seer) is situated in his own essential and fundamental nature.

This *Sutra* illustrates what transpires when all mental modifications at all levels are utterly destroyed. In his *Svarupa*, the Seer has established himself. This is referred to be the state of self-realization, but as long as we are engaged in the *Vrittis* (modifications), we cannot comprehend it. It cannot be understood from without; it can only be comprehended from within. Any outside information is merely theoretical comprehension. Yoga can be experienced from the inside and is simply a realization of our actual essence. The *sadhaka* will experience the truth underlying all things in manifestation.

SAMAADHI PAADA: SUTRA 4

vrutti sarupyam itaratra

vrutti = modifications of the mind, sarupyam = identification, itaratra = in other states or elsewhere.

At other times, when not in the state of yoga the *sadhaka* is identified with the modifications (*Vrittis*).

This *Sutra* like the previous *Sutra* 3, explains what happens to the *sadhaka* when he is not established in *Svarupa*. We can fully comprehend its significance if we have mastered all of the *Sutras*. For the time being, we may comprehend that the *sadhaka* will be returned to the brew of *Vrittis*. However, the mind can be brought to rest either by engaging in the *Para-Vairagya* technique created by *Isvara-pranidhana* or by maintaining a continual attitude of devotion to *Isvara*. To better grasp the mind and its environment it is divided into five categories and they are *Kshipt* (restless state),

Vikshipt (distracted state), *Mudha* (confused state), *Ekagrata* (one-pointed state), and *Niruddha* (restrained state). Yoga takes place in the two states of *Ekagrata* and *Niruddha* only. Yoga cannot happen in the other three kinds since they are disturbed states.

SAMAADHI PAADA: SUTRA 5

vrttayah pancatayyah klista aklistah

vrttayah = modifications or functioning of the mind, *pancatayyah* = five kinds, *klista* = painful, *aklistah* = not painful.

The vibrations of the mind are five-fold being agonizing or not-painful.

After outlining the fundamental characteristics of Yoga, Patanjali moves on to divide the modifications (*Vrittis*) into two categories. Firstly, in relation to our feelings whether they are painful or non-painful. Secondly, according to the nature of the *Pratyaya* produced in our consciousness. Let us consider the feelings generated when we come across objects. There are sensuous perceptions that do not arouse any pleasurable or painful feelings. We just see them and ignore. Majority of our sensuous perceptions which cause modifications of the mind belong to this category. They are classified as 'non-painful'. But there are other modifications of the mind which are painful caused by our sensuous perceptions. They remain constant in our subconscious. Patanjali identifies such pain as *Klesa*. In his opinion, we all yearn for more pleasurable experiences. On the surface such experiences may titillate our senses but we fail to see the pain concealed in them. These give rise to *Raaga* and *Dwesha*. In the *Sadhana Pada*, Patanjali fully discusses the philosophy of 'Klesa'. From a

Yogic perspective, the distinction between painful and non-painful *Citta-Vrittis* is a rational one. The alternative viewpoint holds that all changes brought about by experiences may be viewed as *Pratyaya*, which is nothing more than the content of the mind.

SAMAADHI PAADA: SUTRA 6

pramana viparyaya vikalpa nidra smrtayah

pramana = right knowledge, *viparyaya* = wrong knowledge, *vikalpa* = fancy (imagination), *nidra* = sleep, *smrtayah* = memory

They are right knowledge, wrong knowledge, imagination, sleep, and memory.

Images that are created by direct interaction with the items of the outside world are included in *Pramana* and *Viparyaya*. Images or mental alterations created without any direct interaction with the outside environment are included in *Vikalpa* and *Smrti*. They are the consequence of the lower mind's (subconscious) independent action.

According to *Vikalpa*, sensual perceptions are derived from the sensual content already existing in the mind. These sensual perceptions can be combined in the imagination and the will has the power to do so. While in the dream state, the will has no control over these pairings, and because the subconscious is mostly in charge of them, they appear ludicrous and random to the conscious mind. The mind is still working on its own plane while in the dreamless condition known as *sushupti*, but the visuals it creates are not reflected in the brain. *Vrttis* are referred to as *Pancatayyah*, or fivefold. The lowest level of thought, *Manas*, which operates through

Manomayakosa and deals with definite mental ideas with names and forms, is included in *Citta*. The *Nirodha* (elimination) progresses from the lowest level of *Vrttis* to the higher mental levels.

SAMAADHI PAADA: SUTRA 7

pratyaksa anumana agamah pramanani

pratyaksa = *direct perception/cognition*,
anumana = *inference*, agamah = *testimony*,
pramanani = *tested and attested facts*

Correct perception/cognition may be acquired directly, by inference or testimony.

Pramanana is a Sanskrit term that means correct understanding that can be attained by direct or indirect contact with objects of the world. Only in *Pratyaksa* is there direct touch with the things, despite the Sutra mentioning two other sources of knowledge. The contact in the other two, *Anumana* and *Agamah* is indirect. *Prati*, which means “in front,” and *Aksha*, which means “eye,” make up *Pratyaksa*. *Pratyaksha*, therefore, means “in front of the eye.” The eye here refers to all five senses. *Pratyaksha* is the understanding that results from having first-hand experience with an object through any of the five senses (beauty, taste, smell, touch, and hearing).

An easy example will help to illustrate the point. Let's say we observe a bird and hear its voice. This is a direct encounter. We may readily distinguish the bird without seeing it when we are in a room and hear the same call. This information is dependent on inference, making it indirect. Now imagine that someone comes to us and describes a bird to us, and even then, we are able to identify it.

Here, the information is supported by a witness. If our assumption about the bird is erroneous or the individual reports something incorrectly, our knowledge is inaccurate and it falls under the category of *Viparyaya*. All of these instances involve the creation of an image in the brain, which is then permanently stored in the subconscious and results in *Vrttis* (modifications). The name given for this is *Pratyaksha Pramana*. Both pleasant and painful *Vrttis* are possible. The pleasant contributes to our 'ekagrata' (concentration) whereas the unpleasant thing i/e., 'klesa' hurts us. To differentiate between the pleasant and the painful, we must use our discretionary knowledge called 'viveka.'

(to be contd....)

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.

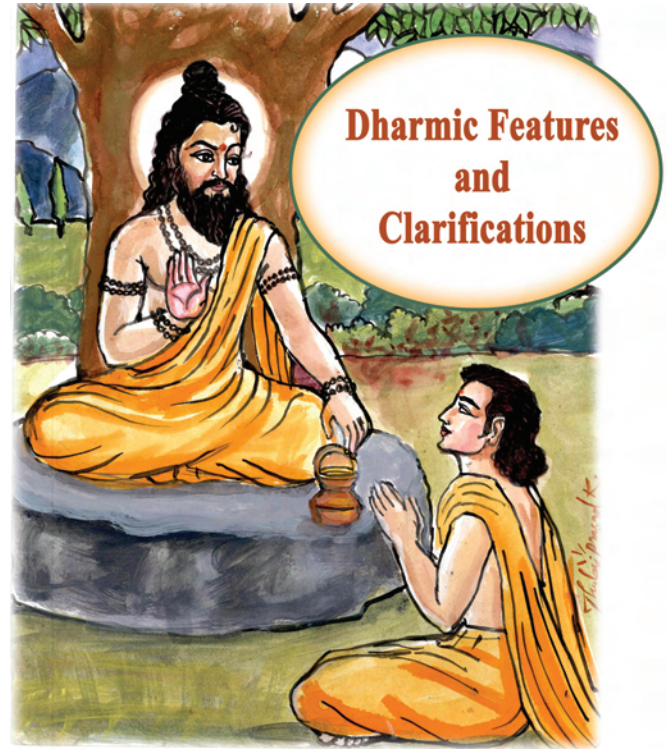


1. Why does Sri Venkateswara provided offering in a new earthen pot daily?

Ans: Once there was a potter called Bhima performed Pooja with the clay Tulasi leaves and a king called Thondaman performed Pooja with Golden Tulasi leaves. On one fine day, the king observed the clay Tulasi leaves under Golden Tulasi leaves and asked who was doing Pooja with the clay Tulasi leaves while he was doing Pooja with Golden leaves. For which, Swami answered that his devotee Bhima who was a potter, was offering the leaves and said that those leaves were lovely and pious to him. The king went to Bhima's house to test him. He observed Bhima secretly. There, Bhima, with devotion, was offering the Clay Tulasi leaves to Swami chanting 'Govinda' before starting his work. He assigned the whole responsibility on Swami for gaining energy to earn food. Not only that, he provided food offering to God in a new earthen bowl before he was about to sit for eating. Pleased with his devotion, God blessed him with salvation even when he was alive. From then onwards, it has become a custom to provide daily food offering in a new earthen bowl to Swami at Ananda Nilayam.

2. The reason behind the marriage performed by Vakula matha who was believed as Yasodha Devi in Dwapara Yuga to Sri Venkateswara of Kali Yuga?

Ans: Sri Krishna, son of Devaki Vasudeva grew at the house of Yasodha and Nanda. At the age of 14 years, Sri Krishna went to Madhuranagar to Kill Kamsa and returned to repalli only after the completion of education and marriage accompanied with his wives and children. On seeing Sri Krishna with his eight wives, Yasodha questioned Sri Krishna that why didn't he invite her (yasodha) who took



care of him by feeding and by nurturing in his childhood days? Sri Krishna Paramathma blessed her saying that she would be born as Vakulamatha, mother of Srinivasa and would stand as the negotiator to perform his marriage in Kaliyuga, when he incarnates as Srinivasa on earth. Hence, Yasodha of Dwaparayuga born as Vakulamatha and celebrated the marriage of Padmavathi & Srinivasa.

