

TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

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SRI VARALAKSHMI VRATAM ON 16-08-2024



**In Tirumala, Srivari Jyestabhisheka celebrations took place in a grand manner from 19-06-2024 to 21-06-2024. TTD Executive Officer, Sri J. Shyamala Rao, I.A.S., took part in the programme along with his spouse.**



**Glimpses of Sri Padmavati Ammavari Float Festival organized at Tiruchanur from 17-06-2024 to 21-06-2024.**



**Glimpses of Sri Sundara Raja Swamy Avatara celebrations conducted at Tiruchanur from 27-06-2024 to 29-06-2024.**



## BHAGAVADGITA

mātrāsparśās tu kaunteya  
śītoṣṇasukhaduḥkhadāḥ  
āgamāpāyino 'nityās  
tāms titikṣasva bhārata

O! Son of Kunti, the contacts between the senses and their objects, give rise to the feelings of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore, Arjuna, ignore them.

(Chapter - 2, Sloka – 14)

## INVOCATION

oḍabaracukoṇṭivi vupēndra ninnu nipuḍe  
ciḍimuḍi nīsēvakē nelavucēsukommī..

..oḍa..

kannula nē jūcēdellā kamalākṣa nīpādālē  
vinnavinukulellā vip̄hṇuḍa nīkathalē  
tinnanināmāḷalellā trivikrama nīmantrālē  
anniṭā nābhāvamū samarpaṇamu nīkunu..

..oḍa..

aṭṭē ne naḍacēvellā hari nīpradakṣiṇālē  
guṭṭuna nāsētalellā gōvinda nīkaiṅkaryālē  
muṭṭi nēbhujīṅcinavi mukunda nīprasādālē  
neṭṭana nābhōgamellā nīvasamu cēsiti.

..oḍa..

yila nē baṇḍabaḍēvi yīśvara nīku mōkkulē  
talacē nātalapellā damōdara nīdhyāname  
naluvaṅka śrīvēṅkaṭanāyaka nīyanujṇanu  
nelavai nābhavamulellā nīsommu cēsiti ..

..oḍa..



I seek Your consent O Upendra! Now!  
All this haste is but to serve You!

All that I see with my eyes, O Lotus eyed, it is Your divine feet  
All that I hear, O Vishnu, are Your glories  
All the right words that I speak, O Trivikrama, are Your incantations  
All that I think of, I surrender it unto You !

Likewise, wherever I tread, O Hari, it is like circumambulating You  
All my esoteric deeds, O Govinda, it is Your 'Kainkaryam'  
All that I partake and eat, O Mukunda, it is Your prasadam  
Without fail, all my comforts, under Your control I placed!

Wherever I lie down, O Lord of all, it is prostration unto You  
All the thoughts that I think of, O Damodhara, it is contemplation on You  
On all four sides, O Sree Venkatanayaka, it is but Your command  
Totally my existence, I entrust unto You! !!

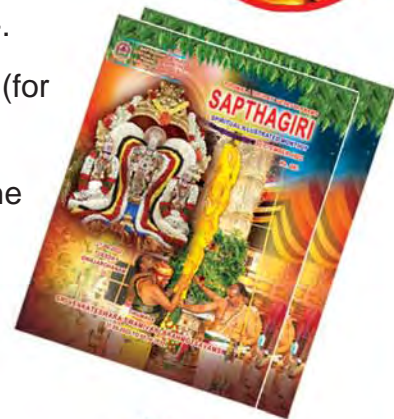
- Annamacharya

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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

# SAPTHAGIRI

Vol. 55

AUGUST 2024

No. 3

## CONTENTS

Sri Venugopala Swamy Temple - Karvetinagaram	
- Dr. I.L.N.Chandra Sekhar Rao	- 7
Goddess Varalakshmi	- Smt. P. Sujatha - 10
A Glimpse of Dwaraka	- Sri K. Ayyappa - 13
Vedatma Garuda	- Sri K.V. Murali Krishna - 15
"Gayathri" is the Essence of Vedas	
- Dr. Bharat Bhusan Rath	- 17
Sri Venkatachala Mahatmyam	
- Prof. M. Rajagopalachary	- 20
108 Divyadesams	- Sri Ramesh D. Kandadai - 22
Svayamvara of Draupathi	- Dr. Kannan Srinivasan - 24
The Procedure of Offering Worship to Gomata	- 27
Gokulashtami	- Dr. D. Gnanasekaran - 31
Dharmic Features and Clarifications	
- Smt. Prema Nandakumar	- 34
Jaya Jaya Sri Sudarshana	
- Sri R. Kannan	- 35
Sri Venkatesa Sahasranama - Commentary in English	
- Sri Ananth Madabhooshi	- 37
Devaki - The Most Blessed Mother	
- Sri Hanumath Sankar L	- 40
Sage Patanjali's Yoga Sutras - Commentary	
- Dr. K.V. Raghupathi	- 42
The Golden Elixir	
- Sri Venkata Viswanath Varun	- 45
Time is Precious	- Smt. T.S. Rajalakshmi - 47
Quiz for Children	- 50
General Predictions	
- Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti	- 51
Foresight is Essential to Success	
(Picture Story)	- Smt. J.C. Gnanaprasuna - 52

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**Front Cover:** Sri Padmavathi Devi

**Back Cover:** Lord Krishna

Art by - Sri Balaji Srinivasan



## Sri Mahalakshmi Namostute !!

“Sri”, the most auspicious word, is used while invoking and referring to Sri Mahalakshmi. She is compassionate and reverentially addressed as “Jaganmatha.” The top of the main shrine of Sri Mahalakshmi temple is carved with “Gajalakshmi” as it is considered auspicious. As she is the mother of all beings, she takes primarily eight forms and is praised as “Ashtalakshmi.” There are many slokas, stotrams addressing her glory and generosity. Sri Stuti by Swamy Vedanta Desikan, Kanakadara Sthothram by Adi Sankaracharya, Lakshmi Sahasram, Sri Guna Rathna Kosam, Chatushloki and many more prayers are recited in praise of the goddess.

It is well known that in Rama avatara, she is Sita and in Krishna avatara, she is Rukmini. During other Avataras also, she is either takes birth or she resides in the Lord's chest. This is because, without her, Lord may forget to bless the devotees.

Ashtalakshmi, in the form of “Varalakshmi”, is the bestower of boons. We need to observe “Varalakshmi Vratam” to invite all the needed auspicious, precious omens to our homes. We decorate the house with plantain tree and mango leaves, and perform the Vratam by breaking coconut, applying turmeric and kumkum, worshipping with flowers, lighting lamps, designing with rangoli, offering sweets, tying sacred knot thus welcoming Sri Mahalakshmi.

These are the ancient practices followed at home itself. This will generate positive energy around us. Turmeric, mango leaves purify the environment. Plantain tree indicates the generation flourishing, and breaking coconut removes all hurdles. Designing rice flour kolam will be helpful in preventing harmful germs. Decoration with flowers generates fragrance. Applying turmeric removes all diseases. Kumkum protects us from the negative energy. Sacred thread is our Savior and prasadam gives us energy. Thus, every act for a celebration gives us divine feeling.

In Tiruchanur at Sri Padmavathi ammavari temple, TTD also celebrates “Varalakshmi Vratam” in a grand manner. TTD offers a special puja for “Alarmelmanga Ammavaru.” She is adorned with silk robes, decorated with a variety of flowers, offered special Abhishekam, puja and prasadam. The entire temple is decorated with all auspicious items. Lakshmi Sahasranamam and other special slokas are recited from Vedas that gives the world peace and prosperity.

If one wants to be always pious and shine with prosperity, then welcoming “Sri Mahalakshmi” is the only way. So, let us all observe “Varalakshmi Vratam” and obtain the blessings of Goddess Sri Mahalakshmi.

# SRI VENUGOPALA SWAMY TEMPLE

## Karvetinagaram

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

There are many famous temples of Lord Sri Krishna at various places in India. The temple of Lord Sri Venugopala Swamy at Karvetinagaram is one among them. It is a very ancient temple. Karvetinagaram is approx. 58 km away from Tirupati and 12 km away from Puttur. Buses are available from Tirupati, Chittoor, Puttur and Nagari, A.P. The Department of Tourism in Andhra Pradesh is operating package tour from T.T.D. rest houses Vishnu Nivasam and Srinivasam in Tirupati which covers many temples in and around Tirupati.

The kings of the Surya dynasty who ruled Narayanavanam used to come to this area for hunting. During the hunting, the kings saw rabbits chasing the dogs. They were surprised to see it and they thought that the place

was a very glorious area. They cut down the forest area and built a town. It was named as 'Kaduvetti Nagaram.' It was changed as 'Karvetinagaram' in course of time. An inscription of 1541 CE mentions this town as 'Karvedu.' It is also popularized as Karvetinagaram because of the name of goddess 'Karveti' who belonged to this area.

### Legend

There is an interesting 'sthalapurana' about the temple and God. As the legend goes, in the olden days this area was a part of the kingdom called 'Narayanavanam'. This kingdom was ruled by 'Kalikala Chola' of Surya dynasty. His son was 'Thondaman Chakravarthy'. Thondaman Chakravarthy was the great grandson of Narayana Raju. Like his forefathers, the king Narayana Raju was also a great devotee.





Venkata Raju, the grandson of Narayana Raju during his reign handed over the rule of Karvetinagaram to Perumal Raju. One night, Lord Krishna told Perumal Raju in a dream to build a temple and enshrine Him. Consequently, Perumal Raju built a temple in Karvetinagaram and enshrined Sri Rukmini and Satyabhama along with Sri Venugopala Swamy.

It is said that, the idols of the deities situated in the present temple were near Hatheeramjee tomb on the way to Papanasam in Tirumala. The Reddy kings brought them here and enshrined them in Nissanku (near by place) Durgam. Later the rulers of Karvetinagaram brought the idols from there and built a temple in Karvetinagaram and installed them in it and made arrangements for regular worship.

### History of the Temple

According to some historical sources, it is said that the temple was built in the 17th century. The rulers of Karvetinagaram built this temple and worshipped

## UTLOTSAVAM IN TIRUMALA

As part of Sri Krishna Janmashtami celebrations, Utlotsavam (Shikyotsavam) will be organized a day after Gokulashtami as a custom. As part of this, Sri Malayappa Swamy on the golden Tiruchi and Sri Krishna Swami on another Tiruchi will be paraded through the streets blessing the devotees. First, the utsava murthis will reach in a procession to Sri Pedda Jiyar Mutt. After receiving special pujas, Utlotsavam will be held for the deities opposite Golla Mandapam, at Hathiranji Math, Karnataka satras and other places.

A large number of local people and devotees participate in this Utlotsavam with great enthusiasm breaking Utlu which will last till night.



## Utlotsavam In and Around TTD Temples

### UTLOTSAVAM IN SRI KODANDA RAMA SWAMI TEMPLE

The celestial sport Utlotsavam is held with religious fervour in the famous ancient shrine of Lord Sri Kodanda Rama Swamy in Tirupati every year. In the evening, Sri Krishna Swamy will be carried on a palanquin while Sri Sita Lakshmana Sametha Sri Ramachandra Murthy on golden Tiruchi will be paraded in the four mada streets. Later Utlotsavam and Asthanam will be performed.

### UTLOTSAVAM IN TIRUCHANUR

The Utlotsavam is performed in Sri Krishna Swamy temple located inside Tiruchanur temple every year in a grand manner. The Abhishekam to Sri Krishna Swami takes place followed by Unjal Seva and then procession of Sri Krishna Swamy will be taken out.

the Lord. Then, Venkataperumal Raju rebuilt the temple in 1719 and in the year 1936, the Department of Endowments took over the management of this temple. In the year 1989, the Tirumala Tirupati Devasthanams took over the management of this temple and in the year 2006, the 'gopura' was renovated and the temple was completely beautified. The court poet of Karvetinagaram named 'Sarangapani' wrote many 'keerthanas' in praise of the Lord.

The temple of Lord Sri Venugopala Swamy in Karvetinagaram is located in a spacious courtyard. Facing towards the East. Near the temple, there is a Pushkarani called 'Skanda Pushkarini'. The Rajagopuram is built in five tiers with seven 'kalashas' at the top. After entering the temple one can see Balipeetham, Dwaja Sthambham and Garudalwar Sannidhi. The main temple consists of Rangamandapa, Mukhamandapa, Antaralayam and Garbhalayam. In Mukhamandapam one can see the Alvars. On the way to Antaralayam there are Dwarapalakas at both sides. In the main sanctum sanctorum, Sri Venugopala Swamy appears with a flute in His hands along with Sri Rukmini Devi and Sri Satyabhama Devi on both sides.

In the premises of the temple, to the southwest side there is a separate temple for Lord Sri Ramachandra Swamy. Devotees can also visit Sri Goda Devi, Sri Viswakshena Swamy and Sri Ramanujacharya in the premises.

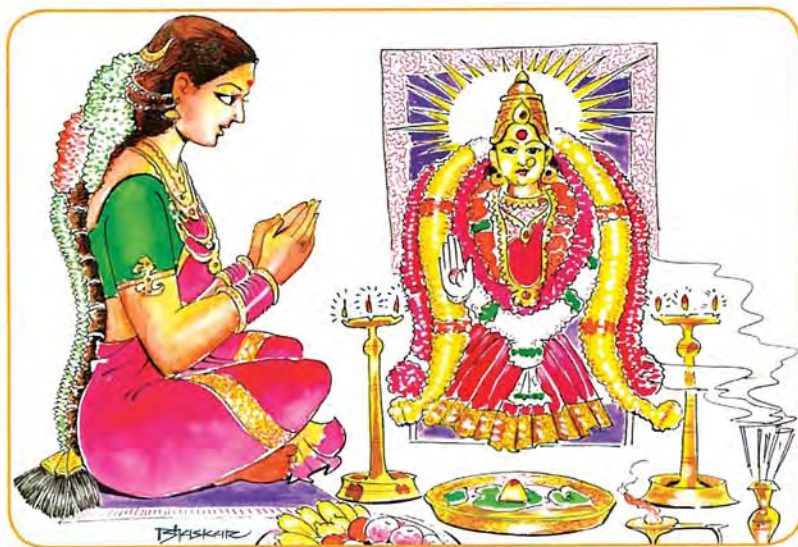
### Sevas

The Brahmotsavams of Lord Sri Venugopala Swamy at Karvetinagaram will be performed every year in the month of Vaisakha masam for nine days apart from daily pujas. During the Bramhotsavams different 'vahana sevas' including Radhotsavam and Kalyanotsavam will be performed in a grand manner. Besides the Bramhotsavams, Srikrishnashtami, Dhanurmasam, Vaikunta Ekaadashi celebrations and other festivals with special pujas will be performed every year grandly.

There are facilities for accommodation for devotees in private lodges in Karvetinagaram. The devotees believe that their wishes will be fulfilled by visiting and worshipping the Lord. Visit the glorious deity Lord Sri Venugopala Swamy and get peace and eternal bliss.



On the occasion of  
Varalakshmi Vratam  
on 16.08.2024



## GODDESS VARALAKSHMI

### Benevolent Mother and Bestower of Boons

- Smt. P. Sujatha

Every married Hindu woman, mostly in the southern states of our country, propitiate the goddess Lakshmi on this most auspicious day in the month of Shravana. They pray the goddess Varalakshmi (Lakshmi, the boon-giver) to provide happiness, wealth, health and longevity to their husbands. In other words, it is a prayer made by a woman not for herself but for the betterment of her family. Goddess Lakshmi has eight forms: Adilakshmi, Dhanya Lakshmi, Dhairya Lakshmi, Gaja Lakshmi, Santhana Lakshmi, Vijaya Lakshmi, Vidya Lakshmi and Dhana Lakshmi. The other forms of Lakshmi are Aishvarya Lakshmi, Saubhgya Lakshmi, Rajya Lakshmi and Vara Lakshmi. The devotees pray each form of the goddess to have specific benefits from such prayers.

This year the Vara Lakshmi Vratam will be observed on 16.8.2024. There are different forms of performing the Puja in different states. Generally, a Kalasham filled with water is placed on a wooden seat. A coconut duly decorated with turmeric, kumkum, betel leaves, is placed on the Kalasham. It is further decorated with a cloth, ornaments and in some places, a replica of the face of the goddess is also placed. After performing the puja with all rituals, they read the story of the Vratam. They also tie a yellow thread on the right wrist. They read the story and conclude the Vratam.

According to the legend, the story is narrated by Sutha Mahamuni to other rishis as was told by Lord Shiva to Parvati. She wanted the Lord to tell her about a Vratam which bestows the women with manifold boons including the growth of her family. Lord Shiva told her the story. There was a lady named Charumathi in the kingdom of Magadh. Everyday she used to get up in the morning at dawn, serve the elders and complete her household chores. She used to talk politely in a composed manner. Pleased with her attributes, Maha Lakshmi appeared in her dream and advised her to perform her Puja on the auspicious Friday falling before the full moon in the month of Shravana. She invited her neighbors and performed the puja meticulously. Each one of them was blessed with bounties and they led happy lives thereafter.

During the months of Sravana and Bhadrapada, heavy rains are expected throughout the country. They generate bacteria and insects loom large. Women will apply turmeric to their body, face and hands before performing the Vratam, which will serve as antibacterial and anti-fungal cream.

They clean the house and decorate with mango leaves which stop bad fumes entering the houses. This Vratam signifies a woman's desire to have healthy growth of her family filled with riches and happiness. She involves her children in the decoration of the house and imparts knowledge about the rituals being performed.

Performing this puja will bring in happiness, peace and prosperity in abundance. The benediction of the Goddess provides not only wealth but also wisdom, health, fearlessness for leading a fruitful life transcending the material world into a spiritual abode.

