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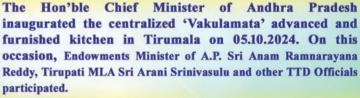


The Hon'ble Chief Minister of Andhra Pradesh along with his spouse was presented with a laminated photo of Swami and Ammavaru by Endowments Minister of Andhra Pradesh, Sri Anam Ramnarayana Reddy, TTD E.O. Sri J. Syamala Rao, I.A.S., and TTD Addl. E.O. Sri CH Venkaiah Chowdary, I.R.S.





The Hon'ble Chief Minister of Andhra Pradesh, Sri Nara Chandrababu Naidu along with his spouse presented sacred 'Silk Clothes' to the deities on behalf of the State Government on the occasion of annual Brahmotsavams in Tirumala on 04.10.2024.







The Hon'ble Chief Minister of Andhra Pradesh, Sri Nara Chandrababu Naidu, released TTD Diaries and Calendars — 2025 in Tirumala on 04:10.2024. On this occasion, Endowments Minister of Andhra Pradesh, Sri Anam Ramnarayana Reddy and other TTD officials participated.





The Horbie Deputy Chief Minister of Andhra Bradesh, Sri Konfidela Rawan Kalyan and Tirupati MIA Sri Arani Srintvasulu had darshan of Sri Venkateswara Swami and later took annaprasadam at Matrusri Tarigonda Annaprasadam buildingon 02402024in Tirumala.





avināśi tu tad viddhi yena sarvam idam tatam vināśam avyayasyā sya na kaścit kartum arhati

Know that alone to be imperishable, which pervades this universe; for no one has power to destroy this indestructible substance.

(Chapter - 2, Sloka - 17)

#### INVOCATION

śrīpati yokaḍē śaraṇamu mākunu tēpa yitaḍē mari teragēdi..

..śrīpati..

āsalu migulā nātuma nunnavi yīsulēni sukha mekkaḍidi cēsina pāpamu cētula nunnadi mōsapōni gati mundara nēdi..

..śrīpati..

kōpamu gondula guṇamula nunnadi yēpuna nijasukha mika nēdi dīpanāgnitō dirigēţi dēhamu paipai viratiki baṭṭēdi..

..śrīpati...

pañcëndriyamula pāliţi badukidi yiñcuka nilukada keda yēdi yeñcaga śrī vēṅkaţēśvaru dokadē pañcina vidhulanu pāliñcugāka..

..śrīpati..



The Lord of Sree alone is the refuge for us! The means is He alone, what else is?

There are many desires within oneself, where then is the pleasure without any jealousy? The sins committed are in ones own hands, which then is the path devoid of any deceit?

Anger is hidden within ones own nature where then is the true happiness?
The body moves about carrying the fires of passion, how then, can one adhere to dispassion?

The life is under the sway of the five senses, how can there be even a little steadiness? if understood rightly, Sree Venkatesha alone rules over all the ordained duties!

- Annamacharya

Sankeerthana Courtesy

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Venkatesa Samo Devo Na Bhuto na Bhavishyati

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Front Cover: Sri Padmavathi Ammavaru, Tiruchanur. Back Cover: Sri Kariyamanikyaswami with His Consorts,

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#### **BRAHMOTSAVAM AT TIRUCHANUR**

The commonly used word, 'Utsavam' signifies how our ancestors deeply thought about the welfare of the people. The word 'Savam' means Yajna or Kratu. It is for the appeasement of a Supreme Deity, performed in accordance with scriptures for the physical and spiritual benefit of the people. However, this practice only provides limited benefits. Its fruits are available only to those who partake of that ritual. With the use of prefix 'Uth', the limited scope is transcended, and the festival becomes multipurpose and contributes to common welfare. That is why Valmiki used the expression in the Ramayana, 'Utsavascha Mahana Seedayodhyayaam Janakulah' while describing the coronation of Sri Rama.

The main benefit of the 'Utsavam' (celebration of festival) is for the pacification of the Supreme Deity, and the second benefit is removal of discrimination. On the day of the festival, the procession of the temple idols is usually done. Those who cannot go to the temple get the satisfaction of seeing the divine form. Many devotees participate in the Rathotsavam and other programmes. It is believed that devotees who visit and participate Garudotsava and Rathotsavam of Lord Venkateswara during Brahmotsavams in Tirumala, and Gajavahanaseva and Panchami Theertham during Tiruchanur Brahmotsavam, get the blessings of Lord Srinivasa and Goddess Padmavathi Ammavaru.

The third purpose of Utsavam is mutual understanding. In festivals held in famous temples, various devotees congregate from different parts of the country. It helps to understand and share the customs, habits and dialects of different regions and develop mutual relationships. Above all, festivals are centers of transmitting knowledge. It is not merely procession of ceremonial idols on display, but even the scientists and artistes display their talents and skills promoting the spread of knowledge about both physical, metaphysical worlds.

In this way, celebration of festivals has manifold benefits. The utsavams should be celebrated in all the temples to keep the festive spirit alive for many generations. All the temples are the abodes of spiritual integration which guide as models for generations to come. The inspiration for this is mainly the 'Brahmotsavam' held every year in Tirumala and in Tiruchanur Kshetras for the Lord and Goddess.

The Brahmotsavam of Alamelumangamma, the incarnation of Sri Mahalakshmi, is starting in this month itself. May the benevolent Goddess shower blessings on Her devotees in abundance!

Dayalola Tarangakshi Poornachandra Nibhanana | Janani Sarva Lokanam Mahalakshmi Haripriya ||



### Tiruchanur Sri Padmavathi Devi Brahmotsavams A MAJESTIC FESTIVAL OF DEVOTION

- Ms. A.R. Vasupradha

iruchanur, the divine domain of Goddess Sri Padmavati Ammavaru, is one of the highly exalted places in Andhra Pradesh. The temple of Sri Padmavati Ammavaru is situated at a distance of 5 kms from the Tirupati town, and is exclusively dedicated to Sri Padmavati Ammavaru, the consort of Lord Sri Venkateswara, attracting countless devotees to seek her blessings every day. The temple was established during the reign of the Vijayanagara kings in the 14th century, reflecting its architectural grandeur, evoking a sense of awe and admiration.

Sri Padmavati Ammavaru, also known as Alamelu Manga, is known to be the mother of auspiciousness, prosperity, and fertility. According to the sacred texts and tradition, it is said that the divine manifestation of the Goddess took place by emerging in a golden lotus from the 'Padmasarovaram', the sacred lake, surrounded by lush greenery adorned with picturesque lotus flowers. This is why devotees often take holy dips in the Padmasarovaram to perform rituals and offer prayers to the Goddess as it is considered to have purifying properties and is auspicious to bathe in its waters. As described in the Padma Purana, Sri Padmavati Ammavaru rises up on the Golden Lotus in the auspicious month of

Tiruchanur Sri Padmavathi Ammavari Kartika Brahmotsavams 28-11-2024 to 06-12-2024

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Karthika on Shukla Paksha Panchami when the star Uttarashada ascends. This event is well known as the 'Karthika Brahmotsavam', celebrating Sri Padmavati Ammavaru's birth, also known as Aavirbhava Dinotsavam, uniting the devotees to showcase their communal celebration and seek spiritual solace.

This temple's sacred proceedings are practiced as per the tenets of one of the most revered Agama, the Pancharatra Agama. This Agama is believed to be taught by Lord Sri Venkateswara himself to five divine personalities in five nights. The five personalities are: Ananta, the Serpent King, Garuda, the king of Birds, Commander in Chief Lord Vishwaksena, Chatur Mukha Brahma and Lord Parameshwara.

The annual Brahmotsavam unfolds over nine days, while each day is meticulously planned with an array of rituals designed to invoke divine blessings. The event commences with the ceremonial flag hoisting, known as Dwajarohana, at the Dwajastambha. The flag is uniquely adorned with the symbol of an elephant, representing auspiciousness, deep affection, reverence it holds for the Goddess. In many Vishnu temples, it is customary for Garuda, the divine eagle, to serve as the mount to the Lord; thus, the flag also features his emblem during the hoisting ceremony. Hence, this symbolism enriches the ritual highlighting the endearment to the Goddess. The event proceeds further with the Ankurarpana, a ceremony of planting seeds in the divine land of Bhuma Devi for prosperity, while the deity of the Commander in Chief, Vishwaksena, is carried around the circumambulation path to make sure the event is functioning effectively.

#### Vahana Sevas

The very first Vahana Seva of the Brahmotsavam takes place in the evening of the first day. The Chinna Sesha Vahana, also known as Vasuki, the female serpent, is designated as the divine vehicle, marking a significant moment in the ceremony. The Vahana is embellished with intricate designs and vibrant flowers.

On the morning of the second day, Ammavaru mounts the Pedda Sesha Vahana, the male serpent, symbolizing strength and protection. As she graces her devotees, the goddess is seen displaying her Abhaya Varada Hasta, a gesture of reassurance and blessing. On the night of the second day, Sri Padmavati Ammavaru elegantly mounts the Hamsa Vahana, the maiestic swan. Ammavaru is attired as Saraswati, the goddess of wisdom, holding a finely crafted Veena in her hand, embodying the pursuit of knowledge and enlightenment.

The Vahana Seva on the third day commences with the Muthyapu Pandiri Vahana, where Ammavaru is ornamented with radiant pearls that serve as Talambralu, the sacred rice traditionally used in Telugu wedding ceremonies. In the





















evening, Ammavaru majestically rides the Simha Vahana, a powerful symbol of courage and might, showcasing her strength and fierce protection over her worshippers.

On the morning of the fourth day, Alamelumanga transforms into the divine attire of Lord Krishna, in the Kalpavriksha Vahana, holding a sword and a Yogadanda, committing to safeguard the cows. In the evening, Lord Hanuman is delegated as Sri Padmavati's divine vehicle. embodying strength, devotion and loyalty.

On the morning of the fifth day, the Goddess of lotus royally mounts the Pallaki, the palanguin, in her Mohini Avataram, her hair elegantly braided with an ornate design featuring Surva and Chandra, the Sun and the Moon respectively, casting a celestial glow around her. In the evening, the cherished Gaja, or the elephant, serves as the majestic vehicle for Padmavati Ammavaru, takes her on a stroll around the temple, signifying the blessings of abundance and sovereignty.

On the sixth day of Vahana Seva, the festivities commence with the Sarvabhupala Vahana, where Ammavaru is gracefully carried aloft as she embodies the beloved daughter of the Sea and the Lord of all rivers. Pilgrims gather to worship her on this auspicious occasion believing that their devotion can lead

to the attainment of power and immense wealth. Lord Sri Venkateswara's vehicle, Garuda, sets out to be Ammavaru's vahana for the evening, on the sixth day of the Vahana Seva. Garuda, known for his capability of overcoming any adversary, serving the god in his battles against evil, is embellished with exquisite ornaments to shimmer in the temple lights.

Surva, the Sun, is the designated chariot for Ammavaru on the seventh day in the morning, radiating brilliance, energy, vitality, and reflecting his sun rays, on the seventh day in the morning. Similarly in the evening, Chandra, the moon, takes Ammayaru around the circumambulation path, symbolizing tranquility, as his luminous yet calming rays soothes the devotees with serenity.

The eighth day commences with Rathotsavam. During this festivity, Ammavaru's towering chariot is studded with ornaments and decorated with flowers. colorful silk fabrics, reflecting the splendor of Sri Padmavati. This Ratha is surrounded by large number of devotees to witness the procession, as the chariot is drawn through the temple streets. As night falls, the final vahana of Sri Padmavati Ammavari Brahmotsavams is Ashwa, the divine horse. It is believed that the Ashwa had witnessed the sacred union of Lord Venkateswara and Goddess Padmavati.

The ninth day of the festival, revered as the most auspicious by women, is celebrated as Panchami Teertham, also known as Chakra Snanam. Devotees from around the globe eagerly partake in this









sacred tradition, immersing themselves in the serene waters of Padmasarovaram. This day holds special significance for worshippers, as it is believed to commemorate the miraculous of Goddess emergence Padmavati from the sacred pond on a golden lotus, marking the divine communion between the Lord and the Goddess.

#### Offerings from the Lord

The festivities of the Panchami Teertham commence early in the morning with the welcoming of the 'Saare', brought forth by the Ekangis, who arrive bearing exquisite gifts for the Lord's Pattapuraani. The Saare, a royal basket, is filled with vibrant turmeric, royally scented sandalwood, fresh fruits, luxurious silk fabrics, and fragrant holy basil leaves—all of which have been lovingly applied to the Lord Himself.

The Saare holds a place of great significance during Panchami Teertham, as the holy basket is carefully balanced atop the Ekangi's head, embodying

devotion and auspiciousness. The Ekangis carry the saare from Tirumala to Alipiri along the sacred steps, and taking the path via the 'Komalamma choultry' to honour Komalamma, enroute to Sri Kodanda Rama Swami Temple. Komalamma was an ardent devotee of the Lord. Back in the day, Komalamma played a pivotal role in establishing a choultry for devotees traveling to Tirumala, ensuring that accommodation facilities were accessible and welcoming for all. This choultry used to be on the outskirts of Tirupati.

From here, the Ekangi rides on an elephant, bearing gifts from Srivaru in a basket filled with turmeric, vermillion, pleasantly scented sandal, Srivari Laddu, vada, appam, and jilebi. A Paricharaka sits behind him, gently swaying the flying whisk, also known as the Chamara, to preserve the fragrance of the offerings. The elephant then comes to a halt in front of Sri Kodanda Rama Swami Temple, where they perform a Harati for the prasadam sent by the Lord before taking a stroll around the temple grounds.

The prasadam is then carried to Sri Govindaraja Temple, with the elephant following the route along Chinna Bazaar Street before descending the steps to reach the temple via Uttara Mada Street. Similar honour is offered to the elephant in front of the temple.











The Brahmatantra Swatantra Parakala Swami, the revered Guru of Mysuru Maharaja, undertook the responsibility of constructing the Panchami Teertha Mandapam. In those earlier times, the sacred elements for the Goddess and the Chakra to partake in a holy dip, were personally provided by the Brahmatantra Swatantra Parakala Swami. Today, the Tirumala Tirupati Devasthanams carries forward this cherished tradition.





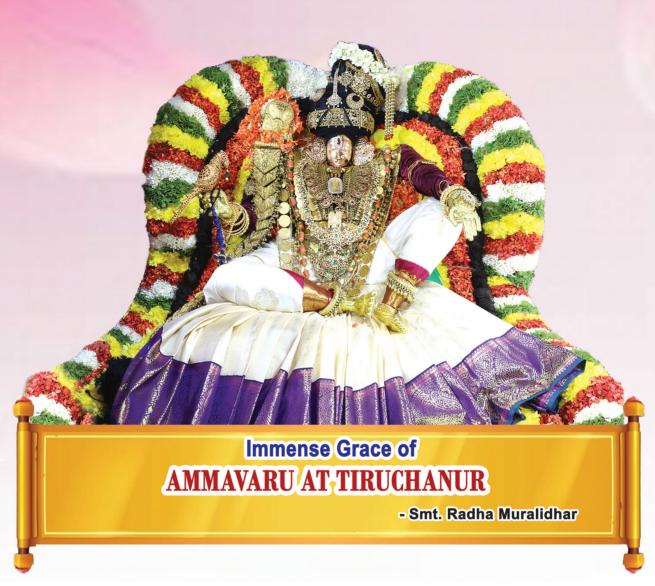


The elephant finally arrives at its destination, Pasupu/ Turmeric Mandapam in Tiruchanur, after a majestic journey through the streets of Tirupati. The officials of the Tirumala Tirupati Devasthanams and the archakas of the Tiruchanur Temple extend a warm welcome to the elephant outside the Pasupu Mandapam, celebrating its remarkable journey to deliver these precious presents from the Lord to the goddess. In the past, people would grind the turmeric in this mandapam, believing it to bring prosperity and blessings into their lives.

