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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

JULY 2024

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ANIVARA ASTHANAM AT TIRUMALA
ON 16-07-2024

TIRUMALA TIRUPATI DEVASTHANAMS



The Honourable Chief Minister of Andhra Pradesh, Sri N. Chandrababu Naidu along with his spouse and A.P. Minister Sri N. Lokesh, Human Resources Development; IT Electronics & Communication; RTG along with his family offered prayers in the Hill Shrine of Sri Venkateswara Swamy, Tirumala on 13-06-2024. A galaxy of newly elected Members of Parliament and AP Legislative Assembly were also present. After offering prayers, the CM was presented with Sesha Vastram and offered Veda Aseervachanam followed by presentation of Theertha Prasadam by the TTD, Tirupati JEOs Sri V. Veerabrahmam, I.A.S. and Smt. M. Goutami, I.A.S.



BHAGAVADGITA

dehino smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptir
dhīras tatra na muhyati

Just as boyhood, youth and old age
are attributed to the soul through this
body, even so it attains another body.
The wise man does not get deluded
about this.

(Chapter - 2, Sloka – 13)

INVOCATION

bhaktasulabhuḍanu paratantruḍu hari
yuktisādhya mide yokarikī gāḍu..

..bhakta..

ninupagulōkamula niṇḍinaviṣṇuḍu
manujuḍa nālō manikiyayye
munukoni vēdamula nuḍiginamantramu
konanālikalālō gudurai nilice..

..bhakta..

yelami dēvatalanēlinadēvuḍu
nalugaḍa nadhamuni nanu nēle
balupagu lakṣmīpatiyagu śrīhari
yila māyiṇṇanu yidivō nilice..

..bhakta..

poḍavaku boḍavagupuruṣōttamu ḍide
buḍibuḍi mēcēta būjagone
viḍuva kidivō śrīvēṅkaṭēśwaruḍu
baḍivāyaḍu mā pāliṭa nilici..

..bhakta..



The one affable to devotees, the one under the control of devotees, Hari !
He is attainable with resolve, He does not belong to anyone!

Vishnu who is pervading the wholesome worlds,
He exists within me who am a mere human !
That mantra which is proclaimed by the Vedas,
Has become established permanently on the tip of the tongue !

The Lord who ruled over the demigods,
He ruled over me who am a lowly one in all respects!
The powerful consort of Lakshmi, Sree Hari,
here, He himself stands in our house !

The higher than the highest Purushottama,
accepted the trivial worship offered by our hands !
Not letting go of us, and remaining ever inseparable,
He is there with us, this Sree Venkateshwara !

- Annamacharya

Sankeerthana Courtesy

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TIRUPATI SRI KAPILESWARASWAMIVARI PAVITHROTSAVAMS

From 17-07-2024 to 20-07-2024

DATE	WEEK	DETAILS OF THE UTSAVAM	
17-07-2024	Wednesday	--	Ankurarpana
18-07-2024	Thursday	Snapana Thirumanjanam to Panchamoorthies	Pavithra Mandalapooja, Homas
19-07-2024	Friday	Grandhi Pavithra Samarpana, Vratachari	Pavithra Prathistha, Vratachari
20-07-2024	Saturday	Pavithra Samarpana, Pavithrotsava Ends	Utsavam in Streets to Panchamoorthies





Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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No. 2

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Honorary Editor

Sri J. SYAMALA RAO, I.A.S.,
Executive Officer
TirumalaTirupati Devasthanams, Tirupati.

Publisher & Chief Editor

Dr. K. RADHARAMANA, M.A., M.Phil., Ph.D.,

Editor

Dr. V.G.CHOKKALINGAM, M.A., Ph.D.,

Printer

Sri P. RAMARAJU, M.A.,
Special Officer
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Sri P.N.SEKHAR
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TTD Call Centre Nos.

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For Suggestions regarding

Sapthagiri Magazine
sapthagiri.helpdesk@tirumala.org

Front Cover: Sri Malayappaswami with His Consorts on
Sarvabhupala Vahanam on the occasion of
Anivara Asthanam at Tirumala.

Back Cover: Sage Vedavyasa - Art



THE IDEAL TEACHER

Guru Brahma, gurur Vishnu, guru Devo Maheswarah |
Guru sakshath Parabrahma tasmai Sri Gurave Namah ||

The existence of the universe i.e., the Brahmanda will be dissolved during the time of the Pralaya. But the great persons like noble ‘gurus’ and their teachings are eternal. A ‘guru’ is the one who is identified with God. He is a self-realized person. A teacher is truly the representative of Lord Brahma, Lord Vishnu and Lord Shiva. He creates and sustains knowledge. He destroys the weeds of ignorance. One should salute such a ‘guru.’

The role of a ‘guru’ is very vital for every sishya. Without the grace of a ‘guru’, students cannot achieve progress in life. A student’s thirst for knowledge can be quenched only by his teacher. The first duty of a student is to quest for a suitable guru, and the guru should impart knowledge to the student thoroughly. Education is more precious than any other gift. Our elders used to say that a good teacher is like a father and his position is honest and noble. The teacher imparts knowledge and guides him for his future life in an ideal way. A teacher is essential for a student to lead a noble life to get perfection in all walks of his life.

Without a teacher, a student’s vision for his bright future becomes gloomy. He cannot decide what is good and what is bad. The teacher is like the beacon light to a student to dispel ignorance from him. So is the saying: “Tamasoma Jyotirgamaya.” Knowledge should be practical. A human being in some situations becomes a monster by his evil deeds. One should cultivate good behaviour since one’s childhood. So is the adage: ‘Mokkaivanganidi Maanai Vanguna! Today’s children are tomorrow’s citizens. So children need to be well-trained by the teachers to get proper education. Good teachers are the real assets of our society.

Every teacher should perform his duty with utmost devotion. If the behavior and words of a teacher are a little distorted, it will affect the student’s life. A teacher is like a moving library. He should turn the student towards him like a magnet with his noble behavior and comprehensive knowledge. A school is like a temple and its activities are like holy rituals. The students should adhere to noble activities. There are three types of activities. They come from heart through proper thought, word and action.

The T.T. Devasthanams has undertaken various social and welfare activities towards education in fulfillment of its Motto of 'Serving to Lord by serving Humanity'. As part of this, it is running a charitable trust namely Sri Venkateswara Vidyadana Trust for the benefit of Students. With this trust, TTD is giving scholarships to the meritorious students below poverty line to overcome the hurdles according to some norms. Devotees can contribute to his trust and be blessed by Lord Venkateswara. For more details you can long on to TTD website www.tirumala.org.

Let us hope that every student should follow the perfect path of his ‘guru’ and become exemplary to others in the society.

Om Sri Gurave Namah!

ANIVARA ASTHANAM@TIRUMALA

on
16.07.2024

Every day is filled with festivity at Tirumala. There are many daily, weekly, monthly and yearly sevas at Tirumala.

Among them, Anivara Asthanam - the Annual budget festival is an annual ritual being performed to Lord Srinivasa at Tirumala. The traditional temple cleaning fete, Koil Alwar Tirumanjanam will be held as a prelude to the Anivara Asthanam.

On this day, utsava idols of Sri Malayappa Swami and His consorts are brought on Sarvabhoopala Vahanam to Golden threshold (Bangaru Vakili) along with the idol of Senadhipathi 'Sri Viswaksena'. Special pujas, Prasadam and Kainkaryams are performed for them and also to the Main Deity simultaneously. Then, the Executive Officer, Jeeyangars and other temple officials bring sacred silk clothes to be offered to the deities. As part of the Asthanam, a special flower palanquin is arranged in the evening.

TTD Garden Department will take care of the flower palanquin. Every year, they will decorate palanquin according to some theme like dasavatharas theme etc.

The exquisite palanquin with decorated flowers feasts the eyes of the devotees. Participate in this 'Pushpapallaki Seva' and be blessed by the Lord.



JULY, 2024 :: SAPTHAGIRI

7

GURU

THE GUIDE TOWARDS ENLIGHTENMENT

- Prof. Gayathri B.



The Bhagavad Gita is a treasure-trove which teaches us 'dharma' and also guides us through the intricacies and nuances of life towards the final destination of reaching the lotus feet of Lord 'Govinda.'

What is enlightenment? How to attain it? Can we attain it in this life itself? Some say that it is extremely difficult and the reply discourages us. Others claim that it is bestowed only upon the blessed souls, while some others do not even have a clue or opt out because of their limited knowledge on the subject. One who wants to pursue this path is confused and doesn't know what to do or whom to approach. Lord Krishna Himself has answered this question in the Bhagavad-Gita. He says that one needs to approach a 'guru' for gaining knowledge about self-realization in the Verse 34 in the 4th Chapter. Lord Krishna, through the example of His own life has shown us even though He is the Paramatma, the Supreme Brahman and the Sachidananda Swaroopa He Himself studied under the guidance of His 'guru' Sandipani. The Lord, in His Rama 'avatar,' studied under the 'guru' Vasishta. The Lord has explicitly said He has to seek the grace and guidance of a 'guru' for His journey in the path of enlightenment.

One needs a 'guru' to guide him in the path of enlightenment. The question is how to identify the 'guru.' Lord Krishna, in the Bhagavad Gita, points out how to identify a Guru and the qualifications of a Guru in a verse, through the following words:

"Jnaninastattvadarshinah"

(The Bhagavad-Gita - 4:34)

Lord Krishna says that a 'guru' should have two main qualifications.

1) He should have acquired knowledge (regarding the Scriptures)

2) He should be one who has realized the Ultimate Truth.

Only then the 'guru' will be able to answer the various questions of his disciples with reference to the various scriptures and the Vedas, and also guide them to attain the Ultimate Truth, the Enlightenment.

Jagadguru Lord Krishna through His disciple Arjuna advises the whole world that whoever has the strong will in seeking and knowing the Ultimate Truth has to approach a 'guru' who has acquired knowledge regarding the Scriptures and he is considered a self-realized soul.

The Puranas elucidate many stories that exemplify the role of a 'guru' in attaining enlightenment. Let us examine a popular story. As the story goes, in Tretha Yuga, there lived a Brahmin boy named Rathnakar, who accidentally gets lost in the forest and is taken in by a hunter couple, who bring him up, teach him hunting and when he reaches the marriageable age, makes him married to a suitable girl and he begets a son. As he was not able to meet the needs of his family by mere

hunting, he starts robbing the travellers who pass by the forest and eventually kills them.

Once, the Saptarishis pass by and not knowing their greatness, he ties them with a rope and asks for their valuables. When they say that they do not possess anything as they are sages, he decides to kill them. Seeing their calm faces, the hunter puts them many questions. He is finally told by the Rishis to ask his family whether they would partake in his sins which he has committed for them and they would wait there till he comes back. He immediately runs home with full of hope but to his utter dismay, everybody rejects him. He runs back, unties the Saptarishis, and falls at their

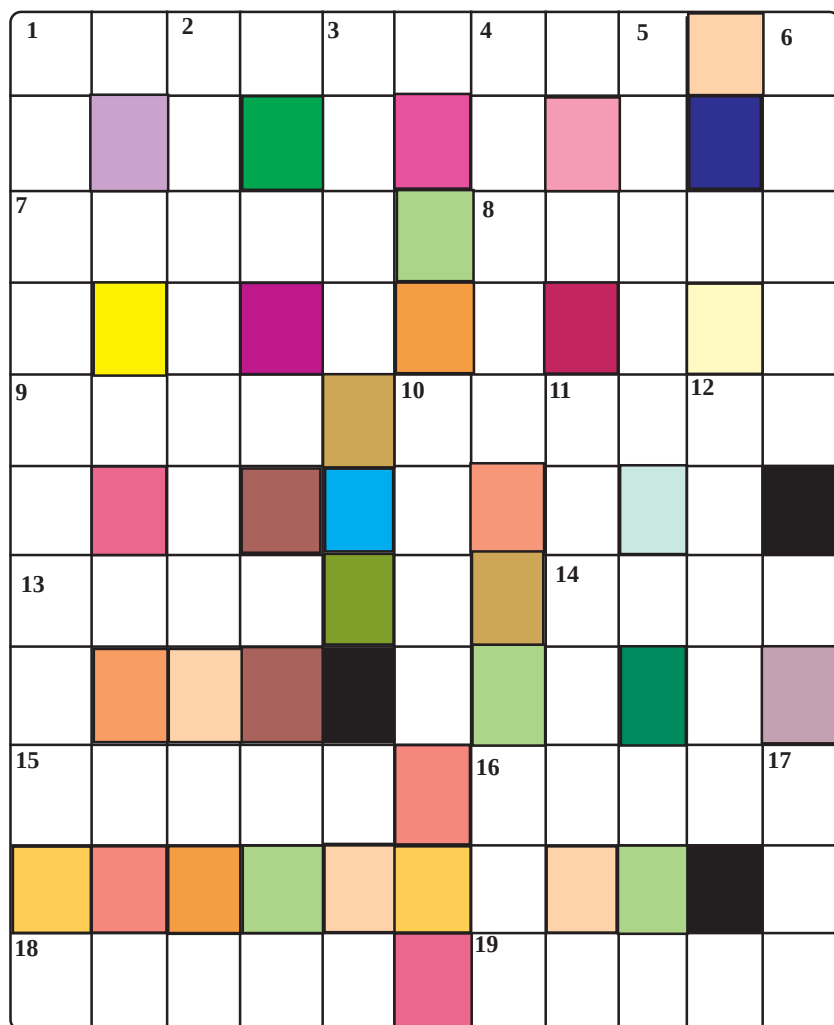
feet for their guidance. They bless him to chant the 'Rama nama.' Ratnakar became the great Valmiki Maharishi, whose sins were washed away by the grace and guidance of the 'rishis' and who became a great soul.

One should realize the significance of the grace and guidance of a 'guru' for enlightenment. Lord Krishna has said that one who desires to walk in the path of enlightenment should identify a 'guru,' who possesses scriptural knowledge and self-realization. With the guidance and grace of his 'guru', one can attain eternal bliss.



PUZZLE

CLUES FOR PUZZLE



- DOWN**
- 01. Father of Parasurama (9)
 - 02. Mother of Ruchika (7)
 - 03. Siva (4)
 - 04. Daughter of Vena (5)
 - 05. Husband of Sachi (5)
 - 06. Balarama (5)
 - 10. Saraswathi (4)
 - 11. Lakshmi (5)
 - 12. Vishnu (5)
 - 16. By Way of (3)
 - 17. Boy (Jumbled) (Down to up) (3)

- ACROSS**
- 01. Son of Prahashta (9)
 - 07. Full name of Shatkala Govinda (Carnatic musician) (5)
 - 08. Beg (5)
 - 09. With out life (4)
 - 10. Siva (6)
 - 13. Aim (4)
 - 14. To attack and injure someone (4)
 - 15. Vali (5)
 - 16. Antonym of invalid (5)
 - 18. Kubera (5)
 - 19. Goda Devi (5)

Compiled by - Sri T.S. Jagan Mohan

Legend

There is an interesting sthalapuranam regarding the stay of Goddess Sri Avanakshamma in Narayanavanam. As per the 'sthalapuranam' Lord Brahma installed and worshipped the Goddess here. In the past Lord Brahma started creation. During this time, a demon named Somakasura was troubling the sages and destroying their 'yagnas'. Somakasura once attacked Satyaloka and stole the Vedas. He hid them in the sea. In order to save the Vedas, Lord Sri Mahavishnu assumed the form of a fish i.e., Matsyavataara and reached the

Sri Avanakshamma Ammavari Temple Narayanavanam

- Dr.I.L.N. Chandra Sekhar Rao

Narayanavanam is located at a distance of about 45 km from the town of Tirupati in Andhra Pradesh. It is said that the place got the name 'Narayanavanam' as it was the place where Srimannarayana went for hunting. In the inscription of 1467, the name of this place was mentioned as 'Narayanavarapattu' and in the inscription of 1537 it was mentioned as 'Narayanapurampattu.' It is well known that all these names are derived from Srimannarayana. These names changed in usage over time and formed as 'Narayanavanam'. The marriage of Sri Venkateswara Swamy and Sri Padmavati Devi took place in Narayanavanam.

bottom of the ocean. At this time Lord Brahma prayed to Goddess Parvati, who is the Goddess of Power, and asked Her to kill Somakasura and bring the Vedas back. Goddess Parvati granted Lord Brahma's prayers and attacked Somakasura. Lord Sri Mahavishnu who was in the form of Matsyavataara assisted the Goddess.

