

TIRUMALA TIRUPATI DEVASTHANAMS

# SAPTHAGIRI

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**Flower Palanquin**

**on 16-07-2025**



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TIRUPATI

SRI GOVINDARAJASWAMI VARI BRAHMOTSAVAMS

PERFORMED FROM 02-06-2025 TO 10-06-2025



JULY 2025

2

SAPTHAGIRI





## BHAGAVADGITA



avyakto yam acintyo yam  
avikāryo yam ucyate  
tasmād evaṁ viditvai naṁ  
nā nuśocitum arhasi

This soul is unmanifest; it is unthinkable; and  
it is spoken of as immutable. Therefore,  
knowing this as such, you should not grieve.

(Chapter - 2, Sloka – 25)

### INVOCATION

eṁta cadivi cūcina nītaḍe ghanamugāka  
yintayu nēlēṭidaiva mika vērē kalarā ..

.. eṁta ..

modala jagamulaku mūlamainavāḍu  
tuda braḷayamunāḍu tōcēvāḍu  
kadisi naḍuma niṇḍi kaligivuṇḍeḍivāḍu  
madanaguruḍēkāka maṛi vērē kalarā..

.. eṁta ..

parmāṇuvainavāḍu brahmāṇḍmainavāḍu  
suralaku narulaku jōṭayinavāḍu  
paramainavāḍu prapaṅcamainavāḍu  
hari yokkaḍēkāka avvalanu galarā..

.. eṁta ..

puṭṭugulayinavāḍu bhōgamōkṣālainavāḍu  
yeṭṭanedura lōnanu yinniṭivāḍu  
gaṭṭagā śrīvēnkaṭadri kamalāḍēvitōḍi –  
paṭṭapudēvuḍēkāka parulikagalarā..

.. eṁta ..



How much ever one studies and examines, isn't He the greatest?  
To rule over everything, can there be any other God?

Even for the first worlds, the one who is the origin  
At the end, during the apocalypse, the one who will still be seen  
In between also, the one who pervades and rules over  
The father of Madana (Lord Vishnu is the father of Madana (Manmatha))  
is the one, who else can be?!

The one who is supremely subtle, the one who is the Universe itself  
The one who is the abode of all Gods and humans  
The Supreme one, who is but the world itself  
Hari alone is the one, can there be any other?!

The one who is the cause of birth, the one who bestows prosperity and Moksha  
The one who is in front and also within, the Lord of all!  
Firmly upon Sree Venkatadri, along with Kamala-Devi (Goddess Lakshmi)  
the royal deity is He, can others ever be?!

- Annamacharya

Sankeerthana Courtesy

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Venkatadri Samamsthanam  
Brahmande nasti kinchana



Venkatesa Samo Devo  
Na Bhuto na Bhavishyati

# SAPTHAGIRI

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JULY 2025

No. 2

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**Front Cover:** Sri Malayappaswami with His Consorts in  
Flower Palanquin, Tirumala

**Back Cover:** Andal with Srimahavishnu  
(Art - Sri Maniyam Selvan)





## GURU PURNIMA - HONOURING GURU

The Guru is one who understands the essence of God and immerses himself in His thoughts. As the saying "Brahmavit brahmeva bhavati" implies, the one who could comprehend the nature of God becomes a manifestation of God himself. Such a Guru is honoured on the auspicious occasion of Gurupurnima. For the spiritually oriented, this day is pious for another reason. The devotees having accepted their Guru, must surrender afresh before him and correct their mistakes if any, and continue the practice of rightful path. Guru Poornima is the most auspicious day for this.

The lineage of Guru and Disciple in our country is like the flow of wisdom from the perennial Gangotri. Many Gurus, presiding over a number of peethas in India, have been imparting spiritual knowledge through generations since times immemorial. On this auspicious day of Guru Poornima, let us offer our obeisance to the long tradition and pantheon of Gurus starting from Veda Vyasa. We shall obtain the grace of the Guru only when we repose faith in that hallowed lineage and believe that the Guru is God. This is the significance of the sacred bond between Guru and Disciple. This affiliation has endured for several yugas.

In Sanskrit, the meaning of "ksaram" is something perishable and "aksaram" means that which is not perishable. Several Gurus have been born in this hallowed land. Many of them have penned numerous books and imparted divine knowledge to the people. Such epics as the Mahabharata, Ramayana, Maha Bhagavatam, Upanishads, and Puranas, written by those inspired sages constitute the wealth of our country.

We must acquire this knowledge if we wish to break free from travails, suffering, and the shackles of daily routine. This is possible only when we receive the grace of the Guru. It is vital to obtain the elegance of the Guru and heed his advice to accomplish this.

The lotus feet of the Guru are the only recourse for mankind to be free from all distractions. We need to walk the path of life preached by him.

On this Guru Purnima day, let us pray to the Guru and seek his blessings.

Gurur Brahma, Gurur Vishnuhu,  
Guru Devo Maheswara,  
Gurur saakshat Parahbrahma,  
Tasmai sri Guruve namah.



# SHAYANA EKADASHI - THE COSMIC STILLNESS

**Ekadashi, Chaturmasya and the Architecture of Sacred Time**

- Smt. Shridevi Muralidhar

Tholi Ekadasi on  
06.07.2025

**A**s the monsoon awakens the land, a deeper stirring begins within the devotee's heart. It is the time of *Shayana Ekadashi* - the sacred day when Lord Vishnu, the preserver of the cosmos, enters Divine Slumber. And with that, begins *Chaturmasya* - a four-month journey of devotion, discipline, and divine connection.



While *Ekadashi* returns twice every month, the first one in the month of *Ashadha* is most sacred. On this day, devotees observe strict fasts, offer heartfelt prayers, and meditate on Lord Vishnu's name. It is said that those who fast on *Ekadashi* and break their fast by offering food to others on *Dwadashi* attain blessings that carry them toward liberation.

The Sanatana tradition does not merely mark time - it sanctifies it. Its festivals and observances are not arbitrary occasions but carefully aligned moments within the cosmic pulse. Among these, the observance of *Ekadashi*, especially the first one of *Ashadha* - *Shayana Ekadashi* - offers a compelling lens into the integration of metaphysical symbolism, health-conscious discipline, and spiritual elevation.

Why does the Lord sleep? Our scriptures say it is the rhythm of the universe. Even God, after sustaining the world tirelessly, rests - offering us a profound reminder: rest is sacred. Reflection is divine. On this day, Lord Vishnu is believed to enter *Yoga Nidra*, a divine sleep. This symbolic repose inaugurates *Chaturmasya*, a period of spiritual stillness and sadhana. It is not merely a divine narrative but a model of cyclical introspection. The Preserver sleeps - not in neglect, but in perfect rest- inviting creation itself to pause and realign.

During these four months, saints, monks, and traditional householders embrace the *Chaturmasya Deeksha*. They avoid rich or *tamasic* foods and live simply - on vegetables, grains, and roots - purifying both body and spirit.



In temples, the air is filled with the sound of *Vishnu Sahasranama*, the stories of the *Bhagavata Purana*, and the light of countless lamps.

The wisdom hidden in these observances is profound. It is not just about worship - it is about well-being. The dietary discipline restores health. The spiritual focus renews the soul. The body becomes a temple; the heart, a vessel for divine grace. Ascetics and householders alike undertake vows during these months - limiting diet, travel, and indulgence. The food codes - root vegetables, grains, and *sattvic* fare - are not only spiritually purifying but physiologically restorative. Contemporary nutritionists may recognize it as a detox, but in essence, it is a subtle yogic alignment of body and spirit. What emerges is a unique harmony of *tapasya* (austerity), *bhakti* (devotion), and *anushasana* (discipline). Night-long vigils (*Jagarana*), recitations of the *Vishnu Sahasranama*, and the story-telling of the *Bhagavata Purana* create a field of collective meditative energy. As the Lord rests in *Yoga Nidra*, we are invited to awaken. To slow down and to reflect. To align ourselves with the eternal rhythm.

From a metaphysical standpoint, the Lord's descent into Yoga Nidra is not escape but immersion. The *Vishnu Purana* tells us that during the Chaturmasya period - particularly after the festival of Baliprathipada - Lord Vishnu is said to reside in Paathaala, the subterranean realm, in the company of the noble King Maha Bali. This episode is not merely a mythological event but a profound symbol of divine withdrawal and inner transformation.

