



TIRUMALA TIRUPATI DEVASTHANAMS

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TIRUPATI

SRI GOVINDARAJASWAMIVARI BRAHMOTSAVAMS

from 02-06-2025 to 10-06-2025



**Sri Kodandarama Swamy Brahmotsavams,**  
an annual event, was performed from 06-04-2025  
to 14-04-2025 in Vontimitta of  
Kadapa District, Andhra Pradesh.

**Hon'ble Chief Minister of A.P.**

**Sri Nara Chandrababu Naidu along with his spouse  
Smt. Bhuvaneswari offered sacred Silk clothes to  
Sri Kodandarama Swamy on 11-04-2025 at the  
temple on the auspicious occasion of the celestial  
Sri Sitarama Kalyanam.**







## BHAGAVADGITA



acchedyo yam adāhyo yam  
akledyo śoṣya eva ca  
nityaḥ sarvagataḥ sthāṇur  
acalo yaṁ sanātanaḥ

He is uncleavable, He cannot be burnt. He can  
be neither wetted nor dried. He is eternal, all-  
pervading, unchanging and immovable. He is  
the same for ever.

(Chapter - 2, Sloka – 24)

### INVOCATION

dāsōhamanu buddhi dalacaru dānavulu  
yīsulakē penagēru yippuḍū gondaru !

.. dāsō ..

hari cakramu dūṣiñcē yaṭṭivārē yasurulu  
arayadāme divamanna vāru nasuralē  
dhara nara kāsuruḍu tānē daivamani ceḍe  
yiravai yīdi mānaru yippuḍū gondaru !

.. dāsō ..

puruṣōttamuni pūja ponta bōru asurulu  
saravi viṣṇuni japiñcani vāru nasurulē  
hiraṇyakaśipuḍu yītani nollaka ceḍe  
yiravai yītani nollarippuḍū gonduru !

.. dāsō ..

surulunu munulunu śukādi yōgulunu  
paramamu śrī veṅkaṭapati yanucu  
śaraṇani bradikēru sarinēḍu vaiṣṇavulu  
yora parikāna boyyērippuḍū gondaru !

.. dāsō ..



The thought of 'Dasoham' (means to be the servant of the Lord)  
never occurs to evil ones,  
Some wish for evil, even now!  
Those who speak ill of Hari's Discus, they are the evil ones  
Those who think of themselves as Gods, they are the evil ones  
Narkasura who thought of himself as God was ruined  
Here, some will not give up, even now!

They don't even think of worshipping Purushottama, the evil ones  
They don't even come near to chanting Vishnu's names, the evil ones  
Hiranyakasipu, who went against Him, was ruined  
Here, some will not accept Him, even now!

The Demigods, the sages and the Yogis like Shuka,  
declare that Sree Venkatapathi is the supreme one!  
Surrendering unto Him live the Vaishnavas,  
but some who dislike Him are seen-even-now!

- Annamacharya

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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

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Honorary Editor

**Sri J. SYAMALA RAO, I.A.S.,**

Executive Officer

TirumalaTirupati Devasthanams, Tirupati.

Publisher & Chief Editor

**Dr. K. RADHARAMANA**

M.A., M.P.hil., Ph.D., P.G. Dip. in Epigraphy, Dip. in Yoga

Editor

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

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**Sri R.V. VIJAYAKUMAR, B.A., B.Ed.,**

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For Suggestions regarding

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**Front Cover:** Sri Govindarajaswamy with His Consorts,  
Tirupati.

**Back Cover:** Sri Prasanna Venkateswara Swamy with His  
Consorts, Appalayagunta.





## YOGA - THE HOLISTIC PATH OF HEALTH AND HARMONY

Yoga is one of the greatest treasures we inherited from our ancient culture. Yoga Shastra is the fruition of the relentless tapas of our rishis. There is no exaggeration in saying that it serves as a beacon of light, peace, health and self-purification to all the mankind today. It is of utmost importance in life in many ways: it promotes overall well-being by improving physical and mental health; it helps people manage stress enhancing concentration of mind; one finds a sense of inner peace and harmony in yoga; it provides a panacea for modern life's myriad problems. It is a holistic way of life that forges unity between one's body, mind and spirit. Pranayama and meditation bring emotional balance and tranquillity to mind.

The word 'Yoga' is derived from the Sanskrit word 'Yuj'. It implies 'to attain unity.' If we consider the sayings, 'Yujyate iti ane, na yogaha,' 'Yujyate ae taditi yogaha' we come to know the purpose of yoga: 'to subdue one's senses and concentrate on the Almighty, the Supreme!'

Sri Patanjali Maharshi is the creator and interpreter of the theory and practice of yoga. In his *Yoga Shastra*, he mentioned 'Yogah Chitta Vritti Prastha,' the focal point of Yoga is to control the restlessness of one's mind. The Tirumala Tirupati Devasthanams has brought out two significant books namely *Yogasarvasvamu (Telugu)* and *Matrushri Tarigonda Vengamamba's Ashtanga Yogasaramu (Telugu)* with the intention of enhancing spiritual interest and enthusiasm for yoga in the reading public and devotees.

Since 21<sup>st</sup> June, 2015, the 'International Yoga Day' is celebrated to recognize the values of yoga and to promote the culture of sound body and mind among all humans. 'Yoga' is a journey for understanding truth. It is a spiritual guide to the values to be cherished in life. It is the basic 'mantra' of strong spiritual volition for 'Lokah Samastah, Sukhino Bhavantu'. On the Yoga Day, one should devote at least some time as part of one's daily routine to achieve health care and purification of mind.

The Jyeshthabishekam of Lord Venkateswara, the Akhilandakoti Brahmandanayaka, is a regular celebration every year as per the Vaikhanasa shastra. It will be performed from Jyeshtha Shukla Trayodashi to Poornima during this month. Let us get the abundant blessings of Lord Srinivasa by beholding the Jyeshthabishekam of Lord Venkateswara. In this month itself, the great festivals of Sri 'Nammalwar's Shattumora' and Sri Perialwar's festival are very special occasions. The two great Vaishnavites are renowned among all the twelve Alvars. It is our primary duty to remember and honour them.

In this month, the celebration of Rath Yatra of Lord Jagannath in Puri is an eye feast to the visitors. It also symbolizes unity and integrity in the world. Devotees worship Lord Jagannatha by chanting the spiritual dictum 'Sarvam Jagannatha Mayam' for their salvation and eternal bliss.

**Om Namo Venkatesaya!**





**J**yeshtabhishekam is an annual ritual performed to Sri Malayappa Swami along with Sridevi and Bhudevi at Tirumala in the Jyesta masam (May / June). The main purpose of this ritual is, to protect the icons / idols with utmost care. Hence, this ritual is conducted. In this ritual, Sri Malayappa Swami along with His Consorts can be seen in the truest form, without any ornaments. First all the ornaments / armours are removed on the deities. Then the deities are carefully anointed with specially made herbal preparation called 'Visesha Sugandha Tailam'. An important Vaikhanasa text, 'Prakeernadhikara' prescribes a sacred ritual, Abhideyaka abhisheka for preserving the deities is done. During the ritual, all the three deities are brought to the special platform. A sacred Abhishekam with auspicious contents are offered amidst chantings of divine mantras. Then the armours are also being worshipped in a sacred manner. In all the three days, the ritual starts with sacred bath (Abhishekam). On the first day, the deities are adorned with a most exquisite and dazzling armour called 'Vajra Kavacha' (cover) entirely in diamonds. Then the deities are taken out in a procession along the four mada streets around the temple. On the second day, the deities bedecked with a charming 'Muthangi' (an armour of pearls) Kavacham (shield). On the third day, the 'Golden armour' is adorned to the Lord. Thus, jyeshtabhishekam is conducted for three days in a grand manner and it is an eye feast to the eyes.

**This year Jyeshtabhishekam at Tirumala Temple  
from 09-06-2025 to 11-06-2025.**



# Sri Govindaraja Swamy Temple A TOWERING SYMBOL OF GRANDEUR

- Sri Atthi Rangarajan



**S**ri Govindaraja Swamy temple located in the heart of Tirupati was built in the 12<sup>th</sup> century and was consecrated in the year 1130 by Bhagavad Ramanujacharya. Sri Govindaraja Swamy is considered as the elder brother of Sri Venkateswara of Tirumala. According to legends, while the younger brother earns a lot of money by becoming famous as ‘Vaddikasulavadu’, the elder brother is vested with the job of counting the money. The deity of Govindaraja Swamy can be seen in a reclining (Yoga Nidra) position, which is portrayed as the Lord getting tired of counting the money and going to sleep by keeping the bag containing gold coins under his head.

The appearance day of Sri Govindaraja Swamy is celebrated on Uttara star of Phalguna month. The shloka that defines his appearance is as follows: ‘*Phalguna Mase Poornayam Uttarakshenduvare Govindarajobhagavan Praduraaseeth Mahamune*’. This verse is recited during major festivals and occasions at the temple.

The temple was developed in phases during the regnal period of various empires. However, the main Gopuram, which is said to be the tallest among the TTD temples, was built by the Matli Kings, who ruled from Matli near Rayachoti as the capital.

The Matli chiefs belonged to the Devachoda family, who assumed prominence when the Vijayanagara empire was at its zenith. They maintained equal stature with the Vijayanagara rulers. Matla Anantaraja, a local chieftain, developed the temple in phases. He was

succeeded by his son Tiruvengalanatha and grandson Kumara Ananta, who too contributed to the glory of the temple. According to inscriptions, Kumara Ananta was responsible for construction of the big outer Gopuram having seven storeys (measuring 50 metres in height) and the second Gopuram at the foot of Tirumala hills, called as the Kotha Gopuram. Towards the west of this mammoth Gopuram is the main entrance with a smaller Gopuram. There are Sannidhis for Sri Parthasarathy, Sri Pundareekavalli Ammavaru, Sri Andal Annavaru and Sri Kalyana Venkateswara, besides Chakrathalwar, Lakshmi Narayana, Anjaneya, Ramanuja and Tirumala Nambi.

**Pundareekavalli Ammavaru :** The spouse of Govindaraja Swamy is called Pundareekavalli Ammavaru. The special character of this Goddess is that She never steps out of her house (temple), but truly enjoys her life in the service of Her husband. This is why the processions for the Goddess are taken within the precincts of the temple and not taken on the Mada Streets around the temple. Brahmotsavam is generally performed for nine days, but the Varshika Utsavam for Ammavaru is performed only for seven days. The festival is conducted in such a way as to coincide with the Uttara star of Tamil Panguni month.





‘Panguni Uttara’ day marks the wedding of the Lord and Goddess in most of the temples in India. The day is dedicated to the divine wedding and as such, the Brahmotsavam for Goddess Pundareekavalli coincides with Her wedding.

During Her Brahmotsavam, the deity is taken in a procession around the second Gopuram, where the Goddess makes an ‘Abhimana Pradakshinam’ for three times around the Sannidhi of her spouse Sri Govindaraja which is portrayed as going around the spouse with a feeling of affection. Then the deity is kept on a swing and rocked to and fro. The Goddess enjoys Veda, Nada and Vaayidhya Seva, when Vedic scholars chant hymns, classical singers recite compositions and instrumentalists perform a concert.

Divya Prabandha Pasurams composed by Alvars are chanted on all the seven days. During the annual Brahmotsavam of Ammavaru, it is a practice to chant verses from ‘Tiruvoimozhi’ composed by Saint Nammalwar. On the last evening, i.e., Panguni Uttara, the deity of Govindaraja Swamy is brought to the Sannidhi of Pundareekavalli Ammavaru. The door is shut down in a funny way to deny entry to Sri Govindaraja Swamy inside the Sannidhi and opened again. This is performed as a form of ‘Pranaya Kalaham’ (Premapu Jagadam). Then the Goddess forgives the Lord and allows Him into her Sannidhi, where both the deities are placed on a single Simhasanam. ‘Vencheputu’ and ‘Sathumora’ are performed to the deities and the Swami’s floral garland is adorned to the Goddess.

### PONNAKALVA UTSAVAM

Apart from the annual Brahmotsavams, there are two major annual events conducted at this temple, which are really unique in nature. The first one is the ‘Ponnakalva Utsavam’ observed on Chitra Pournami day. ‘Chitra Pournami’ falls in the hottest part of the year, when the temperature soar high. The event is observed across South Indian temples by taking the deities to the nearby water bodies as a form of rejoicing amid the heat wave. As Swarnamukhi flowing south of Tirupati is the closest water body, the ancient ritual involves taking a procession to this river. The deities of Sri Govindaraja Swamy, Sri Andal Ammavaru and Sri Vishwakshena are carried separately in three Tiruchi Vahanams from the temple by dawn to Ponnakalva Mandapam located in Yogimallavaram near Tiruchanur. Before their arrival, the Mandapam is wonderfully decorated with flower garlands. In view of the heat wave, ‘Vettiver mats’ are tied on three sides of the Mandapam as a protective guard from the heat wave.

Water from Swarnamukhi is filled in a stone tub, and aromatic substances like sandal, turmeric, fragrance oils are added into it. All the three deities get celestial bath simultaneously with this water, which is called ‘Ekakaala Abhishekam’. The entire village of Tiruchanur reaches this spot for the grand event. In the olden days when Tirupati was just a town and Tiruchanur was a small village, the annual procession was prestigiously deemed as a visit by Govindaraja Swamy, the Lord of Tirupati town, to the little village of Tiruchanur. Later, ‘Unjal Seva’ is performed in Ponnakalva Mandapam, where the three deities are placed on a swing and rocked to and fro. It is a pleasing sight to watch the deities getting a grand enjoyment. The Tirumala Tirupati Devasthanams (TTD) arranges lunch for all the visitors at the spot every year. By evening, the deities are taken via Vasundhara Nagar to Tiruchanur, where the local villagers offer ‘Harathi’ to the deities. Sri Govindaraja Swamy goes in a procession through the Sannidhi street of Sri Padmavathi Ammavari temple in Tiruchanur, which is the only occasion in a year that He goes to the village.

In a rare gesture, one of the two doors at the Padmavathi Ammavari temple’s main threshold is kept partially closed till the procession of Govindaraja Swamy moves over the area. This is in tune with the respect shown by women in the ancient times, when they do not stay face to face with elderly male persons in the home. As Govindaraja Swamy is considered as the elder brother of Sri Venkateswara, He becomes the brother-in-law of Goddess Padmavathi and hence an elderly person. This is why a single door is kept closed as a symbol of respect shown by Goddess Padmavathi towards her brother-in-law.





The Panguni Uttara Utsavam is also called as ‘Saalai Nachiyar Utsavam’ as per TTD Panchangam. Saalai means godown and there used to be a godown in front of Pundareekavalli Ammavari Sannidhi in the past. It was hence referred to by the name, which continues even today.

**Khanija Thototsavam :** This is another summer-related event performed for Sri Govindaraja Swamy to beat the heat. There is a step well in the Old Huzur Office building located directly behind the temple, which housed the TTD’s administrative headquarters in the past. The Utsavam is performed in the month of June, after the completion of the annual Brahmotsavams at the temple. The deities of Sri Govindaraja Swamy and His consorts Sridevi and Bhudevi are taken in a procession from the temple to the Old Huzur Office building via South Mada Street in a clockwise direction. They are further taken down the step well, where Snapana Tirumanjanam is performed in a grand manner with the water brought from the well. In the evening, Asthanam is performed and the deities are once again taken back to the temple via North Mada Street, following the principle of carrying deities in a clockwise direction.

**Parveta Utsavam :** Parveta Utsavam is a form of mock hunting, which is observed as the Lord’s favourite pastime. Parveta Utsavam is conducted twice a year in Sri Govindaraja Swamy temple, one during Kanuma (January) and the other during Vijayadasami festival (October). The first Parveta is taken out on Kanuma festival. After Kalyanam is performed in a grand manner



to Sri Krishna and Godha Devi on the Sankranti Day, which marks the end of Dhanurmasam, the Parveta is taken out on the next day, i.e., Kanuma. The deities of Govindaraja Swamy and His consorts are taken out from the temple to the Parveta Mandapam on Renigunta Road, where Asthanam is performed. This Parveta is treated as a festival-eve outing. Later, the deities are brought back to the temple by evening. On Vijayadasami day, the deity of Govindaraja Swamy is taken on Aswa Vahanam, as if the Lord goes hunting on a horse. The procession reaches the Parveta Mandapam, where the bow and arrows are aimed by the priests, which symbolises mock hunting.

Today, Sri Govindaraja Swamy temple is not just a major landmark in Tirupati, it is also a towering symbol of grandeur, a representation of cultural richness and a grand tribute to Sri Ramanujacharya’s efforts in establishing Sri Vaishnavite thought. The Brahmotsavam list is given below for the sake of Readers of Sapthagiri. Participate in the Brahmotsavams and be blessed.



