





BHAGAVADGITA

yam hi na vyathayanty ete puruṣam puruṣarṣabha samaduḥkhasukham dhīram so mṛt tvāya kalpate The man who is not troubled by these, O Chief of men (Arjuna), who remains the same in pain and pleasure, who is wise makes himself fit for eternal life.

(Chapter - 2, Sloka - 15)

INVOCATION

vişnudokkadē viśvātmakudu vaisnavamē sarvambunu...

..vişņu..

paramēşţisēyu brahmāṇḍasṛṣṭiyu harunilōni saṃharaśakti, paragaga nindruni paripālanamunu arasi cūḍa śrī hari mahima ..

..visnu..

ila pañcabhūtamulalō guṇamulu ala navagraha vihāramulu talakanu kālatraya dharmambunu alaraga nārāyaṇuni mahimalē..

..vişņu..

aṃtaṭa gala māyā vilāsamulu ponta baramapada bhōgamulu mantuku nekkina mari samastamunu iṃtayu śrīvēṅkaṭēśu mahimalē..

..vişņu..

Vishnu alone is the universal indweller!
The philosophy of Vaishnavism is everything!

The creation of the cosmic egg performed by Brahma, The power of destruction possessed by Lord Shiva, The efficiency of Indras rulership, If rightly appraised, they are but Sree Hari's glory!

The qualities present in the (panchabhutas) five elements
The movements of the (navagrahas) nine planets
The duties of the (trikalas) three time durations
All these are Narayana's beautiful glories!

The ever present effects of Maya,
The bliss experienced at Parama Padam
All that which is extraordinarily reputed, all that which exists,
And everything, is but Sree Venkatesha's glory!

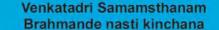
- Annamacharya

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Sri J. SYAMALA RAO, IAS.

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Dr. K. RADHARAMANA, M.A. M.P.hil., Ph.D.

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

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Tiruchanur

at Tirupati

THE AUSPICIOUS BHADRAPADA

Our "Sanathana Dharma" gives prime importance to worshiping the parents first and treating them as the embodiment of the Trinity. By implication, even Lord Parameswara does not like those who do not respect their parents.

Vinayaka was given the position of Ganadhyaksha, Vighnesadhipatya as a result of his devout act of circumambulating around his parents, Sri Parvathi and Sri Parameswara. That's why our shastras have imposed some norms to make a man pious by worshiping his parents and enabling them to attain sadgati.

According to the lunar calendar, if the moon transits near the stars Purvabhadra or Uttarabhadra on a full moon day, the month is regarded as the 'Bhadrapada.'

Bhadrapada month is one of the auspicious months for observing fasting. It is significant to worship Lord Sriman Narayana. In fact, the entire month is packed with festivals. The rituals performed during these festivals shower the blessings of Lord Mahavishnu. A combination of celebrations, Vratas and rituals mark the importance of Bhadrapada month.

Lord Ganesha, the remover of obstacles, is the foremost deity to worship in this month. "Ganesha Chaturthi" is celebrated across Bharath in different styles according to their cultural mode. Lord Ganapathi who is the bestower of boons shows us the right path of devoted life. Lord Vinayaka also teaches that one should always respect the parents. It is a Vedic tradition to worship 'Ganapati', the divine power who removes obstacles for any task, be it physical or spiritual, and bestows Siddhi (prosperity) and Buddhi (wisdom).

Removing all the obstacles is the beginning of any auspicious celebration. So, we worship Ganapati as the "Remover of Obstacles." Gajavadan is the image of 'Omkara.' It is Omkara which is the source of all sounds. That is why, the first God is Gajavadana. According to the Vedas, Ganapati is the Supreme Lord who is the head of Mantra Ganas and Jiva Ganas. It is our duty to worship them and receive their blessings.

Of Lord Vishnu's Dashavatars, Varaha, Balarama and Vamana avatars also manifested in this month. Vratas like Suvarna Gauri Vratam, Rishi Panchami Vratam, Ananta Padmanabha Swamy Vratam are performed in this month. It is appropriate to celebrate the respective Vratas and festivals with devotion and piety.

Vamana Jayanthi is celebrated on Dwadasi. The birth of Vamana emphasis that one should shed ego otherwise, Lord will ensure that you surrender to him like King Mahabali. Varaha Jayanthi is celebrated in all the Vishnu temples. Without the Varaha Avatara, Mother Earth would have not regained her glory. Varaha Avatara is very important because, this is the foremost Avatara where Lord delivers the "Varaha Charama Sloka" and promises Mother Earth that He would always protect the devotees.

So, let's keep up our traditions to uplift Sanathana Dharma and move forward. Let's save and show light to the world.



he magnificent event of the Brahmostavams is a splendid feast to the eyes of the devotees of Lord Venkateswara being celebrated for nine days in Tirumala. Every year, devotees throng Tirumala to have the grand darshan and take His graceful blessings for their peaceful life. They will be able to have a glorious glimpse of the Lord. During the scintillating celebrations of Lord Srinivasa with His consorts, Sri Devi and Bhudevi come into the streets to bless His devotees on several majestic 'vahanams' or mounts. He gives His devotees a divine message through them. The splendorous spectacle wherein the Lord is carried through the four Mada Streets on His 'vahanams' during these nine days is really an eye-feast to the onlookers. Let us have a quick glimpse of the vahanams and their significance.

DWAJAROHANAM: Before the start of vahanams, Dwajarohanam (hoisting the flag of garuda) will be done.

PEDDA SHESHA VAHANAM: Lord Venkateswara is seated on the 'Pedda Shesha Vahanam' on the very first day of the festivities. The Great Serpent with its seven hoods will be providing a canopy to the Lord. Each human being must protect himself from bad qualities. The Lord indicates that the devotees should control their venomous addictions to reach the Paramatma. The seven hoods represent the Seven Hills of Tirumala. By alighting each hill, one will relinquish the addictions one by one and finally, when one has the grand darshan of the Lord and becomes a purified soul

CHINNA SHESHA VAHANAM: Lord Venkateswara is seated on Chinna Shesha Vahanam represented by the Serpent with five hoods. The ambrosia was achieved after churning the Milk Ocean by the 'devatas' and the 'asuras' with the help of the Mandara Hill and the serpent Vasuki. Unless one churns oneself to understand what is right and wrong, one can not possess the mercy of God whatever efforts one makes.

HAMSA VAHANAM: Lord Venkateswara is striding on a mount called 'Hamsa Vahanam'. The swan represents purity and superior intellectuality. It can separate water from milk. The swan is also the 'vahana' of Goddess Saraswati representing knowledge and creativity. The swan symbolizes devotion, clairvoyance, inner beauty, grace, and elegance. The spectacular sight signifies peace and contentment. Each one of us involves in both good and bad actions regarding our thoughts in life. We need to separate the good from the evil like a swan. Then only we will have purity of mind. We will be able to concentrate on the divine activities and achieve salvation.

SIMHA VAHANAM: Lord Venkateswara presents himself to the devotees on Simha Vahanam. A lion represents

Tirumala Sri Venkateswara Swamivari Brahmotsavams from 04-10-2024 to 12-10-2024

SEPTEMBER, 2024 :: SAPTHAGIRI



zenith of devotion with His great virtues. One can be assured if a job is entrusted to Him, He can do it with dedication and intelligence and does not rest unless he completes it. He is an unassuming personality. His devotion to the Lord is the Ultimate. Each devotee must have an unflinching aspiration to serve the Lord without aspiring mundane desires. We should cultivate devotion to God like Hanuman as Lord Krishna said in the Gita: "You have the right to work only but you should never think about its fruits. Let not the fruits of action be your motive."

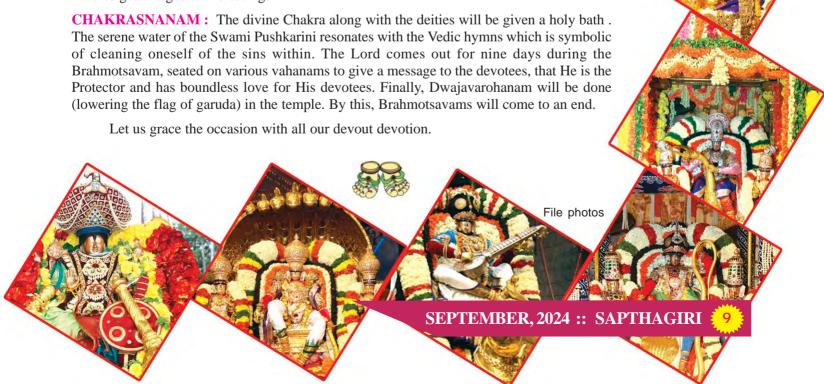
GAJA VAHANAM: Lord Venkateswara seated on the Gaja Vahanam to bless His devotees. The 'Gajam' represents immense strength. Even though it has a mighty body and miraculous powers, it acts as per the directions of the 'mahout'. All his powers are controlled by a simple trident used by him. So is the Lord. Once we surrender to His lotus feet, our strength, vigour, intelligence and powers, the Lord will lead us in the right direction and shows us the righteous path.

SURYAPRABHA VAHANAM: By ascending on the Suryaprabha Vahanam, God shows that Lord Surya is essential for everything in life as He provides the source of energy to mankind. The day starts with the rising Sun and ends with descending Sun. He is the controller of our health and sees things with clear vision. Without the grace of Lord Surya, everything will be dark in the universe. The devotees should be able to visualize the ultimate goal of their life. Devotion towards the Lord, dedication to His actions, and craving for His mercy are important and should be achieved when the light is still in the life of the devotees.

CHANDRAPRABHA VAHANAM: The actions of the mind are under the control of the Moon. If the mind is sound, the body will be healthy. The Lord graces His devotees from Chandraprabha 'vahanam' and He explores that one should control one's passions and regulate one's habits. Let us concentrate on good deeds and finally manage our routine to spare our valuable time in praise of the Lord.

RATHOTSAVAM: The chariot corresponds to the human mind in flight. Bridling one's thoughts and regulating the path of one's journey is designated by the Lord when He mounts it.

ASHWA VAHANAM: On the eighth day of the Brahmotsavams, the Lord is seen seated on a royal horse. The horse represents speed, untiring movement, wisdom and power. But it needs a master to control it. If it is controlled, one can achieve laurels, if uncontrolled, it brings destruction. The Lord is the ultimate power who controls the devotees with His powers, graceful gestures and blessings. If we pray to the Lord, we will be safe and we can enjoy life spiritually. The most important thing is unlimited devotion, faith and adoration towards the Lord to get His graceful blessings.



THE VARAHA AVATAR

-Smt. D.K. Ahana Lakshmi

We all know that from time to time, when evil strikes in various forms and the cosmos is thrown into disorder, Lord Vishnu comes to the rescue in various forms. Ten of these are considered primary avatars or manifestations. Among these is the Varaha avataram, the third of the avatars of Lord Vishnu.

The legend behind the Varaha 'avataram' is as follows: The demon king Hiranyaksha abducted Bhoomi Devi, the Mother Earth hiding Her in the dark Rasatala region, the depths of the Cosmic Ocean, and nobody could trace her. There was no means of finding her except by the sense of smell. The distressed 'munis' approached Lord Brahma who went into deep meditation. From His nostril emerged a tiny creature that soon expanded and was seen as a great white boar. This was the form chosen by Lord Vishnu as it has a highly developed sense of smell. Diving deep into the ocean, He was able to retrieve Bhoomi Devi. Placing her over his tusks, he gently brought her to safety.

In honour of this event, Varaha Jayanti is celebrated on the second day (Dwadashi tithi) of the Shukla Paksha (waxing phase of the moon), in the month of Magha as per the Hindu calendar. Varaha Jayanti symbolizes the protection of dharma (righteousness) and the restoration of balance in the universe. It honours Lord Varaha's intervention to protect the world from the evil and is a reminder that the Divine ultimately triumphs over the Evil.

One of the major Puranas was inspired by this incarnation. The Varaha Purana has, among other descriptions, a large portion dedicated to the

In Varaha Purana, we can see the conversation between Lord Varaha & Bhoomi devi. Some series of questions were questioned by Sri Bhoomidevi and they were answered by Lord Varaha.



conversation between Lord Varaha and Bhoomi Devi or Dharani, the Earth, held up by Him on His tusk. Bhoomi Devi asks a series of questions and Lord Varaha answers them. They deal with creation and destruction of the world and also how the world is sustained, and what constitute the right conduct. correct behaviour and ultimate liberation from worldly existence.

A small conversation between Lord and **Goddess:** There are many interesting points in this question-answer session. Bhoomi Devi asks if 'this illustrious Narayana, the Supreme Soul and the Eternal, is God in all respects or not.' To which Lord Varaha responds listing the ten avataras and what they embodied as the steps for those who wish to attain the vision of the Lord. He spoke of the Earth as the first form of that God, with the other aspects being Water, Fire, Air and Ether (space), which we today are familiar with as the 'Pancha Bhootas.' The questions and answers are in great detail including the forms of worship, duties of different people, the greatness of different pilgrimage centres, thirthas and even what has to be done on a day-to-day basis.

The Varaha charama sloka has been described as perhaps the most beautiful of the three charama slokas, the verses of surrender that are integral for Vaishnavism.

Sthite manasi susvasthe shareere sati yo narahaa dhaatusaamyesthite smartaa visvaroopam ca maamajam tatas-tammriyamaanam tu kaashtaa paashaa na sannibham ahamsmarami madbhaktam nayaami paramaam gatim.

"If anyone thinks of Me, when the mind is sound (Sthite manasi), with the body in good health (susvasthe shareere), and with all mental and physical faculties intact (dhaatusaamyesthite); if he thinks that I am indeed the very cause of this Universe or the form 'Vishwaroopam', that I am without birth (ajam) - then I assure you (Bhoomi devi), that I will remember this devotee of Mine, when he/she is on deathbed, lying like a stone or a log of wood, and personally take him/her to the supreme abode."

The poet Kabir said 'jo sukh mein sumiran kare, tho dukh kahe ko hoi': if you worship when you are in comfortable conditions, why will there be sadness? He was reflecting on people who pray only when they are in difficulty. He was only saying what Lord Varaha told Bhoomi Devi - if a devotee worships Me when in good health and circumstances, then they don't have to worry about their salvation when they are on their deathbed; 'I will remember them and ensure they attain salvation' is what the Lord has assured.

TEMPLES: Lord Varaha is worshipped in many temples around India. Some of the most famous temples are the Varaha Lakshmi Narasimha Swamy temple at Simhachalam, Adi Varaha Swamy Temple, Andhra Pradesh, Bhuvaraha Swamy temple at Srimushnam and Nithyakalayana Perumal (Varaha) temple at Thiruvidanthai (near Chennai) in Tamil Nadu. In many temples, the presence of an Adi Varaha shrine indicates that Lord Varaha was worshipped there from ancient times. In Tirumala. there is Sri Bhuvaraha Swamy temple located to the north of Lord Sri Venkateswara Swamy temple, on the banks of Swami Pushkarini. In fact, according to legend, Tirumala was originally called "Adivarahakshetra" and Bhuvaraha Swamy whose abode it was, granted Lord Venkateswara land to settle there. It is the custom for pilgrims to first pay obeisance to Lord Bhuvaraha Swamy before worshipping Lord Venkateswara.