Namastestu Mahamaye  
Shree peete Sura poojithe  
Shanka Chakra Gadha Haste  
Maha Lakshmi Namostute

Padhmasane padhmakare  
sarva lokaika poojithe  
Naaraayane priye dehee  
supreethaa mama sarvadhaa



The annual festival Sri Varalakshmi Vratam is performed with religious fervor and gaiety by the TTD every year at Sri Padmavati Ammavari Temple, in Tiruchanur. As part of the festival, Abhishekam for utsava murthy will be performed in the morning and later the Utsava idol of Sri Padmavati ammavaru will be brought to the Astana Mandapam for the rituals of Sankalpam, Kalasha sthapana, Kumkumarchana, Vrata Vaishistam and ends with Maha Mangala Harathi. The Asthana mandapam will be decorated colorfully with flowers and illuminated with lights. Later Sri Varamahalakshmi vratam will be performed in traditional style. The temple priest will narrate the legend of Varalakshmi vratam as glorified in the Skanda Puranam. As part of the festival, the deity will be taken around on golden chariot on the four mada streets in the evening.

Tirumala Tirupati Devasthanams, Tirupati

# SRI VENKATESWARA ANNAPRASADAM TRUST



‘Annam Parabrahma Swarupam’ – Food is Divine Offering. Of all the contributions, donating food is more purposeful and rewarding. It is well known that T.T.D. is serving Annaprasadam to the devotees at Tirumala, Tiruchanur and other important pilgrimage centers on an enormous scale. T.T.D. has already introduced ‘one day donation scheme’ in Annaprasadam Trust while extending its uniform privileges to the donors.

Now, the expenditure for ‘one day donation scheme’ involves Rs. 38 lakhs (Rupees Thirty Eight Lakhs) for serving (free of cost) breakfast, lunch and dinner per day to the devotees. Since Rs.38 lakhs is a huge amount for the donors, for their convenience, the one day expenditure is divided into three portions and they can donate to any of the following:

1) Breakfast	.....	Rs. 08/-lakhs
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In Total for entire day	.....	Rs. 38/- lakhs

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- \* THE DONOR IS PERMITTED ON ANY ONE DAY OF THEIR CHOICE TO SERVE IN MTVAC, TIRUMALA FOR ONE TIME ONLY.

**NOTE :** This 'One Day Donation' scheme of Rs.38 lakhs to Annaprasadam Trust will continue up to 30-09-2024 only.

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## A Glimpse of **DWARAKA**

- Sri K. Ayyappa

**T**he Dwarkadhish Temple, or Jagat Mandir, in Dwarka, Gujarat, is a highly revered temple dedicated to Lord Krishna. Situated at the confluence of the Gomti River and the Arabian Sea, it is believed to be over 2,500 years old and was built by Krishna's great-grandson, Vajranabha. Its majestic architecture and spiritual significance draw millions of devotees and tourists annually.

The temple of Lord Dwarkadhish also known as Jagat Mandir or Trilok Sundar is located in Dwarka, Gujarat. The temple is a revered site estimated to be over a thousand years old by the Department of Archaeology. It was built in the architectural style of the Chalukyas to honour Lord

Krishna. Dwarka itself had an ancient chronicle that dates back to the kingdom of Dwarka mentioned in the Mahabharata and was founded in the 4th century BC. The main structure of the temple, which has five storeys, was constructed from limestone and sand and is estimated to be approx. around 2,200 years old. It is believed that the temple was originally built by Vajranabha, the grand-son of Lord Krishna on land that the Lord reclaimed from the sea. The intricate carvings and sculptures of the temple reflect the influence of the ancient dynasties that ruled the region, including a notable black statue of Lord Krishna. Additionally, the temple complex includes other shrines dedicated to various

Hindu deities such as Subhadra, Balarama, Revathi, Vasudeva, and Rukmini.

### **A Blend of History and Devotion**

The temple of Dwarakadhish is the most popular attraction in Dwaraka. It underwent several repairs. Located on a small hill, visitors must climb over 50 steps to reach it. The sanctum sanctorum which holds the primary deity, Lord Krishna, is surrounded by walls carved intricately. Additionally, various smaller shrines are scattered in the temple complex, featuring beautiful carved figures and legends.

A 43-meter-high tower at the center of the temple displays a flag made of 52 yards of cloth, fluttering in the wind from the Arabian Sea, visible behind the temple. The Sudama Setu Bridge spans the Gomti creek and leads to the beach, making it another notable site. The temple is open to visitors from 7 am to 1 pm on weekdays and from 4 pm to 7:30 pm on weekend days.

According to legend, the temple was built by Vajranabha as Lord Krishna's abode, Hari-Griha. Dedicated to Lord Krishna, the temple holds immense significance as one of the Char Dham pilgrimage sites, along with Rameshwaram, Badrinath, and Puri. In the 8th century A.D., the great philosopher and theologian Jagadguru Adi Shankaracharya established the Sharada Peeth here. The temple is also recognized as the 108th Divya Desam of Lord Vishnu in the Divya Prabandha scriptures, underscoring its significance in the Hindu lore.

### **The Architecture of Dwarakadhish Temple**

Constructed from a mix of stone and sand, the temple features a stunning five-storey tower with a finely carved spire that reaches 78.3 meters high. The tower is supported by approximately 72 pillars. A flag adorned with the Eagle Shikhar catches the eye of the visitors. The temple's flag, featuring the Sun and the Moon motifs, symbolizes Lord

Krishna's sovereignty over the temple. According to legend, it flies as long as the Sun and the Moon are visible. The temple's two entrances, Swarg Dwar (entrance for pilgrims) and two exits Moksha Dwar (exit for pilgrims) add to its splendour. The temple complex includes a vestibule, the sanctum sanctorum and a rectangular hall with porches on either side, along with a shrine dedicated to the goddess Parvati. From the south entrance, there are 56 steps that lead down to the banks of the river Gomti.

### **The Legend of the Idol of Lord Dwarakadhish**

Badana, a devout follower of Lord Dwarakadhish, made daily visits to the shrine from Dakor in Gujarat. Pleased by her devotion, Lord Dwarakadhish decided to accompany her to Dakor. A priest from the shrine, angered by this, pursued Badana to retrieve the idol. Badana managed to convince the priest to accept gold in exchange for the idol. Remarkably, the idol weighed only as much as Badana's nose ring, as that was all the gold she had. The Lord assured the priest that a replica idol would be found later, and this replica is now installed in Dwaraka.

### **The Legend of Rukmini's Shrine**

The temple is said to be situated on land reclaimed from the sea by Lord Krishna. During a visit by the sage Durvasa, Lord Krishna and Rukmini were asked to show him their palace. When Rukmini wants to get water during their journey, Lord Krishna created a mythical hole that brought the river Ganges to them. Angered by this act, the sage Durvasa cursed Rukmini to remain at that spot, leading to the establishment of Her shrine there. Dwaraka, a convergence of mythology and history, not only sparks academic curiosity but also enchants those drawn to its mystical allure. May the devotees of Lord Dwarakadisha get His graceful blessings abundantly!



**G**aruda being the divine vehicle of Lord Vishnu is hailed as 'eka', the only one of his kind in the entire universe. The most praiseworthy virtues of Garuda are swiftness, power, grace, loyalty, protection, and freedom. Garuda had seamless love for his mother, hence he bravely fought with Lord Indra and brought 'amrutam' from heaven, so as to free his mother from slavery. Since Garuda is an embodiment of Vedas and Lord Vishnu's loyal servant, this divine aspect supports his significance as a protector of dharma (righteousness) and devotees of Lord Vishnu. Garuda because of his close association with Lord Vishnu is capable of leading the mankind into liberation (moksha) and thereby imparting them spiritual emancipation. The Puranas, praise Garuda as 'Periyatiruvadi', meaning the first devotee. Hence Lord Venkateswara in Tirumala preferred Garuda as his vahana for the most important day of the 'Brahmotsavam'. Some people will wear Garuda mantra embedded 'Talisman' around their neck as a means of protection from snakebites and as a remedy for all kinds of prisons.

Garuda, the son of sage Kashyapa and Vinata, and the lofty vahana of Sri Mahavishnu is only one of his kind in the entire Universe. Sage Kashyapa also had another wife by name Kadru. Once it so happened that Vinata had lost a bet with Kadru and as agreed upon Vinata became her slave. Garuda got very much annoyed. Kadru and her sons demanded Garuda to bring amrutham (Nectar) from heaven for them, so as to free their mother from slavery. Garuda bravely fought with Indra and his admirals. Even with his mighty Vajrayudha, Indra could not stop Garuda. Garuda secured amrutham, he placed it in front of Kadru and her sons and freed his mother from slavery.



Garudapanchami  
on 09.08.2024

**VEDATMA GARUDA**

- Sri K. V. Murali Krishna

Indra requested Garuda not to allow the serpents to drink amrutham as it would be disastrous for the very existence of the Universe. Garuda obliged this request of Indra. As the serpents moved towards the vessel of amrutham, Garuda told them to take a holy bath, to which they readily agreed and went to nearby river. Indra who was waiting for the opportunity took away amrutham back to heaven.

Lord Vishnu highly commended this accomplishment of Garuda and offered him a boon. Garuda with much reverence sought surrender at the feet of Lord Vishnu and also requested for the honour of being the emblem in his divine flag. Lord Vishnu readily granted Garuda's wish and conferred

immortality on him. Lord Vishnu also requested Garuda to be his vahana. Garuda happily agreed and since then he with utmost commitment served Lord Vishnu. Garuda carried Lord Vishnu to Gajendra's presence. He brought Mandara mountain to churn the milky ocean. During Rama's battle with Ravana, Garuda saved Rama and Lakshmana from the clutches of Nagastra hurled at them by Indrajit, the son of Ravana. Satyabhama rode upon Garuda along with her husband Sri Krishna, when she went to slay Narakasura.

Garuda is generally depicted as a strong, gigantic man with a white face, reddish wings, eagle's beak. His body shines with golden glow. The mighty serpent Adishesha twines around Garuda's left hand wrist while the serpent Gulika coils around his right hand wrist. The great serpent Vasuki adorns as his sacred thread. The cobra Takshaka coils around his hip as a waist belt. The serpent Karkotaka adorns his neck as a necklace. The snakes Padma and Mahapadma are his earrings and the serpent Shankachuda adorns as his crown. Rudra and Sukeerthi are the wives of Garuda. He receives adorations through his other names such as

Chirada, Khageshwara, Kamayusha, Gaganeshwara, Nagantaka, Kashyapi, Sitanana, Suparna, Tarkshya, Vishnuratha and Vainateya.

The 'Garuda Panchasat' is one among the great compositions of Sri Vedanta Desika, wherein he praises Garuda. Among the five manifestations of Lord Mahavishnu - para, vyuha, vibhava, antaryami and archa. Among these Garuda is 'Vyuh' the second manifestation. The 'Garuda Mantra', as incorporated by Vedanta Desika in 'Garuda Panchasat' comprises of five syllables - paravyuha, amrutaaharana, nagadhamana, parishkaara, adbhuta.

Garuda is endowed with six qualities of Mahavishnu, namely, jnana, sakthi, bala, aiswarya, veerya and tejas. He is the embodiment of Sama Veda which is the source of sapta svaras - sa, ri, ga, ma, pa, da and ni. He has mastered 'ashtama siddhis.' One more quality of Garuda is 'nava' that means every time he appears new. 'Nava' also means nine. Thus, Garuda himself is the 'Vedatma', the soul and embodiment of the Vedas.



## Vikhanasa Jayanthi at Tirumala

Vikhanasa Maharshi Jayanthi will be held on the day of Shravana Pournami every year. The next day, Lord Srinivasa along with Goddess Sridevi and Bhudevi will grace the Sannidhi of his ardent bhakta located on North Mada Street in Tirumala and after receiving the honours of Talige (Prasadam) and Harati will return to Tirumala temple. All the rituals are being done in Tirumala according to Vaikhanasa tradition.



**Vikhanasa Jayanti**  
on 19.08.2024

Every moment of human life is very important. Realising it, saintly people make good use of time. A calm mind is needed for spiritual experience. Thoughts, life processes and spiritual successes inspire others. Many of those who achieved spiritual success had practised and preferred 'Mantra Sadhana'.



Gayathrijapam  
on 20.08.2024

revered as both *Purusa* and *Prakruti*. The Gayatri Mantra prays to both the sun and His power. The Gayatri Mantra is a Vedic Mantra. Gayatri is said to be *Veda Mata*. Rig, Yajur, Sama and Atharva these four Vedas are revealed from the Gayatri Mantra, so the scriptures say that Gayatri is the essence of the Vedas.

That is –

## "GAYATRI" IS THE ESSENCE OF VEDAS

- Dr. Bharat Bhusan Rath

A question comes to mind, what is 'mantra'? Although there are many classical discussions on mantras, in general a mantra is a word or collection of words that stabilizes the body and the soul. A mantra is that, when recited whole-heartedly, can bring peace in life. Proper chanting of the 'mantra' will automatically remove all sorrows and hardships. Mantra is especially chanted for the blessings of the gods.

Of them, the mantra used for worshipping the Sun God is called 'Gayatri Mantra'. We know that the Sun is the base of all energies. Sun is the sustainer of the Universe. Only when the sun rises, life-breath is formed, water is created, all the energies of the world are invigorated. So, Sun is

*Yatha cha madhupuspebhyo dhrutam  
dugdhadrasatapayaha.*

*Evam hi sarvavedanam gayatri sara uchyate ||*  
(Bruhad yogiyajnavalkya Smruti – 4.16)

It implies that just as the essence of flower is honey, the essence of milk is ghee, in the same way the essence of the Veda is Gayatri. This Gayatri Mantra was created from the mouth of Lord Brahma. It says:

*Gayato mukhadudapataditi ha brahmanam |*  
(Daivata brahmanam – 5.3)

Hence Gayatri Mantra is revered by many as Brahma Gayatri. The Vedas say that Gayatri is the protector of all souls. Shatpatha Brahman gives proof to this –

*Sa haisa gayamstatre | prana vai  
gayastatpranamstatre tasmad Gayatri nama.*  
(Satapatha Brahmanam – 14.8.15.7)

The Gayatri Mantra is chanted in all the daily and routine activities of a human being. It pleases the Paramatma or the cosmic power. So Nirukta said –

*Gayatri gayataha stutikarmanaha.*  
(Nirukta – 7.12.5)

Bharadwaj Smruti suggests that Gayatri is the ‘mantra’ by which human salvation is achieved. This ‘mantra’ gives all ‘siddhis’. –

*‘Gayantam trayate yasmad  
gayatriiti smruta budheih’.*  
(Bharadwaja Smruti – 6.146)

There is a famous quotation –

*Gayatri tu param tattvam Gayatri parama gatihi.*

Today many people in the world are chanting this mantra regularly. The Gayatri Mantra is –

*om bhur bhuvah svah  
tat savitur varenyam  
bhargo devasya dhimahi  
dhiyo yo nah pracodayat*  
(Rigveda 03.062.10)

This mantra also appears in Shukla Yajurveda 36.3 mantra and other scriptures. Now let’s discuss this mantra word by word.

Om - Om is the word form of God. It is a combination of three letters A, U and M. Manusmriti says –

*‘A’karam chapya’u’ karam cha ‘m’akaram cha  
prajapatihi |  
Vedatrayanniraduhad bhurbhubha swarititi cha ||*  
(Manusmriti – 2.76)

It means that ‘A’kara is Rig Veda. ‘U’kar is Yajurveda. ‘M’kar is Samveda. Some scholars opine that ‘Om’ is the symbol of heaven-mortal-hell, Sathya-Raja-Tamo and creation-state and end. These three characters have many classical and scientific views as well. The three words Bhu, Bhubha and Svah are called ‘Mahavyahruti’. Then

the Gayatri Mantra is given its full form by adding the three words *Tat savitur Varenyam, Bhargo devasya dhimahi* and *Dhiyo yo nah prachodayat*.

Bhur – Earth

Bhuvah – Space

Svah – Heaven

Tat – that (which is famous in all scriptures)

Devasya – Divine Manifestation of God

Savitur – The creator of all universes belongs to the Sun

Varenyam – the best

Bhargo – the light that removes all sorrows

Dhimahi – I am meditating

Yah – who is bright

Nah – of our human beings

Dhiyo – to the intellect

pracodayat – induce good deeds

The meaning of this mantra is “The Sun pervades all the three peoples, the people of the earth, the people of the space and the people of heaven. The universe is ruled by the divine manifestation of the sun. I meditate on that supreme radiance of the sun who removes all our worldly sorrows and directs the human intellect to good deeds.”

The Chandogya Upanishad extols the doctrine of Gayatri Mantra’s worldly benefits.