Tirumala Tirupati Devasthanams

TIRUPATI

Sri Govindarajaswamivari

Brahmotsavams

From 02-06-2025 to 10-06-2025

Date	Day	Day Utsavam	Night Utsavam
02-06-2025	Monday	Dwajaroohanam	Peddaseshavahanam
03-06-2025	Tuesday	Chinnaseshavahanam	Hamsavahanam
04-06-2025	Wednesday	Simhavahanam	Muthyapupandirivahanam
05-06-2025	Thursday	Kalpavrukshavahanam	Sarvabhupalavahanam
06-06-2025	Friday	Mohini Avataram in Pallaki	Garudavahanam
07-06-2025	Saturday	Hanumadvahanam	Gajavahanam
08-06-2025	Sunday	Suryaprabhavahanam	Chandraprabhavahanam
09-06-2025	Monday	Rathotsavam	Aswavahanam
10-06-2025	Tuesday	Chakrasnamam	Dwajavarohanam



# THE HISTORICAL SIGNIFICANCE OF PURI RATH YATRA

- Dr. Bharat Bhushan Rath

**S**ri Jagannath has been worshipped in the Purushottam kshetra since Satya Yuga. It is known from various Puranas that, in the Satya Yuga, there was a king named Indradyumna. He was a great devotee of Sri Vishnu. Once he organized a religious assembly in his royal court. He asked the holy ascetics present there where Sri Vishnu could be seen. At that time, a saint named Jatila arrived there and informed the king that, Sri Neelamadhaba, who is worshipped in the Purushottam kshetra is Sri Vishnu. Hearing this, King Indradyumna sent his royal priest's brother Vidyapati to search for the Purushottam kshetra. Vidyapati came and reached the Udra state, present-day Odisha

Purushottam kshetra was ten yojans wide. A tribal named Vishwavasu used to worship Sri Neelamadhaba in a cave in dense forest. Every day, the gods visit Sri Neelamadhaba. Vidyapati visited Neelamadhaba with the help of Viswavasu. After the visit, Vidyapati returned to King Indradyumna and told him about Sri Neelamadhaba. Indradyumna happily came to see Neelamadhaba. But when Indradyumna came to Neelamadhaba, he had disappeared. The place was completely deserted. King Indradyumna began to cry in sorrow. At that time, Devarshi Narada addressed Indradyumna and said, "King, don't worry. There is a Sankha kshetra on the seashore of this Purushottama Kshetra. Which is most sacred place. God Narayana always resides there with goddess Lakshmi. You go there and do penance." Hearing this, King Indradyumna reached the sacred Sankha kshetra and first of all had darshan of Sri Nrusimha.

There he worshipped Nrusimha and performed sacrifices for many years. Once he saw a big tree in the Puri sea. He brought the divine tree to the seashore. Devarshi Narada advised that the idol of Narayana

should be made from that tree. That tree was Sri Vishnu. King Indradyumna was surprised. The king was wondering how to make an idol from a log. At that time, an old man came and said that he would make idol from this log. The king made all the arrangements. The old man said that, no one would open the construction house until the work was completed. Every day there was a sound from the house. But suddenly one day there was no sound from the house. Thinking that the old man was unwell, the king opened the door and saw that four idols had been made, namely Jagannath, Balabhadra, Subhadra and Sudarshan. Sridevi, Bhudevi and Madhava small idols were also there. But the old man vanished. God himself constructed his own idols. The temple where these statues were built was the Gundicha temple. After making of the deity, King Indradyumna built a temple on the Niladri hill, about three kilometers away from the Gundicha temple. The deities were taken to that temple in three chariots. At Niladri hill, Sri Jagannath and other deities were worshipped. That was the first Rath Yatra of Sri Jagannath.

Every year, on the second day of the bright fortnight of the month of Asadha, Sri Jagannath travels to the Gundicha temple along with his elder brother Balabhadra, sister Subhadra and the weapon Sudarsan. Three large chariots are built every year. Jagannath travels in the Nandighosha chariot. Balabhadra travels in the Taldhwaja chariot. Subhadra travels in the Devdalana chariot. Sudarshan travels in Subhadra's chariot. The four deities stay in the Gundicha temple until the Bahuda Yatra. Bahuda means return. This Bahuda Yatra is held on the tenth day of the Asadha Shukla month. On this day, the four gods return to the temple of the Niladri hill. The same chariots return to bring the deity again.

The scriptures say that just as the Sun-god travels around the world every day on a chariot, Sri Jagannath



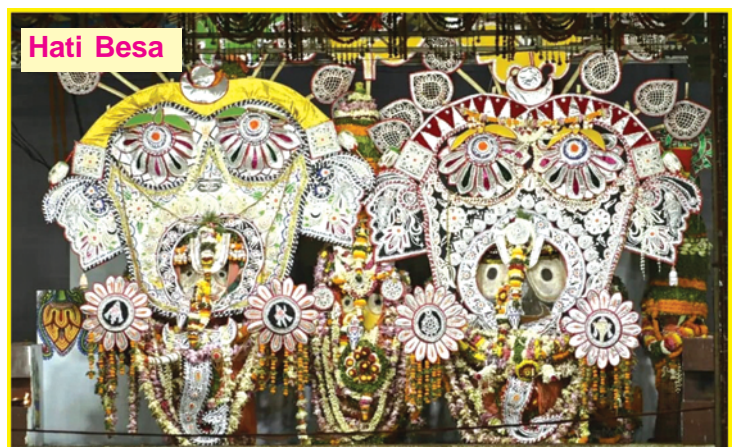
travels around the world on a chariot. Sri Jagannath is not only the god of humans but also of all living beings in the world. Therefore, to give darshan to all living beings, regardless of caste, religion, color and gender He comes to the devotees once a year. The road on which Jagannath's chariot goes from Sri mandira to the Gundicha mandira is called Bada Danda. Bada means big. Danda means road. Since that road is a very big road, it is called Bada Danda. When Sri Jagannath is on the chariot, He becomes Vamana avatara of Sri Vishnu. Scripture says that a person who sees Jagannath on His chariot once in lifetime is never reborn again. Therefore it is said – Rathe tu Vamano drustwa punarjanma na vidyate.

Many famous saints, including Adi Shankaracharya, Sri Ramanujacharya etc., have meditated here. Adi Shankaracharya established four monasteries in the four directions of India. Out of these, Govardhan Peetha was established in Puri for the east direction.

**Construction of chariots :** Rath Yatra is not just a one-day festival. This festival is held for about a month, especially from the Jyestha Purnima to Asadha Purnima. Since new chariots are being built every year, the cutting of the wood for the Rath Yatra is done at an auspicious time. Wood is brought from the Dasapalla forest, about 120 km from Puri. Here, the goddess Gada Rahula is first worshipped and the wood is cut. After this, the wood is brought to the palace of the Puri king which is near to the Singha dwar of Jagannath temple. The construction of the chariot begins under the direct supervision of the king and the government of Odisha. Various types of

craftsmen are involved in the construction of this chariot. After the arrival of the chariot wood, Puja Panda sevaks, Vedic Brahmins of Mukti Mandap and other sevaks worshipped the auspicious wood on the day of Vasant Panchami or Saraswati Puja. After the garlands of Jagannath, Balabhadra and Subhadra come from the temple, three pieces of wood are worshipped for the three chariots. Starting from Sri Ram Navami, wood is cut in a saw mill. Then on the day of Akshyaya Trutiya the chariot construction begins. After the Puja on Akshyaya Trutiya, the Maharana (Carpenter) sevaks devote themselves for the work of chariot. The chariot is built every day with the dedicated service of various craftsmen. The construction of the chariot is completed on the day before the Rath Yatra. 862 wood logs are used every year to build chariots.

**Snana Purnima :** An important festival of the Rath Yatra is Snana Purnima. On this day, the four deities come down from the place where they sit. That is called Ratna Singhasana. They come to the Snana mandapa. Snanan





mandapa means birth mandap. This festival is celebrated every year on the full moon day of the Jyestha month. Every day, the wooden idol is bathed inside the temple through mirror but on this day, Sri Jagannath, Balabhadra, Subhadra and Sudarshan bathes in 108 pots of fragrant water. Water comes from the well of the temple premises and the Mahaprabhu bathes in that holy water. That night, Sri Jagannath and other deities give darshan to the devotees in the form of Ganapati.

**Anasara Niti :** The god gets fever after bathing. Therefore, from Jyestha Pratipada to Jyestha Amavasya, Mahaprabhu doesn't give darshan to the devotees. At that time, the Daitapati and Vidyapati sevaks only serve Mahaprabhu in the anasara house inside the temple. At that time, the God is offered only fruits and juice. To cure the fever, ayurveda medicine is given. Many secret rituals are performed at this time. Cloth printed God worshipped outside near the door of Garuda sthamba. God Narayana is worshipped instead of Jagannath. God Vasudeva worshipped instead of Balabhadra and Goddess Bhuvaneswari worshipped instead of Subhadra.

**Nava Yauvana Darshan :** On the second day of Jyestha Amavasya, the deities are seen again. After 15 days this darshan is called Nava Yauvana Darshan.

**Rath Yatra :** On the second day of the month of Asadha shukla, Rath Yatra is held. In Rath Yatra, Sri Jagannath, Balabhadra, Subhadra and Sudarshan travel to their birthplace in chariots. On this day, the chariot is worshipped in the morning by Vedic Brahmins. A special feature of this yatra is the Pahandi Bijie. The four Deities



Three chariots



Puri King performing Seva

are specially tied to velvet cloth and carried to the chariot by procession. At this time the music of bells, kahali, mridangas etc. is very beautiful. The monks of the monastery have various services in front of Gods. Odishi dance by Odishi dancer performed in front of God. The incumbent of the Puri Govardhan Peetha, established by Adi Shankaracharya, comes and worships Gods. After this, the Gajapati King of Puri worships. First, he cleans the chariot with a golden broom. The chariot is perfumed with sandalwood water. Then king offers Camphor Arathi. After this, all three chariots are pulled by devotees from the Sri Mandira to the Gundicha mandira. The ropes tied to the chariot are pulled by the devotees. It took about four hours to travel by chariot from the Sri mandira to the Gunchicha mandira. Every year more than ten lakh devotees assemble at Puri to have darsan of Sri Jagannath. Devotees from many religions and many countries come to witness this divine journey of Lord Sri Jagannath.

**Hera Panchami :** Sri Jagannath goes on chariot journey. He takes His elder brother Balabhadra, sister Subhadra



Pahandi





and the weapon Sudarshan with him. But He doesn't take his wife Lakshmi with him. So Goddess Lakshmi is sad. On the bright day of Asadha Shukla Panchami, Goddess Laxmi travels on a viman and goes to the Gundicha temple with her sevakas. There, she breaks a piece of wood from Jagannath's Nandighose chariot. The sevaks of Sri Jagannath tell Jagannath that Goddess Lakshmi has broken the chariot in anger. After that, they make all arrangements for the return of Jagannath.

**Bahuda Yatra :** On the tenth day of the Asadha Shukla, Jagannath returns to the temple with his brother, sister and weapon. Four idols come on the chariot with special



procession called pahandi. Saint Shankaracharya and Puri Gajapati King worshipped the deities on the chariot. After this, the chariot is pulled by the devotees. On the way Jagannath's aunt's Goddess Mausī Maa prepares a special cake for Jagannath. It is worshipped there. Then four deities return in front of the Sri Mandira by evening.

**Suna Besha :** On the Ekadashi tithi of the Asadha shukla, the golden besha of the Gods is performed. This ritual is performed on the chariot. This is called Rajarajeshwar Besha. The four idols are adorned with crowns, garlands,



weapons, etc. made of various gold and precious stones. For thousands of years, the gods have been adorned with golden ornaments donated by various kings.

**Niladri Bije :** On the day after Suna Besha, the deities are taken into the Sri Mandira from chariots. Balabhadra and Subhadra first visit the temple in the pahandi procession. Then, when Sri Jagannath enters the temple, Goddess Lakshmi comes and guards the door. She asks why Jagannath did not take her on such a big car festival. So she does not let him inside. After that, Jagannath offers rasagolla sweets and breaks the vow of Maha Lakshmi. Then goddess Lakshmi opens the door and Jagannath enters the temple.

#### Reference:

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**W**e live in this material world amidst a lot of miseries. Whatever small amount of pleasure we have, it is always followed by sadness and suffering. So, the enjoyment is not permanent. But our Scriptures say that there is a place called Moksha, where there is endless bliss. Those who reach there, never return to the miserable world. Lord Srimannarayana, the God of Salvation, is very eager that every one of us leaves this world and reach His abode. For that purpose, He has given a lot of Scriptures authored by Himself and the sages for the people to lead a spiritual life under the guidance of a preceptor. In fact, He himself incarnates in this world and teaches the people to attain salvation. As the results were not much encouraging, He made some of His divine ornaments and weapons incarnate in the world as saints to teach the path of salvation which is possible only with unstinting devotion and self-surrender i.e., Saranagati. Such incarnated divine saints are called Alvars. They are twelve in number. Among them, Sri Nammalwar, is said to be the most prominent Alwar. He is said to be the 'amsa' of Sri Vishvaksena, the Chief Commander of Heaven.

### Sri Nammalwar's Avatar

Sri Nammalwar was born in the Vellalar tribe in the beginning of Kali Yuga, at Kurugur, now known as Alwar Tirunagari in South India in the month of Vaishakha with Vishakha as his star. His parents were Kari and Udayanangai. The child Nammalwar, did not consume mother's milk or any other eatables since his birth, but was very hale and healthy by the grace of Sri Adinathar, the presiding deity of Kurugur. In fact, he took his place under a tamarind tree in the temple premises (the tree is still there and is being worshipped as Tiruppuli Alwar or Tamarind Alwar.) He did not eat anything or speak to anyone all along but growing with vigour and energy. He was deeply engaged in contemplating on the Almighty. As the Alwar was unique in his birth,



**SRI NAMMALWAR**

- Sri R. Kannan

he came to be known as Maran (which means a totally different person). He was also known as Satakopan as he defeated the Air called Sata, which makes one to suffer miseries of the world. He is also known as Parankusan, Karimaran, Kurgaippiran, and Vakulabharanan.

### Sri Madhurakavi Alwar's meeting with Sri Nammalwar

In the meanwhile, another Alwar named Madhurakavi Alwar was on a pilgrimage to North India, visiting the holy places connected with Lord Sri Krishna. One day, he saw a new bright star in the sky. He was very much attracted towards the same and started to travel in that direction. After



travelling a long distance, he reached Kurugur, when the star disappeared. He enquired about anything special in the town with the local people and came to know the greatness of Nammalwar, under the tamarind tree.

Sri Madharakavi Alwar went near Sri Nammalwar and was very much attracted towards him. In order to break his silence, Sri Madhurakavi Alwar threw a small stone by the side of Sri Nammalwar. Sri Nammalwar woke up from his deep contemplation. Sri Madhurakavi Alwar asked, 'If Jivatma enters a human body, how will he enjoy it and what is the result thereof?' Sri Nammalwar immediately replied that the Jivatma enjoys the material world by taking birth again and again. Convinced by the reply, Sri Madhurakavi Alwar became the Alwar's disciple.

### Sri Nammalwar's Compositions

Sri Nammalwar composed four prabandhas which form the main part of Nalayira Divyaprabandham consisting of 4000 hymns of

twelve Alvars. It is said that Sri Madhurakavi Alwar put the Alwar's works in writing. The four prabandhas are said to be the essence of four Vedas, namely Rig Veda, Sama Veda, Yajur Veda and Atharva Veda, composed in Sanskrit. The Vedas consist of various 'mantras,' rituals, charms and stories of the deities like Lord Mahavishnu, Lord Shiva, Lord Brahma, Lord Indra, Lord Agni and others.

### Sri Nammalwar's Prabandhas :

**Tiruvruttam** consists of 100 pasurams. It is the essence of **the** Rig Veda (the praise of God, which is the earliest of the Vedas).

**Tiruvasiriyam** contains 7 pasurams. It is the essence of Yajur Veda. (The Yajur Veda is the book of sacrificial prayers, containing the rituals and hymns for performing yagas).

**Periya Tiuvandadi** contains 87 pasurams. It is the essence of Atharva Veda. (The Atharva Veda is the Vedic collection of spells, prayers, charms and hymns).

**Tiruvaimozhi** contains 1,102 pasurams. It is the essence of Sama Veda (Sama Veda represents the spiritual knowledge and devotion, rendered in sweet melodious tone).

The total number of pasurams attributed to Sri Nammalwar is 1296, which is the largest portion in the Nalayira Divya Prabandham. Tiruvruttam, Tiruvasiriyam and Periya Tiruvandadi are included in the Iyarpa section of Divya Prabandhams, while Tiruvaimozhi itself forms the third part of forty thousand verses of Prabandhams. Tiruvaimozhi is recited during Raapattu (10 days after Vaikunta Ekadasi) and the Iyarpa portion is recited after Raapattu, during Adhyayana Utsavam in Sri Vaishnava temples. On the tenth day of Raapattu, Sri Nammalwar's salvation is enacted, which is famously known as Alwar Moksham.





## Kanninun Siruthambu

Sri Madhurakavi Alwar treated his Guru, Sri Nammalwar as God Himself. He composed a prabandham called Kanninun Siruthambu containing 11 pasurams, where he praises Alwar in every pasuram. He goes to state that he does not know any God except Sri Nammalwar. The prabandham is an example of depicting 'Acharya Bhakti.' It is recited every time before chanting Tiruvaimozhi. Even though, this prabandham deals with Sri Nammalwar only, it is included in the Nalayira Divya Prabandhams, in Mudalayiram (first 1000 hymns) portion.

## Sri Nammalwar and Sriman Nathamunigal

Sriman Nathamunigal is a great Vaishnava 'Acharya.' He once went to Tirukkudanthai. It is known as Kumbakonam now. He heard devotees reciting Tiruvaimozhi pasurams starting Aravamudhe praising the presiding deity. He was very much attracted and asked them to teach him the full 1,000 verses as mentioned in the last of the pasurams recited by them. They told that they knew the 10 pasurams related to Thirukudanthai only. With the reference of Kurugur in that pasuram, Sriman Nathamunigal went to that place and enquired about the 1,000 verses of Tirumozhi. But no one could help him as Divya Prabandhams had been lost due to the passage of time. However, one Parankusa Dasa hailing from the lineage of Sri Madhurakavi Alwar informed him that if Kanninun Siruthambu prabandham was recited 12,000 times, Sri Nammalwar would appear. Sriman Nathamunigal got the copy of Kanninun Siruthambu from him and recited the same 12,000 times.