On this Varaha Jayanti day, let us learn Sri Varaha Kavacham, and recite it regularly:

> drishtvaa shvetavaraaham cha maasamekam navedvadi. kaalamrityum vinirjitya shriyaa paramayaa yutah (8) aadhivyaadhivinirmukto grahapeedaavivarjitah. bhuktvaa bhogaananekaam'shcha mokshamante vrajeddhruvam.(9)

Once a month worship the Varaha swami and His consort. Win over untimely death and be endowed with prosperity. Freedom from worry and disease and adverse impact of planets. Enjoy happiness and attain salvation.



Sravanam kirtanam visnoh smaranam pada sevanam arcanam vandanam dasyam sakhyamatma nivedanam iti punsarpita visnau bhaktiscennavalaksana kriyate bhagavatyad'dha tanman'yedhitamuttamam

Listening, singing, remembering, serving the feet, worshiping, offering obeisance, servitude, friendship, and complete surrender – through these nine paths one can reach God. These are known as the nine forms of devotion. A devotee can choose any of these nine paths based on their ability, capacity, and opportunities. Regardless of the path chosen, the result will be the same.

THE NINE FORMS OF BHAKTHI

- Dr. K. Rama Krishna

eaching the divine is the ultimate goal of human life. But how do we reach that divine? The Supreme Being does not set specific rules. Scriptures tell us to worship the divine according our capacity. Adi Shankaracharya also stated, "Yadyatkarma Karomi Tattadakhilam Shambho Tavaraadhanam" - every action performed with pure intentions and dedication is an act of worship to Shiva. All we need to do is worship the divine in the way we have chosen, ensuring there is no lack of sincerity or effort.

The Bhagavata Purana describes nine different paths to reach God. These are known as the nine forms of devotion (Nava Vidha Bhakti). There is a verse related to this in the chapter of Prahlada's story.

Listening (Sravanam): Sravanam means listening. Listening to divine stories and glories with total immersion also equates to worshipping God. Listening does not merely mean hearing the words from the speaker's mouth with our ears. The essence of the words heard should reach the heart. Regardless of what work one is doing, the divine words heard previously should resonate within the mind. One should reach a state where the mind does not agree to hear any other kinds of words. Only then can it be said that one has truly practiced 'Sravanam'. Prahlada heard about God from Narada even while he



was in his mother's womb. Dharmaraja, Janamejaya, Parikshit, and others attained salvation by continually listening to divine stories. This is known as Sravana Bhakti.

Singing Praises (Kirtanam): Kirtanam means extolling or glorifying. It involves speaking about the greatness of God, with elevated and noble emotions, both verbally and mentally. The main aspect of Kirtanam is to focus the mind on God with a sense of reverence for His virtuous qualities. Continuously remembering and talking about God's virtues helps the mind to easily become devoted to Him. From



the moment we begin singing or chanting the names and glories of God, we draw closer to the divine. Devotees like Tyagaraja, Muthuswami Dikshitar, Annamacharya, Kancherla Gopanna, Mirabai, and Tulsidas attained salvation through their devotion by singing the praises of God. This is known as Kirtana Bhakti.

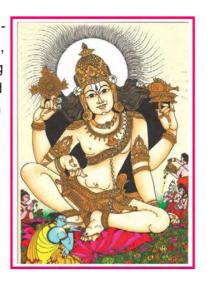
Remembrance (Smaranam): Smaranam means remembering. No matter where we are or what circumstances we are in, we should always remember God. This is Smarana Bhakti. Hanuman and Sage Narada are excellent examples of this.



Narada cannot spend a moment without remembering the name of Narayana, and Hanuman cannot be without remembering the name of Rama. That is true Smaranam. When we strive to remember God's name without a break, even for a

moment, we become closer to the divine. In short, true Smaranam is to never abandon the thought of God at any time or under any circumstances.

Serving the Feet (Pada-sevanam): There is no greater path of devotion than serving the feet of the divine. Bharata worshipped Rama's sandals as the embodiment of Rama himself and attained salvation through Padasevanam. Pundarika. absorbed in serving his father's feet, did even not acknowledge the arrival of his beloved deity, Panduranga. Rama was moved by Guha's service to his feet that he granted him liberation. Such is



the power of Pada-sevanam. In the Kali Yuga, one might doubt the possibility of physically serving the feet of the divine. Serving the feet does not merely mean embracing or laying one's head at the feet. It involves following the path shown by the divine and practicing the teachings of the divine. This is known as Seva Bhakti.

Worship (Archanam): Worshipping God with offerings such as incense, lamps, and flowers is a

path of devotion that leads to the divine. This is known as Archana Bhakti. Simply placing turmeric, rice, or flowers on the deity does not constitute true worship. The physical act of offering with material items should gradually elevate to a higher state, ultimately leading to a mental worship where one envisions the divine and performs rituals in the temple



of the mind. One should leave behind negative qualities at the feet of the Supreme and embrace divine love.

Vandanam (Salutation): Vandanam means offering respectful obeisance. When we bow down to someone, it signifies accepting their greatness and discarding our own ego. Similarly, salutation to the divine should be conducted with reverence. Offering directly to the deity's idol should mature into a salutation that acknowledges the presence of the Supreme within all beings and displays compassion towards all life forms. By recognizing the



omnipresence of God and conducting ourselves in harmony with divine guidance, we engage in meaningful vandanam, both in literal and spiritual senses. Salutation to God in cludes

acknowledging His greatness, recognizing that the Supreme exists in all beings, and having compassion towards every creature. It involves recognizing God's greatness and treating every creature with the same mercy, which is the essence and ultimate truth.

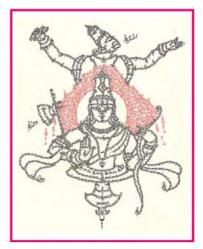
Dasyam: Just by hearing these words, devotees of Rama and Hanuman come to mind. What is service? How should a servant be? Hanuman exemplifies and teaches it so vividly that others need



not demonstrate it. It is not just about saying; it's about doing. Without expecting results from service, we work hard for the master. Similarly, considering the residents around the Lord as the master and worshipping the Lord, Dasyam is done.

Lakshmana served Rama for fourteen years in exile. This is called Dasya Bhakti. **Sakhyam:** 'Sakhyam' is to strive to grow in friendship with God as you would with a good friend. Sakhyata is to be ecstatic about God as a friend and extol His glory and supremacy. He is the Consciousness spread throughout the universe. We should become

closee to God with the same kind of care and love we show to our dearest person. Once a bond is formed even if we shake him off, he will not leave us. The Pandavas were in alliance with Krishna and received constant



protection. Krishna and Kuchelula's story is an example of sakhyabhakti which has been embraced by the whole world.

Surrender: Surrendering oneself completely to God is self-surrender. Whatever is one's own should be



offered to the Supreme. Everything from the physical body to the inner life should be left at the feet of the Supreme Lord. This requires a lot of practice and maturity. After surrendering everything we have, only the soul is left. That is Parabraham. In this state, there is no difference between God and devotee, both are one. Balichakravarti gave everything he had to the Supreme. Godadevi's Atma Pratikshana belonged to Ranganatha. Let us practise these Navavida Bhakti to reach the Lord.





TIRUVALLUR

Location and Introduction: Tiruvallur is located nearly 30km west of Chennai and just north of Chennai-Bengaluru Expressway.

Sthalapuranam: According to legend, the sage Salihotra used to grind rice into flour and share half of it with others and keep the other half for his prayers and personal use. Lord Sri Veera Raghava Perumal decided to test him and so He came in the form of a hungry old brahmin. The sage fed the Lord till he exhausted all his stock of rice powder. Then the Lord asked the sage for a place to rest and the sage told Him that He could take rest there. Pleased, the Lord showed His true form and blessed the sage. He took rest at that place and placed His right palm on the head of the sage and asked him what he wanted. The sage said that the Lord should stay there and bless His devotees at all times. The Lord granted the wish.

Special Features: The Universal Mother, Kanakavalli Thayar is the consort of Lord Sri Veera Raghava Perumal. The 'vimana' is 'Vijayakoti Vimanam' and the 'theertham' is 'Hruth-Thapapa-Nasini.' Because the Lord asked where he could rest and was told that he could rest there, the Lord was known as Kingruhesan which in Tamil is 'Evvul Kidandhaan.' It is believed that the right hand of the Lord which is stretched is above the head of the sage Salihotra and His left hand is in 'Jnana Mudra' teaching Lord Brahma. It was believed that Lord Siva was able to cast off His 'Brahma-haththya dosha' by visiting this temple. Hence there was a shrine to Lord Siva on the banks of the temple pond. It was believed that Mahalakshmi was born as the daughter of a local king and married the Lord.

Mangalasasanam: In his Naanmugan Tiruvandhadhi, (2412) Thirumazhisai Alwar refers to this shrine indirectly by pointing out when Lord Siva got affected by the curse by Lord Brahma, it was Lord Narayana who ended it. Those who don't know about worshipping Lord Narayana will suffer from conception and their story will be as long as the Mahabharata war.



Tiruvallur as the one who destroyed Lanka which was the capital city of the king who came in guise of a 'sanyasi' to abduct Sita. The Lord as Lord Krishna stole the butter from women when He was a naughty boy. He now rests in Tiruvallur. He was a child resting on a tender banyan leaf during the 'Pralaya' holding all the seven worlds in His stomach for a long time. He, with lotus-like eyes rests in Tiruvallur surrounded by neithal flowers where bees hum and fly.

TIRUNEERMALAI

Location: This temple is located just a few km west of the Chennai inner ringroad, Chennai. It is very accessible from Tambaram.

Sthalapuranam: The sage Valmiki came down to this hill after worshipping the three forms of Lord Ranganatha, Lord Nrusimha and Lord



Trivikrama feeling dissatisfied because he could not worship Lord Rama there. The Lord heard his thoughts and appeared in the form of Lord Rama along with His brothers and Lord Anjaneya at the foot of the hill. The sage begged the Lord to give him His grand 'darshan' like this till the end of time for His devotees and the Lord agreed. The place was known as Kandabavanam before Tirumangai Alwar came here. On his arrival he found that the hill was surrounded by water and he was unable to get the 'darshan' and so stood on a nearby hill called Mandragiri to watch. It became Tiruneermalai because of water. After six months Thirumangai Alwar was able to get the 'darshan' and went away.

Special Features: The temple is in two parts – one atop a hill and the other at ground level. The Divya Desam has the Lord in all forms–resting (Ranganatha), sitting (Nrusimha), standing (Neervannan) and walking (Trivikrama). The Lord on the ground level is Neervannan and the Universal Mother is Animaa-Malar-Mangai. The theertham is 'Maniokarnika Teertham. The Vimana is Toyagiri Vimana. Lord Rama was considered as Kalyana Rama appearing in His form before the exile with Sita and His brothers there. This was one of the eight 'swayam-vyakta-kshetrams.'

Mangalasasanam: Tirumangai Alwar in his Peria Tirumozhi (1078-1087) says in summary that the Lord can be seen in various towns and temples in all the forms. All of them can be seen in one place and that is Tiruneermalai. The Alwar said: 'You joined with Napinnai who is the flower of her race, and with Animaamalarmangai, you joined happily with Mahalakshmi who is resident on a lotus. You destroyed the race of rakshasas without mercy. You stood, rested and sat in many places which can be seen at Tiruneermalai. Kandavanam was a forest exclusively created for Indra. You encouraged it to be consumed by Agni. You also eliminated the burden on the Mother Earth by initiating the Bharata war. You also destroyed Hiranya to protect Prahladha. You started from Vamana stature and became Trivikrama. You reside at Tiruneermalai.'

Bhuthath Alwar says in Irandaam Thiruvandhadhi (2228) referring to Tiruneermalai indirectly that He was the one who playfully measured the world with His feet. He is also the same Lord who picked the world up on the tip of His tusk. During the Pralaya, he held the world in His stomach and brought it forth during creation. He saved us all and protected us all. When an individual

devotee was threatened, He came as Lord Nrusimha and protected His devout devotee Prahalada. Let us worship with garlands at His feet early in the morning every day and obtain His graceful blessings.









(Continued from the previous issue)

Sometimes he appears like the Lord coming from Vaikuntha. When they want to observe him closely, he disappears. Once he appears like the resident of Ananda Nilaya. Another time he becomes the inhabitant of the inner Vimana. He gives the darshan for the angels pointing out his abode in the Vimana. He receives delightfully the rites of worship conducted by common men. He stealthily accepts the worship from the angels. He showers boons upon common men who devoutly pray for him. He exhibits different kinds of miracles to the astonishment of people. He takes little charity for a big one. He feels contented with ordinary worship. He exhibits to the devotees what is meant by merit and redemption. He appears in person to those who meditate upon the miracles of Venkatadri and grants them boons. He takes the undeserved for deserved. He inculcates passion for Him and kindles desire to go to Him. Sometimes he orders them to get vows and ornaments for Him and at the same time accompanies them. He blesses with all sorts of fortune those who conduct His utsavas enthusiastically. During such utsavas, even angels come down to take a holy dip in the Swami Pushkarini. He relishes the food offered by the angels with great affection. All these are the Lord's secretive pastimes.

Though He is in the illusory Vimana, He appears in the form of an idol as the resident of Ananda Nilaya. He is gratified with the little things offered and blesses the devotees with longevity, health and prosperity. He protects them granting boons. He blesses even the people of lower rung who, unable to visit the hill, bow down to it. He protects the officials discharging their duties, women and lower sect people who possess devotion towards Him. That is why, there are many blind devotees for the Lord in the Kaliyuga. Due to such miracles, even angels yearn to reside on the earth in one form or the other.

It used to be impossible to get a glimpse of the Lord in Krutha, Treta and Dwapara yugas. But He is pleased with the devotees who meditate upon Him or visit Him even for a second. Learning this secret, people all over the country and beyond the island develop devotion for Him.

There's no God to match Lord Venkateswara and there's no holy water equivalent to Swami



Pushkarini. Venkatadri was golden in Kruta, Treta and Dwapara yugas, but rocky in Kali yuga.

Plenty are the miracles and glorious deeds Venkatadri! I've recounted just a few. I want to tell you about one more thing. Lord Srinivasa is worshipped by all the people with devotion. All their wishes are being fulfilled due to their devotion for the Lord.

Very few people of Kali yuga are righteousminded. Many of them are interested in earning money. They like more to be friends with the wicked people than the good. As a result, they cannot meditate upon God with concentration. Had they also served the Lord instead of others, redemption will be in their hands.

Vaishnava dharma alone is the means to attain the grace of Lord Venkateswara. This is not my doctrine. It is the secret Varahadeva revealed to Mother Earth. While enunciating Vaishnava dharmas, he also incidentally touched upon the praise of Jiva and Brahma, Ashtanga yogas, Mantra yoga, Laya yoga, Hatha yoga and others as well as the qualities of a good disciple.