*Sarvesameva vedanam guhyopanisadam tatha |  
Sarabhuta tu gayatri nirgata brahmano mukhat ||*

Both *Purusa* and *Prakruti* are worshipped by the Goddess Gayatri. In other words, the essence of all the Vedas and all the Upanishads is the Gayatri ‘Mantra.’ It is created from the mouth of Lord Brahma. Gayatri Mantra must be chanted three times a day. Gayatri is seen in three forms. The name Gayatri in the form of Lord Brahma, Savitri in the form of Lord Vishnu and Goddess Saraswati in the form of Rudra are meditated upon. Bhagwan Vedavyas has described Gayatri in three different ways. That is –

*Gayatri nama purbahne Sabitri madhyame dine |  
Saraswati cha sayahne saiva sandhya trishu  
smruta ||*

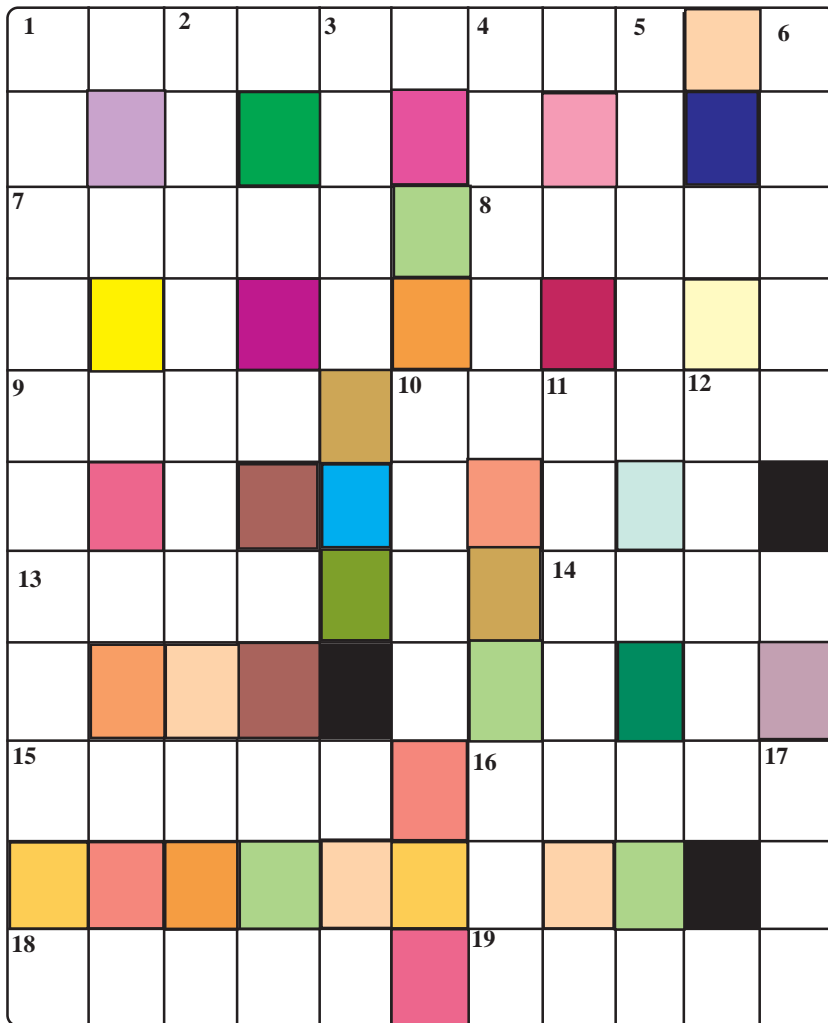
She is worshipped in the form of Gayatri in the morning, Savitri in the afternoon and Saraswati in the evening. In fact, Gayatri Mantra is our healer, revealer of knowledge, source of all power, remover of sorrows and giver of supreme peace. Gayatri Mantra is the most adored 'mantra' of sages. Chanting this Gayatri Mantra with devotion, many people have attained siddhi. Hence, let's chant Gayatri Mantra regularly and bring happiness to the world.



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## PUZZLE



Compiled by - Sri T.S. Jagan Mohan

## CLUES FOR PUZZLE

- DOWN**
01. Daughter of Sambarasura (9)
  02. Kamala (7)
  03. Disgusting (4)
  04. Wife of Vali (5)
  05. Arjuna (5)
  06. Brahma (5)
  10. Saraswathi (4)
  11. Aunt of Krishna (5)
  12. Parvathi (5)
  16. By way of (3)
  17. Not Night (3)

- ACROSS**
01. Mother of Vedavathi (9)
  07. Fortunate (Jumbled) (5)
  08. Godadevi (5)
  09. Own (4) (Jumbled)
  10. Vishnu (6)
  13. Reverse side of a coin (4)
  14. Like very much in a foolish way (4)
  15. Sachi's Husband (5)
  16. Strong (5)
  18. Sukracharya (5)
  19. Great Pain (5)



**16 Tarigonda Vengamamba's  
SRI VENKATACHALA MAHATMYAM  
THIRD ASHWASA**

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

**(Continued from the previous issue)**

Then Pavaka released Krouncha astra and it sliced the ears and noses of the demons. Having seen this, Bherunda went ahead with great rage and Pavaka used Maruti astra. The weapon chased the colossal Bherunda thrice around Venkata nagara and the demon fell down on the ground like a rotten pumpkin. The angels were excited to witness the spectacle. They eulogised the Discus King thus in multiple ways:

“Hey Discus King! You’ve decimated all the demons and boosted the faith of the noble men as per the orders of the Lord. Lord Purushottama is very much delighted with your act. Enough of it now. You’re a great warrior endowed with compassion. Unrivalled is your valour! None including Brahma and others can praise you enough. Please drop your enthusiasm for the war and get back to the vicinity of Lord Venkatesha.” The angels then went back to their respective abodes.

Sudarshana thought it would be unwise not to abide by the advice of the angels. Still, he felt something wanting. He thought that many of his followers were dead in the course of fighting the enemy and it would not be proper for him alone to return to Venkatagiri. With the power of his yoga, he revived the dead soldiers of his army divided into four parts. Then he reached Venkatagiri with his full army and settled down in his earlier form in the right hand of the Lord. Listening to Sootha’s words thus, Shaunaka and others asked further, “Hey Lord! You’ve narrated the glorious deeds of the Lord in Kruta, Treta and Dwapara yugas. Why don’t you narrate the Lord’s pastimes of Kali yuga?”

Sootha replied, “Hey saints! I’ve understood your desire. Varied are the wanton sports of the Lord. With the annihilation of the demonic race in the surroundings of Venkatadri, the Lord resolved to stay back on the earth itself. Though he is absolute, he wanted to behave like an ordinary resident of Venkatadri in the eyes of common men. He stood there in the form of an idol rather than in his original form. He remained

silent. He appeared to none but to those who performed ordained deeds. He does not talk to the devotees directly and instead appears to them in their dreams and exhorts them to their duties. He lures men to his illusory form. He causes fear in them for the sake of their money.

Out of dread, they offer the Lord their vows in the form of money and gold. He grants redemption to those devotees who are not fond of their bodies and serve the Lord with rapt attention without any desires.

(to be continued)



## PAVITHROTSAVAMS IN TIRUMALA

Of the many festivals that are celebrated in the hill shrine of Lord Sri Venkateswara, the three-day annual festival Pavithrotsavams, is an important festival. The main objective of this festival is to get rid of the evil that might have been caused due to omissions and commissions in the performance of various rituals throughout the year.

On the first day, the temple priests specially dressed in Yellow colour silk vastrams offer “Pavitra Harati” to the presiding deity before they commence the day one rituals as a part of Pavitrotsavams. Later Snapana Tirumanjanam will be performed followed by Vissha Samarpana to Sri Malayappa Swamy and Ubhayanancharulu. In the evening, the processional deities will be taken around four mada streets in a procession.

On the second day of the three-day annual Pavithrotsavam festival in Tirumala temple, the holy silk threads, Pavithrams will be adorned to various deities inside the sanctum sanctorum as well as the deities of sub-temples located inside the hill shrine.

After Snapana Tirumanjanam, special puja will be performed to the silk woven holy threads which are in black, blue, red, yellow and green colours. These threads will adorn the processional deities and other deities of various sub-shrines located inside hill temple and also to Sri Bhuvarahaswamy located adjacent to Swamy pushkarini. These holy silk threads called “Pavithrams” will be woven out of the special high quality cotton. The three-day annual festival of Pavithrotsavams will conclude with Pavithra Purnaahuti. This year Pavithrotsavams will perform at Tirumala from 14-08-2024 to 17-08-2024.



**Thondai Nadu**

**108 Divya desams**

# **TIRUPARAMESWARA VINNAGARAM & TIRUNINDRAVUR**

**- Sri Ramesh D. Kandadai**

## **Location**

Tiruparameswara Vinnagaram (better known as Vaikuntaperumal koil) is located in the town of Kanchipuram 70 kms west of Chennai. Tirunindravur (30 km off Chennai to the west) is located as a suburb of Chennai off the Chennai-Bengaluru highway.

## **TIRUPARAMESWARA VINNAGARAM**

## **Sthalapuranam**

Legend has it that the dwara palakas of Mahavishnu were born as Pallava and Villava and they performed Ashwamedha yajnam at the temple's location. The Lord gave darshan as Parameswaran or Vaikuntanathan and has continued to reside at the temple since then.

## **Special features**

The temple and the locality have this name because of their association with King Parameswaravarman I (Pallava King).

The Lord of this temple and the sanctum are both monolithic in keeping with Pallava construction techniques.

The Lord is Paramapadhanathan or Vaikuntanathan. The universal mother is Vaikuntavalli Thayar. The Vimana is Mukunda Vimanam and the Pushkarani is Airmammadha Pushkarani.

The Vimana is a three-tier one with the Lord seated in the first tier, resting in the second and standing as Paravasudeva in the third.

Once upon a time this temple was a matam (A charity established to feed pilgrims in those days) for the convenience of pilgrims to Kasi. The Pallava king Parameswaran (660 CE) enlarged it to its present condition.

## **Mangalasasanam**

Tirumangai Alwar has sung about this temple in his Peria Thirumozhi (1128 CE). He describes how the Lord of this temple is the prime principle behind all the senses through which we try to perceive Him. These



include the spoken word, the smelt smell, the seen figure and heard sound. He is behind all of them as the lasting principle behind the Vedas. He is also the one worshipped by Kings such as Pallava and Villava and he resides in Parameswara Vinnagaram in Kanchi. He resides in Brahma, God of creation, and conducts the protection himself. He continues to extoll the virtues of this Lord in 10 Pasurams.

## TIRUNINDRAVUR

### Sthalapuranam

Legend has it that Mahalakshmi (Thiru) became angry with Samudrarajan and came away from Srivaikuntam to reside here. Even Samudrarajan's best efforts could not convince her to return to Srivaikuntam. Finally, it took the effort of the Lord himself to convince her to return. Because the Universal Mother came and took residence here, this place came to be known as Tirunindra-vur or the place where Mahalakshmi stood.

### Special features

When Tirumangai Alwar travelled across the land performing mangalasasanam, he did not sing about this shrine. Mahalakshmi told Perumal to go and get himself sung by the Alwar. By this time, he had reached Tirukadalmalai and the Alwar noticed the Perumal had come in search of him and sang the mangalasasanam for Tirunindravur at Tirukadalmalai.

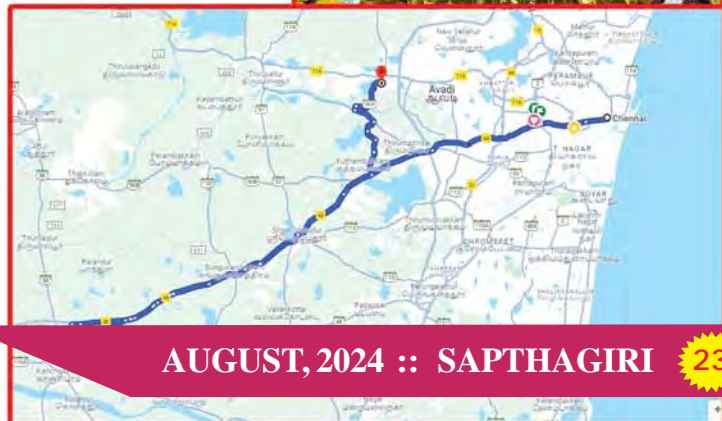
Because the Lord acted out of affection for the bhakta, he is known as Bhaktavatsalan. The universal mother is known as Ennai-petra Thayar. The Vimana is Srinivasa Vimanam and the pushkarani is Varuna Pushkarani.

### Mangalasasanam

Because Tirumangai Alwar went past Tirunindravur without singing, legend has it that Mahalakshmi asked the Lord to go after the Alwar and get him sing about them. Consequently the songs are found under Tirukadalmalai where the Lord finally caught up with the Alwar. Noticing the Lord coming up to him the Alwar refers to him as the Lord who appears as cool as a heap of pearls in Tirunindravur.

The affectionate legend has it that Mahalakshmi was aghast that Tirunindravur got only a single pasuram and sent the Lord back for more!

**Om Namo Narayanaya!**



**Mahaabharatam**  
**SVAYAMVARA OF DRAUPATHI**  
**- Dr. Kannan Srinivasan**  
**Part-8**

**(Continued from the previous issue)**

Many kings came to Panchala for the grand Svayamvara of Draupathi. Duryodhana, Karna, Sisupala, Salya and Jarasandha participated. Lord Krishna and Lord Balarama also attended the Svayamvara. All of them were invited with due respect by King Drupada, the beloved father of Draupathi. A lot of entertainment shows including music and dance were arranged throughout the city in a festive environment. Attractive flags and festoons were seen at all places. Though Drupada very much wished that Draupathi should marry only Arjuna, he never made his intention public. There was already a rumour that the Pandavas and Kunti were alive. At the same time he never forgot the humiliation suffered by him at the hands of Dronacharya. His main expectation was that Arjuna would somehow participate in the Svayamvara and emerge victorious. The Pandavas disguised as Brahmanas also entered the magnificently decorated assembly where the Svayamvara of the beautiful princess was to take place. They saw the galaxy of distinguished princes belonging to various kingdoms from all over Bharata Desa who wanted to marry Draupathi, charmed by her enchanting beauty.

The Pandavas saw a hefty bow located in the Svayamvara mandapa along with sharp arrows. A rotating object was seen at a much

higher location which was set as the target to be hit. A lot of spectators from various walks of life including the citizens, learned Brahmanas and Rishis were there eagerly waiting to see the grand Svayamvara. The opulence of the Panchala kingdom was so visible throughout the place with pomp and glory. Garlands of fragrant flowers, flags, festoons, rich carpets and sandalwood paste were seen all over the place. They beheld Dhrishtadyumna the valourous brother of Draupathi and the exquisitely decorated Princess Draupathi. The holy Brahmanas started the yajna rituals with their auspicious Vedic benedictions marking the propitious beginning of the Svayamvara.

Dhrishtadyumna gently held the hand of Draupathi and led her gracefully to the central assembly hall. He cordially welcomed all the royal princes and kings as well as the guests who have assembled there. Thereafter the musical instruments stopped playing and there was absolute silence. Dhrishtadyumna began to address the assembled royal personalities as follows:-

“Please listen now, Oh, Kings and Princes! This is the Bow and these are the five sharp arrows. Shoot the target placed inside the revolving object through the orifice by using these arrows. Whomsoever accomplishes this remarkable feat will alone be eligible to marry Draupathi, my beautiful sister.”

Having declared so, Dhrishtadyumna started introducing to Draupathi the names and the accomplishments of each of the royals assembled in the Svayamvara mandapa. Thereafter he mentioned the names of those eminent monarchs present there and said to Draupathi that she would choose the one among them who could shoot the target set there. Lord Krishna



spotted the Pandavas sitting in the galaxy of Brahmanas and hinted to Balarama confidentially. Balarama felt happy and was greatly relieved to see them.

In the fond hope of winning the hands of the most attractive Draupathi, each of the valorous, young and determined princes assembled there tried their best to lift and string the bow. But they failed in their attempts, felt ashamed and returned to their seat with utmost disappointment. Each one envied the other when the other one went to try his luck to lift the bow. Duryodhana, Karna, Asvathama, Kratha, Sunitha and a host of other reputed kings and princes tried in vain to string the bow. Sisupala, the king of Chedis tried but he fell on his knees. The mighty Jarasandha too failed and fell down flat on the ground. Thereafter Salya, the king of Madra came to string the bow but he also fell on his knees. When all the great royal princes and kings assembled there were unsuccessful, they felt ashamed and came to the conclusion that hitting the target after stringing the bow was an impossible feat. There was huge uproar in the assembly.

Suddenly from the assemblage of the Brahmanas Arjuna in disguise stood up with all his might and lustrously moved towards the place where the Bow and arrows were kept. Seeing this the kings and princes were shocked and spell-bound. Even among the Brahmanas, some wondered and shouted that when the greatest of the kings have failed to string the bow, how could this young Brahmana succeed. They felt that in that case the Brahmanas would also get humiliated. However, another section of the Brahmanas who saw the awesome prowess of Arjuna which excelled that of a mighty elephant, wished him well and encouraged him to go ahead in proving his skills in archery. Arjuna walked so confidently, took the bow by his arm so firmly, stringed the bow gently and used the five arrows to hit the revolving target by piercing through the hole at lightning speed, which fell down on the ground. There was loud uproar all around. The royal kings and princes were awestruck as they could not believe it. The celestials showered flowers on the disguised Arjuna. The entire hall was filled with sweet melodious music and beating

of victory drums. The highly learned Brahmanas assembled hailed the victorious Arjuna. Lord Krishna moved swiftly towards Arjuna the brave son of Kunti and garlanded him. Draupathi very happily garlanded Arjuna and both of them looked so enchanting like Manmatha and Rathi. They started moving out of the Svayamvara Mandapa.

While the Brahmanas waved their upper garments with utmost happiness, the unsuccessful monarchs plunged into great grief and despair. They could not digest a Brahmana winning the hands of Draupathi. When Drupada, the king conveyed his happiness and willingness to get his beloved daughter Draupathi married to the disguised Brahmana, the anger of the monarchs assembled there knew no bounds. They retorted that by doing so, Drupada had indeed insulted the royal kings and princes invited for the Svayamvara which was meant only for the Kshatriyas and not for the Brahmanas. The assembled monarchs took their swords, maces, bows and arrows and charged towards King Drupada to kill him.