Sri Nammalwar appeared before him in a yogic state. Sri Munigal entreated him to bless him with Tiruvaimozhi pasurams. Sri Nammalwar, not only gifted him Tiruvaimozhi but also the remaining 3,000 pasurams of Divya Prabandhams. Sriman Nathamunigal set the Nalayiram Divya Prabandham

to music and propagated widely through his nephews. Thus the Divya Prabandham once lost was revived, and is being recited at all places now.

Tirumangai Alwar, the last Alwar among the twelve Alwars was ordered by Lord Sri Ranganatha to arrange for reciting Tiruvaimozhi. Accordingly, Tirumangai Alwar brought the idol of Sri Nammalwar from Kurugur to Sri Rangam and arranged to recite Tiruvaimozhi for 10 days starting from Sri Vaikunta Ekadasi. Thus started the Adhyayana Utsavam. Later Sriman Nathamunigal arranged to recite all the 4,000 hymns during Adhyayana Utsavam. Sri Nammalwar is overwhelmed with joy regarding the auspicious qualities of God. The commentators expressed that the Alwar was motionless for six months when composing pasurams in the Tiruvaimozhi 1.3.1 and 5.10.1 explaining the simplicity of Lord Sri Krishna, who was tied by a cowherdess Yasoda.

## The Alwar as Acharya

Even though the Alwar was born in Vellaar sect, he is highly respected as a great 'Acharya,' in the lineage of sacred preceptors, by Sri Vaishnavites. Sri Nammaalwar is enshrined in almost all the Vaishnavite temples along with other Alwars and Acharyas.

## Tirumala and Sri Alwar

Sri Nammalwar has composed about 52 pasurams in praise of Lord Sri Venkateswara of Tiruvenkatam (Tirumala). Of these the decad (10 pasurams-3.3) starting "Ozhivil Kalamellam" Where he entreats uninterrupted service to Him and that starting "Akalkillen iraiyum 6.10" of Tiruvaimozhi where he surrenders himself at His feet are hailed as heart-rending pasurams by the commentators. In one of the pasurams, the Alwar expresses that the Tirumala Hill itself will wipe out all our sins, once visited.







**25 Tarigonda Vengamamba's  
SRI VENKATACHALA MAHATMYAM  
FOURTH ASHWASA**

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

**(Continued from the previous issue)**

Soota said to Shaunaka and others, "Hey sages! The stories of Vishnu are beyond the gambit of ordinary men. There is a hidden meaning within them. We can't anticipate them. Since you're eager to know, I'll recount them.

"Tretayuga followed the Kritayuga. Both Dasharatha and Kousalya left their bodies due to their intense infatuation for their son Rama. Brahma

then preserved the splendour of Dasharatha in a tamarind tree and that of Kousalya in an anthill in Venkatadri. Similarly, Vasudeva and Devakidevi were enamoured of their son Srikrishna at the time of their death in Dwaparayuga. Brahma again kept the splendour of Vasudeva in the tamarind tree of Dasharatha's splendour and that of Devakidevi in the anthill of Kousalya's splendour. Hence Vishnu, who also has the nomenclature of Rama and Krishna, remained in the womb of mother for ten thousand years. Dasharatha is the tamarind tree and Kousalya is the anthill. Lakshmana is Seshadri. Ayodhya is the hill surrounded by holy woods. Sarayu river is Swami Pushkarini. Lord Srirama is Lord Srinivasa. Subsequently, Vasudeva is the tamarind tree. Devaki is the anthill. Balabhadra is Seshadri. Madhura is Venkatadri. Yamuna itself is Swami Pushkarini. Yadavas are the animals. Gopikas are the birds. Srikrishna is Srinivasa living in the anthill. To expand it further, Vaikuntha is Seshachala. Viraja river is Swarnamukhi. Narayana Himself is Srinivasa. The liberated souls (*muktas*) are the birds. Numerous liberated rudras are different species of animals. Sanaka, Sanandana and other sages are the noble monkeys. In such a place, Srinivasa is biding His time with His strange deeds of sport, *leela*. He has no pain whatsoever even though he pretends to have pain. Those who yearn to have His darshan will find fulfilment in their good deeds. It's true.

"You've already heard the story of how the Lord had left the Vaikuntha to stay in the anthill. Now I'll tell you the story of how he acted as a man of this world and played with the human beings. There was none to administer the medicines prescribed by Brihaspati to him. One day, He set out in the early hours to fetch those medicines.



“Having killed Vrishabhaasura in a fierce battle, Varahaswamy wandered about the hills and valleys along with Sridevi and on his way back to Seshadri he saw Hari and oinked at Him mistaking Him for a giant in the guise of a man. Shuddering at the sound, Hari hid himself in the anthill. Varahaswamy was on the prowl for him at the anthill. Seeing the grieving Hari, Varahaswamy realised his mistake and gave Him the hand of assurance and protection.

“He asked him endearingly, ‘What’s this Hari? Why’re you wandering here leaving Vaikuntha? How come Lakshmi is not to be seen on Your chest? Why’re You in the guise of an ordinary man? Wherefore is the injury on Your head? What is the cause of this fatigue, debility and tears on your cheeks? Everything appears strange. Tell me everything clearly.’ Then Srinivasa recounted the entire past story right from the advent of Bhrgu to the incidence of injury on the head and how he was searching for the medicines all alone. He further said, ‘Hey Lord! I feel free now as I opened up my heart to You. Please let me be with you as Your man as I’ve abandoned the Vaikuntha.’ He enquired Him further, ‘I haven’t seen You for a long time. Where do You live?’

“Varahaswamy explained, ‘There was a giant named Vrishabhaasura here robbing the harvested crops. I had to fight with Him. He hid himself from my sight for a long time and at last I could detect him and put an end to him. I’m able to see You on my way back. We’ve become friends now. I’m quite happy.’

“Having obtained the assurance, Hari said to Varahaswamy, ‘I propose to stay here till the end of Kaliyuga. Can You give me some room for my inhabitation?’ Varahaswamy didn’t anticipate this situation. Yet he reconciled to Himself and said, ‘It’s said that we’re not supposed to drown the poor in the deluge of hopes. Similarly, we’re not supposed to donate the land to the strong knowing their

strength. I’ll measure the land of a hundred square feet, if You can pay the price for it.’

“Hari said, ‘I would’ve given as much money as You demand, had Lakshmi been with me. Being angry with me, Adi Laxmi had left for Kolhapur. Who’ll trust me and give me a loan? I’m at the receiving end. I’ve to beg and eke out living.’ ‘But how can I give you land without any money?’ said Varahaswamy.

“This entire earth is in Your hands. Can’t You part with a bit of it? I’ll adjust within the area of the land given, even if it be the least. I’ll pretend like an ordinary man for the sake of living. I’ll attract men to this place in large numbers. I’ll get You anointed with *panchamrita*. I’ll issue orders that the pilgrims should bathe in this holy tank and offer gifts to You first. Also, I’ll take food only after You’re offered food.’

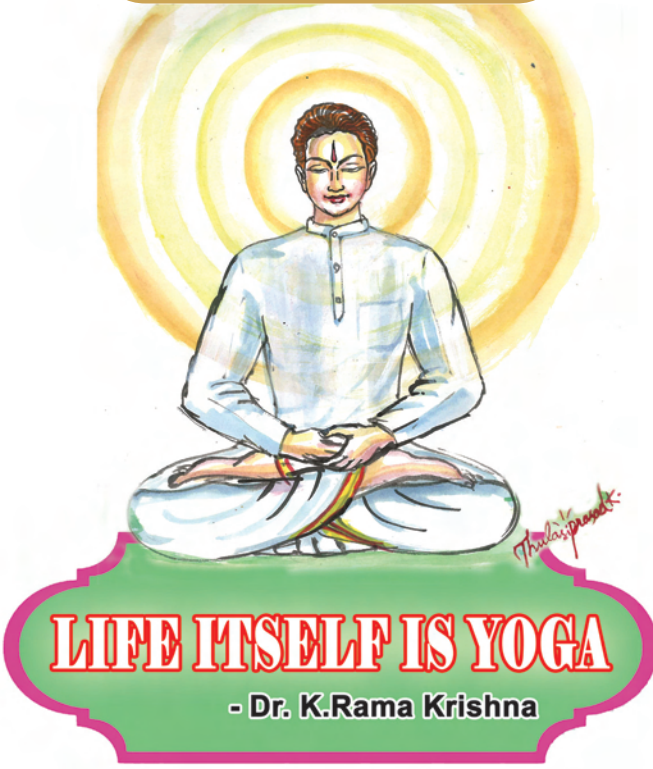
“Varahaswamy was very much pleased with the words of Hari. He gave Him a piece of land measuring 100 square feet. Thus, the resident of the anthill turned the resident of a shrine. The angels showered a rain of flowers on them and praised their glory.

“Varaha paid tributes to Srinivasa in his own heart for the offer. He appointed Vakulamata to serve Him as He was alone. She applied ointments on the injury and nursed Him feeding well. Seeing all this, Brahma and Rudra felt quite delighted and left for their abodes. With all His sports, Srihari attracted the attention of everyone in the vicinity. He cast charms on those who have no devotion. He was fulfilment for the devout and a nightmare for the giants. As the wound got healed, he appeared in the guise of a man endowed with divine grace. He was like a lump of charms for mother.

“Hearing him thus, Shaunaka and other sages asked Sage Soota about Vakulamalika and Soota started telling her story.

(to be continued)





**P**racticing yoga is not just about holding one's breath and performing penance. There is no need to leave home and retreat into the forests to perform yoga. It does not require renouncing everything like an ascetic. Practicing yoga is not merely about straining the body with exercises nor is it simply twisting the body into various postures. 'Yoga' is a disciplinary method and a spiritual path that leads a person to the highest state one can attain in life.

Yoga encourages a person to move towards the ultimate goal. It brings stability to the mind. It shapes one's conduct at every step in life providing guidance to reach one's life purpose in a precise and meaningful way. Through yogic practice, a person's spiritual energy is rejuvenated. The mind comes under control. When the brain functions harmoniously and with inspiration, thoughts remain within limits. Over time, a practitioner of yoga experiences a kind of transformation in a person's mental activities, becoming more active and

developing an optimistic outlook. This change inevitably reflects on his way of life.

The word *Yoga* originates from the Sanskrit root *Yuj* which means *union* or *joining*. According to etymology, phrases like "*Yujyate etad iti Yogah*" and "*Yujyate anena iti Yogah*" imply that yoga refers to gaining control over the senses and focusing the mind on the Divine. *Yoga* can also mean *spiritual practice* or *good fortune*. Overall, it can be described as a disciplined system of practice that helps individuals in cultivating a structured and harmonious way of life.

### Yoga in Daily Life

From medical science to advanced scientific research, yoga has been universally recognized for its innumerable benefits. It is a holistic way of living. It consists of various practices along with Pranayama that help in maintaining physical health through different techniques. Therefore, it is not just about performing postures or 'asanas.' It is a revolution in a person's life transforming an idle or negligent individual into a disciplined one, helping to bring order from a previously chaotic lifestyle. From waking up in the morning to going to bed at night, including dietary habits, yoga helps in achieving balance in all aspects of life. A human being possesses various mental energies, each functioning in different ways and aspects. Practicing yoga primarily focuses on uniting these extraordinary energies by bringing them into a state of harmony and ultimately merging the soul with the Supreme.

### The Paths of Yoga

In our daily activities, practicing yoga is inherently present in everything we do. However, we must recognize the path of yoga and its purpose within our actions. For this, we need to



shift our perspective toward the path of yoga. When we do so, life itself becomes yoga.

### Karma Yoga

In daily life, one must perform one's actions with a yogic perspective. Instead of working merely out of obligation, one should view one's actions as duties with pleasure. Then only, one can see the divine in the work one does. Ultimately, 'karma' transforms into yoga which can be considered a symbol of devotion to the Divine. While performing one's duties, one must keep the mind focused on the Divine. As Jagadguru Adi Shankaracharya said, "*Yadyat karma karomi tattadakhilam shambho tava aradhanam*" which means that every action is equivalent to worshipping Lord Shiva.

The Gita clearly states that a true 'karma yogi,' though engaged in numerous activities, remains unaffected by their results. A householder who practices 'karma yoga' is considered superior to a renunciant who contemplates sensual pleasures. Therefore, if one can perceive the divine in every action there is no greater practice of yoga than this.

### Anna Yoga

Seeing the Divine in food itself is called *Anna Yoga*. The Vedas also describe food as the manifestation of the Supreme (*Parabrahma*). The *Rig Veda* and the *Yajur Veda* specifically contain hymns dedicated to food (*Anna Suktam*). The Gita also emphasizes the significance of food, stating: "*Annaad bhavanti bhootani, parjanyaad anna sambhavah*." All living beings are sustained by food and food originates from rain. Merely eating for the sake of it or indulging in excessive cravings for food is not the right approach.

The food one consumes shapes one's divine thoughts and consciousness. Food has another powerful quality. It reflects the emotions one holds

while consuming it. The Scriptures state that one attains *Anna Yoga* by offering food generously to guests, relatives, the hungry, gurus, devotees, and scholars ensuring they are well-fed and satisfied.

### Shuchitva Yoga (The Yoga of Purity)

Purity (*Shuchitva*) is the first step in the practice of yoga. Scriptures clearly state that where there is no cleanliness, there is no presence of the Divine as cleanliness is next to godliness. Physical cleanliness is achieved through daily cleansing rituals such as bathing, while mental purity is attained by eliminating negative traits like envy, animosity and malice. The Gita declares that 'purity itself is knowledge and recognizes cleanliness as a divine quality.

Ancient scriptures have emphasized *Shuchitva* describing it as *Matraroopena* (in the form of a mother). The *Rig Veda* and the *Skanda Upanishad* extensively discuss the importance of purity. *Sri Suktam* states: "*Yah shuchih prayato bhootva juhuyaadajyamanvaham*"— where purity does exist, there Goddess Lakshmi resides. In





essence, purity is yoga. One must understand that purity is the foundation for practicing yoga.

### Sneha Yoga (The Yoga of Friendship)

The Scriptures, including the *Puranas* and *Itihasas*, declare that there is no greater *Dharma* in creation than the principle of true friendship. Friendship should not be treated as mere pastime but as the foundation for righteous conduct. Forming bonds with virtuous individuals is also a form of yoga. Attaining such *Sneha Yoga* is one of the greatest paths to liberation (*Moksha*). During the exile, Lord Rama made friends with Sugriva. Sugriva expressed his gratitude by saying, *"Rama! Because of your friendship, I have now become worthy of even divine blessings."* This shows that friendship with noble individuals attracts divine grace. On the other hand, Karna, despite being a mighty warrior, was led astray due to his friendship with Duryodhana, who had an evil nature. Forming bonds with the righteous and being a true friend to all is also a part of *Yoga Sadhana*.

### Vaak Yoga (The Yoga of Speech)

Among the qualities that define a human being, speech (*Vaak*) is one of the most significant. A single word has the power to establish a person as noble in society or to label him as wicked. The Vedas extensively proclaim the immense power of speech. During King Janamejaya's *Sarpa Yajna* (serpent sacrifice), the moment the sages uttered, *"Sa Mahendra Takshakaaya Swaaha,"* even Lord Indra, seated on his throne in heaven, was pulled down to the earth along with Takshaka. Such is the power of words. They can do wonders. They can move gods from their places.

Maharishi Valmiki describes Lord Rama's mastery of speech, stating: *"Smita-bhaashi hita-bhaashi poorva-bhaashi cha Raaghava."* Lord

Rama always spoke with a smile, in a pleasant and meaningful manner, and He initiated conversations before others did. Because of this, Lord Rama had only friends and never enemies. With such powerful speech, we too have the opportunity to elevate our words as a step toward *Yoga Sadhana*. The right speech leads to the self-restraint (*Jitendriyatva*) nature which Lord Krishna in the Gita refers to as *Vachika Tapas* (the austerity of speech). It is our responsibility to practice this austerity and transform it into *Vaak Yoga*.

Yoga should not remain merely as a philosophical teaching. Let us transform yoga into our way of life. Then only one will get the yogic bodies envisioned by Maharishi Patanjali.



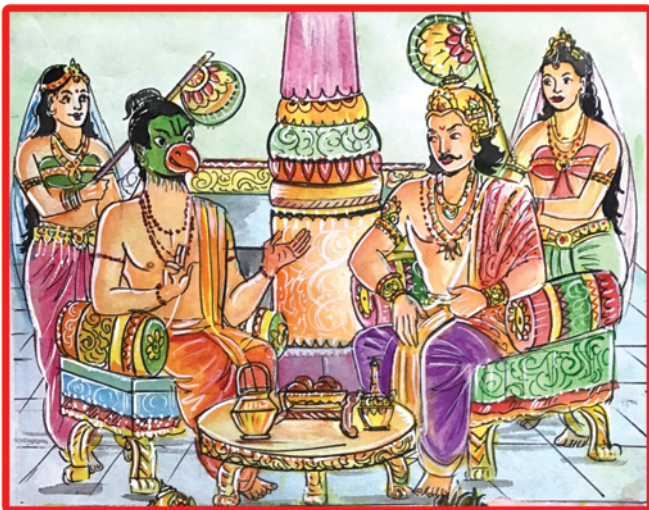
### TTD SRI VENKATESWARA RECORDING PROJECT

TTD established various spiritual Dharmic Programmes and Projects. Sri Venkateswara Recording Project is one among them. It was established in 1990 to group all the activities of TTD relating to recording. TTD is focussing on the propagation of Lord Sri Venkateswara's Bhakti Tatva through the compositions of Annamacharya, Matrusri Tarigonda Vengamamba, Alwars and the Karnataka Haridasas. Subsequently digital version was also introduced. The chief aim of the project is to record Vedas, Annamacharya Sankeerthanas, Kannada Haridasa Sankeerthanas, Pasurams of Alwars, Stotrams of Lord Venkateswara, Asta Laxmi Vaibhavam, Goda Kalyanam, Laxmi Avirbhavam etc. These are recorded under the supervision of experts in music and literature specially appointed for this project.