Paathaala, often misunderstood as a realm of darkness, actually represents the deepest layers of the subconscious mind, where hidden karmas, impressions, and desires lie dormant. The presence of Lord Vishnu in this realm signifies a sacred descent into these depths - not to condemn, but to sanctify and elevate them. King MahaBali, renowned for his humility and devotion, becomes a symbol of surrendered ego, one who rules the Underworld (Paathaala Loka) not through pride, but through grace. Thus, Vishnu's stay in Pathaala is a metaphor for the soul's inward journey - a divine pause where cosmic forces recalibrate human consciousness. As the Lord rises again, it marks not just a seasonal transition, but the reawakening of spiritual vitality and the soul's resurgence towards light and liberation. The symbolism is rich - representing a divine engagement with the deepest layers of consciousness and *karma*, before rising again on Utthana Ekadashi.

These observances, therefore, serve as meditative architecture. They discipline time, refine the senses, and remind the practitioner that in the silence of God's slumber lies the seed of our own awakening.

Come, let us observe these sacred months with devotion, discipline, and delight - for in honoring them, we honor the soul within us.

### Source Reference:

Information drawn from traditional Vaishnava lore, Vishnu Purana, and customary observances of Chaturmasya and Ekadashi as practiced in South Indian temple traditions.





# Depiction of LORD RAMA AS YOGACHARYA in Temple Tradition

- Dr. Siva Kumar Challa

**L**ord Rama, the seventh avatar of Vishnu, is revered as Maryada Purushottama, the epitome of virtue and ideal dharma. Lord Rama also embodies a profound connection with Yoga, both in philosophical understanding and temple practice. His relationship with Yoga is vividly outlined in Yoga Vasistha, corroborated by Valmiki Ramayana, Bhagavata Purana, and iconographical traditions that portray him in yogic postures (e.g., Yoga Rama idols). It is evident that Lord Sri Rama is a great warrior and known for his valour, still he mastered the Yoga from his guru Rishi Vasista, this we can learn through an ancient text 'Yoga Vasistam.'

When Rama is around 16 years old, after a pilgrimage, he returns to Ayodhya deeply disturbed by the sufferings of the world. Despondent, he refuses royal duties. Lord Rama realizes the miseries of life and he is struck with sorrow. Sage Vasistha, the royal preceptor, is summoned by King Dasharatha to counsel Rama. The enlightened rishi takes him through a dialogue, which later was captured in the scripture, 'Yoga Vasistha.' The timeless dialogue interspersed with relevant stories brings out astounding truths about existence and destroys Lord Rama's sorrow. This treatise on yoga is considered as earliest work in Sanskrit on Vedanta of the highest order. It is also known as Vasishtha Maha Ramayana.

Several moments in the Valmiki Ramayana demonstrate Rama's yogic mindset: Rama's calmness when banished to the forest (Ayodhya Kanda), His life in the forest mirrors Tapasvin (ascetic) life—minimalism, detachment, His adherence to svadharma (personal duty) is an example of Karma Yoga, "I shall follow the path shown by dharma, even if it leads me to the forest." (Valmiki Ramayana, Ayodhya Kanda, 20.27)





Bhagavata Purana Describes Rama as Bhagavan (Supreme Being) and highlights his renunciation and supreme detachment, which are signs of a true yogi. “Rama, although the Lord of all, wandered in the forest like an ascetic, detached from comforts.” (Srimad Bhagavatam, 9.10.20)

His relationship with Yoga is portrayed in a few unique temples and iconographical traditions that portray him in yogic postures as Yoga Rama. In several temples like Peddaputta near Kadapa, Nedungunam near Kanchipuram, Singanamala in Anantapur, Lord Rama is depicted in yogic posture—seated in Padmasana or Veerasana, hand in Chinmudra, and without bow and arrow, suggesting a meditative teacher rather than a warrior. Accompanied by Sita (holding a lotus) and Hanuman reading Brahma Sutras, the posture symbolizes Jnana Yoga, with Rama as the Guru and Hanuman as the Shishya. These images reflect scriptural descriptions from Agamas and regional lore, linking Rama to Yoga Siddhi.

### **Rama as a Yogi – Yoga Rama of Peddaputta**

The Sri Rama Temple of Peddaputta village near Kadapa town in YSR District of Andhra Pradesh is a significant one. The iconographic features of Sri Rama depict right hand held close to the body in Chinmudra (a deep science of Naadi Sastra) in which the thumb and forefinger of the



right hand is joined, forming a zero. The rest of the fingers are extended in straight line. The left hand is shown in the form of Bhumisparsa mudra, hand touching to earth, legs are in sitting posture of lotus Padmasana.

Here Sri Rama sits as ‘Yoga Rama’ without bow

and arrow and with the right hand positioned close to his heart in a ‘Gnana Mudra’. This is further complimented with Lord Sita in sitting posture holding a lotus flower on left side of Rama and Lakshmana standing with bow and arrow on right side of Rama followed by ‘Sri Anjaneya’ sitting in front of Sri Rama in reading posture referring to ‘Brahma Sutra’ inscribed on palm leaves, where Lord Rama is seen in a unique sitting posture listening to Hanuman’s Vedic recital.

### **Yoga Rama of Nedungunam**

Another Rama Temple of same features of Yoga Rama is located in Nedungunam close to Kanchipuram of Tamil Nadu, at the foot of Dheergajala Mountain. Estimated as 500 years old, it is believed this temple was built by Pallava Kings in 7th Century AD. Later the temple was also patronized by the Vijayanagara Kings during 16th Century. It is also believed that Sri Krishnadeva Raya had donated enormously for the construction of the temple.

Here Sri Rama is in sitting ‘Veerasana’ position with no weapons in hand. He is accompanied by Sri Lakshmana who has the bow & arrow and Sri Sita Devi. Sri Hanuman is in the front of Sri Rama holding Brahma Sutra scripture in His hand. As per the legend, Sri Hanuman was explaining Brahma Sutra to Sage Sukha. Sri Rama has His eyes closed. He shows Chin





Mudra near His heart. He appears to be like an instructor listening to Sri Hanuman. Sri Hanuman is visible through the mirror only.

### Yoga Rama at Singanamala

Another temple we can notice with same features of Yoga Rama is in Singanamala town of Anantapur district. Here Rama will be holding his right hand

in Chinmudra where left hand placed on the knee. Regarding leg position the right leg hangs down from the seat while the left leg is folded vertically with the foot placed on the seat and knee facing upward.



In these three temples we can observe Hanuman sitting in front of Lord Rama. There is a palm leaf manuscript of Brahma Sutras. It is contemplated that Rama is playing the role of Guru to Hanuman.

Lord Rama's life is not only an epic of Dharma and Valour, but also a spiritual manual of Yoga. Through Yoga Vasistha, his yogic posture depictions, and the guidance of great Rishis, Rama becomes a paradigm of integrated Yoga—uniting Jnana (wisdom), Bhakti (devotion), and Karma (duty). Rama is thus not only a Kshatriya prince but also a Brahmarshi in action — a realized Yogi whose life and teachings continue to inspire seekers of truth.



Tirumala Tirupati Devasthanams

**THALLAPAKA**

SRI CHENNAKESAVA SWAMIVARI  
BRAHMOTSAVAMS

From 06-07-2025 to 14-07-2025

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

JULY, 2025



SAPTHAGIRI





**S**ri Maha Vishnu, in his beautiful and graceful form, is worshipped here as Sri Soumyanatha Swamy, offering protection with his Abhaya Hastam. This temple is known for granting devotees wishes upon completing just nine pradakshinas.

Nandalur is located on the banks of the Bahuda River, about 40 kilometers from Kadapa town on the Kadapa–Tirupati highway in Annamayya District of Andhra Pradesh.

In ancient times, this region was ruled by King Nirantara, who had a concubine named Nelanda. To honor her wish, he established a village named 'Nelandalur' on the banks of the Bahuda River and gifted it to Brahmins as an Agraharam. Over time, the name evolved from Nelandalur to Nendalaur and eventually to Nandalur. According to the Mackenzie Manuscripts, "Nanda" also refers to Vishnu, and since Vishnu appeared here as Soumyanatha, the place came

to be known as Nandalur. Sri Soumyanatha Swamy Temple at Nandalur has over a thousand years of history and is renowned for its exquisite architectural beauty.