After killing Somakasura, Jaganmata brought the Vedas back and presented them to Lord Brahma. Lord Brahma, who started creation, felt grateful to Goddess Parvati for Her help. With this, Lord Brahma made an idol and installed it in the area of the present temple and worshipped the Mother as Sri 'Amnayakshi Ammavaru'. Later Agastya Maharshi reached there and worshipped the goddess. 'Amna' means the Vedas and Akshi means eyes. That means the Goddess who protected the Vedas was worshipped by Lord Brahma is 'Amna Yakshi'. In course of time, the name 'Amna Yakshi' has become 'Avanakshamma'.

Temple Structure

The temple of Sri Avanakshamma in Narayanavanam is located in a spacious courtyard. Opposite the main temple, one can see the Balipeetham made of stone. The main Gopuram consists of one stair. One can see the idol Sri Avanakshamma in this Gopura Mandapam. After entering the temple, one can see Balipeetham, Dwaja Sthambham and Thrishulam. Devotees offer turmeric, kumkuma and bangles at the thrishulam and offer 'puja.' The main temple consists of Mahamandapa, Mukhamandapa, Antaralayam and Garbhalayam. In the main sanctum sanctorum, Sri Avanakshamma Ammavaru appears as 'Shaktirupini' with sticking out tongue. Sri Avanakshamma wears a sword and a 'thrishulam' with both hands and poked the demon under Her feet with 'thrishulam.' Along with the main deity one can see small statues of 'Ammavaru', 'Sri Shankari Devi' and 'Utsavamurthis'. It is said that the idol of Ammavaru which was worshipped by Lord Brahma earlier was small. Akasharaju installed a big idol which is currently being worshipped. Usually there is an Ekakalasa Gopuram above the sanctum sanctorum. This temple has a gopuram like Galigopuram on the sanctum sanctorum. Five 'kalasalas' are enshrined on this gopuram. One can see in the temple premises the Lord Ganesha on the platform under the peepal and neem trees and 'Naga Devatas.'

History of the Temple

It is said that Akasha Raju the king of Narayanavanam got the daughter Padmavati Devi after worshipping Sri Avanakshamma. It is said that Sri Padmavathi Devi along with her father used to go to the temple regularly and worship the Goddess. During the marriage of Sri Venkateswara Swami and Padmavati Ammavaru, Padmavati Devi performed Gouripuja in this temple, and after the marriage, Sri Venkateswara Swami and Padmavati Devi visited and worshipped the goddess. Along with the rulers of Narayanavanam and Karvetinagaram, the rulers of Thiruttani worshipped the goddess and worked for the development of the temple. In 1967, the management of the temple was taken over by the T.T.D.



THE NEW TTD WEBSITE

Providing best possible darshan and amenities to the pilgrims with transparency is the ultimate aim of the TTD. To make the darshan, e-hundi, e-donation process more transparent and convenient for devotees of Lord Venkateswara, the TTD has changed its online website from tirupatibalaji.ap.gov.in to ttdevasthanams.ap.gov.in

The TTD appeals to the devotees to use the 'New Website' and not to entertain the mediators and make their journey fruitful by utilizing the changed TTD official website for Darshan and other TTD provided facilities.

ttdevasthanams.ap.gov.in

Sevas

The Brahmotsavam of Narayanavanam Sri Avanakshamma Ammavaru will be performed every year in the months of August and September for eighteen days apart from daily pujas. During the Brahmotsavams different 'vahana sevas' including the Radhotsavam will be performed in a grand manner. Special poojas will also be performed to Ammavaru in Ashadamasam.

More Details

There are no accommodation facilities for devotees in Narayanavanam. It is located in A.P. on the Tirupati-Chennai road approx.

45 km away from Tirupati and 8 km away from Puttur. Buses are available from Tirupati, Chennai, Puttur and Chittoor. Almost all trains stop at Puttur Railway Station on the Renigunta-Chennai main line. From Tirupati Srinivasam, one can take a tourist bus operated by the Department of Tourism and visit this place along with other places.

It is believed that childless people who worship Goddess Avanakshamma Ammavaru will get children. There is a strong belief among the devotees that those who will visit the goddess and worship Her, they get married quickly.

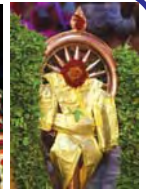
May the Goddess Sri Avanakshamma Ammavaru grant prosperity and eternal bliss.



FESTIVALS AND RITUALS IN AUGUST 2024



- 04 Sri Chakrathalwar Varshatirunakshatram
- 08 Nagachaturdhi
- 09 Garudapanchami
- 16 Sri Varalakshmi Vratam
- 13 Mathrusri Tarigonda Vengamamba Vardanthi
- 14-17 Tirumala Srivari Pavithrotsavams
- 15 Independence Day
- 19 Sri Vikhanasa Mahamuni Jayanti,
Sri Hayagreeva Jayanti
- 20 Gayathrijapam
- 26 Srikrishnashtami
- 27 Gokulashtami



(Continued from the previous issue)

Scintillating Victory of Sudarshana Discus

“Hey Sage Soota! You’d said earlier that the discus, one of the five weapons of Lord Vishnu, terminated all the robbers settled around Venkatadri. We’re eager to listen to the victorious march of that Lord once again. Please bless us with that account!” asked Shaunaka and other sages to Soota.

“Hey sages! Nothing can compete with the Sudarshana discus among the five weapons of Lord Maha Vishnu. I don’t have the ability to describe its victorious march. Yet, I’ll try to tell you about it to the extent I know, since you’re eager to know about it,” continued Soota.

“Lord Vishnu, the cause of existence, ordered Sudarshana Discus to put an end to the trouble-mongers of the world who torture the common saint folk. Obeying the orders of the Lord, Sudarshana moved in the guise of a king. He acquired a thousand arms and decorated himself with jewellery and diamonds. He wore red-coloured garments. He assumed a terrible form like the deadly-fire of doomsday. To assist him followed Kumuda and Jwalamukhi with all the four kinds of military forces and all kinds of weapons. Sudarshana made intense combing operation of every nook and corner of Seshachalam for the demons settling down making it their headquarters and torturing the sages. He put an end to the enemies leaving none and redeemed the people there from the fear of robbers. As the movements of the robbers were curbed, the people there visited Sudarshana and said, ‘Hey King! The robbers had settled down here with none to dare them. They tortured the helpless, innocent sages. They’re terrified with your arrival and warcraft. At last, we’re rid of their annoyance. Yet, O King! We don’t know who you’re and where you stay. You’ve come from somewhere and saved our lives. You’re the virtuous who relieved us of our



15 Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM THIRD ASHWASA (PART-1)

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

distress. Please stay here. This is our prayer.’ They prayed thus with folded hands.

Having heard their prayer calmly, Sudarshana said, “I can’t stay back here. I’ll choose one of you to be the king here. He’ll come to your rescue for ever. He’ll be a guardian of your locality.” Accordingly, he chose one of them as an officer, assigned specific duties to him and left. He also appointed due people and assigned duties to protect those who reach Tirumala on foot from different places. Blowing the trumpets of victory, he terrified the robbers there. Later he moved towards the southeast. There also he

identified the wicked robbers, sinners and stupid people who tortured the brahmins and shattered them into pieces. With his army forces he turned them into corpses and continued his war treading on those corpses with the help of Vidyadhara clusters. Yet there was no end to the war. At last, unable to withstand Sudarshana, the enemies went back and informed their lords of their predicament. Hearing their pleas, the lords themselves entered the battlefield but the gandharvas vanquished them.

It was a war never seen before or in the past. The battlefield reverberated with the trumpets of the elephants, neighing of the horses and sound of the chariots. Jwalamukha then informed King Sudarshana about the onslaught. Deciding to encounter them himself, Sudarshana acquired his thousand arms. He encountered them with a thousand bows and five hundred arrows. Unable to counter the strategy of King Sudarshana, the enemies got dispirited. They took to their heels from the battlefield leaving their followers to their fate.

Sudarshana released the Fire-missile (*Agneyaashtra*) and the hostile army turned into ashes in its flames. The earth turned hotter. Sudarshana could detect that his own army was also suffering due to the impact of his *ashtra*, and immediately used the *Varuna*-missile and quenched the flames. The soldiers felt relieved to survive. At last Sudarshana appointed Dharmadyksha as king among the people there, assigned duties to them and marched ahead. Later he steered his army towards the south and combed the forests and forts there. He pulled the enemies from their hideouts and killed them.

Pulindas were ruling the roost in the south. Bidala and Chalukundana were the strongest of them. Both of them pounced on King Sudarshana at once. Their army was not any the less.

'Has he come to dismiss us as weak fellows and vanquish us? OK Let him come. I'll see the end of those who withstand us!' said one.

'I'll terminate both the elephant and horse forces!' said another.

'I'll see the end of the army on the ground! It's not a force to reckon with!' said one.

Another warrior said that boarding a chariot he would throw the enemies out of their chariots and kill them.

'Don't count me as an ordinary warrior! I can singly make all the four kinds of forces of the enemies to bite the dust,' said one.

Sudarshana's captains came to know of the strategies through spies and got ready with counter-strategies.

Jwalakesha, Kalantaka and Ranaghna encountered the enemies.

'Hey sinners! Halt there itself. You're not ordinary people. You've demonic nature. You harm brahmins and ridicule their practices. You are in the way of their Sacrifices. It's a great sin to let you go scot-free! We'll tear you into pieces and offer as food to the devils. We'll save the brahmins. Come on and fight with us if you've guts.'

All of them pounced upon Sphulinga at once. He then killed Akunda. Baladyaksha aggressively killed the enemies. At last, Jwalakesha put an end to the strongest Pulinda. Seeing their leader dead, his army hid themselves in the forest and yet showered a rain of arrows on the forces of Sudarshana. At the end, Hayashira with the orders of Sudarshana faced them with a strategy and shattered them into smithereens. With the exulting valour of Sudarshana, the hostile forces disappeared without any remnants. The southern region heaved a sigh of relief.

The people of the region came to King Sudarshana and said, "Hey King Sudarshana! You've rid this region of the sinners and robbers and saved the sages. Even Adisesha with his thousand tongues can't praise your victorious march. Yet, we've an appeal to make to you. Kindly kill the cruel enemies lying in the northwest of

Seshadri hills. Only then the forest-dwellers will be free of their torture.'

'O Pure-hearted! There's no ruler for this region. That's why the robbers loiter here without any restraint. Hence the innumerable troubles for the sages. We're brahmins. You're our God. Please appoint an able ruler who can wipe out the sinners and protect us!'

Granting their appeal, Sudarshana appointed a ruler and assigned duties to him. He advised him to rule in a righteous way. He then said to the brahmins, "Hey brahmins who seek the welfare of all the worlds! Continue your Sacrifices. Live without any fear." They blessed Sudarshana.

Sudarshana marched towards the west with the strength of Gandharvas. Blowing the trumpets, he started killing the robbers hiding in the forests and forts. Then the robbers ran to their king Vanakarta and appealed, "Hey Lord! Somebody has come to our region with his army. We don't know who he is. He looks very valorous and well-versed with the warcraft. They shattered our army hidden in the forests and forts. Our warriors were not able to withstand their onslaught.

'Hey king! You alone are capable of countering them. Your father pleased Lord Shiva and got the boon of not having death at the hands of anybody. He tortured the sages living in the hilly region with his army. He robbed the wayfarers of their wealth. He has extraordinary strength comparable to the strength of kalakinkaras. You're like Apughna. Hearing this he decided to root out the army of Sudarshana. He marched towards him and started with all the weapons for the battlefield. He fought tooth and nail towards this end. Yet the forces of Sudarshana vanquished the army of Vanakarta. A major portion of the latter's army was liquidated. The battlefield was flooded with the streams of blood. Bursting in anger like a snake enraged at being stamped on its tail, he

looked at Jwalapatha, Commander of his forces, and said, "Hey Army Commander! Have you witnessed the disaster that fell on our invincible soldiers at the hands of some unknown forces of far-off regions? Let's not be indifferent to them anymore. Annoy their forces with all your might. This is my order.'

Jwalapatha set out for the warfront as per the king's command. He gathered quite strange weapons for the war. Enraged he went on a chariot drawn by the camels and annoyed the army of Sudarshana. Witnessing the spectacle, Sudarshana exhorted Badabamukha to his duties, "Badabamukha! Are you witnessing the exulting march of Jwalapatha? You're a great warrior. Move immediately. Attack the king of *Kiratas* and imprison him. Another word to you. I know you may feel it beneath your dignity to fight with the army of *kiratas*. They don't match us in valour. Yet, they're also not ordinary men. They're sinners. Nothing wrong in killing them."

As per the orders, Badabamukha devised appropriate strategy for decimating their army and launched a heroic fight with Jwalapatha. First, he broke Jwalapatha's chariot into pieces. Using a discus weapon named Vishnu Chakram he severed the head of Jwalapatha from his body. Jwalapatha's trunk fell on the ground. King Sudarshana showered encomiums on the Commander.

King Sudarshana did not turn back thinking that his task was over with killing the robbers and Chera kings. He laid down a beautiful path for the pilgrims to travel in clusters carried away by the beauty of Nature. He created shelters for a few virtuous people here and there to safeguard the pilgrims. For neat execution of this system, he appointed a king also as in charge. He advised the king to abide by the righteous duty.

Sudarshana wasn't content with it. He stepped forward towards the northwest and annihilated the robbers. Later, he marched towards the north with his army. The northern region was not so easy as the earlier one. It was a pitch-dark forest making it inaccessible even for a crow or an ant. In that region stood King Sudarshana like a second Sun.

The giants shuddered at the sight of King Sudarshana resplendent like the Sun and the army that entered their region. Sensing danger to their region, they rushed to their king named Bherunda and said, “Hey King Bherunda with the valour of Chandi! An unknown warrior of wonderful valour entered our region with his army. He doesn’t seem to be an ordinary warrior. He has a thousand arms. He is in red-coloured garments. He wears different ornaments for the shoulders, neck and other parts of the body. We shudder at his sight as he marches on his profound chariot. We’ve come here to inform you about it.”

Bherunda espied those warriors. He could infer from their talk that the opponent was not an ordinary warrior. Yet he steadied himself and said, “Hey demon warriors! He seems to have come to kill me with all his fanfare. I’m not afraid of him. I’ll face him with all my valour and tact along with my army. I’ll decimate him leaving no trail with my aggressive attack and inform our king Ravana about it. With this every one will come to know who this Bherunda is.” Boasting thus, he moved towards King Sudarshana.

There was a fierce battle between them. The region reverberated with the cries of alarm echoing the sound of the South Sea. There was overflow of blood everywhere. The hands of the warriors were tossed like fish, the legs like tortoises, broken skulls and charred bodies, scattered parts of the bodies like frogs, the aeroplanes, elephants and horses falling on the ground like islands, whisks like water birds, white umbrellas like the froth, the locks of hair floating on the blood streams like crowds... it was a gruesome spectacle. As the eagles landed there serially, the elves, spirits and departed souls jumped at the delightful sight.

“Oh, what a fine offering to us after a long time! The Sudarshana King is offering us ready-made food,” thus saying the spirits invited their companions calling each of them by name. Though

there was a fierce fight, Bherunda was not afraid. He encountered Sudarshana with the surviving warriors.

Discus King uttered a menacing sound seeing Bherunda. There was a shudder in all the directions. Discus King along with the Sun, the Moon and others instigated his companion, Pavaka. Taking the orders from the king, Pavaka tossed *Sammohanaastra* on the enemy. As a result, the demons were left in a trance and unable to tell their men and enemies apart and started beheading their own people blindly.

Witnessing this, Discus King pondered over it for a while. He told Pavaka that it was an unrighteous war and ordered him to withdraw the *Sammohanaastra*. Accordingly, Pavaka withdrew the *astra*.

(to be continued)

TTD Launches NEW MOBILE APP

The new Mobile App, “T.T. Devasthanams” released by TTD is a One stop solution for devotees. Keeping the needs of the pilgrims in view, the TTD is providing all services 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 can utilise this app, and be blessed by Lord Srinivasa.



1. What is a charama sloka? Is it very important to know for the people?

Ans. A charama sloka may be described as an ultimate teaching of the Lord in a particular avatara. It is an assurance given by the Lord himself that He will guard His devotee always. Vaishnavism speaks of three charama slokas.

For instance, the charama sloka in the Mahabharata is uttered in the Bhagavad Gita portion when Krishna and Arjuna are in the Kurukshetra battlefield. When Arjuna is overwhelmed by terrible worries regarding killing his own friends and relations which would make him a sinner, should he not go away from the battlefield without doing anything? When he lays down his arms, Krishna advises him not to think like this and run away from his duty. Instead, he must stand firm, pick up his bow and arrows and fight.