“Shravanam,” the art of listening, is revered as one of the most profound forms of devotion in sacred texts. It is not merely the act of hearing but a disciplined practice that fosters moral growth and spiritual awakening, ultimately guiding one toward salvation. The *Srimad Bhagavatam* beautifully illustrates this through the story of Dhruva. Inspired by his mother Suniti’s wise words, Dhruva embarked on a journey of devotion in the forest. Guided by Narada Maharshi, he chanted the hymns of Srihari with unwavering dedication. Through this practice of listening and prayer, he earned the Lord’s grace.

The transformative power of listening is echoed in many spiritual narratives. In the *Bhagavata Purana*, Prahlada, an ardent devotee of Vishnu, began his spiritual journey even before birth. While still in his mother’s womb, he absorbed the teachings of Narada Maharshi, which instilled in him an unshakeable faith and divine strength. Similarly, Parikshit Maharaja, facing the curse of imminent



death, achieved salvation by listening attentively to Shukamaharshi’s recitation of the Bhagavata stories. These accounts emphasize that “Shravana

# LISTENING

## A Path to Salvation

- Ms. Akhila Madhu

Jnana,” or the wisdom gained through listening, is a gateway to liberation.

The Vedas, considered the foundation of all knowledge in Hindu philosophy, are referred to as *Shruti*, meaning “that which was heard.” They were revealed through divine inspiration and transmitted orally from teacher to disciple. This oral tradition underscores the sanctity of listening as a medium for preserving and transmitting spiritual wisdom. The *Brihadaranyaka Upanishad* asserts that the ultimate truth, or *Brahman*, can be realized by listening to the teachings of enlightened sages, contemplating their meaning, and integrating them into one’s life.

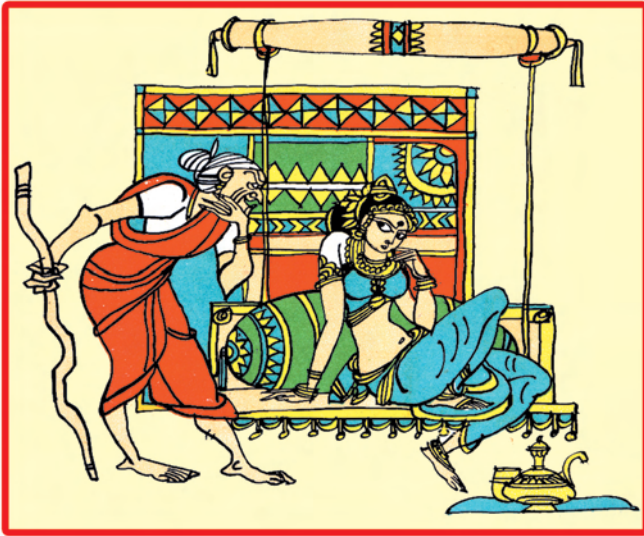
### The Bhagavad Gita

It also highlights the importance of listening. Arjuna, overwhelmed by doubt and despair, finds clarity and purpose by attentively listening to Krishna’s divine discourse. Krishna emphasizes that a receptive mind and sincere listening are prerequisites for understanding higher truths. In Chapter 4, Verse 34, Krishna advises, “Approach the wise, inquire with reverence, and learn from them through listening, as they impart knowledge with compassion.”

### The Ramayana

It further illustrates the transformative power of listening. Valmiki, upon hearing Narada’s *Sankshepa Ramayana*, was inspired to compose the epic *Ramayana*, a masterpiece that continues to guide humanity. On the other hand, the epic





cautions against neglecting wise counsel or succumbing to malicious words. Kaikeyi's downfall was instigated by her heeding the manipulative words of Mandara, which led to Rama's exile and Dasharatha's death.

### The Mahabharata

It is replete with examples of the consequences of ignoring sage advice. Dhritarashtra's refusal to listen to Vidura's warnings precipitated the catastrophic Kurukshetra war resulting in the destruction of the Kaurava dynasty. Conversely, Yudhishtira's wisdom and humility in listening to Bhishma's counsel on governance and ethics solidified his role as a just and noble ruler.



### The Chandogya Upanishad

It narrates the story of Satyakama Jabala, who gained spiritual enlightenment through his unwavering dedication to listening to his teacher's guidance. It teaches that true listening requires humility, patience, and faith in the wisdom of the teacher.

Listening is not merely a sensory act—it is a spiritual discipline and a moral choice. As the *Sumati Shatakam* states, it is a characteristic of righteous individuals. Brahma's creation of one tongue and two ears symbolizes the divine directive to speak less and listen more. The *Manusmriti* also extols listening as a means to cultivate virtue, self-discipline, and knowledge.

In our modern world, the sacred art of listening offers timeless lessons. It fosters empathy, strengthens relationships, and opens pathways to inner peace. When we listen deeply—to sacred teachings, to others, and to our own inner voice—we transcend the noise of the material world and align with our higher purpose.

Let us, therefore, embrace "Shravanam" as a guiding principle in our lives. By listening attentively and with an open heart, we can connect to the divine, gain wisdom, and walk the path toward salvation.



### DRESS CODE TO THE SRIVARI SEVAKS

**Men:** White (Shirt or Kurta, Pant or Dhoti or Pajama)

**Women:** Orange colour saree with Maroon border and Maroon bordered blouse (or) Orange colour Kurta, Maroon colour pajama with Maroon colour chunney



**A**khandadeepam tam vande,  
trailokyasya saakshinam |  
Yatra Vishnuh svayam tisthet,  
kalau api na yaati kshayam ||

'I bow to that Eternal Flame, the witness of all three worlds, where Lord *Vishnu* abides and which even *Kali Yuga* cannot extinguish'.

In the sanctified precincts of the *Tirumala Venkateswara Temple* - enshrined atop the verdant Tirumala hills, revered as Saptagiri - there exists a quiet yet potent mystery. Deep within the ancient temple, in an inner chamber less frequented by the gaze of crowds, two simple oil lamps continue to burn. Their flames, though small and silent, carry a significance vast and enduring: they are believed to have been kindled by Lord Brahma himself at the dawn of the *Kali Yuga* and are said to remain lit until this cosmic age reaches its end. According to *Vaishnava* tradition and temple lore, these lamps were ignited as a gesture of divine welcome and reverence to Lord Vishnu, who incarnated as Lord Venkateswara to abide on earth for the sake of humanity during the spiritually challenging age of *Kali*. Since then, these *Akhanda Jyotis* - the eternal flames - have never been extinguished. They are tended to reverently by the temple priests, yet the belief remains that it is not human effort alone that sustains them, but the presence of the *Parama Purusha* Himself.

What makes these lamps so profoundly symbolic is not merely their physical persistence, but their metaphysical resonance. In a world that is increasingly impermanent - where kingdoms rise and fall, where memory fades and dharma weakens - these flames embody the unchanging promise of divine protection. They burn not as mere rituals but as testaments to an ancient covenant: that the Lord shall not abandon the world, even in its darkest hour.



### The Lamps of Eternal Witness at Tirumala

- Smt. Shridevi Muralidhar

Every day, these two flames witness the footsteps of humanity's full spectrum - from emperors in proud silence, to paupers with innocent, hopeful hearts weeping and calling out *Govinda* loudly. These lamps watch the richest of the rich ascend the hill with offerings of gold and vows of surrender, and the poorest of the poor climbing barefoot, each step echoing their hunger and faith alike. Some walk for miles, others crawl on their knees, carrying burdens no one sees. Yet all arrive at the feet of the Lord with the same thirst - for His grace, for connection, for peace. And to all, the flames offer the same light, without judgment. Before the eternal fire of the Lord's presence, all distinctions melt. In this divine democracy of devotion, it is not wealth or learning that matters, but the purity of yearning.

In the *Bhagavata Purana* (Canto 1, Chapter 3), it is said : 'Whenever there is



a decline in righteousness and a rise in unrighteousness, I manifest Myself'. Lord *Venkateswara*'s descent is one such manifestation - an assurance of divine presence amidst the growing obscurity of the *Kali Yuga*. The lamps lit by *Brahma* are symbolic extensions of that promise. They are flames of remembrance, sustained by the collective faith of countless generations and by the very grace they honor.

For the pilgrim who stands before them, these lamps offer more than warmth or illumination - they offer reassurance. In the stillness of their glow is a message deeper than any spoken word: '*I am still here*'. They burn without drama, without spectacle - silent, watchful, faithful. Their steadiness becomes a mirror to the aspirant's wavering mind, reminding us of what it means to remain inwardly lit, even when surrounded by spiritual darkness.

What oil nourishes such a flame? Not merely sesame or ghee, but the oil of devotion, the wick of remembrance, the vessel of surrender. These lamps are luminous metaphors for the spiritual path itself - how small acts, when offered in sincerity, become eternal; how light kindled in love resists the winds of time.

In our modern lives, surrounded by distractions and disquiet, we may struggle to perceive the presence of the Divine. But when we turn inward - or turn to Tirumala - we find that the Lord Narayana has never truly left. He remains where faith remains, where love remains, where light remains.

The twin flames continue to burn in the Tirumala temple. They have outlived kings and kingdoms. They have watched centuries unfold in silence. And they shall continue to glow until the close of this age - not merely because *Brahma* lit

them, but because love refuses to forget. And where there is remembrance, there is always light.

In the glow of those unwavering lamps, something eternal waits - not just to be seen, but to be known.

*(Kalau na nasyati dipo yatra Harih sthitah)*

'The flame that does not perish in Kali Yuga, for Hari abides there '.

### Sources and References:

1. Bhagavata Purana, Canto 1, Chapter 3 – On Divine Incarnations.
2. Temple Traditions and Oral Accounts, Tirumala Tirupati Devasthanam (TTD).
3. Anecdotal and priestly sources compiled from TTD Sathagiri Magazine Archives and temple custodians.



### 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.





**Supreme Yogini**  
**Matrusri Tarigonda Vengamamba**  
**ASHTANGAYOGAM**

‘Yogam’ means the state of being united as a whole. It implies two separate things getting united to shine as single entity. The main concept of Yogam is uniting Paramatma (Supreme Soul) and Jeevatma (Material Soul) into one. The Yoga Sastra explains this system. The Indian Philosophy has constantly discussed this aspect of knowledge through centuries.

Jeevatma is the separated entity from the Supreme Soul. Having forgotten this, the Jeevatma is prone to many temptations, all material aspects and enters into abominable deeds. Consequently, the Jeevatma takes several births and suffers untiringly in each of its phases. The person who represents Jeevatma repents and wonders whether it will ever get salvation from this vicious circle of life and death.

If a person realizes that there is some inner spiritual power working hidden to obviate this circle, and tries to invoke this spiritual power called ‘Yoga Shakti’ it marks his internal journey towards salvation. This is purely personal experience and it may take many years or many births to attain salvation. In our scriptures and Sanatana dharma we find a number of Rishis like Vyasa, Valmiki, Saptarshis, and many kings who invoked their yoga shakti and attained yoga siddhi.

**Bhagavad Gita – The Great Yoga Sastra**

Lord Krishna explained Yoga Sastra to Arjuna in Bhagavad Gita. Lord also narrated how this Yoga Sastra was pronounced by him



to Lord Surya who, in turn, gifted it to his son, Manu. This knowledge percolated down to king Ikshwaku and thereafter to many of his descendants. This was popularised as Raja Yoga but over the following years thereafter, it lost its prominence. Krishna informed Arjuna that He was once again highlighting it in the Gita.

Once upon a time, Kapila Maharshi guided his mother, Devahuti, who was under an illusion of boundless love for her son to come out of the circle of life and death to attain salvation with this Yoga sastra.





Similarly, Dattatreya Swamy could release his mother Anasuya from the shackles of blind affinity for children by teaching her the knowledge of Yoga. After enriching her with this knowledge of dispassion and detachment, he went to Sahyadri for tapas.

By practising this yoga sastra, a person could find profound changes in the body, physical health and mental peace that will culminate in the vision of the Lord. By continuing the practice he will be able to unite with the Supreme Lord.

#### Matrusri Tarigonda Vengamamba and Raja Yogam

Matrusri Tarigonda Vengamamba in her books, Sri Venkatachala Mahatyam, Rajayoga Saram explained about Raja Yoga as practised through generations. In her dwipada work, Ashtanga Yoga Saram too she expounded the concept in a lucid manner.

Vengamamba was a born devotee and followed the path of detachment from her childhood. Her guru, Sri Subrahmanya Yogi bestowed on her Mantra Deeksha which helped her to transform into Supreme Yogini. She observed penance and did Tapas near the hills and streams like Tumburu Teertham in Tirumala. Having obtained spiritual knowledge with the grace of her Guru and her unstinted efforts, she thought that the yoga knowledge could be imparted to Telugu people.

#### Supreme Soul and Material Soul

The Supreme Soul (Parabrahma) is a composition of two types, One is Param – eternal and the other is Aparam – perishable. Supreme soul is eternal and the material soul is perishable. But material soul is a trace of the Supreme Soul. But because of Maya (delusion) the material soul takes several births and suffers from temptations of lust, greed and subjects itself to a cycle of birth-death-rebirths without salvation. Matrusri Tarigonda Vengamamba showed the way to break the vicious circle of life and death.

#### Eight Steps for Practicing Yoga

One should learn the practice of yoga through a learned Guru. There are eight steps to practice one after the other: Yamam (restraints), Niyama (observances), Asana (postures), Pranayama (breath control), Pratyahara (withdrawal of senses),



Dhyana (meditation), Dharana (concentration) and Samadhi (absorption). The first step Yamam means restraint in food habits and sleep along with control on senses. Niyama means observing determined devotion towards the Guru and practicing detachment from worldly pleasures. Aasana is a peaceful posture concentrating on the Supreme. Pranayama is withholding the breath as per the directions of the Guru. Controlling the vagaries of physical senses through Pranayama is called Pratyahara. Dhaynam is the awareness that the inner Self pervades the whole universe. Dharana is the practice of installing the omnipresent Paramatma within one's soul. The final step is Samadhi, a state of unification of Jeevatma with Paramatma.

Matrusri Tarigonda Vengamamba had not only written about these eight methods which are important steps of Yoga practice but also described six more methods such as Shatcharkas, Gayatri, Laya yoga method, Hata yoga, Bhouti Karma, Vasti Karma, Neti, Trataka, Nouli Karma, Kapala Bathi. She also explained eight types of Kumbhkas like Surya Bhedana Kumbhaka, Prajjhyi Kumbhakam. In addition, she narrated various practices of yoga such as Sankhya Yoga, Taraka yoga, Sambhavi Mudra, Mantralayadi Yogam, Rajayoga qualities

and experiences. She made it clear that all such practices should be learnt through a Guru serving and practicing under him.

Matrusri Tarigonda Vengamamba was born in Tarigonda village in Chittor district in the year 1730 CE. After a long journey of various yogic experiences she entered into Samadhi at the age of 90 years in the year 1817 CE sitting behind Sri Varahaswamy rest house. It is believed that every night during the Ekanta Seva, performed as a part of Srivari Mutyala Harati, Vegamamba in her miniscule form will be present in the Sanctum. Sri Sadguru Malayala Swamy mentioned seventy years ago that the supreme yogini, Sri Vegamamba, in her yogic form wanders along the hills.





There is a saying, "All things can be achieved perfectly if we practice regularly." In case aspiring human beings practice the eight principles of Yoga as enunciated by Sri Vegamamba, they will find good health, mental peace and divine glow. The human body is the greatest creation of the Supreme God. The body bestowed on us by the Lord is the tool to attainment. The greatest Rishis described this body as is formed of six Chakras. The base is Lord Ganesh in the form of Mooladhara chakra, two inches above is Brahmadeva in swadhistana chakra, six inches above that at the navel is Lord Vishnu in Manipura chakra, above that in the place of heart is Rudra in Anahata chakra, at the level of throat is Sadasiva in the form of Visuddha chakra, between the eye brows Paramatma resides in the form of Aajna chakra. At the middle of the head, Sadguru shines in thousand petals in the form of Sahasrara Chakra. The practicing yogis will experience these all the time.

So is the abode of lord of seven hills. Each hill symbolises each chakra. After alighting six hills one can experience the Anand Nilaya who shines in Sahasrara Chakra.

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Original article in Telugu by :  
Sri J. Balasubrahmanyam  
Translated by : Sri P.T.S. Murthy

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The golden words quoted by the experienced Yogis is that each one of us should follow in the yogic directions given to us by Matrusri Tarigonda Vengamamba because she is believed to wander with her yogic body on the seven hills even today.

If we continue our practice without hold, with the blessings of the Guru and Lord of Ananda Nilaya, we can achieve the blessings of the Lord. One can attain fulfilment of our Life with regular practice and observance of yoga practice.

With the blessings of the Lord, let us benefit to have blissful life.

**Om Namo Venkatesaya**





**S**ri Bugulu Venkateswara Swamy Temple is located at Chilupurgutta in the Jangaon district in Telangana state. This ancient temple known as Telangana Tirupati is always bustling with devotees.

Vaisakha suddha Dashami, Friday, was fixed for the marriage of Lord Srinivasa and Goddess Padmavathi. Srinivasa did not have money for proper arrangements. Srinivasa became destitute because of the absence of Sri Mahalakshmi.