3. Why do the words "Vathapi jeernam! Vathapi Jeernam!" used?

Ans: In ancient days, there were two giants namely Vathapi and Illva. They used to live in forest. Their wish was to eat the flesh of a human being daily. Vathapi knew Kamaroop Vidya and Illva knew Mryuthyu Sanjeevani Vidhya. As they had magical knowledge, they planned to use their knowledge to fulfill their wish. Accordingly, Illva used to request the people who crossed the forest to come to their home as Boktha (receiver of food) for their father's

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

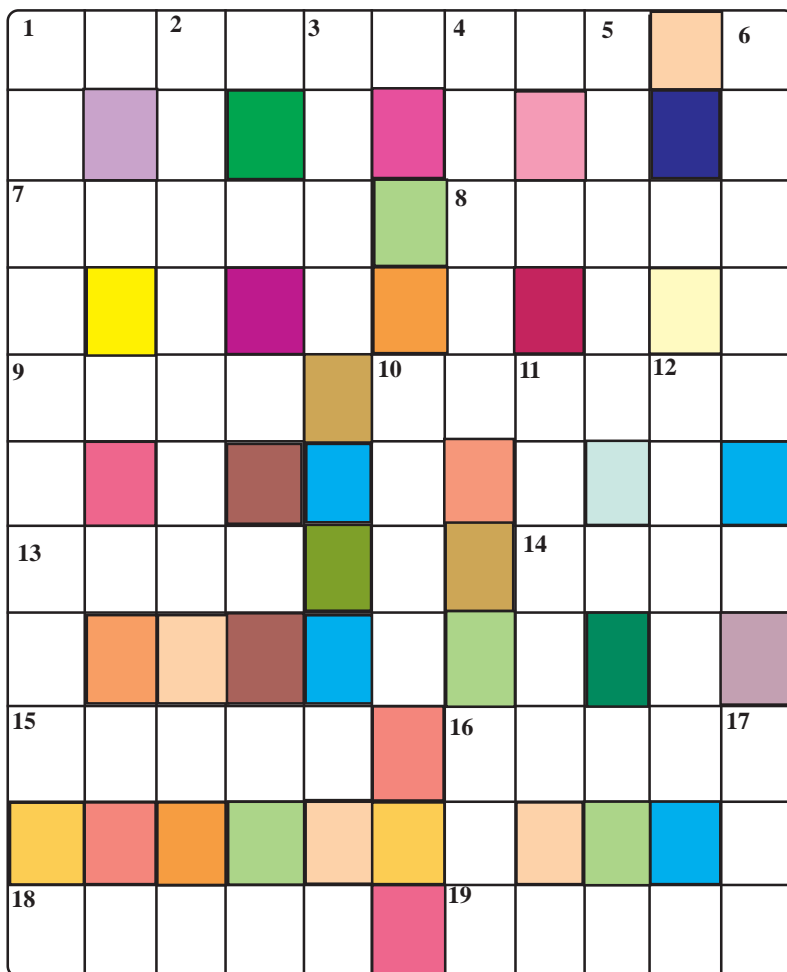
death ceremony. In the meanwhile, Vathapi would change into a goat with the help of his Kamaroopa knowledge. Along with other curries, Illva cooked mutton and used to serve the people. Once they completed eating, with the help of his Mruthyu Sanjeevani knowledge, Illva called 'Vathapi Raa! Vathapi Raa!'. Hearing the words, Vathapi would tear the stomach into pieces to come out. Then, they both would enjoy their flesh. One day, Illva invited Agastya who was going across the forest. As usual, he cooked Vathapi who formed like a goat and served in Agastya's Plate. Agastya came to know about it with the help of his sixth sense (consciousness). After eating the food, he used the

words "Vathapi Jeernam, Vathapi Jeernam". Later, Illva called Vathapi and asked him to come outside. Agasthya said that Vathapi got digested in his stomach. Then Illva got angry and showed his original form. But he became ash with Agastya's loud screaming. That's why, when small children are given food, their mothers use the word "Vathapi jeernam" signifying the meaning that her wish was to see her children healthy with proper digestion.

**Original in Telugu by :
Smt. M. Geetha Kumari
Translated in English by :
Dr.A.Savitri**



PUZZLE



- 01. Ganga (9)
- 02. Daughter of Surabhi (7)
- 03. Spoken (4)
- 04. Yama (5)
- 05. Between (5)
- 06. Arjuna (5)
- 10. Parvathi (4)
- 11. Husband of Krupi (5)
- 12. Brahma (5)
- 16. Not Good (3)
- 17. Bad Health (From Down to Up) (3)

DOWN

CLUES FOR PUZZLE

- 01. Wife of Ravana (9)
- 07. Daughter of Salapothaka (5)
- 08. Speak (5)
- 09. Dry (4)
- 10. Lakshmi (6) (Jumbled)
- 13. Coloured Part of the eye (4)
- 14. Sole (4)
- 15. Not able to move (5)
- 16. Very Ordinary (5)
- 18. Balarama (5)
- 19. Kubera (5)

ACROSS

Presented by - Sri T.S. Jagan Mohan



SRINIVASA CHATURVEDAHAVANAM

‘Yagnam’ or ‘Yagam’ is a significant Hindu traditional activity. Since Puranic times, the sacrificial activity has been in practice in India. Offering some specific things to Lord Agni in order to satisfy the specific deities is called ‘Yagna’. ‘Yagna’ is also called ‘Yaga’, ‘Kratuvu’ and ‘Havanam’. Affiliated to the ‘Yagna’, there are many traditional rules. There are many scientific reasons behind the performance of ‘Yagna’ by our ancestors. In the recent times, many people are facing many problems. In order to solve their problems, they go on pilgrimage to get peace of mind. Healthy food habits, yoga, physical exercises and healthy life-style will be helpful to lead a happy and healthy life. The other option to lead a happy life is performing ‘Yaga’. During the performance of ‘Yaga’, chanting ‘Mantras’ will do good to the people.

For the welfare of the society, ‘Srinivasa Chaturvedahavanam’ was performed gloriously amidst the Vedic chants in the grounds of the Administrative Building of the Tirumala Tirupati Devasthanams in Tirupati from 29-06-2023 to 05-07-2023. The ritual was organized by Sri Venkateswara Institute of Higher Vedic Studies and the Hindu Dharma Prachara Parishad collectively. In the programme, thirty two ‘Ritviks’ did the installation of ‘Kalasa’ and ‘Kalasa Aavahana.’ Later, the organizer performed ‘Sankalpam’, ‘Puja’, ‘Bhakta Sankalpam’, and the installation of holy fire chanting the ‘Mantras’ from the four Vedas.

During the ‘Havanam’, the ‘Ritviks’ prayed to Lord Venkateswara and chant the ‘Mantras’ from the four Vedas for the health and happiness of all living creatures in the creation. It is the voice of the Vedas if one offers ‘Aahutulu’, to the deities, one can achieve good results. The ‘Vedahavanam’ created by Lord Brahma becomes a guiding principle for a man to follow righteous path. It is the voice of the spiritualists that the Vedas created by God were only heard from Him. Later, they were spread through the tradition of the teacher and the taught which is called ‘Gurusishya Parampara’. Linga Puranam, Kasipuranam, Varaha Puranam also inform that these ‘Yagas’ should be conducted for the welfare of the society. It is the voice of the Puranas that the ‘Havanam’ gives people ‘Swasti’, ‘Shraddha’, ‘Medha’ ‘Keerthi’ and ‘Prajashakti’. Under the aegis of the Tirumala Tirupati Devasthanams, many ‘Yagas’ were performed with the same spirit. ‘Srinivasa Chaturvedahavanam’ is one among them. Devotees from far places also participated in the ‘Yaga’ to get the blessings of Lord Srinivasa.

**Lokah Samastha Sukhino Bhavantu!
Sri Srinivasaarpanamasthu!**



TIRUMALA TIRUPATI DEVASTHANAMS

TTD organised 'Srinivasa Chaturveda Havanam' in TTD, Tirupati Parade Grounds from 29.06.2023 to 05.07.2023 for the well-being of humanity. The ritual was organized by Sri Venkateswara Institute of Higher Vedic Studies and the Hindu Dharma Prachara Parishad collectively.



TIRUMALA TIRUPATI DEVASTHANAMS

On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. along with his spouse, Joint Executive Officer, Smt Sada Bhargavi, I.A.S. and other higher officials participated. As part of 'Srinivasa Chaturveda Havanam', many religious discourses with eminent Vedic scholars rendered their speeches followed by devotional cultural programmes allured the denizens.



TIRUMALA TIRUPATI DEVASTHANAMS



Hon'ble Supreme Court Judge Justice Sri V. Ramasubramanian and his family members visited the Tirumala Temple on 22.06.2023. On this occasion, TTD Chairman Sri Y.V. Subba Reddy offered Prasadams, Laminated Photo to him.



The Bhoomi Pooja event for the construction of Sri Venkateswara (Balaji) temple took place in Navi Mumbai on 07.06.2023. On this occasion, the Honourable C.M. of Maharashtra Sri Eknath Sambhaji Shinde along with the Deputy C.M. Sri Devender Fadnavis, TTD Trust Board Chairman Sri Y. V. Subba Reddy, TTD EO Sri A.V. Dharma Reddy, I.D.E.S. and other higher officials took part in the auspicious event.



TTD held 'Sri Maha Shanthi Homam' to avoid accidents on Ghat roads at the Seventh Mile Sri Prasanna Anjaneya Swamy statue in the Down Ghat road on 14.06.2023. On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. participated.



TTD Joint Executive Officer for Health and Education Smt Sada Bhargavi, I.A.S. assumed charge as Director for TTD run Super speciality Hospital of SVIMS on 30.06.2023.

Location: As one can see from the map, these Divya Desams are located 150 km east of Srirangam which is close to the town of Mayiladuthurai. These are the 9th, 10th and 11th of Divya Desams of the Thirunangur Eleven.

9. THIRUSEMPONSEYKOIL

Sthalapuranam

After Ravana was killed, Rama returned from Lanka. On his way back, he stopped here and had a golden cow donated to a brahmin as advised by Trutanethra muni. The brahmin in return constructed this temple using the gold and hence the name of the Divya Desam.

Special features

The Lord is known as Sempon Arangar or Perarulalan or Hemarangan and the universal mother is known as Allimamalar Natchiyar. The vimana is 'kanaka vimana' and the theertham is 'hema' and kanaka theertham. It is said that the



Lord here is the same as Azhagiya Manavallan or Uraiyyur. This Lord also participates in the joint Garuda Sevai on Thai Amavasya day.

Mangalasasanam

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

Alwar says everyone in this world sang the multiple names of Perarulalan who stands like a dark cloud in the Semponsey temple surrounded by tall buildings and accompanied by Peria Piratti and Bhumidevi. That is how Alwar says he is saved.

Taking the small but perfect Vamana form, measuring the worlds with His divine feet in Mahabali's 'yagasala,' resting on Thiruparkadal for Nitya Suris to serve Him, wearing the gem-encrusted crown, He resides in the Semponsey temple in the middle of Thirunangur. Alwar says he is saved because of the Lord.

After bridging the ocean, the Lord went to Trikuta Hills in Lanka and destroyed the city with his arrows. The brahmins who have the four Vedas as their only wealth live in Thirunangur where the semponsey temple is. It is by worshipping the Lord with Periya Piratti that I have found an end to my suffering.