*sarva-dharman parityajya mam
ekam sharanam vraja
aham tvam sarva-papebhyo
mokshayishyami ma shuchah*

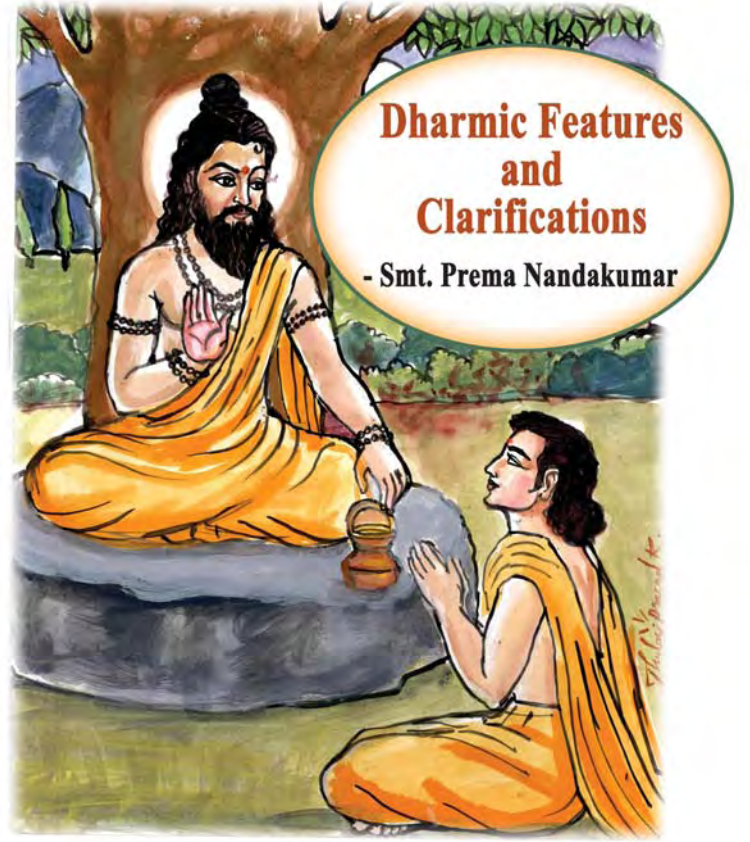
“Give up all dharmas that you think will help you. Take refuge in me alone. I shall liberate you from all sins which you think might stick to you by doing your duty”.

2. Are there other charama slokas where we have the Lord making such a promise?

Ans. Yes. In Vaishnavism there are three charama slokas which are spoken by the Supreme giving an assurance of total guardianship. One has been noted above. The second charama sloka occurs in Valmiki's Ramayana. The forces of Rama and Ravana are now ready to start the war. Just then, Vibhishana is banished by Ravana for daring to advise him to make peace with Rama. Vibhishana comes to Rama asking for refuge. Except for Hanuman, Sugriva, Lakshmana and others are against Rama accepting Vibhishana. It is then Rama pronounces this sloka saying whoever has come to him for refuge will not be turned out, such is the vrata of Rama.

*“Sakrideva prapannaaya tasmid eva iti yacyathe,
abhayam sarva bhutebyodadaami yetad vratam
mama”.*

3. It is heart-warming to know that the Supreme who takes a form for us to



understand Him also gives such wonderful assurance. What is the third Charama Sloka?

Ans. This charama sloka occurs in Varaha Purana where we see the Lord in his Varaha incarnation where Bhumi Devi, the patient, compassionate Earth goddess is His consort. Naturally she wishes to know whether the guardianship will be granted only when the devotee asks for it. The Lord assures Bhumi Devi that once a person has aligned himself to the Lord with devotion, there is no need even for the person to ask for succour. “I will remember him and guide him to the beyond, even if he lies speechless and unconscious, I will take my devotee to Paramapada”, says the Lord

*sthithe manasi susvasthe sarire stiteyo narah,
dhaatu samye stithe narah visvarupamcha
maamajam/tatastham cha mriyamaanam
tukaashta paasaane sannibam aham smaraami
mad bhaktham nayaami paramaam gatim*



SREE GURUBHYO NAMAH!

- Smt. Ambika Ananth

On the occasion of Gurupurnima dt. 21.07.2024

“Meditate on the form of Guru, offer worship to the feet of Guru, take Guru’s words as mantra -Guru’s grace is the ultimate liberation”.

In Hindu Mythology, gurus and teachers taught the values of life and answered questions about life and living, and about tenets of dharma. Guru is indispensable for the spiritual progress of a disciple. For being born as humans, Lord Sri Rama and Lord Sri Krishna too had to undergo tutelage under a guru.

Sri Krishna and Balarama, went to Avanti to reside at the Ashrama of the learned spiritual master Sandipani Muni and performed all activities prescribed for a student by Sastras, though they were blessed with innate knowledge. Guru Sandipani thought very highly of these two disciplined disciples, whom he felt so fortunate to have got them as his students. It is said that they learnt

Let me begin by presenting the translation of a beautiful sankirtana by Tallapaka Annamayya on Srīman Ramanujacharya, which gives us the very essence of how a guru can benevolently bless and guide.

(Gatulanni khilamaina.. ..)

“In the evil ways of Kaliyuga,
he showed ‘The path’,
the great divine guru!
Isn’t it out of his compassion,
here we are, the Vaishnavas?
Only because of him,
we could find the Tiruman’

It is he who initiated us
into the Ashtakshari mantra
He is Ramanuja,
the God of here and hereafter !

Isn’t he the one who revealed
the Vedic secrets ?
With benevolence he showed
the path of Sharanagati
Isn’t he the one who
established the real Mudhra
dharana?

In total, Ramanuja is
a ‘Speaking God’!
Isn’t he the one who laid the rules
for Prapannas ?
With compassion, he is the one

who showed us the way to
Moksha.

Having benevolently climbed
Lord Sree Venkatesha’s hill,
he blesses us at the doorways,
as mother, father and God!”

The Sanskrit root “Gu”
means darkness or ignorance.
‘Ru’ denotes the remover of that
darkness. Therefore, one who
removes darkness or “maya’ of
samsara and leads us on the
path of jnana and bhakthi
essential for God realization is
called a true Guru.

“Dhyaana Moolam Gurur Moorthihi,
Pooja Moolam Guror Padam,
Mantra Moolam Guror Vakyam,
Moksha Moolam Guru Kripa”



sixty four arts in sixty four days and finally offered guru dakshina to their guru and gurupatni by bringing back their dead son as promised.

Sage Vashishtha, one of the great Saptarishis, was the teacher of King Dashratha's sons Lord Ram, Lakshman, Bharat and Shatrughan. Sage Vishwamitra too taught them the usage of astras and sastras (celestial weapons and their corresponding mantras) which are used in warfare. He guided them in killing powerful demons like Tataka, Maricha and Subahu. Both Sage Vashishtha and sage Vishwamitra were highly venerated by the princely brothers.

Guru Purnima is a festival dedicated to the worship of Guru. Sage Vyasa, is considered one of the greatest gurus in Hindu tradition who compiled the Vedas, as well as writing the Mahabharata, one of the longest epic poems in the world.

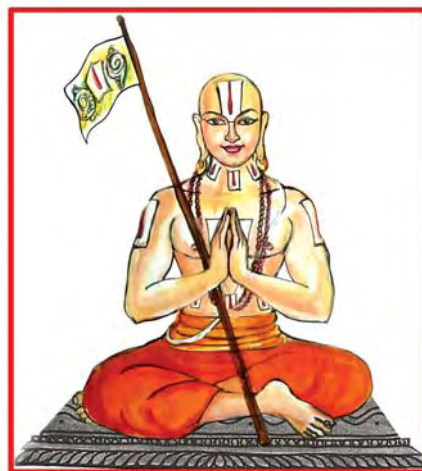


In Kaliyuga the most revered Hindu religious gurus are -



Adi Shankaracharya : Sri Shankaracharya who lived from about 788-820 CE is best known for his philosophy of Advaita Vedanta, which teaches that there is a single reality, which is the underlying basis of everything. Shankara is also considered as the unifying force of various schools of Hindu thought and helping to revive Hinduism after the invasions and the strong influence of outsiders in the country. He has authored innumerable books and hymns.

Sri Ramanujacharya : Sri Ramanuja lived from 1077–1157 CE and is famous as the chief proponent of Vishishtadvaita, which understands that Brahman, sentient beings, and the universe as three distinct realities that are inseparably linked. Ramanuja himself wrote influential texts, such as bhasya on the Brahma Sutras and the Bhagavad Gita, all in Sanskrit.



Sri Madhwacharya : He lived during 1199–1278 CE and is known as Purna Prajna. He is the chief proponent of the Dvaita philosophy which is said have “arguments from a realist viewpoint of duality.”



Man always remains in search of God. The “Sadguru” helps him in this quest by purifying his mind and soul”. Spiritual gurus are like beacon lights who showed the way to liberation to human beings.

Sree gurubhyo namah!





SANJAYA

The Man With a Divine Mission

- Smt. P. Sujatha

Sanjaya was mostly known for reciting the conversations of Lord Krishna and Arjuna before the commencement of the war. With the majestic visual powers granted to him by Sri Vedavyasa, he could narrate all incidents that took place in the war from the first till the death of Duryodhana. He was not affected by the unfortunate incidents that unfolded in the war such as the death of Bhishma, Drona, Karna and other mighty warriors on the side of the Kauravas. He was nonchalant with the victories and the defeats in the war.

There were several incidents unfolded in the Mahabharata when his master, Dhritarashtra used his services on several occasions. In several 'parvas,' the noble deeds of Sanjaya were narrated which exponentially depict his honourable character and his dutiful devotion to his King.

There was a narration in the Udyoga Parva. When the Pandavas were defeated in the game of dice and sent to the forest, Dhritarashtra sent Sanjaya to the Pandavas to appease them from restraining from war as the king knew the fighting spirit of the Pandavas in the battle. He tried to explain to Yudhishtira the desire of the king not to have battle but peace between the brothers. After his return, he explained to him that the Pandavas were already engaged with preparations for the war.

In the Vana Parva, there was another story when Dhritarashtra sent Sanjaya to bring back Vidura who left the king and assembled with the Pandavas in the Kamyaka forest, because of some difference of opinion

Sanjaya was the charioteer and advisor of the blind King, Dhritarashtra. He came from a family of charioteers and his father was Rishi, Gargana. He was a disciple of the sage Veda Vyasa and an ardent devotee of Lord Krishna. He was popularly known for depicting the events that unfolded on the battlefield between the Kauravas and the Pandavas through the gifted ability to see happenings there without being physically present during the war. His narration of Lord Krishna's message to Arjuna, popularly known as the Bhagavad Gita was unbiased and also an eye-opener to the King. He never added spicy words to please the King. He prompted the King to do something in favour of the rivals.

on the punishment given to the Pandavas in sending them to the forest. He was successfully consoled, advised and brought him back to the fort.

In the Udyog Parva, there was a reference that he advised the king to control his son, Dhuryodhana as he committed many misdeeds with his ego which would bring doomsday to the Kingdom of the Kauravas.

Even in his final days, Sanjaya did not leave the king alone. He went to the forest with the king and his wife. His end came dramatically. When the king, his wife and Kunti were walking in the forest, they were engulfed by a huge forest fire. Even though the king asked him to run away and save his life, he was not inclined to leave the king.

Good Narrator

Sanjaya was entrusted with narrating the incidents unfolded in the war and while narrating so he never popped up his opinion until the last chapter of the great Bhagawad Gita (The Gita, Ch.18, Slokas 74 to 78.) He predicted with certainty and said to the King the outcome of the war even before its commencement.

Yatra yogeshvarah Krishno
yatra Partho dhanur-dharah
Tatra shrir vijayo bhutir
dhruva nitir matir mama ||

Wherever there is Lord Krishna and Arjuna, there shall be unending opulence, victory, prosperity and righteousness.

Good Listener

With his blessed powers, he listened to the conversation of Lord Krishna and Arjuna and meticulously narrated to the King. As a narrator, he never expressed his opinion or his thoughts on the

subject, a great quality a listener should have while narrating the incidents to others.

Good Communicator

The role of a communicator is to communicate what exactly he heard, saw or visualised and communicate without adding his opinions, his commentaries or even his perceptions. Sanjaya never showed his personal feelings when the mighty warriors died on either side of the battle. He did not express any anguish when he narrated the death of Duryodhana even though it was the most unpleasant incident to the King.

Gratitude towards his 'Guru'

When there were a host of advisors and ministers to the King, Veda Vyasa had chosen Sanjaya to narrate what was happening in the war because he knew that he was impartial, truthful and virtuous. He expressed his gratitude to his 'guru' in the 75th sloka in the 18th chapter. It is as follows :

Vyasa-prasadach chhrutavan
etad guhyam aham param
Yogam Yogeshvarat Krishnat
sakshat kathayatah svayam

Sanjaya came from a family of charioteers, rose to the position of being a personal advisor to the King, blessed with the visual merits of none other than the sage Veda Vyasa. 'Sanjaya vuvacha' is a popular expression in the Bhagavad-Gita. The story of Sanjaya brings us several life-skilled lessons. His way of communication, his method of narration and his duty to his King are exemplary.

Salutations to Sanjaya, the Man with a Divine Vision.



TIRUPUTKUZHI

-Sri Ramesh D. Kandadai

Introduction

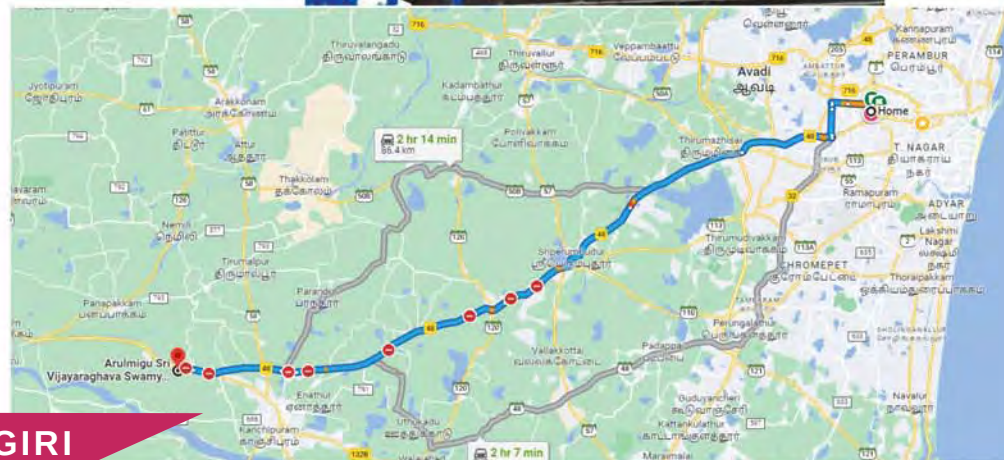
Approximately seventy five km due west and a little south of Chennai on the Chennai–Bengaluru national highway lies a small hamlet called Tiruputkuzhi. According to the local legend, it is intimately connected with Jatayu and the Adhi Kavya, the Ramayana. Depending on the source of information available, Jatayu is either an eagle or a vulture.

There are many places in South India that connect with Jatayu and the Ramayana. The relevant point is that Lord Rama had respect for someone who was his father's friend and showed His gratitude for service rendered by Jatayu. All our 'Itihasas', Puranas and long-standing stories are more relevant for the morals and values they convey rather than their physical reality.

Sthalapuranam

In Aranya Kanda, one reads about Lord Rama and Lakshmana who begin their search for Sita after her abduction. They come across what appeared to be the signs of battle. They also come across a huge bird, an eagle or vulture, lying on the ground bleeding because its wings had been chopped off. Lord Rama goes forward to put an end to the bird because He is certain that the bird is a Rakshasa in disguise and has devoured Sita. Going closer, they realize that it is Jatayu. The bird tells Lord Rama that it is Ravana, the son of the sage Vishrava who has taken away by force the Princess of Videha and was heading towards the South.

Jatayu had tried to stop Ravana from carrying out this evil deed but in vain. Ravana has struck a mortal blow and cuts Jatayu's wings off. After giving all this information in detail, Jatayu dies. Lord Rama proceeds to follow



necessary rituals for cremation. To Him, Jatayu, the ruler of the feathered kingdom is as venerable as the King Dasharatha, his father. (Valmiki Ramayana 3-68-26).

Many thousand years later, when Periya Nambi, a brahmin, was about to do the last rites for Maraner Nambi, a dalit, the people of Srirangam asked how such a thing could be justified. Periya Nambi replied that if Lord Rama Himself could perform the last rites for a bird and grant Jatayu *moksha*, then Maraner Nambi fully deserved it in the same lines.

Special Features

The temple precincts are now fairly close to the highway and the temple Vimana is visible from the national highway. Thiru refers to auspiciousness, *put* is bird and *kuzhi* is pit. This is where Lord Rama did the last rites for the bird and the temple tank is 'grudra-saras' or 'Jatayu Theertham.' A shrine to Jatayu and a huge statue are seen facing the tank. It may be noted that the 'bali peetam' and the 'dwajastambham' are located outside the temple walls.