The mighty Arjuna and Bhima disguised as innocent Brahmanas took their weapons and drove them away. Bhima in a fit of rage uprooted a large tree and smashed the kings and made them run for their lives. Both Bhima and Arjuna demonstrated their prowess beyond doubt and drove away all the fighting monarchs. All the Brahmanas greeted and supported both of them. Yudhishtira, Nakula and Sahadeva cheered their mighty brothers. Karna fought fiercely against Arjuna while Salya (Brother of Madri) rushed towards Bhima. Duryodhana and others fought against the Brahmanas. Salya was thrown away by Bhima and Karna got scared at the prowess of Bhima. In the midst of the chaos Lord Krishna addressed the gathering and stated eloquently that the Brahmana had won Draupathi in a fair and just manner and that the needless fight should be stopped forthwith. The monarchs based on the sane advice of Lord Krishna stopped the fight and started to return to their kingdoms. Now Draupathi, the amazing princess has become the bride of Arjuna disguised as a Brahmana.

In the meantime, Kunti residing in the house of the potter was deeply worried about the safety of the Pandavas as it was getting late. Arjuna, the real hero accompanied by numerous Brahmanas wearing deerskin walked towards the potter's house flanked by the beautiful princess Draupathi. When Arjuna and Bhima told their beloved mother Kunti that they have brought the alms won by them, Kunti who was inside told them to share the alms among themselves.

When she came out and noticed that what they meant as alms was indeed the enchanting bride Draupathi, Kunti realized her mistake. In the meantime, Krishna and Balarama met Kunti and after conveying their respects to her left the place. Kunti approached Yudhishtira for a final decision about Draupathi's marriage. As Draupathi was won only by the valour of Arjuna, Yudhishtira told him to marry her. Arjuna said that it was not proper for him to marry before his elder brothers and requested Yudhishtira to suggest a righteous resolution. Yudhishtira realized that all the five Pandavas were equally attracted by the enchanting beauty of Draupathi. On further reflection and deep contemplation, he announced that Draupathi would be the common wife of all the five Pandavas. All of them including Draupathi agreed to this suggestion so that the words of Kunti would never become false.



Dhrishtadyumna, the beloved brother of Draupathi secretly followed them up to the Potter's house and heard all the above conversations. He inferred that the five were not Brahmanas as their conversations were more about weapons and he came to the conclusion that they could be Kshatriyas. He immediately rushed to his father Drupada and apprised him about what had happened in the potter's house. The Pandavas and Kunti were invited to the palace. Later on Yudhishtira confirmed to Drupada that they were indeed Pandavas in disguise. Drupada was very happy that the Brahmana who strung the bow and hit the revolving target was none other than Arjuna. However, on hearing the proposal that Draupathi was to get married to all the five Pandavas, Drupada felt very bad and was reluctant to agree to this unusual practice. Finally, he got convinced by the exalted sage Vyasa, who explained to him secretly the previous births of the Pandavas, their divinity and how Draupathi was pre-ordained to be the wife of five husbands.

Thereafter the king conducted the marriage of Draupathi to the five Pandavas in a grand manner by following the Vedic rituals in the presence of the learned Brahmanas and headed by Dhaumya the illustrious priest of the Pandavas. Draupathi was adorned with glittering precious ornaments and rich robes which made her look like an enchanting celestial princess. King Drupada gave many gifts to the Pandavas in terms of gold studded horses and elephants carrying heaps of golden ornaments, precious gems, beautifully decorated female servants, costly robes and varied kinds of unimaginable wealth. Excellent food was served to all the distinguished guests with amazing hospitality. Thus, the wedding of Draupathi with the Pandavas was marked by glittering royal opulence. Lord Krishna sent precious gifts in the form of gold, diamond, gems, elephants, horses and servants as marriage gifts to the Pandavas.

(to be continued)



## THE PROCEDURE OF OFFERING WORSHIP TO GOMATA

The cow is an auspicious animal. The devotees who worship the cow will obtain good progeny, prosperity, knowledge and finally salvation. Worshipping the cow means worshipping Lord Krishna.. The cow is 'Rahugrahaadhidevata'. 'Gopuja' is the real remedy for all kinds of sins. On the auspicious occasion of Gokulashtami, the procedure of performing 'Gopuja' is given for the readers of 'Saptagiri'.

Note:- One can worship Gomata directly or in the form of an idol in the following procedure. (In the beginning, Deeparadhana must be performed. Later, one should pray to Gomata in the following manner).

### Prayer to Gomata

Namo brahmanya devaaya, Go Brahmanahitaya ca |  
Jagaddhitaya Krishnaya Govindaya Namonamah ||

Ghruta ksheera pradaa gavo ghrutayonyo ghrutodbhavaa |  
Ghrutanadyomrutaavarthah tame santu sada gruhe ||

Gavomamaagrato nityam gavaha prustata evacha |  
Gavo me sarvatachaiva gavaam madhye vahamyaham ||

(After Prayer, one should do 'achamanam', 'pranayaman', 'sankalpam' and utter one's gotram and one's name)

### One should say as follows:

"Mama sruti smruti Puranokta sarva phala  
prapyardham, sarva peeda pariharardham, jnana  
prapthi dwara mokshaphalavapyardham, akhandhita  
sukha sowbhagya santa tyayurarogyaiswaryabhi  
vrutyardham, kalpokta prakaarena gopujaam karishye ||"

{By saying this, a devotee should worship Gomata with flowers and 'akshatalu'}

Later Kalasa Puja and Ganapati Puja should be started.  
After Ganapati Puja, one should pray to Gomata and worship Her with flowers and 'akshatalu' by putting them at the feet of Her.

### Dhyanam

Namo gobhyaha Srimateebhyaha Sowrabheeyebhya eva ca |  
Namo Brahmanutabhyachha pavitrabhyo namo namaha ||

Gavaa mangeshu tistamthi bhuvanani chaturdasa |  
Yasmatasmacchivam me syadihaloke paratra ca ||

Sri Gomatre Namah | Dhyanam samarpayami.

### Aavahanam

Aagaccha Devi Kalyani! Subhampujam gruhana ca |  
Vatsena sahita twa-ham devi mavahaya myaham ||

Sri Gomatre Namah. Avahanam samarpayami.  
(One should offer flowers and akshatalu to Gomata and salute Her.)

### Aasanam

Naanaaratna samayuktam kartaswara vibhushitam |  
Aasanamte maya dattam gruhana Jagadambike ||

Sri Gomatre Namah! Divya Simhasanam samarpayami.  
(One should offer flowers and akshatalu to Gomata and salute Her)

### Paadyam

Sowrabheye! Sarvahite! Pavitre! Papanasini!  
Gruhuni Swaitanmaya dattam padhyam trailokyavandite

Sri Gomatre Namah! Padyam samarpayami.  
(One should take the holy water from 'kalasam' with 'uddharini' and wash the feet of Gomata)

### Arghyam

Sarvadeva maye! Devi! Sarvathirtha maye! Subhe!  
Gruhanarghyam maya dattam Sowrabheye! Namostute

Sri Gomatre Namah! Arghyam samarpayami.  
(One should take the holy water from 'kalasam' with 'uddharini' and leave the water in the 'arghya patra' feeling that one is washing the hands of Gomata.)

### Achamanam

Dehastitasthi Rudrani Sankarasya sada priya |  
Dhenu rupena saa Devi mama paapam vyapohatu ||

Sri Gomatre Namah! Mukhe achamaneeeyam samarpayami.  
(Show the water in uddharini to the face of the Gomata three times and leave the water in the arghya patra.)

## TIRUMALA TIRUPATI DEVASTHANAMS

### Snanam

Ya Lakshmihi sarvalokeshu ya ca deve vyavasthita |  
Dhenu rupena saa Devi mama paapam vyapohatu ||

Sri Gomatre Namah! Snanam samarpayami.  
The cow or the idol of the cow should be taken the bath.  
(According to the convenience, Sri Suktam should be chanted while performing 'abhishekam' to Gomata.)

### Vastram

Aacchadanam gave dadyam samyak suddham susobhanam |  
Surabhi rvasthradanena preeyatam Parameswari ||

Sri Gomatre Namah! Vastram samarpayami.  
(Clean the body of Gomata and cover Her body with cloth.)

### Gandham

Sarvadeva maye! Devi! Chandanam Chandra sannibham |  
Kasturi kukumadhyam ca sughandham prati guhyatham ||

Sri Gomatre Namah! Divya parimala Sri ghandham samarpayami.  
(Smear the sandal paste to the legs, the face, the horns, the hump and the tail-end of Gomata and put kumkum on those parts.)

### Akshatalu

Saaleeyam chandravarnam ca haridrami sritan subhaan |  
Akshatam charpaye tubhyam guruhana Jagadambike ||

Sri Gomatre Namah! For the purpose of decoration, one should offer 'akshatalu.' (akshatalu should be placed on the body of Gomata.)

### Poola Maala / Vana Maala

Tulasi kunda mandara parijatambhjairiyutam |  
Vanamaalam pradaasyami Gruhana Jagadeeswari ||

Sri Gomatre Namah! Pushpamalikam samarpayami.  
(Put the garland of flowers around the neck of Gomata and salute Her.)

Later, 'anga pooja' should be done thinking about all the deities in their respective places in the holy body of Gomata.

### (GO SARVAMGESHU DEVATAAHAVHANAM)

Gopujangatvena goh angeshu sarvan devan avahayami  
Srungamulayo – Brahma Vishnu avahayami (at the beginning of the horns)  
Srungagrayo – Sarva thirthani avahayami (at the end of the horns)  
Lalate – Mahadevam avahayami (forehead)  
Lalatagre – Mahadevam avahayami (on the upper part of the forehead)  
Nasa dande – Shanmukham avahayami (the ends of the nose)

Karnayo – Aswinow avahayami (ears)  
Chakshuso – Sasi Bhaskaro avahayami (eyes)  
Jihvayam – Varunam avahayami (tongue)  
Humkare – Saraswateem avahayami (humkaram)  
Gandayormadhye – Dharmam avahayami (cheek)  
Ostnayo – Sandhya dwayam avahayami (lips)  
Greevayam – Indram avahayami (neck)  
Kukshidese – Rakshamsi avahayami (stomach)  
Uraasi – Sadhyan avahayami (chest)  
Chaturpadeshu – Dharmam avahayami (four legs)  
Khuramadhye – Gandharvan avahayami (in the middle of the hooves)  
Khuragre – Pannagan avahayami (at the end of the hooves)  
Khuraparsveshu – Apsarasa avahayami (at the side of the hooves)  
Prushte – Ekadasa Rudran avahayami (at the end of the back)  
Sarva sandhishu – Vasun avahayami (at the joints of the limbs)  
Sronitate – Pitruun avahayami (buttocks)  
Lamgoole – Soman avahayami (tail)  
Vaala romeshu – Adhityarameen avahayami (tuft of the tail)  
Mootre – Gangayam avahayami (panchitam)  
Kshere – Saraswateem avahayami (milk)  
Dadhni – Narmadam avahayami (curd)  
Sarpishi – Hutasanam avahayami (ghee)  
Romasu – Trayathrimsatkotidevan avahayami (hairs)  
Udare – Prudhveem avahayami (stomach)  
Payodhreshu – Sagaraan avahayami (udder)  
(Go sarvangeshu sarvan devan avahayami.)

### ANGA POOJA

Nandinye namah – Go padou poojayami  
Jagadutpatti kaaranayai namah – Go janune poojayami  
Jagadrakhanaya namah – Go katim poojayami  
Pavitraai namah – Go khantam poojayami  
Susheelaai namah – Go srunge poojayami  
Yajna sadhanaya namah – Go mukham poojayami  
Vishvasyagha pranashinyai namah – Go sirah poojayami  
(Later Gomata should be worshipped with Go Rahasya Namavali)

Tulasi kunda mandara jajee punnaga champakaihi |  
Kadamba karaveeraichha kusumaisatapatrakai ||

Neelambujai bilvapatrai champakai rudra rupini |  
Poojaeshyamaham bhaktya samgruhanatyutarchite ||

Sri Gomatre Namah! Patra pushpai poojayami  
(Gomata is to be worshipped with leaves and flowers chanting the holy names mentioned in the Go Rahasya Namavali)

## (GO RAHASYA NAMAVALI)

(Chant Gonamavali and be blessed)

Om Sri Krishna Vallbhaai namah!  
 Om Krishnai namah!  
 Om Krishna parijaata ai namah!  
 Om Krishna priyaai namah!  
 Om Krishna rupaa ai namah!  
 Om Krishna prema vivardhinyai namah!  
 Om Kamaneeeyaaai namah!  
 Om Kamadhenave namah!  
 Om Kalyanai namah!  
 Om Kalyavanditaai namah!  
 Om Kalpavruksha Swarupayaaai namah!  
 Om Divyakalpa samalamkrutaai namah!  
 Om Ksherarna Vasusambhutaai namah!  
 Om Ksheeradaai namah!  
 Om Ksheera rupinyai namah!  
 Om Nandaadi gopa vinuta ai namah!  
 Om Nandindyai namah!  
 Om Nandana prada ai namah!  
 Om Brahmanandavidya ai namah!  
 Om Sarvadevaganastuta ai namah!  
 Om Sarvadharmaswarupinai namah!  
 Om Sarvabhutavanaratai namah!  
 Om Sarvadaa ai namah!  
 Om Sarvamodada ai namah!  
 Om Sistestaai namah!  
 Om Sistavarada ai namah!  
 Om Sruti sthiti layaatmika ai namah!  
 Om Surabyai namah!  
 Om Sourabhe yai namah!  
 Om Suraasura namascruta ai namah!  
 Om Siddhiprada ai namah!  
 Om Abhistisiddhipravarshin ai namah!  
 Om Jagaddhita ai namah!  
 Om Brahmaputrayi namah!  
 Om Gayatrayi namah!  
 Om Ekahayanyai namah!  
 Om Ghandharvadi samaaraadhyai namah!  
 Om Radhahasto palalilai namah!  
 Om Yajnamga ai namah!  
 Om Yajnapthaladaya ai namaha!  
 Om Yajnaaisyai namah!  
 Om Yajnarupinyai namah!  
 Om Havyakavyaprada ai namah!  
 Om Sridayai namah!  
 Om Sthavya bhavya kramojwalaa ai namah!  
 Om Ruddhida ai namah!  
 Om Buddhida ai namah!  
 Om Buddhai namaha!  
 Om Dhanadhavya vivardhinyai namah!  
 Om Yasoda ai namah!

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Om Suyasah purna ai namah!  
 Om Yasodanandavardhinyai namah!  
 Om Dharmajna ai namaha!  
 Om Dharma vibhava ai namah!  
 Om Dharmarupatanuruha ai namah!  
 Om Vishnupaadodbhavee prakya ai namah!  
 Om Vaishnavyai namah!  
 Om Vishnurupinyai namah!  
 Om Vasishtapujita ai namah!  
 Om Shista ai namah!  
 Om Shistesta ai namah!  
 Om Shistakamadhuhe namah!  
 Om Deleepasevita ai namah!  
 Om Divya ai namah!  
 Om Khurapaavita Vishtapa ai namah!  
 Om Ratnakara samutbhuta ai namah!  
 Om Ratnada ai namah!  
 Om Shakrapujita ai namah!  
 Om Peeyushavarshinyai namah!  
 Om Punya ai namah!  
 Om Punyapunya phalaprada ai namah!  
 Om Payahpradaa ai namah!  
 Om Ghrutada ai namah!  
 Om Ghruta sambhava ai namah!  
 Om Karthaveeryarjunamrutihetave namah!  
 Om Hetuka sannuta ai namah!  
 Om Jamadagni krutajasra seva ai namah!  
 Om Santusta manasa ai namah!  
 Om Paadarenu paalitha bhutala ai namah!  
 Om Savatsa ai namah!  
 Om Vatsakaaraati paalita ai namah!  
 Om Bhaktavatsala ai namah!  
 Om Vrushada ai namah!  
 Om Krushida ai namah!  
 Om Hemasrungagra talasobhita ai namah!  
 Om Bhavyaa ai namaha!  
 Om Bhaavita ai namah!  
 Om Bhavanasinyai namah!  
 Om Bhaktimuktiprada ai namaha!  
 Om Kanta ai namaha!  
 Om Kantajana subhamkaryai namaha!  
 Om Surupaa ai namaha!  
 Om Bahurupa ai namaha!  
 Om Atcha ai namaha!  
 Om Karburaa ai namaha!  
 Om Kapila ai namaha!  
 Om Amala ai namah!  
 Om Sadhuseela ai namah!  
 Om Sadhubrunda neshevita ai namaha!  
 Om Sarvavedamayai namah!

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## TIRUMALA TIRUPATI DEVASTHANAMS

Om Sarvadevarupa ai namah!  
 Om Prabhavatyai namah!  
 Om Vasunam duhitre namah!  
 Om Rudramaatre namah!  
 Om Aditya sahaadaryai namah!  
 Om Thushtyai pushtyai namaha!  
 Om Swadha ai namaha!  
 Om Medha ai namah!  
 Om Buddhyai namah!  
 Om Siddhyai namaha!  
 Om Smrutyai namaha!  
 Om Dhrutyai namaha!  
 Om Kanyai namaha!  
 Om Lakshmai namaha!  
 Om Mahamayaayai namaha!  
 Om Mahadevadhivandita ai namaha!  
 Om Theerthaswarupayai namaha!  
 Om Devesyai namaha!  
 Om Lokaanaam malahaarinyai namaha!  
 Om Jahnavyai namaha!  
 Om Yamuna ai namaha!  
 Om Goda ai namaha!  
 Om Suryaputrai namaha!  
 Om Sarvaswatrai namaha!  
 Om Yogananda ai namaha!  
 Om Yogasiddhiprada ai namaha!  
 Om Yogisevita ai namaha!  
 Om Srikaryai namaha!  
 Om Srimatyai namaha!  
 Om Sridaa ai namaha!  
 Om Srimadgolokavallabha ai namaha!  
 Om Sri Gomatre namaha!  
 Sri Gomatre namaha!  
 Naanaavidha pushpani samarpayami!  
 (Later one should offer dhupa, deepa, naivedyam etc.,)

### Dhupam

Devadrumara sodbhuto gogrutena samanvitah |  
 Prayachhami mahabhage! Dhupoyam pratiguyatam ||  
 Sri Gomatre namah! Dhupamaghrapayami.