## SRI SOUMYANATHA SWAMY TEMPLE NANDALUR

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

**Legend :** According to legend, in response to sage Narada's request, Lord Vishnu began a journey on earth and, upon reaching the Bahuda riverbank, was enchanted by the beauty and serenity of the place. He manifested here in a charming form as Sri Soumyanatha Swamy. It is believed that Narada himself consecrated the deity and performed the first worship here.

**Temple Structure :** The temple features tall gopurams (gateway towers), majestic entrances, extensive corridors, spacious mandapams (halls), yajna shalas and various deities. There are entrances from the east, north, and south. The eastern gate is the main entrance, adorned with a five-tiered rajagopuram and five kalashas on top. The northern gopuram is three-tiered, while the southern gopuram is now in ruins, leaving only the doorway.

The temple's pushkarini is to the north of the dhvajastambha, and to its south is a mandapam with an idol of Lord Anjaneya, known as Sri Veerananjeya Swamy, believed to protect devotees from planetary afflictions.

The main sanctum features a three-tiered gopuram above its entrance, through which the deity can be seen directly from outside. The temple has several mandapams i.e., the Ranga Mandapam, Pradakshina Mandapam, Mukha Mandapam, Antarala Mandapam, and garbhalayam. In the Ranga Mandapam, devotees



can worship Sri Narasimha Swamy. Beyond that, there is a wide pradakshina path, followed by steps leading to the Mukha Mandapam, guarded by Jaya and Vijaya on either side. Inside, on the northern side, is Sri Vishwakshena.

The main deity, Sri Soumyanatha Swamy, in Garbhalayam bears a close resemblance to Lord Sri Venkateswara of Tirumala. He is depicted as Chaturbhujha holding a shankha, chakra, kati, and Abhayaastham. The only visible difference is that Lord Sri Venkateswara shows the Varada mudra with his feet visible, inviting devotees to surrender, whereas Sri Soumyanatha Swamy displays the Abhaya mudra. He is also called Chokkanatha, meaning “the beautiful one” – “Soumyanatha” also implies “the Lord of Soumya Lakshmi.” On his chest, the idol of Sri Mahalakshmi is present. To his right, there’s a small idol of Anjaneya Swamy, said to have been found by temple priests during early morning rituals by the Bahuda river and then consecrated here.

The six-foot-tall idol of Sri Soumyanatha Swamy shines brilliantly from sunrise to sunset, without any artificial lighting. Even in darkness, the sanctum remains luminously radiant. This unique construction allows sunlight to fall directly on the deity from a distance of 105 feet from the main door. The temple, built entirely of red stone and supported by 108 pillars, is an architectural marvel.

Many divine miracles are attributed to this deity. It is a strong belief among devotees that offering nine pradakshinas with a pure heart while focusing on the Lord fulfills their desires. Once their wishes are granted, devotees return to offer gratitude by performing 108 pradakshinas. This tradition continues to attract a large number of devotees daily.

**History of the Temple :** Historically, inscriptions reveal that this temple has a legacy of over a thousand years. In the 11th century, Kulottunga

Chola (1069–1122) built the temple and donated 120 acres of land. Later, Kakatiya king Prataparudra, who ruled from Warangal, constructed the gopuram and donated five villages to support daily rituals. Saluva Narasimha Raya of the Vijayanagara Empire, before ascending the throne, served as a commander near Nandalur and later worshipped here as emperor.

Not only rulers and emperors, but also many poets, singers, and composers served the Lord here. The famous Telugu poets, Nannaya, Tikkana, and Errapragada are believed to have visited the temple. Tallapaka Annamacharya, also visited this temple and composed keertanas here. Tallapaka, the birthplace of Annamacharya, is six kilometers from Nandalur. Some of his compositions on Soumyanatha Swamy include:

*Choodanannita Janadu Chokkanadhudu*

*Veedemichche Naaku Needeevena Chokkanadhudu*

*Chullara Vettu Jetala Chokkanadhudu*

*Pullamulo Neladaluru Chokkanadhudu*

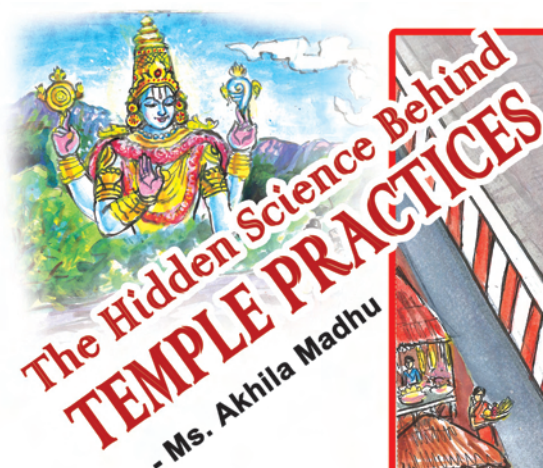
**Sevas :** Nandaluru Sri Soumyanatha Swamy Bramhotsavams will be performed every year in the month of Ashada for ten days apart from daily poojas. During Bramhotsavams different vahana sevas including Rathotsavam and Kalyanotsavam will be performed in a grand style. Besides Bramhotsavams, every year Vaikunta Ekadasi, Dhanur Masa Pujas will be performed.

Though small rest houses are available in Nandalur, it’s often convenient for devotees to travel from nearby towns like Rajampet or Kadapa. Nandalur is 45 km from Kadapa, 10 km from Rajampet, and 95 km from Tirupati. All express trains on the Chennai–Mumbai railway line stop at Nandalur Railway Station.

This sacred temple, with its rich history and spiritual significance, offers a divine experience and spiritual fulfillment to all devotees who visit.



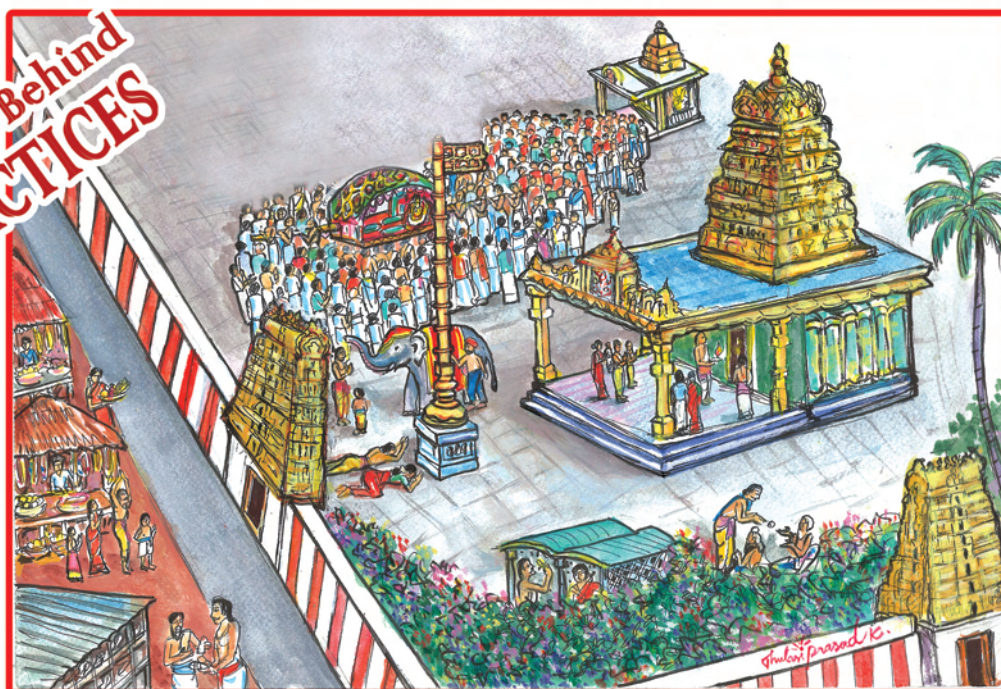




**T**emples have been central to Indian culture for centuries, not merely as places of worship but as holistic centers of well-being. Rooted in profound Vedic wisdom, temple traditions are deeply intertwined with science, psychology, and spirituality. Every ritual, from the architecture to the offerings, has a purpose that transcends devotion, impacting both the physical and metaphysical realms of human existence. Let us unravel the hidden science behind some of these time-honoured practices.