The temple is spacious and quiet. It is filled with the coos of pigeons fluttering around the Veerakoti Vimanam today. Lord Rama gives 'darshan' in the Narayana form, as Lord Vijaya Raghavan, as He has granted salvation to Jatayu. He is seen seated with Jatayu cradling in His lap. Sridevi and Bhudevi are there by the side of the Lord. Sridevi who normally is seen to the Lord's right is unable to handle the 'Jwala' emanating from the cremation of Jatayu and so moves to the Lord's left, slightly tilting her face away.

Likewise, Goddess Thayar's shrine is located to the left of the Lord and the shrine to Goddess Andal is located to the right of the Lord in the temple. As one comes down the steps after the 'darshan,' one notices the handholds along the steps beautifully carved out of stone. They are very helpful because the steps are a little bit steep.

At the back of the temple are the Vahana 'mandapas'. The various 'Vahanas' are used during the Brahmotsavams when the 'utsava murti' is taken out in a grand procession. The specialty is the wooden horse 'vahana' which is sprung in such a way that it rocks like a real galloping horse while being carried during festivals. The carpenter who made the 'vahana' is honoured even today. When the Lord emerges on the horse in procession, He still stops in front of the house of the carpenter.

Amavasya days are special for the temple. Goddess Maragathavalli Thayar is worshipped especially by those desiring progeny. Childless women bathe in the temple tank and tie a handful of roasted green-gram in their sari end and perform 'vrata' on New Moon night. The green-gram sprouts indicate that they will have children with the Mother's blessing. The temple is also important for a child's first tonsure. A more recent relevance of Tiruputkuzhi is that Bhagavad Ramanuja as a young boy started his education in the school run by Yadavaprakasa. This was run in the temple precincts apparently. There is a small plaque commemorating this in the hall next to the shrine of the goddess Andal.

Mangalasanam

In fact, Thirumangai Alwar has written the 'mangalasanam' for the temple. He refers to Tiruputkuzhi as the place where the lush greenery with plenty of water attracts our senses and where the Lord Sri Vijayaraghava resides.

The majestic appearance of Sri Vijaya Raghava Perumal made Swami Desikan compose 'Paramarthastuti.' In the very first sloka, he refers to the destroyer of Ravana, seated by the 'grudra-saras' giving His worshippers 'darshan' like the Parijata tree in Indra's garden. He is only saying what the sage Bhrgu said in the Vamana Purana. Nothing more needs to be said than bathing in the 'Grudra-Pushkarini' or the auspicious Eagle Tank and prostrating before the Lord and worshipping Him devoutly.

Om Namo Narayanaya!





Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - IX

24

JULY, 2024 :: SAPTHAGIRI

(Continued from the previous issue)

Sutra 30 : vyadhi-styana-samsaya-pramadalasyavirati-bhranti-darsanalabdha bhumi-katvanavasthitatvani citta-viksepas te'ntarah. || 1.30 ||

Vyadhi = disease; styana = dullness, languor, or drooping state, lack of mental acumen; samsaya = doubt; pramada = inattention, carelessness; a-virati = intemperance, hankering after things and objects; bhrantidarsana = erroneous understanding, delusion; alabdha-bhumikatva = not attaining success at the stages, or inability to find a footing; anavasthitatva = lack of stability, unsteadiness, or instability; citta = mind; viksepas = distractions; antaryas = obstacles, or hindrances.

Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability are the nine causes of distractions of the mind and they are the obstacles to practise Yoga.

This Sutra is essential to comprehending Patanjali's Yoga philosophy. It addresses the nine different types of mental diversion (Viksepas). According to Patanjali, these hindrances make it hard to practise Yoga. Let us first study the two types of minds before moving on to look at the nine different types of Viksepas. The first type of mentality is plagued by a lack of life purpose. Few people possess the strong will-power to follow their dreams in life. These people are destined to be the best in their fields. When it comes to Yoga, the Sadhaka needs to exert more focus and determination than someone with the same objective for two reasons. First, the difficulties are greater, and in the second place, the Sadhaka has to work from within and not in the outside world since the objective is unknown and ethereal. So, the Sadhaka requires extraordinary concentration to pursue his goal despite hardships. If this is not present in him, he is bound to face the disintegration of his mental forces. The nine kinds of distractions present in the Sutra are bound to cause the mind to be thrown off track.

The mind that is always looking outside itself is the second kind. Since many average persons are more interested in the outside world, they need not worry about it. However, a Sadhaka who follows the path of Yoga must always look inward. A centripetal tendency needs to take the place of the centrifugal tendency. These two tendencies correspond to Pratyak and Paranga Cetana, turning the mind either within or forth.

Let us look at the nine types of Viksepas that Patanjali described in the present Sutra. The first is a disease known as Vyadhi. For the Sadhaka to maintain his sadhana unhindered, he

is expected to be in good health. Health issues divert attention. Therefore, in *Hatha Yoga*, *Asana* and *Pranayama* are prescribed as essential for the *Sadhaka* to maintain good health, even if Patanjali does not go into great detail about them in his *Yoga Sutras*. This will oblige him to pursue the objective nonstop.

Styana, which means lethargy, dullness, or a drooping state, is the second *Viksepa*. Despite being in good health, the *Sadhaka* may lack the courage to go after the objective. It erodes all of the *Sadhaka*'s efforts. The third *Viksepa* is *samsaya* (doubt). The *Sadhaka* must have a firm belief in the effectiveness of his path and its techniques. In Yoga more than in any other field, such confidence is essential. There is no measurement for faith. It is incalculable how much faith the *Sadhaka* should have. There are no clearly defined standards by which he can measure and judge his progress. He can only be compelled to stay on the path by an unwavering and unrelenting faith. Distraction results from lack of faith.

Pramada, carelessness or inattention, is the fourth *Viksepa*. Idleness is a flaw that keeps us from reaching our objectives in life, not to mention how crucial it is to the practice of Yoga. Ignorant *Sadhaka* is akin to a kid playing with fireworks. As such, the *Sadhaka* has to be extremely careful with both vital and insignificant items. Lethargic *anavasthitatvam* is the fifth *Viksepa*. Languor (*Styana*) pertains to the body, while laziness is a psychological condition.

The sixth serious *Viksepa* is *avirati*, or intemperance or longing after things and objects. The *Sadhaka* is unfit for the Yogic life if he is deeply absorbed in worldly matters. One gains more *Samskaras* (subliminal impressions) the more immersed they are in the world. The *Sadhaka* will have issues because of this. *Viveka*, or discriminating, is the means by which the *Sadhaka* comes to understand the impermanent nature of material possessions.

Bhrantidarsana, erroneous understanding or delusion, is the seventh *Viksepa*. It entails mistaking something for what it is not, which happens due to a lack of intelligence and discriminatory knowledge. The *Sadhaka* may experience strange encounters in his *sadhana* that he may take for granted. He may get

entrapped in such enticing, super-normal encounters. There is every possibility that the *Sadhaka* will become enmeshed in these false experiences if he is unable to discern between these self-delusory experiences.

The eighth *Viksepa* is *alabdha-bhumikatva*, which means failing at the stages or being unable to establish oneself. Occasionally, the *Sadhaka* experiences frustration at not reaching certain milestones in the *sadhana*'s advancement. It is a discouraging experience not to be able to establish himself in *Dharana* and *Dhyana*. This may result in *Viksepa* in the *Sadhaka*. He might be forced to give up the entire *sadhana* if he finds no progress or cannot stay in *Dharana* and *Dhyana* for long. Thus, the *Sadhaka* has to stop giving such evil thoughts. His ascent to the delicate heights will come from his unwavering *sadhana*. With this in mind, the *Sadhaka* should continue his work.

Instability or *bhrantidarsana* is another type of *Viksepa*. Owing to the mind's natural tendency towards instability, even once the *Sadhaka* reaches a certain state, he might not be able to maintain it for a long time. This could force him to revert to his former condition. He must therefore start over once more. This cannot be avoided entirely. But what gives him the guts to move forward is his unwavering will and determination to seek it alone. All that can make him perfect is constant *sadhana*.

It should be noted that the nine kinds of *Viksepas* enumerated in the *Sutra* are not ultimate. There can be other kinds of obstacles also. Any significant flaw in the character has the potential to become a barrier. One's own *karma* can create obstacles. Similarly, attachments to objects, people, or ideas frequently stand in the way.

**Sutra 31: *duhkha-daurmanasyangam-
ejayatva-svasa-prasvasa viksepa-saha-
bhuvah. || 1.31 ||***

Duhkha = sorrow, pain; *daurmanasya* = despair, depression caused by mental sickness;

angamejayatva = lack of control over the body;
svasaprasvasa = inhalation and exhalation; *viksepa*
= distraction; *sahabhu* = arising together with.

Sorrow, despair, nervousness, and unsteady inhalation and exhalation causing agitation to the body are the symptoms of the distracted mind.

After enumerating the nine kinds of *Viksepa* in *Sutra* 30, Patanjali proceeds to examine the symptoms by which the presence of *Viksepa* can be recognized. Pain is the first thing. It is of two kinds. One is physical and the other is mental. Physical pain is a sign of disease in the body. It can be cured by visiting a doctor. On the other hand, mental discomfort unmistakably indicates that the mind is not in a naturally healthy state. To cure this, a doctor is not necessary. The internal state that leads to mental suffering requires careful attention.

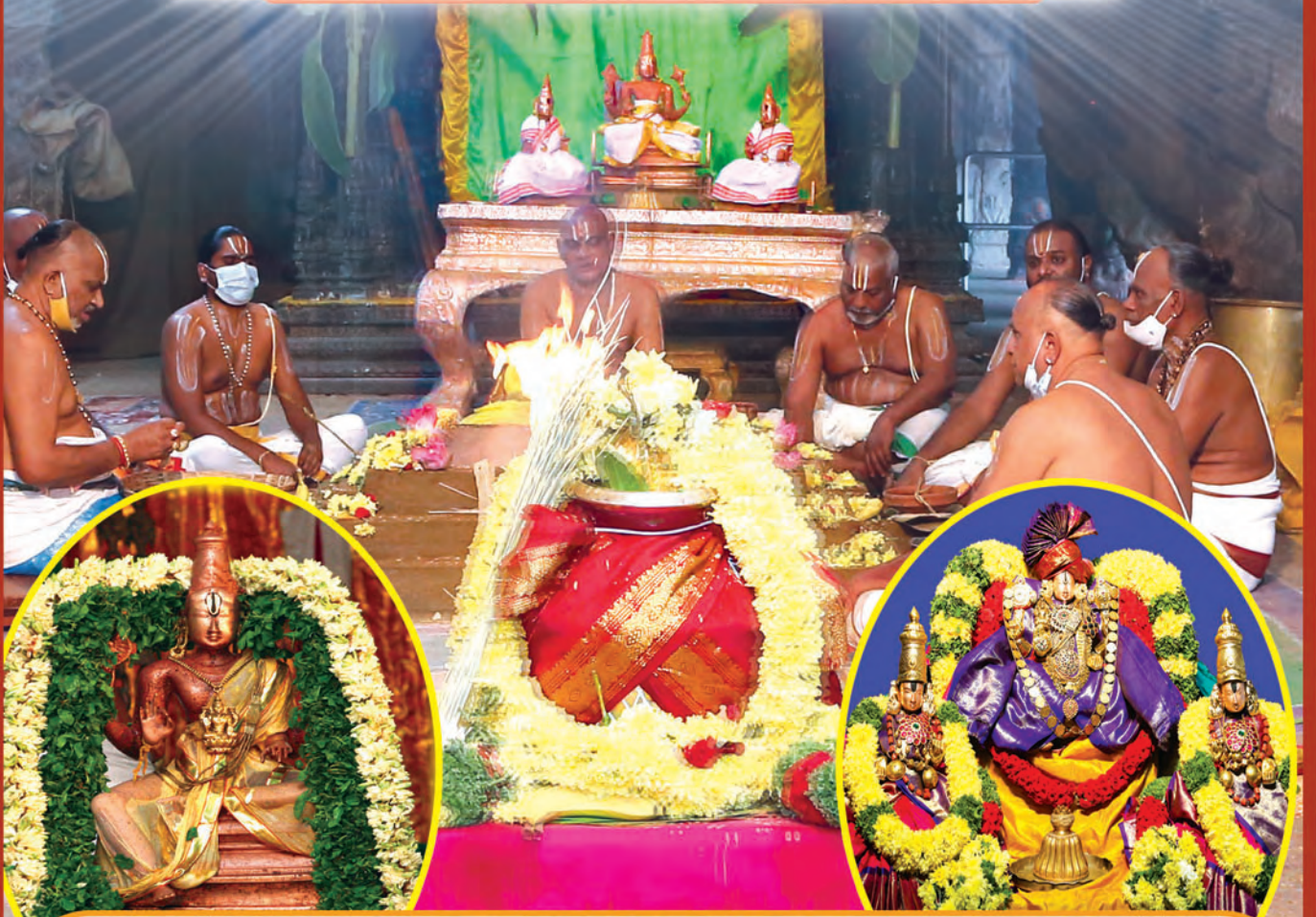
Failing to identify and remove it successfully by the *Sadhaka* results in despair which in turn causes anxiety, which is external and physical sign of despair. A certain level of nervousness causes breathing difficulties and a disordered flow of *Pranic* currents. In the second section, *Sadhana-pada*, Patanjali elaborates on the topic of suffering in its entirety. However, it should be recognized in the present setting that the *Sadhaka* must defeat the grand illusion of life to overcome pain. As long as this is not realised, the *Sadhaka* may suffer from despair, leading to some degree of mental disease. Patanjali addresses specific mental states that lead to *Viksepa* and obstruct the practice of *Dharana*, *Dhyana*, and *Samadhi* rather than the universal issue of human sorrow and unhappiness.

(to be continued)

SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

1. Authors are advised to contribute articles to **Sapthagiri** that promote Hindu religion, culture mainly on *Vaishnavism*.
2. The articles may deal with subjects like *Puranas*, Epics, history, temple culture, the importance of festivals etc. innovatively; Hindu Gods, the significance of temples and their glory; spiritual articles based on the moral edification of the youth; on the stalwarts like Adi Sankaracharya, Bhagavat Ramanuja, saint poetess Tharigonda Vengamamba, Padakavitha Pithamaha Thallapaka Annamacharya, etc. and the other topics like Vedic Maths, Vedic Science, Astrology, Astronomy, Ayurveda, Arthasashtra etc. and their relevance in the present day world.
3. The articles must be of good quality and standards, informative and thought-provoking.
4. The articles must be engaging and interesting, non-controversial and relevant to improve the spiritual knowledge among readers.
5. Authors should not use any copyrighted material in their articles unless appropriate permissions are obtained by them.
6. The word limit of an article should be a minimum of 1000 words, not exceeding 2,000. However, worthy research articles exceeding the above word limit may also be considered.
7. Attractive remuneration will be paid to the contributors. Editorial Board is the competent authority to finalise the articles submitted by the authors.
8. Please send your contributions neatly typed in word format with a self-declaration to the following mail: englishsubeditor@gmail.com

- Chief Editor



TIRUPATI SRI GOVINDARAJASWAMIVARI JYESHTABHISHEKAM

From 16-07-2024 to 18-07-2024

DATE	WEEK	DETAILS
16-07-2024	Tuesday	Jyeshthabishekam begins
17-07-2024	Wednesday	Kavacha prathishta
18-07-2024	Thursday	Kavacha samarpana

SAKSHATKARA VAIBHAVOTSAVAM

at Sri Kalyana Venkateswara Swamy Temple
from 10-07-2024 to 12-07-2024

Telugu Original by : Sri J. Balasubrahmanyam
English by : Dr. M.Krishna Kumar

It is believed that Lord Srinivasa manifested not only in Tirumala but also in down the hills (in Srinivasamangapuram) to bless the devotees. Here, let us see how this ritual 'Sakshatkara Vaibhavotsavam' started in Srinivasamangapuram temple in a glance.



There is a village ten miles away to the west side of Tirupati. Outside the village there is a temple without 'gopuram' and the roofs of the walls were damaged. It was almost in a ruined condition. The stones of the compound wall were already taken away by others. The top of the 'gopuram,' 'balipeetham' and 'dwajasthambham' were ruined. The temple was without protection from sun light and rain. On seeing this dilapidated temple, every devotee used to feel sad. In the centre of the temple premises, the main construction of the temple was built on a stone platform. Though the walls were in an awkward position, the temple attracted the onlookers. But the devotees did not dare to enter the temple even though they had great curiosity.