10. THIRUVAIKUNDAVINNAGARAM

Sthalapuranam

The Lord appears here just the same way He would appear in SriVaikunta or Paramapadham. He is one amongst the eleven who came to stop Rudra dance. He made the conversion of eleven dancing Rudras into one Siva here. He appears here seated just as he appears to Nitya Suris.

Special features

Appropriately the Lord is known as Vaikuntanathan and the universal mother is known as Vaikuntavalli. The Vimana is Anantasathyavarthaga Vimana and the theertham is Lakshmi Theertham, Uthanga Pushkarni and Viraja Theertham. It is said the Uparisrivasu and Uthnaga attained 'moksha' by praying here.

This Lord also participates in the joint Garuda Sevai on Thai Amavasya day every year.



Mangalasasanam

Thirumangai Alwar has sung about this Divya Desam in Periya Thirumozhi (1228-1237).

Alwar addresses his wayward heart and says the Lord here is the one who killed Hiranya. He is the same one who churned the Ocean of Milk for the benefit of the Devas. He has the complexion of dark cloud and resides in the temple at Vaikuntavinnagaram surrounded by parks with jasmine and shenbaga plants showering flowers.

He tossed Vatsasura to make all the fruits drop and He ate all the butter and curd kept by the yadava girls. As if that did not fill him, He ate the worlds during Pralaya. He is seated in Vaikuntavinnagaram surrounded by palms and coconuts and betel leaf plants.

He was worshipped by the Devas and the 'rishis'. It is the same Lord who is at this temple. This town has a tall building. It seems that it rubs the lower side of the Moon. The ponds have fish jumping in them.

11. THIRUMANIMADAKOIL

Sthalapuranam

To stop Lord Shiva's dance, Lord Narayana came from Badrikashrama and took eleven forms. This temple is deemed to be the same as Badrikashrama. Hence the Lord is in seated form. The Lord is the primary Veda Purusha and so He is deemed to represent "Satyam, Jnanam, Anantham and Brahman". Hence the name Nandavillakku.

Special Features

The Lord is known as Narayanan or Nandavillakku. The universal mother is Pundareegavalli Thayar. The theertham is Indra or Rudra Pushkarni. The Vimana is Pranava Vimana.



This place is known for its beauty both for the birds and flowers. Hence the name Mani madam.



(Only a small portion of the pasurams is given here. Those who are interested can use the numbers to locate the actual pasurams for complete study.)

Om Namō Narayanaya!



Thirumangai Alwar has sung about this Divya
Desam in Peria Thirumozhi (1218-1227).

Alwar addresses the Lord as Nandhavillakku – the Light of all Knowledge. He refers to the comparison with Badrikashrama by calling the Lord Nara-Narayana. He also refers to the natural beauty of the area and prays for the Lord's grace.

He says that once upon a time He flew in to battle on Garuda. He made the Rakshasaas scatter in all eight directions in Lanka. He now resides in Manimada temple. Here the brahmins raise the three sacred fires, know the four Vedas, have done the five 'yagas', know the six Vedantas and practise the 'Sapta Swaras.'

Alwar says the Lord who resides in this temple is the same one who danced on Kalia's head bringing him under control. This town has tall and beautiful buildings where tribal women with bangles go and offer pearls in exchange for paddy. Alwar wants his heart to worship the Lord of Manimada Koil.

With this we conclude the Eleven Divya
Desams of Thirunangur.

With this we also conclude Chola Nadu
Divya Desams.

Next we will look at Nadu
Nadu.



Swami Vedantha Desikan is said to have composed Sudarsana Ashtakam to help the residents of Tirupputkuzhi, when they suffered from the grip of an epidemic fever. It is said that he composed it at Tiruvahindrapuram prior to a major debate with a leader of another 'sampradaya.' Swami Desikan won the debate and established the supremacy of Sriman Narayana and Visishtadvaita.

Swami Desikan chose the 'dhrithas' chandas as a meter for the 8 verses praising Sudarsana. He chose the 'aupachandasikam' meter for the Phala-Sruti sloka. Both these meters hint at the Vedic origin of Sudarsana as indicated by Swami Desikan in his Stotram.

Verse 1 :

Pratibhatasreni Bhishana,
Varagunasthoma Bhushana
Janibhyasthana Taarana,
Jagadavasthaana Kaarana |
Nikhiladushkarma Karsana,
Nigamasaddharma Darsana
Jaya Jaya Sri sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Sri Sudarsana! All the enemies of Your Lord's devotees run away fearing Your prowess. All auspicious attributes find their home in You. Those, who worship You cross the 'shoreless' ocean of 'samsara' and free themselves from their cycles of birth and death. The entire universe is stabilized by Your mighty power. You cut asunder all the sins of those who approach You as their refuge. You bless all of Your devotees with the knowledge about the righteous conduct prescribed by the Vedas. O! Lord Sudarsana! You have these auspicious attributes! Hail to Thee! Hail to Thee!

Verse 2 :

Subhajagadrupe Mandana,
Suraganathrasa Khandana
Satamakabrahma vandita,
Satapatabrahma Nandita |
Pratitavidvat Sapakshita,
Bhajata Ahirbudhnya Lakshita
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Sri Sudarsana! You are resplendent as a precious decoration on the hand of Lord Sriman Narayana, who has the universes as His body. Through Your grace, the Devas are freed from fear caused by the Asuras. Lord Indra and Lord Brahma always worship You. The Satapatha Brahmana belonging to Sukla Yajur Veda hails Your glories and pays its tributes to You. The scholars of this universe seek Your help to overcome their contestants. Ahirbudhnya Samhita states that Ahirbudhnya (Shiva) worships You and sought the boon to see Your beautiful form with His own eyes. O! Lord Sudarsana! You have illustrious attributes! Hail To Thee! Hail to Thee!

Verse 3 :

Sphutata Dijjaala Pinjara,
Pruthutarajwaala Panjara
Parigata Pratinavighraha,

Padutaraprajna Durgraha |
Praharana Grama Manditha,
Parijana Thraana Panditha
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Lord Sudarsana! You shine like the resplendent assembly of lightnings. The bright tongues of flames surrounding You appear like a cage for You. The forms of Vasudeva, Sankarshana and other Vyuha Murtis find their positions around Your geometric form i.e., Yantra. Even the scholars with sharp intellects stumble, when they try to understand the full extent of Your glory. It is a beautiful sight to see Your sixteen weapons Yours resting on Your hands to serve You. You are dedicated to come to the rescue of those, who seek Your protection. O! Sri Sudarsana! You have such auspicious attributes! Hail to Thee! Hail to Thee!

Verse 4 :

Nijapatapreetha saddgana,
Nirupathispeetha Shad Guna
Nigama NirvyuDa Vaibhava,
Nijapara Vyuha Vaibhava |
Hari Haya Dweshi Daarana,
Hara Pura Plosa Kaarana
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Lord Sudarsana! The righteous people have firm attachment to Your holy feet. The six auspicious virtues namely knowledge, power, strength, wealth, heroism, and effulgence find their natural home in You. The Vedas have firmly established Your glory in their innumerable sections. Like Your Lord, You have the forms of 'para' and 'vyuha.' You cut asunder the fear caused by the foes of Lord Indra, the foremost among Your devotees. You were responsible for the burning down Kashi, the city of Lord Shiva to ashes. You stood at the tip of Shiva's arrow, when He was engaged in the campaign to destroy Tripuraasura. O! Sri Sudarsana! You have such auspicious qualities. Hail to Thee! Hail to Thee!

Verse 5 :

Dhanuja visthaara Kartana,
Janitamisraa Vikartana
Dhanujavidya Nikartana,

Bhajatavidya Nivatana |
Amara drushtasva Vikrama,
Samara Jushta Bramikrama
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Lord Sudarsana! You arrest the growth of the evil-minded Asuras and destroy them down to their roots. You are like the resplendent sun banishing the dark night of 'samsara', which bedevil Your devotees. You overcome any and every act of deception practised by the Asuras. You remove every shred of false knowledge that invade the minds of those, who seek refuge in You. The Devas celebrate Your heroic deeds and experience joy in witnessing Your powerful actions. You revolve and rotate in many ways in Your battles against the enemies of Your devotees. May Thou with



such auspicious attributes prosper further! Hail to Thee! Hail To Thee!

Verse 6 :

Prathimukhaaleeta Bandhura,
Pruthumahaheti Danthura
Vikatamaaya Bahishkrutha,
Vividhamaalaa Parishkrutha |
Sthiramahaayantra Tantritha,
Dhruta Daya Tantra Yantrita
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Lord Sudarsana! You give darsana to us with Your dynamic gait of One foot placed forward in movement and the other rapidly following it. Your position in that gait is beautiful to behold. You are surrounded by Your magnificent and fearsome weapons. You are the conqueror of Powerful illusions (mAYa) caused by Asuras. You are not therefore affected by their acts of Mayaa. You are decorated with many beautiful flower garlands that add to your natural beauty. You are firmly bound in the warp of Your great compassion for Your devotees and bless them, when they worship You through Your 'yantra and mantra.' O! Sri Sudarsana! You are of such auspicious qualities! Hail to Thee! Hail to Thee!

Verse 7 :

Mahita Sampath Sadhakshara,
Vihitasampath Shatakshara
Shatarachakra Pratishtita,
Sakala Tattva Prathishtita |
Vividha Sankalpaka Kalpaka,
Vibhudhasankalpa Kalpaka
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Lord Sudarsana of many prime qualities! The wealth of the righteous is their true knowledge about Your Lord. You bless them with the unperishable wealth of 'moksham', when they seek refuge at Your holy feet. Those who recite Your 'mantra' made up of the six letters gain incomparable wealth. Your devotees invoke You in Your 'yantra' of six corners formed by two intersecting triangles and

worship You at its epicenter. You pervade and reside in all the creations of Your Lord. You have the power to complete all deeds that You decide to undertake. You are 'satya sankalpa' and serve as the divine 'Kalpa' tree granting all the boons that Your devotees entreat. O! Sri Sudarsana! Hail to Thee! Hail to Thee!