On Sage Narada's advice Srinivasa took loan from Kubera and wrote a document for the loan. Lord Brahma, Lord Maheshwara and Ashwathama signed as witnesses. Srinivasa promised to pay interest in Kali Yuga and the entire principal amount at the end of Kali Yuga. Srinivasas's brother Govindarajulu invited Vishwakarma and got built mandir, pavillions and courtyards for the marriage.

The kalyanam of Padmavathi and Srinivasa was held in full splendor and pomp. King Thondaman constructed a temple next to Seshachala Pushkarini as a permanent abode for Sri Swamy. Later, with the arrival of Goddess Mahalakshmi, Srinivasa became *Shilaamurthy* (a stone image).



### Swamy's arrival at Chilupurgutta

Debt should not be a burden for anyone. Even Adinarayana was not left behind by that debt pile. Not knowing where to get so much money, how to pay the interest on so much principal amount, Srinivasa left Tirumala and walked to Chilupurgutta, thinking about various ways. He was totally fatigued and rested in a nearby cave. That's why, the statue of Srinivasa here is in resting posture. As He came here dejected (with gubulu) and hid His head in the cave of the hill. The term "Gubulu", in course of time, has changed into "Bugulu." As a result, Lord Venkateswara here is being called "Sri Bugulu Venkateswara Swamy."

This area used to be a dense forest hundreds of years ago. Sages and hermits used to come here and serve the Lord. It is said that the temple was built on the mound in the 14th century during the Kakatiya reign. The devotees used to come on foot or on bullock carts to perform pujas and pay alms. At the feet of the Swamy the Akhand Deepam is always lit here. By visiting the jyoti it is believed that whatever boon is desired in the mind will be fulfilled immediately.

*"Kali kalmasha naashaaya Kaamithartha pradaayine  
Chilupurigiri nivaasaaya Srinivasaya mangalam"*

If He is praised like this, He will free those who are in heavy debts and He gives refuge to those who are trembling with fear. He takes ashore those who are trapped in worries. It is also believed that He gives the desired boon to the newly married couple. The belief of the devotees here is that those who perform eleven rounds around the temple will surely get their wishes fulfilled.

An arch has been constructed at Chinnapendyala bus stage on Warangal-Hyderabad main road. It is about 10 km from Chinnapendyala bus-stage. Distance to this temple is about 30 km from Warangal, 26 km from Kazipet railway station and 14 km from Station Ghanpur. For the convenience of devotees Telangana State RTC runs buses to villages Tharigoppula and Narmeta from Hanamkonda via Sri Bugulu Venkateswara temple. Private autos and vehicles also ply everyday from Chinnapendyala bus-stage to Chilupurgutta.







# SWAMI HARIDAS

- Sri K. Damodar Rao

**S**wami Haridas has a significant place in the devotional music of North India, the type known as Dhrupad. His year of birth, place and parentage are subjects of debate. According to one version he was born in 1480 CE at Rajpur near Brindavan. His parents were Gangadhar and Chitra Devi. Another account says that he was born in Multan, and his parents were Asudhir and Ganga Devi who migrated to a village in Uttar Pradesh. But the important fact was that he became a sanyasi at a young age and shifted to Brindavan. He built an ashram there and composed songs of Radha-Krishna in Braj Bhasha. Raja Man Singh Tomar of Gwalior was a great patron of dhrupad and his kingdom covered the Braja land of Mathura and Brindavan. Swami Haridas did not seek royal patronage, rather preferred the life of an ascetic.

Swami Haridas was a poet, singer, musician and mystic who belonged to the tradition of Madhura bhakti in the Vaishnava devotion. It is said that he was deeply influenced by the Telugu philosopher, Nimbarka, who went to the North spreading the lore of Radha-Krishna love. The main feature of this tradition of devotional music was congregational singing, akin to the sankirtan of Bengal, Bhajana goshti of South India. The congregation was called samaj. His songs have been collected in two works, *Astadas Siddhanta* and the *Kelimal*.

The saint-singer was not only a great musician but also a great teacher and inspiration to many musicians. His songs have a literary charm and simplicity. He describes how Radha and Krishna are sporting and says: "Two beams of light are playing. Unique are their dance and music. Ragas and Raginis of heavenly beauty are born. The two have sunk themselves in the ocean of raga." In the nitya-lilas of the Divine Couple Sri Radha and Sri Krishna, Swami Haridas is Lalita Sakhi, the chief of all gopis. She instructs and teaches all gopis and *sakhis* to offer the best *seva* (service) to Divine Couple.

Many legends about Swami Haridas abound in the absence of recorded history: Tansen was his disciple, that he refused to visit the court of Akbar, and both of them went in disguise to hear him are some of these that do not have authentic evidence.

Swami Haridas was the forerunner of Haridasi sampradaya and some of his spiritual followers in this lineage were Vitthal, Vipul and Krishna Das. His work influenced both the classical music and the Bhakti movements of North India, especially those devoted to Krishna's consort Radha. To this day, devotees gather at the samaj on special occasions and sing of the holy love of Radha and Krishna.



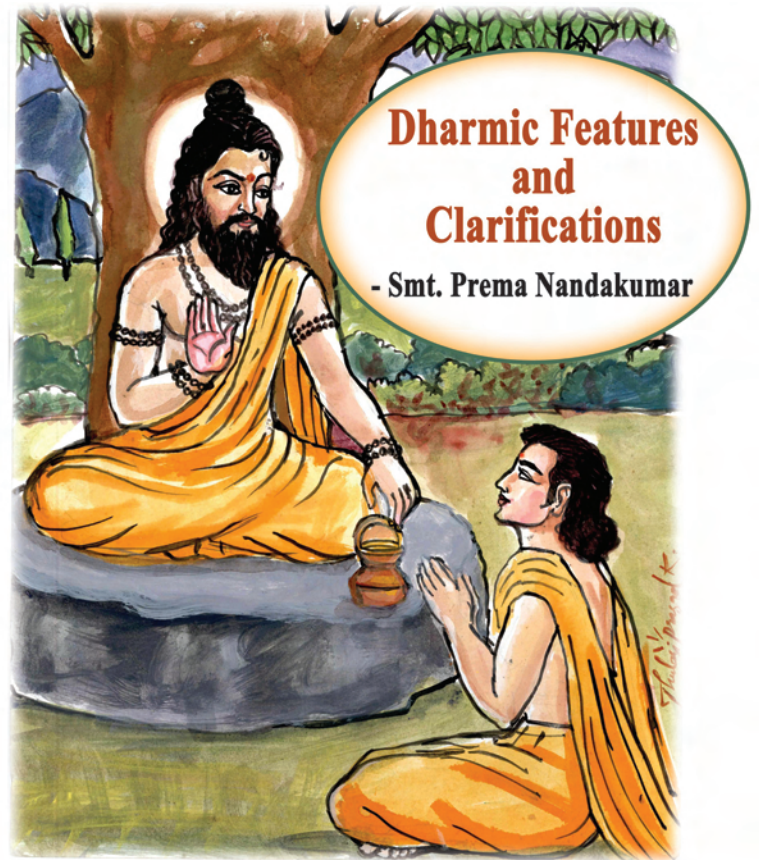


### Q1. What are mantras

**Ans.** Mantras are prayers or consecrated formulae that are considered very powerful as they are believed to carry the power of Gods themselves. They can be positive or negative. That is, they may be beneficial but sometimes they can be destructive too. Let us focus on the beneficial mantras. Thus, we have *om namo Narayanaya* or the eight syllable mantra, *namah shivaya* or the five syllabled, or the Gayatri mantra – a prayer to the sun. What power do these have today, you may ask. Repeating a mantra calms the mind and helps us to meditate.

### Q2. What is dhyana

**Ans.** When we recite stotras, very often we hear 'dhyanam'. Dhyana refers meditation or contemplation as a means to realize the divine. In this fast-paced world, many of us are under constant stress for various reasons. It could be pressure at work, to complete a project for a client or financial or even emotional. That is why there are many schools that offer meditation as a way to overcome stress by calming the mind. It is not easy, it takes a lot of practice but the end result is useful and is best accomplished when meditation is taught and practiced from childhood. Also remember, while repeating a mantra is one way, even just sitting calmly immersing yourself by looking at a picture of an ocean or even a tree if you cannot sit by the ocean or under a tree, can be a path to meditation.



### Q3. What is sankalpa

**Ans.** Before beginning a ceremony, the person who wants to carry out the ceremony is asked to repeat a set of mantras. Often, we do not pay too much attention, and just mouth the words recited by the priest, and heave a sigh of relief once told you can get up. However, the idea is very similar to shouting out "attention". Sankalpa means intensive contemplation and is a process that allows focus on what is being done, which is to offer worship for a particular reason. So, the next time you do a sankalpa, try to listen to what the priest is saying, maybe ask him not to rush and repeat clearly after him so that you can engage yourself fully in the ceremony being performed.







### Location

Srivilliputhur is about 88 km south-west of Madurai in the state of Tamil Nadu.

### Sthala Puranam

Lord Vatapatrasayee took Srivilliputhur as His preferred abode after slaying the demon Kalanerai who was troubling the sages doing penance in the forest. The Lord rested on Adhishesha on a banyan leaf and hence the name 'Vatapatrasayi'. Perialwar, a resident of this town was serving the Lord with garlands daily. One day he found a girl child under a tulasi plant in the temple garden. He took her home

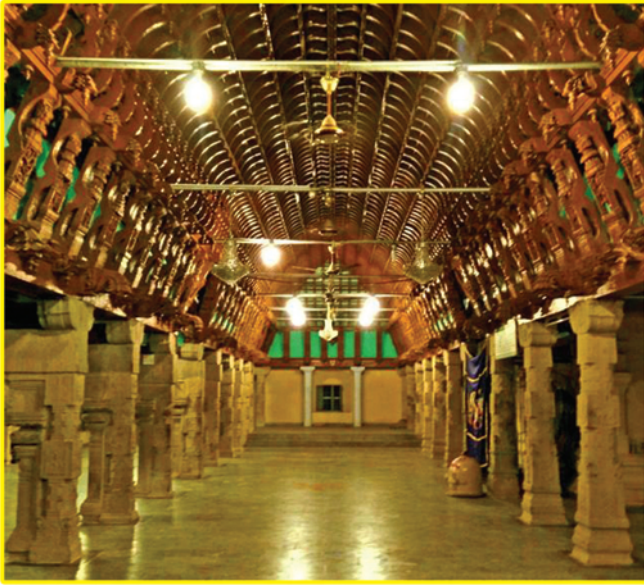
and gave the child to his wife. The girl was named 'Kodhai'. She grew up into a beautiful young woman. She fell in affection with the Lord and decided to marry Him. In his dreams, Perialwar was told to bring his daughter to Srirangam. Perialwar took Kodhai on a palanquin and she became one with the Lord. Later Perialwar went to Srivilliputhur. Andal and Rangamannar came there and a proper wedding was celebrated at Srivilliputhur. It is believed that Kodhai (Andal) is an incarnation of Bhudevi.

### Special Features

The area is also known as 'Varaha Kshetram' and it was mentioned in the Varahapuranam. There are two temples in the complex. One is the original temple to Vatapatrasayee where Perialwar worshipped and served the Lord. The other is the temple of Andal and Rangamannar. As a result, Srivilliputhur is celebrated as the natal home of Andal. Both temples were constructed in different periods. There are different opinions regarding the time of construction. It might be done before 8<sup>th</sup>







century. The temple of Vatapatrasayi had exquisite teak wood carvings supporting the ceiling. Some believe that Perialwar built the temple tower from the reward he won from the Pandya king.

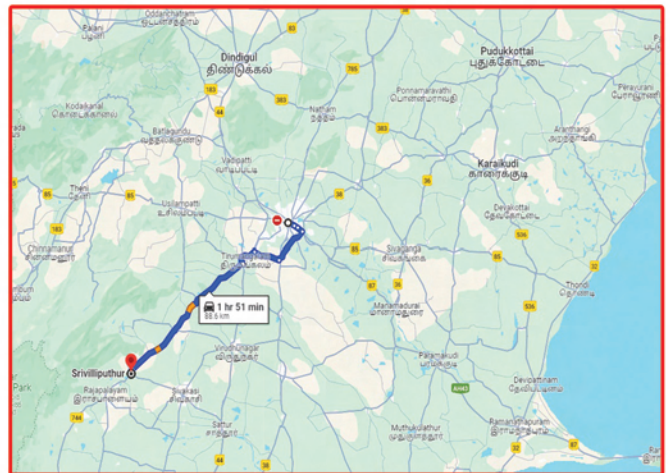
Perialwar is deemed to be the 'amsa of Garuda'. So Garudadwajam is given pre-eminent status within the temple of Andal. Garuda idol can be seen next to the idols of Rangamannar and Andal in the sanctum sanctorum. It is believed that the descendants of Perialwar are still residing in Srivilliputhur. On the festival days, they distribute celebratory 'prasadam' to everyone. Every day the garland offered to Andal is later offered to Vatapatrasayee. On special occasions, garlands decorated to Andal are taken and decorated to the Lords of the temples in Srirangam, Tirumaliruncholai and Tirupati. In the temple in Srivilliputur, the Lord is Vatapatrasayee and the Universal Mother is Kodhai. The 'vimana' is 'Samsana Vimana' and the 'theertham' is 'Thirumukulam Theertham.'

### Mangalasanam

In the 85<sup>th</sup> pasuram of his Thirumozhi, Perialwar says that He brought everyone to himself

by being born in Thiruvaipadi and became the leader of the Yadavas. In the fragrant flower surrounded Srivilliputhur, Sri Bhattar Piran who is the chief of that place, wrote ten pasurams about Lord Krishna's clapping and dancing. Troubles will run away from those who read and understand these ten pasurams.

In the same Thirumozhi (233), the Alwar goes to say that 'You are the colour of dark clouds. You support me. Yasoda who wears the fragrant flowers in her hair, has nursed You and has not been scared to nurse You. Bhattar Piran sang these beautifully connected Tamil pasurams and those who understand and sing them will serve Hrishikesava!' Andal in the 549<sup>th</sup> pasuram in Natchiyar Thirumozhi says, 'My eyes are constantly looking for an opportunity to see the divine feet of the Lord who resides at Srivilliputhur where pleasure loving swans spread and play. The koels call for the



Lord who became Trivikrama. If He should come here, I will make my parrot which has been grown with sweet food, milk and rice Your friend.'

May Goddess Andal and Lord Rangamannar bless Their devotees with health, prosperity and eternal bliss!







# SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhoooshi

(Continued from the previous issue)

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

Sloka – 82

Anaadhiraprameyaujaa:  
Pradhaana: Sanniroopaka: /  
Nirlepa: Nisspruha: Asanga:  
Nirbhaya: Neethipaaraga: //

**465. Anaadhi:** The Primordial one, Lord Venkatesa cannot be dated to a certain year and His form on Tirumala is said to be existing since Kruta Yuga or even before as per the Puranas. Sri Tirumangai Alvar describes this fact in his Tirumozhi [#1.8.1] as “...Pullinai vaay Pilanda Puraanan thammidam...” In the Sri Vishnu Sahasranama, name #42, *Anaadhinidhana* indicates the same meaning.

**466. Aprameyaujaa:** He is the immeasurable one. In the dialogue between Lord Brahma and Lord Rudra, we come across statements like the following – “O! Great Beings! It is impossible for you, for me or for others to visualize Lord Vishnu. He is immeasurable because He is beyond the realm of perception by the ordinary mortal sense organs.” Sri Poigai Alvar says the inability of even Lord Brahma to see the extent of Lord Vishnu in Mudhal Tiruvandaadi [#56] “...Naere Kadikkamalathullirundhum kaangilaan...”. Maaricha describes Lord Rama as “Aprameyam hi

that teja: yasya saa Janakaatmaja!” in Sri Ramayana Aranya Kanda [#37.18] the 46<sup>th</sup> name in the Sri Vishnu Sahasranama also.

**467. Pradhaana:** Lord Venkatesa is the embodiment of primeval matter that is needed for creation. The primeval matter is the one that binds and the Jivas are the individual souls in which the ever changing the Prakriti and the never changing the Jivas get clubbed together. Lord Venkatesa as the supreme Master wields the power to indulge in sport, binding with his Maya the errant souls and setting free from bondage those who seek refuge in Him. This is explained in the commentary for the 20<sup>th</sup> name of the Sri Vishnu Sahasranama.

**468. Sanniroopaka:** Lord Venkatesa proves the propriety of the *satpurushas* and devotees. All the great souls like Rishis, Alvars and Acharyas are a result of His grace and this is one of the means to establish *Dharma* in the world. Lord Venkatesa as Lord Krishna affirms this in the Bhagavad Gita [#3.21] as “*Yad yad aacharati Sreshta:...*”

**469. Nirlepa:** He is absolutely immaculate with no blemish. Despite indulging in killing the evil forces, He remains untainted as His actions are meant for His devotees. Sri Nammalvar says in Tiruvaymozhi [#1.9.6] as “...*Thooyan thuyakkan mayakkan...*”

**470. Nisspruha:** Lord Venkatesa doesn't exhibit any specific desires. The word “*Spruha*” indicates desires. In the Vishnu Sahasranama 690<sup>th</sup> name, “Purna:” indicates He is complete in every aspect and has no deficiency of any kind. Purvacharyas address Him as “*AvaaptaSamastaKama*” – He is with all desires fulfilled.



**471. Asanga:** In the Purushotthama Yoga, a chapter in the Bhagavad Gita, Lord Krishna explains in detail how to develop detachment towards the prevailing world while being in it. This sense of detachment is natural for Him and this name signifies that. Lord Krishna explains to Arjuna – “...asanga shastrena dhru ena chitvaa...” [15.3] – to use the axe of detachment to cut down the constantly changing tree of ‘samsara.’

**472. Nirbhaya:** This name indicates He is devoid of any fear. He dispels all the fears of His devotees also. He comforts Arjuna by saying “...maa sucha:” in the Bhagavad Gita [18.66] reassuring him to perform his duty without fear.