Following the Snapana Thirumanjanam of Sri Padmavati Ammavaru and the Sudarshana Chakra, Sri Shatari of the Ammavaru and Sudarshana Chakra are elegantly processioned to the Padmasarovaram. During the auspicious moment of Abhijeet Lagna on Panchami, around noon, the archakas recite the sacred hymns from the Pancharatra Agama. They then immerse the deities in the Pushkarini, sanctifying the water. It is believed that Lord Sri Venkateswara himself comes to visit the Goddess from the Sarovaram, arriving on his Garuda Vahana. An eagle is often seen flying around the sacred pond during the moment of Panchami Teertham, a miraculous event that continues to leave the devotees in awe.

Sri Padmavati Ammavaru, revered as the mother of auspiciousness and fertility, bestows her blessings of abundance and prosperity upon her devotees. It is said that, Purchasing turmeric and Vermilion from Tiruchanur on this sacred occasion is believed to promote health, wealth, and overall well-being, enriching one's life with fruitful opportunities.

Tiruchanur Sri Padmavati Ammavari Karthika Brahmotsavam culminates on the ninth evening, with the spiritually significant event, the Dwajavarohanam, marking a grand conclusion to the celebrations.



he temple town of Tiruchanur located at the base of Tirumala is the abode of Goddess Padmavathi Devi, the divine consort of Lord Srinivasa. To the millions of devotees pouring in from all over the world, the pilgrimage to the Seven Hills begins with the 'darshan' of the Devi. Once they are showered with the blissful grace of the Divine Mother, they feel confident of approaching the Lord on the Hills. They pray to the Goddess to make their Tirumala Yatra fruitful and entreat Her to intervene on their behalf and secure the Lord's 'darshan' and blessings for them.

"Sahadharmachareem sourehe sammantiritha jagaddhitham Anugrahamayeem vande nithyam agnyatha nigraham"

(Yatiraja Saptati – Swami Desikan)

The prayer of Swami Desikan throws light on the significant role of the Divine Mother in protecting the world. She is the consort who is ever-present with the Almighty. She is the compassionate one who is incapable punishing anyone. It can be said that She is the personification of benevolence.

Tiruchanur is constantly humming with daily 'pujas', 'archana' and the endless flow of the devotees. Kalyanothsavam is performed everyday like on the Seven Hills and on Fridays auspicious to the goddess, elaborate 'abhishekam' is performed. The month of Karthika marks the day when the Goddess Padmavathi appeared in the Padma Sarovar, the temple tank. This celestial event is celebrated with an annual Brahmotsavam of ten days culminating in the Theerthavari on the sacred Panchami. On this holy 'avatara' day the priests invoke the bountiful grace of the Goddess for peace,

prosperity and happiness to all. This year Tiruchanur Karthika Brahmotsavam will be celebrated starting with Dwajarohanam on 28th November 2024 and concluding with the Panchami Theertham on December 6th 2024. The Gaja Vahanam special to the Goddess will be on 2<sup>nd</sup> December 2024. Lakhs of devotees will be present to enjoy the festivities while millions who cannot be there will get blissful 'darshan' from their homes through the SVBC telecast. The live coverage brings beautiful visuals of the temple Rajagopuram, the glittering gold inlaid Vimanam, the gorgeous decorations, the sacred Pushkarini, the Vahana Sevas, Prabandha and the chanting of the Vedas, dance and musical performances of the devotees. More importantly the TV coverage gives us 'darshan' of the glowing form of the goddess giving a personalized special satisfaction which can't be experienced even when we are physically present there in the big crowd.

Lord Sriman Narayana incarnates in the various 'yugas' in different forms and in all these incarnations His divine consort Sri Mahalakshmi also assumes suitable roles to be with Him for the welfare of the world. In the Lord's 'archa avatara' as Lord Srinivasa, the divine consort was born as Akasha Rajas's daughter Padmavathi Devi and married Lord Srinivasa. The very name of Sri Mahalakshmi is commonly associated with worldly riches. But to understand the real significance of Her grace one must look at the eight different forms in which She is worshipped. All these are representations in iconography to explain the numerous ways in which Her abundant grace manifests.

'Adi Lakshmi' is the primordial form of the Goddess who is with the Almighty when He creates the entire universe which He does for Her pleasure and in accordance with Her desire. The origin of all life is from the Divya Dampatulu (Divine couple). When the Lord makes various incarnations the Goddess too takes various suitable forms to participate in all His 'leelas' and to protect us. 'Dhana Lakshmi' is the Goddess of wealth who bestows the resources needed by us for pursuing our 'sanatana dharma.' Taking care of the family, contributing to social and religious activities are the duties of all householders for which we pray for abundant income. 'Dhaanya Lakshmi' grants abundance of food grains and bountiful harvests. Food sustains all life and copious rains ensure food security and freedom from hunger and famines. Goddess Padmavathi is presiding in the form of 'Gaja Lakshmi' at Tiruchanur. The resplendent, regal 'archa moorthy' seated on a golden lotus is worshipped by two elephants on either side. This captures the incarnation of the goddess in the Padma Sarovar, the temple tank when She was worshipped by celestial elephants with 'abhishekam' and floral garlands. Gaja Lakshmi is the symbol of power and strength. 'Santhana Lakshmi' is the form of the Divine Mother that grants the boon of good progeny. We all want our children to have good health, character and pray that they follow traditions in the path of their elders. The course of life in this world is rough and we face various trials and problems. To face these challenges we require mental strength and faith which is granted by 'Dhairya Lakshmi'. The mercy of the Goddess follows us like an umbrella sheltering us from torrid heat or like a boat that sails through the turbulent sea. We are assured victory in our rightful pursuits by 'Vijaya Lakshmi'. There are numerous fields of knowledge and expertise necessary for our material and spiritual progress. We pray to 'Vidya Lakshmi' to bless us with success in all our endeavours. Let us offer obeisance to Sri Padmavathi Devi, the consort of Lord Srinivasa, who is the Mother of the Universe and is the personification of the Lord's grace. May She bless us with the milk of spiritual wisdom!

> "Samasta jananeem vande chaitanya stanya dhayineem Shreyaseem Srinivasasya karunamivaroopineem" (Daya Sathakam – Swami Desikan)



# SALUTATIONS TO SRI PADMAYATHI DEVI

- Sri R. Kannan

about five kms from Tirupati. It is called Alarmelmangapuram. 'Alar' means lotus flower, 'Mel' means above, 'Manga' means lovely woman (here Goddess Mahalakshmi), 'Puram' means place. It denotes that the goddess Mahalakshmi resides permanently and blesses all those who visit Her and grants Her benediction. Her Lord Sri Venkateswara Swamy has His sacred temple in Tirumala which is very near to Her. It is customary to visit Alarmelmangapuram first and then go to Tirumala to seek the blessings of the Lord. The intercession or recommendation is indispensable to gain the favour of the Lord.

Sri Nammalvar addresses Sri Venkateswara "Agalakillen iraiyum endra Alarmelmangai urai marbhaa" which means that Sri Alarmelmanga (Padmavathi) permanently resides on the chest of the Lord, indicating Her importance. This is

evidenced by the fact that Lord Venkateswara wears the Dollar of Sri Padmavathi devi on His chest even today. Tiruchanur gets its name from the fact that the sage Sukha, who preached Srimad Bhagavatha Purana to the king Pareekshit, did penance here and got the blessings of the Goddess.

#### The Presiding Deity

Sri Alarmelmanga Thayar is the Presiding Deity of this temple. She is believed to be the incarnation of Goddess Lakshmi. Padmavathi Thayar is the Utsava Deity (taken in procession during festivals). Since She emerged from the lotus of the Padma Sarovar, the Holy Pushkarini, situated in Tiruchanur, She came to be known as Sri Padmavathi Thayar. Sri Annamacharya, the most renowned Telugu poet had composed a number of 'Kritis' on the Goddess. Sri Vedanta Desika, the Vaishnava Acharya had even composed the Daya



Sataka, containing 108 excellent slokas in Sanskrit on the Goddess and Sri Venkateswara, enlightening their boundless mercy on their devotees.

#### The Legend

There are references in the Puranas and the epics to Vedavati (she had an altercation with Ravana) who was reborn as Padmavathi and married Lord Srinivasa in Kaliyuga. There is a story which states that a pious Brahmin took a bath in the sacred Swami Pushkarini at Tirumala and was later born as the son of the King Mitravarman and was named Akasharaja. He married Dharani Devi but had no children for sometime. On the advice of the priest, he performed a 'yaga.' As a result, the couple found a lovely girl in a thousand petal lotus and brought her up with love and care. The child was named Padmavathi. When Padmavathi grew up, Lord Sri Venkateswara came in search of her. The celestial marriage took place.

There is a story which narrates that Mahalakshmi, when Brigu Maharishi hit the chest of Lord Mahavishnu, which happens to be Her residing place, left the Lord in anger and did penance for twelve years and emerged as Padmavathi from the Golden Lotus located in the centre of the Pushkarini on the holy month of Karthika with Panchami constellation.

There is another story which tells that Yasodha, mother of Lord Sri Krishna was reborn as Vakulamalika. Lord Srinivasa, came to her as a young boy and lived with her. She arranged an alliance between him and Padmavathi Thayar who was brought up by Akasaraja as his child and saw them getting married under the guidance of the sage Sukha.

It is our fortune that Lord Sri Maha Vishnu and His consort Sri Maha Lakshmi incarnated themselves as Lord Sri Venkateswara and Sri Padmavathy Thayar. The Lord is residing at Tirumala where He was brought up by Vakulamalika and the Thayar is situated nearby in Tiruchanur where she appeared from the Lotus and granting the boons to Her devotees who visit them day and night.

#### Rituals in the Temple

Sri Padmavathi Thayar resides in a very lovely temple in Tiruchanur, backed by the Padma Sarovar Pushkarini, the sacred tank. Apart from Thayar Sannidhi, there are two more sannidhis in the temple complex, wherein Lord Sri Krishnaswami and Lord Sri Sundararajaswami are enshrined to bless the devotees.

Sri Padmavathi Thayar has a separate Dwajasthamba (Flag Post) in front of Her Sannidhi and the sacred flag is hoisted during the Brahmotsavams. The Thayar enjoys Kalyana utsavam (like in Tirumala) daily around 10 a.m., and has Abhishekam on Fridays (as in Tirumala). Important Annual 'utsavams' are Brahmotsavams, the Pavitrotsavam and the Teppotsavam.

The Brahmotsavam for Thayar is conducted in the month of Kartik (November). It begins with followed different Dwajarohanam, bv Vahanotsavam. Goddess goes round the streets in various vahanams during the festival. The festival concludes with Panchami Teertham – Theerthavari - Chakra Snanam in the Padma Sarovar. On the Day of Panchami Teertham, Lord Sri Venkateswara sends offerings to the goddess. Thousands of





devotees take bath in the sacred tank after the Chakra Snanam, to cleanse all their sins and be blessed with prosperity.

#### **Vasanthotsavam**

Vasanthotsavam is an annual utsavam performed to Ammavaru at Tiruchanur as an "Upasamanotsavam". In this ritual, Temple priests perform Snapana Tirumanjanam (Celestial Bath) to the processional deity of Goddess Padmavathi devi. Vasanthotsavam

is performed to give a soothing relief to the deity from heat and sun in an aesthetic environment giving celestial aromatic bath – Snapana Tirumanjanam.

#### **Pavithrotsavam**

Pavithrotsavam is an annual practice being performed to Sri Padmavathi Ammavaru in Tiruchanur. This ritual is being performed to ammavaru to ward off bad impact of lapses, if any, during the year.

#### Float Festival

Teppotsavam (float festival) is a five-day annual festival performed in the temple of Goddess Padmavathi at Tiruchanur. These Utsavams are usually observed in Tiruchanur temple from Jyestha Suddha Ekadasi till Pournami for five days. On the first day Lord Sri Krishnaswami took pleasure ride on finely decorated Teppa-

float in the Padma Sarovaram along with Rukmini and Satyabhama. On second day Lord Sundararaja Swami will take part in the festival. And on the remaining three days Sri Padmavathi ammavaru will be taken on the float festival.

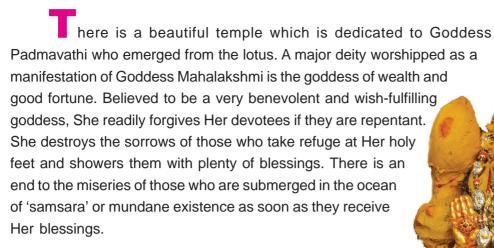
When one is in Tiruchanur, the mind will be filled with peace and spirituality. By praying to the Goddess with pure heart, one is bound to be blessed and one's wishes will be granted.

Let us invoke the Goddess for Her abundant blessings.









This famous temple town is also popularly known as Alamelu Mangapuram or Alarmel Mangapuram. A popular belief is that a visit to the temple of Lord Venkateswara is complete only if the pilgrims visit the temple of Sri Padmavathi Ammavaru at Tiruchanur. It is believed that Her intercession is indispensable in gaining the favour of the Lord. It is also believed that Lakshmi is omnipresent, illimitable and the bestower of 'Moksham' along with Lord Vishnu. It is said that this temple, one of the highly venerated places attracts many devout pilgrims daily, and

OM PADMAVATHYAI NAMAHA

- Sri K. Vamanan Nampoothiri

Goddess Alamelu Mangai is an inexhaustible source of compassion and love with scholarly inspiration and affectionate encouragement. All the prayers of devotees with sincere devotion in the heart are answered.

Goddess Sri Padmavathi is represented in the Padmasana or lotus pose holding lotuses in Her front-facing hands. The other two hands show Abhaya and Varada 'mudras' protecting the devotees and assuring them to fulfil their desires. The idols of Lord Sri Krishna, Balarama, Sundararaja Swamy, and Surya-Narayana Swamy are also quite beautiful here. The vicinity of divinities is felt in this temple representing 'sanatana dharma.'

The ancient sages saw life and after-life and fathomed the Unfathomable with such clarity and knowledge. They also evolved methods by which such knowledge could be acquired, conserved and transmitted for the benefit of posterity through thought-stirring tales of legendary personalities and symbols. The legends about the advent of Goddess Padmavathi are innumerable and popular with varying description but the basic contours are similar. Several local and regional legends have coalesced with the Puranic stories. Some of them are briefly narrated here:

Sage Bhrigu, one of the Saptarishis, offended Lord Vishnu by kicking Him on His chest. In the Gita, Lord Sri Krishna says: 'Among the Rishis, I am Bhrigu'. The story of the sage Bhrigu testing the Trinity is described in the Srimad Bhagvatam (10th Canto, Chapter 89). It is one of the most commonly accepted saving that the kick of the sage Bhrigu created an impression on the divine chest of the Lord and it is called "Sri Vatsa" (beloved of Sri). Lord Vishnu appeared to have woken up by the kick. He not only apologized to the sage but asked if the kick hurt the sage's leg and as a benign and invigorating process, massaged Bhrigu's feet. In doing so, the Lord squeezed the third eye supposed to be in the heel of the sage. It is believed that the sage was endowed with a third eye on his foot. This was the window to his knowledge and it made him very proud and increased his ego. It is said that the third eye gave the sage the power to defy even the Devas. Lord Vishnu humbled the sage's pride by removing the cause of the false ego of the saint and made him see the world. The sage regained his clarity of thought that enlightened him. With tears in his eyes

# TTD Launches NEW MOBILE APP

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

and overwhelmed by devotion, he lost no time in realising his mistake that the best of merits was to remain free of vain pride and conceit following the proverb, 'vidyavinayenashobhathe', (a learned individual should be humble). He begged for forgiveness from the Lord realising that ego, vanity and anger are definitely the inner enemies of a person.

Goddess Lakshmi is not pleased with the behaviour of the sage. She left Her abode of Lord Sri Maha Vishnu. A perfect divine voice guided Her to the 'Pushkarini', burrowed on the banks of the river Swarnamukhi. The Divine Mother inundated herself in retribution. Unhappy and unable to bear the separation, Lord Vishnu came down to the earth and spent considerable time before reaching Kolhapur where He worshipped Sri Maha Lakshmi in the temple, consecrated by the sage Agasthya. A divine force, informed him to do penance and worship Goddess Maha Lakshmi with lotus flowers on the banks of the river Swarnamukhi for twelve years, then Goddess Mahalakshmi would grant Him 'darshan' and agree to be with Him.