### Deepam

(Three wicks should be lighted. Two wicks are not accepted as per Shastra.)  
 Anandakruth sarvaloke devanamcha sadapriyah |  
 Gowstvam paahi Jaganmatah deepoyam pratigruhyatam ||  
 Sri Gomatre namah! Ghrutavarti deepam darsayami.

### Naivedyam

(Offer green grass to Gomata for grazing)  
 Surabhiswam Jaganmatah! Devi! Vishnupadesthita |  
 Sarvadeva maye grasam mayadatta mimam grana ||

Sri Gomatre namah! Grasa naivedyam samarpayami.  
 (Later 'pulagam' should be offered)

Krusaranna samayuktam gogrutena pariplutam |  
 Naivedyam ca maya dattam surabhi preeyataa miti ||  
 Sri Gomatre namah! Krusarannam samarpayami.

### Tambulam

Poogiphala samayuktam nagavallidalairyutam |  
 Sourabheye! Namastubhyam tambulam pratigruhyatam ||  
 Sri Gomatre namah! Tambulam samarpayami.

**Neerajanam** (Karpuram and five ghee wicks are to be used for harati)

Neerajanam gruhanedam panchavarthi samanvitam |  
 Tejoraasimayam dattam gruhanatvam Sureswari!

Sri Gomatre namah! Karpura neerajanam samarpayami.  
 Neeraajanaanantaram Suddha achamaneeyam samarpayami.

(Show the water in the 'uddharini' to Gomata and leave the water in the 'arghya patra'.)

### Puspanjali

After taking flowers with two hands, chant the following slokas and offer the flowers at the feet of Gomata and salute Her.

Gavo mamagrata ssantu gavo me santu prustatah |  
 Gavo me hrudaye nityam gavam madhye vasaamyaham ||

Sarva deva maye!Devi! Sarvadevairalamkrute |  
 Matarmamabhilashitam saphalam kuru nandini ||

### Pradakshina Namaskaram

One should do 'pradakshina namaskaram' to Gomata three times from left to right and salute Gomata during the prostration.

Gam drustvatu namascrutya kuryatchaiva pradakshinam |  
 Pradakshinikruta tena sapta dweepa vasundhara ||

Matara sarvabhutanam gaava sarva sukhapradah |  
 Vruddhi maakankshata nityam gavah kaaryah pradakshinah ||

(Gomatre Namah! Pradakshina namaskaran samarpayami.)

### Salutations!

Ksherodarnava sambhute! Surasura namascrute |  
 Matarmamabhilashitam saphalam kuru nandini ||

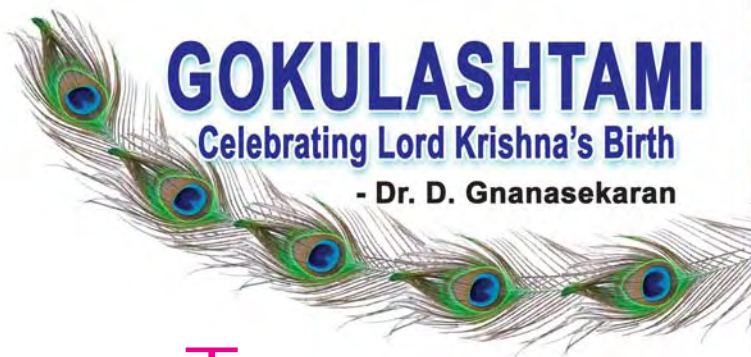
Dehastha yaa ca Rudrani Sankarasya sadapriya |  
 Dhenu rupena sa Devi mama santim prayachhatu ||  
 (Sri Gomatre Namah! Pradakshina namaskaran samarpayami.)

Devotees should take some flowers and 'akshatalu' into the hands and pour the water from the uddharini three times in their hands and chant the line 'Anaya dhyanaavahanadi shodasopachara poojaya Mata Sourabheye preenathu' and leave them in the 'basket.'

Sri Gomatre Namah! Namaskaram samarpayami!

(Later, Gomata should be left free for grazing.)

Sarvam Sri Krishnarpanamastu!  
 Lokasamastha Sukhino Bhavantu!  
 Om! Santih! Santih! Santih!

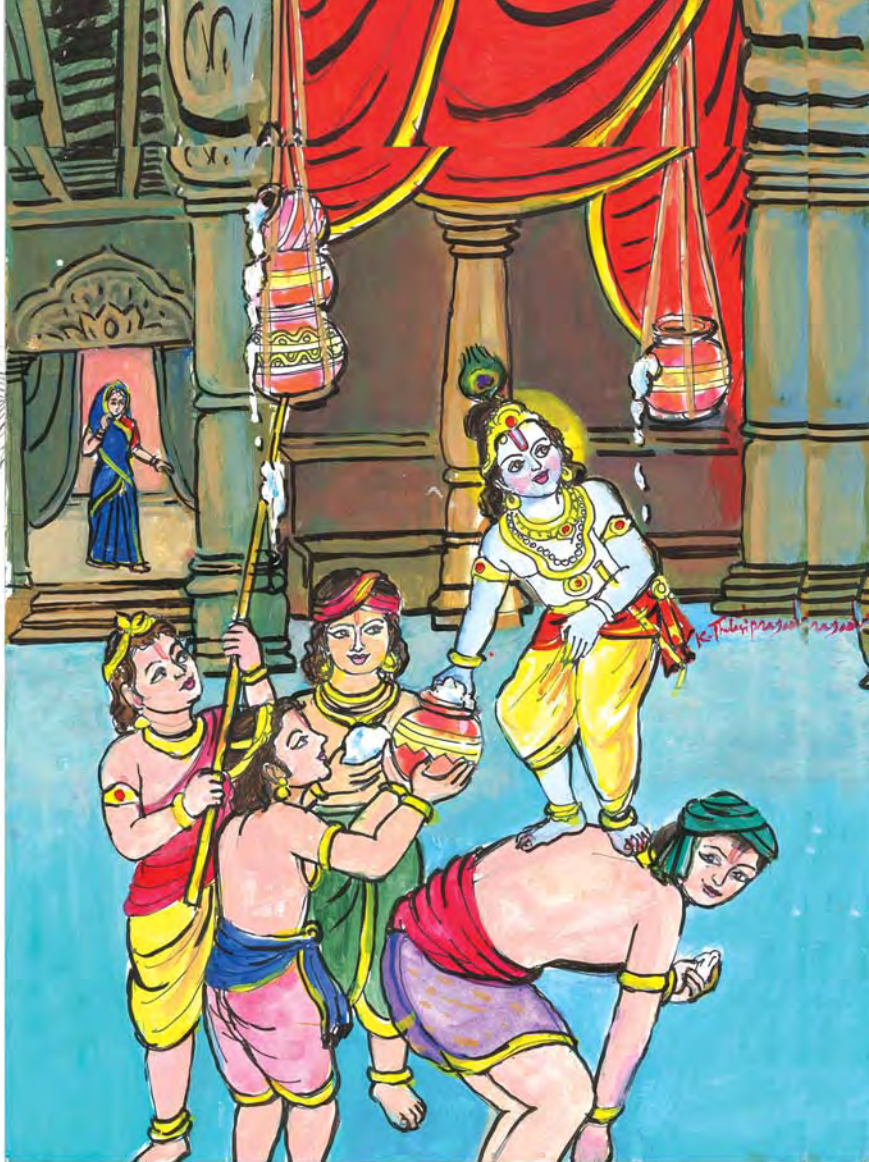


**T**he birth of Lord Krishna represents the triumph of good over evil. He is worshipped as the eighth incarnation (avatar) of Lord Vishnu who is known for his compassion, righteousness, love and dharma.

The name 'Krishna' is derived from the Sanskrit word 'Krishna', an adjective meaning 'black', 'dark', or 'dark blue.' The name 'Krishna' also means 'all attractive.' The word 'janma' means 'birth' and 'ashta' means 'eight.' The number 8 has much significance in this context. Lord Krishna was the eighth incarnation of Lord Vishnu. He was born as the eighth child of Princess Devaki and Vasudeva who belonged to the Yadava clan of Mathura on the eighth day (Ashtami tithi) of the Krishna Paksha (waning moon phase) under the Rohini Nakshatra in the holy month of Shravana. The waning moon is called Krishna Paksha and is related to the adjective meaning of 'dark'.

Gokulashtami is also known as Krishnashtami, Ashtami Rohini, Sri Krishna Jayanthi etc. This celebration usually happens at the end of August or the beginning of September in the western Gregorian calendar. Most people in India celebrate Krishna Janmashtami based on the Lunar calendar but a few temples and some regions in South India like Kerala, Tamil Nadu and part of Karnataka observe Janmashtami based on the Solar calendar.

**Gokulashtami**  
on 27.08.2024



According to Hindu mythology, a prophecy stated that Kamsa, the *tyrant ruler of the Vrishni kingdom with its capital at Mathura*, would be killed by the eighth son of his sister Princess Devaki consequent on the sins committed by him. Kamsa therefore put his own sister and her husband in prison. To prevent the prophecy from taking effect, he killed Devaki's children one by one immediately after their birth. When Devaki gave birth to her eighth child, the whole palace was put to deep sleep by some divine intervention. Vasudeva capitalized on the situation and secretly carried his infant in a basket out of Mathura during the night while it was pouring heavily. Shesnag, who is known as the king of snakes, protected the two with his five-headed hood from the rain. Vasudeva could manage to cross

## 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](http://tirupatibalaji.ap.gov.in) to [ttdevasthanams.ap.gov.in](http://ttdevasthanams.ap.gov.in)

The TTD is appealing 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](http://ttdevasthanams.ap.gov.in)

the Yamuna River with the help of divine forces and reach his friend Nanda's house at Gokul near Brindavan in Mathura.

At that time, Nanda's wife Yashoda had given birth to a girl baby who was deemed to be Goddess Durga's incarnation. Vasudev conceived a strategy to fool Kamsa. Vasudeva took the infant girl to Devaki in jail. He inveigled Kamsa into thinking that the prophecy of his demise at the hands of Devaki's eighth son was untrue, and it made Kamsa feel relieved. Thereafter, Devaki's son was brought up by his foster parents, Nanda and his wife Yashoda at Gokul. This is the reason why the celebration is also known as Gokulashtami. This boy was none other than an incarnation of Lord Vishnu who later took the name of Sri Krishna and killed his maternal uncle, Kamsa, ending his reign of terror. Lord Vishnu takes on various incarnations like this on the earth to restore the rule of dharma (righteousness) whenever the world is overtaken by chaos and terror. He is thus the protector who keeps the world from being destroyed by adharma (wickedness) and its adherents.

Gokulashtami festival is celebrated across the world over the course of 2-3 days. Mathura which

happens to be the birthplace of Lord Krishna has some 400 temples dedicated to Him, all of which are decorated beautifully during this time. Celebrations begin almost 10 days before the birthday in Brindavan as Lord Krishna spent his formative years in Brindavan near Mathura. After leaving Mathura, Lord Krishna is said to have stayed in Dwaraka, a beautiful city that became the home of Lord Krishna approximately for 5,000 years. The town holds a month-long festival in the name of 'Janmashtami Utsav'.

On the day of Gokulashtami or Krishna Janmashtami, Lord Krishna's devotees all over the world offer prayers and fast all day. Devotees chant the Lord's name, filling the air with their devotion and dedication. In addition to doing Janmashtami decorations at home with flowers, they sing hymns, recite mantras, blow conchs, and ring bells. A lot of devotional songs are sung, particularly at Krishna temples all day long. The fast concludes at midnight, which is thought to be the time of Lord Krishna's birth. During the festival, various rituals inspired by the life of Lord Krishna are held throughout the country. Drama-dance enactments and elaborate skits retelling his different 'leelas' in His boyhood are played out in the form of 'Krishna Leelas'.

Children dressed as Lord Krishna and his Gopis (young girls) perform 'Raas Leela'.

After midnight, the idol of baby Lord Krishna is bathed, adorned with new clothes and put in a cradle. Devotees then sing devotional songs or perform bhajans in praise of the new-born, beautiful Lord Krishna. Offerings of sweets and flower garlands are made with joy. Many devotees paint tiny footprints outside the main entrance leading to their houses and it signifies that Lord Krishna is welcome to step into their houses. Devotees break their fast the following morning and a festive ambience sets in where sweets made with milk, mainly payasam dry fruits and sugar, fruits, and other

delicacies that were offered to the Lord are distributed as Prasad and relished by all. Again, passages from the Bhagavad Gita are recited aloud to help us remember Krishna's teachings and understand the meaning of life from a spiritual angle. Lord Krishna's teachings in the Bhagavad Gita emphasize the importance of performing one's duty without being concerned with the results thereof. It teaches devotees significant life lessons such as the pursuit of righteousness, the value of selfless service, and the ultimate victory of good over evil.

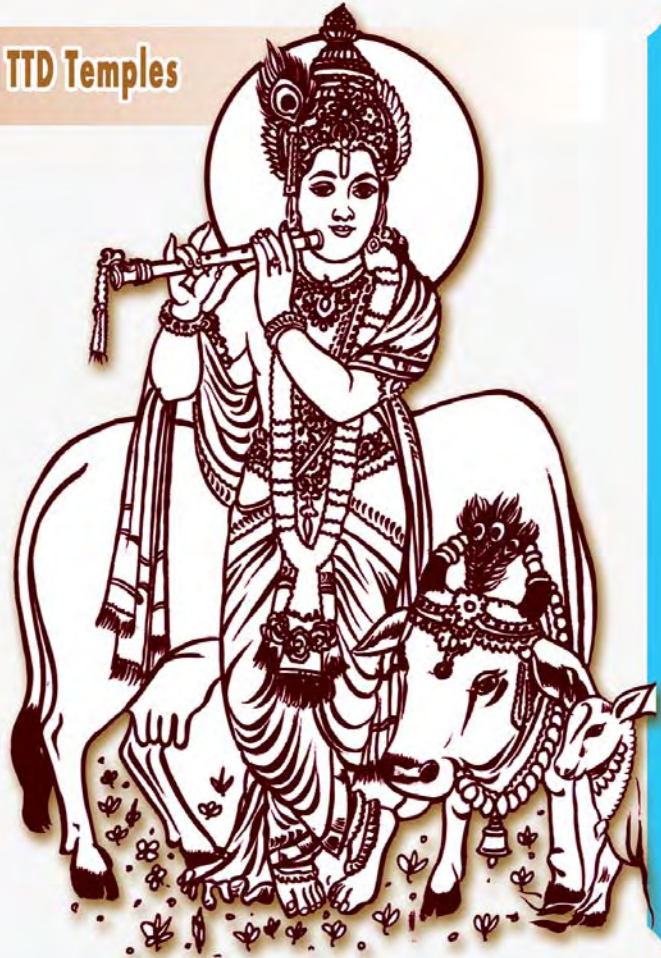


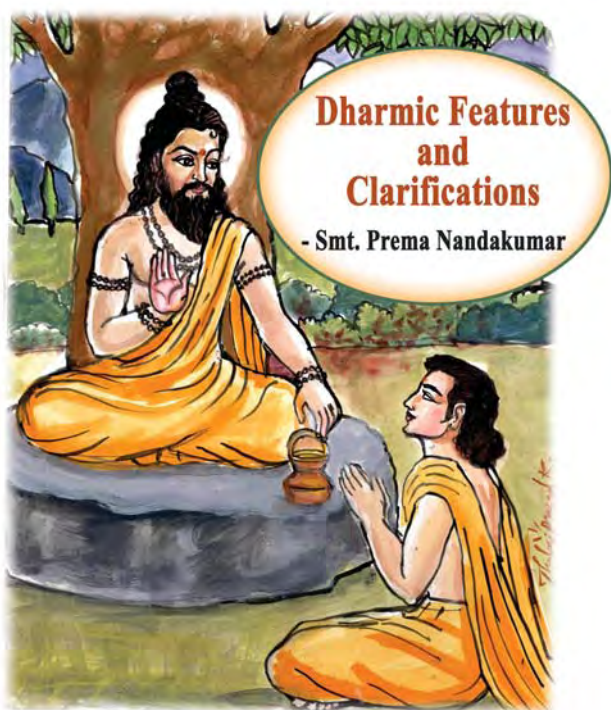
### Gokulashtami Celebrations In and Around TTD Temples

Gokulashtami, the festival of the birth of Lord Krishna is celebrated at Sri Venugopalaswamy temple in the Sri Kapileswara Temple grandly every year. Suprabatham and abhishekam will be performed for the Mula virat in the morning and Gokulashtami Asthanam will be performed at night.

At Sri Kalyana Venkateswara temple at Narayanavanam, suprabatham, Thomala and Shuddhi will be performed and later abhishekam will be performed for Lord Sri Krishna. Later in the evening, Gokulashtami Asthanam and Nivedanam will be conducted.

At Sri Venugopalaswamy temple of Karvetinagaram, suprabatham, thomala, koluva, panchanga shravanam will be performed in the morning and later a grand Gau puja Mahotsavam will be performed. Gokulashtami Asthanam and Unjal seva will be conducted in the evening in a grand manner.