**473. Neethipaaraga:** This name explicitly states the quality of Lord Venkatesa being fully aware of all the *neethi saastra*. He conducts the world without violating any of the set rules and He abides by it. When He descended as Lord Rama, He considered Himself to be a human, subjected Himself to the annoying tribulations that any other ordinary human would face and conquered them all without violating the human code of conduct. Further, He proclaimed to be a human when Lord Brahma appears before Him after vanquishing Ravana.

### Sloka – 83

*Nishpreshya: Nishkriya: Shaantha:  
Nishprapancha: Nidhi: Naya: /  
Karmee Akarmee Vikarmee cha  
Karmepsu: Karmabhavana: //*

**474. Nishpreshya:** He is the solitary king overseeing the entire universe and hence He is not subservient to anyone. Simultaneously, Lord Venkatesa is also the one who abides by the wishes of His devotees. In Kanchipuram, He is seen in reclining posture with His left hand supporting His head which is contrary to conventional reclining postures where He uses His right hand. He abided by Sri Tirumazhisai Alvar’s command to vacate the place for a night and returned on the following day. To commemorate this episode, He rested in the opposite posture and thus He is called “Yathokthakaari”- which means, He who does as instructed by His devotees.

**475. Nishkriya:** Lord Venkatesa is the doer behind all the actions that were, are being and will be done. Yet the fruits of the action doesn’t bother Him as He is totally detached from action. Sri Vadikesari Jeeyar, who

translated the Bhagavad Gita into equivalent lucid Tamil poems collated as the Bhagavad Geethai Venba [4.14], mentions this detachment as “*Edhum izhisaa enaikkarumam enru...oru payan aasai onru illai...*”

**476. Shaantha:** Lord Venkatesa is the abode of peace and harmony. He bestows the peace and harmony to His devotees too. An ancient sloka highlights this which reads as – “...*Vaasudevaaya Shaanthaaya Srinivasaya Te Namaha.*”

**477. Nishprapancha:** Despite being in this contaminated world, Lord Venkatesa remains untainted by any of blemishes natural to the world. In the Sri Vishnu Purana [1.2.1] Parasara Maharshi eulogizes Him as “*Avikaaraya Shuddhaaya Nithyaaya Paramaatmane!...*”

**478. Nidhi:** Lord Venkatesa is the treasure cherished by one and all. Sri Nammalvar says “*Vaitthamaanidhiyaam Madhusudhanaye...*” in the Tiruvaymozhi [6.7.11] and Sri Tirumangai Alvar begins his Tirukkurundhaandagam Prabandham by stating that God is the inexhaustible treasure – “*Nidhiyinai Pavalatthoonai...*” Sri Prativadhi Bhayankaram Annan in the Sri Venkatesa Mangalam says “*Sriya: Kaanthaaya Kalyana Nidhaye Nidhayerthinam...*”

**479. Naya:** His benevolent nature attracts everyone towards Him. Also He is the one who conducts everything. As Lord Venkatesa in the Adi Varaha Kshetra, Tirumala, in His Varaha avatara assured that He will think of His devotees and grants the devotees Moksha – “...*Nayaami Paramaam Gatim*”. This is also the 400<sup>th</sup> ‘nama’ in the Sri Vishnu Sahsranaama.

**480. Karmee:** Despite being the Lord of the Universe, Lord Venkatesa never ceases to perform action. In His ‘avatara’ as Lord Krishna, He has made this clear in the Bhagavad Gita [3.22] that despite nothing to be done in all the three worlds, nor is there anything unacquired by Him, He still continues to work. – “*Na me Partha asthi karthavyam...varta eva cha Karmani*”. The very next sloka [3.23] He clarifies that He works so as to lead the world astray which will simply follow Lord Krishna if He ceases to work.

**481. Akarmee:** This name indicates Lord Venkatesa doesn’t perform any action for Himself. As mentioned in the previous ‘nama,’ His actions are always oriented towards restraining the world from non-action.



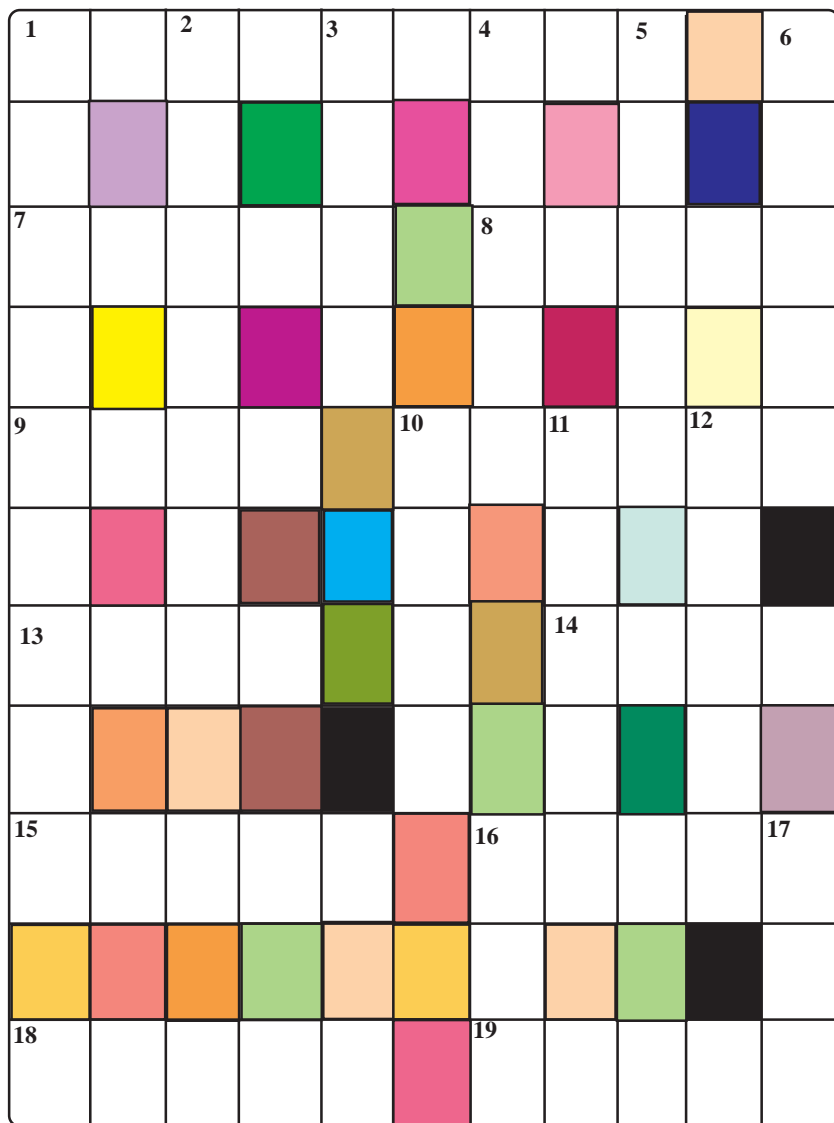
**482. Vikarmee:** To the mortal eyes Lord Venkatesa appears to be performing those actions which are prohibited. But in actuality those actions are performed for the larger good. In His 'avatara' as Lord Krishna He prodded Yudhishtira to lie to Dronacharya and also did not keep His word to give solace to His 'bhakta' Bheeshma. This name also indicates that His state of remaining eternally happy gets disturbed when He witnesses His people suffer. In the Ramayana [#2.2.40] it is mentioned that Lord Rama experiences greater suffering if He happens to witness His people suffer. – "Vyasanesu Manushyaanam..."

**483. Karmepsu:** He anticipates the devotees stick to the Veda 'marga' and perform all the rituals without fail.

**484. Karmabhavana:** He urges His people to walk the path of rectitude and perform all right actions. When Arjuna was deluded by confusion and exhibited despondency at the beginning of the Mahabharata War, Lord Krishna instills in Arjuna, this Karmabhavana by saying – "*Mayi sarvaani Karmaani... Yudhyasva Vigatajwara:*" in the Bhagavad Gita [#3.30].

(to be continued)

## PUZZLE



## CLUES FOR PUZZLE

01. Father of Ravana (9)
02. Mother of Rahu (7)
03. Cry of Unhappiness (4)
04. Parvathi (5)
05. Owed (3) : (Jumbled)
06. Brahma (5)
10. King of Nishadha (4)
11. Son of Radha (5)
12. Lakshmi (5)
16. Decay (3)
17. No (3)

DOWN

01. Present Telugu Year (9)
07. Siva (5)
08. Goda Devi (5)
09. Dry (4) :
10. Son of Madri (6)
13. Open A Little way only (4)
14. Wife of Sugreeva (4)
15. Mother of Sukra (4)
16. King of Lanka (5)
18. Indra (5)
19. Agree, Bethe same (5)

ACROSS

Compiled by - Sri T.S. Jagan Mohan



**A**s per the Venkatachala Mahatmyam and puranic evidences, the Lord married Sri Padmavathi Ammavaru, the daughter of Akasa Raju. The marriage was attended by all the Gods, sages, Yaksha, Kinnera, Gandharvas amidst chanting of mantras by sages. The Lord along with Padmavathi Ammavaru started moving from Narayanavanam, a beautiful place towards Tirumala with His convoy. When Lord Sri Venkateswara came to a hillside Vemulakonda or Yogulakonda, a Saint by name Siddeswara muni saw the new couple and fell at their feet and prayed to stay in that place. The Lord became happy

### TTD Temple

**The Lord who Blessed with  
ABHAYA HASTAM**



(Prasanna) and gave 'Abhayam' to all those sages present there that they will get salvation. As the Lord became happy or Prasanna and stayed there as per the request of Sidheswara muni, the Lord is called 'Prasanna Venkateswara'. There are many legends to the origin of Appalayagunta. Earlier it was called 'Amrita Sarovaram or Anruna Sarovaram'. This temple tank is spread with pure water and lotus flowers are seen to add more beauty to the lake. This temple was built by Karvetinagaram kings and among them Sri Kumara Venkata Narasimha Raja built the Galigopuram, Dwajasthambam and Sanctum Sanctorum to Lord Prasanna Venkateswara Swami. Here the Lord is seen with Abhaya Hastam and Kati Hastam. Abhaya Hastam denotes that the Lord gives full assurance to protect his devotees that surrender unto him or to His Lotus feet. The list of Brahmotsavam is given for the readers of Sapthagiri. Visit this temple in your next visit and be blessed.



Tirumala Tirupati Devasthanams

### APPALAYAGUNTA

Sri Prasanna Venkateswara  
Swamivari Brahmotsavams  
From 07-06-2025 to 15-06-2025

Date	Day	Day Utsavam	Night Utsavam
07-06-2025	Saturday	Dwajarohanam	Peddaseshavahanam
08-06-2025	Sunday	Chinnaseshavahanam	Hamsavahanam
09-06-2025	Monday	Simhavahanam	Muthyapupandirivahanam
10-06-2025	Tuesday	Kalpavrukshavahanam	Sarvabhupalavahanam
11-06-2025	Wednesday	Mohini Avataram in Pallaki	Garudavahanam
12-06-2025	Thursday	Hanumadvahanam	Gajavahanam
13-06-2025	Friday	Suryaprabhavahanam	Chandraprabhavahanam
14-06-2025	Saturday	Rathotsavam	Aswavahanam
15-06-2025	Sunday	Chakrasanam	Dwajavarohanam





In order to uplift mankind and to establish 'dharma,' God the Almighty, took many incarnations in this world but His mission was not fully successful. So, He sent the divine people called Sri Alvars to carry out His commands. They form the parts of His divine weapons,

Her part as Goda in the human form to preach 'saranagathi' to Her devotees to attain salvation. Sri Goda grew older day-by-day and used to listen to the stories of Lord Vishnu as outlined in the Sri Bhagavatars from her father. She showed keen interest especially and learned more about Lord Krishna and made up her mind to marry only Lord Krishna and none else. She used to put questions to her father whether human beings can marry the Lord. Sri Vishnu Chitthar told her about the abduction of Sri Rukmini who got married to Lord Krishna later in Dwaraka. The famous seven verses written by Sri Rukmini to Lord Krishna showed her firm determination to marry Lord Krishna just like Sri Rukmini. He narrated the greatness of Lord Srinivasa of the Seven Hills, Sri Azhagar of Tirumaliruncholai and Sri Ranganatha of Srirangam.

## SRI PERIALWAR - AN INCARNATION OF GARUDA

- Sri R. Narasimhan

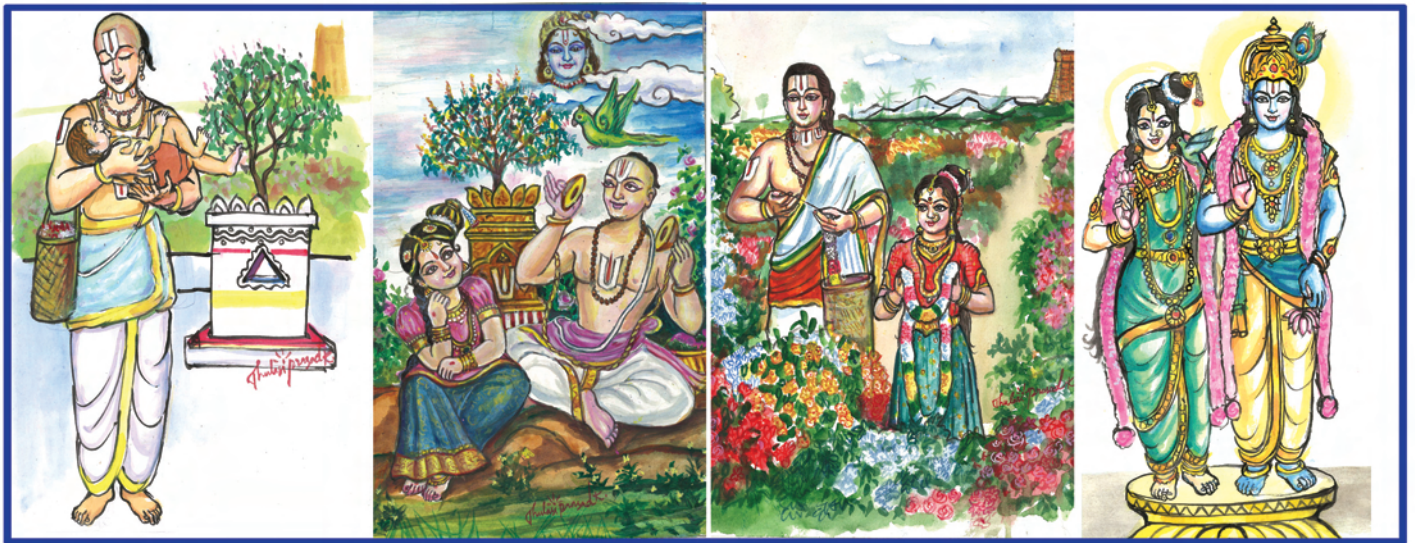
garland, the Divine Mother and so on. The Lord's chariot Sri Garuda took an avatar in a human form called "Sri Vishnu Chitthar", a devout worshipper of Lord Vishnu at Srivilliputhur, Tamilnadu.

Sri Vishnu Chitthar arranged a garden of flowers, made garlands and used to submit to local presiding deity, Sri Vatapatra Sai. This was his daily routine. The divine couple were pleased with his work to raise him up in a high level which was natural to him as Sri Garuda, the Nityasuri.

Sri Vishnu Chitthar went to the garden for work one day. All of a sudden, he saw a female child lying near a tulsi plant. Being childless, he took her home and called her by name Goda (the bestower of speech). The Mother Earth took

Sri Goda wanted to find out whether she would be a match to the Lord. One day she wore the garlands kept ready to take to the temple. Finding some hair in them, the temple priest rejected the same. Her father had to prepare a fresh one and felt sad because he could not do the daily services. That day during the night, the father had a dream wherein he was asked to bring such garland which was worn by Sri Goda. This was done and the Lord was very much pleased with this. From that day onwards, she was called Sri Andal (one who won the Lord) and Choodikudutha Nachiyar. Even her father was honored by the Pandian King (on establishing the supremacy of the Lord). He asked her to perform Marghazhi Nombu (akin to that which was performed by the Gopis of





Brindavan in Dwapara Yuga) and had a dream of marrying the Lord. Sri Andal started the 'vratham' daily for 30 days. She sang 30 verses called Tiruppavai to express her firm determination to attain Lord Krishna and surrender at His feet and do service to Him forever. Her desire grew day by day and she could not bear the separation from the Lord. Lord Sri Ranganatha realized the time to bring Sri Andal to Srirangam and marry her. He appeared in the dream of all concerned and sent His temple authorities to bring Sri Andal with due honours. Upon approaching the sanctum, Sri Andal became one with the Lord.

The Alwar became the father-in-law of Sri Ranganatha, and he was honoured as Sri Perialwar (the great honour showered on him). However, the Alwar wanted to perform the marriage in his place. The Lord assured him that He will be ever remain in Srivilliputhur and would be called Sri Andal Sri Ranganamannar along with Sri Perialwar (in Sri Garuda Form) The two 'prabandams' are included in the holy text Nalariya Divya Prabandam and are recited daily during the Seva of the Lord.

May Goddess Sri Andal and Her foster father bless one and all!