In 1900 A.D. a very innocent woman aged fifty years suddenly appeared in the temple compound. Nobody knew where she had come from and her name was not known. With an ever-smiling face, the woman seemed like a 'yogini'. The villagers used to call her 'Tayaramma'. She used to clean the premises of the temple and went to the villagers for begging alms. She said to them: "Lord Srinivasa is in the temple. He has asked me to worship Him. Please give something to me." If anybody gave money, she used to decline politely. She asked them for some oil, rice, dal and salt only. After taking them, she happily cooked the items in different pots in front of the temple. In the darkness of the night, she went into the temple alone after cutting the wild growth of the trees in the precincts of the temple. She prepared light by lighting the palm leaves. She had the grand 'darshan' of Lord Venkateswara in a standing posture in the sanctum sanctorum. Overwhelmed with joy, she offered a 'namaskar' chanting 'Srinivasa! Govinda!' She poured holy water on the statue of Lord Venkateswara to her maximum extent. She lit the oil lamp and offered the cooked items to Him as 'prasadam'. She distributed some 'prasadam' to the cowherds near the temple and she took some 'prasadam' later. She had an inseparable bondage with the temple and the villagers for a long time.

One day, she told the villagers that she would not come to the temple in future and a swamy may come to the place from somewhere. He will pray to Lord Srinivasa with some 'mantras'. The glory of the temple will increase from that day. Lord Venkateswara has told me all these things and ordered me to go to Tumbura Theertham for doing penance. So I will not come tomorrow.' Surprisingly, a priest came from Kanchi the next day. He said: "My name is 'Sundara Raja Swamy'. My father's name is Raghavendracharyulu". Every day and night Lord Srinivasa used to come in my dream and used to say: 'I am in darkness. Come! Worship me, according to the

‘Shastras.’ I am among the ant-hills, bushes and trees. Renovate Me.” He asked the Lord where He was. The Lord did not respond to the priest. So he started his journey in search of the Lord visiting every village, street and fort and tried to find out the temple which was in ruins. ‘This is the village where I have lived here for hundred and thousands of years.’ The villagers felt happy. Remembering the words of Tayaramma, all the villagers gathered in the premises of the temple. They cleaned the temple, its ‘mandap,’ and ‘Gharbhalayam.’ The place was cleaned with cow-dung water. The temple was beautified with green banana stumps and with the garlands of mango leaves. Besides the temple, every house was spic and span. The entire village had a festive look focusing the atmosphere of an ‘utsav.’

It was 1940. In Vikrama year in the month of Ashadha, Suddha Saptami is auspicious. The day was Thursday and the star was Uttara Phalguni. On this day, as assigned by the Lord, Sri Sundara Raja Swamy had a wonderful dream. Devotees celebrated the glorious utsavs for the manifestation of Lord Sri Kalyana Venkateswara Swamy in Srinivasa Mangapuram with the name ‘Shakshatkara Vaibhavotsavams’.

After one hundred years, Sri Sundara Raja Swamy performed the initial worship and ‘Laghu Samprokshana’ to the Lord. Later, they chanted ‘suprabhatam’ in front of the sanctum sanctorum to wake up the Lord who was in ‘Yoga Samadhi’ for a long period. While reciting Purusha Suktam, Sri Suktam and Bhu Neela Suktam, the auspicious ‘abhishekam’ was performed to the ‘Moola Murthy.’ Later a white ‘dhoti’ with thin golden silk border and ‘uttareeyam, were offered to the Lord. The forehead was well-decorated with ‘Paccha karpur namalu’ (Namam with champhor). With a variety of flower garlands, the Lord was decorated very gracefully. Later, ‘Sahasra Namarchana’, ‘Dhoopa deepa naivedyam’, ‘Karpura Harathi’ were also offered.

Initially, on 11th July 1940, in Vikramanama year, on Ashada Suddha Saptami Thursday, with Uttara Palguni star, the celebrations of the glorious manifestation of Lord Sri Kalyana Venkateswara Swamy were performed not only in Srinivasa Mangapuram but also in Tirupati and its surrounding places, like Perumaallapalli, Peruru, Tondavada, Chandragiri, Narasingapuram, Mittapalem and other surrounding people participated in the celebrations with devotional fervour and enthusiasm. Every devotee is filled with festive spirit and religious zeal. Since that day, the temple was becoming glorious day by day. On 26th April, 1967, the temple came into the auspices of the Tirumala Tirupati Devasthanams.

In July, 1980, the ‘utsavs’ of the Lord on the occasion of His glorious manifestation were being celebrated in a splendid manner. They are being celebrated daily, weekly, monthly and yearly. It is strongly believed that the unmarried people who participate in the kalyanam of the Lord and get the Lord’s ‘Kalyana Kankanam’ may get married early.

Lord Srinivasa who married Padmavathi, the daughter of the King Akasa Raju visited the renowned sage Agastya who stayed in the region. As per the wish of the sage, the married couple stayed in that region for a period of six months. So, the Lord became famous as Sri Kalyana Venkateswara. In 1540, Sri Atchyuta Rayalu donated this village to the persons belonged to Sri Tallapaka dynasty. Sri Chinnanna the grandson of Sri Tallapaka Annama renovated this temple. One can see the sculptures of Sri Annamayya and Pedda Tirumalayya on both sides of the entrance of the temple. Srinivasa Mangapuram is a glorious ‘Tapobhoomi’ for the great saints like Agastya. It is a splendid pilgrim centre as the divine couple Lord Venkateswara and Goddess Padmavati Devi spent their time in the region. The spiritual centre showers the most auspicious and traditional successions on the devotees who visit the place. It is on the way that leads to Srivari ‘Mettu.’ Let us visit the grand temple of Sri Kalyana Venkateswara Swamy and get His graceful blessings.





HEARTY WELCOME TO THE NEW EXECUTIVE OFFICER

Sri J. Syamala Rao, I.A.S., took charge as the new Executive Officer of the T.T. Devasthanams, Tirupati. Previously, he discharged his duties as the Principal Secretary to Government, Higher Education Department.



On 16th, June 2024, he assumed the charge as the new Executive Officer of the T.T.D., in Ranganayakula Mandapam in the premises of the temple of Lord Venkateswara in Tirumala.

After assuming his office, he had the grand darshan of Lord Venkateswara along with his spouse. The Vedic scholars blessed them with the Veda mantras in Ranganayakula Mandapam. Sri V. Veerabrahmam, I.A.S., the Joint Executive Officer of the T.T.D., offered the prasadam, and the photo of Lord Venkateswara to the new Executive Officer.



On the same day, he inspected the queue lines in Tirumala, the sheds in Narayanagiri, the Vaikuntam Queue Complexes and Sri Tarigonda Vengamamba Anna Prasada Bhavan and took his meal in the Anna Prasada Bhavan. He asked the devotees about their opinions there and instructed the authorities concerned to take required arrangements for the multitude of devotees waiting in the queue lines and sheds.



Sri J. Syamala Rao, the new Executive Officer of TTD is also the Honorary Editor of Sapthagiri Magazine. 'Sapthagiri' offers a hearty welcome to him with great admiration and wishes him success in all his initiatives.





THE THIRUVADIPOORAM FESTIVAL

- Sri R.Kannan

Sri Maha Vishnu liberated Sri Bhu Devi who was kept under the ocean by the Hiranyaksha. Sri Bhu Devi was quite relieved and prayed to God to pronounce the method by which people, who were suffering in the miserable world, could be liberated from the Ocean of Samsara (just like She Herself was liberated from the Deep Ocean). Lord Vishnu said "if one surrenders to Him with deep faith, He would liberate and lead him to His permanent abode, Vaikunta, where there will be only everlasting delight and happiness." These words prompted Sri Bhu Devi to incarnate Herself in this world, as Sri Goda Devi or otherwise called Sri Andal and propagate the theme of 'saranagati' or self-

surrender through her two works of Tiruppavai and Nachiyar Tirumozhi and by Her own devotional performance.

The twelve Alvars are divine saints, blessed by the Lord, took 'avatars' in the world to spread 'bhakti' and 'saranagati' cults in this world. Among them, Sri Vishnu Chittar who came to be known as Periyalvar is a significant Alvar and whose works are the first ones to be incorporated in Nalayira Divya Prabandham in the Mudalayiram part. He was born in Sri Villiputhur in the southern part of India. He was doing 'Maala Kainkaryam' to the Lord in the temple of Sri Vatpatrasayee. He was looking after the garden of the temple, cultivating fragrant flowers and Tulasi in particular. By the grace of the Lord, He



found a female child in the Tulasi garden and brought her to his home. He named her Goda (a beautiful garland) and brought her up well, teaching the stories of Srimad Bhagavatam. She grew up with deep devotion to Lord Krishna. She was none other than the incarnation of Sri Bhu Devi. It may be noted that Sita Devi (incarnation of Sri Devi) was also found while tilling the ground by King Janaka for the purpose of constructing 'yagasala.' Similarly Goda Devi was also found in the Tulasi garden. Both of them were born divine. The day on which Sri Goda Devi was found and adopted as the child of Sri Periyalvar, is in the month of ADI (Tamil month-corresponding to July-August) with the star POORAM (Pubba) and is considered a very auspicious day and is celebrated as 'Tiruvadipooram'.

Sri Goda Devi has come to be known as Sri Andal. Lord was very much pleased with Her deep devotion and even preferred the garland already worn by her. In fact, Swami Desikan opines that Sri Vishnu Chittar became Periyalvar as he offered the garland to the Lord worn by Sri Goda Devi.

Sri Andal authored two Prabandhams. In her Tiruppavai which contains thirty pasurams, she converts herself as a cowherd and expresses her love to Lord Krishna and finally surrenders to Him. This Prabandha is considered to be 'saranagati' Veda. In her other Prabandham Nachiyar Tirumozhi, which contains 143 pasurams, she expresses her devotion to the Lord, particularly to Archavatara (idol form) – Srirangam, Tirumala, Azhagarkoil, Tirukudanthai, Tirukkanapuram, Madhura, Brindavan etc. In one of the decads she reveals a dream that she had, wherein she is getting married to the Lord - called Varanamaayiram, which is chanted during every marriage functions in Sri Vaishnavaites homes and Sri Vishnu temple even today. As desired by her, Sri Periyalvar got her married to Lord Sri Ranganathan of Srirangam.

Sri Goda Nachiyar as she is called is enshrined in almost all Sri Vishnu temples and Tiruvaadippooram festival is celebrated in a grand manner. Tirukalyana Utsavam is performed for Sri

Andal with the presiding deity on that day, with pomp and pleasure.

The Tiruvadipooram Utsavam in Sri Villiputtur is unique and fascinating : Srivilliputtur situated in South India is famous, having shrines for Sri Vatapatrasayee and Sri Andal-Rangamannaar (two different temple side by side). This temple town has a reference in Sri Varaha Purana. It is also known as Varahakshetram, then Pudukkottai (as referred by Sri Periyalvar in his works) and Dhanvapuri etc. The temple boasts itself with a very big Gopuram.

In the shrine of Sri Vatapatrasayee, the birth place of Sri Andal can be seen and worshipped. The Tiruvadipooram festival in Sri Villiputtur attracts thousands of devotees and is celebrated for about ten days. Sri Andal was grand in appearance because of different types of beautification. The 'alankarams' of the Lord keeping His head on the lap of Sri Andal is famous in the world. During the 'utsavam,' on a particular day, five gods from nearby towns come to Srivilliputtur to join the festival in Garuda Vahana, when devotees throng there in thousands. The Rathotsavam is the most fascinating festival for which devotees come in thousands to witness and get the blessings of the divine couple Sri Andal and Sri Rangamannar.

Sri Andal blesses everyone with peace and prosperity who visits her. Andal is said to bless marital bliss between the couple and also grants quick marriage who aspire for it.

In Tirupati Sri Andal has a separate 'sannidhi' in Sri Govindarajaswami temple. Here also the Tiruvadipooram festival is celebrated with religious fervour. Grand Abhishekam to Sri Andal is performed. She was adorned with new silk 'vastrams'. The sacred idols of Sri Govindarajaswami and Sri Andal are taken in procession round the temple. The festival concludes with Tiruppavai Sattumurai.

Let us invoke the blessings of Sri Goda Devi on Her Tirunakshatram. Sri Andal's Tiruvadipooram, utsavam will start from 29th July and ends with Sattumurai on 7th August this year.

SRIMATHE VENKATESAYA NAMAHA!

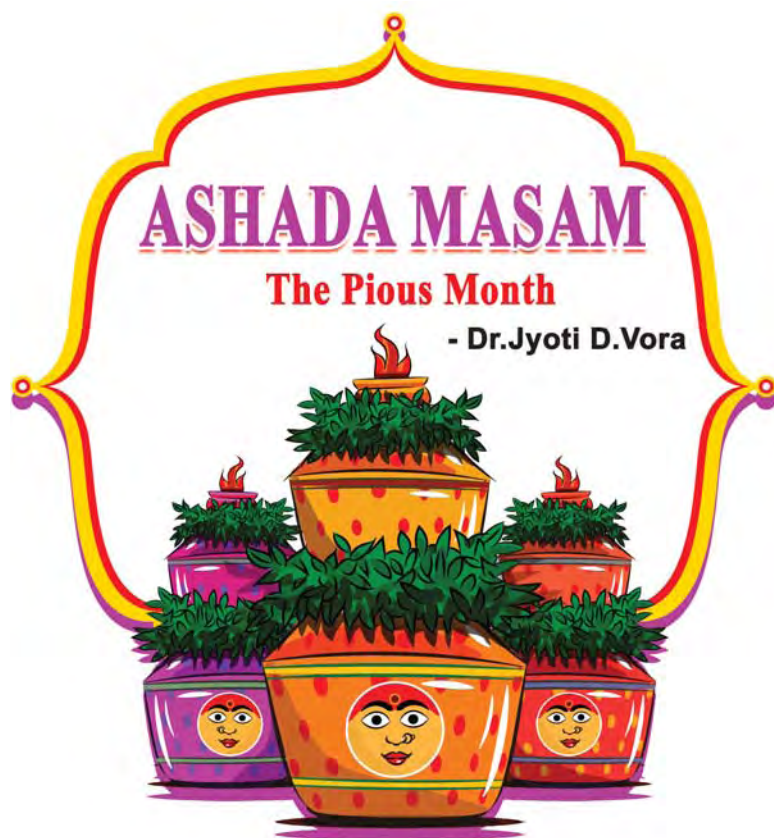


In Hinduism, the lunar month of Ashada (also known as Ashadha or Aadi) holds great religious and spiritual significance. It is considered an auspicious month among the list of months in our 'sanatana' calendar and is celebrated with reverence and devotion by millions of people across the country. Ashada Masam falls during the months of June and July and is believed to be a time of spiritual growth, purification and divine blessings.

Ashadha or Aashaadha or Adi is a month in Hindu calendar that corresponds to June/July in the Gregorian calendar. In Hindu astrology, Ashadha begins with the Sun's entry into Gemini. It is the first of the two months that comprise the monsoon season.

Significantly, it heralds the beginning of the rainy season, which metaphorically signifies life and new beginnings. Let us delve deep into the significance of this Ashadha month and how it impacts our lives. Energy and zest are heightened during this time, making it suitable for self-reflection and moving ahead in one's spiritual journey. Some noteworthy historical and cultural aspects about this holy month are a true illustration of the adage i.e., 'Unity in Diversity.' Every state and region of our great country celebrates Ashadha. The ritualistic undertones are varied. The faith and the religious fervour are exemplary and consistent.

Ashadha Masam has a rich historical and cultural background and its origins can be traced back to ancient times. The Ashadha month derives its name from the *Ashadha Nakshatra*, a star that prevails during this period of the year. Several mythological stories and legends are associated with Ashadha Masam. One such popular legend revolves around Lord Vishnu's fifth incarnation as Lord Vamana, also known as Balibandhana. The Lord visited the demon king Bali during this month to break his ego and pride. This story symbolizes the triumph of goodness over evil and further strengthens the spiritual importance of Ashadha Masam. It is the month when various cultural traditions and customs are followed with great reverence. These traditions have been passed down through generations and have helped create a strong sense of unique cultural identity and unity in the society. The customs range from fasting and offering prayers to participating in community rituals.



Major Customs and Festivals in Ashada Month

Sree Jagannath Rathayatra : Jagannath Rathayatra is a huge Hindu festival associated with Lord Jagannath held at Puri in Orissa. In this festival which is also known as the Chariot Festival, Lord Jagannath and His Siblings, Balarama and Subhadra are taken around in a grand procession. The unique feature of this Ancient Chariot is that it is drawn by the devotees amidst the chanting of prayers.

Vyasa Puja : The Full Moon Day during Ashadha month is known as Vyasa Puja Day. Traditionally, this day is revered for 'Guru Puja'. The sage Veda Vyasa is remembered and revered as the composer of the Vedas. Hence, he is the personification of the Enlightened Teacher or Guru.