**1. Recently I have been reading books on the two World Wars. Death turns up everywhere and the tragedies associated with them. Has nobody found a remedy for it?**

**Ans.** It is true. Ever since man's intelligence became so strong that he has been able to find millions of remedies for ever so many diseases, death remains unconquered. To underline this point, Bhishma tells a story to Yudhishtira about Death which remains unconquerable. There was an old lady, Gautami who lived at the edge of a forest with her young son. Both were good people, did their work and harmed no one. One day a snake bit the boy who died. A hunter who happened to watch this tragedy took up his arrow and got ready to find out the snake and kill it. He was a very capable person, and got hold of the snake, showed it to the sorrowing mother for her permission. She objected and said it was the karma of the boy to die when young and her karma was to bear the sorrow. In any case, killing the snake would not restore her son back to life.

The snake which had been caught said it was not his fault but the God of Death, known as Mrithyu, that had ordered him to bite the boy. Mrithyu said it was Kala, Time, that was the culprit. Kala said he was not responsible but the prarabhdha karma of the boy. He died at a young age because of his past karma. The wise Gautami agreed with this, sent them all away and proceeded to live her life in the forest thinking of the good days with her son in her prayers.

**2. Are there other stories like this which deal with death in the Mahabharata?**

**Ans.** Surely. In fact, from the beginning of the Mahabharata and throughout its massive 12 Books we have the occurrence of death and the way people learn to deal with it. To name a few: Ganga, Sudheshna, Madri, Hidimba. All the minor characters are also powerful and leave behind a lesson for our life as Gautami. When at the end of the Kurukshetra war, Bhishma passes away, Yudhishtira and others come to put the holy ashes in the Ganges, Mother Ganga rises from the waters, speaks with terrible sorrow at the greatness of her son and goes back into the waters with the hero's ashes. Why, even Hidimbi, the Rakshasa princess marries Bhima and both of them lead an ideal life. The Mahabharata is a record of good, kindly, brave and helpful women. Did not Madri realise that a wife of Pandu had to accompany him on the pyre and said Kunti would be a better mother to all their five children (Dharma, Bhima, Arjuna, Nakula and Sahadeva) than herself? Madri's self-sacrifice is a tremendous gesture that occurs at the very beginning of the Mahabharata.

**3. I have a feeling Mahabharata is only wars, weeping, killing when I hear the stories. Did the people never know days of happiness?**

**Ans.** Interestingly enough there is more happiness in the epic than sorrow. The joy of Kunti when she sees her three sons, Dharma, Bhima and Arjuna; and Nakula and Sahadeva, sons of Madri. The five grow up together and their togetherness is legendary. They were all happy with their own wives and children. As Fate would have it, Sakuni destroyed their happiness by instigating Duryodhana and so, because of the all-round tragic happenings concluding with the Kurukshetra war, we think of the epic as a sad story.



**S**riman Narayana is considered to be the Supreme Deity as per the Siddhanta of Sri Vaishnavism. He incarnated as Lord Sri Venkateswara, in Archavatara (idol form) enshrined in Tirumala blessing thousands of devotees day and night.

Lord Sriman Narayana is said to be holding five weapons for the protection of His devotees, ready to serve their needs at any



**Sri Chakrathalwar  
Varshatirunakshatram  
on 04.08.2024**

The Divine Discus reached the Supreme Deity during the month of Ashada–

June-July, with the star Chitrai. That day is celebrated as 'Sudarshana Jayanthi'. Worshipping Sri Sudarshana, one is sure to be blessed with happiness, wealth and prosperity.

Chakrathaalwar is enshrined in almost every Vishnu temple along with the main deities. In fact, we can see

**“Jaya Jaya Sri Sudarshana  
Jaya Jaya Sri Sudarshana”**

**- Sri R.Kannan**

time and any place. They are Sudarshana, the sacred wheel or Discus on the right hand, Panchajanya, the sacred Conch on the left hand, Kaumodaki, the sacred Mace, Nandaki, the sacred Sword and Saranga, the sacred Bow.

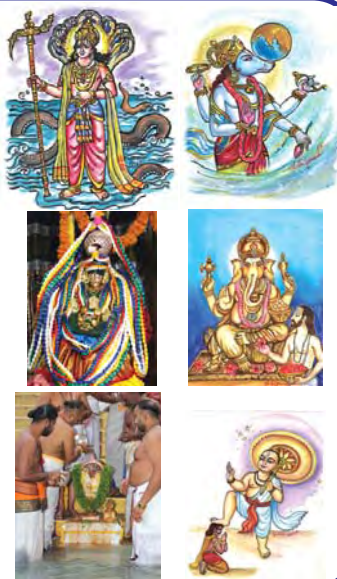
Of these, Sudarsana and Panchajanya are attributed to Lord Sriman Narayana and in fact they indicate Him as the Supreme Deity. Sri Vaishnavites worship Sudarshana as Chakrathaalwar, holding the same in the status of a god and also a great saint. (Alwars who authored 4000 hymns were the divine saints very much attached to Sriman Narayana. Similarly, Sudarshana is very much attached to the Lord and always stays in the hand of Lord Vishnu).

separate Sannidhi (place of worship) situated in temples in the form of Moolavar (prime deity) for his devotees to do the worship. In that sannidhi, the idol of Sri Narasimha is placed on the backside of Sudarshana, who again holding four chakras (Discus) in four hands. By going round the Sannidhi, one is sure to be blessed by both Sudarshana and Narasimha. It is said to be an auspicious appearance of two deities in one idol.

The Utsava Murthi of Sudarshana in the Garbha Gruha (the Sanctum Sanctorum) is said to be representing the Presiding Deity. He is taken in procession in some of the temples round the path before the main deity starts His procession. Similarly when the utsavam is completed, Chakrathaalvar is given the Sacred Bath in the temple Pushkarini-

## FESTIVALS AND RITUALS IN SEPTEMBER 2024

- 5 Sri Balarama Jayanti,  
Sri Varaha Jayanti
- 7 Vinayaka Chavithi
- 8 Rushipanchami
- 15 Sri Vamana Jayanti
- 15-18 Tiruchanur Sri Padmavathi  
Ammavari Pavithrotsavam
- 17 Anantapadmanabha Vratam



Theertham', as the sacred Discus fell at that place. In the banks of the theertham, sage Vyasa recited all his works including Maha Bharata and Puranas, with the grace of Sudarshana.

Sudarshana is keeping itself ready to protect us from all evil effects and grant prosperity. Let us invoke the blessings of Chakrathaalwar on Jayanthi.



sacred tank, representing the presiding deity. It is called Theerthavari or Avabruta Snanam. In Tirumala, this is very famously known as 'Chakra Snana', glorifying Sudarshana.

Sri Kooru Narayana Jiyar has composed a hymn of about 100 slokas called 'Sudarshana Satakam' in praise of Sudarshana Chakra. Swami Nigamanta Maha Desikan has a 'stotra' of eight slokas called 'Sudarshana Ashtaka', very sweet and melodious. To ward off any ill-effects in the house, devotees perform 'Sudarshana Homa'.

Among the twelve Alvars, Sri Tirumazhisai Alvar is said to be incarnated as the Amsa (Part) of Sudarshana. In Tirumala, of the sacred water sources, Chakra Theertham is very famous. Naimisaranyam, a Divya Desam (UP) boasts itself of having a circular tank called 'Chakra

## SOLUTION TO PUZZLE

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



# SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

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

## Sloka – 41

*Vaayusunukrutaaseva:*

*Tyakthapampa: Kusaasana: |*

*Udanvattheeraga:*

*Sooro Vibheeshanavaraprada: ||*

**246. Vaayusunukrutaaseva:** Hanuman is the son of Wind God, Vaayu and he played a pivotal role in Sri Ramayana. Hanuman was born after a long tapas by his mother, Anjanaadevi and it is said that her tapas was in Venkatachala, on the banks of Aakaasaganga. Venkatesa, in His avataara as Rama, was well served by Hanuman and hence this name.

**247. Tyakthapampa:** Rama, accompanied by Lakshmana, went in search of Sita and stayed close to river Pampa for a brief while. Valmiki shows a conversation where Rama is seen admiring Pampa for its serene beauty while simultaneously brooded over Sita's absence. He had to move away from Pampa in search of His Sita and hence this name.

**248. Kusaasana:** Rama was informed by Hanuman about Sita's whereabouts and thus set forth in that direction. Rama resorted to the humanly means of pleading for the assistance of Oceanic God. In this attempt, He had to lay down on special grass, called Kusa, which is considered to be authentic and thus derives this name. Vedantacharya cites this incident as "*Prathisayana bhoomika bhooshitha payodhi pulina*" and indicates Rama sanctified the shore near the present day Tiruppullani.

**249. Udanvattheeraga:** This name indicates the act of reaching the shore with a decision to crossover and reach Lanka. What was seen as an insurmountable hurdle till then, eventually turned out to be an activity that barely consumed less than a week. Rama and the entire battalion of *vaanara sena* could cross the ocean in 5 days. Hence this name.

**250. Soora:** Venkatesa as Rama is addressed by many sages of His time and poets of later time, as a Man of unparalleled valor which was proven by many instances in Sri Ramayana. In continuation with previous name, the act of persisting with the decision to crossover the ocean, is an act of great confidence and valor. Vedantacharya addresses Rama as “*AsahaayaSoora! AnapaayaSaahasaa!*” Also the 341<sup>st</sup> name in Sri Vishnu Sahasranama.

**251. Vibheeshanavaraprada:** Vibheeshana, the righteous among the siblings of Ravana, was insulted in an open court by Ravana and he forfeits the kingdom. He surrenders to Rama by seeking His refuge and Rama swiftly grants the relief. Besides, Venkatesa as Rama performs *Pattabhisheka* to Vibheeshana while they have not even fought any war with Ravana. Such was the extent of benign grace showered by Venkatesa, as Rama upon Vibheeshana.

#### Sloka – 42

*Sethukrut Daityaghna: Praaptalanka:  
Alankaaravanswayam |  
Atikaayasirascchettha  
Kumbhakarnavibhedana:||*

**252. Sethukrut:** Rama was assisted by Nala, who was identified by Oceanic God as the craftsman who is capable of constructing the bridge across the ocean. Tirumangai Alwar cites this incident of building a bridge by Rama at a Divyadesa Tiruneermalai “*Maalunkadalaara malaikkuvadittu anaikatti...*” in Periya Tirumozhi [#2.4.5]. Vedantacharya says “...*dhoolitha hridha giri nagara saadhitha sethu padha seema seemandhitha samudra!*” This name signifies the attribute of achieving the impossible, by Venkatesa displayed in His Ramavataara.

**253. Daityaghna:** The very purpose of Venkatesa descending as Rama is to establish righteousness by destroying the evil. Nammalwar says He is like a

God of Death to the evil Daityas “... *asurarkku venkootramumai...*” in Tiruvaymozhi [#6.3.8].

**254. Praaptalanka:** Venkatesa in His avataara as Rama, attained the land of Golden Lanka after a laborious exercise of bridge building for 5 days. Rama along with Lakshmana and crores of vaanara sena reached Lanka. Rama was carried by Hanuman while Lakshmana was carried by Angada.

**255. Alankaaravan:** In His Ramavataara, Venkatesa was extolled by many like Narada, Viswamitra, people of Ayodhya etc., for His infallible attributes which shine on their own effortlessly. Rama is decorated by such immaculate attributes which are listed in Sri Vishnu Sahasranama in 16 names from the nama “*Paradhi:*” to “*Dharmodharma Vidhutthama:*”

**256. Atikaayasirascchettha:** After reaching Lanka, Rama, Lakshmana, Sugriva, Hanuman and others independently fought the demons and killed many. But Atikaaya, half-brother of Indrajeeth, was extremely difficult to kill. Lakshmana fought Atikaaya, and with Vayu Bhagavan’s hint Lakshmana killed the demon. Venkatesa as Rama oversaw this and hence this name.

**257. Kumbhakarnavibhedana:** Kumbhakarna was considered to be the unconquerable. Tirumazhisai Alwar uniquely describes the gigantic form of Kumbhakarna in Naanmugan Tiruvandaadi [#29] as “...*migappuruvam onrukkonru osanaiyaan veezha...*”. Kumbhakarna is so huge that his eyebrows are nearly about seven/eight miles apart. Rama’s inimitable arrows pierced the demon’s huge body and killed him. Hence this name.

#### Sloka – 43

*Dasakantasirodhwamsi  
Jaambavatpramukhaavruta: |  
Jaanakeesa: Suraadhyaksha:  
Saaketesa: Puraatana: ||*

**258. Dasakantasirodhwamsi:** The ten headed Ravana was conquered by Rama. Thus the victory of good over evil was completed and righteousness prevailed during the Rama rajya. The victory over Ravana by cutting of his head was described by Periyalwar in his Tirumozhi [#4.7.1] as “*Thangaiyai mookkum thamayanai thalaiyumthadintha em Daasarathi...*”

**259. Jaambavatpramukhaavruta:** After the victory over Ravana, Venkatesa in His Ramavataara was well felicitated by Jaambavan and all others in the army of Sugriva.

**260. Jaanakeesa:** Rama as Sita’s eternal companion is described by this name. Kulasekara alwar says “...*mythili than manavaalaa...*” in Perumal Tirumozhi [#8.4].

**261. Suraadhyaksha:** Rama commands over the celestial Gods, who are propitiated by the followers of Dharma. This is also 136<sup>th</sup> name in Sri Vishnu Sahasranama.

**262. Saaketesa:** The prestigious clan of Surya, in which Rama took birth, was ruling over the entire earth with Ayodhya as the capital. Saaketapuri is another name for Ayodhya and Venkatesa took birth as Rama in this place. Hence this name for Venkatesa.

**263. Puraatana:** The name indicates the ancient one. Venkatesa is known by this name as He existed before the time one can look back. This is also the 500<sup>th</sup> name in Sri Vishnu Sahasranama.

#### Sloka – 44

*Punyasloko Vedavedya:*

*Swamitheerthanivasaka: |*

*Lakshmisara:*

*kelilolo Lakshmisara Lokarakshaka: ||*

**264. Punyasloka:** Sri Ramayana Mangalasaasana sloka says “*Pumsaam Mohana rupaya*

*Punyaslokaaya Mangalam!*”. Rama’s heavenly beauty is irresistible even to the fellow men who couldn’t help but get stupefied in awe.

**265. Vedavedya:** Venkatesa is addressed Periyaalwar in his Periyaalwar Tirumozhi [#2.9.6] as “...*vedapporule! En Venkadavaa!*” Venkatesa is the sum and substance of the Vedas. And when Venkatesa descended as Rama, Vedas too descended as Sri Ramayana.

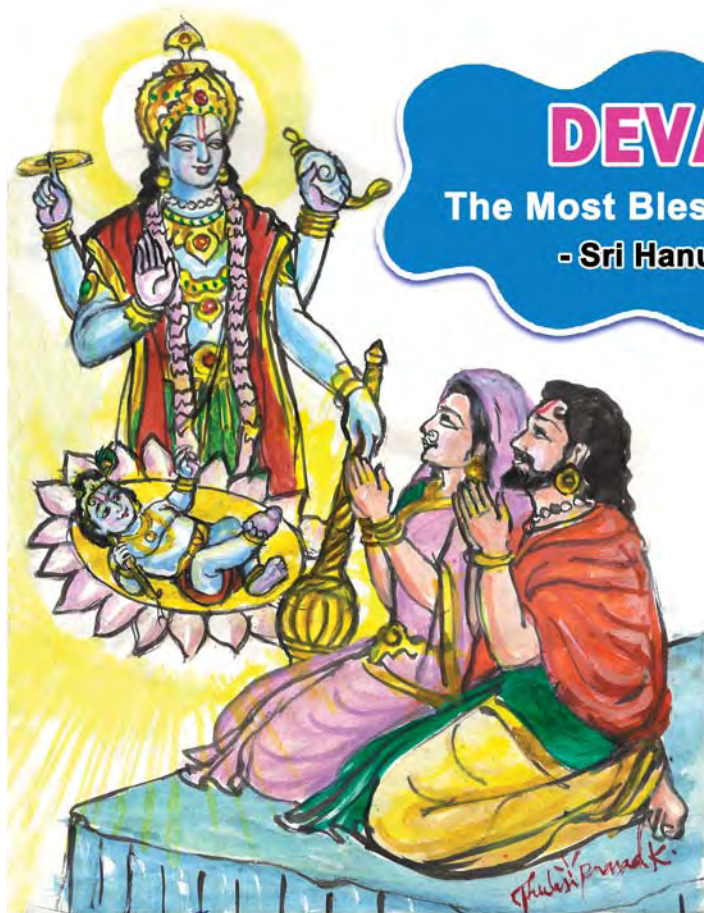
**266. Swamitheerthanivasaka:** Swami theertham is the pushkarini adjacent to Sri Varahaswamy temple. The very name Swami Pushkarini means, the tank is of the rank of being “Swami” [*the head*] for all other Pushkarinis on earth. In Sri Venkatesa Suprabhatam Acharya Anna says “*Vaikuntha Viraktaaya Swami Pushkarini thatey...*” which means SrimanNarayana in Vaikunta felt lonely and left it at once to spend time with Lakshmi on the banks of Swami Pushkarini in Tirumala.

**267. Lakshmisara:kelilola:** Sri Mahalakshmi descended to earth after the incident of insult by Durvasa Maharshi. Narayana also descended in quest of Lakshmi and arrived at Tiruchanoor. He dug up the currently existing pushkarini [Padma Sarovaram] in Tiruchanoor and did tapas for 12 consecutive years on the banks. He was inclined to spend with Lakshmi on the banks of this Padma Sarovaram and hence this name.

**268. Lakshmisara:** In continuation of the above name, Venkatesa is known as the Lord of Lakshmi. Nammalvar exclaims as “...*Tirumaamagal kelva! Deva!...*” in Tiruvaymozhi [6.10.4].

**269. Lokarakshaka:** Venkatesa is the savior of the worlds and Narada states this in Sri Ramayana [#1.1.13] as “*Rakshithaa Jeevalokasya Dharmasya Parirakshitha*”.