Then the saints asked, "Hey Saint! Will you please describe the glory of worship of Lord Venkateswara perceived through Upanishads."

Sootha said, "Yes. It's true. Once Saint Kapila referred this subject to Sesha. Then he initiated into the ritual of worship of Hari with flowers coupled with the recital of the Lord's one hundred and eight holy names. It's secretive, greater one that pleases Hari and drives away our sins. Kapila himself initiated me into this ritual of worship and I've related the same to you." Thus, he concluded.

As Sootha was specifying about Venkatadri and the ritual of service to Lord Srinivasa, the saints of Naimisharanya expressed their desire to visit Venkatadri.

(to be continued)

PUZZLE **CLUES FOR PUZZLE** 01. Father of Parasurama (9) 02. Mother of Ruchika (7) 03. Unfasten (4) 04. Vishnu (5) 05. Not outer (5) 06. Dry, Rough (5) (Jumbled) 10. Father of Mandodari (4) 11. Brahma (5) 12 10 11 12. One more time (5) 16. Child (3) 17. Sudarsana Wheel (3) 14 13 01. Son of Prahasta (9) 07. Play (5) (Jumbled) 08. Not uncle (5) 09. Loved very much (4) 15 17 10. Now Chennai (6) 16 13. Aim (4) 14. Cry of Unhappiness (4) 15. Bharath (5) 16. Son of Radha (5) 19 18 18. Sri Krishna (5) 19. Kubera (5) Compiled by - Sri T.S. Jagan Mohan

he Vamana Purana is one of the eighteen Puranas written by Maharshi Veda Vyas. Sri Vamana is the fifth Avatara (incarnation) of Lord Vishnu. According to legends, Lord Vamana is the twelfth of Adityas and the fifth Avatara of Lord Vishnu. The Bhagavata Purana describes that Lord Vishnu descended as Vamana as an 'avatar' to restore the authority of Lord Indra over Devaloka as it had been forcibly encroached by king Bali. As said by Lord Krishna, "to protect the virtuous, to destroy evil and to establish 'dharma', I recreate myself as an 'avatar' in every 'Yuga'."

The Vamana Avatara is also known as 'Trivikrama Avatara'. The main intention of this avatara is to defeat the demon king Maha Bali who has ruled that Gods no longer owned the heavens and the earth. Hence, Lord Vishnu took the form of Vamana to defeat the king and restore balance in the universe. Though Bali was an Asura, he was good by nature but his ego was boundless. King Bali was the great grandson of Hiranyakashipu, the grandson of Prahlada, and the son of Virochana. Once, the Asura king performed Mahabhishek Viswajeet yagna after consulting his Guru Shukracharya on how to defeat Indra, the king of gods. Bali received several gifts after performing Viswajeet yagna.

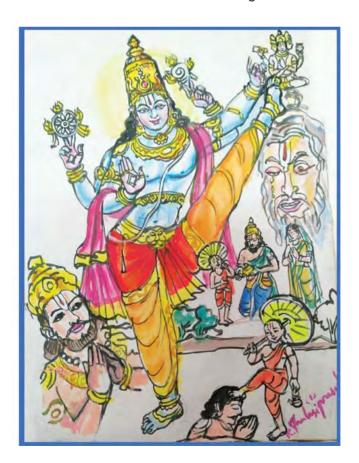
Some of them were: A golden chariot pulled by four horses, a quiver with several arrows, a flag post with lion's head and a celestial armour. Shukracharya presented Bali with a garland of ever blooming flowers and a conch shell that had a thunderous battle cry. After the yagna, Bali fought back with Indra and defeated him and thereby the reign of the entire universe fell in Bali's hands. Later, Gods were threatened by Bali's rule and then Indra pleaded with Lord Vishnu to help him find a way out to regain his powers. Vishnu decided to reincarnate as Vamana. Lord Brahma suggested Devatas to proceed towards Kasyapa's hermitage. When they reached his hermitage, they requested Aditi (wife of Kasyap) to go for penance to please Lord Vishnu. After Aditi's severe 'tapas', Lord Vishnu



was extremely pleased and appeared before the couple and gave the privilege of becoming their son.

Backdrop Of Mahabali

Mahabali defeated the deities and drove Indra and other gods from Devaloka. Very soon, all the three worlds came under his control. During his rule, every corner of his kingdom would be full of religious activities. As a result, the whole world became righteous and Bali's subjects engaged themselves in pious activities like tapas and yagnas and people followed non-violence and truth in their daily course of life. Even Goddess Lakshmi had come to Bali to bless him as he was an admirable king. Nobody experienced the pangs of hunger and everybody's desire was fulfilled. The king Bali's rule was incomparable and prosperity prevailed throughout his kingdom. It is said that, the bond between Bali and Goddess Lakshmi is said to be one of the reasons for celebrating the Raksha



Bandhan, where sisters pray for the welfare of their brothers and brothers protect the sisters by all means. The festivals like Onam and Diwali are related to the return of kings Bali from the nether world.

Birth of Vamana

According to Bhagavata Purana, Vamana was born to Aditi wife of Kashyapa on their request. Incidentally, Aditi and Kashyapa were the parents of Indra. Vamana was named Upendra and was a dwarf by nature. Surprisingly, the demons became devoid of their radiance and power. King Bali asked Prahlad for the sudden development and Prahlad told Bali that demons lost their radiance due to Lord Vishnu who was about to take incarnation at the request of deities. The arrogant and foolish Bali made fun of Vishnu egoistically. Then, Prahlad became furious at Bali's arrogant utterances and cursed him that very soon he would meet his downfall and lose his kingdom. After being cursed, king Bali realized his mistake and begged for forgiveness. Then, Prahlad suggested him to take refuge in Lord Vishnu, the supreme protector. He said that Lord Vishnu would be pleased if Bilva patra and Champa flowers were offered to Him. A person who constructs the temple of Lord Vishnu would be liberated from his sins. Prahlad asked Bali to construct the temple of Lord Vishnu and worship Him with utmost devotion. Then, king Bali followed his instructions meticulously and faithfully and engaged himself in the worship of Lord Vishnu. He instructed Viswakarma to construct a magnificent temple of Lord Vishnu. Vindhyavali, the wife of Bali fully supported his pursuit in the worship of the Lord. He used to clean the premises of the temple and worship Lord with utmost devotion.

The Arrival of Vamana

King Bali was surprised with the sudden shaking and trembling of the earth and he asked his

guru Shukracharya on the sudden development and even Agni deity was not accepting the offerings in the Yagna Gundam. Shukracharya after contemplating for a while, came to know about Vamana's incarnation and informed Bali that Vamana was on his way to yagasala and His each step was causing turbulence on the earth. Bali was pleased that he would get an opportunity to see Lord Vishnu. The king felt proud of his good fortune that the Lord was visiting him. Knowing fully the reason for arrival of the Lord, Shukracharya warned king Bali against making any promise to Him. King Bali said that he could not refuse if the Lord demands anything from him and he was willing to face any hardship to protect his charitable image. He did not mind though, the deities would get benefit by his actions and also said that even if the Lord came with the intention of killing him, he was not to be scared.

The Maharshis organized the process of 'Upanayanam' of Lord Vamana and all gods and deities presented several things to Vamana. The boy was shining like the radiance of Lord Brahma. Lord Vamana appeared in the guise of a short brahmin boy carrying an umbrella made of wood and palmyra leaves. Though he was diminutive in size, each of his step was enough to shake the earth and Vamana arrived at Bali's Yagnasala. Vamana's radiance subdued the power of all demons who were present there. Impressed by the grandeur of king Bali's yagna, Lord Vamana complimented him for organizing such a magnificent yagna on a large scale. King Bali welcomed and worshipped Lord Vamana and requested the Lord what He would like to receive as a gift from Bali and promised that His desire would be fulfilled. Lord Vamana smiled and told him that he needed a small piece of land measured by three steps for the performance of a yagna. Bali laughed at the small request and agreed readily. To stop Bali's charity, Shukracharya took the

form of a bee and stuck between the holes so that water does not come out to complete the donation. Then, Lord Vamana pricked the hole with Dharba grass which made Shukracharva's blind by one eve. The flow of water uninterrupted and the donation process was complete.

The young brahmin boy revealed His identity and started growing in size and enlarged to gigantic and cosmic proportions to stride over the three worlds. He took his first step in which He captured the entire earth and claimed the earth as His. His second step fell midway between earth and heaven which he claimed as His. Now, there was no place to claim for the third step. So, Vamana asked Bali where to keep His third step. Since Bali promised three steps of land, he lowered his head and offered it for the third step of Lord Vamana. Then, the Lord pushed Bali with pressure of His feet and granted the kingdom of Patala loka and gave Bali the immortality for his absolute humility. Bali was also allowed to return every year to see the citizens of his country. Thus, Mahabali's pride was suppressed and the Lord blessed Bali that he would enjoy a long life till the end of the present kalpa. Ultimately, Lord Indra regained the kingdom of heaven or Devaloka.

King Bali symbolizes prosperity associated with arrogance and pride. The three feet of Lord Vamana represents the three planes of existence i.e; Jagruth, Swapna, and Sushupti and third step placed on the head of Bali elevated him from all three states and thereby Bali attained salvation and eternal bliss.

A person who reads Vamana Purana helps him get free from all kinds of worldly attachments, miseries and also enhances his devotion and love towards Lord Vishnu for a blissful life.





Parvati, receives the first pujas, appears in every Shiva temple. At Kapilateertham Sri Kapileswara Swamy temple in Tirupati Sri Vinayaka gives darshan in different forms in the temple premises. Now let us have a glance.

Sri Siddhi Vinayaka Swamy

In the temple premises of Sri Kapileswara Swamy, the presence of Sri Siddhi Vinayak Swamy is visible in the Dhwajastamba Mandapam facing west. In a small temple built with dimensions of about 5'X5' feet, on a 2 feet high platform about 3 feet high Sri Siddhi Vinayaka Swamy is enshrined as an Archa Murthy giving darshan to the devotees. Sri Siddhi Vinayaka swamy in a sitting posture with his right foot down, his left leg folded on a mushika vahana. Sri Siddhi Vinayaka Swamy has four hands holding an ankush in his upper right hand, elephant's broken teeth in his lower right hand, a pasha in his upper left hand, and a modaka (kudumu) in his lower left hand, receiving it with a thondam.

The Panchalohamurthi of Sri Siddhi Vinayaka Swamy i.e., Utsavamurthy is situated in the Ekanta seva Mandapam of the temple. About one and a half feet tall, Utsavamuthy has four hands holding ankusa, pasa, elephent teeth and modakam.

Sri Maha Ganadhipati

Lord Sri Maha Ganadhipati is lying on the left side of Kalabhairava Swamy on the stone platform in Parivara (Gods around the main deity) Deva mandapam in the temple premises, which is two feet high and facing south. Sri Maha Ganadhipati in a sitting posture with four hands holding ankusha, pasha, Elephent teeth and Modakam.

Pramatha Ganapati

In the temple premises of Sri Kapileswara Swamy, the presence of Sri Pramatha Ganapathi is visible in the Parivara deity mandapam adjacent to Sri Ramalingeswara Swamy on the south side. One and half feet Sri Pramatha Ganapati is in sitting posture with four hands holding ankusha, pasha, elephent teeth and Modakam.

History

According to the Devasthanam inscription, a Devadasi named "Sevvusani" who was in Tirupati during the reign of Vijayanagar Emperor Sadashivaraya (1542-1569) consecrated an idol of Ganapati in this area, offered 200 panas to Ganapati for regular worship.

Pujas and Utsavams

Abhishekam and Archanas are performed to Sri Siddhi Vinayaka Swamy every morning before Sri Kamakshi Devi and Sri Kapileswara Swamy. After Abishekam, the idols are decorated with clean clothes, silver shields and garlands. Nivedana is

offered to Swamy three times a day. Abhishekam and three-time offerings will be performed every day to Sri Mahaganadhipati and Pramatha Ganapati like other Parivar deities.

On the day of Shuddha Chaviti in every month special Abishekam will be performed. On Bhadrapada Shuddha Chavithi i.e. on the Vinayaka Chavithi festival day special abhishekam and archana will be performed to Lord Siddhi Vinayaka. In the evening, Archana, Aradhana and Nivedana Pradoshakala Maha Mangala Aarti are performed.

On the Vinayaka Chavithi festival day after the puja in the evening Utsavamurthi of Sri Siddhi Vinayaka Swamy is carried on a mushika vahana and taken in a procession through the streets of Tirupati.

On the first day evening of the Sri Kapileswara Swamy Brahmotsavams, Sri Siddhi Vinayaka Swamy appears in a ceremonial procession through the streets of Tirupati on a mushika vahana. Utsavamurthi of Sri Siddhi Vinayaka Swamy along with Sri Chandrasekhara Swamy Manonmani Ammavaru participate in the Teppotsava on the first day of the three-day Teppotsavam held in Kapilatirtha Pushkarini every year in the month of Margasira.

Gajananam Bhuta Ganadhi Sevitham Kapittha jambu phalasara bhakshitham Umasutam shoka vinasa karanam Namami Vigneswara Pada Pankajam!!

Let us all visit this temple to this Vinayaka Chavithi and be blessed by Lord Ganesha.



SOLUTION TO PUZZLE

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Vinayaka Chavithi on 07.09.2024

The Benevolence and Glory of **LORD GANESHA**

- Sri K. Damodar Rao

Janesha is worshipped across India as the Lord of benignity and auspiciousness. He is also the God of wisdom. Before undertaking any work Hindus offer their obeisance to Lord Ganesha. It is believed that He is instrumental in removing all hurdles, hence he is called 'Vighneswara'. He is invoked at the commencement of all pujas and functions. He is also known as 'Ganapati' as He was made the chief of the Ganas by Siva and Parvati. Sage Vyasa worshipped Ganesha by reciting His sixteen names before commencing Skandam. They are: 'Sumukhan, Ekadantan, Kapilan, Gajakarnan, Lambodaran, Vikatan, Vighnarajan, Vinayakan, Dhumaketu, Ganadhyakshan, Phalachandran, Gajanan, Vakratundan, Surpakarnan, Heramban, and Skanda Purvajan.'

Sri Ganesha has shrines even in the remote villages of South India. In most of the images of Ganesha, the trunk is turned towards the left side. According to the South Indian tradition, Ganesha is represented as a celibate but is shown in the company of His consorts in the North. They are Siddhi, personification of success and Buddhi, symbol of wisdom. He is worshipped in many forms.

The worship of Ganapati has become very popular now-a-days. Ganesh puja is performed with great devotion and enthusiasm by Hindus throughout India. 'Vinayaka Chaturthi' festival is celebrated with great eclat throughout India in the month of Bhadrapada, usually in September. The temples as well as the temporary structures dedicated to the deity that come up in all the

streets are brilliantly lit, attracting large crowds. The huge processions during the immersion (Nimajjanam) mark a sense of unity among the Hindus. According to legends, Ganesha Himself wrote the great Epic 'Maha Bharata' to the dictation of sage Vyasa.