### SOLUTION TO PUZZLE

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





Mahaabharatam

# THE PEACE PROPOSAL

Part-17

- Dr. Kannan Srinivasan

(Continued from  
the previous issue)

Lord Krishna was worshipped by a host of Maharishis and learned Brahmanas on his way to Hastinapura. On hearing the news of Krishna coming to Hastinapura, Dhritarashtra stated his intention to worship him and treat him with best hospitality along with precious gifts. When Dhritarashtra said that he would like to offer chariots and elephants to Krishna, Vidura cautioned that Krishna would not get carried away by these and that he should honour him with whatever the Lord desired him to do. Duryodhana said that as Krishna could not be brought to their side, there was no need to honour him. He further asked for the ways and means of physically binding and catching Krishna. Hearing this, Bhishmacharya got wild and condemned the arrogant Duryodhana. He roared that Krishna should not be insulted and left the assembly angrily.

In the next morning, blessed by learned Brahmanas, Krishna went to the assembly of Dhritarashtra. On seeing him, Bhishmacharya, Dronacharya and Krupacharya and all those assembled there stood up in reverence. Krishna sat in a throne specially made for him and was duly honored. Thereafter he updated Vidura separately on all the happenings regarding the Pandavas. Krishna met Kunti and conveyed the salutations of the Pandavas. Kunti felt very much for all the sufferings that the Pandavas had to undergo. Krishna consoled her and after conveying his

respects left for the palace of Duryodhana. Krishna was accorded a grand reception by Duryodhana. When he requested Krishna to join the grand party hosted by him, Krishna refused to do so. When Duryodhana asked Krishna as to why he had refused, Krishna said that Duryodhana considered Pandavas as his enemies and continuously ill-treated them. He added that as Pandavas were dearer to him as his own Prana, he could not take any food offered by Duryodhana. Krishna went to the house of Vidura and had his food. Vidura said he considered it unsafe for Krishna to visit the assembly occupied by the wicked Duryodhana and his accomplices. Krishna appreciated Vidura and replied that he took the peace mission just for the sake of avoiding the blame that no sincere efforts were made by Krishna for establishing peace between the warring brothers. Krishna went to the assembly of Dhritarashtra along with Vidura the next morning. As soon as the lustrous Krishna entered, Dhritarashtra stood up in reverence along with Bhishmacharya, Dronacharya and other royals. Krishna was seated on a golden throne. On seeing the Rishis in the sky who had come to see what was happening in the assembly, Krishna immediately ordered appropriate *asanas* for them and they were respectfully worshipped and seated.

Krishna explained in the assembly that he had come there on a peace mission. He started narrating the pros and cons of both peace and war and concluded that King Dhritarashtra was free to choose whichever path he wanted to pursue. There was absolute silence in the assembly. Lord Parasurama advocated the path of peace and



asserted that Arjuna and Krishna were none other than Nara and Narayana. Rishi Kanva advised Duryodhana to give up his arrogance and make peace with the Pandavas as he could never defeat Arjuna in the war. Bhishmacharya and Dronacharya cautioned Duryodhana to give up his animosity towards the Pandavas and follow the path of peace as advised by Krishna. But none of these words of wisdom could change the stand of Duryodhana who said that as he was protected by the great warriors Bhishmacharya and Dronacharya, he could not be defeated in the war. He declared that even if he were to give up his life in the war against the Pandavas, he would never give even a negligible land that could be pricked with the point of a needle. Krishna condemned Duryodhana and reminded him of all the atrocities committed by him against the Pandavas. Dussasana said that if Duryodhana went against the peace proposal, the Kauravas would tie him and hand him over to Yudhishtira. He also stated that the King Dhrutarashtra, Bhishmacharya and Dronacharya would tie Duryodhana, Karna and himself and hand them over to the Pandavas as well. Hearing this Duryodhana angrily left the assembly. Krishna also endorsed it for the sake of welfare of the Kaurava clan. Dhrutarashtra asked Vidura to bring Gandhari to the assembly. Thereafter Gandhari brought Duryodhana to the assembly and advised him to have peace with the Pandavas as it was the right thing to do in the interests of the Kauravas. Duryodhana did not listen to the advice of his own mother and walked out of the assembly again. He hatched a dubious plan in consultation with Karna and other accomplices to tie and catch hold of Krishna. When Satyaki inferred the treacherous plan in the assembly, Krishna got wild. Dhrutarashtra once again brought Duryodhana back in the assembly and stated that it would be impossible to catch hold of Krishna. Vidura condemned Duryodhana and explained the greatness of the Supreme Lord Krishna.

Thereafter Lord Krishna revealed his divine Viswarupa form in the assembly. Dhrutarashtra also got the sight to see the splendid form of the Lord. He prayed to the Lord that he did not want to see anyone else having now seen the Supreme Lord and hence turned blind once again. Krishna restored his own original form and appeared normal as before. He said in the assembly that the wicked Duryodhana had exposed himself clearly and the King Dhrutarashtra had also expressed his helplessness which implied that the Kauravas were not at all in favor of peace with the Pandavas. He stated further that he would convey what had transpired to Yudhishtira. After getting the permission of the great Rishis, Krishna left the assembly along with Vidura and Satyaki. He met Kunti, the beloved mother of the Pandavas and offered his respects to her and appraised her of what happened in the assembly. Kunti narrated the vidulopakhya story and conveyed her individual message to the Pandavas through Krishna to strive for victory. Kunti weepingly prayed to Krishna to protect the Pandavas and Draupadi. Krishna left the place in his chariot along with Satyaki and Karna. The Kauravas wondered about the greatness of Krishna and said that they would be losing the kingdom due to the adamant attitude of Duryodhana. On hearing the words of Kunti, Bhishmacharya and Dronacharya once again tried to convince Duryodhana to go for peace instead of war. But it was a futile exercise. Dronacharya felt very bad that he would have to fight against his dearest disciple Arjuna.

Krishna took Karna to a secret place and revealed to him that he was indeed the first son of Kunti born with the blessings of Surya Deva. He persuaded him to join with the Pandavas, become the King and fight against the Kauravas. Karna narrated his story of sufferings right from his birth when he was ditched and left in the river unattended and how as an innocent child he was so lovingly



protected and nurtured by his foster parents. He was always indebted to his beloved mother Radha and his father Athiratha and could not leave them at any cost. Karna expressed his deep feelings of gratitude towards Duryodhana who took care of him so well and gave him due recognition and importance when he was humiliated by all others. He stressed on the ultimate trust that Duryodhana had on him as his dearest friend and highlighted the importance that was always given to him by Duryodhana. Hence, he could not even dream of leaving Duryodhana during the time of crisis. Karna stated further that Krishna knew very well that the destined time had come for the destruction of the world in the form of an impending great war and wondered why the all-knowing Krishna was acting as if he knew nothing about it.

Karna said many ill-omens pointed to the defeat of the Kauravas and he also knew that wherever was dharma there alone could be victory. Karna compared the ensuing war to the performance of a great *Yaga* and said that Pandavas would emerge victorious. He requested Krishna not to reveal their discussions and his true identity as the son of Kunti to anyone. He further told him to bring Arjuna to the war field so that he

could fight valiantly against him. Krishna said that the Pandavas would emerge victorious in the war against the Kauravas. Karna said that himself, Sakuni, Dussasana and Duryodhana would be the *nimitta karana* (instrumental cause) in the great war of mass destruction. He added that after he got killed, he would meet Krishna in the Svargaloka.

Krishna directed Karna to convey to Dronacharya, Bhishmacharya and Krupacharya that the great war should begin on the auspicious day of Amavasya which was only seven days ahead. He declared that those royals who got killed by weapons in the war supporting Duryodhana would also ascend to higher realms. Karna conveyed his profound respects to Krishna, hugged him and took leave of him with a disturbed mind. The Supreme Lord Krishna went to Upaplavya and appraised Yudhishtira and the Pandavas in detail about all the happenings in Hastinapura and how despite his best efforts for peace, Duryodhana adamantly wanted war between the Pandavas and the Kauravas. Krishna instructed the Pandavas to make necessary preparations and be ready for the great war ahead at Kurukshetra.

(to be continued)

#### Tirumala Tirupati Devasthanams

- 02 Sri Govindarajaswamivari Pushpayagam
- 06 Tholi Ekadasi
- 06-09 Tirupati Sri Kapileswaraswamivari Pavithrotsavams
- 06-08 Tirupati Sri Govindarajaswamivari Jyeshthabishekam
- 10 Gurupurnima, Vyasapurnima
- 16 Tirumala Srivari Anivara Asthanam
- 28 Nagachaturdhi
- 29 Garudapanchami

#### TTD Festivals and Rituals in July 2025





# Health Benefits of Castor Oil

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



Ayurvedam

**N**ature has given a wonderful medicinal plant i.e., the castor oil plant to the human beings to protect their health. Castor oil plant has many medicinal values. It has many names in Sanskrit. The bouquet of the plant seems like the tail of a tiger. So the plant is called 'Vyagra Pucchi'. Its leaves are divided into five parts like the five fingers in hand. So it is called 'Panchanguli.' It cures aggravated rheumatism. Hence, it is called 'Eranda.' In English, it is called 'Castor Oil' plant. Its scientific name is 'Ricinus Communis.' Let us know how to use this plant to protect our health.

**To solve Constipation Problem:** Castor oil is used for laxative purpose. Mix 5 ml Triphala powder in 200 ml water and boil the water till it becomes 50 ml water. Make it cool and filter it and mix 5 to 10 castor oil in it. If one takes the medicine before going to bed, the problem of constipation will be solved and hemorrhoids will also be cured.

**To reduce Backache:** Mix 100 ml milk in 200 ml water with 5 crushed castor oil seeds and boil the mixture till it becomes 100 ml only. Filter the mixture in lukewarm condition and take the milk once a day. It will cure backache.

**To cure Jaundice:** Grind the fresh and tender castor oil leaves with 'nela usiri' and mix the content in 100 ml butter milk and take the mixture in the size of a 'usirikaya' (Gooseberrie) with saltless diet for easy digestion in the early hours when the stomach is empty. It cures jaundice very quickly. Appetite will also be increased.

**To control Obesity:** Take some dried up leaves of the castor oil plant and burn them and sift the powder after cooling. Based on the total mixture, add the 1/4 powder of asafetida to it. Take one gram powder with required honey fifteen minutes before meals in the morning and at night. It will reduce the

accumulated fat in the body and health becomes perfect. (Note: Add some ghee to the pieces of asafoetida and roast them and make them as powder.)

**Plaster for Rheumatic Pains:** Take required castor oil and mix the powder of carom seeds in the half part it and add some water for boiling. It can be used as a plaster in the lukewarm condition. After two or three hours wash the part. It will yield early results.

**To reduce pain in the Sole of Foot (Anelu):** Mix ten drops of 'jilledu' milk in half teaspoonful of castor oil and smear the mixture in the form of plaster on the painful sole of the foot once a day for better results.

**To cure Sciatica:** Make a mixture of 100 ml milk, 100 ml water and 5 to 10 ml castor oil and the mixture should be boiled till the milk remains and drink it in lukewarm condition before going to bed every day. The pain due to sciatica will be reduced.

**To cure Skin Allergies:** Make a mixture of 100 grams of neem leaves, castor oil, sesame oil, ghee and 25 grams cardamom powder and heat the mixture till the neem leaves become black and cool the mixture and grind the mixture softly and smoothly and smear the powder on the parts one or two times a day. The itching and other skin allergies will be reduced quickly.

**To cure Constipation in Infants:** Smear the castor oil on the betel leaf and make it heated lightly and put the leaf on the belly of the infant for some time. The problem will be solved.

**To reduce Stretch Marks:** Mix some Castrol oil and some paste of aloe vera equally and boil till castrol oil remains and make it cool and preserve the paste. Apply the oil on the parts wearing stretch marks and rub once a day. Stretch marks will be reduced.





# Laziness Leads to Misery

- Dr. P. Gopal



Once there lived a farmer in a village. He was sincere and hardworking. He had earned property with his great toil over years. He had three sons and all were strong and healthy, but very lazy.

This worried the farmer. The farmer grew old. But his sons spent their time always in sleeping, eating and playing. He became more anxious about his three sons. He wanted his sons to take care of his fields. One day, he called his three sons and said, 'Dear sons, there is a great treasure hidden in our fields and you all should try to find it.' After a few days, he died of his old age. After that the sons decided to search for the treasure which their father had told them. They took the spade and mattocks and dug every portion of their field hunting for the treasure-

A friend of their father saw this and suggested them to sow some seeds as they have already dug their fields. They

## FREE LUGGAGE COUNTER

1. Don't keep any valuable things like jewelry, cash etc., in your bags.
2. Pilgrims visiting Tirumala should not carry intoxicated items like alcohol, meat or non - vegetarian foods, cigarettes, gutkhas etc., with them.
3. The bags with locks are only accepted.

accepted the suggestion and did the same.

It rained well that season. Days passed. The fields rewarded their labour with abundant crops in that season. The sons were delighted to see crops swinging with the wind in their fields. The sons realized what was the hidden treasure that their father wanted to find. From that day onwards, the sons did away with their laziness and started working hard.

**Moral:** Laziness is harmful; shun it and work on yourself:



Tirumala Tirupati Devasthanams

## ELECTRONIC GOODS

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

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



# LET US LEARN SANSKRIT

## LESSON - 36-B

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Sri Kompalle Suryanarayana

English by : Dr. S. Vaishnavi

- |                                    |                                     |
|------------------------------------|-------------------------------------|
| १. मां मा हासय।                    | 1. Don't make me laugh.             |
| २. अम्बा अनुजां क्षीरं पाययति।     | 2. Mother gives milk to her sister. |
| ३. अनन्तरं शाययिष्यति।             | 3. Then he will lie down.           |
| ४. अद्य किं किं पाचयसि।            | 4. What are you cooking today?      |
| ५. अहं बालकान् पाठयामि।            | 5. I teach the children.            |
| ६. प्रथमं लेखय।                    | 6. Write first!                     |
| ७. वयं त्वां न दूषयामः।            | 7. We won't accuse you.             |
| ८. परं भूषयामः।                    | 8. But we will decorate you.        |
| ९. अस्मान् यूयं किमर्थं दण्डयन्ति? | 9. Why do you punish us?            |
| १०. अस्यां द्रोण्यां जलं स्थापय।   | 10. Pour water in this bucket.      |
| ११. तं वृद्धं पालय।                | 11. Take care of that old man.      |
| १२. तं वृषभं वनाय चोदय।            | 12. Drive that bull to the forest.  |
| १३. तत्र तृणं खादय।                | 13. Eat the grass there.            |
| १४. तं मा मुण्डय।                  | 14. Don't shave him.                |
| १५. कालं यापयत।                    | 15. Spend time.                     |
| १६. मम पादं मर्दय।                 | 16. Rub my foot.                    |
| १७. तं बालकं दण्डय।                | 17. Punish that child.              |



THE NAMES OF TELUGU MONTHS  
AND THEIR CORRESPONDING  
ENGLISH MONTHS

(Chaitram) March / April  
(Vaisakham) April / May  
(Jyeshtham) May / June  
(Ashadam) June / July  
(Sravanam) July / August  
(Bhadrapadham) August / September  
(Aswayujam) September / October  
(Karthikam) October / November  
(Margasiram) November / December  
(Pushyam) December / January  
(Magham) January / February  
(Falgunam) February / March

TONGUE TWISTERS

Good words  
without deeds  
are rushes and  
needs

PROVERB

Mix a box of mixed  
biscuits with a boxed  
biscuit mixer.

Ans. ABHIDEYAKA ABHISHEKA

The annual  
ritual  
Jyeshthabisheka  
that is being  
performed in  
Tirumala is  
also called

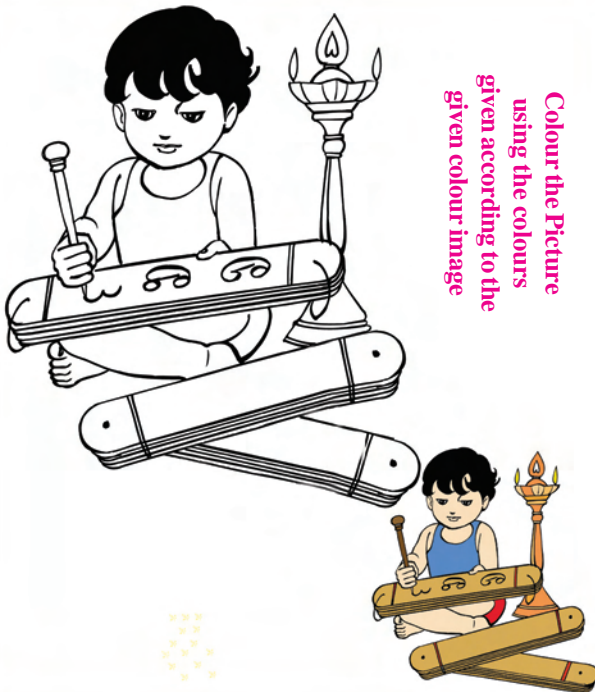
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B	H	I	A
H	E	K	A
A	K	A	Y
E	D	I	H
B	A		

RIDDLE

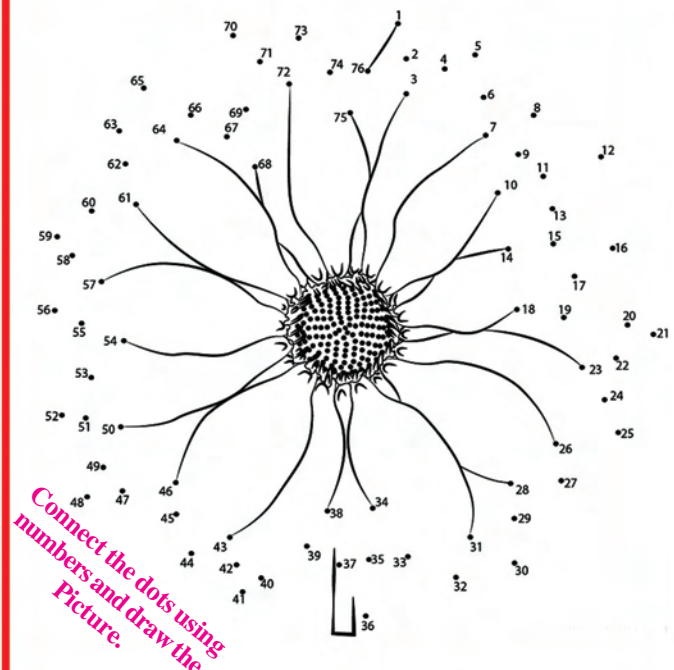
Name the festival i.e. being performed in the TTD  
Srinivasamangapuram temple using the clues :

1. This three-day festival is being conducted in Srinivasa  
Mangapuram temple every year.
2. On all the three days Snapana Thirumanjanam is being  
rendered to the deities in the temple.
3. On all the three days, the deities took out a celestial ride  
on Pedda Sesha, Hanumantha and on Garuda Vahanams  
to bless the devotees.