On hearing this Lord Vishnu reached Tiruchanur and dug a tank, which is now known as 'Padma Sarovar' and did penance. He worshipped Goddess Mahalakshmi for twelve years offering lotus flowers (Lord Vishnu prayed to Lord Suryanarayana Swamy to retain the full blossom of the lotus flowers for His worship of Goddess Mahalakshmi. Pleased with the Lord, in the thirteenth year of worship, Goddess Mahalakshmi rose as Sri Padmavati out of a brilliant lotus and appeared before Lord Vishnu on a golden lotus flower with lotus in two hands and offered Her divine hand as a gesture to reunite with the Lord. This form of Goddess Mahalakshmi is still offered prayers (as She gave 'darshan' to Lord Vishnu in Padmam or Lotus).

The Divine Mother chose to remain there in the name of Padmavathi as She had risen from the Padma flower. The Pushkarini is known as Padma Sarovar and the Goddess is named 'Padmavathi'. Lord Suryanarayana Swamy adored by Lord Maha Vishnu and the tank dug by Lord Mahavishnu are worshipped with the same ardour as Lord Balaji in Tirumala.

A very popular saying connected with this legend is that of Devi Yasoda who had the fortune of bringing up the Lord as Sri Krishna, the son of Devaki, in His early years. Devi Yashoda was not blessed to witness the marriage of Sri Krishna with Rukmini and she felt very sad. Sri Krishna promised to fulfil her desire in her next birth as Vakuladevi during His 'avatara' as Srinivasa (Lord Vishnu), He would marry Sri Padmavati, the daughter of King Akasharaja.

According to a popular folklore, Lord Srinivasa came to the earth in Kaliyuga only for fulfilling the promise of marriage and hence, the performance of the celestial marriage. Kalyanotsavam is stipulated as an important seva to fulfil all the desires of the devotees.

The presentation of the vivid, engaging, and easily related to personal experience of these Divya 'leelas' by the Divya-Dampatulu (Divine Couple) Sri Narayana and Sri Devi, is probably to educate all that a marriage symbolically represents the same relationship that exists at the universal level between the Purusha, the Highest Supreme Self and Prakriti, the Universal Divine Mother. The portrayal of God's spirituality and personality in human form in these immortal stories by the great minds of yore makes everyone understand the theme easily showing the endearing relations between individuals that bring forth the society's norms, values, and culture.



'Kumkum' or vermilion is considered sacred, especially for women, as it is applied by them over the forehead seeking the longevity of their husbands. It is also considered as the symbolic representation of Goddess Shakti, who is also revered as Goddess Lakshmi, Goddess Saraswathi and Goddess Parvathi. The annual 'Laksha Kumkumarchana' ritual is being performed on a grand note at Sri Padmavathi Devi temple in Tiruchanur. This ritual is being performed before the commencement of nine day 'Karthika Brahmotsavams'. On this occasion, the processional deity of goddess Padmavathi devi is seated on 'Asan' (platform) amidst the renditions of sacred chants and mellifluous hymns. The priests will chant the 1000 divine names of Goddess during this fete. This ritual is considered as a prelude to Brahmotsavams appeasing Goddess for the successful conduct of the annual Brahmotsavam.

> aksha Kumkumarchana on 27.11.2024





# © Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM THIRD ASHWASA

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

#### (Continued from the September 2024 issue)

#### Arrival of Naimisharanya Saints at Venkatadri

Saint Soota gave his consent and said, "I feel my *Puranic* discourse is fulfilled. I've noticed your enthusiasm. Set out on your journey forthwith without any delay. Visit the peaks of the hills. Enjoy the glory of Venkatadri to your utmost contentment. Take holy bath in the sacred waters of the *teerthas*. Have the blessed *darshan* of Bhu Varahaswamy!"

No sooner had the permission been accorded than the saints like Gautama, Jabali, Kashyapa, Angirasa, Srivatsa, Koutsa, Maitreya, Kanva, Gargeya, Mrukanda, Bharadwaja, Koushika, Devala, Kratu, Pulastya and others got ready for the pilgrimage. They finished holy bath in the Ganges, Gautami and Krishna. They took holy dip in different *teerthas* on the way. In the last leg, they reached Kapila Tirtha with a desire to visit the Lord. Having thus bathed in different *tirthas* singing *Sama Veda*, they bathed in Swami Pushkarini and visited Lord Srinivasa.

The ecstasy of the saints knew no bounds. Some of them were dancing as their plaits of hair swayed. They were jumping and playing in unknown ecstasy and unbounded joy. They were chanting the Vedas in a set tone melodiously. They worshipped the Lord with golden flowers reciting His one hundred and eight holy names. Immensely pleased with their devotion, the Lord soon manifested before them.

"Hey Saints! I've understood your devotional fervour as you landed here on this hill. I'm pleased with your dedication. Reveal your desire so that I may grant it." The saints were overwhelmed with the Lord's manifestation and grant of boons.

"Hey Supreme Lord manifest on the earth! You're beyond our words and perception! Though you're of Vaikuntha abode, You've descended on Venkatagiri. Though we used to visualise You in our mind, we've had now the good fortune of visiting Venkatagiri and seeing You with our naked eye right before us. To what avail are the boons? Lead us to the path of redemption. That's what we desire. We don't desire any other boon."

Contented with the disposition of saints, the Lord said, "Hey Saints! You're not ordinary men. You're fulfilled souls. You're quite prominent. You sanctify the entire world. That's why you've denied any boons. Since you've utmost serenity, you didn't refer to the boons that ordinary people desire. I wanted to know your intention and hence I enquire you like that. I'm taken in by your disinterestedness. I'll grant you liberation as per your desire."

Later, he continued, "Hey Saints! Creator Brahma is all set to conduct *utsavas* for me in Kanya month. To fulfil the proposal of the Four-faced Brahma, I'll see that the residents of the earth reach my place. I'll fulfil the desires of those who scale these hills with devotion to

have a glimpse of mine. I fulfil those who hear my glory from ear to ear and visit this shrine. Whether such people are near me or at a distance, I'll grant whatever they desire. I'll aid them in their weal and woe and protect them by strengthening their faith. I'll grant them holy worlds after they breathe their last."

Having heard Hari's words, the saints were immensely happy. They spent five years on Venkatadri. After that, Hari said, "Why should you stay here so long? You may go back to your respective abodes." Thus, he granted them permission to leave the place.

The saints bowed down to the Lord with His consorts Bhudevi and Neeladevi. They staggered there hesitant to leave the place. They were witnessing the lotus face of the Lord again and again shedding tears of joy. They were moving one step forward and two steps backwards. The Lord said to the saints, "Hey distinguished people! I'm Brahma without any attributes. Yet in order to protect the common men, I'll be endowed with attributes. So, you feel my presence here itself. As I'm omnipresent, the wiser feel no separation from me. I'm closer to those who feel my transparent form. You may also conduct with such maturity of mind. Go to the virtuous Naimisharanya. Thus granting permission, he assumed the form of an idol with silent posture.

(to be continued)

#### CLUES FOR PUZZLE **PUZZLE** 01. Son of Lopamudra (9) 02. Son of Satwathi (7) 03. Very old (4) 04. Wife of Vali (5) 05. Parvathi (5) 06. Lord Siva (5) 10. Yama (4) 11. Brahma (5) 11 12 12. Arjuna (5) 16. Light blow (3) 17. Not night (3) 14 13 01. Son of Uloochi (9) 07. Reluctant to make a decision (5) 08. Lakshmi (5) 09. Cry of unhappiness (4) 15 17 16 10. Saraswathi (6) 13. Open a little way only (4) 14. Without Light (4) 15. Bheema (5) 16. Nervous (5) 19 18 18. Son of Silaada (5) 19. Turn Aside (5) Compiled by - Sri T.S. Jagan Mohan



#### **THIRIVIDANTHAI**

**Location & Introduction**: Tiruvidanthai is a small village on the outskirts of Chennai on the shores of the Bay of Bengal about forty kms due south of Chennai. The temple was built by the Pallavas with the latest additions by Cholas.

Sthalapuranam: According to legend, when Hiranya stole the Mother Earth and hid Her, Lord Vishnu took form as a boar with tusks. He fought and killed the 'asura' and carried Her from below to restore Her position. Along the way He gave a long discourse on various subjects including how every activity that He has created can reach him with 'bhakti.' He married Komalavalli here in this Desam.

Another legend is that the sage Kalava had three daughters who all wished to be married to Lord Sri Narayana. The sage came to this Desam and prayed to the Lord who agreed to marry them all one day at a time. The first daughter was Komalavalli an incarnation of Goddess Mahalakshmi. Because of this the Lord has come to be known as 'Nithya Kalyana Perumal'.

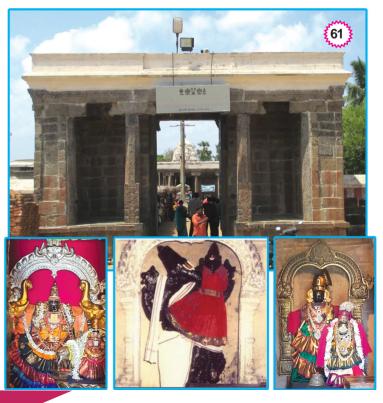
Special features: This Desam is known by many names such as Varaha Kshetram, Nithya Kalyana Kshetram, Asura Kaala Nalloor etc. The Lord is known as 'Sri Lakshmi Varahan and Nithyakalyana Perumal'. The Universal Mother is 'Komalavalli Natchiyar'. The theertham is 'Varaha theertham' and 'Kalyana theertham'. The vimana is Kalyana Vimana. Those who wished to get married should visit this shrine.

**Charama Slokam :** In this 'avatar' the Lord speaks to Bhu Devi of ways for His creations to reach Him.

The 'charama sloka' of Sri Varaha 'avatar' is considered the very first instruction by the Lord on this subject. An approximate translation of the sloka is given here. It is in the first person as spoken by the Lord.

"If anyone thinks of Me, when the mind is sound (sthite manasi), with the body in good health (suswasthe shareere), and with mental and physical faculties working intact (dhaatu saamye sthite) - realizes that I am indeed the very cause of this universe (vishwaroopam), that I am without birth (ajam) - then I assure (You, Bhumi Devi) that I will remember this devotee of Mine when they are on their deathbed, lying (helplessly) like a stone or a log of wood, and personally lead them to the Supreme Abode."

Mangalasasanam: In his Peria Thirumozhi (1108-1117), Thirumangai Alwar plays the role of the mother of the girl who is in love with the Lord and who wants his 'Thiru-adi sambandham.' He says my chief who resides in Tiruvidanthai. He asks what your disposition is towards my daughter who



wants to know that the ever-beautiful Mahalakshmi born of the ocean resides in your heart. For ten pasurams he describes the thoughts of the daughter (as her mother) and asks the Lord what his plans are regarding the daughter's future.

#### **TIRUKKADALMALLAI**

**Location**: This temple is located approximately seventy kms due south of Chennai on the shores of the Bay of Bengal in a small town called Mahabalipuram.

Sthalapuranam: According to legend, Pundarika Maharishi wished to have 'darshan' of Lord Narayana as Ksheerapthinatha. So, he gathered lotus flowers for His puja. The Lord came as an elder brahmin and asked for food. The sage gave the flowers to the elderly brahmin and went to fetch the food. Upon his return he found the Lord stretched out resting wearing the flowers he had given. The sage asked for a place at the Lord's feet which was granted. Because he rested on the floor here, the Lord is called Sthalasayana Perumal.

**Special features :** The Lord here is known as Sthalasayana Perumal and the Universal Mother is

Nilamangai Thayar. The theertham is Pundarika Pushkarani. The unusual aspect is that the Lord is resting on the floor and on Adhisesha. This is the only such shrine where the Lord is resting directly on the floor.

Mangalasasanam: In Irandaam Thiruvandhadhi (2251), Bhoothath Alwar says Thanjai Mamani Koil, the main temple at Srirangam, Tiruthanka, Tirumala which devotees think as the Ultimate, the Ocean of Milk, the temple at Tiru-kadal-mallai, Tirukkovilur and the temple at Tirukkudanthai surrounded by walls are all places where the Lord who shot arrows so well decided to reside in.

In Peria Thirumozhi (1088-1097), Thirumangai alwar says that the Lord who ate all the worlds and kept it in His stomach to bring it back out, who is the support of this world like a strong choral pillar, the Lord who split the mouth of Kesi who came in the form of a horse, who broke the tusk of the elephant and killed it, He who resolved the troubles of Gajendra, whom one can see in one's hour of distress is the one who is resting in Thirukkadalmallai.

#### Om Namo Narayanaya!





# Sage Patanjali's Yoga Sutras

Commentary

- Dr. K.V. Raghupathi

Part - XII

#### (Continued from the Sept. 2024 issue)

#### 42. tatra sabdartha-jnana-vikalpaih sankirna savitarka samapattih || 1.42 ||

Tatra = there; sabda = word; arth = perceptual or logical knowledge of the object which the Yogi wants; jnana = idea, ordinary knowledge based on sense perception and reasoning; vikalpa = imagination; sankirna = mixed up, confused, unresolved; sa-vitarka = with reasoning, a state of samadhi characterised by Vitarka; samapatti = contemplation.

In Savitarka Samadhi, the mind alternates between ordinary knowledge derived from sensory perception or reasoning and knowledge based solely on words. It's included in the Samprajnata Samadhi.

In the previous *Sutra* (41), the essential nature of *Samadhi* has been discussed. It is necessary to note that the *Samadhi* is not intended for any specific state of mind. On the other hand, it represents a broad spectrum of superconscious state of the mind, culminating in *Kaivalya*.

In the ten *Sutras* beginning with the present one, the *sadhaka* is shown the ways to master the technique of moving from *Sabija Samadhi* to *Nirbija Samadhi*. Even for those who have progressed through the stages and reached the *Kaivalya*, it is challenging to comprehend the phases conceptually. These stages provide only a hint, not explanatory. They are like the sketch map of a country that a traveller may explore. But something more is needed for exploring a country than a mere sketch map.

First, let's understand the differences between Sabija and Nirbija Samadhi. Sutra 17 has already taught us that the Samprajnata Samadhi is divided into four stages. The Sadhana Pada's Sutra 19 describes the four levels of Gunas, which correlate to the four distinct and discernible stages at which consciousness acts through the four finer vehicles. The Vibhuti Pada's Sutra 5 also makes note of the fact that the higher consciousness

operating at those levels in a state of Samadhi differs greatly from the everyday mental consciousness we are accustomed to. As stated in Sutra 46, Sabija Samadhi includes all four of these Samprajnata Samadhi levels.

It is compared to a seed with several layers of material. We have to rip through the layers to get at the core. In Samprajnata Samadhi, Samyama is done on a "seed," which is referred to as such because it has multiple layers covering the fundamental core. By using certain procedures, the Sadhaka can split the seed open and come into contact with its core. The seed's consciousness is revealed in a different way at each subsequent stage. The Sadhaka may reach the deepest actuality of the seed by carrying out the Samyama process further.

Nevertheless, Patanjali hasn't thoroughly and methodically covered the various seed layers that can be used for Samyama. Having stated that, the Sadhaka must exercise discernment in order to understand the subtleties of the sadhana. Samyama can be using a biological part, an effect, a phenomenon, a natural principle, an object that functions as an archetype, or a subtle form. It is genuinely a path from the external expression to the inside reality, regardless of the specifics of the relationship between the two. To reach the condition of the Divine Mind, the Sadhaka has to go into his own consciousness. The seed on which Samyama is performed merely determines the depth to which consciousness must descend.

The Sadhaka arrives in the center of Divine Mind consciousness in the Nirbija Samadhi. Note that Nirbija Samadhi can only occur after Sabija Samadhi, once all the stages of Samprajnatha Samadhi have been completed. Having discussed the subtle distinctions between Sabija Samadhi and Nirbija, Samadhi let us now proceed to deal with the present Sutra (42). Our knowledge of a particular object is a mixture of several mental impressions. It is a mix-up our ideas and nothing else. It is impossible to utilise common mental analysis or reasoning techniques to distinguish between pure knowledge and these jumbled and disorganised mental concepts. According to Patanjali, the only way we can accomplish it is by doing Samyama on the object and fusing the mind with it, as explained in the Sutra (41).