The glorious forms of Lord Ganesha are:

Bala Ganapati: Seated on a lotus, He has four hands holding a banana, mango, sugar cane and jackfruit, all representing the earth's abundance.

Taruna Ganapati: The youthful Ganapati is in a sitting posture with eight hands. His bright red color reflects the blossoming of youth.

Bhakta Ganapati: With four hands He shines like the full moon. Bhakta Ganapati is seen holding a banana, a mango, coconut and a bowl of sweet payasa pudding.

Vira Ganapati: Red in colour, He is in a standing posture with 16 arms. The commanding warrior is seen with various weapons.

Shakti Ganapati: With four hands, He is in a sitting pose with fears with this posture.

Dvija Ganapati: Four-headed and four-armed, He is moon-like in appearance. He is adorned with ornaments in his hands.

Siddhi Ganapati: He is a symbol of confidence and accomplishment. His colour is golden yellow and He is seen holding a bouquet of flowers, axe, mango and sugarcane.

Uchchishta Ganapati: He is the Lord of offerings. Blue in colour, He has six hands. His consort is seated on his left thigh.

Vighna Ganapati: Having eight hands, brilliant goldcoloured. He is adorned with ornaments.

Kshipra Ganapati: Red-hued, four-armed, He is a giver of boons.

Heramba Ganapati: Seated on a lion He has five heads with ten hands. His posture is one of offering safety and protection.

Lakshmi Ganapati: With eight hands, He is seen with two consorts. He is the embodiment of wisdom and achievement. His colour is white and He is known to grant boons.

Maha Ganapati: He is red-hued having three eyes. He has His consort seated on His left thigh and the Moon on His head.

Vijaya Ganapati: A bestower of success, He is robust and resourceful. He is red in

colour with four hands. He is seen riding a mouse.

Nritya Ganapati: Yellow in colour and joyful in appearance. He is seen in a dancing posture under a kalpavriksha tree.

Urdhva Ganapati: With six hands He is of golden hue. His consort is seated on His left thigh.

Ekakshara Ganapati: Having four hands and three eyes, He is red-complexioned. He is seen in a lotus pose on a Mushika.

Varada Ganapati: Four-armed and three-eyed, He is a boon giver. He is seen with a consort named 'Pushti Devi.' He holds a pot filled with jewels in his trunk.

Tryakshara Ganapati: The Lord of three letters, He is of golden hue having four hands. He is the embodiment of the sacred word. AUM.

Kshipra Prasada Ganapati: He has six hands and three eyes. He is of red colour and is seated on a grass throne.

Haridra Ganapati: With four hands, He is of yellow colour assuring and protecting His devotees.

Ekadanta Ganapati: With single tusk His form is marked by blue colour with four hands.

Srishti Ganapati: Lord of happiness and success, He is of red complexion riding on his friendly mouse.

Uddanda Ganapati: With ten hands His posture is one of assertiveness enforcing dharma. He is red in colour. His consort is seated on the left thigh.

Rinamochana Ganapati: A liberator, He has four hands. He is of crystal colour and dressed in red.

USE ECO-FRIENDLY CLAY IDOLS

The practice of people making and worshipping Ganesha idols made of PoP, different chemicals and colours causes enormous damage to ecological balance. Especially after the Ganesha idol immersion that normally takes place on the ninth day, the tanks, lakes, rivers and other water bodies are contaminated. These are nonbiodegradable and hence pollute the waters and harm agua life. It adds to the woes of already depleting water resources. Such environmental pollution is still widespread as the practice of making PoP idols is followed in many places. However, with the efforts of environmentalists and social awareness groups, this is being replaced with making clay idols of Ganesha. Eco friendly clay idols will not pose any danger to the natural surroundings, and the benefits of this practice need to be propagated on a large scale.

TWENTY ONE LEAVES FOR LORD GANESHA POOJA

The twenty one leaves hold a unique significance and purpose in Ganesha Pooja. By offering these twenty one leaves to Lord Ganesha, devotees seek His divine blessings for wisdom, success, and the removal of obstacles in their lives. Here we are giving the leaf name along with medicinal value.

- 1. Machi Patram (Davana): Treats skin diseases.
- 2. Bruhati Patram (Dorali): It relieves joint pains.
- **3. Bilva Patram** (**Bela**) : All parts of this tree's leaves, fruit, stem, and roots are used as medicine to cure various diseases.
- **4. Doorvayugmam (Doorva) :** Doorva helps to arrest bleeding and anemia.
- **5. Dhattura Patram** (**Dhotara**): It works as an antimicrobial, and anti-inflammatory.
- **6. Badari Patram** (**Bora**): It treats Laryngitis, cough, digestive disorders, wounds, and injuries.
- **7. Apamarga Patram** (**Aaghada**): It treats digestive disorders, poisonous bites, asthma. Improves digestion and metabolism.
- **8. Tulasi Patram (Tulas) :** It is one of the best antiviral herbs. It is an antimicrobial and anti-toxic.
- **9.** Chootha Patram (Aamba): It treats diabetes, heartburn, stomach pain, diarrhea, vomiting, and skin discoloration. It also acts as a good energizer and stimulant.
- **10. Karaveera Patram (Kanheri) :** This is a toxic herb and it is used for external applications.
- **11. Vishnukranta Patram (Shankhapushpi) :** Used to treat brain and nervous system-related disorders.
- **12. Daadimee Patram** (**Dalimb**): It treats dysentery, food poisoning, diarrhea, and acidity-related disorders.

- **13. Devadaru Patram (Devadar) :** It treats skin diseases, wounds, injuries, headaches, arthritis, mastitis, and stiffness.
- **14. Maruvaka Patram (Murva) :** It treats skin diseases and stops abnormal menstrual flow.
- **15. Sindhuvara Patram (Nirgundi) :** It treats Vatarelated problems, used as anti-poisonous drugs, rheumatoid and osteoarthritis and grey hair.
- **16. Jaati Patram** (Chameli): It treats skin diseases, wounds, mouth-related problems, indigestion, erectile dysfunction, gingivitis, and eye diseases.
- **17. Gandaki Patram (Kanchanar)**: Used to treat heart-related diseases, piles, skin diseases, and cervical lymphadenitis.
- **18. Shamee Patram (Shami) :** It treats mouth ulcers, joint pains, diarrhea, itching skin diseases, scorpion bites, wounds, bleeding disorders, and repeated abortion.
- **19. Ashwathha Patram (Pimpal) :** It treats joint swelling, pain, pimples, bleeding and wounds. Its bark is used in the preparation of many medicines.
- **20. Arjuna Patram (Arjun) :** It treats joint pains, heart diseases, wound and septic conditions, fractures, chronic respiratory disorders, and tuberculosis.
- **21.** Arka / Mandar patram (Rui) : It treats poisonous bites, wounds, injuries, leprosy, tumors, joint pains.

There is some variation in 21 patris described for pooja. In the above information, I tried to focus on common medicinal uses of plants. Do include the above patri in pooja and spread awareness among people.

Dvimukha Ganapati: He has two heads and four hands. He is of blue colour and is adorned in red dress.

Dhundhi Ganapati: Red-coloured, He has four hands. He is the remover of all obstacles.

Trimukha Ganapati: He has three heads and six hands. He is seated on a golden lotus and is of red hue.

Simha Ganapati: Seated on a lion, He has eight hands. He is of white hue and holds another lion in one hand suggesting fearlessness.

Yoga Ganapati: He has four hands, and his legs are strapped symbolising a meditative posture. He is of red hue.

Durga Ganapati: Of golden hue with eight hands, He is adorned with red dress. He is seen holding a bow and arrow in His hands.

Sankatahara Ganapati: Having four hands, He is seated on a red lotus flower dispelling the sorrow of his devotees. A consort is seated on His left thigh.

Let us worship Lord Ganesha in any of the above mentioned forms with utmost devotion and seek His blessings and boons. May the high spirits of Ganesh Festival stay with us forever.

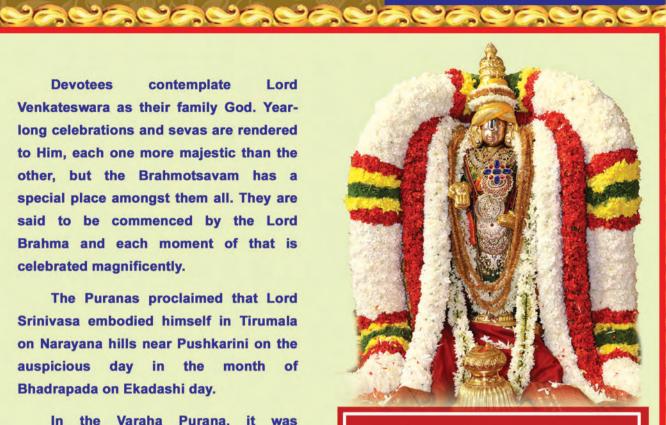


Devotees contemplate Lord Venkateswara as their family God. Yearlong celebrations and sevas are rendered to Him, each one more majestic than the other, but the Brahmotsavam has a special place amongst them all. They are said to be commenced by the Lord Brahma and each moment of that is celebrated magnificently.

The Puranas proclaimed that Lord Srinivasa embodied himself in Tirumala on Narayana hills near Pushkarini on the auspicious day in the month of Bhadrapada on Ekadashi day.

In the Varaha Purana, it was mentioned that Lord Brahma prayed to the Lord that he desires to celebrate a grand occasion commencing with the hoisting of the flagpole and that God himself with his consort Sridevi should participate in the occasion. Lord Brahma accomplished the celebrations upon receiving consent from the Lord, and since then they have been celebrated as Brahmotsavam . It can also be termed so because the celebrations are so grand that the whole universe is enthralled with devotion.

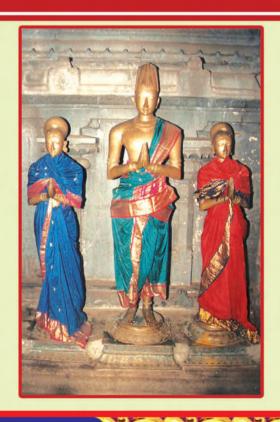
When Brahma made the celebrations for the first time, many Gods attended personally and since then these festivities have continued till now. Many kings who ruled those places celebrated them for success, victory, and development of their kingdom. The inscriptions found by the historians have illuminated the festivities.



The Sublime Brahmotsavams of LORD VENKATESWARA

From 04-10-2024 to 12-10-2024

Original in Telugu by 8 Sri I.L.N. Chandrasekhar Rao English by : Sri P.T.S. Murthy





Before the seventh century, the hoisting of the flagpole was celebrated in Tirumala and all other rituals were held in Tiruchanur. In the year 614, the gueen of the Pallava Dynasty named Saamavai Manavaala Perumal (alias Perum Devi) presented the Silver Idol of the Lord and the same is now consecrated as 'Bhoga Srinivasa Murthy'. This idol was taken in procession in Tiru mada streets before celebrations of Purattasi month (according to Tamil Calendar). It is believed that only after the presentation of this idol, full-Brahmotsavam fledaed were celebrated in Tirumala.

During the year 1254, in the month of Chaitra, these festivities were celebrated by Vijayagonda Gopaludu (1248-1263), the king of South Andhra and Kanchi kingdoms. In the year 1328, Tiruvenkata Nadha Yadavarayulu (1321-1337) conducted these festivities in the name of Aadi Tirunallu in the month of Aashada. He had also donated half of the income received from Pongulluru village in Illatturunadu. This donation is used for celebrations in the month of "Aaani".

In 1338, the second Harihara Rayulu during his ruling (1379-1399) donated the village Pundodu and the income received from the village was used for conducting Brahmotsavam in the month of Maasi. The king Devarayulu-II (1419-1444) who ruled the Vijayanagara kingdom visited Tirumala on 5th December 1429 and conducted Brahmotsavam for nine days in the month of Aswija commencing from Punarvasu to Swathi star. The Saaluva Narasimha Rayulu is said to have celebrated the Brahmotsavam seven times a year. Sri Krishna Devaraya who ruled the Vijayanagara kingdom between 1509 and 1529 visited Tirumala seven times. In 1513 in May and June, he visited the Tirumala. During his visit, he donated several treasures and several villages to the Lord remembrance of his parents and conducted Brahmotsavams in Thai masam. After him, Sri Achyuta Devaravulu crowned himself as the King of Vijayanagara in Tirumala in the year 1529. He celebrated Brahmotsavam in the year 1530 in his name. The saga continued up to 1583 but subsequently due to the end of kings and kingdoms, these celebrations were stopped. But Brahmotsavam continues to be celebrated unabated.

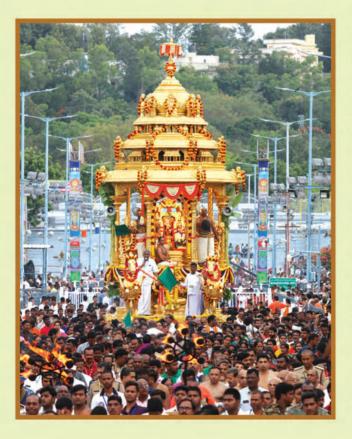
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The Queen Saamavai presented the Silver idol of the Lord and now it is consecrated as 'Bhoga Srinivasa Murthy' at Tirumala

Normally in any temple, the festivities start commencing from the particular Thithi in the month. But in Tirumala, the end date of the festival is taken into account and the beginning date will be fixed. The month when the Lord Surya enters Kanya Rasi, the star Sravana is considered for Avabrudham i.e., Chakra Snanam. The Brahmotsavam will commence nine days before the date that star commences. Normally Kanya month comes in Aasvaija. So, the Brahmotsavam is performed during Dussehra celebrations. As per Lunar Panchanga, one additional month is added once in three years and hence the Kanya Masam comes in Bhadrapada month instead of Aasvaija during leap years. In that case, the festivities are held once again in Aasvaija month.

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It means two Brahmotsavams is held Leap years. The first during the celebrations called "Saalakatla are Brahmotsavam" and the second is called. "Navaratri Brahmotsavam". during Saalakatla Brahmotsavam the celebrations are completely done, but in Navaratri Celebrations, Flagpole hoisting (Dwajarohanam) and withdrawal (Dwajavarohanam) will not be performed. **During Saalakatla Brahmotsavam, Lord is** taken in procession on a "wooden chariot" while in Navaratri Brahmotsavam on a Golden chariot. During Saalakatla **Asthanam** Brahmotsavam. (congregation) is held in Tirumala Raya mandapam in Navaratri Brahmotsavam it is held in Ranganayaka mandapam.



On the **Tuesday** before the commencement of Brahmotsavam. the temple is sanitized with the name 'Koil Alwar Thirumanjanam'. One day before, the Ankurarpana (initiation) celebration is held in The Commander-in-chief evening. Vishwaksena is taken on a procession to Vasantha mandapam, collects the soil and the initiation celebration is held in new earthen pots with nine specific grains.