(to be continued)



## DEVAKI

### The Most Blessed Mother

- Sri Hanumath Sankar .L

#### A character from the Epics

Vasudeva, in his wisdom and love for Devaki, intervened. He assured Kamsa that he would personally hand over every child born to him. He appealed to Kamsa's sense of honour, arguing that it was

unbecoming of a brave warrior like Kamsa to harm a defenceless woman, especially out of fear. Moved by Vasudeva's words and trusting his integrity, Kamsa decided against killing Devaki. Instead, he imprisoned the couple, thus setting the stage for the divine events that were to follow.

As soon as Devaki gives birth to a child, Vasudeva, according to his given word, takes the newborn child and gives it to Kamsa. Pleased with Vasudeva's truthfulness, Kamsa says that he is in danger of Devaki's eighth child, so he does not want to kill this first child. After Devarshi Narada's visit, Kamsa changes his mind. From then on, Kamsa starts killing every newborn child of Devaki and Vasudeva along with their first child. In this way, six children were killed by Kamsa.

Vishnu Maya changes the devaki's womb to Rohini, who is another wife of Vasudeva and lives near Nanda in Gokul. As a result, Balaram is born to Rohini. Because he was born due to the contraction of the womb, Balaram is also called 'Sankarshan'.

Sri Krishna was born to Devaki as her eighth child at midnight on Krishna Paksha of Shravan month on the day of Rohini Nakshatra on Ashtami Tithi. When he was born, he showed his parents his divine form. Devaki and Vasudeva praised him and asked him to hide his divine form so that Kamsa wouldn't recognize him as a threat.

In accordance with divine command, Vasudeva carried his newborn son, Lord Krishna,

**Vasudeva sutam devam  
Kamsa chaanura mardhanam |  
Devaki paramaanandam,  
Krishnam vande jagadgurum ||**

"Vasudev's son is the divine, the slayer of Kamsa and Chanura. Devaki's supreme joy, I bow to Krishna, the guru of the world."

Devaki, the mother of Lord Krishna, was the daughter of Devaka and the niece of King Shurasena of the Mathura kingdom. She was wedded to Vasudeva, the king of the Yadu dynasty, in a grand ceremony. Kamsa, Devaki's cousin who held great affection for her, took it upon himself to drive the newlyweds to their home. However, their joyous journey was interrupted by a prophetic voice from the heavens. It announced that Devaki's eighth child would be the cause of Kamsa's downfall. Enraged and fearful, Kamsa attempted to kill Devaki on the spot.

to Nanda's house in Gokul. In Krishna's place, he brought back Yogamaya, Yashoda's daughter, to Kamsa. Upon seeing Kamsa ready to kill the baby girl, Devaki pleaded pitifully. She reminded Kamsa that she was his niece and that the prophecy had foretold danger from a nephew, not a niece. Despite having already killed six of her children, Kamsa showed no mercy and attempted to kill Yogamaya.

However, Yogamaya miraculously escaped from Kamsa's clutches. Ascending to the sky, she declared that Kamsa's nemesis, Krishna, had already been born and was safe in Gokul. After revealing this truth, she vanished.

Devaki was left in awe, contemplating the divine illusion that had unfolded before her eyes. This event marked a significant moment in the narrative, highlighting the divine play of Lord Krishna and the unshakeable faith of his devotees.

In the era of Swayambhu Manvantara, there was a devoted couple, Sutapu and Prishni. They were none other than Vasudeva and Devaki in their previous lives. Their devotion to Lord Vishnu was so profound that they performed penance for twelve years, constantly remembering Him.

Moved by their devotion, Lord Vishnu offered to grant them a boon. Instead of asking for salvation, the ultimate goal of life, they asked for a son like Him. As there is no one like the Lord Himself, He had to incarnate as their son, not once, but three times on earth.

The first time, He was born as Prishni Garbha to Prishni. The second time, when the couple were reborn as Aditi and Kashyap, Lord Vishnu took the form of Vamana. Finally, in their third birth as Devaki and Vasudeva, Lord Vishnu incarnated as Sri Krishna.

In each of these births, the Lord fulfilled His promise to the pious couple. In His third incarnation

as Krishna, He not only showed them His divine form at birth but also assured them that they would love Him as a son, remember Him as the Supreme Being, and ultimately attain salvation.

This divine tale is a testament to the Lord's boundless love for His devotees and His willingness to go to great lengths to fulfil their wishes. It serves as a reminder to all of us to remain steadfast in our devotion, for the Lord is always listening and ready to bless us in ways beyond our comprehension.

In the epoch of Dwapara Yuga, Lord Vishnu found immense joy in being known as the son of Devaki. This divine mother-son bond is celebrated in numerous stotras and verses of devotional literature. The Vishnu Sahasranama, a revered text composed by Bhishma, contains many verses that affirm this relationship. One such verse reads as follows:

"Chandonustup tatha devo Bhagavan Devaki sutah, Devaki Nandan srashteti shaktih Devaki Nandan srashta kshitishah pap nashanah."

This verse extols Lord Vishnu as Devaki's son, the creator of the universe, and the destroyer of sins.

The Bhagavat Purana also begins with a verse that highlights Devaki's divine role: "Adau Devaki Devi Garbha Jananam." This verse signifies the commencement of Devaki's divine journey as the mother of Lord Vishnu.

Devaki is indeed the most blessed woman in creation, for she had the extraordinary fortune of giving birth to Lord Vishnu three times. Her status as the divine mother makes her perpetually blessed and venerable. This narrative serves as a testament to Devaki's unparalleled devotion and the profound bond she shares with Lord Vishnu.





# Sage Patanjali's Yoga Sutras Commentary

- Dr. K.V. Raghupathi

Part - X

(Continued from the previous issues)

## 32. tatpratisedhartham ekatattva abhyasah || 1.32 ||

*tat* = that; *pratisedha* = removal; *artham* = for the sake of; *eka* = one; *tattva* = standard method in pursuit of reality (*tattva*) or principle; *abhyasah* = practice.

For removing the obstacles, there should be constant practice of a standard method used in the pursuit of the reality.

The *Sadhaka* has to work very hard and concentrate to remove the barriers. The aspirant to the Yogic life must not only have the ability to follow a goal with determination and energy but also allow the goal to penetrate into his consciousness. Without constant practice, Yogic life cannot be realized. Yoga is a method for attaining a goal that is already possessed, for attaining the perfect nature of oneself.

## 33. maitri karuna mudita upeksanam sukha duhkha punya apunya visayanam bhavanatah cittaprasadanam || 1.33 ||

*maitri* = friendliness; *karuna* = compassion; *mudita* = joyfulness, cheerfulness; *upeksanam* = indifference, neutrality, non-responsiveness; *sukha* = happiness; *duhkha* = distress; *punya* = virtue; *apunya* = vice; *visayanam* = relating to attractive objects; *bhavanatah* = abstract meditation; *citta* = mento-emotional energy; *prasadanam* = serenity.

The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness, and indifference respectively towards happiness, misery, virtue, and vice.

The biggest question is how to overcome *Viksepas*. One *Viksepa* is that we react uncontrollably to the people and things around us, as well as the situations that shape who we are. We respond impulsively and then come to regret it. Sometimes we choose to stay aloof, uncaring, and heartless in the face of the events occurring all around us. These two viewpoints are harmful and hinder our spiritual development. Life cannot proceed in a violent or heartless manner. It necessitates a well-rounded strategy driven by the highest goals that are consistent with the natural laws. Such isn't a practical way to deal with the *Viksepas* we encounter in daily life. To achieve mental clarity and enable

the *Sadhaka* to stay on his path without deviating, Patanjali suggests four virtues. The four virtues are *mudita* (joy), *karuna* (compassion), *maitri* (friendliness), and *upeksanam* (indifference to vice). In the absence of these attributes, *Viksepas* will persist in troubling the *Sadhaka* and preventing his *Sadhana* from reaching his ultimate goal.

#### 34. *pracchardana vidharanabhyam va pranasya* || 1.34 ||

*pracchardana* = exhalation; *vidharanabhyam* = by inhalation; *va* = or; *pranasya* = of the vital energy.

Or by regulating the exhalation and inhalation of the vital energy.

Patanjali has dealt with the subject of *Pranayama* elaborately in the *Sadhana Pada* in five *Sutras* (49–53). In the present *Sutra*, Patanjali refers to only the simple *Pranayama*, which has the limited objective of purifying the *Nadis*. These *Nadis* are channels that carry the currents of *Prana*. If these channels are not clear, the currents of *Prana* do not flow in them smoothly. They produce a range of neurological system disorders. This can be overcome by practising the well-known breathing exercise, *Nadi Sodha Pranayama*, which aims at purifying the *Nadis* (*Nadi Suddhi*). Since *Kumbhaka*, the cessation of inhalation and exhalation, is not included in this *Pranayama*, it is highly beneficial to the nervous system. If practiced correctly for long, the physical body becomes light and vibrant, and the mind becomes calm and restful.

#### 35. *visayavati va pravrtti utpanna manasah sthiti nibandhani* || 1.35 ||

*visayavati* = like normal sensuality, something different but similar to a normal object; *va* = or; *pravrtti* = the operation, functioning; *utpanna* = produced, born or something arisen, brought about;

*manasah* = of the mind; *sthiti* = steadiness; *nibandhani* = bond, fusion.

The steadiness of the mind can be attained by the operation of the mento-emotional energy (higher senses) towards an object which is different to but similar to a normal thing.

The mind can also be made steady, according to Patanjali, by immersing it in a superphysical sensual thought. There are several methods to achieve this kind of cognition, such as focussing attention on specific vital parts that are crucial. This method of bringing the mind to rest is considered so effective that a separate branch of Yoga has been developed, known as *Laya Yoga*, in which the mind is concentrated on *Nada*, or superphysical sounds that can be heard at certain points within the body. But this form of Yoga may be useful in the preliminary stage. Without getting stuck here, the *Sadhaka* can move forward to reach the goal. It is indisputable that this technique is helpful in conquering *Viksepa* and readying the mind for the more advanced phases of Yogic practice.

#### 36. *visokah va jyotismati* || 1.36 ||

*visokah* = sorrowless, serene; *va* = or; *jyotismati* = spiritually luminous

Also, by serene or luminous states experienced within.

According to this *Sutra*, there are several methods by which the mind can be made steady. Which of these methods is best suited to the *Sadhaka* depends upon the *Samskaras* that he carries over from his past life. As a result of following one such method, the *Sadhaka* may experience unusual tranquility within or feel the unusual light within. However, the *Sadhaka* should keep in mind the ultimate goal. He should not attach

too much weight to such experiences and imagine that he has accomplished something higher. He should realise that he is merely making progress on the path of Yoga and that he is learning merely the fundamentals of Yogic science. Furthermore, he should not allow these experiences to become a mere source of emotional and mental satisfaction.

### 37. *vitaraḡa viṣayaṃ va ciṭṭam* || 1.37 ||

*vita* = without; *raga* = craving, passions or attachment; *viṣayaṃ* = an object or person; *va* = or; *ciṭṭam* = mento-emotional energy.

Also, the mind can acquire steadiness by fixing on those who are free from attachment.

Who are *Vitaragas*? Those who have conquered human passions and overcome *Raga - Dvesa*. The *Sadhaka* can focus on such souls to acquire freedom from *Raga -Dvesa* and develop serenity and steadiness of mind. Patanjali here suggests the virtue as it is represented in a human personality rather than an abstract virtue that the *Sadhaka* can think about and concentrate on. Here, such a human person may be a Master or a great Spiritual Teacher or one of the Divine Incarnations. The *Sadhaka* may not derive the maximum benefit by meditating on an abstract virtue the *Sutra* implies.

### 38. *svapna nidra jnana alambanam va* || 1.38 ||

*svapna* = dream state; *nidra* = dreamless sleep; *jnana* = information; *alambanam* = taking recourse, having for its support; *va* = or

The mind depending upon the knowledge derived from dreams or dreamless sleep will acquire steadiness.

The *Sutra* gives another method for overcoming *Viksepa*s. By taking knowledge from dreams or dreamless sleep, the mind can be steadied. When we go to sleep, the *Jeevatma*

leaves the physical body and begins to function on a deeper level. We can, however, recall the dreams in the wakeful state. This happens because the physical body is not entirely severed from the mind. Likewise, when we move to the dreamless state, the *Jeevatma* functions at an even more delicate level. When this happens, the physical brain becomes naturally blank and is completely cut off from any mental activity. Though the mind is blank, it still works at a higher level and deals with phenomena of a subtler nature. But consciousness remains in these two states, unaffected. This knowledge of consciousness being unaffected will make the *Sadhaka* focus more on it than on the wavering mind. It will help him overcome the condition of *Viksepa*. The mind becomes more and more one-pointed and engrossed in an objective that is 'inside'.

(to be continued)

### TTD Launches NEW MOBILE APP

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



# THE GOLDEN ELIXIR

**The Importance of Mother's Milk for Infant Health**

**Telugu Original by : Dr. C. Madhusudhana Sarma**

**English by : Venkata Viswanath Varun**



**M**otherhood is a significant phase in a woman's life. The most important aspect of motherhood is breastfeeding, which gives meaning to motherhood. The first divine food that a baby receives from the mother who has carried the baby for nine months is mother's milk. It forms the foundation for the golden future of the baby.

This milk contains all the nutrients and trace elements necessary for the baby's growth. As a result, the baby's immune system improves. It provides protection from digestive disorders, skin diseases, obesity, and other diseases.

Breastfeeding also reduces the amount of blood that has increased in the body during pregnancy in mothers. It also prevents immediate conception. Studies show that the chances of breast cancer are also less in such women.

However, some women, in their illusion, consider it a troublesome issue to breastfeed to their babies and instead give them other milk as a routine. This is really troublesome. Owing to reasons like excessive bleeding during pregnancy, malnutrition, mental stress, anxiety, hormonal imbalance, infections in the hair follicles, and carrying a pregnancy at an older age, some women may not have enough milk since the birth of the baby. In some women, although there is good milk production in the beginning, it gradually decreases after a few days.

For mothers to have abundant milk production, the following home remedies provide good results. One should follow at least one method.

- Mix 50 grams of dry ginger powder in 200 grams of jaggery and consume 2-5 grams of it with 100 ml of milk per meal.

- Twice a day, boil 3-4 garlic cloves in 100 ml of milk, cool it down, add 5 ml of honey, and consume it along with the garlic.
- Mix equal amounts of cumin powder and jaggery powder (75 grams each), store it, and consume half a teaspoon of this mixture with 100 ml of milk twice a day before meals.
- Roast cardamom seeds, make a powder, and consume 2 grams of this powder with sufficient honey half an hour before meals twice a day.
- Mix fenugreek powder and jaggery powder (60 grams each), store it, and consume half a gram of this mixture with 50 ml of water 15 minutes before meals three times a day.
- Twice or once a day, boil 2 tablespoons of barley grains and a tablespoon of jaggery in 150 ml of milk, strain it, cool it down, and consume it.
- Boil 10 tulsi leaves and 2 grams of licorice powder (Athimaduram in Telugu) and sugar candy powder in 100 ml of water, strain it, cool it down, add 50 ml of boiled milk and consume it once a day.
- Once a day, boil 30-40 grams of black gram in 200 ml of milk, cool it down, add sufficient jaggery, and consume it.
- Mix fennel seed powder and jaggery, store it, and consume one teaspoon of it twice a day.
- Shatavari powder, which is available in Ayurvedic medicine stores, should be mixed in 100 ml of milk and consumed twice a day.

These are some of the remedies to get good results in the mother.



## TIME IS PRECIOUS

- Smt. T.S. Rajalakshmi

“Manava sevaye, Madhava seva” (service to humanity is service to mankind) is an ancient phrase from Vedic scriptures. The great people like Mahabali, Karna, Yudhistira, Ambareesha and many more were very generous by nature. Though they perform Yagas and Yagnas, they donate many things whole heartedly to the citizens. It is also said that the people of the country live by the teachings and example of the king.

Our puranas and Itihasas have shown many incidents of the great people who contributed to the welfare of their subjects. As being part of the rich culture and heritage, we should sustain and follow the same “Dharma.” Let us teach the same to our upcoming generations.

Govind is a small boy who is very intelligent. During vacation he spent time playing all day with his friends, and watching mobile. One day, his grandmother told him not to waste all his time. He can spend few hours in serving others. Initially Govind ignored her words.

One day, he saw his maid who was bit sad for some reason. When inquired, she said that her

son is set to join the school but, there is an entrance exam for getting the scholarship. Govind thought that he could help the maid's son for the exam. He said that he would train her son to clear the scholarship exam. So, he did not go for playing whole day, instead, played few hours and then started teaching to the maid's son. Hearing this, many of the nearby poor children also joined the class.

Seeing Govind's service, his friends also wanted to help the children. Govind and his friends started using the mobile and created innovative ways like videos, pictures, workbooks, sounds etc. to teach the children through technology which communicated in more efficient way.

Using technology for a good cause became beneficial for the poor children. They could learn it fast. Later, on the exam day, he also prayed to Lord Sri Venkateswara, got blessings from the elders to ensure that the children should do well.

All the children from the poor community were able to clear the scholarship exam and got admitted to the school. The entire community thanked Govind and his friends for their training which was the steppingstone for their future. Govind, then thanked Lord Sri Venkateswara and got blessings from his grandmother who ignited him to do something fruitful. Seeing Govind's commendable service, the district collector himself applauded and honored Govind and his friends for the social cause.

Govind and his friends realized that time should not be wasted. It should be used in a productive way. Technology is not only for playing, but if used properly, will uplift entire community.

Moral : Do not waste time as time is precious.