There are two stages in this process of 'knowing by fusing.' In the first stage, the heterogenous knowledge regarding the object must be separated into its different constituents. All of the knowledge's parts, both internal and external, are present at this point; nevertheless, they become more and more distinct and differentiated from their original, undifferentiated condition. In the second stage, the pure knowledge that is separated in the first stage is combined with the mind During this process, any other elements that rely on memory automatically disappear, leaving the mind to shine alone with its understanding of the object. The present Sutra— 42 deals with the first stage, while the Sutra—43 deals with the second stage.

Let us consider the significance of the words used in the Sutra. The word Tatra refers to the state of Samadhi. It is only when the mind is completely isolated from external influences and has reached the concentrated Dhyana that it can successfully tackle this problem of resolution. Sabda-Artha-Jnana define the three categories of knowledge that are inextricably mixed up in the mind of the ordinary man and can be resolved only in Savitarka- Samadhi. Sabda refers to knowledge that is based only on words and is not connected in any way to the object that is being considered. A great deal of our thinking is of this superficial nature, based merely on words and not on the object at all. *Artha* refers to the true knowledge about the object or its real meaning, which the Yogi wants. *Jnana* refers to ordinary knowledge based on the perception of the sense organs and the reasoning of the mind. The condition of not being able to distinguish clearly between these three kinds of knowledge results in *Vikalpa*.

## 43. Smrtiparisuddhau svarupasunya iva arthamatranirbhasa nirvitarka || 1.43 ||

smrti = memory; parisuddhau = on complete clarification or purification; svarupa = essential nature or self-awareness of something; sunya = devoid of; iva = as if; artha = meaning, true knowledge of the object; matra = only; nirbhasa = shining; nirvitarka = fusion or linkage or Samadhi characterised by absence of Vitarka.

Nirvitarka Samadhi is accomplished when the memory is fully purified and the mind almost loses its fundamental subjectivity. This is when the true knowledge of the object alone emerges from the mind.

The Savitarka stage of Samadhi addressed in the previous *Sutra* (42) creates the ground for the Nirvitarka stage. Gradually, the state of confusion in which the mind is composed of several types of knowledge is replaced by a state of clarity in which the three types of knowledge (sabda-artha-inana) are perceived as distinct from one another. In the current Sutra, this elucidation is referred to as Smriti parisuddhi. Since the Sadhaka has severed all ties to the outside world, the modification cannot be classified as "right knowledge" or "wrong knowledge." As he is fully conscious, he cannot come under 'sleep'. He fully executes Samyama on a specific object, the reality of which must be known, therefore the modification cannot be classified as "imagination." In actuality, the modification is inherent to memory. Hence, Patanjali

calls the process of clearing up as 'clarification of memory'.

When the memory is clarified, the mind is ready for the next step, reducing the self-awareness to the utmost limit. This mental process, which is called Svarupa-Sunya, is explained in the Sadhana Pada (Sutra 3). The Sadhaka should note two facts. First, the Sadhaka should note that the dissolution of the mental self-awareness can come only after the resolution of the composite and complex knowledge with regard to the object into its three clearly distinct constituents. The second point that the Sadhaka should be aware of is the significance of the word iva after Sunya. The word 'iva' means 'as if' and it is used to signify that though the mind seems to disappear, it is actually still there. The object that shines in it is a sign that the mind is there.

The other two components, Sabda and Jnana, vanish as a result of the fusion, leaving just pure knowledge, or Svarupa, or actual knowledge, of the "object." The light of genuine knowledge of the object beams from the intellect, despite its undetectable nature similar to that of the transparent jewel. The state is referred to as Nirvitarka because it is the last state that results from passing through the Savitarka state; it is just the completion or the climax of the preceding state. The Purusa, who rules the mind and is constantly in the background, is what gives the mind the ability to perceive and the desire to change. The mind is always an instrument. The Purusa is the actual Drishti and the Karta. Therefore, in Nirvitarka Samadhi, when the lower mind unites with the object, it is the Purusa acting according to his higher principles who is actually in control and ultimately accountable for the subtle and ongoing modifications that occur in the latter stages of Samadhi.

(to be continued)

THE PROCESS OF PERFORMING SRI SIVA PUJA

On the auspicious occasion of Karthika Masam, the procedure of performing Siva Pooja is given for the readers of 'Sapthagiri'

Our scriptures mention that of all the months Karthika is the most pious one. Every day in this sacred month is considered auspicious. Monday, especially, is most precious as it is cherished by Lord Siva. Offering worship on a Monday in Karthika month gives positive, fruitful results. Let Siva puja be performed in every home along with offerings to revered deities so that the entire family would receive the blessings of Lord Parameswara!

Achamya—(Achamanam with names of Kesava, Madhava and others). Pranayama to be performed.

Shuklaambaradharam Vishnum Sashivarnam Chaturbhujam Prasanna vadanam dhyaayet sarvavighnopashantaye ||

Vakratunda Mahaakaaya Suryakoti Samaprabha | Avighnam kurumedeva Sarvakaaryeshu Sarvadaa ||

Sri Maha Vishnoraajnayaa pravartamaanasya adyabrahmanah dwiteeya paraarthe Shwetavaaraha kalpe Vaivaswata manyantare prathamapaade Kalivuge Jambudweepe Bharatavarshe Bharatakande Meroh dakshina digbhaage Srisailasya ... pradeshe ... Ganga Kaveryoh madhyadeshe samastha devataa brahmana Harihara gurucharana sannidhou asmin varthamaana vyaavaharika chaandramaanena .... Naama samvatsare ... aayane ruthou ... maase ... pakshe ... shubha thithou ... vaare ... shubha nakshatre shubha yoga shubhakarana evamguna visheshana vishishtayam shubhathithou Sriman .... nama dheyah ... Srimathah ... gotrasya naamadheyasya samaetasya mama upaattha dharmapatni samasta dwaaraa Sivamuddishya duritakshaya Sambasada Sambasadasiya Preetyartham asmaakam saha kutumbaanaam kshema sthairva dhairva vijaya sanmangala avurarogyabhi vridhvartham samastha vaapyartham kalpokta prakaarena Sivapujaam karishye.

#### GANESHA SMARANA (INVOCATION)

Gajanaanam Bhoothaganaadisevitam kapithajambuphalacharu bhakshanam | Umasutam shokavinaashakaarakam namami Vighneswara paadapankajam ||

#### **KUMARA SMARANA**

Umakomalahasthaabja sambhaavitala laatikam | Hiranyakundalam vande Kumaaram pushkarasrajam ||



#### LAKSHMINARAYANA SMARANA

Yajnesha Achuta Govinda Madhava Ananta Kesava | Krishna Vishno Hrishikesa Vaasudeva namostute || Siddha Lakshmi Moksha Laakshmi Jayalakshmi Saraswati | Srirlakshmirvaralakshmischa prasannaavama sarvadaa ||

#### NANDI STUTI

Nandikesha mahabhaaga Sivadhyana paraayana | Mahaadeyasya pujaartham anujnaam daatumarhasi |

#### VEERABHADRA SMARANA

Veerabhadra namastestu Sivaajnaanu pravartaka | Dakhsaadhvara dhvamsakaaya Bhadra roopaayathe namah Sri Uma Maheswaraabhyaam namah Sri Laksmi Narayanaabhyaam namah Srivani Hiranyagarbhaabhyaam namah Srishachi Purandaraabhyaam namah Sriarundhati Vasistaabhyaam namah Sri Sita Ramaabhyaam namah Sarvebhyo mahaajanebhyo namah

#### **DHYANAM**

Dhyayami Shankaram Shambhum Nilagreevam Trilochanam | Gangadhara mumaakaantham nityakalyaana rupinam || Goksheera dhavalaakaaram chandrabimba samaananam | Bhasmabhushita sarvaangam rudraakshaabharanaanvitam || Samba Sadasivam dhyaayaami.

#### **AVAHANAM**

Avahayami deveshamaadimadhyaanta varjitam | Aadhaaram sarvalokaanam ashritaarti vinaashanam || Samba Sadasivam Avahayami.

#### **TIRUMALA TIRUPATI DEVASTHANAMS**

#### **ASANAM**

Asanam grihyataameesha nirmalam swarnanirmitam | Aadhaaram sarvajagataa mandhakaasura sudana || Samba Sadasivaya namah Aasanam samarpayami.

#### **PAADYAM**

Paadyam gruhaana bhagawan paavanam parameshwara | Parvati hrudayaananda! Papam sarvam vyapohaya || Samba Sadasivaya namah Paadyam samarpayami.

#### **AARGHYAM**

Aarghyam gruhaana Girisha gandhapushpaaksha tairyutam | Aghamajnaanamakhilam Nilakantha nivaaraya || Samba Sadasivaya namah Aarghyam samarpayami.

#### **AACHAMANAM**

Gruhaanaa chamanaarthaaya Gangaya saridaahrutham | Vimalam jalameeshaana vyaadheenme vinivaaraya || Samba Sadasivaya namah Aachamaneeyam samarpayami.

#### **PANCHAAMRUTHAM**

Panchaamrutham gruhaanedam pannageswara bhushana | Panchavaktra namasthubhyam panchapaapaani naashaya || Samba Sadasivaya namah Panchaamrutham samarpayami.

#### **SNANAM**

Gangaaklinna jataabhaara soma Somaarthasekhara | Sahyajaadi sarithoyaih snaanamkuru Sadasiva || Sadasivaya namah Snaanam samarpayami.

(At this point, Abhishekam is to be performed to Lord Siva. While doing so, the name 'Sivaya namah' is to be chanted. Besides, the lines, "Eeshaana tae tatpurusha Namo ghoraaya tae sadaa vaamadeva namastubhyam sadyojathaayavai namah" and "Namahshankaraya Namahshambhave Namahshivaya Namobhagavathe Rudraya" and "Namah Sivaya Sambaya Shantaaya Paramatmane" need to be recited. If there is no Siva linga, water with a Bilwa {Wood apple} leaf maybe sprinkled on the image of Siva and perform snana seva).

#### **VASTRAM**

Gaja charma dharaanantha garalaankita kandhara | Dukoolam grihyataam deva durgatim mae nivaaraya || Samba Sadasivaya namah vastram samarpayami.

#### **UPAVEETAM**

Upaveetam grihaanesha pavitram paramam Shubham | Umakantha namasthubhyamuthamam dehi mae phalam | Samba Sadasivaya namah upaveetham samarpayami.

#### **AABHARANAM**

Kundalaangada mukhyaani Kundaleeswara bhushana | Bhushanaani grihaanesha bhuthi bhushitha vigraha || Samba Sadasivaya namah Aabharanaani samarpayami.

#### **GANDHAM**

Gandham kumkuma samyukatam mriganaabhi samanivitam | Mahadeva grihaanesha Mahapaapavinaashana || Samba Sadasivaya namah gandham samarpayami.

#### **AKSHATALU**

Akshataanakshata vibho nakshatresha vibhushana | Shuddha sphatika sankaasha swamin sweekuru Sankara || Samba Sadasivaya namah akshataan samarpayami.

#### **PUSHPAM**

Mallika kundamandara kamalaadeeni Sankara | Pushpani bilwapatraani grihaana Karunaanidhe || Samba Sadasivaya namah pushpani samarpayami.

#### **ANGA PUJA**

Paramaaya namah - paadau pujayami, Gunaateetaya namah - gulphau pujayami, Janmaheenaya namah - janunee pujayami, Jagatprite namah – janghe pujayami, Umapataye namah - uroo pujayami, Gireeshaya namah - guhyam pujayami, Karunakaraaya namah - katim pujayami, Naanaarupaya namah - nabhim pujayami, Uttamaaya namah - udaram pujayami, Vaamadevaya namah - vaksham pujayami, Bahurupaya namah - baahun pujayami, Haraaya namah - hastou pujayami, Neelakanthaya namah - kantham pujayami, Panchamukhaaya namah - mukham pujayami, Trinetraya namah - netrani pujayami, Phaalanetraya namah - phaalam pujayami, Shrutigamyaaya namah - shrotre pujayami, Kapardine namah - kapardam pujayami, Sivaya namah - shirah pujayami, Sarveshwaraaya namah – sarvaanyamgaani pujayami ||

### PUJA WITH SIVAASHTOTHARA SHATA NAMAVALI

Om Sivaya namah		Om Bhasmoddulita vigrahaaya namah	1	Om Ahirbhudhnyaaya namah	
Om Maheswaraya namah		Om Saamapriyaaya namah		Om Digambaraaya namah	
Om Shambhave namah		Om Swaramayaaya namah		Om Ashtamurthaye namah	
Om Pinaakine namah		Om Trayeemurtaye namah		Om Anekaatmane namah	
Om Sashisekharaya namah		Om Aneeshwaraaya namah		Om Satwikaaya namah	
Om Vaamadevaya namah		Om Sarvajnaaya namah		Om Shuddha vigrahaaya namah	
Om Virupaakshaaya namah		Om Paramaatmane namah		Om Shaashwataaya namah	
Om Kapardine namah		Om Somasuryaagni lochanaaya namal	h	Om Khandaparashave namah	
Om Neelalohitaya namah		Om Havishe namah		Om Ajaaya namah	
Om Sankaraya namah	0	Om Yajnamayaaya namah 5	50		00
Om Shulapaanaye namah		Om Somaaya namah		Om Paasavimochanaaya namah	90
Om Khatwaangine namah		Om Panchavaktraaya namah		Om Mrudaaya namah	
Om Vishnuvallabhaaya namah		Om Sadasivaya namah		Om Pashupataye namah	
Om Shipivishtaaya namah		Om Vishveshwaraya namah		Om Devaaya namah	
Om Ambikanaathaya namah		Om Veerabhadraya namah		Om Mahadevaaya namah	
Om Srikanthaaya namah		Om Gananaathaaya namah		Om Avyayaaya namah	
Om Bhaktavatsalaaya namah		Om Prajaapataye namah		Om Haraye namah	
Om Bavaaya namah		Om Hiranyaretase namah		Om Pushadantabhide namah	
Om Sharvaaya namah		Om Durdharrshaaya namah		Om Avyagraaya namah	
Om Trilokesaaya namah 2	0.0	Om Gireeshaaya namah 60	0	Om Daskhadhwaraaya namah	
Om Shitikanthaaya namah		Om Girishaaya namah		Om Haraaya namah	100
Om Sivapriyaaya namah		Om Anaghaaya namah		Om Bhaganetrabhide namah	
Om Ugraaya namah		Om Bhujanga bhushanaaya namah		Om Avyaktaaya namah	
Om Kapaaline namah		Om Bhargaaya namah		Om Sahasraakshaaya namah	
Om Kaamaaraye namah		Om Giridhanvine namah		Om Sahasrapade namah	
Om Andhakaasura soodanaaya nama	ah	Om Giripriyaaya namah		Om Apavargapradaaya namah	
Om Gangadhraaya namah		Om Kruthivaasase namah		Om Anantaaya namah	
Om Lalaataakshaaya namah		Om Puraaraataye namah		Om Tarakaaya namah	
Om Kaalakaalaaya namah		Om Bhagavathe namah		(5)	108
Om Krupaanidhaye namah 3	0	Om Pramathaadhipaaya namah 7	0		100
Om Bhimaaya namah		Om Mrutyunjayaaya namah		Sambasadasiyaaya namah	
Om Parashuhastaaya namah		Om Sukshmatanave namah		Ashtothara Shatanaamapujaam samarpayaami!	
Om Mrugapaanaye namah		Om Jagadvyaapine namah		(Here for the Bilwaastakam, bilwa	
Om Jataadharaaya namah		Om Jagadgurave namah		leaf is to be offered for each sloka	
Om Kailaasavaasine namah		Om Vyomakeshaaya namah		while saying 'Sivaya namah')	
Om Kavachine namah		Om Mahasena janakaaya namah		Sharvaaya Kshitimurthaye namah	
Om Kathoraaya namah		Om Charuvikramaaya namah		Rudraaya Agnimurthaye namah	
Om Tripuraantakaaya namah		Om Rudraaya namah		Bheemaaya Aakaashamurthaye nam	iah
Om Vrushaankaaya namah		Om Bhuthapataye namah		Mahadevaaya Somamurthaye nama	h
Om Vrushabhaarudhaaya namah	40	Om Sthaanave namah 8	80	Bhavaaya Jalamurthaye namah	

#### **TIRUMALA TIRUPATI DEVASTHANAMS**

Ugraaya Vayumurthaye namah Pashupataye Yajamaanamurtaye namah Eeshaanaaya Suryamurtaye namah |

#### DHOOPAM

Dashaangam guggulopetham sugandham sumanoharam | Aaghreya sarvadevaanaam dhupoyam pratigruhatyaam || Samba Sadasivayanamah Dhoopamaaghraapayaami.