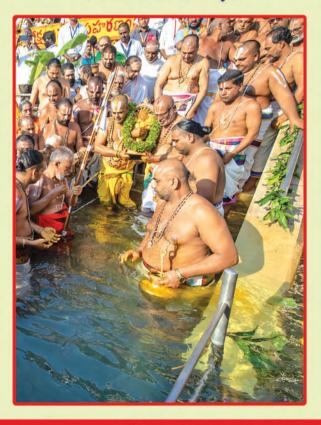
Brahmotsavam commences with hoisting the flagpole. On the first day the flag bearing "Garuda" is hoisted. This is called Dwajarohana. Readers can go through the list of Brahmotsavams in the second page.

During Brahmotsavam, Venkateswara's Utsava Murthy is taken in procession on various Vahanams in the Tiru Mada Streets. On some occasions, he is taken alone and on other occasions, he will be accompanied by his consorts. The Lord is taken in procession alone in Chinna Sesha Vahanam, Hamsa Vahanam, Simha Vahanam, Mohini Avatara. Garuda Vahanam, Hanumantha Vahanam, Gaja Vahanam, Survaprabha Vahanam. Chandraprabha Vahanam and Aswa Vahanam. In other Vahanams, the Lord is accompanied by his consorts.

On the morning of the ninth day of Brahmotsavam, the Lord along with his consorts, Sridevi and Bhudevi, comes to Sri Varaha Swamy temple in a procession. The Lord's weapon, "Chakratalwar Swamv" follows the Lord. Lord is given a bath in the temple and offered Snapana Tirumanjanam (holy and consecrated water mixed with spices including turmeric). Thereafter, Chakratalwar Swamy is given a pious bath in Pushkarini. The same day evening the Flag is lowered. It symbolises that on the first day when the Garuda Flag is hoisted, it is an invitation to all the Gods for the Brahmotsavam and on the last day it is to bid farewell to all of them.

Thus ends the Brahmotsavam celebrations. The whole universe enjoys the tantalizing festivities of the Lord.

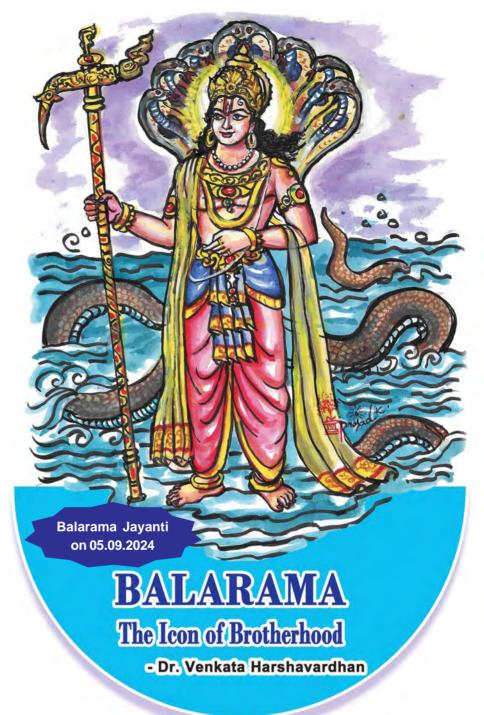
Om Namo Venkatesaya



his article talks about Balarama, one of the Dasa Avatharams of Lord Vishnu. On the eve of "Balarama Jayanthi," a humble attempt is made to stress the importance of Lord Balarama all avatar. Out οf Dasavatharams of Lord Vishnu. normally he appears as one and only 'murthy' to perform "Dusta Sikshana and Sista Rakshana" (Punish the Bad and Save the Good). In every "Yuga" Lord Vishnu saves mother earth and Dharma as a solitary representative, but with an exception in 'Dwapara Yuga'. Lord Vishnu gave his presence to us in the form of Lord Krishna and Lord Balarama (as per post-Vedic literature). The Vedic literature also envisages that the Balarama is a reincarnation of 'Adhi Sesha'.

Traits of Balarama A Protective Brother

Balarama is a caring brother. Since childhood the big brother never left his younger brother, who is prone to attacks by demons sent by Kamsa. For example, Dhenuka the 'asura' (demon) sent by Kamsa was killed by Balarama, when he attempted to kill Sri Krishna. If we dwell upon Srimad Bhagavatham, Sri Krishna is always fond of cows and used to go to forests. So, Balarama became a cow herd, though he is a son of a leader and king to protect his younger brother during his visits to forests. Even during Sri Krishna's education with



sage Sandipani at Ujjain, he joined the same 'Ashram' (School) to take care of his younger brother and his education.

Significance of Agriculture

Balarama is always known for his discipline and dignity. He holds plough (many projected it as his weapon) that represents him as a promoter of agriculture. There is literature available that shows he drew the waterway or channel from Yamuna River to agricultural lands of Brindavan. It is believed that Sri Balarama brought the river Ganges / Ganga closer to Hasthinapur with his plough. Though the people of ancient times to till date believes that Cows are sacred and cattle are the source of wealth, he insisted that agriculture is as important as cow herding.

Icon of Dharma

Sri Balarama was known for Dharma and discipline. When the battle between Kauravas and Pandavas was declared, he took a neutral position. Because if he joins Duryodhana or Bhima, like the teacher Dhrona, that will stand in the world as a wrong example of a teacher.

Respect for Women

During Sri Krishna's decision to perform the marriage of sister Subhadra with Arjuna, Balarama was unhappy. But when he got the fact that it's not Sri Krishna's decision but Subadra's long cherished wish, he obliged and respected his sister's wish.

Importance to Knowledge and Analytical Skills

When Sri Krishna took decision to move his capital from Mathura to Dwaraka for better protection to civilians, he accepted such major strategic decision of brother without ego. This should be the standing example to elder brothers of any yuga to accept the intelligence, knowledge of younger ones.

Lord Vishnu took avatar as Krishna to punish the evil. But Adisesha took avatar as Balarama to protect Krishna. Balarama has substantial strength and the ability to train and mentor warriors. He is the spiritual master, and any one desiring to make 'spiritual progress' must first get the blessings of Lord Balarama.

SUGGESTIONS TO THE AUTHORS / CONTRIBUTORS

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

- Chief Editor

(Continued from the previous issue)

The news about the marriage of Draupadi with the Pandavas

started spreading across the country. Mahaabharatam

THE PANDAVAS AT INDRAPRASTA

- Dr. Kannan Srinivasan

Vidura was very happy and greatly

relieved when he came to know about the news. He felt that due punishment was given for the misdeeds of Duryodhana as he got humiliated in the 'Swayamvara', unable to hit the target and win over Draupadi. He loudly exclaimed that the Kuru dynasty was very lucky and fortunate. When Dhrutarashtra heard this, he misunderstood that it was his beloved son Duryodhana who won the 'Swayamvara' and got married to Draupadi. He ordered that Draupadi should be immediately brought to Hastinapur with all royal felicitations. Hearing this, Duryodhana got angry and asked Dhutarashtra privately as to why he said so. Dhrutarashtra said that first it was due to his misunderstanding and later on he did not want Vidura and others to know that he was against the Pandavas and Draupadi. When Duryodhana suggested various dubious means to bring rift between Draupadi and the Pandavas as well as among the Pandava brothers Karna said nothing would deter the Pandavas from returning to Hastinapura and claim their due share of the kingdom. Instead, Karna suggested waging a war against the Pandavas and win them through sheer prowess. Dhrutarashtra appreciated the wisdom of Karna but suggested them to take the advice of Bhishma, Dronacharya and Vidura and act accordingly.

Bhishma advised that it would be highly improper to wage a war against the Pandavas. He further said that the Pandavas, the sons of Pandu were equally important like the sons of Dhrutarashtra and that he would not allow any injustice done to them. He insisted that they should be treated in all fairness and accordingly the Pandavas should be given half of the kingdom to which they are legitimately entitled. Duryodhana fully concurred with the righteous words of Bhishma and said that messengers should be immediately sent to King Drupada accepting him as Dhrutarashstra's dear friend with precious royal gifts to the newlywedded Pandavas and Draupadi and they should be given a grand welcome at Hastinapur. Hearing this, Karna got wild and started abusing Bhishma and Dronacharya that they were not at all loyal to Dhrutarashtra and they always owe their allegiance to the Pandavas.

Drona replied Karna has proved his wickedness and unjustified bias towards the Pandavas. He stated that Dhrutarashtra should consider Pandavas as his own sons and treat them without any partiality and if any move was taken to harm the Pandavas, the entire Kuru dynasty would get exterminated. Vidura greatly appreciated the words of wisdom of Bhishma and Dronacharya and said that Dhrutarashtra should act as per their unbiassed advice in order to demonstrate true 'rajaniti' and bring glory to the illustrious Kuru race. He also cautioned that it would be very difficult for the Kauravas to fight against the mighty Pandavas who are supported by Balarama and Lord Krishna and also by great warriors like King Drupada and Dhrushtadyumna. He further said that making friends with king Drupada would further strengthen the position of the Kuru kingdom and enhance the prestige of King Dhrutarashtra.

After hearing all these points of view, King Dhrutarashtra replied that whatever Bhishma, Dronacharya and Vidura had said was only in his best interests and declared that Vidura should immediately go to Panchala and meet Drupada and bring back the Pandavas along with Draupadi to Hastinapura. Vidura was very happy to hear this and proceeded accordingly with precious jewelry, gems and royal gifts. Vidura was given a grand reception. He met Drupada and conveved that Dhrutarashtra and all the Kurus whole-heartedly welcomed the alliance with Drupada and considered it very fortunate. He requested Drupada's permission to send Draupadi along with the Pandavas to Hastinapur. Drupada replied that he too was very happy about the alliance. He further stated if the Pandavas, Balarama and Lord Krishna desired that the Pandavas could return to Hastinapura, he would be too happy about it.

When Lord Krishna said that it was quite appropriate that the Pandavas along with Draupadi should go to Hastinapura, Drupada immediately agreed. Drupada, Lord Krishna, Vidura, Kunti and the Pandavas accompanied by Draupadi left for Hastinapura. They stopped at various places for entertainment and merry-making. People from various walks of life crowded at all places to see the enchanting Draupadi with amazing celestial beauty and grace. They considered seeing the handsome Pandavas along with Draupadi as their great fortune and felt rejoiced.

When King Dhrutarashtra heard that the Pandavas and Draupadi were nearing Hastinapura he sent Vikarna, Chitrasena, Dronacharya and Kripacharya to welcome them. The citizens of Hastinapura happily celebrated the return of the Pandavas with Draupadi and Kunti in a grand manner and wished that they should permanently stay at Hastinapura. After the arrival, the Pandavas reverentially greeted Dhrutarashtra, Bhishma and all the elders. They also enquired about the welfare of the citizens assembled there. They took rest in the chambers allotted to them by Dhrutarashtra. Subsequently, they went to the assembly in which Dhrutarashtra and Bhishma were present. Dhrutarashtra said to Yudhishthira that it would be

better for them to go to Khandavaprastha and enjoy half of the kingdom so that they could stay away safe from their Kaurava cousins without any difference of opinion. The Pandavas agreed to the command of Dhrutarashtra and after paying respects to him left for Khandavaprastha.

The Pandavas along with Draupadi went to Khandavaprastha without any hesitation. After selecting a suitable place for constructing a city as advised by the sage Vyasa, they performed religious rites and by their amazing efforts made it look like Heaven. A lot of palatial buildings and beautiful gardens were built. There were amazing lakes and ponds all around with beautiful flowers, swans and 'chakravakas.' The city was filled with the sweet music of cuckoos. There were a variety of tall green trees. A strong military force was established. A lot of learned brahmins settled there in support of the Pandavas. The city was built with great celestial opulence like Indra's Amaravati by Visvakarma. Khandavaprastha was so magnificent that it got hailed with the new name Indraprastha. All people were happy and lived harmoniously. The Pandavas and Draupadi settled there comfortably. Lord Krishna and Balarama left for Dwaraka. Yudhishthira ably ruled Indraprastha with the affectionate support of Bhima, Arjuna, Nakula and Sahadeva.

Many kings under the control of the sage Narada visited Indraprastha and advised the Pandavas that they should follow a regulation regarding marital life with Draupadi so that there would not be any quarrel among the brothers. Accordingly, they agreed to a regulation that each brother would live with Draupadi for one year. If any brother deviated the regulation, he had to reside in a forest as a celibate for twelve years. Following the regulation, the Pandavas lived happily at Indraprastha with Draupadi. King Yudhisthira ruled the country well upholding the values of truth and 'dharma.' The citizens of Indraprastha greatly admired and adored the leadership of the Pandavas.

(to be continued)

THE REQUIRED QUALITIES OF A STUDENT

- Dr. S. Vaishnavi

ong ago, in a small village, there lived a boy named Rohan. Rohan was very intelligent, but he lacked discipline and patience. One day, a wise scholar from his village taught him a verse:

"Kakacheshtha bako dhyanam, shwananidra tathaiva cha: Alpahari griha tyagi, vidyarthi panchalakshanam."

The scholar explained that an ideal student should have five qualities: the alertness of a crow, the concentration of a heron, the light sleep of a dog, a balanced diet and the willingness to leave home for studies.

Rohan decided to incorporate these principles into his life.

Kakacheshtha (Alertness of a Crow)

The scholar observed that a crow is always alert and never misses an opportunity. Rohan adopted this quality in his studies, starting each day with new enthusiasm and carefully listening and understanding every lesson.

Bako Dhyanam (Concentration of a Heron)

A heron remains completely focused while catching fish. Rohan adopted this deep concentration in his studies, avoiding distractions and diving deep into his subjects.

Shwananidra (Light Sleep of a Dog)

A dog wakes up for a very feeble sound. Rohan adjusted his sleep

schedule, dedicating more time to his studies. He stayed up late studying and woke up early in the morning.

Alpahari (Balanced Diet)

Rohan also paid attention to his diet. He started eating balanced and nutritious meals to keep his body healthy and his mind sharp.

Griha Tyagi (Willingness to Leave Home for Studies)

Rohan left his village to join a prestigious school in the city. The disciplined environment and academic atmosphere further motivated him.

Years passed, and Rohan's hard work paid off. He graduated as the topper of his class and became known as a scholar. His success brought pride not only to his family but also to his entire village.

> Thus, Rohan's story demonstrated that by adopting the qualities of alertness,

> > concentration, light sleep, a balanced diet, and the willingness to leave home, any student could achieve their goals. His journey became an inspiration for other students, proving that true dedication and the right guidance lead to success.





OM SRI VENKATESAYA NAMA

AYA NAMAH

SAYA NAMAH

ESA SAHASRANAMA

SRLVANKATESAYA NAMAH

Commentary in English

OM SRI VENKATESAYA NAMAH

- Sri Ananth Madabhooshi

OM SRI VENKATESAYA NAMAH

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OM SRI VENKA

(Continued from the previous issue)

OM SRI VENICA

Sri Venkatesa Sahasranama is a part of the Bramhaanda Purana. The sage Narada gets 'upadesa' from this stotra from Lord Bramha and Narada in turn gives 'upadesa' to the sage Vasishta.

Sloka - 45

Devakeegarbhasambhooto Yashodekshanalaalita: / Vasudevakrutastotro Nandagopamanohara: //

The names 270 to 423 are dedicated to Krishna 'avatara' of EMATESAYAN Lord Venkatesa.