Verse 8 :

Bhuvana Netra Trayeemaya,
Savanatejatrayeemaya
Niravadhisvaadhu Chinmaya,
Nikhila Sakthe Jaganmaya |
Amita Viswakriyaamaya,
Samitavishvagbhayaamaya
Jaya Jaya Sri Sudarsana,
Jaya Jaya Sri Sudarsana ||

O! Lord Sudarsana! The Eye of the Universe! You are of the form of the Three Vedas. You are of the form of the three fires namely 'Gaarhapatyam,' 'Ahvaneeyam' and Dakshin Agni of the Yagaas. You are of the delectable form of true knowledge! You have the power to accomplish every deed. You have taken the form of the universe and its contents. You are worshipped through the sacrificial rituals of Your devotees. In return, You destroy the fears and diseases of those who worship You from all directions. O! Lord Sudarsana! You are of the auspicious qualities! Hail to Thee! Hail to Thee!

Verse 9 :

Phala Sruthi Dwichatushkamidam
Prabhoothasaaram patathaam
Venkatanayaka Praneetham |
Vishamepi Manorata:
Pradhaavan na Vihanyeta
Rataangadhuryagupta : ||

Those, who recite the stotram consisting of eight verses in praise of Lord Sudarsana composed by Sri Venkatanatha known as Sri Vedantha Desikan comprehend the deep references to the glory of Lord Sudarsana will have the fulfilment of all their wishes.

May Lord Sudarsana will fulfil the wishes of the devotees and grant them eternal bliss !



Maha Yogini, Maha Tapswini, Gyana Sarasawathi and Telugu Bharathi Matrusri Tarigonda Vengamamba was an ardent devotee of Lord Venkateswara. She was born in Tarigonda village which is four miles away from Vayalpadu of Chittoor District in the brahmin family of Nadavarika sect with Vashistha Gotra to Sri Kanala Krishnaryamatya and Smt. Managamamba.

Matrusri Tarigonda Vengamamba got married at the early age to Sri Injeti Venkatachalapati. She was a legendary poetess in 18th century breaking the strong traditional barriers and inculcating the power of devotion in the society. She was a great social reformer who broke the harsh barriers which hurt the women in 18th century. She was a radical revolutionary woman who raised the banner of rebellion against many customs and superstitions. Her revolt serves to be the great benefit to all the helpless women folk in the society. She learned yogic sciences from her 'guru' Sri Rupavataram Subramanya Sastry at Madanapalle. Sri Sastri initiated 'mantropadesam' to her. He taught her the 'bhakti tattva' and the glimpses of Yoga Sastra. Matrusri Tarigonda Vengamamba after getting enlightenment on Yoga Sashtra from her 'guru' and with her dedicated practices, she composed Asthanga Yoga Saram (The Essence of Eight Yogas).

In the third chapter of Sri Venkatachala Mahatmyam, Sri Adi Varahaswami describes to Sri Bhudevi about the superior knowledge of yogic science in 86 poems. These details convey the practical experience of Matrusri Tarigonda Vengamamba in a simple and lucid style. The eight yogas described in this work are -

1. YAMA – Self control
2. NIYAMA – Principle
3. ASANA – Posture



Matrusri
TARIGONDA VENGAMAMBA
- Dr. Hemavathy Padmanaban

4. PRANAYAMA – Breathing Techniques
5. PRATYAHARA – Sense withdrawal
6. DHARANA – Focused Concentration
7. DHYANA – Meditative Absorption
8. SAMADHI – Bliss or Enlightenment

Yama : It means that knowing and restraining or controlling the passions of the body in the world from all the desires of the senses.

Niyama : It is to retain righteous feelings and thoughts about the Brahman.

Asana: This depicts the posture of sitting. This posture enables one to feel comfortably to sit and think about the Brahman.

Pranayama: Breathing is the mixture of inhaling and exhaling of air. "To reject the world is exhaling and the act of thinking is Inhaling." "I am myself the Brahman". By considering everything as the Brahman, divine state is obtained in which all bodily parts are restrained.

Pratyahara: By finding the self in all actions, by concentrating the mind on consciousness, the self ultimately becomes that consciousness.

Dharana: Finding the Brahman wherever the mind goes and turning it inwards.

Dhyana: To gain the firm knowledge that “I am the Brahman and retaining the knowledge within oneself.

Samadhi: To have undisturbed mind and think that everything is Parabrahman and in the end forgetting even that thought is the state of Samadhi which is beyond the description of mind and word.

Matrusri Tarigonda Vengamamba composed Tarigonda Narasimha Satakam praising the glories of Tarigonda Sri Lakshmi Narasimha Swamy, “The Story of Elegance of Lord Narasimha” in Yakshagana style based on the history of Sri Prahalada Maharaj, an ardent devotee of Lord Vishnu. Her next book was also in the same yakshagana style praising the glories of Lord Sri Veerabhadra Swamy of Rayachoti entitled as “Shiva Vilasam.”

This great Tapaswini with her extraordinary gifted powers composed several literary works based on her spiritual experiences:

1. Tarigonda Narasimha Satakam
2. Narasimha Vilaasa Katha (Yaksha Gaana style)
3. Shiva Naatakam (Yaksha Gaanam style)
4. Raaja Yogaamruta Saaramu (Dwipada Kavyam)
5. Baalakrishana Naatakam (Yaksha Gaanam)
6. Vishnu Parijatham (Yaksha Gaanam)
7. Rama Parinayam (Dwipada Kaavyam)
8. Chenchu Naatakam (Yaksha Gaanam)
9. Sri Krishna Manjari (Manjari Dwipada)
10. Sri Rukmini Naatakam (Yaksha Gaanam)

11. Gopika Naatakam (Yaksha Gaanam)
12. Dwipada Bhagavatham
13. Sri Venkatachala Mahatmyam (Pada Kavyam)
14. Asthanga Yoga Saram
15. Jala Kreedha Vilasam (Yaksha Gaanam)
16. Mukhtikanta Vilasamu (Yaksha Gaanam)
17. Tattva Keernalu (Spiritual Songs)
18. Vaasishta Ramayana (Dwipada Kavyam)
19. Golla Kalpam
20. Dana Patralu

The following are the mesmerizing lines from *Muthyala Harathi* composed by her and these lines are sung during the Ekantha Seva performed to Lord Venkateswara Swamy daily in Tirumala.

Muthyala Harathi

Sripannagadrivara sikharagra vasunaku
Papandhakara Ghana bhaskarunaku
Aparatmunaku nityanapayiniyaina
Jaya mangalam Nithya Subha Mangalam

Sarananna dasulaku varamittunni birudu
Dharyinciyuna paradaivamunaku,
Maruvavaladibirudu niratamanioatini ye
Maraniyanalamelu mangammaku (Jaya)

Anandanilayamandanisambu vasyinei
Dinulanu raksincu devunakunu'
Kanukala nonogurci ghnannuga vibhuni san
Manincu alamelu mangammaku (Jaya)

Paramosaga navantu narulakani vaikuntha
Maraceta cupu jagadatmunakunu.
Sirulosaga tanavantu siddhamani nayakuni
Uramupai koluvunna saradhisutaku (Jaya)

Telivito mudupulitu temmu temmani parusa
Nalkinci kaikonedi yacyutunaku,
Yelami pakambu jeyinci yandara kannu
Malayakepudosage mahamataku (Jaya)

Mariyuchitravicitra mantapavalulakunu
 Thiruvadhulaku divyatheerthamulaku,
 Paraga ghanagopura prakaratatutulakunu
 Ciramulai tagu kanakashramulaku (Jaya)
 Tarucania Dharmasastrmulakunu, Phalapuspa
 Bharita smgara vana panktulakunu,
 Muruvoppu ugrananmulaku, bokkasamulaku
 Sarasambulaagu pakasalalakunu (Jaya)

Ahivairi mukhya vahanamulaku, godugulaku
 Rahinoppu makaratoranamulanu,
 Bahuvridha dhvajamulaku patuvadya vitatulaku
 Vihita satkalana vedikalaku (Jaya)

Dara chakra mukhya sadhanamulaku manimaya
 Bharana divyambara pratatulakunu,
 Kara carana mukyanga ganasahitamai subha
 Karamania divya managala murthiki (Jaya)

Kalita sujnanadi kalyana gunamulaku
 Balamoppu amita prahavamunaku
 Vlalgonina sakala parivara devatalakunu,
 Celagi panulonarincu sevakulaku (Jaya)

Alaraga brahmhotsavadhulai santatamu
 Valanoppu Nityotsavambulakunu,
 Polupondur viswaprabhutva mulambunaku,
 Naluvonda varavimananbulakunu (Jaya)

Araya Tarigonda narahari yagucu nandariki
 Varamulosage Srinivbasunakunu,
 Muriyucunu Visvotionmukhu nittu Bhariyinci
 Sirula Velayucunundu Sesadriki (Jaya)

Jaya mangalam nithya subha mangalam
 Jaya Mangalam nithya subha mangalam!

Tarigonda Vengamamba is a prolific writer. All her literary work was dedicated to Lord Sri Tarigonda Lakshmi Narasimha Swamy and Sri Venkateswara Swamy in Tirumala. Tarigonda Vengamamba was the quintessence of devotion to Lord Venkateswara. She dedicated her entire life to Lord Balaji serving



food (Anna Dana) to devotees who came to have the grand 'darshan' of Lord Venkateswara in Tirumala. She refused to obey some social restrictions imposed on women in those days. Her immense courage and devotion towards Lord Venkateswara are highly laudable. Of all her splendid literary works, "Sri Venkatachala Mahatmyam" is a glowing example of her complete devotion and surrender to Lord Venkateswara. She translated Yoga Vasista in Dwipada form. Even after her demise, she settled in the sacred abode as her Brindavan at Tirumala. The sacred garden in reverence to Matrusri Tarigonda Vengamamba is known as "Tarigonda Vengamamba Brundavan." On the occasion of her Vardhanti, Pushpanjali is being offered at her Brindavan at Tirumala and music concert is also being done in memory of her.



(Continued from the previous issue)

The Sthalapurana of Tirumala and other Legends

The sthala mahatmyam of the temple of Sri Venkateswara is called 'Sri Venkatachala Mahatmyam.' This is mentioned in several puranas like Varaha purana, Padma purana, Garuda purana, Brahma purana, Markandeya purana, Vamana purana, Brahmottara purana, Khanda purana, Aditya purana, Bhavishyottara purana and Harivamsa. Of these, the most important are the Varaha purana and Bhavishyottara purana.

There are other innumerable collections of legends and stories about

Tirumala and about the presiding God Sri Venkateswara or Srinivasa. An inscription from Tirumala mentions a Venkatachala Mahatmyam that was being recited in the temple before the Lord.