Bonalu Festival : Bonalu is a unique folk festival celebrated during this month in Telangana state. The festival is dedicated to Goddess Mahakali and involves the worship of village deities and offering prayers for the well-being of the community. Women carry clay pots filled with offerings and perform traditional dances as a form of devotional expression.

Ashadha Ekadashi : Dev Shayani Ekadashi is observed on the eleventh lunar day (Ekadashi) of the bright fortnight (Shukla Paksha).

This Thidhi holds great significance in our 'sanatana' culture. Ashadha Ekadashi is considered particularly auspicious and devotees observe fasting and offer prayers to Lord Vishnu on this day. It is believed that observing this fast with devotion can purify the mind and bring blessings and spiritual progress.

There are several extrapolations of Ekadashi in Ashadha. The spiritual implications of each are truly soul-enriching.

1. Devshayani Ekadashi - Devshayani Ekadashi is one of the twenty four Ekadashi 'vrats' which are observed to seek blessings of Lord Vishnu.

2. The initiation of the Gauri Vrat - Gauri Vrat is significant fasting period dedicated to Goddess Parvati. This Gauri Vrat is mainly observed in Gujarat.

3. Jayaparvati Vrat - It begins in Ashada. This 'vrat' is a significant fasting period dedicated to Goddess Jaya, a form of Goddess Parvati. Jayaparvati Vrat is mainly observed in Gujarat.

4. Kokila Vrat - Interestingly, it also occurs in Ashada. This Vrat is dedicated to Goddess Sati and Lord Shiva. The name Kokila refers to Indian bird 'Kokila' and is associated with Goddess Sati.

5. Yogini Ekadashi - Yogini Ekadashi is one of the twenty four Ekadashi vrats. Aadi Amavasai is an important festival in Tamil Nadu and auspicious for Amman. It celebrates the joy and respect of womanhood through Goddess Lakshmi and Her various Avatars. In many parts of Gujarat, Dashamaa Vrat dedicated to Dashamaa or Momai maa is observed on the Amavasya of Ashadha every year. The student of Hindu philosophy would be fascinated to note the benefits of Ashadha Amavasya. During the ritualistic worship of the peepal tree, if a person takes seven 'Pradakshinas' around the tree, then the souls of deceased ancestors are said to achieve eternal peace and salvation.

In many parts of Nepal, the arrival of monsoon marks a special time for cultivating rice. This

occasion starts with farmers, men and women, planting rice while singing plantation songs. The farmers then participate in the mud festival, throwing mud at each other and welcoming the monsoon season. The festival ends with people sharing "*dahi chiura* (literally "beaten rice with curd") with each other.

It is noteworthy that the Ashadha month is the beginning of Dakshinayana and during this is the time when devotees should worship Saptamatruka Shakti Goddesses, Lord Bhairava and Lord Narasimha.

Some more beliefs are emphasised in Ashadh month. During this month, girls wear 'mehandi' on their hands and feet. The reason behind this belief is that due to seasonal changes there will be some chances of skin diseases. At that time, 'mehandi' will help to avoid these skin problems.

Chaturmas 'Vrat' begins in Ashada month. Ashada Masam (Aadi in Tamil) is entirely dedicated to prayer and worship. This is the beginning of Dakshinayan. We normally do not plan weddings in this month due to heavy rain and the harvest season. Ashada Masam is characterised by pooja (rituals) and paridaan (apparel). No Indian festival or auspicious period is complete without extravagant celebrations, ancient traditions, and colourful attires. This auspicious month denotes the region's best practices that display brilliant attires woven in traditional materials. During this period, women of the region drape themselves in beautiful silk sarees in vibrant colours. Depending on the ritual and puja, the attire choices keep changing. For *Ekadashi vrat*, it is considered better to wear *sattvik* clothing to help purify the body and the soul.

In summation, let us express our gratitude to Lord Venkateswara who has enlightened us with so many meaningful reasons to express our devotion in this Ashadha Masam. The practices carried out during this time bring people closer to their faith, instil values of compassion and charity and serve as a source of inspiration and sanctity regarding the mind, body and soul.



In a calendar year, many days are considered auspicious based on their religious significance. Interestingly, in 'sanatana dharma', important days are identified with the specific 'tithi', 'paksha,' 'nakshatra' and 'maasa.'

Shashti Vratam, Karthigai Vratam, Gauri Vratam, Purnami Vratam, Satyavan Savitri Vratam, and Ekadashi Vratam are the names of a few 'vratas' observed for various purposes by the Hindus. Chaturmasya Vratam is one such fasting coupled with the offering of special pujas.

Chaturmasya 'vrata,' as the expression suggests, is observed for four months. This period begins with Shayani Ekadashi (Shayani meaning sleeping posture) in Ashadha month and ends with Prabodhini

CHATURMASYA



- Smt. N. Umamaheswari

(Prabodhini or Deva Uthani means awakening from cosmic sleep) Ekadashi in Karthika month and this period usually coincides with the monsoon season in our country.

During these four months strict dietary regulations are followed. Observers of this 'vrata' avoid food items like milk, curd, jaggery, oily food, green chillies, spicy food, brinjal, leafy vegetables, sweet dishes and non-vegetarian food. First month, 'Shakha Vratam' is observed wherein leafy vegetables are avoided. Second month, 'dadhi' Vratam is observed where curd and anything made out of curd are avoided. Third month Vratam is known as 'Ksheera Vratam' where milk and milk products are avoided. In the fourth month, when 'Dwidala Vratam' is observed, green gram, black gram or any pulse variety that can be split into two halves are avoided.

The main purpose of behind this 'vrata' is to overcome the gratification of senses. It is believed that good deeds performed during this period will bestow enormous benefits on the devotees.

People often do meditation apart from the daily puja. They reflect on all their past deeds, tread the path of atonement, learn 'Shastras' under a 'guru,' or teach 'Shastras' to the disciples, take a dip in holy waters, undertake pilgrimages and so on.

Chaturmasya
Vratam begins
on 17.07.2024

Usually weddings, 'gruhapravesha' (house warming ceremony) and other similar auspicious functions are not observed during the period as it is considered to be inauspicious. It is believed that Lord Vishnu goes on 'Yoga Nidra' during these four months and Lord Siva takes care of the universe. It is also believed that people might come under the influence of bad thoughts and do bad actions during this time and to avoid any temptation they spend their time in spiritual search. When Lord Vishnu on Deva Uthani Ekadashi wakes up from His cosmic sleep, it is a day of celebration with rituals and making a holy dip in the rivers.

People belong to any 'ashram' namely Brahmacharya, Grihastha, Vanaprastha or Sanyasa and to any 'varna' namely Brahmana, Kshatriya, Vaishya and Shudra can observe this 'Vratam.'

The Padma Purana gives a list of good activities performed during this period and the benefits derived out of them. Cleaning a temple would make a person entitled for enjoyment in the next seven births. The person who gives away in charity one hundred eight earthen pots filled with sesame seeds to the priests will become free from all the sins committed by him. One should do

Tulasi puja and offer Tulasi to Lord Vishnu to become successful in all endeavours.

The Vedas proclaim that the observer of Chaturmasya Vratam will attain eternal happiness in the heavenly abode. Observing this 'Vratam,' following strict diet, avoiding certain food items and engaging oneself in religious and spiritual practices will make a person stronger and healthier. It is also to be noted that monsoon sometimes may bring with it various diseases and ailments. Healthy dietary chart coupled with religious practices, prayers and rituals will make a person happy and healthy in life.

Let us do some good deeds in this chaturmasam and be blessed by Lord Vishnu.



SOLUTION TO PUZZLE

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



SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

Sri Venkatesa Sahasranama is part of Bramhaanda Purana. Narada gets upadesa of this stotra from Bramha and Narada in turn gives upadesa to Vasishtha.

Sloka – 37

Indrachaapadhara:

Khadgadhara: cha Akshayasaayaka: |

Kharaanthako Dhushanaari:

Trisiraskaripu Vrusha: ||

224. Indrachaapadhara: Rama met many sages during his exile in forest. Chief among them was Agastya who was aware of Rama's avatara. Indra once handed over the custody of divine bow and quiver to Agastya, which were designed by Viswakarma, to be handed over to Rama at the appropriate time. Kulasekara alwar narrates this in his Perumal Tirumozhi [10.5] "...Van thamizh maamuni

koduttha varivil vaangi...". Thus, this name came in to existence for Rama who was an avatara of Venkatesa.

225. Khadgadhara: Agastya also handed over a divine sword to Rama which came in handy at the opportune moment when Rama encountered Kabandha. Divine sword has the power to wipe off the ignorance accumulated over the ages. Peyaalar and Annamaya are known to be an amsa of the divine sword of Venkatesa called Nandaka. It is said, Sri Krishnadevaraya donated a sword bedecked with precious gems to Venkatesa.

226. Akshayasaayaka: Valmiki narrates the incident of Agastya handing over the bow and quiver full of inexhaustible arrows to Rama. All the mighty battles that Rama had to fight were fought with these ammunition presented by Agastya and other sages. The word "Akshaya" indicates the characteristic of being unlimited irrespective of continuous usage.

The next 3 names of Venkatesa are part of the greatest battle Rama fought before fighting Ravana. Vedantacharya addresses Rama as "Asahaayasura!" and "Anapaayasaahasa!". Rama single-handedly vanquished 14,000 demons of Khara's battalion in this episode in less than 30 minutes, as stated by Valmiki.

227. Kharaanthaka: Venkatesa, in His avatara as Rama, killed the mighty Khara, half-brother of Ravana. Vedantaacharya says "Kharatara kharataru khandana

chandapavana”, as in, Rama was like a hurricane that uprooted a seemingly strong tree called Khara, rather effortlessly.

228. DhushanaAri: As an enemy of another demon Dushana, Rama exhibited enormous strength and killed him. Kulasekara alwar says “...*karanodu doodanan than uyirai vaangi...*” in his Perumal Tirumozhi [#10.5].

229. Trisiraskaripu: Trisiras was a 3 headed demon who was first sent by Khara to fight with Rama. Venkatesa, as Rama, eliminated Trisiras in no time.

230. Vrusha: Vrusha means Dharma. The hill on which Venkatesa resides is called Seshadri and in the Krutayuga, during the reign of Vaivaswata Manu, a God of Dharma, named Vrusha, did severe *tapas* atop this hill. Dharma flourished well during that period. It is said, Bhudevi sametha Varahaswami appeared before Vrusha and conveyed pleasingly that the hill, since then, will be known as Vrushadri, in token of his severe *tapas*. Thus Venkatesa is also addressed as Vrusha.

Sloka – 38

*tata: Soorpanakhaanaasacchettha:
Valkaladhaaraka: |*

*Jataavaan Parnasaalaastho
Maareechabalamardaka:||*

231. Soorpanakhaanaasacchettha: The incident of Soorpanakha approaching Rama during His stay in Panchavati is known to be the turning point in Sri Ramayana. Lakshmana pounces on the raging Soorpanakha and cuts off her nose and ears and since this was executed under Rama’s supervision, this is attributed to Rama. Kulasekara alwar says “...*kalaivanakku nokkarakki mookkaineekki...*” in his Perumal Tirumozhi [#10.5].

232. Valkaladhaaraka: Venkatesa as Rama, being born in the royal Ikshwaku clan, did not hesitate once to adorn the befitting attire for His stay in forest. He made himself comfortable in surrounding with bark of the tree and deer skin instead of regular princely attire, akin to a hermit.

233. Jataavaan: Further, Rama’s stay in the forest required, his hair locks be matted with the thick milk of banyan thereby, it remains stiff and steady as He traverses in the forest.

234. Parnasaalaastha: During His stay in jungle, Rama was ably assisted by Lakshmana by building a beautiful hut. Lakshmana built the hut so meticulously just by mere understanding of unspoken words of Rama and Rama was overjoyed looking at the impressive service of Lakshmana. Such was the brotherhood enjoyed by Venkatesa as Rama.

235. Maareechabalamardaka: Venkatesa, as Rama, killed Maareecha in their 3rd meeting. Mareecha escaped in his first 2 encounters with Rama and thereby being fully aware of Rama’s matchless prowess, he tried to dissuade Ravana against the sinister plan of abducting Sita. Valmiki recounts this incident where in Maareecha states that he gets extremely terrified at the very mention of words that start with “Ra”. In the Bhakti lore, Maareecha is known to be a devotee of Rama, due to devotion out of sheer fear of Rama, This is called “*Bheeta Bhakti*”.

Sloka – 39

*Pakshiraatkrutasamvaado Raviteja Mahaabala: |
Sabaryaaneetaphalabhuk Hanumatparitoshita:||*

236. Pakshiraatkrutasamvaado: Jataayu, during his last moments, was found by Rama and Jataayu, the king of birds, poignantly conveyed the tale of Sita’s abduction by Ravana and his vain attempt of rescuing Sita. Rama was moved by Jataayu’s sacrifice and performed last rites for Jataayu. Venkatesa as Rama, is named thus after His earnest interaction with Jataayu.

237. Raviteja: Rama’s effulgence is comparable to that of the Sun. Periyalwar mentions the long diadem of Rama is comparable to one thousand Suns, each of whom radiate a thousand rays. In Periyalwar Tirumozhi [#4.1.1], he describes Rama as “*Kathiraayiram iravi kalandhueritthal otthaneelmudiyen...*”.

Vedantacharya addresses Rama as “*Dinakara kula kamala Divaakara!*”.

238. Mahaabala: Venkatesa in His Ramavatara is known to have exhibited immense strength when situation demands. The events of killing mighty Tataka, protecting the rituals of Viswamitra, the episode of lifting the bow of Shiva, killing of Kabandha and many such events stand testimony to the immense strength. Also the 174th name in Sri Vishnu Sahasranama.

239. Sabaryaaneetaphalabhuk: In the quest for Sita, Rama encounters a demon Kabandha who instructs Rama to visit the noble-hearted elderly devotee, Sabari. Rama and Lakshmana, before going to Kishkindha, visits the hermitage of Mathanga maharshi, where Sabari was eagerly waiting for several years for Rama’s arrival. Sabari is known for her true devotion and great hospitality. Rama accepted Sabari’s offer of fruits and watched in awe Sabari’s ascent to heavens. Vedantacharya addresses Rama as “...*Sabari moksha Saakshibhoota!*”

240. Hanumatparitoshita: Venkatesa as Rama was very well pleased and impressed by Hanuman’s pious behavior and depth of knowledge in Vedas and Sastras, which He could gauge from the way Hanuman initiated his conversation with them. After the exchange of pleasantries, Hanuman offers to carry them to the Rishyamooka hill, where Sugriva was anxiously waiting. Hence this name which indicates that Venkatesa was aptly served by Hanuman.

Sloka – 40

*Sugreevaabhayado
Daityakaayakshapanabhaasura: |
Saptasaalasamucchettha
Vaalihrut Kapisamvruta: ||*

241. Sugreevaabhayado: The meeting of Sugreeva and Rama due to great ministerial skills of Hanuman is seen to be a turning point of Ramayana. Rama, granted refuge to Sugreeva and he could thereby breathe a sigh of relief. Valmiki describes the meeting of Rama and Sugreeva as

an event that simultaneously sent good omen to Sita while Vaali and Ravana could sense bad omen. Tirumazhisai alwar explains this helping act of Venkatesa towards Sugreeva in Tirucchandaviruttam [#81] as “...*udaintha vaali thanthanakku udhava vandha raamanaay... vengadam adaintha maala paadam...*”

242. Daityakaayakshapanabhaasura: Further, the camaraderie that developed between Rama and Sugreeva, enabled the latter to seek assurances from Rama by exhibiting a dependable strength that could help him conquer his kingdom back by killing Vaali. Dundubhi, who once fought against and got killed by Vaali, was flung about 8 miles away by Vaali. Sugriva narrated this to Rama and He effortlessly used his toe to throw away the corpse of the demon almost 80miles.