270. Devakeegarbhasambhoota: Lord Venkatesa took the 'avatara' of Lord Krishna and Devaki begot Him as her son. Periyalwar sings Lord Krishna's lullaby and addresses Him as "...DevakiSingame! taalelo" in Periyalwar Tirumozhi [#1.3.4]. Sri Taallapaaka Annamacharya in his Muddugaare... 'sankeerthana', addresses Lord

OM SRI VENKALESO

OM SRI VENKATESAYA NAMAH

M CRIVENKATESAYA NAMAH

Venkatesa as "...Devakee suthudu".

271. Yashodekhanalaalita: Yashoda, the wife of Nandagopa, was the foster-mother of Lord Krishna. She looked after Lord Krishna as her son and Lord Krishna also grew up under the motherly protective eyes of Yashoda. Kulasekara Alwar elevates Yashoda on to a higher pedestal when he exclaims Yashoda as the Divine Lady "...Deiva nangai Yashodai..." in his Perumal Tirumozhi [#7.4]. Godadevi also addresses Lord Krishna as "... Yashodai Ilamsingam..." in Tiruppavai [#1].

272. Vasudevakrutastotra: When Lord Venkatesa took the 'avatara' of Lord Krishna, Devaki and Vasudeva were in prison. Lord Krishna revealed His real identity to Vasudeva and Vasudeva sang in praise of Lord Krishna as "Jaatosi Devadevesa! Sankhachakra gadaadhara..." in Sri Vishnu Purana [#5.3.10]

273. Nandagopamanohara: Nandagopa was a direct witness to all the miraculous activities of Lord Krishna. Nandagopa used to get enjoyably mesmerized by watching Lord Krishna's seemingly boyish activities. In Kulashekara Alwar's narration, Nandagopa's fortune is pleasantly recalled but poignantly compared by Devaki, with Vasudeva's plight of not being able to witness Lord Krishna's activities. Kulashekara Alwar says "... nandan pettranan nalvinailla nangal kon vasudevan pettrilane." in Perumal Tirumozhi [#7.3]

M SRI VENKATESAYA NAMAH

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SRI VENKATESAYA

M SRI VEN

Sloka - 46

Chaturbhuja: Komalaango Gadavaan Neelakuntala: / Pootanapranasamharta Trunaavartavinaasana: //

- **274.** Chaturbhuja: Lord Venkatesa in His 'moola virat swarupa' appears with four shoulders. Lord Venkatesa in His 'avatara' as Lord Krishna appeared at the time of His birth with four hands. Vasudeva, afraid of Kamsa, asked Lord Krishna to appear as normal child and He obliges immediately. This incident is cited in Sri Vishnu Purana [#5.3.10] and also in the 142nd name in Sri Vishnu Sahasranama.
- **275. Komalaanga:** The tenderness of the transcendental form of Lord Krishna is described in this name. Kulasekara Alwar in his Perumal Tirumozhi [#7.7], addresses Lord Krishna as "Kuzhagane enthan komalappillaay!..."
- 276. Gadavaan: Lord Krishna holds a mace by name "Kaumodaki" which is known to be the queen among all the maces. This is also the 997th name in Sri Vishnu Sahasranama.
- 277. Neelakuntala: Lord Krishna's fascinating beauty of His black dense hair is described by this name. Periyalwar calls out the beauty of Lord Krishna's hair in his Tirumozhi [#2.5.2] as "...kaayamalar vannan Kannan karunkuzhal..."
- 278. Pootanapranasamharta: Lord Venkatesa's 'avatara' as Lord Krishna was primarily meant to relieve the Mother Earth of the burden due to the entrenched evil forces. This objective started with the killing of the wicked Pootana and it served as the harbinger of the most eventful and successful pursuits of Lord Krishna. Periyalwar states "...Kallathinaal vandha peycchi uyir thullacchuvaitthathanaal..." in his Tirumozhi [#2.10.6].
- 279. Trunaavartavinaasana: A demon by name Trunaavarta, prompted by Kamsa, appeared as a whirlwind in the Gokula. Lord Venkatesa as Lord Krishna was carried away initially by the whirlwind, only to be subdued sooner and rendered immobile by the sheer weight of Lord Krishna. Bhattadri in his Narayaneeyam [#43.10] explains this as "Vaataatmakam Danujamevamayi Pradhunvan..."

Sloka – 47

Gargaaropitanaamaanka: Vaasudevo hi Adhokshaja: / Gopikaastanyapaayi cha Balabhadraanuja: Achyutha: //

- 280. Gargaaropitanaamaanka: The family priest of Yadu clan was Gargya and he was welcomed by Nandagopa to perform the naming ceremony. Bhattadri in his Narayaneeyam [#44.4] cites this incident where Gargya exclaimed how he could name the one who had thousand innumerable names. Gargya named the child as Krishna which indicated absolute existence and absolute bliss from the root word 'Krsh' and the suffix 'N' signified the one who could dismantle the sins of the world.
- 281. Vaasudeva: This is a special name that finds a mention in Sri Vishnu Sahasranama three times [#334, 700, 714], each time intending different meaning. Parasara Bhatta interpreted this name to indicate the all- pervasiveness combined with sportive nature. This name also indicates the son of Vasudeva. Further, He is also the presiding deity of the 'mantra' i.e., 'Bhagavate Vaasudevaya.
- 282. Adhokshaja: This name of Lord Venkatesa talks about the imperishable attribute He displays as Lord Krishna. As Lord Krishna, right from the form of an infant, His extraordinary strength was at display whenever it was used to put down the evil forces. This name gets repeated as the 872nd name in this 'stotra' and also is the 416th name in Sri Vishnu Sahasranama.
- 283. Gopikaastanyapaayi: Within the Yadu clan the filial affinities were always strong. When Lord Krishna was brought to Brindavan, the ladies in the neighbouring families of Nandagopa would also assume the role of the mother of Lord Krishna for carrying Him and feeding Him out of affection.
- 284. Balabhadraanuja: Lord Krishna was born as a younger brother to Balarama and their bonding as brothers is evident throughout the Bhagavatham. Periyalwar Tirumozhi [#1.7.5] recounts the complementary nature of their behaviour as kids as "Munnalor vellipperumalaik kuttan modu modu viranthoda...".

285. Achyutha: Lord Venkatesa as Lord Krishna is known by this name for displaying the most adored quality of not giving up on His devotees. This name assumes greater significance in the most famous incident of saving Draupadi in the assembly of the Kauravas when she was about to be disrobed. She cried out "...Dwarakaanilaya! Achyuta! Govinda!" and Lord Krishna, though He was not in Hasthinapuram then, could save by His sheer 'sankalpa' from Dwaraka. This name appears three times [#101, 320, 557] in Sri Vishnu Sahasranama.

Sloka - 48

Vayyaaghranakhabhoosha: cha Vatsajit Vatsavardhana: / Ksheerasaaraasanarato Dadhibhaandapramadana: //

- **286.** Vayyaaghranakhabhoosha: Lord Krishna was adorned with a brooch with tiger's claw to ward off the malevolent spirits. Yashoda wanted Lord Krishna to be protected against all evil forces.
- **287. Vatsajit:** As a cowherd boy, Lord Krishna earned the trust of the cows and calves and thereby won over them. This name indicates the interesting episode of Lord Krishna identifying and killing a demon, Vatsasura, in the guise of a calf. Andal narrates this in the Tiruppavai [#24] as "...kanru kunilaay erindhaay kazhal potri..."
- 288. Vatsavardhana: Lord Venkatesa as Lord Krishna ensured the wealth of Brindavan, the cows and their calves are all well-fed and aptly satisfied. There is a Divyadesa called Therazhundur, where the presiding deity is called 'Aamaruviappan' also known as 'Gosakan' which literally means 'a friend of the cows.' Andal says about the care taken by Lord Krishna in rearing the cows and their calves in Naachiyaar Tirumozhi [#14.2] as "...ittamaana pasukkalai inidhumaritthu neerutti..."
- **289. Ksheerasaaraasanarata:** Lord Venkatesa in His 'avatara' as Lord Krishna relished on the milk and the by-products of milk like curd, buttermilk, butter, ghee and cream. The great Telugu poet Pothana beautifully narrates this in Andhra Maha Bhagavatham [#10.302] as "vallava gruha navaneethamulellanu bhakshinchi vacchi..."

290. Dadhibhaandapramadana: Lord Krishna enjoys breaking the pots that carry curd. Lord Krishna also is known as Kudakootthan, which means that He enjoys dancing with a pot on His head. Tirumangai Alwar says about Lord Venkatesa's exploits as Lord Krishna in Periya Tirumozhi [#2.1.9] as "...Venkadatthu aadu koothanukku inru..."

Sloka - 49

Navaneetaapahartaa cha Neelaneeradabhaasura: / Aabheeradrustadhourjanyo Neelapadmanibhaanana: //

- **291. Navaneetaapahartaa:** The most famous among the childhood pranks of Lord Krishna is the act of stealing butter stacked up in different households in Brindavana. Nammalawar is known to have gone into a trance reminiscing the simplicity of Lord Krishna in Tiruvaymozhi [#1.3.1] as "...matthuru kadaivennai kalavinil uravidayaapundu..."
- **292.** Neelaneeradabhaasura: Literature is replete with the simile of Lord Sriman Narayana as He possess the colour of the dark cloud. Sri Annamayya in his 'Raamudu Lokaabhiraamudu...' 'sankeerthana,' addresses Lord Venkatesa as "...ghanakaanthula Neelamegha shyamudu..."
- **293. Aabheeradrustadhourjanya:** Lord Krishna's prankishness was well witnessed by the Yadu clan. Some of them are listed by Periyalwar and in his Periyalwar Tirumozhi [#2.4.2 and #2.4.8] wherein it is described that Yasodha restrains Lord Krishna from playing with calves by tying their tails with other items that would scare them.
- **294.** Neelapadmanibhaanana: Lord Krishna's face is compared to that of a resplendent black lily. Ananthalwar, begins his Venkatachala Ithihasa Mala, the history of Tirumala, with a 'smrithi sloka' that goes as "Haimordhvapundram ajahan makutam..." which translates the chanter's prayer to have the image of Lord Venkatesa's face with certain glorious identities in his heart.

(to be continued)

Prosperity, Longevity and Spiritual Upliftment ANANTA PADMANABHA VRATA

- Dr. Gomatam Mohanacharyulu

n Hindu philosophy, every day of the month is sacred if life is treated as a symbolic spiritual journey. Of them, Chaviti (4th Day), Panchami (5th Day), Shasti (6th Day), Saptami (7th Day) Astami (8th Day), Navami (9th Day) Dashami (10th Day) Ekadashi (11th Day) Chaturdhasi (14th Day) are the most sacred days in a month to celebrate with deep devotion. Ekadashi Vrata, a sacred observance dedicated to Lord Vishnu, brings spiritual purification, and helps in attaining blessings from the Supreme Divine. Generally, it is observed twice in a lunar month, once during waxing moon (Shukla Paksha) and the other is the waning moon (Krishna

Paksha). There are various Ekadashi dates throughout the year each with its own significance and rituals. People observe this vrat by fasting, offering prayers, reading scriptures and performing acts of charity. It is believed that observing Ekadashi vrat helps in spiritual purification, promotes good health, brings prosperity and happiness to one's life.

Lord Vishnu has a number of names. *Ananta* is the one which conveys symbolically endless and infinite nature of the Lord. Ananta Padmanabha Vrata is performed to seek health, prosperity and happiness in one's life. It is observed on Ananta Chaturdashi which generally falls in the month of



Bhadrapada (September or October). It is believed for centuries that the performance of Ananta Padmanabha Vrat brings divine grace of Lord Ananta Padmanabha Swamy and removes all obstacles.

There are many stories and anecdotes that highlight the immense importance of Ananta Padmanabha Vrata from epics, puranas and the Upanishads of which the Mahabharata story is very popular among the people. Lord Krishna narrates the significance of Vrata to Yudhishthira during their exile in the forest. Once Pandavas along with Draupadi were facing numerous hardships during their exile. Feeling dejected, and seeking solace, they approached Sage Vyasa for guidance. He advised them to perform this Vrat which would help them overcome their difficulties and attain success in their endeavours. Another story runs from the incarnation of Lord Vishnu as Ananta (the Infinite) and his devotee, Dhruva. This narrative highlights the significance of devotion, righteousness and the power of Lord Vishnu's blessings. Ananta Padmanabha vrat holds special importance as it marks the conclusion of the Ganesh Chaturthi which celebrates the birth of Lord Ganesh.

On the day of Anantha Chaturdhasi devotees

perform various rituals to seek the blessings of Lord Ananta Padmanabha. Devotees wake up early in the morning and take a holy bath. Special prayers, hymns, and devotional songs dedicated to the deities are recited. They strongly observe a fast throughout the day, abstaining from consuming food and water until the conclusion of 'vrat'.

One of the key rituals of Ananta Chaturdashi 'vrat' involved tying a sacred thread known as "Ananta Dhara" or "Ananta Sutra". This thread is typically made of cotton or silk and is tied around the right wrist of the devotes. During the tying of the thread, prayers are offered to Lord Vishnu for protection, longevity and prosperity. The thread is usually tied while reciting the Ananta Chaturdashi 'vrat katha' (story) which recounts the legend associated with the 'vrat'.

During the day, the devotees offer various items such as fruits, flowers, sweets, and incense to Lord Vishnu besides donating food, clothes, and money to the needy. The Ananta Chaturdashi 'vrat' concludes after the sunset. Devotees perform the rituals of "Ananta Visarjan" or "Ananta samskara" where the sacred thread tied around the wrist is removed and immersed in a water body, symbolizing the conclusion of the vrat and culmination of prayers.

Thus, the Ananta Chaturdashi Vrat is believed to bring prosperity, longevity and spiritual upliftment to the devotees while also fostering a sense of gratitude to the divine.



FESTIVALS AND RITUALS IN OCTOBER 2024

- 4–12 Tirumala Sri Venkateswara Swamivari Brahmotsavams
- 4–12 Tiruchanur Sri Padmavati
 Ammavari Navaratri Utsavams
- 08 Tirumala Srivari Garudaseva
- 09 Saraswati Pooja
- 11 Durgashtami, Maharnavami
- 12 Vijayadasami
- 31 Narakachaturdasi, Deepavali













(Continued from the previous issue)

39. yathabhimata-dhyanad va || 1.39 ||

va = also; dhyana = by meditation; vatha-abhimata = any object one likes.

(Or by meditation as desired.)

Patanjali closes the subject by stating that a Sadhaka can choose any meditation technique that fits his temperament and helps him become focused and stable after providing several strategies for conquering Viksepas. For example, the Sadhaka with clairvoyant tendencies may practice Sutra 38 approach. Likewise, the Sadhaka with an emotional nature can follow Sutra 37 instructions. Here's a word of caution. The Sadhaka should cease changing the strategies. This will make Sadhaka more confused and possibly prevent him from realising the intended outcome.