Most of the incidents in the sthalapurana describe the sanctity and the greatness of the Hills of Tirumala and of the numerous tirthas situated on them.

Author of the sthala purana etc.

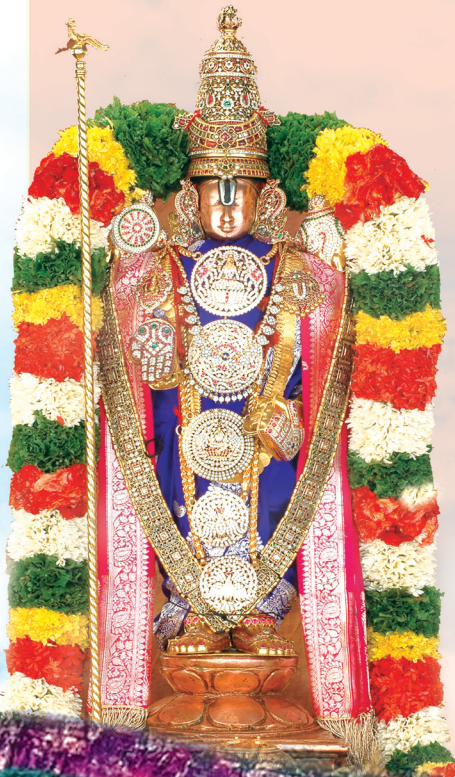
The sthala purana was compiled by a certain Pasindi Venkatatturaivar alias Jiyar Ramanujayyan who lived in Tirupati during the last quarter of the 15th century, for a record (No.253-T.T.) of his charity in Sri Venkateswara temple dated in the Saka year 1413, cyclic year Virodhikrit, on the 7th lunar day of the dark fortnight of the Mithuna month, being a Monday combined with the star Uttirattadi or Uttarabhadra, equivalent to the 27th June 1491 A.D. registers an implied sufferance of the authorities of the temple for reading, at a tiruvolakkam (asthanam or levee) in the presence of the deity, "the Tiruvenkata- Mahatmyam compiled and humbly presented by him," during one of the days of the Adhyayanotsavam conducted in the month of Margali for Tiruvenkatamudaiyan at Tirumala, to wit, on the day of the repairing of the path-way to the waterfall Akasaganga, from which water is daily brought to the temple for His ablutions and other rites of worship.

This is the earliest reference that we get, in the inscriptions, to the "Tiruvenkata-Mahatmyam," and it is explicitly mentioned that it was "humbly presented" by Pasindi Venkatatturaivar. Consequently we may take it that the piecing together of the pertinent extracts from the twelve different Puranas by Pasindi Venkatatturaivar, together with additions of his own, based on the mangalasasanams (adulatory

THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XXII



verses) of the Alvars or Tamil Vaishnavite Saints who sang in praise of God Venkatesa, was completed on or before the Saka year 1413, Virodhikrit, i.e., 1491 A.D. And it is possible that the “Tiruvenkata-Mahatmyam” mentioned in the epigraph is the same work as the present “Venkatachala-Mahatmya” published by the Devasthanam and as such formed the original of the Devasthanam publication.

This “Venkatachala-Mahatmya” was first published in book form in Telugu script in 1884 A.D., by the Devasthanam under the authority of His Holiness the late Sri Mahant Bhagavandasaji, the then Vicharanakarta and republished, with the omission of extraneous matter, in 1896 by his grand-disciple the late Sri Mahant Ramakisoradasaji and reprinted in 1928 by the latter’s disciple, His Holiness Sri Mahant Prayagdasaji, the last Vicharana- karta of the Devasthanams. Meanwhile two Devanagari editions of the “Mahatmya” were also issued, the second of which was in 1904. Since then a Hindi rendering of it was brought out in 1930.

It is this compilation which goes by the name of “Sri Venkatachala Mahatmya.” It commences with an account of the Varaha-kalpa as given in the Varahapurana delineating the Sveta-Varaha-avatara, for the double reason that this kalpa witnessed the origin of the mundane world and that God Sveta-Varaha chose this hill for His dwelling ever since his rescuing the earth from the patalaloka, for which cause both the hill and the surrounding country have come to be known as the Varaha-kshetra.

The story of Sveta varaha kalpa

The sthala purana mentions a conference of all rishis and munis at Naimisaranya, where Suta, the apara vedavyasa was asked to describe to the assembled saints the pre-eminent place the bhctras sacred to Lord Vishnu. Suta related to them the story of such a kshetra wherein the Lord performed the various kridas and also the incidents of His life connected with the varaha kalpa viz., Seshachala.

The hill is described there as a sacred place which possesses the powers of causing the realisation of all desires and as capable of bestowing immense prosperity on men. The story given is as follows:

At one time the oceanic waters swelled and enwrapped the earth deep. That was Kalpadi (the beginning of the aeon) when Vishnu was lying supine on a banyan leaf as Vatapatrasayi in the Maharloka. For a thousand yugas the water did not recede and the omnipotent Vishnu bethought Himself of i.e.-creation.

The Munis desired to know in detail as to how Pralayakalpa (the great deluge) occurred, how and wherefrom such a large quantity of water arose and where the earth and the mountains then lay; and, in compliance thereof, Suta explained thus:-

One thousand chatur-yugas make a day for Brahma and the same a night. At the end of such two thousand chatur-yugas, Sun vomited fire through his rays and there was no rain for years together. Men and tapodhanas (i.e., munis), living on earth at the time, forsook it and took their abode in the janaloka at the approach of night, when the forests and mountains were consumed by fire and reduced to ashes. Then Vayu (wind) blew furiously for some long years and big clouds formed and rained in torrents without intermission. The earth melted and sank down to the patalatala. Then the sapta-sagaras (seven oceans), joining together, rose up to the maharloka as one expanse of water, and so remained for a thousand yugas during a part of that night of Brahma. Immediately past midnight, Vishnu, the Creator, Protector and Destroyer, determined to rescue the earth-an act impossible of accomplishment by Brahma and Siva- and so went in search of it into the Patalaloka in the form of Sveta-Varaha (white Boar). There ensued a frightful encounter with Hiranyaksha which by and by passed into a malla-yuddha (wrestling contest) luting for a long time. Sveta-Varaha, becoming infuriated, tore the huge body of the demon, which was as big as

Mount Meru, in twain with His tusks, and the demon's blood, mixing up with the water, caused it to turn red. The munis of the janaloka, noticing the redness, perceived from their supernatural powers of samadhi, dhyana and yaga that this terrifying feat was performed only by Varaha whom they praised from their own residence. Sveta-Varaha whom they praised then slashed the water and brought up the Earth on His tusks, and, placing one foot on Adishesha, stood up in the janaloka like a huge mountain. Presently Brahma and the Deva-ganas, Siddhas and Paramarshis extolled Him with the chanting of the Veda-mantras; simultaneously were showered flowers; Apsaras danced; devadundubhi, vina, muraja and mardala were heard to have been played. And they all praised Varaha as the skilful slayer of Hiranyaksha and as the Supreme God, and prayed to Him to establish the Earth firmly as here before.

This is the thirty-third Chapter of "Sri Varaha Purana" describing Sveta-Varaha's slaying Hiranyaksha, and forms the first Chapter of "Sri Venkatachala-Mahatmya."

Fetching Kridachala from Vaikuntha by Garuda

Varaha fixed the Earth and delimited the saptasagaras and the saptalokas as formerly. He next called on Brahma and bid Him create the jagat as before; and accordingly Chaturmukha created the Sun and Moon as previously. Dhara-Varaha longed to reside on Earth for a time in order to protect the people and so commanded Garuda to bring from Vaikuntha the Kridachala together with the parishat (divine assembly) and the Suras headed by Vishvaksena. Soon afterwards Garuda started to bring the Kridachala, and Hari, in the incarnation of the Boar, having established the Earth, eagerly waited for the arrival of Garuda, selecting a sacred spot which was sixty yojanas (600 miles) south of the Gomati and five yojanas west of the eastern sea and adjoined the Rukmanadi (Svarnamukhi

river) on its north; and which also formed the abode of the Punya-janas (holy people).

Starting under command of Bhu-Varaha, Garuda reached and espied the Kridachala, an extensive natural hill, consisting of precious stones and gold, containing lofty peaks and appearing in the form of Panchopanishat. It was found to be resplendent with tall trees growing both on heaven and earth and plants and shrubs of sweet scented flowers; ever resounding with the melody of the singing birds; abounding in wild beasts; inhabited by Kinnaras and Kinnaris singing incessantly; filled with delightful streamlets; and adored by Muktas, Nityas, Kamarupas and Namarupas. Being known as Narayanagiri, it served as the sporting hill of Parameshthi (God). In extent it was three yojanas wide and thirty yojanas long and in shape resembled Sesha. It was a fit place to receive the saviour of humanity. It formed the conch of Hari and was a coveted place for all beings. Excellent in form, it bestowed great merit and afforded Moksha even to its devoted visitors.

Carrying that stupendous hill on his shoulders with all the divine servants in it, Garuda flew back to Varaha. Varaha asked him to deposit it at the place. and, getting on it, stood as Sveta-Varaha within the pure and divine Vimana-shining with many gopuras set with different kinds of precious stones, adorned by the Mahamani-mantapa with gem-set pillars, most gratifying to the sight but indescribable in words, and adjoining on its west the Svami-Pushkarini situated in the sacred forest, to the south of which the lotus-eyed Vishnu, the Supreme God, the holder of the conch, the discus and the club, and the abode of Lakshmi, chose to dwell underneath a Vimana later on.

This is the 34th Chapter of "Sri Varaha-Purana" describing the bringing of the Kridachala from Vaikuntha, and forms the 2nd Chapter of "Sri Venkatachala-Mahatmya."

(to be continued)

Almond is a tasty medicinal dry fruit which is given to us as a gift from Mother Nature. It contains a lot of nutrients which develops immunity for protecting from several diseases. It is also used in the preparation of several dishes in its direct form or in a fried or powdered form. It is available throughout the year and can be used as a medicine for curing various illnesses.

Before consuming, one can soak almonds in hot water for two hours, remove the peel and dry it. Such preparation possesses complete nutritional values and help one in protecting one's health.

For healthy bowel movement : The mixture which contains ten grams of almond powder, yellow raisins and crystal sugar powder each and 30 grams of Sunamukhi powder mixed with sufficient amount of honey will help keeping healthy bowel movement. This paste can be stored and 5-10 grams of it should be taken with a cup of lukewarm water before going to bed in a routine way. It will give good results.