#### DEEPAM

Saajayam trivarthisamyuktam vahninaayojitham maya | Grihaana Mangalam deepam trailokyathimiraavaham | Sambasadasivaya namah | Deepam samarpayami.

#### **NAIVEDYAM**

Annam chaturvidham
supa phalabhakshya samanvitam |
Dadhi madhvajya samyukatam
naivedyam prati grihatyaam ||
Sambasadasivaya namah
Amrutha maha naivedyam samarpayami
Madhye madhye paaniyam samarpayami.
Achamaniyam samarpayami.

#### **TAMBULAM**

Pugee phalasamaayuktam nagavalli dalairyutam | Karpura churna samyukatam tambulam pratigruhatyaam || Samba Sadasivaya namah karpura tambulam samarpayami.

#### **NEERAAJANAM**

Chandradithyoucha dharaneecha
vidyudagnitvamevacha |
Twameva sarvajyotimshi bhaja
neerajanam Prabho ||
Samba Sadasivaya namah
Ananda Karpura neerajaanm samarpayami.

#### **PUSHPAANJALI**

Mandaara Neelotpala kundajaatee punnagamalli karaveera pankajaih Pushpanjalim Bilwadalaistu deva Samba! Twadamghrou viniveshayaami Samba Sadasivaya namah, mantra pushpanjalim samarpayami.

#### PRADAKSHINA NAMASKARAM

Yaanikaanicha paapaani janmaantara krutaani cha | Thani thani vinashyanthi pradakshina pade pade || Samba Sadasivaya namah

Aatmapradakshina namaskaraan Samarpayami.

#### NAMASKARAM

Mahadeva namastestu manmathare namostute | Amrutesha namasthubhyam Aashritaartha pradayine || Samba Sadasivaya namah namaskaraan samarpayami.

#### **CHATRACHAAMARAM**

Traahimam devadevesha tarunendu shikhamane | Epsitham dehi mae deva dayaarashe namostute || Samba Sadasivaya namah Chaatrachamara nruttageetam Vaadyaadi samastha rajopachaaraan samarpayami. Idamaghyam

Pujaanthe srirarghya pradaanam karishye – Namah Sivaya Sambaaya Sarvapaapaharaaya cha | Sivadeva mayaadattamidamarghyam Gruhaana prabho || Samba Sadasivaya namah

idamarghyam idamarghyam idamarghyam. Mayaakruthaanyasheshani paapaani nuda Sankara |

Mahadeva! Mayaadataam Gruhaanaarghyam mayaa Siva | Samba Sadasivaya namah

idamarghyam idamarghyam idamarghyam.

Vyomakesha namasthubhyam Somaatman vyomarupine | Nakshatramaaline deva gruhanaarghyamidam Prabho ||

Samba Sadasivaya namah

idamarghyam idamarghyam idamarghyam.

Ambikaayai namasthubhyam namasthe Devi Parvati | Gruhanaarghyam mayaadattam supreetaavaradaabhava ||

Ambikayai namah |

idamarghyam idamarghyam idamarghyam.

Subrahmanya mahabhaaga Kartikeya surothama | Gruhanaarghyamidam dattam supreetho vardobhava ||

Subrahmanyaya namah |

idamarghyam idamarghyam idamarghyam.

Nandikesa mahaabhaga Sivadhyaana paraayana |

Gruhanaarghyamidam dattam Nandikesa namostute ||

Nandikesaya namah

idamarghyam idamarghyam idamarghyam.

Chandikesaya namah...

idamarghya midamarghya vidamarghyam |

Anaya pujaya arghya pradaanena cha sapariyarah

Sambasivah Preeyataam ||

Karacharanakrutam vaa karmavaakkayajam vaa Shravana nayanajam vaa maanasam vaaparaadham | Vihithamavihitam vaa sarvamethath kshamasva SivaSiva karunaabhde Sri Mahadeva Shambho! ||

- Translated by : Sri K. Damodar Rao

#### Subhashitham wih Message

Alasasya kutho vidhaya avidayasya kutho dhanam | Adhanasya kutho mithram amithrasya kuthaha sukham || Alasasya kutho vidhaya -Where is knowledge for the lazy?

Avidayasya kutho dhanam - Where is wealth for the ignorant?



On the first day of the lecture, Arjun arrived late. He missed the introduction and the foundational concepts that Vidyadhar explained. The next day, he skipped the lecture entirely, choosing to sleep instead. When he did attend, he found it hard to follow because he had missed crucial parts of the previous lessons. His laziness kept him from catching up, and soon, he stopped attending the lectures altogether, deeming them too difficult to understand.

Months passed, and Vidyadhar's visit became a distant memory. The town was buzzing with new ideas and innovations inspired by Vidyadhar's teachings. Many of Arjun's peers had gained valuable knowledge and skills, which helped them in

### LAZINESS IS A BARRIER TO HAPPY LIFE

- Dr. S. Vaishnavi

Adhanasya kutho mithram - Where are friends for the one without wealth? amithrasya kuthaha sukham - Where is happiness for the one without friends?

Here's a story illustrating how laziness acts as a barrier to learning:

The Tale of Arjun and the Missed Opportunity: In a bustling town, there lived a young man named Arjun. Arjun was naturally intelligent and had a curious mind, but he was also incredibly lazy. He preferred lounging around and playing games instead of engaging in any productive activities. His parents, teachers, and friends often encouraged him to study and learn new things, but Arjun always found excuses to avoid it.

One day, a famous scholar named Vidyadhar came to a town. Vidyadhar was known for his vast knowledge and wisdom, and people from far and wide came to attend his lectures. Hearing about Vidyadhar's visit, Arjun's parents urged him to attend the lectures and learn from the great scholar. Reluctantly, Arjun agreed, but only because of the insistence of his parents.

various ways like starting new ventures, solving community problems, or advancing their education.

One day, Arjun found himself struggling with a basic problem that required the knowledge Vidyadhar had imparted. Frustrated and embarrassed, he realized that his laziness had kept him from acquiring the knowledge that was now benefiting everyone around him. His friends who had attended the lectures were now well-informed and capable, while Arjun lagged behind, feeling regretful.

Determined to change, Arjun decided to overcome his laziness. He sought help from his friends, borrowed their notes, and started studying diligently. It was challenging at first, but gradually, Arjun caught up. He realized that learning required effort and consistency, and his initial laziness had cost him valuable opportunities.

Arjun's transformation was slow but steady. He became more disciplined and active in seeking knowledge. Over time, he regained his confidence and became a source of inspiration for others who struggled with laziness. He learned that while laziness acts as a barrier to learning, determination and hard work can break through that barrier and lead to success.

The 'subhashitam' undoubtedly captures the essence of life. It serves as a guide, urging us to rise above lethargy, to seek knowledge, to become prosperous and understand the value of genuine relationship which leads happiness.



#### (Continued from the September 2024 issue)

The Pandavas ruled Indraprastha in an illustrious manner ensuring the continued happiness of all the citizens. Once Sage Narada visited Yudhishthira's Sabha and explained to him about the greatness and glories of the of the celestial assemblies of Indra, Yama, Varuna, Kubera and Brahma. Moreover, Narada narrated the amazing story of King Harischandra to the Pandavas. He hailed the assembly of Yudhishthira as the best in the mortal world. He also conveyed the desire of King Pandu in Heaven that his beloved son Yudhishthira should perform the Rajasuya sacrifice in a befitting manner. The Pandava brothers and the Ministers impressed upon Yudhishthira to go ahead. Yudhishthira reflected on this and decided to take the advice of Lord Krishna and act accordingly.

Krishna came to Indraprastha and declared that Yudhishthira should be crowned as the emperor by performing the Rajasuya sacrifice. But Krishna clearly stated that before doing so, it was very important to defeat the mighty Jarasandha, the King of Magadha who had imprisoned a lot of kings from various parts of the country. Hearing the mighty powers of Jarasandha, Yudhishthira was doubtful about winning Jarasandha. Bhima and Arjuna assured him that they would be in a position to win over Jarasandha. Yudhishthira reluctantly agreed that they could go with Krishna to take on the mighty Jarasandha. Krishna explained the secret behind the birth of Jarasandha and how he derived his name from Jara, the Rakshasi. Bhima directly engaged in a wrestling fight with Jarasandha. Using all his powers, Bhima tore the body of Jarasandha into two pieces and threw them away. But amazingly

the two parts joined together instantly and Jarasandha gave a tough fight to Bhima. Noticing this, Krishna signaled to Bhima that he should tear apart the body of Jarasandha into two parts but put them in reverse order so that they could not seamlessly join together thereby bringing Jarasandha back to life. Accordingly, Bhima tore apart the body of Jarasandha and put them in the reverse order leaving no scope for the two parts to join together. Thus, in the toughest wrestling fight, Bhima killed Jarasandha and won the appreciation of all. The kings who were mercilessly imprisoned by Jarasandha were immediately set free. They worshipped Krishna and pledged their allegiance to Yudhishthira. Krishna along with those kings reached Indraprastha. Krishna was worshipped by Yudhishthira. Thereafter, the kings returned to their respective kingdoms while Krishna returned to Dvaraka.

Yudhishthira started worrying about the performance of the Rajasuya Yaga in a grand manner. Arjuna highlighted the importance of mobilizing the huge wealth required from different quarters. Bhima, Arjuna, Nakula and Sahadeva went on Digvijaya. Arjuna defeated Bhagadatta and won various kingdoms in Svetaparvata and Uttara Kurukshetra and came back to Indraprastha with the enormous bounties. Bhima won all the kingdoms up to Chedi and returned to Indraprastha with rich presents. Sahadeva defeated King Nila and married her daughter. King Nila gave many precious gifts. Thereafter Sahadeva went to the kingdoms of Chera, Chola and Pandya and collected priceless gifts. Sahadeva took the help of Ghadotkacha and sent him as his messenger to King Vibhishana of Lanka. Knowing the greatness of the Pandavas, Vibhishana readily presented costly gifts and fragrant materials. Ghadotkacha collected all these and gave to Sahadeva who reached Indraprastha thereafter.

Nakula did Digvijava and retuned to Indraprastha with all the precious wealth and opulence.

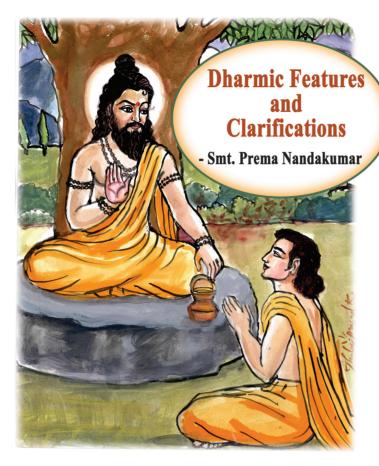
Krishna came back to Indraprastha with huge wealth and precious gifts. Yudhishthira requested the permission of Krishna to perform the great Rajasuya sacrifice. On getting the blessings of Krishna, Yudhishthira ordered for mobilization of the sacred materials for the performance of the Rajasuya Yaga. Many kings from various kingdoms belonging to different parts of the country participated and honored Yudhishthira with precious gifts. Eminent Rishis like Vyasa and great Vedic Scholars participated in the debates on Vedic scriptures and sacrificial rites. Bhishmacharya, Dronacharya, Kripacharya, Dhritarashtra, Kunti, Gandhari, Duryodhana and many more were cordially invited and duly honored. Each key person was assigned an important duty so that the sacrifice was performed in a grand manner. Accordingly, Yuyutsu took the responsibility of food related hospitalities. Asvattama took care of the learned Brahmanas. Sanjaya looked after the Kings. Bhishmacharya and Dronacharya were involved in overall supervision of the key aspects of the Rajasuya Yaga. Kripacharya took care of the golden treasures and giving of Dakshinas. Vidura handled the expenditure. Duryodhana collected the precious gifts and presents from the various Kings. Kunti and Gandhari took special care of the royal ladies. Arjuna was always by the side of Krishna and carried out all his valued instructions from time to time.

Bhishmacharya suggested that Lord Krishna should be given the first place of honor in the Rajasuya Yaga. The Pandavas were delighted to hear this and they humbly requested Krishna to immediately accept the exalted honor. Krishna readily accepted the honor so lovingly bestowed upon him. All the Kings assembled were very happy except Sisupala, the king of Chedi who was always against Krishna considering him as his bitter foe. Sisupala started abusing Krishna and said that he did not qualify to receive the first honor overlooking all the great Kings who had assembled there. He also started abusing Bhishmacharya in a demeaning manner. Bhishmacharya explained the birth of Sisupala and condemned his bad qualities

and animosity towards Krishna. Bhishmacharya presented the boundless glories of Lord Krishna in his various divine avataras in terms of Matsya. Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama and Krishna. He asserted that there was none egual to Lord Krishna to be gualified to receive the first honor in the Rajasuya Yaga. Even then Sisupala did not stop speaking ill of Krishna. He daringly challenged Krishna to fight with them. Both of them had a fierce fight. Finally in the midst of the unabated and baseless abuses of Sisupala, Krishna cut of the head of Sisupala with his mighty Sudarshan discus. The celestials, sages, Brahmanas and others eulogized Krishna and respectfully worshipped him. Thereafter, the funeral rites of Sisupala were performed properly. As ordered by Krishna, Yudhishthira coronated the son of Sisupala as the King of Chedi.

In the Rajasuya Yaga a host of sages participated and sanctified the place and the performance. Krishna fully guarded the sacrifice with his divine weapons. The place was filled with flags, festoons, dramas and dances. There were celebrations everywhere. Glittering golden vessels were used all over. The Rajasuya sacrifice was conducted in a grand manner strictly in accordance with the commandments of the Vedic scriptures. All the Kings were given proper honor and the best of royal hospitality. All those who conducted the Yaga were duly honored and very well taken care with abundant dakshina. All the Brahmanas were very happy and they blessed the Pandavas from the bottom of their hearts. Yudhishthira performed the avabhrita snana and marked the conclusion of the Rajasuya sacrifice. All the Kings, Rishis and Brahmanas praised the greatness and glories of Yudhishthira. They were respectfully given a grand farewell. Krishna took leave of the Pandavas and Kunti. Sage Vyasa made Yudhishthira to sit on the golden throne and blessed him and thereafter took leave of the Pandavas. Duryodhana, Sakuni, Karna, Duschasana and others were duly honored and they continued to stay there in the assembly of Yudhishthira.

(to be continued)



# 1. When speaking of Indian languages, scholars refer to old Tamil. Are there two varieties of Tamil among Indian languages?

Ans. Yes. Tamil language has a long history which takes us to the times several centuries before Christ. Modern Tamil begins with the Alvars in the 7th century. History tells us that three persons who were devoted to Sri Narayana happened to meet in Tirukovalur, about 130kilometres from present-day Chennai. It was raining heavily and they took refuge in a house by entering it from the threshold, known as Dhehali in Sanskrit. These were known as Alvars (literally persons who were deeply immersed in devotion to Mahavishnu.) The simple Tamil language that they used is known as modern Tamil.