243. Saptasaalasamucchettha: Further, to reassure Sugreeva, Rama had to exhibit his superior archery skills by piercing a row of seven sal trees. Nammalwar, while singing about Venkatesa in Tiruvaymozhi [#6.10.5] exclaims citing this incident as “*Punaraa ninra maramazh anreydha oru vil valavaa O! ...*”

244. Vaalihrut: Rama, after assuring Sugreeva, proceeded with him to execute the commitment of killing Vaali. During the duel, Rama targeted Vaali with a single arrow and resultantly he collapsed. Thereafter Rama explains why it was a righteous act and Vaali could not deny the evident *Dharma* in what Rama did. Kulasekara alwar cites this entire episode of killing of Vaali and granting the kingdom to Sugreeva, in his lullaby section of Perumal Tirumozhi [#8.7] “...*vaaliyai konru arasu ilaya vaanaratthukkalitthavane...*”

245. Kapisamvruta: Rama was very well adored and respected by the entire battalion of *vaanaras*. The entire battalion went swiftly around the earth in all directions in search of Sita. Kulasekaralwar explains this in Perumal Tirumozhi [#10.6] “...*vanamaruvu kaviyarasan kaadal konu...*”

(to be continued)

The Mystique of PURI JAGANNATHA RATHAYATRA

- Sri Kotte Ayyappa

Every year, within the confines of the ancient city of Puri in Odisha, India, the Jagannatha Ratha Yatra takes center stage. This revered event, steeped in tradition and mythology, attracts millions of devotees and tourists worldwide. It offers a rare opportunity for spectators to witness the divine procession of Lord Jagannatha (Krishna), Lord Balabhadra (Balarama), and Devi Subhadra (Sister of both Krishna and Balarama) outside the temple precincts. The 'yatra' symbolizes the accessibility of divinity and unites people from diverse backgrounds in shared reverence. With great fanfare and devotion, Puri becomes one of the world's grandest religious spectacles. The sacred journey of the deities inspires awe and spiritual fulfillment among the devotees. Through centuries, the Ratha Yatra has retained its significance as a testament to religious faith and cultural heritage.

Unique Significance of Ratha Yatra

The Ratha Yatra holds a unique significance owing to its distinctiveness from the other festivals. Unlike traditional celebrations confined within temple walls, the Ratha Yatra allows the devotees to actively engage in the divine journey of the deities. It offers a rare opportunity for direct 'darshan' of the gods outside temple premises, symbolizing the accessibility and universality of divinity. The procession



embodies a sense of inclusivity, welcoming people from all walks of life to participate in the sacred event. Through the Ratha Yatra, devotees hold a deeper connection with the divine, fostering spiritual growth and fulfillment.

Special Prasadam and their Significance

One of the highlights of the Ratha Yatra is the distribution of Mahaprasad, considered to be immensely sacred and imbued with divine blessings. The Mahaprasad consists of various delicacies such as khichidi, dalma, and sweet dishes like panna, khaja, and rasabali among others. It is believed that partaking of this prasadam purifies the soul and bestows blessings upon the devotees. The act of offering and sharing prasadam fosters a sense of community and unity among devotees, transcending social barriers and distinctions. Despite the fluctuating number of pilgrims visiting the sacred temple every year, including the period of Ratha Yatra or the worship days of Lord Jagannath, the quantity of food cooked for the

Puri Jagannatha
Rathyatra
on 07.07.2024

40

JULY, 2024 :: SAPTHAGIRI

Lord's prasadam remains consistent daily. Remarkably, there is no wastage of food. Every devotee is always provided with sufficient food.

Myths and Beliefs associated with Ratha Yatra

Participating in the Ratha Yatra is believed to bestow immense spiritual merit and blessings upon the devotees. It is said that those who pull the ropes of the chariots or even catch a glimpse of the deities during the procession are liberated from their sins and granted divine grace. Moreover, it is believed that anyone who dies during the Ratha Yatra attains 'moksha' and is freed from the cycle of birth and death.

Spiritual Etiquette for Devotees during Ratha Yatra

While participating in the Ratha Yatra, devotees are expected to adhere to specific customs and rituals as a sign

of reverence towards the deities. Here are some guidelines to follow:

- One should ensure personal cleanliness and purity by bathing before joining the 'yatra.'
- One should observe and comply with the instructions provided by the priests and authorities involved in the procession.
- One should offer prayers to the deities with sincerity and humility, seeking their blessings.
- One should avoid consuming alcohol or non-vegetarian food during the 'yatra,' otherwise it is deemed disrespectful to the gods.
- One should refrain from wearing footwear within the temple premises and in the procession of Ratha Yatra also.

In fact, the Puri Jagannatha Ratha Yatra is more than a religious procession. It is a testament to the enduring power of faith, the richness of cultural heritage and the universal quest for spiritual fulfillment. As the majestic chariots roll through the streets of Puri, they carry with them the hopes, dreams, and aspirations of millions, illuminating the path towards the divine grace of Lord Jagannath and eternal bliss. If one ever visits the sacred city of Puri during the auspicious month of Ashadha, one should not miss the opportunity to witness the awe-inspiring spectacle of Lord Jagannatha's Ratha Yatra as it is not merely a journey of gods, but a true journey of the soul.

Information regarding Travel

Puri has excellent transportation facilities like road, rail and air. Travellers can access the city conveniently through Biju Patnaik International Airport in Bhubaneswar, situated about 60 kilometers away. The Railway Station in Puri serves as a pivotal junction, facilitating regular train services from major cities across India. Additionally, Puri is easily accessible by road, with well-maintained national highways and state roads connecting it to neighbouring cities and towns. Visitors can avail themselves of frequent bus services, ensuring hassle-free travel to Puri.





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Mahaabharatam

KILLING OF BAKASURA

Part-7

- Dr. Kannan Srinivasan

(Continued from the previous issue)

The frightening sound from the wild animals reverberated in the forest. Kunti was very tired and sleepy. Bhima looked at his brothers who were also exhausted. Leaving them resting at a safe location, Bhima searched for water in the pitch darkness. He located a large pool of pure cold water. After drinking water from the pool, Bhima brought adequate water for his mother and brothers and quenched their thirst. While Kunti and the other Pandavas slept deeply without knowing what was happening outside, Bhima was vigilant and took great care of them throughout the night. As the day dawned, all of them started walking through the bushes, plants, shrubs and plants. The path was filled with sharp stones and thorns and tough to walk. The Pandavas took turn and carried their beloved mother Kunti on their shoulders through the dangerous path. They rested whenever it was too tough for them to proceed further.

While the Pandavas along with Kunti were asleep, a demon named Hidimba saw them. As he was hungry, he thought that he would have a great feast ahead. He ordered his sister named Hidimbi to kill them and bring their flesh so that they could share it merrily. Hidimbi disguised as a beautiful lady went to the place where the Pandavas were sleeping. Looking at the stunning handsomeness of Bhima, she was immediately attracted towards him. She changed her mind. Bhima woke up and when he came to know about her love towards him, he told her to take him to her brother Hidimba. When Hidimba came to know that her own sister had a

switched mind, he got furious and threatened to kill her. Bhima appeared before him and challenged him to fight with him first. They fought terribly with trees and creepers and the sound made Kunti and others awake. Kunti was amazed at the beauty of Hidimbi, who told the truth about her. Hidimbi conveyed her deep love towards Bhima. Bhima killed the demon Hidimba in the fight. Afterwards, Kunti approved of the engagement of Bhima with Hidimbi. Both of them enjoyed a lot. A valiant son named Ghatotkacha was born to them.

The Pandavas and Kunti roamed from one forest to another and in due course they met the great sage Veda Vyasa and took his blessings and advice. Veda Vyasa consoled them and inspired them to be brave as human life was always conditioned by 'karma' as it had ups and downs. One should be bold enough to face the challenges of life and move forward in the path of righteousness. As advised by the sage, they got themselves disguised as Brahmans and walked towards the city, 'Ekachakrapura'. No one could recognize them as the Pandavas. They stayed in the house of a Brahman at Ekachakrapura and ruminated about their pitiable condition. They also discussed their future plan which was quite uncertain.

The Pandavas used to go to the houses of other Brahmanas in that city and begged for food. As new visitors in that place, the Pandavas developed rapport with the community of the Brahmans and were vividly noticed by all. Whatever

food was obtained, they gave to Kunti. She would divide the collected food into two parts. She gave the first part of the food to the mighty Bhima who was always feeling hungry. The balance of the food was equally divided among the four brothers. But the growing appetite of Bhima could never be satisfied. In view of this, Bhima became lean. Kunti and the Pandavas started worrying about Bhima. In order to get more alms, Bhima got an unusually very big earthen pot.

One day when the four brothers were away for begging, Kunti and Bhima heard loud weeping sound inside the house of their landlord. Deeply shocked, they came to a conclusion that some tragedy had befallen on the family of the landlord. Kunti rushed inside their house to inquire about it. She heard a very touching conversation of the family of four members comprising of father, mother, daughter and young son each vying with the other to sacrifice their life at the hands of the demon named Bakasura. Kunti came to know that Bakasura was killing the people of that place at random earlier. There was an agreement made between the demon and the people. Every week Bakasura would be given enormous quantity of food in a cart driven by two mighty bullocks along with a person from a family for the demon. The turn of the landlord came. There was so much grief engulfed the family.

Kunti was deeply touched by the plight of them and immediately offered to help the family by sending one of her sons in lieu of the son of the landlord. Hearing this, the landlord said that it would not be proper for someone else to be sacrificed for the sake of protecting his family. Kunti convinced that his son had special powers and that he would definitely kill the demon. Finally, Kunti convinced the landlord to accept her offer. Kunti discussed with her sons and Bhima volunteered to fight with the mighty Bakasura. Bhima drove the bullock cart with huge quantities of food, ate them all and challenged

Bakasura to fight with him. Bakasura was furious on seeing this. After a fierce fight, Bhima killed Bakasura. Bhima's arrival made the people happy and they praised him for his immense powers, selflessness and heroic deed. They were greatly relieved of the fear of the demon. The landlord and his family conveyed their deep sense of gratitude to Kunti and Bhima for saving their family from the jaws of death.

Drupada, the glorious King of Panchala never forgot the bitter enmity that he had with Drona and the humility he had undergone in the past. He wanted Arjuna to marry his beautiful daughter Draupadi. Though Drupada came to know about the fire mishap in the lacquer palace, he secretly got the information that the Pandavas have somehow escaped the fire. He firmly believed that Arjuna would definitely come to Panchala in case a 'svayamvara' is organized for his beloved daughter Draupadi. He took great care to ensure that the information about Draupadi's 'svayamvara' reaches nook and corner of the country.

When Kunti and the Pandavas continued to live at Ekachakrapura disguised as Brahmans, they heard through other Brahmans that king Drupada of Panchala had called for the 'svayamvara' of his beautiful daughter Draupadi. All the Brahmans planned to go there to get gifts from the King on this auspicious occasion. When Kunti and the Pandavas came to know about the proposed 'svayamvara' of Draupadi, they thought that the time had come for them to leave Ekachakrapura and go to Panchala so that they could participate and demonstrate their matchless valour in the 'svayamvara.' Along with a batch of Brahmans, Kunti and the Pandavas left for Panchala. After reaching that beautiful city, they stayed quietly in a potter's house disguised as ordinary Brahmans. They were amazed at the great pomp and glory of the festivities pertaining to the 'svayamvara' of Draupadi.

(to be continued)

Our Vedic literature states that wheat is the most favourable of the nine kinds of grains to the Sun. It is called 'wheat' in English and 'gehu' in Hindi. The kernels of wheat have macro-nutrients in abundance. The husk and the flour prepared from wheat can be used in various dishes and cookeries abundantly. The wheat porridge, upma, halwa, pudding and pancake are mouth-watering delicacies available to us. One can make a good use of wheat to overcome health problems in one's daily life.

Rapid Fixation of Fractured Bones : Sufficient kernels of wheat should be fried in an iron frying pan till they are roasted well and sooted. They should be cooled and sieved. Two or three grams of such a preparation should be taken with some honey. It will yield good results very soon. An equal quantity of sugar candy powder and this soot should be mixed with 50 ml water and savoured by the women suffering from excessive menstruation for better results.

For the Treatment of Asthma : An equal quantity of fifty grams of wheat and turmeric seeds should be fried lightly in an earthen frying pan on a light flame and it should be powdered. Three grams of such powder should be relished by sucking along with the intake of some lukewarm water in the morning and in the evening every day to control asthma.

For Gaining Weight : 5-10 gram powder of the mixture of wheat, almond, black babul tree gum and sugar candy should be mixed with 100ml milk and consumed in the morning and in the night for natural growth of muscles along with the growth of bones. Black babul tree gum should be fried in ghee before it is powdered.

WHEAT

As the Preserver of Health

Telugu Original by : Dr. C. Madhusudhana Sarma

English by : M. Damodarachary

For Controlling Stout Body : Each of old wheat, rice, millet, green gram, horse gram and barley seeds should be taken in quantity of 250 grams and soaked in water throughout the night and dried in the sun the very next day. One or two *rotis* should be made and they should be taken along with the curries cooked in water. This preparation allows the fat in the body to be melted. If necessary some salt should be sprinkled on the curries after cooking.

For Free Defecation : In 250 grams of wheat flour one or two teaspoons full of cooking castor oil should be merged. With a handful lump of the preparation one or two *rotis* should be baked in ghee on a frying pan. If one takes such *rotis* savoured with sugar, it will be helpful for timely defecation.

For Inflammation and Pain in the Breasts : 10 grams of wheat flour should be mixed with five grams each of *guggilam* and *masamburam* and they should be ground in sufficient water. Such a preparation should be anointed to the breasts for healing wounds and for curing swelling and pains.

Porridge as Energizer : An equal quantity of wheat and barley seeds should be fried in ghee separately. These two ingredients should be mixed and ground neatly. The powder should be stored for future use. It should be mixed with 100 ml milk with sufficient sugar till porridge is prepared. It should be taken by children and elderly people as an energy-producing recipe.

For the Removal of Unwanted Hair : The powder of wheat flour and datura flowers should be added with sufficient water and it should be ground into powder. Certain parts of the body are to be rubbed with the preparation daily till the unwanted hair is removed.

For the Removal of Black Marks around Neck and Skin : The wheat should be soaked in water for two hours. A paste should be prepared in a mixie. Such a paste should be blended with honey and used after one hour for washing the places around the neck and on the skin for good results.

For Reducing Backache : Every night 60 grams of wheat soaked in the morning one spoonful of coriander powder and half a teaspoonful of poppy seeds should be mixed with the soaked wheat and ground. Such a preparation should be mixed with 200 ml milk and boiled. The lukewarm medication should be savoured frequently to find a good solution for reducing backache.



THE GIVING TREE

-Dr. P. Gopal

Once upon a time, there lived a big mango tree. A little boy loved to come and play around it everyday. He climbed to the tree top, ate the mangoes, took a nap under the shadow. He loved the tree and the tree loved to play with him as its child.

Time went by the little boy grew and he no longer played around the tree. One day, the boy came back to the tree with a sad look on his face. 'Come and play with me,' the tree asked the boy. 'I am no longer a kid, I don't play with you', he replied, 'I want toys for which I need money to buy them.' 'Sorry, I don't have money ... but you can pick all my mangoes and sell them so you will have money,' the tree replied.

The boy was so excited. He picked all the mangoes on the tree and left happily. He didn't come back. The tree was sad. Later, the boy now grown into a man returned. On seeing him, the tree was so excited. The tree asked the boy 'Come and play with me'. The boy said 'I don't have time to play. I have to work for my family. We need a house for shelter. Can you help me?

Then, the tree replied, 'You can chop off my branches to build

your house.' So, the man cut all the branches off the tree and left happily. Again, one hot summer day, the man returned and the tree was delighted seeing him.

'Come and play with me', the tree said. The man said 'I am getting old. I want to go for sailing to relax myself. Can you help me?' The tree said, 'Use my trunk to build your boat. You can sail far away and be happy'. So, the man cut the trunk to make a boat. He went sailing and didn't come back for a long time.

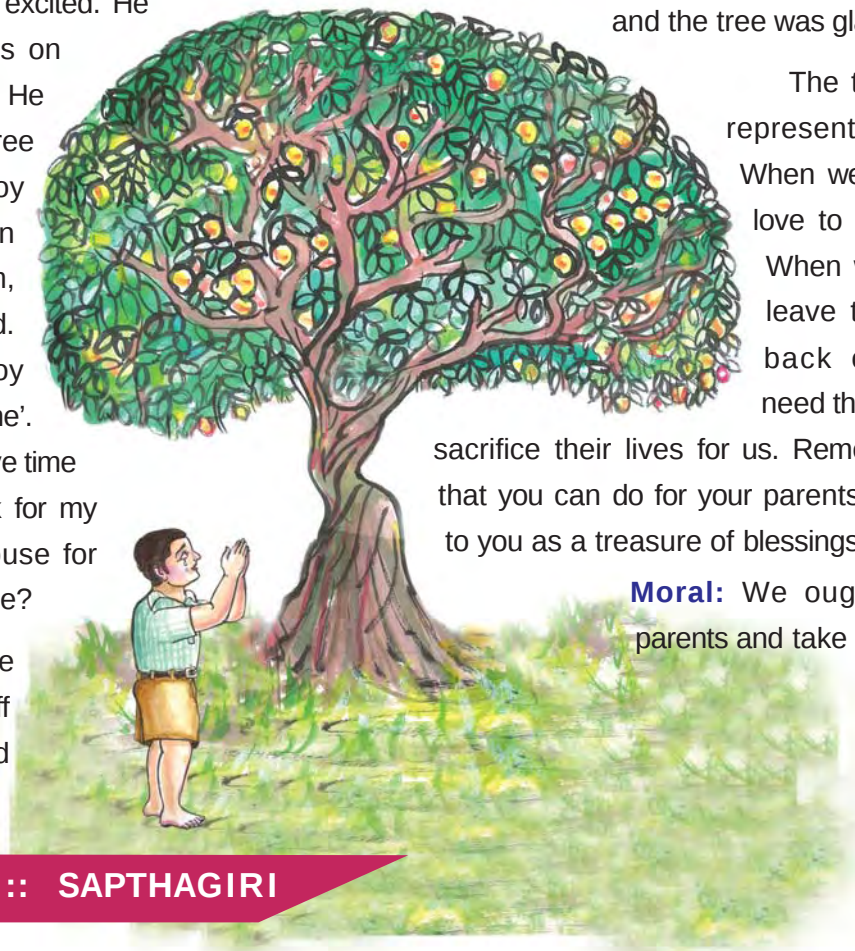
After so many years, the man returned to the tree. Seeing the man, the tree said with sadness, 'Sorry my boy, but, I don't have anything to give you except my dying roots underneath. 'I don't need much now, except just a place to rest, I am tired after all these years', the man replied.