### The Moolavirat: Where Energy Meets Divinity

The main deity or Moolavirat in temples is strategically installed at geologically significant spots where magnetic and electronic waves converge beneath the earth. This energy nexus creates a unique field that interacts with human consciousness. Copper plates are often buried beneath the idol, fired and treated to act as catalysts, enhancing these energies. This placement ensures that visitors experience a subtle yet transformative flow of positive vibrations.



### The Power of Circumambulation (Pradakshina)

Walking around the sanctum in a clockwise direction is not merely a ritual of reverence but an energy-alignment exercise. Temples, designed following Vedic architectural principles, amplify and direct the earth's natural energy fields. As devotees circumambulate, their bodies absorb these energy waves, invigorating the chakras and creating a sense of inner harmony. This process also promotes mindfulness and a meditative state, grounding the devotee in the present moment.

### Jewelry: More Than Adornment

The tradition of wearing gold and silver jewelry during temple visits has a scientific basis. Precious metals like gold, known for their conductivity, effectively absorb and transmit energy. In temples, this practice helps individuals resonate with the temple's energy field, amplifying the benefits of their visit.



## The Symbolism of Coconut Offerings

Coconuts are a universal offering in Hindu temples, but their significance goes beyond symbolism. The hard outer shell represents the ego and pride, which must be broken to reveal the pure, unblemished core within. The sweetness of coconut water signifies the unconditional love and sweetness of life. This act is a reminder of humility, purity, and the joy of giving.

## Chanting Mantras: Activating Neurons

Mantras are more than sacred verses; they are meticulously crafted sound vibrations that influence the brain's neural pathways. Chanting mantras in specific rhythms activates neurons, much like programming a computer, enhancing memory retention and mental clarity. Additionally, these vibrations resonate with the environment, creating a serene and uplifting atmosphere.

## The Inner Sanctum (Garbhagriha): A Reservoir of Energy

The sanctum sanctorum, or garbhagriha, is the temple's core. Designed as an energy reservoir,

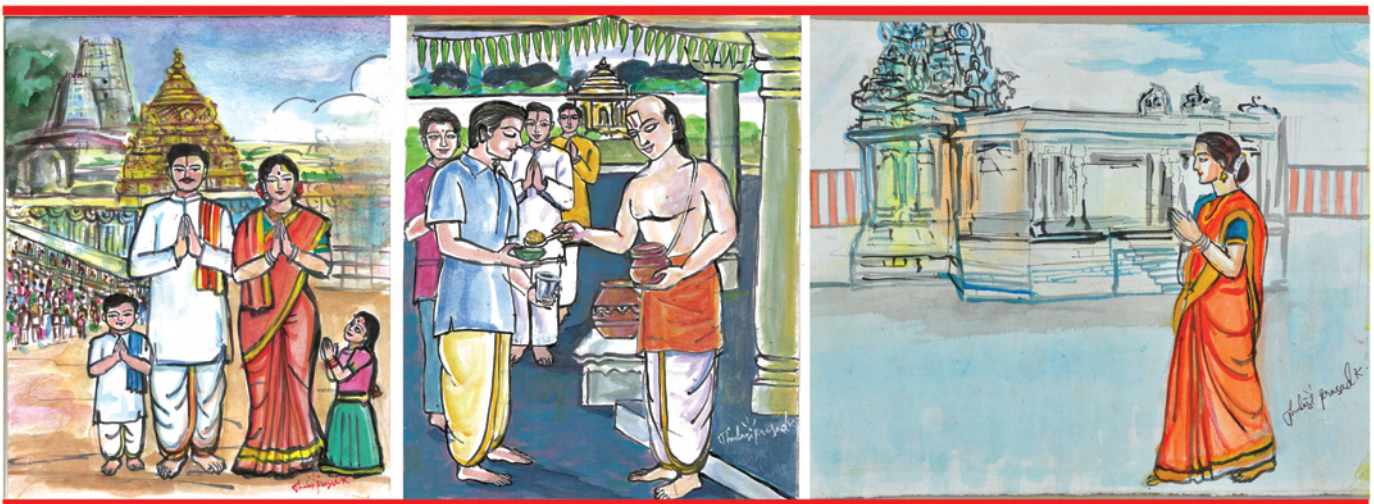
the sanctum concentrates and radiates cosmic energy. The deity is placed at the center, and visitors are advised to stand slightly to the side while praying to absorb this energy fully without disrupting its flow. This interaction between the devotee and the sanctum creates a profound spiritual experience.

## Abhishekam: Energizing the Deity and the Devotee

The ritual of pouring substances like milk, honey, or water over idols made of panchaloha (five sacred metals) is an example of ancient science. These metals interact with the liquids, creating therapeutic properties. When distributed as prasadam, these substances carry healing vibrations that energize and nourish the devotee, promoting physical and mental wellness.

## The Healing Warmth of Aarti

Camphor, used during aarti, has powerful medicinal properties. Burning camphor purifies the air, releasing a therapeutic warmth. When the aarti flame is brought near the eyes and face, it activates detoxification processes in the body, aligning with





Ayurvedic principles of rejuvenation. This seemingly simple act exemplifies the profound synergy between ritual and science.

### Teertham: The Elixir of Life

The holy water distributed in temples is not ordinary. Infused with healing ingredients like tulsi, camphor, and cloves, and often prepared with substances used in the abhishekam, teertham is a medicinal tonic. This sacred water, offered with devotion, cleanses the body and mind, leaving a calming effect on the devotee.

### The Sacred Attire (Madi): Enhancing Vitality

The tradition of wearing freshly washed clothes during temple visits emphasizes cleanliness and purity. Scientifically, such clothing enhances oxygen absorption and keeps the body fresh, aligning with the principles of holistic health and hygiene.

### Offerings and Their Significance

Temple offerings like flowers, fruits, and incense symbolize more than devotion. Flowers, especially fragrant ones like jasmine, elevate the mood and reduce stress levels. Fruits signify nourishment

and the importance of sharing abundance, while incense purifies the air, creating a conducive environment for meditation and prayer.

### The Psychology of Temple Visits

The very act of visiting a temple is designed to shift the focus inward. From the calming chants to the rhythmic ringing of bells, every element fosters mindfulness. The architecture, resembling the human body, reflects the alignment of the physical and spiritual realms, inviting a deeper connection with oneself.

### Science and Spirituality in Perfect Harmony

Indian temples are not merely places of worship; they are sanctuaries of science, spirituality, and self-discovery. Their rituals, rooted in Vedic knowledge, seamlessly blend metaphysical insights with practical applications. By understanding the deeper significance of these practices, we can appreciate their relevance in modern life. Temples remind us of the profound interconnectedness of the cosmos, the human body, and the divine—a timeless testament to the brilliance of ancient wisdom.





(Continued from the previous issue)

Soota says to the sages, “Vakulamata is none other than Yashoda in her past birth. Yashoda enjoyed the fun and frolic of little Krishna and died ruminating upon the child. Because of this bond of indebtedness with the child, Brahma made her take birth as Vakulamalika. She was made to stay with Bhu Varahaswamy. As ordained by Varahaswamy, she joined Srinivasa and took care of him with maternal love.”

As Soota informed them about the Lord of Lakshmi falling in love with a princess in the Seshadri forest and marrying her in the presence of angels, the sages were curious to know about the whole episode in detail. They asked, “Who’s that princess to be an eligible match for the Supreme Being? Where was she born? Who were her parents and brothers?” Soota started recounting the story thus.

At the end of the 28<sup>th</sup> Dwapara yuga and with the onset of Kali yuga, Vikramarka and others ruled their kingdom to promote the welfare of people with their inordinate bravery and left the world. Later ruled the progeny of Pandavas belonging to the Lunar dynasty. One of them anointed his son Sudharma as king and reached heaven. To him was born Akasha Raju. He was none other than Madhava in the past birth who had led a sinful life and got absolved of his sins with a holy dip in Swami Pushkarini. In the next birth, he was the son of Sudharma. Similarly, his wife Chandrarekha died of cherishing her husband and took rebirth as Akasha Raju’s wife Dharani Devi.