#### 2. How did Tamil grow in later centuries?

Ans. The sweet Tamil language used by these three poets almost transformed the language. The early poets were Poigai Alvar, Bhuthathaalvar and Pey Alvar. Each of them sang one hundred verses as they travelled all over India spreading the cult of Bhakti entwined with the wonderful scenes gifted by Mother

Nature to us. Poigai sang of Mother Earth as a lamp lit with the oceans as ghee, with the Sun as its light. Bhutham hailed this creation as a Lamp of love, inspiration as ghee and, ceaseless thought as the wick for its glow. Touched by such devotion, the Lord appeared in the skies with Mahalakshmi. Immediately, the third Alvar burst out:

I saw Her. With Her presence I saw His golden form. I worshipped His sun-like bright form. I saw the golden discus Sudarshana. I saw the whorled conch in His hand. I saw my ocean-coloured Lord today." (Translated by Ramesh Kandadai)

#### 3. Did more poets write such beautiful poems?

Ans. Of course. There are others also known as Alvars who were immersed in such deep devotion and wrote wonderful poems. They are Perialvar, Andal, Tirumazhisai, Tiruppan, Kulasekara, Nammalvar, Madhurakavi, Tondaradippodi, and Tirumangai Alvar. Their poems are collectively referred to as Nalayira Divya Prabandham (The Holy Text of Four Thousand).

Tirumala Tirupati Devasthanams, Tirupati

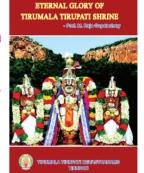
#### **BOOK RELEASE**

A Book was released by Tirumala Tirupati Devasthanams titled 'Eternal Glory of Tirumala Tirupati Shrine' in Srivari Brahmotsavams at Tirumala.

Name of the Book : Eternal Glory of Tirumala Tirupati Shrine Author :

Prof. M. Rajagopalachary Book Size : 1/8<sup>th</sup> Demmy Price :

Rs.90/-



#### **FOR DETAILS**

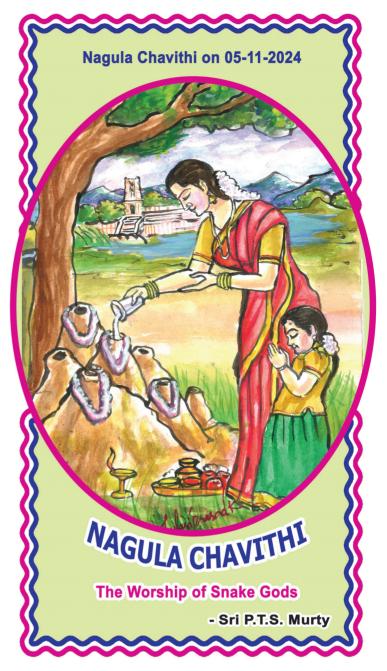
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erpents are worshipped in the form of demi-gods by the devotees across our country twice a year. The fourth day in the month of Sravanam (Chavithi) and in the month of Kartika are celebrated as Nagula Chavithi. The next days of these respective months are Garuda Panchami and Naga Panchami. The worship of serpents is considered a dutiful prayer to obtain health, wealth, vitality and good children. Especially for farmers, snakes are considered their benefactors as they protect the crops from rats and other creatures. They also pray to them very reverentially to protect them from their anger in case they hurt the snakes inadvertently.

The worship of the snake-gods has been amply described not only in ancient literature but also in traditional paintings, art and culture. There are two forms of adoring the snake-gods. They are prayed in the form of a statue installed in a temple, mostly under the tree or in their natural habitations called snake pits. During these festive days, devotees offer milk, eggs, a sweet made of jaggery and 'til' or sesame seeds to the snake-gods. They decorate the snake pits with turmeric, kumkum and flowers. The two major 'doshas' are attributed to the sanke-god when He is angry. They are Naga Dosha and Kalasarpa Dosha. It is believed if any ancestor killed the snake and its siblings, the members of his family would become childless. Rahu represents the head of a snake and Ketu represents the tail. They are worshipped in order to avoid delay in the marriage of children and childbirth.

#### **History**

Kashyapa married two daughters of Prajapati Daksha, named Kadru and Vinata. While granting



boons, he asked his wives what type of children they desired. Kadru requested her husband to get many number of valiant children. As per her wish, she became the mother of the Naga race. The names of major Nagas are Sesha, Vasuki, Takshaka, Astika and Kaaliya.

Lord Sesha also known as Adisesha formed as a bed for Lord Vishnu when the Lord takes rest in the Ocean of Milk. It is believed that he bears the universe on his thousand hoods. Whenever Lord Vishnu took incarnations of Rama to protect 'dharma,' Adisesha also took the form of Laxmana in Tretayuga. Vasuki is associated with Lord Shiva. He also helped the Devatas and Asuras during the churning of the Milky Ocean. He was used as a rope to get ambrosia for immortality.

Takshaka is the valiant form of all snake-gods. He was the king of Khandava Forest. In retaliation for Arjuna's act of burning the woods, he slays his grandson. Astika is another famous snake-god and is the son of Jaratkaru and Manasa. He protected the Nagas at the instance of his mother when Janamejaya conducted 'yagna' to destroy the entire clan of the serpents in revenge for Takshaka killing his father Parikshit. The recital of Manasa Devi Stotram is said to ward off evil from the snakes. The great Yoga Sutras were written by Patanjali, who is the incarnation of Adisesha. They are for awakening the Kundalini Shakti through practice. The Seven Chakras represent the shape of a snake

and one is said to have attained the same if one completes all the Chakras.

#### Performance of Puja

In the Skanda Purana, Lord Shiva explained to Parvathi how to perform the prayers on the day of Nagula Chavithi or Naga Panchami. The devotees have to wake up early in the morning, take a head bath and draw pictures of snakes on either side of the threshold. They should pray to them with reverence. People also go to the snake-pits, decorate them and pray to the snake-gods to protect them, their children and family. It is believed that a prayer to the snake-gods gives growth in the family and the removal of diseases, especially ear-ache. This is one festival which is participated by elders, children, men and women irrespective of creed and belief. One can see the gods in physical form when one worships snake-gods. The snakes have more powers than the human beings because they are associated with Lord Vishnu, Lord Shiva, Lord Subrahmanya and Mother Manasa Devi.

#### **FESTIVALS AND RITUALS IN DECEMBER 2024**

- 02 Tiruchanur Sri Padmavathi Ammavari Gajavahanaseva
- 06 Panchami Theertham
- 07 Tiruchanur Sri Padmavathi Ammavari Pushpayagam
- 11 Sri Gita Jayanti
- 12 Sri Chakratheertha Mukkoti
- 13 Kruthika Deepotsavam in Sri Kapileswaraswami Temple, Tirupati
- 16 Dhanurmasam Starts
- 30 Adhyayanotsavams start in Tirumala Temple











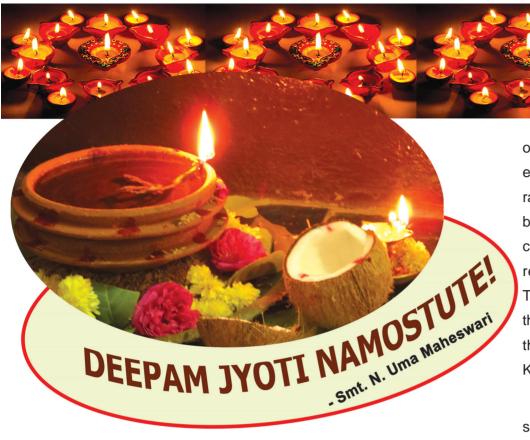


#### **Nava Naga Strotram**

Anantam, Vasukim, Sesam,
Padmanabham cha Kambalam |
Sankhapalam, Dhrtarastram,
Taksakam, Kaliyam tatha |

If one chants the Nava
Naga Strotram, the snake-gods
will be pleased and they bless
the devotees with children,
protect the family, remove all
worries and grant success in all
their efforts.





Asatomaasadgamaya Tamasomaajyotirgamaya Mrityorma amritamgamaya Om Shanti:Shanti: Shanti:!!

'Lead me from untruth to truth and from darkness to light and from death to immortality! Om! Peace! Peace! Peace!'

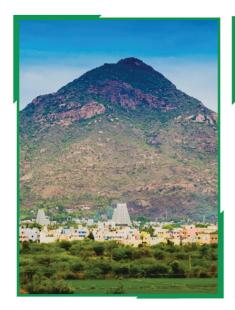
As we can infer from the meaning, leading a person from darkness to light may be taken literally and figuratively. Leading a person from darkness to light means his fear, obscurity, uncertainty and a kind of illusion will all be put to rest by bringing him to light, which in turn brings in clarity. Figuratively, it means that a person's ignorance about anything is destroyed by giving him light of true knowledge. When true knowledge or wisdom dawns, peace prevails. Thus, we find the ideas of gifting true knowledge, peace and positive vibrations are behind lighting oil / ghee lamps on the day of Karthika Pournami.

The observance of Karthika Deepam, the Festival of Lamps, is believed to bring in new hope, prosperity, peace and happiness. Though this festival is celebrated among the Hindus across the globe, in Tamil Nadu, this gains more popularity because it is considered to be one of the big festivals for Lord Kartikeya who occupies the family deity or 'Kula Daivam'. New earthen lamps with

oil are lit on this day to ward off evil energy and usher in positivity and rays of hope. This celebration can be traced back even before the common era since we find references about this in ancient Tamil literature. This festival marks the conjunction of the Full Moon and the Krithika Star in the month of Karthik.

One may argue that any source of light i.e, a bulb or tube light may be used to remove darkness.So, what is significance of lighting oil lamps? This may be answered on the basis of the philosophical explanations given in our Scriptures that the oil or ghee symbolizes our 'purva janma vaasana' or the impressions the 'Atma' carries from the experiences of the previous births, both positive and negative ones and the wick represents our ego. When the lamp is lit by the flame of spiritual knowledge, the 'vaasanas' get slowly burnt and exhausted and the ego too perishes along with it. Once when everything gets exhausted

Karthika Pournami on on 15-11-2024





and complete surrender happens, a person becomes eligible for final liberationi i.e., Moksha. It is also believed that the light from these oil lamps can help the souls of the deceased ancestors find their way to heaven.

Moreover, during the entire month of Karthik, oil lamps are lit and kept on both sides of the main entrance gate because in this month Lord Siva is believed to shower His blessings on His devotees. This 'Deepam' (Pournami) festival is celebrated with much fanfare in all temples of Lord Subrahmanya and Lord Siva. Sri Arunachaleshwara temple at Thiruvannamalai, Tamilnadu is very special because it is considered as 'Agni sthalam,' one of the five elements.

The other 'pancha bhuta' temples are Ekambareshwara temple (Earth), Jambukeswara temple (Water), Kalahasti temple (Vayu) and Chidambaram temple (Akasha) and Arunachalam temple (Agni) An interesting story is attached to the Agni 'sthalam' at Thiruvannamalai. As per our Puranas, once Lord Brahma and Lord Vishnu were in an argument. They want to know who is superior. They wanted Lord Siva to act as the mediator. Lord Siva agreed and took the form of a long, brilliant beam of light extending beyond Akasha and penetrating the surface. Lord Siva laid a condition that whoever sees the head or foot of the brilliant light

first is the winner and he will be treated as great. Both of them agree. Lord Vishnu takes the form of a Varaha, a wild boar and goes down the ground, into the nether worlds to see a glimpse of Lord Siva's foot. But midway he finds it extremely exhausting and returns unsuccessful in His mission. Lord Brahma takes the form of a swan, and flies higher and higher to see Lord Siva's head. In the midway, he encounters a Ketaki flower which tells him that it was adorning Lord Siva's head and it fell from there. Lord Brahma strikes a deal with Ketaki that, when he returns and tells Lord Siva that he saw His head. Ketaki should endorse His words as a witness.

But Lord Siva finds out the truth and punishes Lord Brahma by plucking His fifth head, bans Ketaki from Lord Siva's worship. Since all the Devas and the sages propitiated Lord Siva and requested him to continue to bless His devotees in this brilliant light form, Lord Siva agreed. The Full Moon Day is celebrated with great enthusiasm in month of Karthik Thiruvannamalai, There are three important 'deepams' lit during this festival. 1. Kumaralaya Deepam. It is done in Karthik month on Karthik star. 2. Vishnu Aalaya Deepam. This is done on Rohini star in Karthik month. 3. Sarvaalaya Deepam. This is done on Full Moon Day in the moth of Karthik.

The following 'sloka' is recited while lighting lamps at home.

Shubham karoti kalyanam Aarogyam dhana sampada: Shatru buddhi vinaashaya Deepajyotir namostu te! (I salute the brilliance of light that brings auspiciousness, prosperity, good health, abundance of wealth, and the complete destruction of the six enemies of our intellect {Kaama, Krodha, Lobha, Moha, Mada and Maatsarya}). To say in simple words, this deepam should be lighted to annihilate evil forces, negative energy and to usher in new hopes and positive energy.



## **PUSHPAYAGAM IN TIRUMALA**

The daily rituals right from auspicious Suprabatha Seva to Ekantha seva and other special rituals at different times in the year are all conducted in Tirumala according to Vaikhanasa Agama only. The rite of Floral Offering (Pushpayagam) is an annual ritual. According to the Agamas, this is held to atone for the lapses committed knowingly or unknowingly in the course of Brahmotsavas. On the day of sravana star, Malayappa Swami with His Consorts are taken to the pavilion meant for Pushpayaga. The Pushpayagam commences after worshipping duly the flowers meant for the Floral Offering. Different types of fragrant flowers are offered in this ritual. Agamas lay down that lotus flower is regarded as the best among all flowers. As per the Vaikhanasa Agama, worship with white flowers yields peace; yellow flowers strength; blue flowers victory over others: red flowers fearlessness.

Priests, Jeeyarswamis, TTD officials get these flowers to the prescribed pavilion in the temple amidst auspicious music and recitation of *veda mantras*. The priest proclaims the *sankalpa*, purpose of sacrifice as the atonement of lapses known and unknown committed in the process of *Brahmotsavas* besides welfare of the world. The priests offer different types of flowers one after the other at the holy feet of the Lord followed by Naivedyam and Harathi. Let's have Swami's divine blessings in the pushpayagam.



Bhagavadgita with Message

# APPROACHING GURU FOR GAINING KNOWLEDGE

-Prof. B. Gayathri

he highest knowledge that one should attain is the knowledge of the 'Self' i. e., the Supreme Truth. It is otherwise known as 'Enlightenment.' Lord Krishna has already taught us unequivocally how to identify a 'guru': he should be a person having knowledge regarding the Scriptures and should be a 'Self-realized' person according to the Bhagavad Gita (4:34). But how to approach him remains a question. To know about the transcendental knowledge regarding the Omnipresent, the Omnipotent and the Omniscient i.e., the Eternal Brahman is not an ordinary thing.

Lord Krishna tells us about identifying a 'guru,' in the Gita and also gives His answer in the same verse itself.

> "Tadviddhi pranipaatena pariprashnena sevayaa I Upadekshyanti te jnaanam inaaninastattvadarshinah II"

> > (Bhagavad Gita- 4:34)

The Lord says that understanding the 'Ultimate Truth' by prostration, by asking questions and by doing service to a guru, will teach one that 'jnana.' The guru, who has gained knowledge from the Vedas and from the Scriptures becomes a self-realized soul himself and will attain enlightenment. The Lord has marked out three main things to approach a guru to gain knowledge. They are:



- 1) Prostrating before the guru.
- 2) By asking him questions for clearing doubts.
- 3) By doing service to the guru.

Prostration: Firstly, in our Hindu culture, this is considered an act of utmost respect towards the person before whom one prostrates, thereby getting his blessings. It is also an act of surrender. The seeker of knowledge should let go of his pride and ego and with humbleness and respect, prostrate and surrender oneself to the 'guru,' in order to gain the highest knowledge, the 'Ultimate Truth'.

Secondly, the seeker of knowledge has to approach his 'guru' regarding his doubts which he will clear them based on the Vedas and the Scriptures. The seeker should only ask doubts to gain knowledge

and not to test him because the 'guru' won't be perturbed by them as he is a 'self-realized' soul.