Curing Melasma : Almond powder mixed with sufficient amount of radish juice must be applied over the marks and it should be left for an hour and it should be cleaned later. It is good for curing Melasma.

Increased Libido : The mixture containing 50 ml of water, one gram of almond powder, one gram of nutmeg powder and one teaspoon ghee should be boiled. This mixture can be taken along with 100 ml of milk and one teaspoon of jaggery or palm jaggery for increased libido.

Relief from back pain : Almond powder, powder of fried poppy seeds and crystal sugar powder must be mixed in equal portions and five grams of this mixture should be mixed in 100 ml of water and be taken twice a day to get a quick relief.

Cough due to overheat : Eight grinded almonds mixed with suitable amounts of crystal sugar powder and fresh cream must be taken as medicine for quick results.

Eye-related Ailments : 100 grams of almond powder, 50 grams of powder of fried poppy seeds, 25 grams of black pepper powder, 175 grams of crystal sugar powder, 100-200 grams of pure cow ghee should be mixed and can be stored. One teaspoon of this medicine should be mixed in 50 ml of hot milk and be consumed twice a day for improved eyesight and relief from any eye-related ailments.

Pregnant Women's Health : The mixture of 100 grams of almond powder, 50 grams of dried dates powder, 50 grams of raisins and 10 grams of cardamom powder should be stored. One teaspoon of this mixture should be consumed with 100 ml lukewarm milk twice a day in the morning and evening to avoid any nutritional deficiency and it helps for a healthy baby delivery.

Lack of Sleep : If one consumes the mixture of one to two grams of almond powder and one gram nutmeg powder with 100ml lukewarm milk before going to bed, one can get a deep sleep.

Nerve Weakness : 100 grams of almond powder, 100 grams of palm crystal sugar, 10 grams of pepper powder must be mixed and kept stored. Half a teaspoon of this powder can be consumed with 100 ml of lukewarm milk. It reduces the weakness of nerves and also reduces the tiredness in the body and it leads to a healthy life.

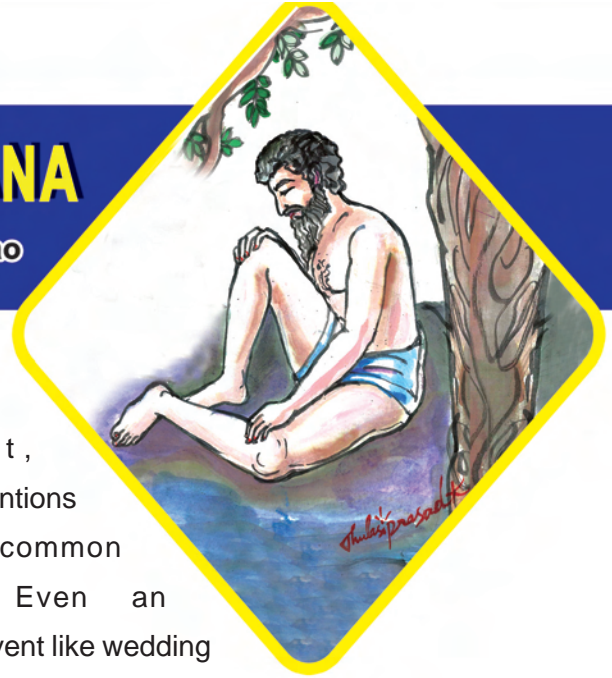
To increase the sperm count : Half a teaspoon of almond powder, one spoon of Ashvagandha Choorna (which is available in Ayurveda stores) and palm crystal sugar should be mixed in 100 ml of water and let it boil. After it got cooled, mix this with 100 ml of boiled milk and consume it once a day for improved sperm count and active sperm cells which will help to improve the chances of conceiving.

Headaches : The mixture of almonds, cinnamon stick and clove powder must be made in equal quantities and kept it stored. This mixture should be mixed in suitable amounts in milk and make it as a paste and apply it to the forehead. After applying the paste in the required region for thirty minutes and one can cleanse the area for instant relief from headache.



UNIVERSAL WISDOM OF VEMANA

-Sri K. Damodar Rao



Follies and foibles are not unique to an individual. A society at any given point of time and place, even in civilised countries, cultures and periods, might nurture some beliefs, exhibit certain tendencies that are not exactly healthy and positive. By focusing on these grey areas in individual's personality or a society's ethos Vemana shows that he is essentially concerned with the sphere of improvement. He also pokes fun at these strange behaviour patterns that remain unchanged despite the passage of time. These are integral to humans as a community. One such poem:

Puthadi galavaani pushtambu pundaithe
Vasudha lona vartha kekku
Pedavani inta pendlaina nerugaru
Vishwadabhirama vinura Vema!

In translation:

A blister on the back of a rich man becomes news all over.
A wedding in the house of a poor man
Will not evoke any response, anywhere!
Vema, the one endeared to the Creator, listen!

It is the way of the world: Whatever happens in the household of a wealthy man, the news spreads fast and everywhere instantaneously. Even a sore on his posterior! People make a beeline to his house to find out whether he was doing well. The rich and the powerful get attention whether they seek it or not. They 'earn' such privilege on account of their wealth and position.

In contrast, Vemana mentions another common practice: Even an important event like wedding in the house of a poor family goes unnoticed. It is not known outside as the news is not spread as people consider it insignificant. Even otherwise, not many will attend it. It shows their indifference on account of the person's poor standing in society.

Two persons and two happenings: In the first example, the person is powerful and the happening is trivial. In the second one, the person is not powerful and the event is significant. The response of the society differs not on the basis of importance of the event, which should be the natural course, but the wealth of the individual concerned. People are unduly worried about the rich man's pustule while remaining unconcerned about a significant event like wedding in a poor man's home.

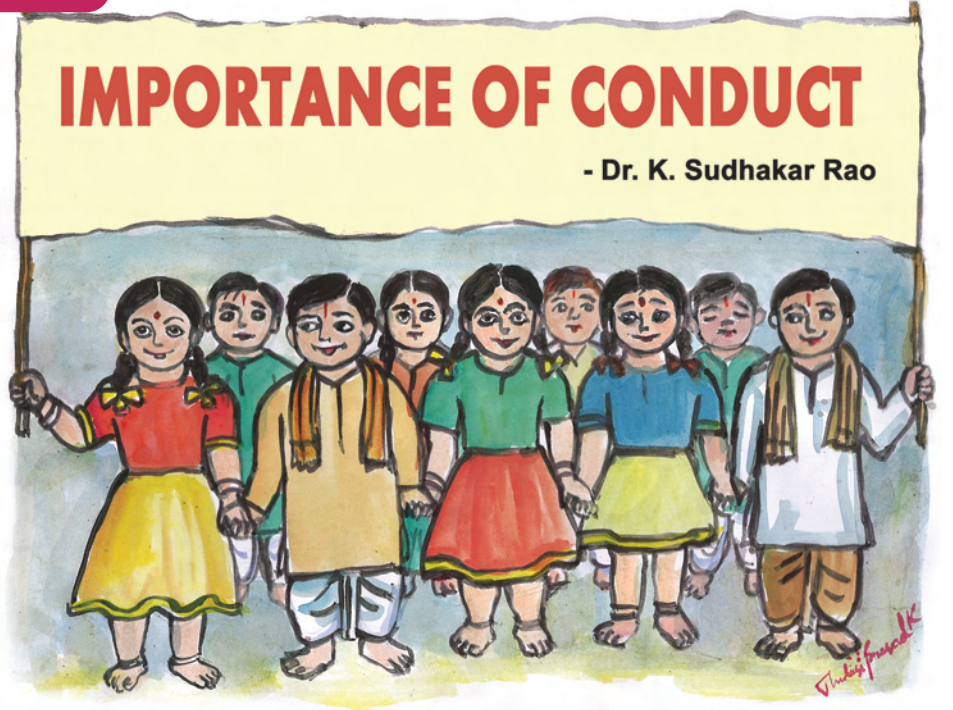
Vemana drives home that such a response is not confined to a few, but a general tendency on the part of human community. The poem carries with it a profound meaning, the burden of human nature in fact, as is the case with most Vemana's verses.



Sri Bhartruhari was a great Sanskrit poet and a philosopher. He described several aspects of good conduct in his 'Neetishatakam.' The following sloka describes the various dimensions of good conduct:

*Vahnihstasya jalaayate
jalanidhih
kulyaayate tatksanaat
Meruhswalpa
Shilaayate mrugapatih
sadyah kurangaayate
Vyaalo maalyagunaayate
visharasah peeyoosha
varshaayate
Yasyaangekhila loka
vallabhatamam sheelam
samunmeelati*

When one approaches schools for admission, one's conduct certificate is required. In the same way one should have good conduct in one's life which will elevate one to the higher spiritual heights. Let us go deep into the sloka. According to the sloka, a person who has good conduct will be able to subjugate the entire world. For such a person, fire will be converted into water. It means that for a person having



good conduct his enemy will become as cool as water. The ocean will be converted into a small canal. The Meru, the golden mountain, will be reduced to a small rock. It means that he will be able to do a difficult task with ease. Lion becomes a deer. It means persons who were bitter enemies will not be able to do any harm. A snake will become a garland of flowers. Poison will become nectar. One will be perplexed to know how these things are possible. Definitely these changes are possible. Terrible things will be converted into nice objects. One will be able to do a difficult task by one's will power. Impossible things will become possible.

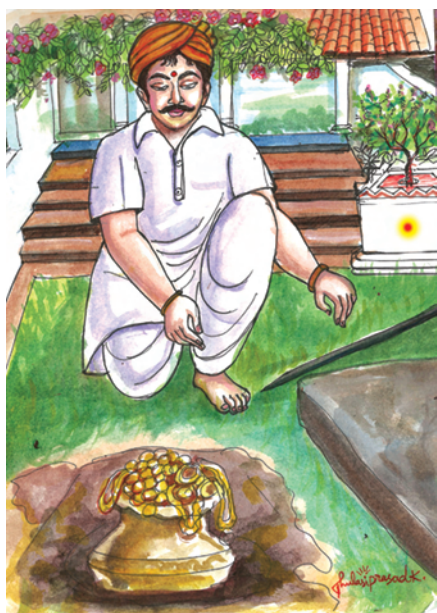
The above mentioned sloka of the sage Bhartruhari narrates the significance of good conduct. Such a person will be an ideal one. Youth should always cultivate good values like truth, non-violence, sympathy, and altruism. One should know about such values by reading good literature. Good conduct is nothing but practising ethical and spiritual values. One should not be carried away by mere sensual temptations. One should have a life of simplicity and sacrifice. Then only God will elevate such a person to the higher spiritual heights.