One day, Sudharma was tired of hunting animals in a forest and reached a lake. There he saw a dame of the Naga world (*nagakanya*), fell for



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

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

her and asked her to marry him. She objected saying that they belonged to two different worlds—of humans and divine serpents. When he insisted on his proposal, she asked for his whereabouts. After knowing his royal descent, she told him, “If you marry me, your progeny will be in the world of Nagas only. What should I say if your son to be born asks me about the name of his father. Instantly, he replied that if a son were to be born to you and he



asks about his father, you send him to me revealing my name. I'll give him half of my kingdom. Thus saying, he gave him his royal seal as a token and tied the marital knot to her. After this, he left for his kingdom. The naga lady became pregnant and went to her world. Her father didn't say a single word to her. After some time, she gave birth to a son with royal signs. He was a charming child and provided a feast for the eyes of everyone in the family.

As years passed by, the child attained adulthood and asked his mother, "Who's my father?" She said to him, "Your son is no ordinary man. He is Sudharma, the ruler of the earth. Why stay here? Go to him without any fear. He'll give you half of his kingdom. You may rule that kingdom comfortably." She gave him the royal seal the king had given her. She blessed him that he would become an emperor and a devotee of Hari and thrive with longevity. She left for the Naga world with a heavy heart.

The youth went to Sudharma straight away and saluted him. Sudharma asked for his whereabouts. The youth revealed that his mother was a naga lady and father Sudharma and showed his ring. The king embraced him and informed every one about his affair with the naga princess and introduced him as his son born to her. He named him Tondaman Chakravarthi. He conducted sacred thread ceremony and marriage in due course and lived happily with his two children. Later, he anointed him as the prince and breathed his last.

Though mothers are different, Akasha Raju and Tondaman lived like siblings. Akasha Raju was the elder brother. He had no issues. He revealed his agony to Brihaspati one day, "I don't know what was my sin in the last birth. I have no issues."

Brihaspati advised him thus, "Hey king! You may better conduct *Putrakameshti* sacrifice. You're sure to beget children." As per the advice, he conducted the sacrifice. As he was ploughing the land with golden plough, there emerged, to his surprise, a thousand-petalled lotus and a cheerful female child in it. He called the elders in the town and showed the child. In the meanwhile, a divine voice from the heaven said, "Hey king! Bring up this child and it augurs well for you." He and his wife Dharani Devi both nursed the female child with great fondness. In the meanwhile, Dharani Devi became pregnant. The fifth month ceremony was held for her on a grand scale. She gave birth to a son in the tenth month on the tenth day of waxing Moon with the ruling star of Rohini, when the Sun entered the Virgo sign.

(to be continued)

### TRADITIONAL DRESS CODE is Compulsory

Tirumala Tirupati Devasthanams made it compulsory for the devotees to wear Traditional Dress while coming for Darshan of Lord Venkateswara in the Tirumala temple. As part of this, T.T.D. implemented Traditional Dress Code to the devotees coming for Arjitha sevas and Rs.300/- darshan also.

#### DEVOTEES COMING FOR SWAMI DARSHAN MUST FOLLOW THE BELOW GIVEN DRESS CODE :

**Women :** Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata

**Men :** Pajama-Kurtha, Dhoti- Uttariyam



**S**ant Jnaneshwar (also referred to as Dnyaneshwar) lived a short life of twenty one years (1265-1286) but had left a lasting impact on the bhakti tradition as a poet-saint-philosopher. He is perhaps one of the first writers to have used Marathi language instead of Sanskrit and popularized it; he is also considered the first of the Warkari poets. His best known work is *Jnaneshwari*, a poetic commentary on the Bhagavadgita. His other major work is *Amruthanubhav*. Written in vernacular Marathi. Both works are considered significant milestones in Marathi literature.

Sant Jnaneshwar's parents were Vitthalpant and Rakhumabai. He had two brothers, Nivrithinath the elder brother, and Sopandev was the younger one. His younger sister, Muktabai is a well known bhakti poet in her own right.

His father and elder brother belonged to the Nath sampradaya which influenced Jnaneshwar. He considered Nivrithinath as his guru. His philosophical bent was shaped by inclusive attitude and non-dualism. Jnaneshwar's usage of vernacular language, an emphasis on universal brotherhood, yoga, and belief in oneness of Vishnu and Shiva could be described as trailblazing influences of the Nath Yoga tradition.

Jnaneshwar was young when he started writing, but his works exhibited a genius at work: profound maturity and depth of thought marked the essence of his philosophical and poetic works. He spurned narrow social considerations, not uncommon in the age in which he lived. His advocacy of spiritual egalitarianism and other philosophical propositions formed focal points of the Warkari movement and bhakti tradition.

His poetic craft enabled him to choose material from the ordinary and elevate it to the sublime. For his songs, he chiefly made use of two folk traditions: *Ovi*, a song-variant sung by women while working with mortar and *Rahat*, a Persian style water wheel. Jnanadev also used another form of song—the *abhang*. It is a religious kirtan joined by the audience usually in praise of a



Reflections on Bhakti Poets - 6

## SANT JNANESHWAR

- Sri K. Damodar Rao

deity. Jnanadev, in his songs, invoked the stories of Krishna affectionately addressed as Vittala, Hari and Govinda:

*Shall I call you the formed One?  
Shall I call you the formless?  
The formed and the unformed is  
Only the one Govind!*

(Tr. Dilip Chitre. Quoted in The Oxford Anthology of Bhakti Literature. Ed. Andrew Schelling. OUP, 2011. p. 77)

Jnaneshwar chose to go into Sanjeevan Samadhi, a practice to voluntarily leave one's body after entering into a meditative state. Other bhakti poets like Namdev, Eknath and Tukaram were profoundly influenced by Jnaneshwar's life, literature and philosophy. To this day, an annual procession is undertaken in the month of Ashadha carrying his sandals (paduka) in a palanquin from Jnaneshwar's shrine in Alandi to the Vitthala temple in Pandharpur.







**Location :** These Divya Desams are about 180 km due south of Madurai in the state of Tamil Nadu not far from the coast on the banks of Tamrabharani River about 5 km apart. Azhwar Tirunagari temple – the Guru sthalam - amongst the Nava-Tirupati in the Tirunelveli area. The Srivaikuntam shrine is the Surya sthalam.

**Azhwar Tirunagari: Sthala Puranam :** When Brahma prayed to Perumal after pralaya, for an appropriate place to worship Him, the Lord said that he was at Kurugur before Brahma was created even. He also instructed Brahma to worship Him as Adhinatha. So, he taught Brahma here the place is called Kurugur.

Nammazhwar was born here and his parents left him with Adhinatha because he was not a normal child. He would not eat, speak or move. Eventually one day he crawled to the tamarind tree in the temple and sat in meditation in its bole for 16 years, by this time Madurakavi Azhwar who was up north, came south following a bright light he could

see in the southern horizon. On reaching Kurugur the light disappeared. After asking around he found Nammazhwar in the Tamarind with eyes closed in meditation. He picked up a huge rock and dropped. The sound made Nammazhwar open his eyes and look at Madurakavi. To test Nammazhwar, Madurakavi asked if the small thing is born in the dead thing, what it will eat and where it will live. Nammazhwar said it will live in the dead thing and consume it. The meaning is if jeevatma is attached to jatam, the body comes to life and enjoys the pleasures of samsaara while still alive. Satisfied, Madurakavi accepted Nammazhwar as his Acharya and recorded all his pasurams.

**Special Features :** The Lord is 'Adhinatha Perumal or Polindhu-nindra-piran'. The universal mother is 'Adhinathavalli and Kurugurvalli'. The vimana is Govinda vimanam. The theertham is Thamirabharani Nadhi theertham or Brahma theertham. Perumal and Nammazhwar are treated with equal importance in this Divya Desam.