40. paramanu-parama-mahattvanto'sya vasi-karah || 1.40 ||

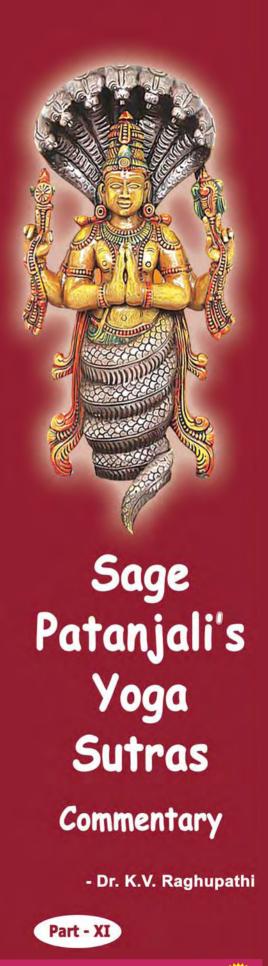
vasi-kara = mastery; asya = of this; anta = ending; parama = the ultimate; anu = atom; parama-mahattva = most pervasive, infinity

(His mastery in *vairagya* (non-attachment) of his mind extends from the finest atom to the most pervasive.)

In this Sutra Patanjali sums up the powers that the Sadhaka may attain by the latter's unstinted practice. There is no limit to a Yogi's powers, in his opinion. To a modern guy, this could seem ridiculous. However, Patanjali spends nearly an entire section discussing Siddhis, or abilities attained via yoga practice. Consequently, it is important to view the current Sutra in the context of the *Siddhis* discussed in *Vibhutipada* (Section III). It will then clear up all confusion and doubts.

41. ksinavrtteh abhijatasya iva maneh grahitr grahana grahyesu tatstha tadanjanata samapattih || 1.41 ||

ksina = great reduction, annihilation; vrtteh = concerning the mento-emotional modifications; abhijatasya = of what is transparent, well-polished; iva = like; maneh =of a gem, jewel or crystal; grahitr = perceiver, cognizer; grahana = flow perception; *grahyesu* = in what is perceived, cognized objects;



tatstha = on which it rests; tad/ tat = that; anjanata = assuming the nature of or characterization of, taking of the form or colour of that (anj = to smear with, to mix with); samapattih = linkage fusion.

(With regard to the great reduction or annihilation of the mento-emotional modifications (*Chitta-Vrttis*), there is fusion of the perceiver (cognizer), the flow of perceptions (cognition), and what is perceived (cognized), just like the absorption of a transparent jewel.)

Three things make this sutra important: first, it sheds light on Samadhi in a way that maybe no other sutra can; second, it helps us understand the nature of awareness and mental impressions; and third, it tells us how the abilities used by the Yogi are actually used.

We must comprehend the conceptual idea that underpins the *Sutra*. The manifested universe is a triplicity rather than a duality. As an emanation of the Ultimate Reality, it is a progressive condensation or involution of consciousness on its various layers. A subjective-objective relationship between the more and less condensed parts of consciousness is established at each level of the increasing condensation, with the less condensed

assuming the subjective and the more condensed the objective role. The subjective principle is the ultimate reality, and all other partial expressions of that reality in the realm of manifestation play a dual role of being both subjective and objective, to the more involved expressions and objective about the less involved. Thus, three aspects are knower, knowing, known or cognizer, cognition, cognized or perceiver, perception, and perceived. These aspects relate to manifestation's subjective and objective sides and the link between them.

As we have seen above, the One Reality transforms into the three; this fusion of the three into One is a technique that is necessary to comprehend the Samadhi secret. The *Vitarka*, *Vicara*, *Ananda*, and *Asmita* stages of *Samprajnata Samadhi* correlate to the four states of consciousness at which this fusion might occur. At every level, the same principle underlies the fusion, and the same outcome is reached: the knower obtains perfect and comprehensive knowledge of the known.

Patanjali explains the above point to us with a suitable simile. When a stone is placed on coloured paper, the stone remains unaffected by the paper's

THE NEW TTD WEBSITE

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

The TTD 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 offical website for Darshan and other TTD provided facilities.

ttdevasthanams.ap.gov.in

colour. Assume that a colourless crystal is placed; some of the light from the coloured paper is absorbed by it. However, the purity and transparency of the crystal determine how much is absorbed. The crystal has a better chance of assimilating with the coloured paper if it is flawless and devoid of any substance faults. If a crystal is otherwise flawless, even a slight hint of colour will hinder its flawless integration.

How the mind behaves towards a contemplative object is comparable to how a crystal behaves on coloured paper. The mind can only become fully integrated with the contemplated object and shine with the pure truth contained within it when it has been stripped of its individuality.

Let us examine the several variables that impede the assimilation of the mind. First, by the practice of Yama, Niyama, and Vairagya, numerous impulses, some nearly innate, collected possessions, engaging in all forms of enjoyment, attractions, and repulsions, should be eliminated from the mind. Second, the sensuous impressions derived from contact with the external world should be ended with the practice of Asana, Pranayama, and Pratyahara. Third, the Yogi is now confronted with the mind's natural processes, including memories and images. The channels of *Dharana* and *Dhyana* should be used to channel this. There

Tirumala Tirupati Devasthanams

ELECTRONIC GOODS

Devotees are strictly forbidden to carry any mobile phone, camera or any electronic devices in the Srivari temple as a Security measure.

Devotees are requested to leave them in their Rest houses or T.T.D. provided free mobile, luggage deposit centers.

will be only one channel through which the mind is guided. All that's left in the mind is the contemplation object, or the seed of Samyama. However, the mind and the object are still distinct entities, and the former cannot merge with the latter as long as it maintains its subjective nature. In Samadhi, this awareness of the mind itself is erased that prevents it from merging with the contemplated object and shining only with the truth concealed within it. The next Sutras address how this self-awareness dissolves to bring about the total merger of the knower, known, and knowing.

In the simile, we have seen that even if the crystal is flawless, it is coloured by the coloured light coming from the paper. Therefore, the crystal will only emit white light—a representation of the complete truth or reality-when it is placed on a piece of white paper. This light will harmoniously mix all hues. Similar to this, in Sabija Samadhi even when all flaws are eradicated, the mind still has a single flaw: it is biassed towards any "seed," no matter how small or obvious. Eliminating even the hint of any partial truth realised in Sabija Samadhi is essential for the realisation of the Truth. Nirbija Samadhi, also known as "Samadhi without seed," is a technique that achieves this by making the mind Vrtti- or modification-free. Then, like a crystal on white paper, the mind can flawlessly shine with the Truth. Thus, it necessitates a Yogi's unwavering Sadhana. As such, a Yogi must begin with the practice of Yama and Niyama in order to lay a solid ethical basis without causing any alterations, and then proceed to Asana and Pranayama in order to purify the body and vitals. If one does not prepare oneself before beginning meditation, one will not advance as a Yogi.

(to be continued)

CHITRANGADA

The Warrior Princess of Mahabharata

- Sri Venkata Viswanath Varun

Chitrangada is a renowned female character from the epic Mahabharata. She is the wife of the valiant Arjuna and the princess of the kingdom of Manipur. Her father, King Chitravahana, raised her as a son due to the absence of a male heir. He ensured she was skilled in all forms of knowledge and warfare.

During Arjuna's travels, he passed through Manipur and was captivated by Chitrangada's beauty and bravery. He approached King Chitravahana to ask

for her hand in marriage. The king agreed on the condition that any child born from their union would be raised as the heir to the throne of Manipur, not as a Pandava. Arjuna accepted this condition and married Chitrangada. They had a son named 'Babruvahana'.

Chitrangada's greatness as a mother is evident in how raised she her son. Babruvahana, without any support from her father. After Babruvahana's birth. Arjuna entrusted Chitrangada with his upbringing and left Manipur. Just as Subhadra raised Abhimanyu to be a great warrior, Chitrangada trained Babruvahana to become a brave and worthy son. Despite the challenges of single parenthood, Chitrangada nurtured Babruvahana with immense love and dedication. She ensured he was trained in all the arts of warfare and leadership, preparing him to be a worthy successor to the throne of Manipur. Her efforts bore fruit as Babruvahana grew up to be a brave and skilled warrior, capable of facing even his father in battle.

Chitrangada's greatness as a daughter is equally remarkable. Her father, King Chitravahana, raised her as a son, teaching her all the skills and knowledge typically reserved for male heirs. Chitrangada embraced this upbringing wholeheartedly, excelling in various disciplines and proving herself to be a capable and courageous individual. Her father's decision to raise her as a son was vindicated by her achievements and the respect she garnered as a warrior princess. Chitrangada's dedication to her father's wishes and her ability to uphold the responsibilities of a son highlight her exceptional qualities as a daughter.

Chitrangada's story also intertwines with the larger narrative of the Mahabharata. Following the Kurukshetra war, Yudhishthira decided to perform the Ashwamedha Yagna and sent Arjuna to guard the sacrificial horse. As the horse travelled through various kingdoms, it reached Manipur, leading to a fierce battle between Arjuna and Babruvahana. In this battle, Babruvahana's arrows gravely wounded Arjuna, leading to his death. Chitrangada, distressed by this, blamed Ulupi for inciting Babruvahana. However, Ulupi used her mystical Nagamani to revive Arjuna, bringing immense joy to Chitrangada. She then accompanied Arjuna to Hastinapur with their son and lived there, caring for everyone with affection, including her mother-in-law Gandhari.

When the Pandavas, along with Draupadi, embarked on their journey to the heavens, Chitrangada returned to Manipur with Babruvahana.

Chitrangada's life is a testament to her strength, resilience, and dedication. As a mother, she raised her son to be a great warrior without any external support. As a daughter, she fulfilled her father's expectations and proved herself to be a capable and courageous individual. Her story is an inspiring example of how one can rise above challenges and fulfil multiple roles with grace and determination.

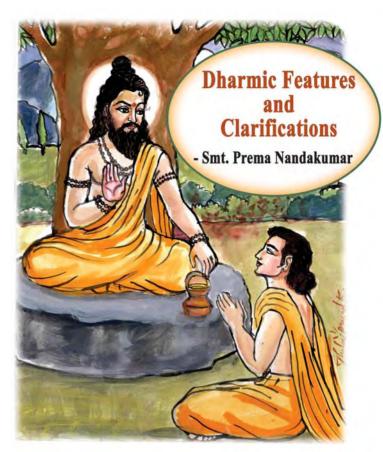
1. My neighbour is an old lady who gets up early, has a bath and comes straight to the front of her house and begins chanting prayers in a low tone. But her eyes are always looking at the gopuram of a temple which is quite far away but clearly visible from our street. What is the significance of watching the gopuram?

Ans. The answer is in your question. She is an old lady; the temple with this gopuram is obviously far away. Old age brings problems for those who have been sincere and disciplined devotees of the Lord. There are innumerable people who go at least once a day to the temple to receive theertha prasadam which gives them a closeness to the god or goddess enshrined in the temple. But if one cannot go out due to old age, and if the gopuram is visible from the house, they worship the deity and feel fulfilled. This is called gopura darsanam.

The gopurams of our temples are not mere decorative structures. Even when being built, every part of a temple is consecrated. For, the gopuram has the forms of deities set up on the gopuram. As the archakas performing daily pujas sprinkle holy water from their pots looking upwards, it is understood the reigning deity is now ready to give darshan for people looking towards the gopuram. The Agama literature of Hindu deities is a vast ocean which contains information about such traditions. For the Lord never turns away from the devout person. With great understanding He blesses even this old lady who is unable to walk or go out alone and fulfils her prayers for the family.

2. When I went to the Tiruvellarai temple near Trichy in Tamil Nadu, a neighbour explained that the tier of the temple has a hole through which you can see a long road. Was there a purpose in putting up this small hole so high in the qopura?

Ans. Of course. Our elders had made the gopuras as look-outs where one could stand by particular



holes and detect enemies marching towards the place riding their horses to attack. The guardians could then arrest the movement of the enemy soldiers and take precautions to close the road.

3. Is such a part of a temple needed even today when the attacker comes from nowhere, like from the skies?

Ans. Even today such strengthening of one's psyche (your deepest feelings) is needed as is being done by your neighbour. Some do it through gopura darsanam. There are other ways too. I have heard that in my childhood days in villages, they would put a lamp near the front steps and recite Sri Narasimha Sathakam They believed that ghosts and evil spirits began to move around at night and rob or kill villagers. The villagers believed that the light backed by the recitation of the Sathakam would chase away evil forces immediately. And that was true also for such is the power of prayers from a sincere heart.



THE SAGACITY OF LORD GANESHA

- Dr.A.Savitri

✓ord Ganesha is the Lord of wisdom and success. He receives worship at the beginning of every auspicious occasion and He is the remover of all hurdles that come in the way of success. There are a number of stories regarding the birth of Lord Ganesha and about His involvement to protect the world from the monsters. One of the most popularly known stories is His confrontation with Lord Shiva. In the absence of Lord Shiva, Mother Parvathi Devi with the turmeric paste used on her body created an idol of a boy and gave life to it. She instructed the boy to guard Her cave. Following Her instructions, the boy stood at the entrance of the cave and obstructed Lord Shiva unknowingly. His confrontation with Lord Shiva led to the death of the boy. To revive life to the dead body of the boy, Lord Shiva replaced the head with the head of Gajasura and named Him Ganesha. In course of time, with the blessings of Lord Shiva and Parvathi, Ganesha became the Lord of Wisdom and Knowledge. He was also given the position of the deity to receive the first 'Puja' performed by people for every auspicious occasion.

Ganesha's Astuteness: Ravana, the king of Lanka, was a staunch devotee of Lord Shiva. Yet, he was known for his cruel deeds. To attain immortality and to gain unlimited powers, he worshipped Lord Shiva with devotion and requested Him to give His Atma Linga. There was no partial feelings in the deities. So Lord Shiva accepted his request and blessed him with Atma Linga after putting a condition that he shouldn't keep Atma

Thulin parsed to

Linga on the ground until he reaches his destination. If it is placed on the ground, it will get fixed and cannot be moved from there. Lord Ganesha who came to know about it, with the counsel of Lord Vishnu, decided to stop it in order to protect the world.

It became a challenge to Lord Ganesha to stop Ravana from taking Atma Linga. To confront Ravana directly for Atma Linga was like disrespecting His father Lord Shiva and at the same time, He could not allow Ravana to take Atma Linga to his dwelling place, Lanka.

Lord Ganesha disguised himself as a small boy and appeared in front of Ravana. At dusk, Ravana used to perform usual rituals in the sea and one day he requested the boy to hold the Atma Linga. Lord Ganesha accepted his request on a condition that He would call Ravana thrice and if he had not come back in time, he would place Atma Linga on the ground. When Ravana was engrossed in performing the ritual, Lord Ganesha called him twice. Ravana ignored Ganesha's voice and continued his ritual in the river. As a part of the final warning, Lord Ganesha reminded Ravana of his condition and called his name 'Ravana' for the third time. Ravana who was in the middle of the ritual failed to reach Ganesha in time. True to his word, Lord Ganesha placed the Atma Linga on the ground and disappeared from the place. The moment Lord Ganesha placed the Linga on the ground, it got fixed in the ground where it was placed. Despite many efforts, Ravana could not move it even an inch. Earlier, the place was called 'Gokarnam' and now it is known as 'Mahabaleshwar' (the most powerful place).