Ans. SAKSHATKARA VAIBHAVOTSAVAMS



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





### 108 DIVYA DESAMS

- |                                  |  |                               |                                    |
|----------------------------------|--|-------------------------------|------------------------------------|
| 1. Tirumala Venkateswara Temple  | 29. Tiruththangal                      | 56. Thirukkavalampadi         | 85. Thirukkannapuram               |
| 2. Ahobilam                      | 30. Thiruppullani                      | 57. Thiruchsemponsey          | 86. Thiruvahithipuram              |
| 3. Mukthinath, Saligramam, Nepal | <b>Kanchipuram</b>                     | 58. Thiruarimeya Vinnagaram   | 87. Tirukkoilur                    |
| 4. Naimisaranya                  | 31. Thirukachi                         | 59. Thiru Vanpurushothamam    | 88. Thirukkandiyur                 |
| 5. Mathura                       | 32. Ashtabujakaram                     | 60. Thiruvaikunda vinnagaram  | <b>Trichy</b>                      |
| 6. Gokul                         | 33. Tiruvenkata                        | 61. Thirumanimadam            | 89. Sri Rangam                     |
| 7. Raghunathji Temple            | 34. Tiruththanka                       | 62. Thiruthevanarththogai     | 90. Thirukozhi                     |
| 8. Badrinath temple              | 35. Tiruvelukkai                       | 63. Thiruthetrijambalam       | 91. Thirukkarambanoor              |
| 9. Jyotirmath (Joshimutt)        | 36. Tirukalvanoor                      | 64. Thirumanikkoodam          | 92. Thiruvellarai                  |
| 10. Ayodhya                      | 37. Tiru oorakam                       | 65. Thiruvellakkulam          | 93. Thiru Anbil                    |
| 11. Dwarka – Gujarat             | 38. Tiru neeragam                      | 66. Thiruppaarththanpalli     | 94. Thirupper Nagar                |
| <b>Malai Nadu</b>                | 39. Tiru kaaragam                      | 67. Thalai Sanga Nanmathiyam  | <b>Tirunelveli</b>                 |
| 12. Sri Padmanabhaswamy temple   | 40. Tirukaar Vaanam                    | 68. Thiruchsirupuliyur        | 95. Thiruvaramangai                |
| 13. Thirukatkara                 | 41. Tiru parameswara vinnagaram        | 69. Thiruvai-Thirunagari      | 96. Thirukkurungudi                |
| 14. Moozhikkalam                 | 42. Tiru pavala vannam                 | <b>Thanjavur</b>              | 97. Srivaikundam                   |
| 15. Tiruvalla                    | 43. Tiru paadagam                      | 70. Thiruccithra kootam       | 98. Thiruvargunamangai             |
| 16. Thirukadiathanam             | 44. Nilathingal Thundam Perumal temple | 71. Thirukkannangudi          | 99. Thiruppullingudi               |
| 17. Sengunroor                   | 45. Thiruputkuzhi                      | 72. Thirunagai                | 100. Thirukkurugoor                |
| 18. Thiruppulliyoor              | <b>Chennai</b>                         | 73. Thiru Thanjai             | 101. Thiruthulaivillimangalam      |
| 19. Thiruvaaranvilai             | 46. Thiruvallikeni                     | 74. Thirukkoodaloor           | 102. Thirukkoloor                  |
| 20. Thiruvandoor                 | 47. Thiruneermalai                     | 75. Thiru Kavith Thal         | 103. Thirukkulandhai               |
| 21. Thiru naavaay                | 48. Thiruvidadai                       | 76. Thiru Adhanoor            | 104. Thentirupperai                |
| 22. Viththuvakkodu               | 49. Thirukadalmallai                   | 77. Thirupullabhoothangudi    | <b>Kanyakumari</b>                 |
| <b>Madurai</b>                   | 50. Thiruninravur                      | 78. Thirukkudandhai           | 105. Thiruvattaru                  |
| 23. Thirumeyyam                  | 51. Thiruvallur                        | 79. Thiruccherai              | 106. Paramapadam                   |
| 24. Thirukoshtiyur               | 52. Thirukkadigai                      | 80. Thirunandipura Vinnagaram | <b>Vinnulagam</b>                  |
| 25. Koodal Azhagar Temple        | <b>Mayiladuthurai and Sirkazhi</b>     | 81. Thiru Naraiyoor           | <b>(Outside the Earthly realm)</b> |
| 26. Azhagar Kovil                | 53. Thiruvazhunthoor                   | 82. Thiruvinnagar             | 107. Thirupalkkadal                |
| 27. Tirumogoor                   | 54. Thiruindaloor                      | 83. Thiruvelliyangudi         | 108. Paramapadam                   |
| 28. Srivilliputhur               | 55. Kazheesirama Vinnagaram            | 84. Thirukkanamangai          |                                    |

### MATCH THE YOGA ASANAAS WITH THEIR NAMES

From waking up in the morning to going to bed at night, including dietary habits, yoga helps in achieving balance in all aspects of life. Children follow the Yoga Asanaas and be healthy.



(a)

1. Siddhasana



(b)

2. Bakasana



(c)

3. Thrikonasana



(d)

4. Virabhadrasana



(e)

5. Vrikshasana

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





Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 35

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. Sri Periyalwar is the 'amsa' of .....
2. What is the name of the deity who rested on a banyan leaf? .....
3. What is the name of the girl child under a tulasi plant in the garden found by Periyalwar? .....
4. In which state Sri Bugulu Venkateswara Swamy temple is situated? .....
5. Who instigated Kaikeyi's downfall with her wicked and manipulating words? .....
6. Sri Vishnu Chitthar is also called .....
7. Who is the father of Ravana? .....
8. Who is the mother of Rahu? .....
9. This year, International Yoga Day falls on .....
10. What is the name of the king who performed 'Sarpa Yagna' according to the Puranas? .....
11. What is the name of the war fought between the Pandavas and the Kauravas? .....
12. What is the name the Alwar who was renowned as 'Satakopan'? .....
13. What is the scientific name of Castrol oil plant? .....
14. How many syllables are there in 'Om Namō Narayanaya' Mantra? .....
15. The maternal uncle of Lord Krishna .....

### RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-06-2025.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child : .....

Age : ..... Subscription No. : .....

Full Address : .....

.....

.....

Cell No. : .....

**Your answers should be sent to the  
Address given below:-**

The Chief Editor, Sapthagiri Office,  
2nd Floor, TTD Press Building  
K.T. Road, Tirupati – 517507  
Tirupati District, Andhra Pradesh



JUNE, 2025

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SAPTHAGIRI





## GENERAL PREDICTIONS FOR THE MONTH OF JUNE 2025

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



### Aries (Mesha) :

Personal respect, rise in status, having a good understanding view of others and getting their favor, will take the lead in higher education matters.



### Libra (Tula) :

Lung and chest problems due to high blood pressure. Real estate can benefit from change. Students should work hard to get good results. Travel may expect.



### Taurus (Vrishabha) :

Needs friendly attitude towards others, suffers from headaches and eye problems. A doctor is consulted. There are mixed results.



### Scorpio (Virshchika) :

Advancement in career matters and community respect. Power flows. People will wait for your advice. You will be hailed as the preservers of tradition.



### Gemini (Mithuna) :

They prefer to visit shrines with friends, relatives and siblings. Do long journeys. Your mind is more likely to be in a pleasant place.



### Sagittarius (Dhanu) :

Higher education opportunities will come. Use your knowledge to set up tech companies and explore for revenue streams. There will be some increase in resources and income.



### Cancer (Karkataka) :

New challenges will be faced in professional business. Incentives are available. Expected results in education. Legal implications are possible.



### Capricorn (Makara) :

Excels in competitive exams and achieves success. Everyone in this sign will excel and gain in some way during this month. Wealth also increases. Happy and healthy.



### Leo (Simha) :

Sudden financial gain gives good results. Reputation in professional field increases. Unexpected cooperation from authorities in professional jobs.



### Aquarius (Kumbha) :

Going to distant places, getting foreign exchange. Stay away from family. However, the good relations with them were good. There is a possibility of relocation.



### Virgo (Kanya) :

There are indications of position, there are the support of officials. The family will be happy. Sons get settled in higher jobs. More success will befall them.



### Pisces (Meena) :

Business will flourish. Enjoyable time with siblings and friends. Married life will flourish. They have to put efforts in studies.

Subham Subham Subham





# The Divine Play of LITTLE KRISHNA

Original Story in Telugu by : Smt. J. Padmini Priyadarshini

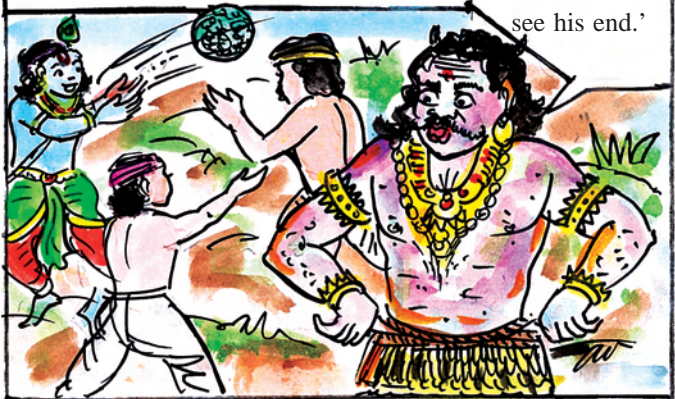
Pictures by : Sri K. Dwarakanath

Translated by : Smt. J.C. Gnanaprasuna

Balarama and Krishna are playing in the garden along with their friends.



A monster by name 'Agha' came there. He was the servant of Kamsa, the maternal uncle of Krishna.



'This Krishna killed our followers. I will see his end.'

The monster transformed into a huge python, he opened his gigantic mouth. It was like a huge cave. Balakrishna entered the cave.



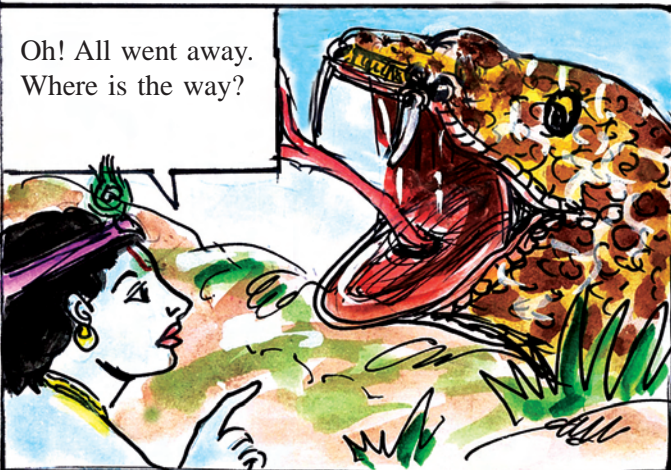
'Who is this deceitful person? Why does he come here?'

Without knowing anything, the other cowherd friends of Krishna went into the huge mouth of the python one by one.



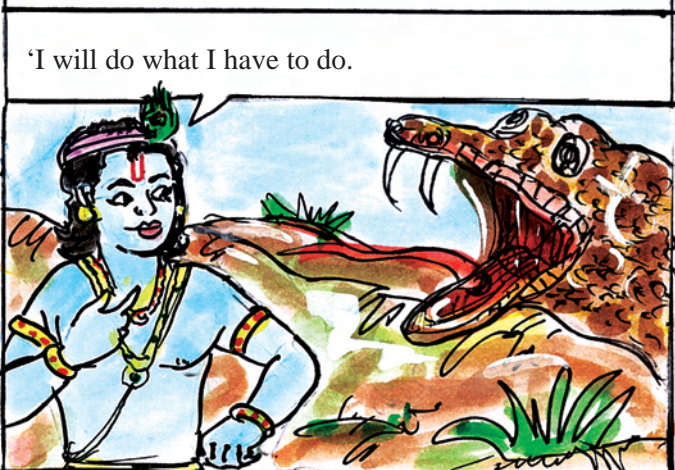
'What a wonder!'

The monster waited for Krishna's arrival. So he did not close his gigantic mouth.



Oh! All went away. Where is the way?

Krishna understood everything. He willfully entered the mouth of the python.

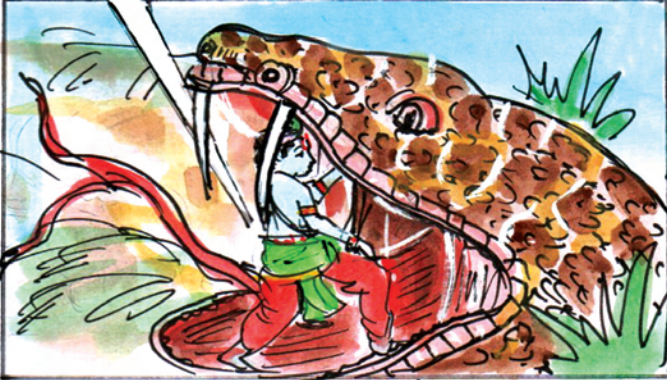


'I will do what I have to do.'



Krishna stayed at its mouth without going inside.

'I will do my work now.'



The python thought that Krishna had stopped there for no reason.

Then Krishna enlarged His divine body.



Krishna's body was enlarged abnormally.



The python's throat was closed. It struggled for its breath.

'I don't know what has happened to me.'



The python struggled hard and hit its head on the floor.

'Can I relieve of this burden?'



After sometime, the head of the python was broken into pieces. All cowherd boys came out of its mouth.



It is all due to the divine blessings of Lord Krishna. A light came from its body and it was absorbed into Lord Krishna.



'Agha' became a demon due to a curse. When Krishna entered his body, he became free from the curse.



'I am blessed, Swamy. I have got Your grand darshan.'

Moral: All our sins will be cleared off with the divine blessings of the Lord.





**TIRUMALA TIRUPATI DEVASTHANAMS**  
**SAPTHAGIRI**  
**SPIRITUAL ILLUSTRATED MONTHLY**



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**OUR CONTACT ADDRESS**

Chief Editor, Sapthagiri Office,  
2nd Floor, T.T.D. Press Building, K.T. Road, Tirupati - 517 507.

**Answers for the  
QUIZ**

**Published in the Month of  
APRIL 2025**

1. Aruna, the charioteer of the Sun-God
2. Aranya Kanda
3. Ravana
4. Maharashtra
5. Panchavati
6. Punarvasu
7. Sri Rama Navami
8. Drona
9. Madhuva
10. Nandana Vana
11. Lakshmana
12. Sage Bhrigu
13. Vanni tree
14. Sudheshna
15. Kichaka
16. 06-04-2025
17. Bhadrachala Sri Ramadasu
18. Shruta Kirthi
19. 22.05.2025
20. Ruma

**Winner for the month of  
APRIL 2025**

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Subscription No.1670  
KOCHI

**RAJATH KRISHNA**

Subscription No.5136  
KERALA

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ttdevasthanams.ap.gov.in

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TTD Chairman Sri B.R. Naidu offered Sacred Silk clothes to Sri Varaha Lakshmi Narasimha Swamy (Appanna) at the Simhachalam temple, Visakhapatnam, A.P. on 30.04.2025 on the auspicious occasion of 'Chandanotsavam' on Akshaya Tritiya.



On the auspicious occasion of Sri Ramanavami on 06.04.2025, TTD Chairman Sri B.R. Naidu offered Sacred Silk clothes to Bhadrachalam temple located in Telangana state, to commemorate the celestial marriage of Sri Sita Rama Swamy.



The Chief of Penna Cements Sri P. Pratap Reddy presented diamond-studded gold crowns on 23.04.2025 to Sri Kondandaramaswamy, Vontimitta and handed them over to TTD Chairman Sri B.R. Naidu and TTD E.O. Sri J. Syamala Rao, I.A.S.



The Honourable Chief Justice of India, Justice Sanjiv Khanna offered prayers to Sri Venkateswara Swamy, Tirumala on 06.04.2025. On this occasion TTD E.O. Sri J. Syamala Rao, I.A.S., and Additional E.O. Sri Ch Venkaiah Chowdary, I.R.S., presented the Theertha Prasadam, TTD Calander and laminated photo of Srivaru to him.



As part of the Swachh Andhra-Swachh Tirumala initiative, the TTD Additional E.O. Sri Ch Venkaiah Chowdary, I.R.S., launched the initiative and commenced the clean-up drive on 19.04.2025 at last step on the First Ghat Road along Alipiri footpath, where he administered the 'Swachh Andhra' pledge to the TTD staff.



TTD Chairman, Sri B.R. Naidu offered Anna Prasadam to the devotees at Mathrusri Tarigonda Vengamamba Annaprasadam Complex on 20.04.2025 at Tirumala.





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**APPALAYAGUNTA**

**SRI PRASANNA VENKATESWARA SWAMIVARI BRAHMOTSAVAMS**

**from 07-06-2025 to 15-06-2025**