On the occasion of Nammazhwar's birthday in the Tamil calendar, the deities from all nine of



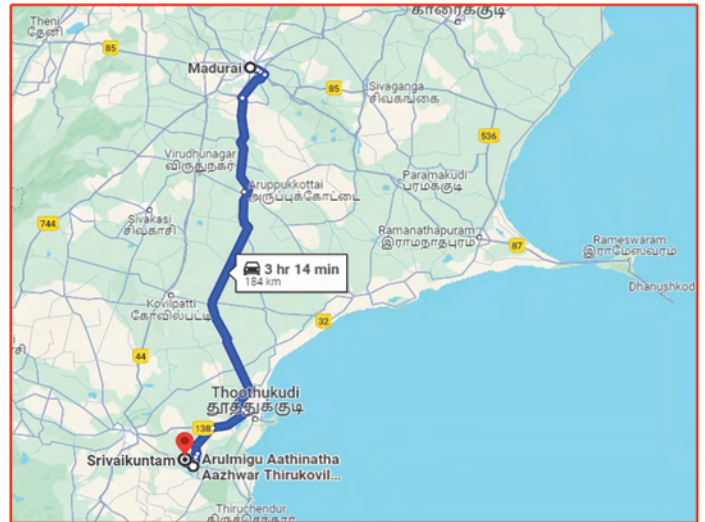


Nava-Tirupati are mounted on garuda and brought to this temple.

There are Srinivasa shrines in all four directions of the main sanctum to indicate the amount of bhakthi Nammazhwar had for Srinivasa. Similarly there is a Varaha shrine in the temple and Nammazhwar refers to him as 'Gnanapiran'.

Legend has it that when Madurakavi asked Nammazhwar for an image to worship, Azhwar told him to get Thamirabharani water and boil it. When he did that, the image came with Anjali mudra. Madurakavi wanted upadesha mudra. Azhwar pointed out this was an acharya who is to be born a few thousand years later (Ramanuja). Then Madurakavi boiled river water again. This time an image of Nammazhwar emerged from boiling water with Upadesha mudra. Both idols are still in worship today.

After Nammazhwar's time, Kurugur became Azhwar Tirunagari.



The tamarind tree – Known as Tirupuli or Urangapuli – is still there next to Azhwar's sannidhi.

The Nava Tirupati are the Navagraha temples of Srivasishnavism. It was here that Nathamunigal came in search of Nalayiram. He recited Madhurakavi's works and obtained darshan of Nammazhwar. It was he who instructed Nathamuni on all Nalayiram and how they should be codified in to daily worship in the temples and preserved.

**Mangalasasanam** : Nammazhwar in his 4<sup>th</sup> part of Thiruvoimozhi (3222 – 3232) says that He who made Brahma and other Devas to exist (who in their turn created all of creation) now stands tall for all as the Lord of Kurugur in the temple. This is the same place where wonderous tall beautiful building look like mountains that have come together.

Only He created all. And the worlds for them to live in. He who stands in Kurugur. If you don't agree with that, come and talk with me says Nammazhwar. This Polindhu-nindra-piran is He who made them all. If you have any other deity who you think made them all, come and tell me the ways to worship them.

In these eleven pasurams, Nammazhwar establishes the supremacy of Adhinatha /





Polindhunindrapiran beyond doubt by providing points to argue and counter-argue. He asks repeatedly why do you follow or honour other deities with your worship when Adhinatha is there in Kurugur? Why would you even consider them when Polindhunindrapiran is there to be worshipped.

**Srivaikuntam: Sthala Puranam :** Sri Vaikuntanatha is said to have appeared to slay Somakasura who stole the Vedas from Brahma. The Lord took the form of a fish (Matsya Avatar) to assist Brahma.

A cow in the local king's collection was not producing milk. When followed it was seen that the cow delivered the milk on a particular spot. The king had the place excavated, found the idol and constructed the temple.

When the King's army chased the thieves, the chief of them prayed to the Lord to escape. The took the form of the thief and surrendered to the king to prove that ill-gotten gains will not last long in one's possession. Hence He is Kallapiran.

**Special Features :** A cow used to perform daily ablution to the Lord and so he is also called Pal Pandiyan.

He is also known as Kallapiran as a thief prayed for help from the Lord when in trouble.

The Lord is Vaikuntanathan and the Universal mother is Vaikuntavalli. The theertham is Brighu theertham. The vimana is Chandra vimana.

The main idol is unusual because Adhishesha can be seen standing next to the Lord holding a parasol.

The sun's rays fall on the main idol on uttrayana and dakshinayana days every year.

The garuda seva where all nine Perumal from the Nava Tirupathi gather in one place is very famous and draws a huge crowd.

**Mangalasanam :** Thiruvoimozhi 924 928 - Nammazhwar points out that the Lord rested in Pullingudi, he sat in Varagunamangi and stood tall at Srivaikuntam. He did not set me aside as unfit but instead He entered my heart and took residence as in Srivaikuntam. He goes on to add that in Srivaikuntam, in order to give all chethanams a chance to worship him and redeem themselves, he stands tall. Please continue to stand there in front of our eyes so that we may pray at your divine feet.

Om Namo Narayanaya



**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.





**A**ir occupies the highest place among the five basic elements called Panchabutas namely *Fire, Air, Sky, Water and Earth* on which the entire cosmic creation is based. For every living creature to breathe on earth, air is the most essential element. The divine embodiment of air itself is called Vayu. From Purushasukta, it is known that He was born from the breath of the Supreme Being. He is the 'dikpala' of the northwest direction.

The epics in Hinduism describe Him as the father of god Hanuman and Bhima. According to the 'yogic' science 'Vayu' existed in five forms in the human body. Those five 'vayus' are '*Prana*' (inward vayu), *Vyana* (outward vayu), *Apana* (downward vayu), *Udana* (upward vayu) and *Samana* (center vayu). These elements cannot be seen but their function in the body can be felt. They govern different areas of the body and different physical and subtle activities. When they are functioning harmoniously, they can assure the health and vitality of the body and mind. In Hindu 'dharma,' there is a tradition of offering food to God before we eat and then take it as



'prasadam.' While offering food to God in daily worship or vow or in any other Vedic ritual, we offer food by chanting the following 'Mantras':

*Om Pranaya Swaha!*  
*Om Apanaya Swaha!*  
*Om Vyanaya Swaha!*  
*Om Udanaya Swaha!*  
*Om Samanaya Swaha!*  
*Om Brahmane Swaha!*

The meaning of each line is as follows: I offer this food to Prana, so that it does good to my respiratory system. I offer this food to Apana, so that it does good to my excretory system. I offer this food to Vyana, so that it does good to my circulatory system. I offer this food to Udana, so that it does good to my sensory system. I offer this food to Samana, so that it does good to my digestive system.

According to astrology the twelve zodiac signs are categorized into four based on four 'tatvas' (Gunas) namely Agni, Vayu

Jala and Prudvi. Gemini, Libra and Aquarius come under 'vayu tatva' zodiac signs. Natives born in this 'tatva' like to travel always and lead a prominent life also.

Vayu is associated with 'Vaata' among the three 'doshas,' (vaata, pitta and kapha) said in Ayurveda. Sleep disorders, joint problems, cold, dryness of lips, eyes, skin, hair and nails and constipation etc. are related to 'vata dosha.'

'Vata dosha' will be pacified to some extent by observing the following things:

By taking warm and nourishing foods, Having sufficient sleep, Getting oil massages, Doing meditation, Practicing Pranayama (breathing exercises).

The Pancha Bhutas are fundamental in the Vedic philosophy and are considered the salient features of the universe including the human body. Their significance lies