*Shulasi Prasad K.*



# LET US LEARN SANSKRIT

## LESSON - 34

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

### ‘अस्मद्’ शब्दः - I

अहम् - I	वयम् - We
माम् - My self	अस्मान् - Us
मया - By Me	अस्माभिः - By we all
मह्यम् - For me	अस्मभ्यम् - For us
मत् - From me	अस्मत् - From us
मम - My / Of mine	अस्माकम् - Of us
मयि - In me	अस्मासु - In us

### ‘युष्मद्’ शब्दः - You

त्वम् - You	यूयम् - You all
त्वाम् - To You	युष्मान् - To You all
त्वया - By You	युष्माभिः - By you all
तुभ्यम् - For You	युष्मभ्यम् - For You all
त्वत् - From You	युष्मत् - From You all
तव - Yours	युष्माकम् - Of you all
त्वयि - In You	युष्मासु - In all of you

### ‘सर्व’ शब्दः - All

सर्वः - All	सर्वे - All (Plural)
सर्वम् - To everyone	सर्वान् - To all of them
सर्वेण - By all	सर्वैः - By all of them
सर्वस्मै - For everyone	सर्वेभ्यः - For all
सर्वस्मात् - From everyone	सर्वेभ्यः - From all
सर्वस्य - Of everyone	सर्वेषाम् - Of all
सर्वस्मिन् - In everyone	सर्वेषु - In all of them

### ‘तत्’ शब्दः - That / He / She

सः - He	ते - They
तम् - To him	तान् - To all of them
तेन - By him	तैः - By all of them
तस्मै - For him	तेभ्यः - For them
तस्मात् - From him	तेभ्यः - From them
तस्य - His	तेषाम् - Their
तस्मिन् - In that	तेषु - In them

### ‘एक’ शब्दः - One

एकः - One
एकम् - To one
एकेन - By one
एकस्मै - For one
एकस्मात् - From one
एकस्य - Of one's
एकस्मिन् - In one of them

### ‘कति’ शब्दः - How many

कति - How many
कति - To how many
कतिभिः - By how many
कतिभ्यः - For how many
कतिभ्यः - From how many
कतीनाम् - Of how many
कतिषु - In how many

### ‘अनेक’ शब्दः - Many

अनेके - Many
अनेकान् - To many of them
अनेकैः - By many
अनेकेभ्यः - For many
अनेकेभ्यः - From many
अनेकेषाम् - Of many
अनेकेषु - In many

## CHILDREN CORNER

### THE MAIN MATERIAL USED FOR VARALAKSHMI VRATAM

The face of the Goddess, A Kalash, Colourful fresh piece of cloth for making the Goddess' saree, Jewellery and false hair and accessories and other decorating items for the Goddess, Coconut with its husk, Flowers, Garland made of fresh flowers, sacred yellow threads for tying around the wrist, A square wooden raised platform, Fruits, Kumkum, Turmeric, White rangoli powder, Akshat (Rice mixed with turmeric powder), Oil or ghee to lit the lamp, Incense sticks, Camphor, Naivedyam etc.

### PROVERB

Don't bite the hand that feeds you.

### TONGUE TWISTERS

No need to light a night-light on a light night like tonight.

He threw three free throws.

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

- | A                 | B               |
|-------------------|-----------------|
| 1. Guruvayur      | a. Uttarpradesh |
| 2. Dwaraka        | b. Karnataka    |
| 3. Udipi          | c. Odissa       |
| 4. Puri Jagannath | d. Gujarat      |
| 5. Mathura        | e. Kerala       |

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

### RIDDLE

Name the 'Poetess' using the clues given below

1. She is born in Tarigonda village in A.P. district
2. She worshipped Narasimha Swami at first in her village and then she moved to Tirumala.
3. She wrote many sankeerthanams in praise of Lord Srinivasa
4. During Ekantha Seva in Tirumala, Lord srinivasa is being offered a Harathi as a token of gratitude towards Vengamamba

Answer : Mathursri Tarigonda Vengamamba



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

Connect the dots using numbers and draw the Picture.

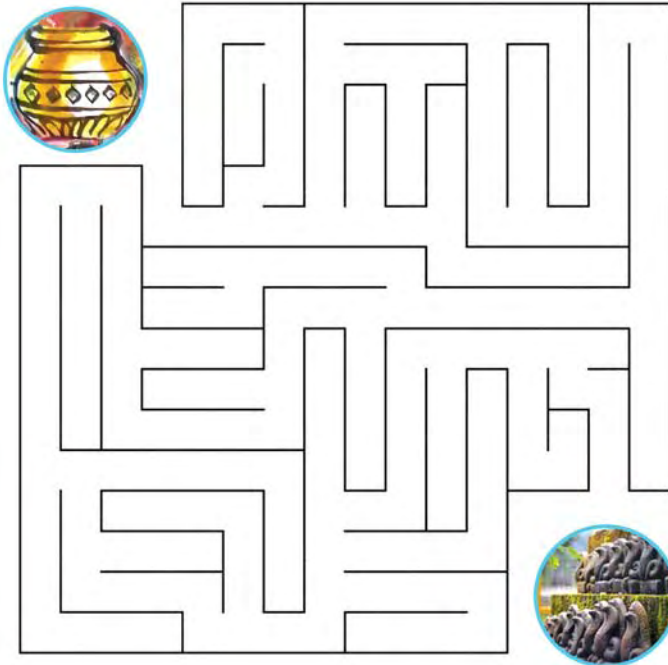


### CHANT

Jnananandamayam devam  
nirmala sphatikakrutim,  
aadharam saravidiyaanaam  
Hayagreevamupasmahe.



## FIND OUT THE PATH



Serpents (Naagaas) want to drink the nectar brought by Garuda from heaven. Findout the Path to reach the Nectar.

## Jumble Solver

Vmathar  
Vathani  
Traiadgon  
Kshiran ris

BECOMES

Vratham  
Vinatha  
Tariyonda  
Sri Krishna

Ans. VIKHANASA MAHAMUNI

All the rituals are performed as per Vaikhanasa Agamam at Tirumala temple as per Sage Vikhanasa's wish

A	M	V
A	H	U
M	N	I
I	H	K
A	S	A

## MATCH THE FOLLOWING WITH RELEVANT IMAGES



(1)



(2)



(3)



(4)



(5)



(a)



(b)



(c)



(d)



(e)

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

Who is the Sister of Lord Krishna

A R D A H B U S



Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 25

'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. Who is the wife of Vasudeva? .....
2. What is the meaning of the Sanskrit word 'Bhuvah' in English? .....
3. Gokulashtami on .....
4. Who is the brother of Devaki? .....
5. The word 'Ashta' means .....
6. Who is the son of the sage Kashyapa and his wife Vinata? .....
7. Name the poet who wrote the 'keerthanas' in praise of Lord Sri Venugopala Swamy in Karvetenagaram. ....
8. Name the deities residing in Karvetinagaram temple .....
9. Who composed Sudarshana Satakam, a hymn of 100 slokas? .....
10. What is the name of the Acharya who has written Sudarshana Ashtaka? .....
11. Gayathri Japam falls on .....
12. What is the name of the river where Rama and Lakshmana have stayed near to it for searching Sita? .....
13. Tirumazhisai Alwar describes the gigantic form of Kumbhakarna in .....
14. What is the name of the Maharshi who insulted Sri Mahalakshmi and became responsible for Her descent to the earth? .....
15. The Father of Draupathi .....
16. The Brother of Draupathi .....
17. The Brother of Madri .....
18. Name the priest who conducted the marriage of Pandavas .....
19. Pavithrotsavams in Tirumala from ..... to .....
20. Utlotsavam is also called .....

### RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-08-2024.
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

AUGUST, 2024 :: SAPTHAGIRI



## GENERAL PREDICTIONS FOR THE MONTH OF AUGUST 2024

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



### Aries (Mesha) :

You will get good increase in your income. You will have spiritual interest. Auspicious activities will be performed. At this time, past experiences are to be re-examined and steps are to be taken accordingly for betterment.



### Taurus (Vrishabha) :

You will get name and fame in society. Good health and the sources of earning money through efforts will be done with boldness. Higher studies are expected regarding students. Expectations are there to purchase a new house and a new vehicle.



### Gemini (Mithuna) :

Self problems are indicated. It is better to control yourself while talking to others. Increase in salary or promotion is indicated. This is the time for you to protect your health and happiness.



### Cancer (Karkataka) :

Be cautious with your enemies. It is better to avoid bad company. You will get good income and good health. Your business will be encouraged. There is a chance to get promotion.



### Leo (Simha) :

Your success in getting wealth, education and business is indicated. Happiness and favourable atmosphere regarding marriage aspects are shown. There are chances of regression due to bad association. It is better to postpone your trips.



### Virgo (Kanya) :

Protect your home. You are required to take care and be vigilant. You will get more income. Health is satisfactory. Unnecessary expenses, and wastage of money are indicated in foreign tours.



### Libra (Tula) :

During 'Ekadasa thidi' Ravi, Budha and Sukra are highly beneficial. During this time, new plans will be ready for future. There are many ways to achieve economic growth and get relief from debt.



### Scorpio (Virshchika) :

Encouragement in profession and business are indicated. You may get progress in education. There is a chance of improving your knowledge and getting benefits from all sources. Proper care must be taken regarding health issues. It is better to avoid unnecessary arguments with others.



### Sagittarius (Dhanu) :

Luxuries are expected. You may be free from all sorts of health issues. There is a chance to purchase land. Many more chances are there to purchase a house or you may start construction for a house.



### Capricorn (Makara) :

You will get victory. Any person born in this star can easily solve the problems of others with word power. Progress in social activities with respect is possible. Students should work hard.



### Aquarius (Kumbha) :

New opportunities are there to increase your source of income. Your investments in real estate will yield good results. It is indicated that you will enjoy good health and happy life along with your life partner and other members of your family.



### Pisces (Meena) :

You will improve your wisdom. Eventually you may get many benefits. All professional persons will get progress and will be in encouraging environment.

Subham Subham Subham



## FORESIGHT IS ESSENTIAL TO SUCCESS

PICTURE STORY

Original Story in Telugu by : Dr. Kampalle Ravichandran

Pictures by : Sri Thumbali Sivaji

Translated by : Smt. J.C. Gnanaprasuna

One day the preceptor (Guru) of the king Dasaradha was reviewing the situations in Ayodhya.

'Oh! Dasaradha Maharaja! Lord Shani (Planet Saturn) is going to enter Rohini star. Consequently, famine will start its horrible devastation for twelve years. Our people will suffer due to lack of food and clothing.'

Is there any preventive measure to stop the calamity?

'When a trouble has come, it is foolish to stop it. As a king, it is your responsibility to take care in advance with your foresight.'

'Guruji! Is it sufficient to perform 'Maha Varuna Yaga?'

'Lord Shani who is entering Rohini Star is not an ordinary planet. No 'yagnas' and 'yagas' will stop Him.'

'Oh! Guru! What can I do now?'

'It is better to prevent Him from entering Rohini Star'

'Oh! How is it possible?'

'You go to the constellation of stars and planets. You request Lord Shani not to enter Rohini star. If it becomes in vain, stop Him by force.'

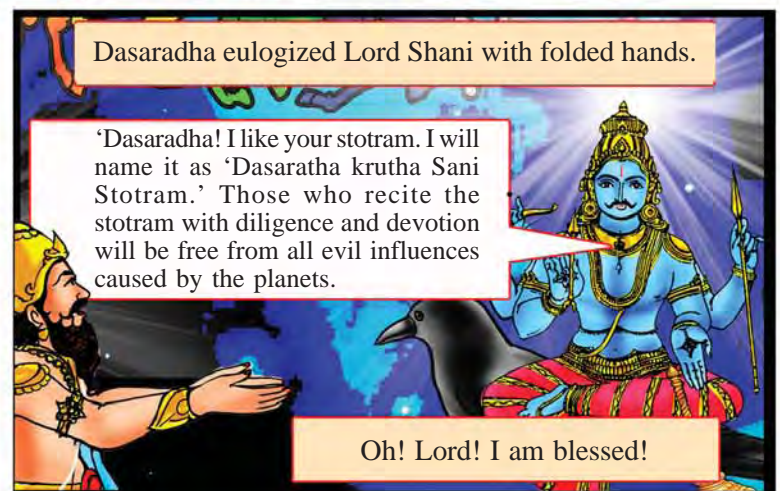
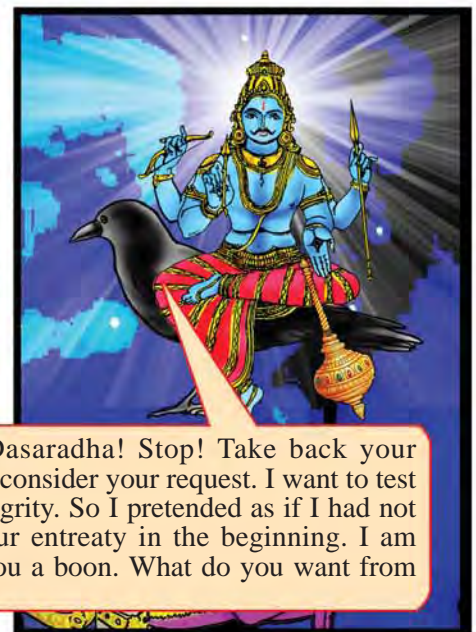
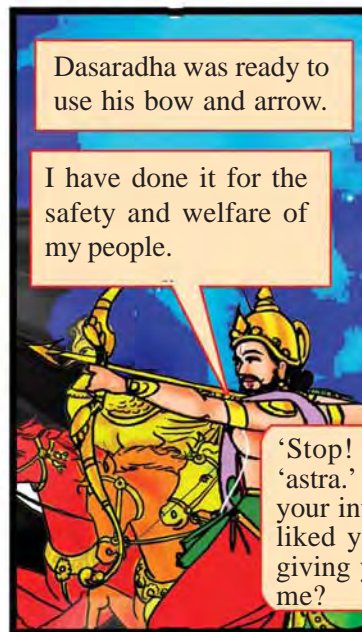
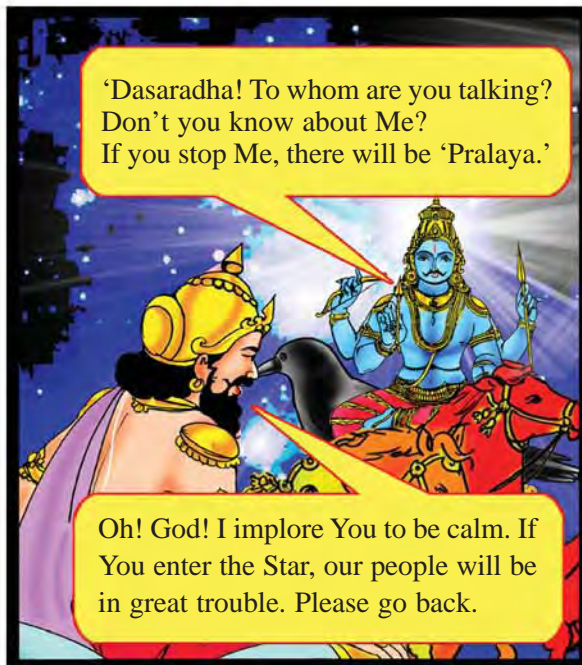
52

King Dasaradha stopped his chariot outside the constellation of Rohini Star in order to obstruct the way of Lord Shani.

'Oh! Lord Shani! My salutations to You!'

'Oh! King! First, remove your chariot and offer your salutations.'

'Oh! Lord! I have halted my chariot in order to obstruct You.'



Please cut here



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**Answers for the  
QUIZ**

**Published in the Month of  
June 2024**

1. Chedipura
2. Kayadhu
3. Swaha Devi
4. Kausalya
5. Yashoda
6. Kunti Devi
7. King Dasharatha and his wives
8. 01-06-2024
9. The poet Tulasidas
10. Vidyapathi
11. Drutarashtra
12. The Pandavas
13. 17-06-2024 to 25-06-2024
14. Abhidhyeya Abhishekam
15. Three
16. Bhanumati
17. Diamond armour, Pearl armour and Golden armour
18. Chitrangada
19. Lakshmana and Lakshmana Kumara
20. Vidhura

**Winner for the month  
of June 2024**

**ANASWAR**

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**CHANT  
OM NAMO VENKATESAYA**

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### TTD Executive Officer at the Service of Devotees...



Thousands of devotees undertake an arduous journey to visit Tirumala to have a darshan of Lord Sri Venkateswara. T.T.D. Executive Officer, Sri J. Shyamala Rao, I.A.S., is seen inspecting the safety measures and other facilities provided at Narayanagiri sheds and the queue lines in Narayanagiri gardens at Tirumala. He is accompanied by T.T.D., Tirupati Joint Executive Officers Smt. M. Gautami, I.A.S., (Education & Health), and Sri V. Veerabrahmam, I.A.S.



Devotees visiting Tirumala, after darshan of Lord Sri Venkateswara, eagerly wait for their prasadam, Laddu, considered by them both delicious and propitious. T.T.D. Executive Officer, Sri J. Shyamala Rao, I.A.S., is seen inspecting the process of laddu preparation hall 'Potu' at Tirumala. T.T.D., Tirupati JEO Smt. M. Gautami, I.A.S., (Education & Health) accompanied him.



With the noble intention of providing hygienic and delicious food to the devotees and improving the facilities at Matrusri Tarigonda Vengamamba Annaprasada complex, T.T.D. Executive Officer, Sri J. Shyamala Rao, I.A.S., inspected the premises and the quality of food. T.T.D. J.E.O. Sri V. Veerabrahmam, I.A.S., accompanied him.



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GOKULASHTAMI ON 27-08-2024

Artist  
BALAJI SRINIVASAN  
Chennai