Thirdly, the most important thing that the seeker should do to gain knowledge is selfless service to the guru. The 'guru' doesn't need anybody's service. It is by his service that the seeker gains purity of mind. When the seeker of knowledge approaches his guru in the way, as taught by Lord Krishna and if the 'guru' is convinced regarding the genuineness of the seeker, the guru will teach that knowledge to the disciple. Let us know about a simple story with a profound meaning in approaching a real 'guru'.

Once, Jagadguru Sri Adi Shankaracharya accepted a 'shishya' named Giri. He didn't have profound knowledge when compared to other disciples but he had incomparable humility. He was always at the service of his guru and looked after his guru. Once, as Giri had gone to the river to wash clothes, the guru waited for his arrival before starting the class. Other 'shishyas' didn't like it and remarked as to why they should wait for him, which the guru didn't like it. Sri Adi Shankaracharya thought of showing his disciples the greatness of Giri's devotion towards his 'guru.' By a mental flash, he bestowed on Giri the knowledge of all the Shastras. Giri is none other than 'Totakacharya' who became the foremost disciple of Sri Adi Shankaracharya. Lord Sri Krishna says that the seeker of knowledge should approach his 'guru' with humility and servicemindedness and surrender to him. By the grace of 'Govinda', the self-realized 'guru' will impart supreme knowledge to His disciple.



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SRI VENKATESA SAHASRANAMA

**Commentary in English** 

- Sri Ananth Madabhooshi

OM SRI VENKATESAYA NAIVIA

SRI VENKATESAYA NAMA

**ESAYA NA** 

KATESAY



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

## Sloka - 50

Maatrudarsitavishwaasya Ulookhalanibandhana: Nalakoobarasaapaantho

Godhoolicchurithaangaka: //

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SAYA NAMAH

SAYA NAMAH

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M SRI VENKATESAYA NAMAH

ATTECAVA NAMAH

295. Maatrudarsitavishwaasya: Venkatesa as Krishna exhibited miraculous powers selectively to few on different occasions throughout the avataara. The incident of display of cosmos in His mouth upon Yashoda's anxious prodding, is seen to be a memerizing event. Yashoda was worried if Krishna consumed mud and prods him to open the mouth and show. Periyalwar in his Tirumozhi [#1.1.6] narrates this as "... vaiyyamezhum kandaal pillai vaayule" Narayana Bhattadri in Narayaneeyam dedicates 46th decad to beautifully narrate this transcendental event in its entirety.

296. Ulookhalanibandhana: This name corresponds to the occasion where Venkatesa as Krishna, set aside his infinite glory to stoop to the level of being identified for motherly punishment by Yashoda. Andal in Naachiyaar Tirumozhi [#12.8] admonishes those who see a fault in Krishna's action by saying "...patri uralidai aapum undaan, paavigaal!...". In Gopala Vimsati [#5] "Harthum kumbhe vinihita kara:...", Vedantacharya attractively narrates multiple actions of Krishna when He was being tied to a mortar.

**297.** Nalakoobarasaapaantho: The two gandharvas Nalakoobara and Manigriva were cursed by Narada and by virtue of the curse, they both became 2 trees adjacent to eachother. Krishna pulled the mortar to which He was tied to, by Yashoda. Resultantly, the the mortar was forced between the trees thereby liberating the cursed gandharvas. Nammalvar addresses Venkatesa, citing this incident, as "...punarey ninra maramirandin naduve pona Mudhalva!...". Krishna's exquisite smile during the act of pulling the mortar is wonderfully described in Gopala Vimsati [#7] "Parivarthitha kandharam SRIVEN bhayena...".

298. Godhoolicchurithaangaka: Venkatesa in the role of a cowherd, as Krishna, dealt with dirt due to the act of rearing the cows and calves. Periyalwar in his Tirumozhi [#2.4.9] enacts Yashoda inviting Krishna to take bath and says "Pooni thozhuvinilpukku puzhuthi alaindha pon meni...manjanamaada nee vaaray!". Leelasuka in his Sri Krishna Karnaamrutham [#2.44] recounts the physical beauty of Krishna especially in the evening times when He returns after safeguarding the grazing cows. Leelasuka says "Godhooli dhoosarita komala gopayesham..."

#### Sloka - 51

Gosangharakshaka: Sreesa: Brindaaranyanivaasaka: / Vathsaanthako Bakadweshi Daitvaambudamahaanila: //

299. Gosangharakshaka: Venkatesa in His Krishnavataara was very fond of rearing cows. Tirumangai Alwar, enacting bridal mysticism, attributes this quality of Krishna while simultaneously addressing Venkatesa in the same pasuram in Tirunedunthandakam [#16] as "Kanru meytthu inidhungandha kaala!...Vada Thiruvengadam meya maintha!...". Krishna had lot of satisfaction when He reared the cows and calves ensured they are well fed. The commentator Krishnasuri, tactfully Lordship mentions that the actual [Saarvabhaumathvam] of Krishna got fulfilled after He took care of the most vulnerable, like cows.

**300.** Sreesa: Sri also known as Mahalakshmi is the bestower of wealth to one and all. Tirumangai Alwar says "Tiruvukkum Tiruvaagiya selva!..." indicating Venkatesa is the wealth of wealth-bestower Sri Mahalakshmi. Venkatesa Prapatti of Anna begins with "Isaanam jagatosya Venkatapathe Vishno Paraam Preyaseem...".

301. Brindaaranyanivaasaka: Venkatesa is believed to have granted a boon to King Sumathi and as per the king's wish [to see Venkatesa as Krishna], Venkatesa agreed to bless devotees VenkataKrishna in Brindaaranya kshetra, Tiruvallikkeni in Chennai. Hence this name.

**302.** Vathsaanthaka: Vathsa means calf. A demon prompted by Kamsa disguised as calf and frisked amidst other calves looked after by Krishna. Venkatesa as Krishna, identified this and picked the calf by its hind legs before whirling it forcibly again and again thereby killing it instantaneously. Andal recounts this Tiruppavai [#24] "...kanru kunilaay erindhaay kazhal potri!...'

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- 303. Bakadweshi: Krishna was attacked by various demons in the disguise of various living beings. Among them Baka, a monstrous crane was killed by Krishna when it attacked Him. Andal recalls this in her Naachiyaar Tirumozhi [#14.9] as "...kalirum pullum udan madiya..."
- **304. Daityaambudamahaanila :** The history of various demons getting killed, rather effortlessly, in Venkatesa's Krishnaavatara gives rise to this name which equates Krishna to a strong gale that drives away the group of unwanted clouds of demons who are creating adharma in the world.

#### Sloka - 52

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Mahaanagarachandaagni: Sakatapraanakantaka: / Indrasevya: Punyagaathra: Kharajit Chandadheedhithi: //

- **305.** Mahaanagarachandaagni: This name recounts the Krishna's valor in killing a python which was troubling His parents Nandagopa and Yashoda. Typically, pythons get exterminated in a forest fire and Krishna is compared to be such a furious fire.
- 306. Sakatapraanakantaka: The event of Krishna killing the demon that got himself in the form of a bullockcart, is replete in Bhakti literature. Venkatesa as Krishna effortlessly kicked the cart while Yashoda was busy attending to the guests. Andal, in Tiruppavai [#24] glorifies valorous act of Krishna that kicked the cart and smashed it to smithereens "...ponra chakatam udaitthai pugazh pottri!!"
- **307.** Indrasevya: Krishna's determination of safeguarding the cattle and people of Vraja against the unwarranted ignorant wrath of Indra was well witnessed by the celestial Gods. Indra himself realized his folly and offered holy Ganga water during Govinda Pattabhishekam. Bhattadri in Narayaneeyam [#64.4] recounts this as "Iraavatopahruta divya ganga..."
- **308. Punyagaathra:** Unlike the ordinary mortals, the Divine body of Krishna is not a mix of the 5 elements. In traditional parlance, the vigraha of Venkatesa is distinguishingly called Divya Mangala Vigraha.
- **309. Kharajit**: Venkatesa as Rama killed the demon Khara in Janasthana. Also, there was a demon by the same name who was killed by Krishna and hence this
- 310. Chandadheedhithi: This name depicts the unlimited brilliance of Krishna. Bhattadri in Narayaneeyam [#100.1] says "Agrey pashyaami Tejo nibidatarakalaayaavalee...'

### **Sloka - 53**

Taalapakvaphalashee cha Kaaleeyaphanidarpahaa / Naagapathneestuthipreetha: Pralambaasurakhandana: //

- **311. Taalapakvaphalashee:** Krishna relished eating the well ripened Palm fruit and hence this name.
- 312. Kaaleeyaphanidarpahaa: The incident of Venkatesa as Krishna taking control of the venomous Kaaleeya, the 100 headed serpent in the river Yamuna assumes great significance. The venom of the serpent

had contaminated waters of Yamuna and those who consume that water to quench their thirst would die. Krishna stepped into the river and did a celestial dance on the hoods of Kaaleeya. Tirumazhisai Alwar in Tiruchhandaviruttam [#38] beautifully narrates this as "...vidam kalanda paambin mel nadam payinra naadhane!...".

- 313. Naagapathneestuthipreetha: As beautiful and graceful the act of dancing on the hoods appeared, the serpent King Kaaleeya was tremendously bruised by the speed of the tender feet and Kaaleeya was not able to sustain it. Witnessing this, the wives of Kaaleeya pleaded in front of Krishna to spare their husband and He obliged in order to save their husband. Hence this name.
- 314. Pralambaasurakhandana: Venkatesa as Balarama killed the mighty demon Pralambaasura. The demon in the guise of a Yadava kid approached Krishna and befriended Him. Being completely aware of the wicked plan, Balarama smashed the demon when the demon was carrying Him on his shoulder. Periyaazhwar in his Tirumozhi [#3.6.4] says "Denukan pilamban kaaliyan enum theeppa poodukal adanga Uzhakki...'

### Sloka - 54

Dhaavagnibalasamhaaree Phalahaaree Gadaagraja: / Gopaanganaachelachora: Paatholeelaavisaarada: //

- **315. Dhaavagnibalasamhaaree**: After the killing of Pralambasura, the cows moved away deep into Isheeka forest in search for fresh grass. Having known the cattle astrayed from their path, Krishna and His friends got engulfed in a forest fire while they moved in quest of the cattle. Krishna saves them all by gobbling up the fire and hence this name.
- **316. Phalaahaaree:** Krishna devoured the fruits in the forest while safeguarding the cattle. Hence this name.
- **317.** Gadaagraja: King Vasudeva had 7 wives apart from Devaki. Gada is the name of the son of Vasudeva and his another wife Rohini. Gada was born long after Krishna took birth and hence he is Krishna's younger brother.
- 318. Gopaanganaachelachora: Venkatesa as Krishna took the garments of Gopika girls who visited unmanned Yamuna bank to perform certain rituals. Krishna sportingly picked up their clothes, climbed the nearby tree and asked them to come and pick their respective clothes. Andal dedicates a set of 10 songs in Naachiyaar Tirumozhi [#3.1 - 3.10] where she enacts as one of the Gopika girls and tries all possible ways [both by hurling love-filled abuses and glorifying eulogies as well] to secure back their clothes.
- 319. Paatholeelaavisaarada: Venkatesa as Krishna loves to play water games and hence this name.

(to be continued)

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## **Moral Story**

ello! Children! We have always heard from our elders telling that we have to speak truth always. Now let us see an interesting story from the Mahabharata. After having lost his kingdom in the game of dice with king Duryodhana, Yudhishtra, the eldest among the Pandavas, was living in the forest along with his four brothers and their wife, Draupadi. The Pandavas roamed about freely in the forest and thus got acquainted with many saints who dwelled there.

One day while roaming in the forest, Arjuna and Draupadi came across a tree bearing a very large gooseberry. Draupadi had never seen such a huge gooseberry before. Desirous of tasting the fruit, she asked Arjuna to pluck the same for her. Arjuna accepted her request and plucked the fruit for her.

Just then a sage came by and having witnessed the act of Arjuna, addressed him "Vijaya! You have acted improperly in haste. This tree yields a single ripe fruit only once a year. The sage Amitra partakes this fruit alone once a year. You are already undergoing days of hardship and now you have added to your woes by this act. Tomorrow is the day when the sage Amitra usually comes here to partake the fruit."

On hearing this, Arjuna and Panchali were remorse-stricken. They took the fruit to 'Dharma Putra' (Yudhishtra) and narrated the entire incident. Yudhishtra regretted what had happened, but was unable to decide the future course of action. Bheema suggested, "We will go in search of the sage and hand over the fruit to him. That is the only way to escape from his wrath."

But Nakula said, "Misfortune had fallen on us only because we played the game of dice without getting the consent of Lord Krishna. Later, when Lord Krishna inquired as to why we refrained from asking him, we were dumb-founded. Lord Krishna saved us when we surrendered to him in order to escape the wrath of sage Durvasa, who was sent by Duryodhana. Even now, if we pray to Lord Krishna, He will show us the way out." Everyone, including Yudhishtra, appreciated Nakula's suggestion and prayed to Lord Krishna with fervent devotion.

Heeding the prayer of his ardent devotees – the Pandavas, Lord Krishna appeared before them. After inquiring about their well



being, Lord Krishna asked the Pandavas, the reason for their prayer. The Pandavas and Draupadi, after prostrating at the holy feet of Lord Krishna, explained their dilemma and prayed to save them of the crisis. Filled with love for His guileless devotees, Lord Krishna said, "I will see that the wrath of sage Amitra does not fall on you. In order for that to happen, each one of you must speak only the truth." Saying thus, He took them to the gooseberry tree. He placed the large fruit under the tree and said, "Each one of you should now speak whatever is in your mind without any deceit. The fruit will go and cling to the tree on its own accord." Having said this, he invited Yudhishtra to speak first. Yudhistra said, "Truthfulness, tolerance honestv. and righteousness should flourish in this world while wickedness. conceit and dishonesty should have no place. This is my wish. I hold Panchali responsible for the whole event."

At this, surprisingly, the fruit moved two feet above the ground and remained in the air. Next. Lord Krishna asked Bheema to speak. Bheema said, "I wish I could kill Duryodhana this very moment - the meanest of all the petty-minded people, who does not consider teasing others as a sin, who does not sympathize with others' sufferings, who is not free from the desire of appropriating others' belongings and who does not respect another man's wife as his mother. I also feel that our trials and tribulations have increased because of our staying in the forest." The fruit moved two feet further up.

Arjuna spoke next. He said, "Prestige and fame mean more to me than even my life. Unless I kill Karna in the war, the ambition of my life will not be fulfilled." The fruit moved up two feet further.

Then Nakula said, "Virtues, a noble birth, wealth or beauty do not give a person what he desires. I believe that a man can attain fame just by leading a life in this world that is based on his discrimination alone." Again, the fruit moved up two feet. Lord Krishna looked at His beloved Sahadeva and Sahadeva said, "Truth is my mother. Intelligence is my father and good deeds are my siblings. The love that I shower on others is my friend. My calm mind is my wife. The attitude of eradicating the thoughts of hatred, enmity is my son. I believe these to be my real family." The fruit moved up by two feet again.

Lord Krishna looked at the grief-stricken Panchali with benevolence and she said, "I have five husbands like the five senses, namely, eyes, ears, nose, mouth and body. Though I have five husbands, I am being the cause of agony for all. I feel penitent for having acted thoughtlessly in spite of being well-educated." Just as she completed her statement, the gooseberry moved up and stuck to the tree. Lord Krishna bid farewell to the Pandavas happily.

## Moral:

So, children! We must always be truthful in our lives. We learn that God loves only those who are honest and truthful. If we surrender to God all times, He will free us from our sorrows and guide us towards the righteous path in our lives. So, truth alone triumphs!



## **SOLUTION TO PUZZLE**

1 I	R	2 A	v	3 A	N	4 T	Н	5 A		6 S
D		N		G		Н		G		w
7 H	E	D	G	E		8 A	М	A	L	A
M		Н		D		R		J		M
9 A	L	A	s		10 P	A	11 V	A	12 K	I
V		K			A		I		A	
13 <sub>A</sub>	J	A	R		S		14 D	A	R	K
Н					I		Н		R	
15 A	N	I	L	I		16 T	I	M	I	17 D
						A				A
18 N	A	N	D	I		19 P	A	R	R	Y

## Avurvedam

t may be said that taking more food for the body which is beyond our requirements may be the main reason for obesity. Depending on the severity of overweight, stout and heavy body, the problem of obesity is a great issue of health all over the world.