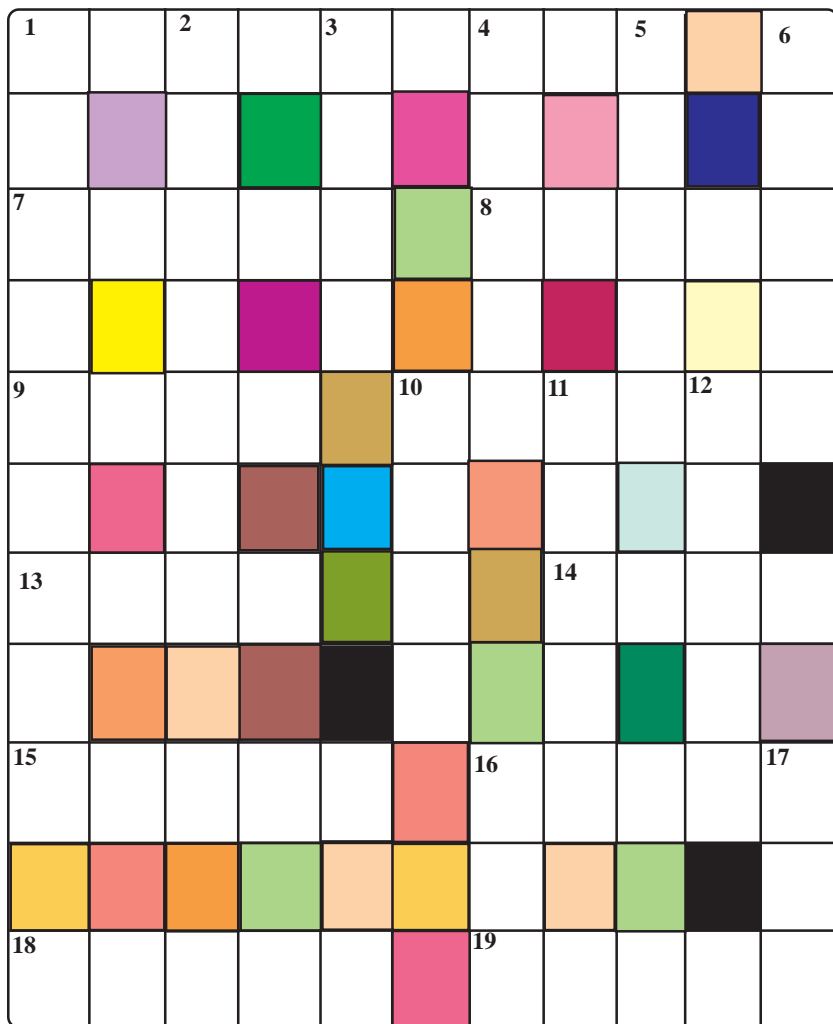


Water keeps the human beings hydrated and serene. Fire helps in the process of digestion and makes one energetic. Air helps one in breathing activity and Sky or Space allows one for clear comprehension and connection with the world. Everything in Nature is made up of five basic elements i.e., Earth, Water, Fire, Air, and Space. Knowledge of these five elements allows a 'yogi'

to understand the laws of Nature and to use 'Yoga' to attain greater health, power, knowledge, wisdom, and delight. Such deep intuition allows one to understand the real nature of the world. The Vedic philosophy explores profound ideas about the nature of the Self (Atman), the Ultimate Reality (Brahman) and the spiritual associations with the universe. The Vedic philosophy also emphasizes the significance of 'karma' and 'dharma' in guiding ethical and spiritual demeanor of the human beings.



## CLUES FOR PUZZLE



01. Father of Parasurama (9)
02. Daughter of Madhavi (7)
03. Sister of one's Father or Mother (4)
04. Not Younger (5)
05. Parvathi (5)
06. Faithful (5)
10. Not this (4)
11. Son of Varuna (5)
12. Land (5)
16. Not old (3)
17. Have a meal (3) (Jumbled)

## DOWN

01. Agni (9)
07. Feel of Sadness (5)
08. Not clean (5)
09. Loved very much (4)
10. Make a Journey (6) (Jumbled)
13. Profit (4)
14. Rule (4)
15. King of Amaravathi (5)
16. Not Day (5)
18. Vani (5)
19. Use Badly (5)

## ACROSS

**Compiled by - Sri T.S. Jagan Mohan**

# SAAKSHAATKAARA VAIBHAVOTSAVAM

in

Sri Kalyana Venkateswara Swamy Temple - A Visual Retreat

Telugu Original by :

Prof. Vedantam Sri Vishnu Bhattacharyulu

Translated by : Srisudha Kolachana



## *Mangapura Niwaasaaya Srinivasayate Namaha*

Sri Srinivasa Swamy, who is famous as 'Sri Kalyana Venkateswara' in Srinivasamangapuram, is shining in the sanctum sanctorum in a beautiful eight-foot tall form. The temple is built in a spacious courtyard of two acres and faces east with a gaaligopuram, pachanaalayam, kalyaanamandapam, yaagamandapam, and a dhvajastambam. The temple of Garutmanta has a mahaamandapam, dwarapalakaas (gate keepers), aasthan mandapam (the lords courtyard), shayanamandapam (the lords sleeping sanctorum), aardhamandapam (the lords place of worship), garbhagriha (main sanctum sanctorum of the presiding lord), and a 25-foot high vimana shikhara have been artistically built with great sanctity.

Although historians are unable to determine the exact date of the construction of this temple, the inscriptions by the Tallapaka dynasty indicate that it was built about 600 years ago. There is no doubt that the temple developed day by day after the Lord appeared to the Archakaswamy in a dream during a period when there was no worship and no worship services for a long time without the presence of devotees. It is true that the Tirumala Tirupati Devasthanams took over this temple in 1967 and are leading the temple on a path of development by organizing many services, accommodation for devotees and providing many other services.

The Venkatachalamahatmya states that Srimannarayana married Sri Padmavati Devi in Narayanavanam in order to remain as the Archamurthy in this Kaliyuga. Before going to Tirumala, he came to the ashram of Agastya Muni and stayed there for six months, on his orders. Therefore, that Swamy became famous as 'Sri Kalyana Venkateswara' and that place was named Srinivasa Mangapuram - '*Shanmaasaavadhi Lakshmeso dekshitotham mahamate*'.

**This temple is a symbol of the stages of creation:** The form in the sanctum sanctorum of Sri Kalyana Venkateswara Swamy is 'Sthanakamurthy', meaning the standing form. On the north side of the artha-mandapam is Sri Ranganatha Swamy 'Shayanamurthy', meaning sleeping form. On the south side is Sri Lakshmi Narayana Murthy 'Asanamurthy', meaning sitting form. These three forms are 'Sthanaka-Asana-Shayana'. The VaikhaanaSaagama teaches that these three forms are the symbols of Srusti (Creation)-sthiti (Status quo)-Laya (salvation/end). This is the specialty of this temple.

**Realization (Sakshatkaram) :** Despite its historic architectural marvels, it is believed that this temple was invaded by enemies and fell into ruins for some time. It is in a deplorable state without any shrines. This temple is a place for snakebites. Birds chirp in the gopuram, and the temple is pitch dark. It is said



that it was a place for cattle, and trees grew thickly, creating a terrifying atmosphere.

It is said that the Lord appeared in a dream to Sri Sundararaja Swamy, a resident of Kanchi, who wanted to rebuild his residence, and after giving him suitable instructions, he disappeared. He immediately came here, brought the elders and devotees, cleaned the temple, performed a short Samprokshana (cleansing ritual), anointed the Lord, dressed him in white clothes and adorned him with garlands of flowers, and then performed sahasranaamaarchana (praise of the Lord with 1000 names) as per the aagmasastra and then led a procession in presence of devotees. This was all done on the auspicious day, 11-07-1940, in the Vikrama year, on Ashada Shuddha Saptami in the Uttara Phalguni Nakshatra. After that very day, the offerings to the Lord began to be held in great splendor day by day.

This Vaibhavotsavam, as per tradition, used to be held for only one day until 1980. After that, it is celebrated for three days with the name of 'Saakshaatkaara Vaibhavotsavam' (the day of appearance) with Snapana Thirumanjanam, special rituals, decorations, Unjal Seva, Veda Paaraayanam (recital of vedas), Bhajan Seva and other programs; 'Thiruchi Utsavam' on the first day, 'Hanumantha Vahanam' on the second day in the evening, and 'Garuda Vahanam' on the third day in the evening are being organised with great happiness and joy.



We get to know from the inscriptions of krishnadevaraya that Srinivasamangapuram has been the house for thousand of vedavidwaans and used to host the sacred yagna rituals with great devotion. For the pilgrims wishing to reach Tirumala, Srivaari mettu, the place close to srinivasamangapuram, is being considered as the second sacred 'Step Path'. It is a tradition for pilgrims to visit Sri Kalyana Venkateswara Temple in Srinivasa Mangapuram and then walk to Tirumala via this Step Path.

The dhvajastamba (flagpole and altars), which are being worshipped as a symbol of devotion in the divine presence of Lord Kalyana Venkateswara Swamy, are covered with gold shields and adorned with a golden amulet by the Tirumala Tirupati Devasthanams in the year 2000.

It is an eternal truth that this 'Saakshaatkaara Vaibhavotsavam', which is held as a celebration of the liberation of the Vaikhanasaagama, is the Lord realized in the hearts of the devotees and is blessing everyone.