Moral: It is very clear that divinity always comes to one's rescue regardless of one's status and nature. If it is used for righteous purpose, the divinity will support every one, if not, it employs a controlling mechanism. Lord Ganesha honoured His father Lord Shiva without confronting Ravana directly and used His ingenuity to save the world from Ravana by taking Atma Linga from him. With his shrewdness, Lord Ganesha proved to the world that resourcefulness is more effective than direct confrontation in resolving some challenges.





Ayurvedam

anyan tree is pious and divine: it is also filled with several medicinal values. It is called 'Bahupaada' because its roots are widespread. It is also called Jatala as it spreads with several branches. It is also known as Nyagroda, Macchaya and Rakthaphala because it spreads horizontally, provides shadow and has red fruits. In the ancient times, business men used to take shelter under this tree while travelling on business and hence it got its English name as Banyan Tree. Its biological name is 'Ficus Benghalensis'. It is also considered as our National tree.

Banvan tree has several medical uses. Some of them are -

Haemorrhoid - Burn the aerial root trunks of the banyan tree and make it into fine powder. Make it as paste mixing with gingelly oil. Apply once a day on the haemorrhoids to get rid of pain, burning sensation and shooting pain.

Backache - Dip a cloth in the milk derived from banyan tree. Stick the cloth to the back and remove it next day. It will reduce the backache.

Various types of blood motions – Burn the small piece of trunk of the tree. Make it as smooth powder. Dissolve it in plain rice water and consume 50 ml a day to reduce motions.

Head Lice - The Jatamaamsi powder and gooseberry powder are available in Ayurvedic shops. Along with this make powder of banayan aerial root trunks. Apply this powder and rub it at the affected area on the head. New hair will grow.

Growth of Hair - Take one spoon of aerial root trunks powder, and gooseberry powder. Mix them in lemon

BANYAN TREE

Rich in Therapeutic Value

Telugu Original by : Dr. C. Madhusudhana Sarma English by: Smt. P. Sujatha

juice. Keep it overnight. Apply on the head and take bath after two hours. It will grow new hair and will relieve dandruff.

Excess Heat in the body – Make powder of dried roots of the banyan tree. Add to this Ati Madhuram powder, Jaggery powder. Take 1 to 2 grams of this powder in 50 ml water every day. It will reduce bile, burning sensation in stomach and urination and several health problems related to monthly periods of women. Diabetics should not use this medicine.

Wounds, burns - Slightly heat the banyan leaves and apply them on cut skin or wounds and burns.

Skin diseases - Banyan leaf shoots to be made into paste. Apply it on various skin diseases for quick relief.

Progeny – Milk from Banyan tree mixed with palm jaggery should be taken half spoon twice a day. Thereafter take 100 ml of milk. Chances of child birth will improve.

Frequent urination – Soak small piece of banyan tree trunk in 200 ml water in the night. Boil it to make it half water. Consume everyday morning to reduce frequent urination.

Cholesterol – Make powder of banyan leaves and mix it with 100 ml water. Daily consumption of this liquid will improve good cholesterol. Heart related issues will also be cured.

Leukorrhea in women – Make powder of Banyan trunk. One spoon of this powder mixed with 100 ml of lukewarm milk should be taken twice daily. Follow these tips and get rid of your illness.





14 LOKAS

1. Satya loka

2. Tapa loka

3. Jana loka

4. Mhar loka

5. Svar loka6. Bhuvar loka

7. Bhur loka

8. Atala loka

9. Vitala loka

10. Sutala loka

11. Talatala loka

12. Mahatala loka

13. Rasatala loka

14. Patala loka

PROVERB

Many hands make light work.

TONGUE TWISTERS

Eleven benevolent elephants

He threw three free throws.

MATCH THE WORDS In Column A with the Column B:

A

В

Tirupati
 Vayalpadu

- a. Sri Venugopala Swami
- b. Sri Kalyana Venkateswara Swami
- 3. Narayanavanam
- ınam c. Sri Vedanarayana Swami d. Sri Pattabhirama Swami
- 4. Nagulapuram5. Karvetinagaram
- e. Sri Kodandaramaswami

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

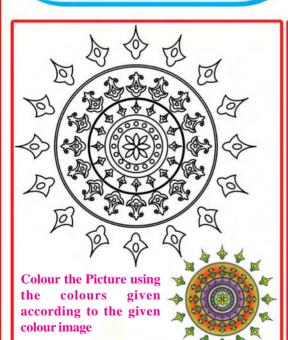
RIDDLE

Name the temple using the clues:

- 1. It is situated in Andhra Pradesh
- 2. It is about 11 km from Chittoor and 68 km from Tirupati.
- 3. Here, the deity sits in well which is always full of water
- 4. It is believed that, the deity is self manifested.

Капіракат

Answer: Sri Varasiddhi Vinayaka Swami temple,

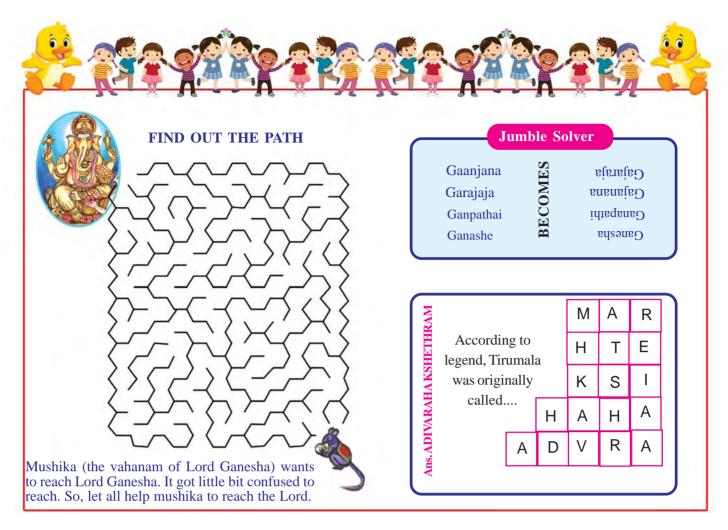


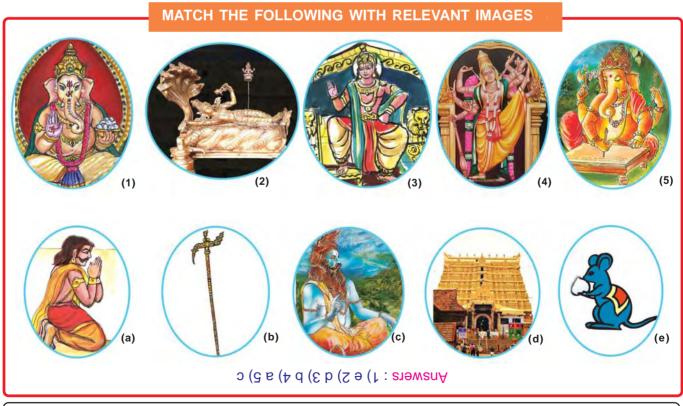




CHANT

Vakra Tunda Maha Kaaya Surya Koti Samaprabha | Nirvighnam Kuru Me Deva Sarva Kaaryesu Sarvadaa ||





Who wrote Mahabharatham?

TOKDAINYKY



'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. V	Who abducted Bhoomi Devi?					
	Who is called 'Sankarshana' according of Srimad Bhagavatham?					
	· · · · · · · · · · · · · · · · · · ·					
	Balarama is the re-incarnation of					
	Who asked three steps of land from king Bali?					
	King Bali is the great grandson of					
	•	ali				
	Which tree is called 'Bahupaada'					
	Who is the daughter of 'Chitravahana' according to the Mahabharatha					
	The nine forms of devotion according to the Bhagavata Purana is called					
15. L	Lord Krishns's mace is called					
	The son of Arjuna and Chitrangada					
17. S	Sri Padmavathi Ammavari Pavithrotsavams from to					
18. T	The Mother-in-law of Chitrangada					
19. V	What is the name of the Telugu poet who wrote	the Andhra Mahabharatam?				
20. N	Name the first Vahanam during Brahmotsavam	at Tirumala				
	DIN EC AND	DECLI ATIONS				
		REGULATIONS				
1. This quonly.	uiz is meant for the children aged below 15 years	7. The last date for submitting the answers for the quiz is 25-09-2024.				
	ildren who wish to participate must belong to Hindu n only.	8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.				
	arents of participating children must be the ibers of 'Sapthagiri' magazine.	 The names of the winners will be published in the magazine. 				
	ers for the quiz questions must be written in the bed place provided.	10. The children of the employees working in the office of				
5. The ph	notocopy of the answer scripts for quiz will also be	the Chief Editor, T.T.D. are not eligible to participate in the quiz.				
	ered with Subscription Number only. Should be no marks of striking and corrections in the	11. No information will be provided over phone regarding				
answer	answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.					
Nam	e of the Child :	Your answers should be sent to the				
_	Subscription No.:	Address given below:-				
Full Address:		The Chief Editor, Sapthagiri Magazine, 2nd Floor, TTD Press				
		K.T. Road, Tirupati – 517507				
Cell I	No.:	Tirupati District, Andhra Pradesh				



GENERAL PREDICTIONS FOR THE MONTH OF SEPTEMBER 2024

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





Aries (Mesha):

Let go of laziness at the beginning of the month and get active. Joyful celebrations at home and tasks are completed quickly. Fame and respect in the society will increase. Growth in business has expected results.



Libra (Tula):

Everyone recognizes your need for importance. Good time for the growth. Courts are resorted to for local issues. Material ornaments are expensive. Students should work hard to get success.



Taurus (Vrishabha):

Consult a doctor for abdominal health issues. Your words can cause trouble to others. Reputation, respect and wealth will increase. Awareness of new things increases. Students do well in new courses. Will succeed in competitive exams.



Scorpio (Virshchika):

They get relief from financial aspects. Their assets will increase. Health should be taken care of. Should be alert in some aspects. Move to their villages.



Gemini (Mithuna):

Overcome mental pressures and worries. Your relatives and friends will recognize your worth and respect you. Feels a lot of mental peace and relief. Will spend happily with family members.



Sagittarius (Dhanu):

You will be successful with some people. Health of wife and parents needs to be taken care of. Lord Subrahmanya Aradhana, Abhishekam and circumambulation should be done to prevent Kuja Sanchara Dosha.



Cancer (Karkataka):

Encouragement beyond your income. There will also be some gains from your siblings. Growth in children. Hear the happy news. Your status and respect in the society will increase.



Capricon (Makara):

High ambitions drive you forward. Get used to a pleasant lifestyle. You will have the praise and acquaintance of relatives like a handful of good friends.



Leo (Simha):

Good news will be heard. Income opportunities are available. Get support from friends. This is the right time for real estate investments. There will be growth in business.



Aquarius (Kumbha):

Better to stay away from bad associations. Cleverly avoids conflicts with colleagues. Students' efforts are intensified. Recognizes the need for hard work and dedication.



Virgo (Kanya):

Increases wealth, happiness, success in education, marriage prospects, will get entertainment. Letting go of the attitude of dominating others can reduce more problems with seniors.



Pisces (Meena):

All endeavors will be successful. Relief is seen in litigation matters. Earnings will improve. The lifestyle will become rich with vehicles, wealth and luxurious amenities.

Subham Subham Subham

THE DIVINE JUDGEMENT

PICTURE STORY

Original Story in Telugu by: Dr. Mannava Gangadharaprasad

Pictures by : Sri K. Dwarakanath
Translated by : Smt. J.C. Gnanaprasuna

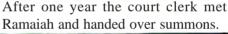
In a village, there are two friends namely Ramaiah and Nagabhushanam. Ramaiah borrowed Rs.1000/- from Nagabhushanam for his personal need after executing a promissory note.



After sometime Ramaiah repaid the borrowed amount along with interest. Later Ramaiah asked for his promissory note. But Nagabhushanam tried to escape through unfair pretexts without returning his promissory note. Some days passed... 2



Nagabhushanam tried to postpone the matter for a long time







Soon after Ramaiah went to Nagabhushanam house to know about the matter.

Nagabhushanam was in the house only.



6

But Ramaiah asked whether Nagabhushanam is in the house ?



Nagabhushanam's wife replied that he went outside.



	PI	ease	cut	here
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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI



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OUR CONTACT ADDRESS

Chief Editor, Sapthagiri Office,

2nd Floor, T.T.D. Press, K.T. Road, Tirupati - 517 507.

Answers for the QUIZ

Published in the Month of July 2024

- Advisor
- 2. India
- 3. Sandipani
- 4. Jamadagni
- 5. It is described as a teaching of the Lord in a particular avatara
- 6. Vasishta and Vishwamitra
- 7. Lord Jagannatha, Lord Balabhadra and Devi Subhadra
- 8. 26-08-2024
- 9. Panchala
- 10. Draupadi
- 11. Hidimbi
- 12. 16.07.2024
- 13. Sri Vishnuchitha
- 14. Bhimaseva
- 15. Goda Devi
- 16. Pandavas and Kunti Devi
- 17. 16.08.2024
- 18. Andhra Pradesh
- 19. Maanai Vanguna!
- 20. Damaghosha and Srutashubha

Winner for the month of July 2024

AISHWARYA PAI

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SREERAM MADHAV

Subscription No.LE1670 KERALA.

AARADHYA

Subscription No.2910202076 KERALA.

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The annual fete, Anivara Asthanam was celebrated in Tirumala temple on 16.07.2024. On this occasion, HH Pedda Jeeyar Swami, HH Chinna Jeeyar Swami, TTD EO Sri J. Syamala Rao, I.A.S., JEO Sri V. Veerabrahmam, I.A.S. participated.

The annual Pushpa Yagam was performed splendidly at Sri Prasanna Venkateswara Swamy temple in Appalayagunta on 22.07.2024. Several tons of traditional and ornamental flowers were offered in divine floral bath to the Utsava deities.





On the auspicious occasion of Adi Krithika, TTD EO Sri J. Syamala Rao, I.A.S., along with his spouse presented sacred silk clothes on behalf of TTD to Sri Subrahmanya Swami in Tiruttani temple on 29.07.2024.

TTD EO Sri J. Syamala Rao, I.A.S., inspected main Kalyanakatta on 23.07.2024 and interacted with pilgrims. He directed the officials to enhance the hygiene and sanitation. TTD JEO Smt. M.Goutami, I.A.S., (H&E) Chief PRO Sri T. Ravi and other officials accompanied him on the occasion.





Sri C H Venkaiah Chowdhary, I.R.S., assumed charge as Additional EO of TTD on 27.07.2024. On this occasion, TTD Tirupati JEO Sri Veerabrahmam, I.A.S. offered Swamivari Prasadams to the Addl. EO along with his family.

Sri S. Sreedhar, I.P.S., took over charge as the new Chief Vigilance and Security Officer of TTD in Tirumala temple on 07.08.2024.



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