THE MISER'S GOLD

- Dr. P. Gopal

Once upon a time, there was a miser. He owned a large quantity of gold. He never utilized it and he hated spending any gold that he had. He had dug up a hole and buried the gold near the tree in his garden. Every day, he goes near the tree to dig it up and look at it happily. By seeing it, he used to say himself "I am very rich, I own much gold". This act made him very happy. One day, a passer-by saw him digging up and happened to see the gold hidden by him. He thought of stealing it. He waited till the night to dig up the gold. He took all the gold buried under the tree and went away.



Next day, the miser came back to look at his gold as usual. He dug a huge hole where he used to hide his gold. But he couldn't find any gold in the pit. "Where

is my gold?" "Who stole my gold?" the miser cried blaringly. Listening to the miser's lamentation, the neighbours came running to his home. "What happened? Why are you crying?" they asked. The miser showed them the pit and told them everything about the gold that he used to hide under the tree secretly. "Did you ever spend any of your gold?" they asked. "No, I never spent any gold, just looking at it and feel happy", the miser replied. "So, you never used anything at all. The gold was of no use to you because you hide it in the ground", the neighbours said. The neighbours started laughing at him and left the place. Hence, one should utilize one's wealth for doing something good to others.

Moral: Wealth unused might as well not exist.



SOLUTION TO PUZZLE

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

LET US LEARN SANSKRIT

LESSON - 26

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

चोष्यम् = Liquid

गत्वा = After going

नीत्वा = After carrying

गमिष्यति = Will go

चुक्रम् = Tamarind

सूपम् = Boiled pulse

आगत्य = After coming

नेष्यति = Will carry

गमिष्यति = Will go

आनयति = to bring

QUESTIONS

- a** 1. चोष्ये लवणं न अलम्। 2. सूपः सम्यगस्ति। 3. गृहे चुक्रम् अस्ति किम्? 4. त्वं तत्र गत्वा किञ्चित् चुक्रम् आनय। 5. रामः आनयतु। अहं रामम् आनेष्यामि? 6. यूयम् अस्मद् गृहम् आगमिष्यथ किम्? 7. तथैव आगमिष्यामः। 8. त्वं शीघ्रं गच्छ। 9. ते सर्वेऽपि अस्मद्गृहे भोजनार्थमागमिष्यन्ति। 10. सूपः अपि नास्ति, कथं करिष्यन्ति वा?
- b** 1. You do the cooking. 2. I'll bring you water. 3. After that you all take a bath and eat. 4. You all go and bring our father. 5. I live right here. 6. You guys don't be lazy in this. 7. You come fast. 8. You bring our elder brother. 9. Take the children quickly and leave. 10. I'll bring it in the same manner.

ANSWERS

- a** 1. Salt is not enough in the liquid. 2. The boiled pulse is perfect. 3. Is Tamarind available at home? 4. You go there and get some tamarind. 5. Let Rama get it. I will get Asafotida. 6. Will you all come to our house? 7. We'll come in the same manner. 8. You go quickly. 9. They will all come to our house for food. 10. There is no boiled pulse, how will they do it rather?
- b** 1. त्वं पाकं कुरु। 2. अहं जलम् आनेष्यामि। 3. तदनन्तरं यूयं सर्वे स्नानं कृत्वा भोजनं कुरु। 4. यूयं गत्वा अस्मत् पित्रम् आनयत। 5. अहम् अत्रैव वसामि। 6. यूयम् अत्र आनयतु मां कुरुत। 7. तेनैव आगच्छत। 8. त्वम् अस्मद् अग्रजम् आनय। 9. वातकान् शीघ्रं स्वीकृत्य गच्छत। 10. तथैव।



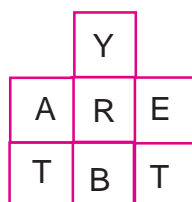
CHILDREN CORNER

ASHTALAKSHMI The Eight Forms of Goddess Lakshmi

1. Adilakshmi
2. Dhana Lakshmi
3. Dhanya Lakshmi
4. Gaja Lakshmi
5. Sanatana Lakshmi
6. Dhairya Lakshmi
7. Vijaya Lakshmi
8. Vidyalakshmi

Jumble Solver

MYONRAH becomes HARMONY
SHIINF becomes FINISH
OUNOP becomes POUND
MOAWEEES becomes AWESOME



Fill the boxes with appropriate letters to get recharged

PROVERB

Don't put too many irons in the fire

TONGUE TWISTERS

Two tiny timid toads trying to trot to Tarrytown.

Nine nimble noblemen nibbling nuts

MATCH THE WORDS In Column A with the Column B:

- | A | B |
|---------------------|----------------|
| 1. Sudarshanachakra | a. Vedas |
| 2. Vinatha | b. Athri |
| 3. Sage Vikhanasa | c. Vratham |
| 4. Hayagreeva | d. Lord Vishnu |
| 5. Sri varalakshmi | e. Garuda |

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

RIDDLE

Name the God using the clues given below :

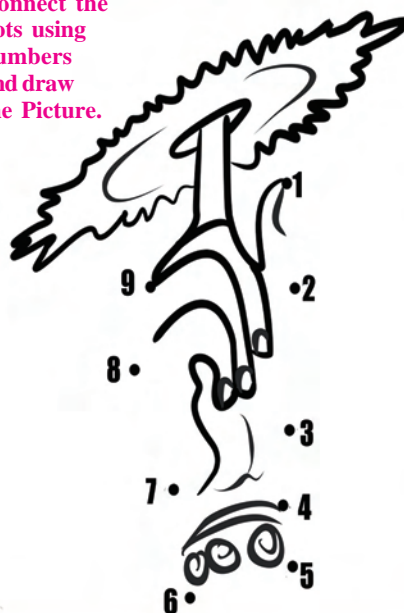
1. This god has four hands with horse face
2. He protected the vedas
3. He is the bestower of knowledge
4. He killed Asuras, Madhu and Kaitabha

Answer : Lord Hayagreeva

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



Connect the dots using numbers and draw the Picture.



RECITE

Jnananandamayam devam
nirmala sphatikakrutim
Aadhaararam sarvavidyaanaam
Hayagreevamupasmahe



FIND OUT THE PATH



FIND OUT THE COLOURS IN THE IMAGE AND NAME THEM



Answers : (1) Pink (2) Red (3) Yellow (4) Violet (5) Black (6) Dark Blue (7) Gold colour



Find out the differences

1. Lamp
2. Lotus
3. Swastik rangoli
4. Woman
5. A silk cloth
6. Hand fan
7. Clouds





Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 13

'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. Varalakshmi Vratam is being performed in masam
2. and are not unique to an individual
3. dry fruit develops immunity for protecting from several diseases
4. Muthyala Harathi was composed by
5. Sri Sudarsana Ashtakam was composed by
6. Garuda Panchami on
7. The quote "Eki Devaha Sarva Bhutesu Gudhaha" is in upanishad
8. What is the name of the sculptor?
9. The wheel of Lord Vishnu is called
10. Who killed shisupala
11. Abhimanyu was killed by
12. In which district 'Upamaka' temple situated
13. Sri Vikhanasacharya Jayanthi on
14. Wife of Ravana
15. is called tamarind in Sanskrit
16. Upamaka temple is situated approx. kms from vizag
17. Name any one Tongue twister mentioned in the book
18. Where did the miser buried the gold
19. Tarigonda Vengamamba composed satakam in praise of Tarigonda Srilakshmi Narasimha Swami
20. Mother of Garuda

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 25-08-2023.
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 AUGUST 2023

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Less talk more work is the best policy in the right direction. Women will get new works. Students should do hard work.

Unexpectedly you have to make good relations for the latter half of the month that creates room to have a better future. Worshipping Lord Venkateswara or Lord Vishnu will ward off all the evils and shower blessings.



Taurus (Vrishabha) : It is the time to control the enemies but with utmost care. Musicians should prove themselves for a better continuation. Health grounds should be taken care off. Students may have foreign chances. Women's health is more important in the house. Worshipping Lord Vishnu with goddess Lakshmi will ward off all the evils.



Gemini (Mithuna) : Maintaining self discipline is an excellent art to continue. Mixed trends will occur. Distant travel will make you to relax from so many tensions. Position elevation is transparent. Students will have good opportunities. Poets, personalities of creativity will be in the limelight. Praying Goddess Lakshmi will give you good results.



Cancer (Karkataka) : New responsibilities will arise. They will get promotions. It is the time for top management to have a change for better opportunities. Sportsmen are in the limelight. Students will get good opportunities. Comfortable transfer is on the way. But health grounds are important. Praying Lord Subrahmanya swami will make to ease the situations.



Leo (Simha) : Handling situations in a smooth way will make a comfortable difference. Promotions are on the way to make life more comfortable. Military and para military force will have good song to sing. Software people will have good hike in the remunerations. Young married couple will enjoy. Praying Lord Siva will definitely promise a smooth life.



Virgo (Kanya) : There is chance to get promotions. Situations will provoke to use the balance. Pending issues will be settled smoothly. Students will have bright expectations. They have the way to materialize. It is the time for men of creativity. They will have a good harvest for timely recognition. Praying any deity will help a lot.



Libra (Tula) : Foreign travel is on the cards. Taking rest in time will make them to keep your health intact. Health of the old people and women should be taken care. One should have patience to welcome favourable outcome in their efforts. People should take care from the tensions. Students have to work hard. Praying Goddess Lakshmi will make favourable developments.



Scorpio (Virshchika) : You have to find out sharp ways to ease the situations. Steadily stress will be decreased. But there is a guarding force to protect and give success. Speech is silver and silence is golden. Working hard is the only key to have a good change. Praying Goddess Vaarahi devi is the best way to have a comfortable change.



Sagittarius (Dhanu) : Control the expenses according to the priority. No further investments are suggested. Border security officials will have very comfortable situations to handle smoothly. Sportsmen will have an easy time. Students will get good results and will get good opportunities. Praying Subrahmanya Swami will give smooth situations.



Capricorn (Makara) : It is the best time to overpower the enemies. Foreign travels are made easy. Better not to postpone the matters. There may be a stress in incoming of the flow of money. Expenses should be minimised. Everything should be observed and act according to it. Praying Goddess Lakshmi and reciting Lakshmi sahasranamam will give you the best remedy.