'Good! Old tree roots are the best place to lean on and rest. Come sit down with me and rest.'

The tree said tenderly. The boy sat down and the tree was glad and smiled.

The tree in the story represents our parents. When we are young, we love to play with them. When we grow up, we leave them and come back only when we need their help. Parents sacrifice their lives for us. Remember, anything that you can do for your parents will come back to you as a treasure of blessings.

Moral: We ought to love our parents and take care of them.



LET US LEARN SANSKRIT

LESSON - 33

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

SINGULAR

प्र	The Rama
द्वि	To Rama
त्रु	By/through/with/along with Rama
च	For Rama
पं	From Rama
ष	Of Rama
स	In/ on/ at / upon Rama
सं प्र	Hey Ram!

PLURAL

रामः	प्र	The Ramas	रामाः
रामम्	द्वि	To Ramas	रामान्
रामेण	त्रु	By/through/with /along with Ramas	रामैः
रामाय	च	For Ramas	रामेभ्यः
रामात्	पं	From Ramas	रामेभ्यः
रामस्य	ष	Of Ramas	रामाणाम्
रामे	स	In/on/at/upon Ramas	रामेषु
हे राम!	सं प्र	Hey Rams!	रामाः

फलम् - FRUIT

SINGULAR

प्र	The fruit
द्वि	To a fruit
त्रु	By/through/ with /along with a fruit
च	For a fruit
पं	From a fruit
ष	Of a fruit
स	In/on/at/upon a fruit
सं प्र	Hey Fruit

PLURAL

फलम्	प्र	The fruits	फलानि
फलम्	द्वि	To fruits	फलानि
फलेन	त्रु	By/through/with /along with fruits	फलैः
फलाय	च	For fruits	फलेभ्यः
फलात्	पं	From fruits	फलेभ्यः
फलस्य	ष	Of fruits	फलानाम्
फले	स	In/ on/ at /upon fruits	फलेषु
हे फल!	सं प्र	Hey fruits!	हे फलानि!

अम्बा - MOTHER

SINGULAR

प्र	The Mother
द्वि	To a mother
त्रु	By/through/with/along with a mother
च	For a mother
पं	From a mother
ष	Of a mother
सं	In/ on/ at / upon Mother
सं प्र.	Hey Mother!

PLURAL

अम्बा	प्र	Mothers	अम्बाः
अम्बाम्	द्वि	To mothers	अम्बाः
अम्बया	त्रु	By/through/with/along with mothers	अम्बाभिः
अम्बायै	च	For mothers	अम्बाभ्यः
अम्बायाः	पं	From mothers	अम्बाभ्यः
अम्बायाः	ष	Of mothers	अम्बानाम्
अम्बायाम्	स	In/ on/ at / upon mothers	अम्बासु
हे अम्ब!	सं प्र	Hey mothers!	हे अम्बाः!



CHILDREN CORNER

1. Japaakusuma sankasham kaashyapeyam mahaadyutim; tamorim sarva paapagham pranatosmi divakaram.
2. Dadhisankha tushaaraabham ksheeraarava samudbhavam; namaami shashinam somam shambhor-makuta bhooshanam.
3. Dharanee garbha sambhootam vidyutkaanti samaprabham; kumaaram shakti hastam tam mangalam pranamaamyaham.
4. Priyangu kalikaashyaamam roopenaa pratimam budham; soumyam satva gunopetam tam budham pranamaamyaham.
5. Devanaam cha rusheenaam cha gurum kaanchana sannibham; buddhimantam trilokesham tam namaami bruhaspatim.
6. Himakunda mrunaalaabham daityaanam paramam gurum; sarvashastra pravaktaaram bhaargavam pranamaamyaham.
7. Neelaanjana samaabhaasam raviputram yamaagrajam; chaaayaa maartaanda sambhootam tam namaami shanaishcharam.
8. Arthakaayam mahaaveeram chandraaditya vimarthanam; simhikaa garbha sambhootam tam raahum pranamaamyaham.
9. Falasa pushpa sankasham taarakaagrahamastakam; roudram roudraatmakam ghoram tam ketum pranamaamyaham.

NAVAGRAHA STOTRA

PROVERB

What is beautiful is different for each person

TONGUE TWISTERS

Thirty-three thousand feathers on a thrush's throat.

Fresh French fried fly fritters.

MATCH THE WORDS In Column A with the Column B:

A

1. Ramanuja
2. Adisankaracharya
3. Madhurakavi alwar
4. Tarigonda Vengamamba
5. Purandaradas

B

- a. Subrahmanyudu
- b. Nammalvar
- c. Govinda Bhagavatpada
- d. Vyasaraya Yatheendra
- e. Yadava prakasa

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

RIDDLE

Name the 'RISHI' using the clues given below :

1. He is one among the Saptharishies.
2. It is said that, he was born from the Brahma's mind.
3. He acts as an advisor to Bhishmacharya.
4. His involvement in the life of Dhruva is great.

Answer : Sage Marichi



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



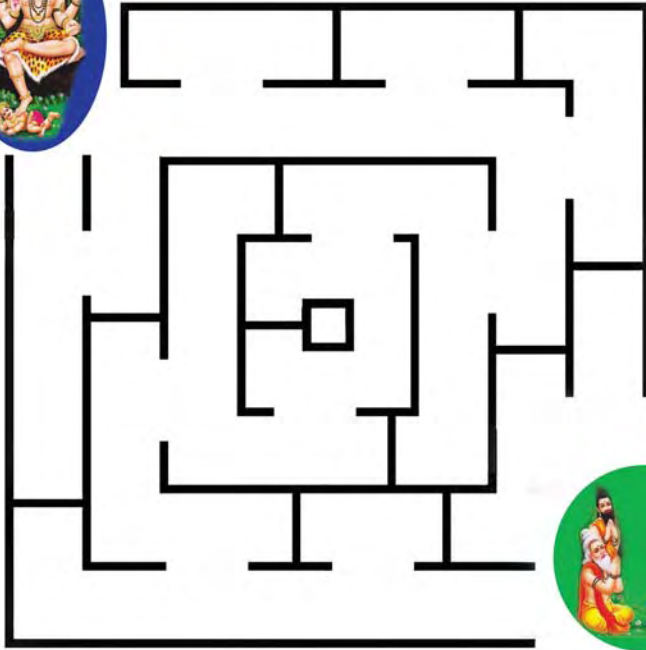
Connect the dots using numbers and draw the Picture.

CHANT

Vyasaya vishnuroopaya
vyasaroopaya vishnave |
Namo vai brahmanidhaye
vasisthaya namo namah ||



FIND OUT THE PATH



Sishyas (disciples) want to take the blessings from his Guru Dakshinamurthy Swami. Findout the Path to reach the Lord.

Jumble Solver

Sioup
Poodiaavuritram
Isadkae
Endgel

BECOMES

Pious
Tiruvaadipooram
Ekadasi
Legend

Ans: GURUPURNIMA

Worshipping
Guru on this
day is
auspicious

A	M	
I	N	U
P	U	R
U	G	R

MATCH THE FOLLOWING WITH RELEVANT IMAGES



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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

Name the stotram recited at dawn in Tirumala

S U P R A B H A T H A M



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 24

'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. Sanjaya was the charioteer and of Dhritarashtra
2. In which country Odisha is situated?
3. Who is the 'guru' of Sri Krishna and Balarama?
4. What is the name of the father of Parasurama?
5. What is mean by charamasloka?
6. Who are the 'gurus' of Sri Rama and Lakshmana?
7. Name the deities who go in procession in Puri Jagannatha Rathayatra
8. Sri Krishnashtami falls on
9. Drupada was the king of kingdom
10. Name the daughter of Drupada
11. Who is the sister of Hidimba?
12. Anivara Asthanam at Tirumala will be held on
13. Who did 'Maala Kainkaryam' in Srivatapratasayee temple?
14. Who killed the demon Bakasura in Mahabharatha?
15. Who found in Tulasi garden to Sri Vishnuchitha
16. Who lived at Ekachakrapuram in a disguise as Brahmans?
17. Sri Varalakshmi Vratam falls on
18. In which state Narayanavanam Sri Avanakshamma temple is situated?
19. Complete the Telugu adage which starts with Mokkaivanganidhi
20. Name the parents of Sisupala

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-07-2024.
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,
2nd Floor, TTD Press
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

50

JULY, 2024 :: SAPTHAGIRI



GENERAL PREDICTIONS FOR THE MONTH OF JULY 2024

- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti,
The T.T.D. Astrological Scholar, Relangi



Aries (Mesha) :

Good relations with relatives are indicated. Knees and feet will require treatment. Government assistance is available for educational activities. You may hear better news from your parents. Common situation is prevailed on your career and business activities.



Taurus (Vrishabha) :

You may command others with your eloquence and self-confidence. There are chances to get problems from others. Light-related treatments are possible. Good relations with father are indicated. You will get benefits from your journeys.



Gemini (Mithuna) :

Care is to be taken in respect of your health. Cardiac problems, blood pressure, headache and eye diseases may be affected in this month. Your anger and frustration are to be controlled. Financial obstacles are indicated.



Cancer (Karkataka) :

Have patience to face seniors. Care must be taken regarding health. Students should work hard. Good academic results. Don't mingle with friends.



Leo (Simha) :

All kinds of professionals will get more income. Health will improve. Mental happiness is possible. Chances are there to get land, permanent assets and house.



Virgo (Kanya) :

Wealth and fame will increase. Support from friends and success are possible. Domestic matters and relationships will be good. You will get rid of financial problems. This is bright period for your social life. You are likely to get a better status. Married people will experience happy situations.



Libra (Tula) :

Your efforts will be fruitful. Education and career will be advanced. You will get appreciation from all by fulfilling the targets within the time. There is a chance to join in a new job. Self-development in financial activities is indicated.



Scorpio (Virshchika) :

Your lifestyle will be comfortable with simple comforts like vehicle and money. Income will be sufficient based on your efforts. Your friends will also support you during this period.



Sagittarius (Dhanu) :

Good recognition in profession is indicated. You will lead comfortable life. Sufficient money will be there. Sometimes mental dissatisfaction and problems are possible. Luck is possible.



Capricorn (Makara) : No expectations on better results. Mental and physical stress will be there. Be careful towards women while talking to them. Be careful while talking and better to be silent. No improvement in financial matters.



Aquarius (Kumbha) :

Good progress is in education. New skills will be acquired with your interest. Success in competitive examinations are possible. Your efforts will be increased.



Pisces (Meena) :

Skin diseases may go away from home. It is better to postpone the proposal of selling property. Health should be taken care off. Avoid over expenses. Pujas should be done.

Subham Subham Subham



AFFRONTING GOD IS A SIN!

Original Story in Telugu by : Smt. Vavilala Nagavalli

Pictures by : Sri K. Dwarakanath

Translated by : Smt. J.C. Gnanaprasuna

PICTURE STORY

Sruthashrava is the Aunt of Lord Krishna. Sisupala was born to Damaghosha and Sruthashrava. He became an enemy of Lord Krishna. Here Let us see how Lord Krishna killed Sisupala... 1

Oh! My dear beloved women! Please come here! Our Sruthashrava gave birth to a male child. 2

Oh! is it! Sure, all of us must visit her son. 3

Oh! God! The birth of the child is very abnormal. He was born with four shoulders, an eye on his forehead and with a voice of a donkey. How sad it is! 4



Oh! God! Why did you give such a kind of baby to me! I don't know what kind of sins I committed to give this sort of result!! 5

in those hands whose touch makes your child a normal person. 6

Oh! Sruthashrava! Do not worry. I am 'Asareeravani' (A voice from heaven). Your child would die only

Brother! Balarama! Shall we go and see our Aunt's son! 7

Oh! Sure Krishna! Let us go! 8



Aunt! Can you please show your child!! 9

Lord Krishna! It's good that my child was transformed to be a normal human being by Your divine touch, but it is said that, he would die in Your hands. So please save my child. 10

Sure! Aunt! Your child would not die. I would excuse him up to one hundred mistakes. 11

That's fine! Lord Krishna! This pleasure is enough for me, My Lord!! 12



Sisupala grew up and became a king. Then once upon a time, King Dharmaraja performs Rajasuya Yagam and he initiates an assembly to transfer the fruits of Yaga to Lord Krishna.

13

Lord Krishna! Please accept the fruits of RajasuyaYagam!

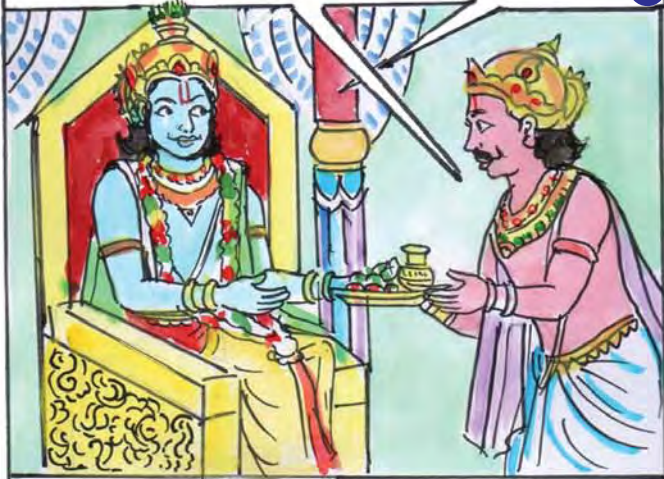
14

Sure! Dharmaraja!

15

Sisupala did not accept the fact that Lord Krishna is getting benefited.

16



Oh! Dharmaraja! Krishna is not deserved to take up the fruits of the 'yaga.' So do not give it to him. I would not accept this. He is a big cheater.

17



Bhishma reacts to the situation as -

18

Sisupala! You are claiming sins against the Lord which is not good for you.

19



Oh! Bhishma! Keep quiet. If you support Krishna, I won't agree.

20

Sisupala harsly used hundred bad words in the king's court.

21

Sisupala! I am imposing you death note with my Chakrayuda as a result of your hundred sins. Yes! Chakra, go and cut his head off!!

22



Lord Krishna! You have a great favour to the entire world by killing this cruel fellow. Now You can accept the benefits of 'Yaga' and bless us.

23



Sure! Dharmaraja!

24

We are blessed! Swami!
We are blessed!

25



Moral : One should not affront deities (elders) in any way. This would lead to bad consequences!

Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,
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Answers for the QUIZ

Published in the Month of
May 2024

1. Sri Perumbudur
2. Srikrishna
3. Amarkantak
4. Tirumala Venkateswara Swami
5. Jogulamba
6. 23.05.2024
7. Gandhari
8. Asvathama
9. Duryodhana
10. Dhrishtadyumna
11. May 16th to 24th 2024
12. Tirupati
13. Kalady
14. Tarigonda Vengamamba
15. Sri Kalyana Venkateswara Swami

Winner for the month of May 2024

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**CHANT
OM NAMO VENKATESAYA**

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The Honourable Chief Minister of Andhra Pradesh Sri N. Chandrababu Naidu along with his spouse and A.P. Minister Sri N. Lokesh, Human Resources Development; IT Electronics & Communication; RTG along with his spouse offered prayers at Tiruchanur Sri Padmavathi Ammavari temple on 13-06-2024. Among those who accompanied the CM were a galaxy of newly elected Members of Parliament and AP Legislative Assembly. After offering prayers, the CM was offered Veda Aseervachanam followed by presentation of Prasadam by the TTD, Tirupati JEO Sri V. Veerabrahmam, I.A.S.



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