There is an easy method to know how much weight one should have. One's height must be measured in centimetres and one can calculate one's weight after deducting one hundred from the total measurement of height in centimetres. If one exceeds more than the weight, many problems of health will crop up. In other languages 'Ob' means too much and 'Esos' means eating too much. By eating too much, the name 'obesity' has been established. Diabetes, blood pressure, heart diseases, problems in breathing, joint pains, varicose veins, stones in gall bladder and infertility may become the health problems in the people suffering from obesity. It is noticeable that there is more chances for such people to face problems in their key parts like mind, kidney, heart and also in the other parts of their body. It is better for them to come out of those problems through taking proper food, regular exercise and necessary medicines.

The home remedies mentioned below will help them as they reduce more accumulated fat in their bodies. Anyone of the remedies may be used.

- 1. One should take the mixture of one hundred grams of roasted 'vaamu' powder with fifty grams of 'tumgamustala' powder with half teaspoon after mixing the powder in fifty millimetres of lukewarm water twice a day after meals.
- 2. Prepare the mixture of 'triphala' powder and 'tricatu' powder in thirty grams, ten grams of 'vidanga' powder, 'chitramoolam' powder and tumgamustala powder each and mix these powders with required sesame oil. Take the mixture half an hour before taking food in the morning and night.
- 3. Good results are possible if one takes twenty five grams 'tippa teega' powder and seventy five grams of 'triphala' powder half spoon mixed with sufficient honey half an hour before taking food in the morning and in the night.
- 4. Take the powder of four roasted barley seeds and mix it with seventy five grams of 'amla' powder each after mixing them in 100 millilitres water. Take it half a tea spoon two times a day. It will do good in a short span.
- 5. Make a mixture of 200 millilitres of fresh and diluted buttermilk with the powder of inknut flakes half of the teaspoon half an hour before taking food twice a day. It will decrease extreme appetite and reduce accumulated fat in the body.

## MODERN TREATMENT FOR DECREASING OBESITY

Telugu Original by: Dr. C. Madhusudhana Sarma English by B Dr. M. Krishna Kumar

- 6. Mix two grams of cinnamon powder in sixty millilitres of hot water and put a lid on it. After becoming hand-hot, mix it with honey from 5 to 10 millilitres half of the dose before going to bed and the other half of it in the early hours of the morning. Better results are proved.
- 7. Prepare the mixture of cumin seeds powder, pepper powder, cinnamon powder and cloves powder each 25gram. The powder containing half spoon must be put in 200 millilitres of water and boil the mixture till the water becomes 100 millilitres. Make it cool and filter it. Take mixture in the morning daily. If one feels that it causes heat in the body, one may take the diluted buttermilk or coconut water.
- 8. Mix 4 albakara fruits and 2 to 5 horsegram powder in 200 millilitres of water and boil till the water becomes 100 millilitres. Wait till the mixture becomes cool and filter it and mix it with 5 millilitres of honey. If you take the mixture, it will reduce heavy fat in your body.
- 9. Prepare the mixture containing some the pieces of medium size cucumber in 200 millilitres of water with the lemon juice in the half slice and mingle it thoroughly in a mixer and filter it. Add two pinches of salt to the mixture along with the powders of pepper and cumin seeds and take it two times a day. The mixture will give us quick relief.
- 10. Rice, wheat, jowar, horse gram, barley and green grams (if they are old it will be better) will be soaked throughout the night and they will be dried up in the sunlight for one or two days and make them as flour and prepare it as cakes and take them as food in the night. It will do good for diluting the unnecessary fat in the body.

**RULES:** You should take less food containing carbohydrates and fats and take rich food containing proteins, fibre and micro-nutrients properly. Depending on age, profession, physical exercise and environmental health conditions, take water 3 to 5 litres in small quantities daily. Take light natural food early in the night. Physical exercises like walking, jogging, running, cycling, swimming and skipping should be practised 5 or 6 days in a week as they play key role in reducing the problem of overweight.







## Ashtadasa Puranas

- Brahma Puranam
- Padma Puranam
- 3. Vishnu Puranam
- 4. Vayu Puranam
- 5. Srimadbhagavatam
- 6. Narada Puranam
- 7. Markandeya Puranam
- 8. Agni Puranam
- 9. Bhavishyat Puranam

- 10. Brahma Vaivartha Puranam
- 11. Linga Puranam
- 12. Varaha Puranam
- 13. Skanda Puranam
- 14. Vamana Puranam
- 15. Kurma Puranam
- 16. Matsya Puranam
- 17. Garuda Puranam
- 18. Brahmanda Puranam

## **PROVERB**

Strike while the iron is hot

### **TONGUE TWISTERS**

Lesser Leather never weathered wetter weather better.

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

## A

- 1. Kasi
- 2. Sri Kalahasti
- 3. Thiruvannamalai
- 4. Yaganti
- 5. Chidambaram

- В
- a. Sri Nataraja Swami
- b. Uma Maheswara Swami
- c. Kasi Vishweshwara Swami
- d. Annamalaiyar Swami
- e. Sri Kalahasteeswara Swami

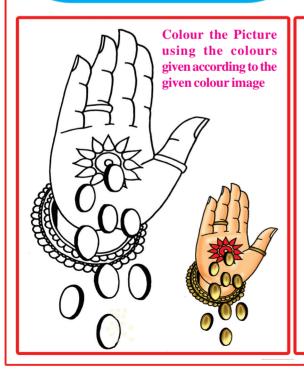
## **RIDDLE**

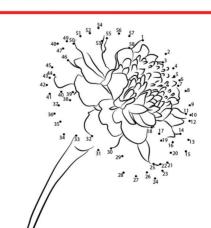
Name the devotee using the clues:

- 1. He lived in Thirukkurungudi in Tirunelveli district.
- 2. He always sings the glory of the Lord standing outside the temple.
- 3. On Kaisika Ekadashi day he observed fast and begun to travel to temple.
- 4. A Demon (Brahmarakshasa) stopped him to feed on him.

Answer: Nampaaduvaan

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

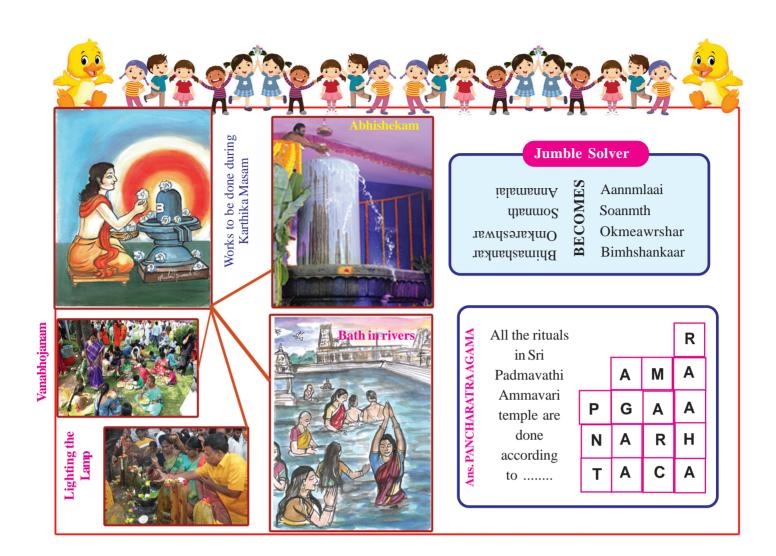




Connect the dots using numbers and draw the Picture.

## **CHANT**

Arogyam Dhana Sampadah Subham Karoti Kalyanam Shatru Buddhi Vinashaya Dipa Jyotir Namostute







'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

1.	The Pushkarini in Tiruchanur Sri Padmavathi dev	·				
2.	is hoisted on the Dwajaroh	anam day on Dwajastnamba, in Sri Padmavatni				
2	Ammavaru temple.	dia a ta				
3.	In Tiruchanur, all the rituals are performed accord					
4.	Where did Sri Padmavathi Ammavaru emerge?					
5.	Which Vahanam is very dear to the Goddess at					
6.	What are the names of the 'Ashta Lakshmis'					
7.	In Alarmelmangapuram, what does 'Alar' means'					
8.	Where is the Panchami teertham conducted at Tiruchanur?					
9.	'Laksha Kumkumarchana' at Tiruchanur falls on					
10.	D. Who was the wife of Vali					
	Who was the son of Uloochi					
	2. The Sanskrit term 'A lasasya kutho vidhaya' means					
	3. What is the name of the kingdom of Sisupala					
	4. What are the names of the wives of Kashyapa					
	What is the name of the temple which is consider					
	Pushpayagam at Tirumala falls on					
	What are the 18 puranas called					
	Arjuna kept all the weapons on the					
	In which kingdom, did the pandavas stay during the					
		•				
_0.	20. What is the name of Bheema in the last year exile?					
C	This quiz is meant for the children aged below 15 years only.	7. The last date for submitting the answers for the quiz is 25-11-2024.				
r	The children who wish to participate must belong to Hindu eligion only.	8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.				
S	The parents of participating children must be the ubscribers of 'Sapthagiri' magazine.	9. The names of the winners will be published in the magazine.				
	Answers for the quiz questions must be written in the prescribed place provided.	10. The children of the employees working in the office of				
5. 7	The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.	the Chief Editor, T.T.D. are not eligible to participate in the quiz.				
	There should be no marks of striking and corrections in the	11. No information will be provided over phone regarding				
	inswers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.	the quiz. Participants should send their details legibly.				
	Name of the Child:	Your answers should be sent to the				
	Age:Subscription No.:	Address given below:-				
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# GENERAL PREDICTIONS FOR THE MONTH OF NOVEMBER 2024

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





## Aries (Mesha):

Time to get rid of sorrows and enjoy. Chance of buying immovable property like land or house, marriage will bring good luck for son in house. Students will excel with their innate talent.



## Libra (Tula):

Family will be happy. Good health, Spiritual atmosphere, good relations with relatives and friends Create. Children are given priority in matters of marriage.



## Taurus (Vrishabha):

Expenses should be controlled. Work pressure on employees will become high. There will be difficulties such as differences of opinion with fellow employees, spending time without regular training, not counting others, being persistent, quarreling with experts. etc.



## Scorpio (Virshchika):

Spends happily with family. Relatives and loved ones will meet you with a smile. They will save everyone from trouble. Control over expenses gives happy.



## Gemini (Mithuna):

Being grateful increases your image. Travels are also beneficial. You will also get a chance to spend valuable time with loved ones. Students should work hard to get better results.



## Sagittarius (Dhanu):

Work success, money development, money gain. Investments are combined. Especially for the traders of handloom cloths and textiles, high profits at this time. All professionals will be satisfied.



## Cancer (Karkataka):

Children's affairs are satisfactory. Will succeed in competitive exams. There is a possibility of injury and vehicular obstruction. Partnership business will lead to loss. Health of family members needs to be taken care of.



## Capricon (Makara):

Engages in spiritual matters as well as social activities. Show your generosity. Income can be increased in many ways. Your personal worth will increase. Investments are combined.



## Leo (Simha):

Your status and respect will increase. Gains from friends, growth of business, fall of enemies will increase. Arrival of good news and help from government will appear.



## Aquarius (Kumbha):

Get better knowledge training and enhance your profile. All professions earn good income. You will get lot of mental peace and overcome the opposition forces and get success.



## Virgo (Kanya):

Brings good results. Provides good health and more income opportunities. Right time for real estate investment. Business is profitable. They have mental strength.



## Pisces (Meena):

Students will get progress in studies and they will be healthy and active. Peace of mind, good fortune, long journeys, subsidies and incentives from the government will come. They excel spiritually.

Subham Subham Subham



**PICTURE STORY** 

Original Story in Telugu by: Dr. Kampalle Ravichandran

Pictures by : Sri Thumbali Sivaji

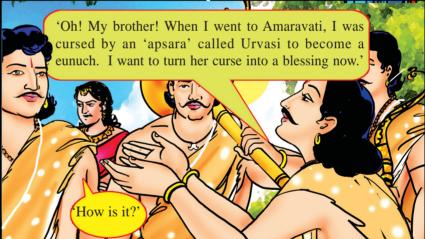
Translated by: Smt. J.C. Gnanaprasuna

The Pandavas are planning carefully to live incognito along with Droupadi in the last year of their exile.



'Arjuna! We will be in the kingdom as Kankubhattu and Bheema as Valaludu.' 'What about you?'



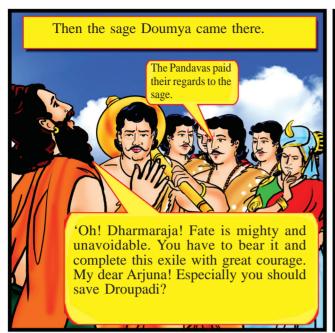


'With the kundalas for the ears and the bangles for the hands, by wearing a braid on my head in the form of a eunuch, I will join the king Virata's court as a dance teacher with the name Bruhannala.' 'I will teach music and dance to the women in the harem.'



'Oh! Arjuna! You are the Destroyer of the forest of Khandava. You are Anandavardhana of the Kurukulavamsa. You are going to wander among the people in the king's court as a eunuch now. What a bad time for you.'

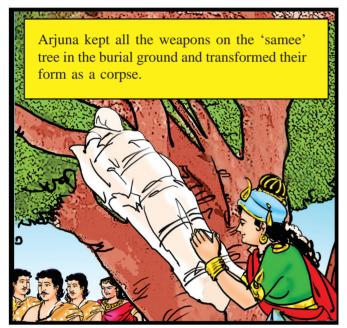
'It is unavoidable brother.
The span of one year is not a long time.'



In such a way, the Pandavas entered Viratanagaram.

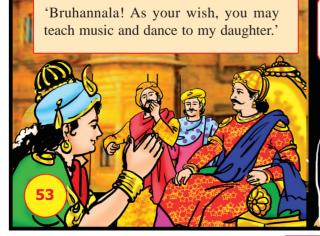
'Arjuna! Everybody knows about your Gaandeevam. If anybody recognizes us the entire story will come to beginning. So, protect our weapons.'





'Oh King! I am Bruhannala. I am well-versed in music and dance. If you permit me, I will teach the subjects to the ladies in your palace.'





'My brother! Our Arjuna became a victor by changing the curse of Urvasi into a blessing and justified his title Vijaya.'



'Well-said! Bheemasena! You can go now. It is very dangerous if anybody watches us. We will get rid of our problems with the blessings of Lord Krishna.'

Please cut here



## TIRUMALA TIRUPATI DEVASTHANAMS





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# Answers for the QUIZ

Published in the Month of SEPTEMBER 2024

- . Hiranyaksha
- 2. Balarama
- 3. Balarama
- 4. Adhisesha
- 5. Trivikrama Avatara
- 6. Sage Kasyapa
- 7. Vindhyavalli
- 8. Lord Vamana
- 9. Hiranyakashipa
- 10. 07.09.2024
- 11. Three steps
- 12. Banyan tree
- 13. Chitrangada
- 14. Nava Vidha Bhakti
- 15. Kaumodaki
- 16. Babruvahana
- 17. 15-09-2024 to 18-09-2024
- 18. Kunti
- 19. Pothana
- 20. Pedda Sesha Vahanam

Winner for the month of September 2024

### KRISHNANAND. A

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Sri Malayappa Swami with His consorts blessed the devotees on different vahanams in Mada Streets at Tirumala from 04.10.2024 to 12.10.2024 as part of the annual grand celebrations of Brahmotsavams. TTD had made elaborate arrangements to the devotees during the period. Various cultural programmes were organized in a colourful display of devotion and artistic talent marking the auspicious occasion. Tirumala hills reverberated with Govinda nama and devotees from various places across the country felt blessed watching the sublime proceedings and offerings to the Lord – A view.





