Aquarius (Kumbha) : Sudden opportunities will be in the reach of your sight and the only way and responsibility is to grab well in time. Court matters may be settled as early as possible. There are bright chances to invest in house sites or plan of purchasing a flat or house. Chanting Sri Vishnusahasranamam will make an unexpected difference.



Pisces (Meena) : Both physical and mental rest are suggested. Sudden felicitations may change the colours and popularity will increase. There may be sudden transfers to unwanted place hence better to go on leave for the movement to become ease. Women health in the house is top priority. They should not be greedy. Praying Lord Venkateswara may change the colours for a better time.

Subham Subham Subham



THE STORY OF BAKASURA

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath

1 The house of the Pandavas made of wax was burnt. The Pandavas came out safely. They reached 'Ekachakrapuram' secretly. One day the Brahmin family who had given them shelter was lamenting. The mother Kunti asked the members of the family-

2 'Why are you weeping?'

3 'Oh! Mother! We have to offer our share today.'



4 According to the agreement, we have to send one cart of rice, two buffaloes and a man as food for the monster, Bakasura.

5 Kunti asked the family what would happen if they were not sent.



6 Oh! God! 'It is very dangerous. The monster enters the village and eats away all the people in it.'

7 'Is it!'

8 Consequently, we are sending one man along with cart load of rice dragged by two buffaloes from each family every day.



9 Kunti consoled the family.

10 Don't worry! I will send my son instead of your member.

11 'No! No!'



12 I will send one of my sons for your sake.

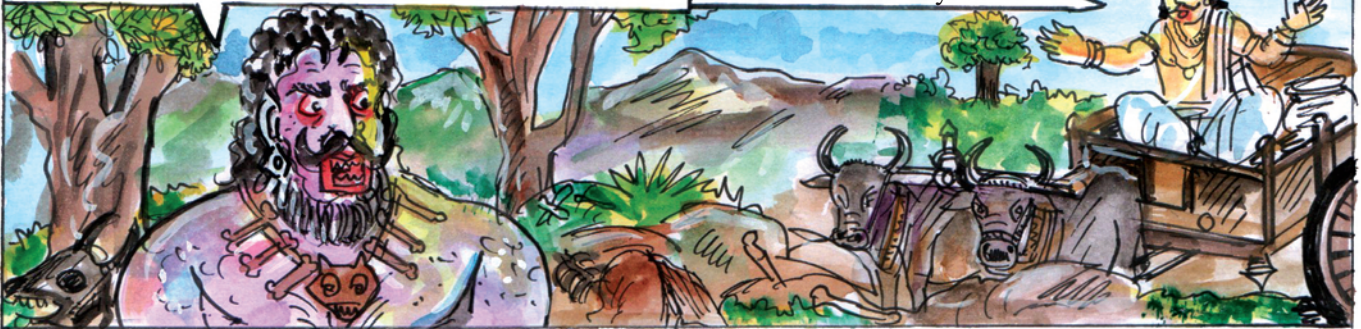
13 No! Mother!



14 At last, Kunti convinced the family. All arrangements were made by the family. Bhimasena went into the cave of Bakasura.

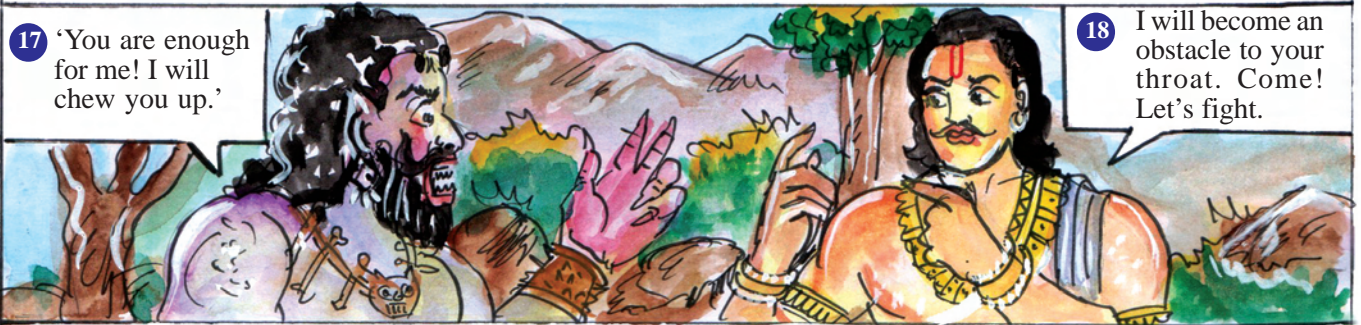
15 I am very hungry. Come quickly.

16 Hey! Bakasura!
I have eaten all your food.



17 'You are enough
for me! I will
chew you up.'

18 I will become an
obstacle to your
throat. Come!
Let's fight.



19 A terrible fight happened between Bakasura and Bheema.

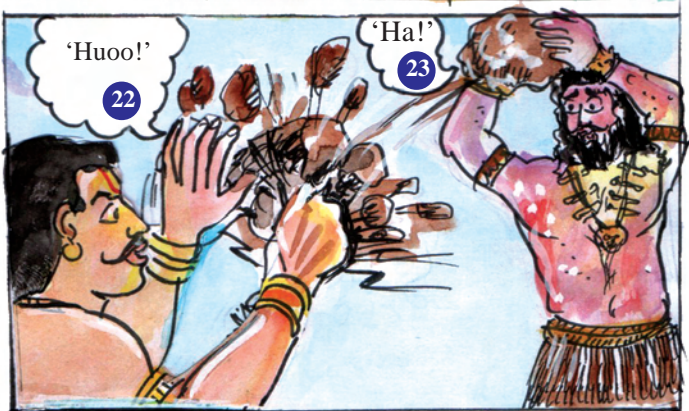
'Get ready
for the
fight!' 20

'I'm ready
to fight.' 21



'Huoo!' 22

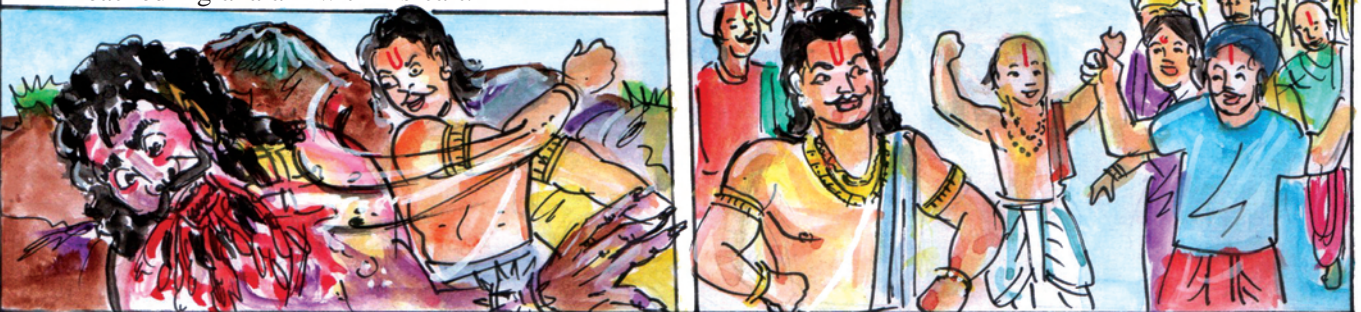
'Ha!' 23



24 At last, Bakasura vomited blood and died due to the dreadful blows given by Bhimasena. Bhimasena reached Agraharam with his cart.

25 All people hailed him with joy.

26 'Victory! Victory! Bhimasena! Auspiciousness to you!'



Sarvejana Sukinobhavanthu

END

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TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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Chief Editor, Sapthagiri Office,
T.T.D. Press Compound, K.T. Road, Tirupati - 517 507.

**Answers for the
QUIZ**

**Published in the Month of
June 2023**

1. Whoever works hard gains success
2. T.T. Devasthanams
3. Thirumanikkoodam, Thiruvellakulam, Thiruparthanpalli
4. Matsya Avatar
5. Vinura Vema
6. It Increases immunity
7. 24.06.2023 to 26.06.2023
8. Follow Dharma
9. Debadalana
10. Clay, Brass, Silver, Gold etc.
11. Abhidhyeyaka Abhishekam
12. Importance of Good virtues
13. Odisha
14. Jaya- Jaya Sri Nrusimha
15. Gold
16. Hastinapur
17. Coriander leaves
18. Murasura
19. Eight
20. Athri

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**CHANT
OM NAMO VENKATESAYA**

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TIRUMALA TIRUPATI DEVASTHANAMS



TIRUMALA

SRI VENKATESWARASWAMIVARI ANNUAL BRAHMOTSAVAMS

From 18-09-2023 to 26-09-2023

18-09-2023
Monday
Day : Dwajarahnam
Night : Peddaseshavahanam

19-09-2023
Tuesday
Day : Chinnaseshavahanam
Night : Hamsavahanam

20-09-2023
Wednesday
Day : Simhavahanam
Night : Muthyapupandirivahanam

21-09-2023
Thursday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

22-09-2023
Friday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam

23-09-2023
Saturday
Day : Hanumadvahanam
Eve. Vasanthotsavam
Swarna Ratharanga Dolotsavam
Night : Gajavahanam

24-09-2023
Sunday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

25-09-2023
Monday
Day : Rathotsavam
Night : Aswavahanam

26-09-2023
Tuesday
Day : Chakrasnam
Night : Dwajarahnam

TIRUMALA TIRUPATI DEVASTHANAMS

TIRUMALA

SRI VENKATESWARASWAMIVARI NAVARATHRI BRAHMOTSAVAMS

From 15-10-2023 to 23-10-2023



15-10-2023
Sunday
Day : Golden Thiruchhi Utsavam
Night : Peddaseshavahanam

16-10-2023
Monday
Day : Chinnaseshavahanam
Night : Hamsavahanam

17-10-2023
Tuesday
Day : Simhavahanam
Night : Muthyapupandirivahanam

18-10-2023
Wednesday
Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam

19-10-2023
Thursday
Day : Mohini Avataram in Pallaki
Night : Garudavahanam

20-10-2023, Friday
Day : Hanumadvahanam
Eve. Vasanthotsavam
Pushpaka Vimanam
Night : Gajavahanam

21-10-2023
Saturday
Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

22-10-2023
Sunday
Day : Golden Chariot
Night : Aswavahanam

23-10-2023
Monday
Day : Chakrasnam
Night : Thiruchhi Utsavam



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Sri Padmavathi Ammavari Temple, Tiruchanur
on 25.08.2023**