Let us all be present at the Sri Kalyana Venkateswara Swamy Saakshaatkaara Vaibhavotsavam, which will be held from June 30 to July 2<sup>nd</sup> this year to seek the blessings of the birth of the beloved, the one who delights the heart and become the recipients of Sri Kalyana Venkateswara's grace.





**TIRUPATI**  
**SRI GOVINDARAJASWAMIVARI JYESHTABHISHEKAM**  
from **06-07-2025** to **08-07-2025**





## SRI GARUDA ASHTOTHARA SHATHANAMAVALI

The recital of 'Sri Garuda Ashtotharam' is particularly potent in giving good progeny to its reciters. The Ashtotharam is believed to be incredibly powerful in overcoming obstacles and in facilitating a quick and happy marriage. Especially it increases the lifespan of the people. Very positive and auspicious atmosphere will be seen in the family. All kinds of sins would be washed out. Unstinting devotion and faith would be increased in the minds of the people who chant the Ashtotharam with utmost piety. It is said in the Puranas that the chanting of the Ashtotharam is a great recital. Sri Garuda Ashtotharam is published in 'Sapthagiri' for the benefits of its enlightened readers.

Namah Pannaganadhaaya vaikunta vasavarthine |  
Sruthisindhu sudhotpaada mandharaaya garuthmathe ||

Om Sri Vainateyaaya Namah  
Om Khagapataaye Namah  
Om Kaashyapaayaya Namah  
Om Mahaabalaaya Namah  
Om Tapta kaanchana varnaabhaaya Namah  
Om Suparnaaya Namah  
Om Harivaahanaaya Namah  
Om Chandomayaaya Namah  
Om Mahaatejase Namah  
Om Mahotsahaaya Namah 10  
Om Mahobalaaya Namah  
Om Brahmanyaaya Namah  
Om Vishnubhaktaaya Namah  
Om Kundendu dhavalaananaaya Namah  
Om Chakrapaani dharaaya Namah  
Om Shreemate Namah  
Om Naagaaraye Namah  
Om Naagabhooshanaaya Namah  
Om Vidvanmayaaya Namah  
Om Visheshagnaayaya Namah 20  
Om Vidyaanidhaye Namah  
Om Anaamayaaya Namah  
Om Bhoothidaaya Namah  
Om Bhuvanadraatre Namah  
Om Bhayagne Namah  
Om Bhaktavatsalaaya Namah  
Om Sapta chando mayaaya Namah  
Om Pakshiraajaaya Namah  
Om Suraasura poojitaaya Namah  
Om Bujangabhuje Namah 30

Om Kachcha paashine Namah  
Om Daityahantre Namah  
Om Arunaanujaaya Namah  
Om Nigamaatmane Namah  
Om Niraadhaaraaya Namah  
Om Nistraigunyaaya Namah  
Om Niramjanaaya Namah  
Om Nirvikalpaaya Namah  
Om Paramjyothishe Namah  
Om Paraatparataraaya Namah 40  
Om Parasmai Namah  
Om Shubhaangaaya Namah  
Om Shubhadaaya Namah  
Om Sooraaya Namah  
Om Sookshmaroopine Namah  
Om Bruhattanave Namah  
Om Vishaasine Namah  
Om Vijitaatmane Namah  
Om Vijayaaya Namah  
Om Jaya vardhanaaya Namah 50  
Om Aajaasyaayaaya Namah  
Om Jagadeeshaaya Namah  
Om Janaardana mahaa dhvajaaya Namah  
Om Ghana santaapanachetre Namah  
Om Jaraamaranavarjitaaya Namah  
Om Kalyaanadaaya Namah  
Om Kaalaateetaaya Namah  
Om Kalaadhara samaprabhaaya Namah  
Om Somapaaya Namah  
Om Surasangheshaaya Namah 60



Om Yagnaamgaaya Namah  
 Om Yagnyabhooshanaaya Namah  
 Om Vajraangaaya Namah  
 Om Varadaaya Namah  
 Om Vandyaya Namah  
 Om Vaayuvegaaya Namah  
 Om Varapradaaya Namah  
 Om Mahaajavaaya Namah  
 Om Vidhaarine Namah  
 Om Manmathapriyabandhavaaya Namah 70  
 Om Yajurnaamne Namah  
 Om Anushtabajaaya Namah  
 Om Maarakaaya Namah  
 Om Kaalajnaaya Namah  
 Om Kamaleshtaaya Namah  
 Om Kali dosha nivaaranaaya Namah  
 Om Stomaatmane Namah  
 Om Trivrunmoordhne Namah  
 Om Bhoomne Namah  
 Om Gaayatritalochanaaya Namah 80  
 Om Saamagaanarataaya Namah  
 Om Sragvine Namah  
 Om Svacchandagataye Namah  
 Om Agranye Namah  
 Om Vinataanandanaaya Namah  
 Om Vijitaaraatisankulaaya Namah  
 Om Patadvarishtaaya Namah  
 Om Sarveshaaya Namah  
 Om Paapaghne Namah  
 Om Paapamochakaaya Namah 90

Om Amrutaamshave Namah  
 Om Amrutavapushe Namah  
 Om Aanandagathaye Namah  
 Om Sudhaa kumbhadharaaya Namah  
 Om Dhurdharaaya Namah  
 Om Asurabanjanaaya Namah  
 Om Agrajite Namah  
 Om Jayaghopaaya Namah  
 Om Jagadaahlaadakaarakaaya Namah  
 Om Bhagavathe Namah 100  
 Om Stotraaya Namah  
 Om Sobaaya Namah  
 Om Swarnavapushe Namah  
 Om Swaraaje Namah  
 Om Vidhyunnibhaaya Namah  
 Om Visaalaamgaaya Nama  
 Om Vinathaadaashyavimochakaaya Namah  
 Om Sri Garudaaya Namah 108

Samastha Sanmangalaani Santhu

Vegothaanam vithaanam vyajana mamagunam vaijayanthee jayanthee  
 Mithram nithyaabhyamithram yudhi vijayaratho yughyayogaanapekshaha |  
 Daasoo nishparyudaasoo dhamathanayabhidhoo nisshahaayaha sahaayaha  
 Doodhooyeethaasmadeeyam duritha madharithaaraathipakshaihi swapakshaihi ||

(Sri Garuda Ashtothara Sathanamavali Courtesy by  
 Prof. K. Sarvothama Rao from his book  
 Periya Thiruvadi and Seriya Thiruvadi)







**TIRUPATI**  
**SRI GOVINDARAJASWAMIVARI PUSHPAYAGAM**  
on **02-07-2025**



**APPALAYAGUNTA**  
**SRI PRASANNA VENKATESWARA SWAMIVARI PUSHPAYAGAM**  
on **12-07-2025**



# Sri Adi Sankaracharya's MATRU PANCHAKAM

- Dr. Sasi Sarma Bollapragada



**S**ri Adi Sankara Bhagawat Pada was born at Kalady in Kerala in a Namboodiri Family. His mother was Aryamba and his father died very early. When he wanted to take up sanyasa his mother finally agreed with a condition, that he should be present near her death bed and also he should perform the funeral rites. Sankara agreed for this and took up Sanyasa. When he was at Sringeri, he realized that his mother was nearing death and by the power given to him by God, he reached there immediately. He was near his mother at the time of her death and also performed the funeral ceremonies. It was at this time he wrote the five slokas called 'Panchakam' that came out deep from his heart. This was possibly the only slokas he wrote, which do not extol any God nor do these explain his philosophy.

The verses reflect Shankaracharya's remorse at not being able to keep company for his mother in her final days. These explore the themes of maternal love, regret, duty, and the conflict between worldly and spiritual paths finally concluding with a plea for forgiveness from his mother for his shortcomings.

Mother has been extolled as a god form in several places in the puranaas by many great savants. She is hailed as 1) Dhatree, 2) Janani, 3) Ambaa, 4) Veerasu, and 5) Shusroo. But Sri Adi Sankara here is not dealing either of God in the form of mother or mother in the form of God. He laments that his conscience is pricking him for being not able to do the duty of a son. In the first sloka, he says:

"Oh! my mother! The pain endured by you at the time of delivery, the emaciation of the body during pregnancy, the year-long sharing of the bed made dirty by me, none of these miserable experiences borne by you during pregnancy can be adequately compensated by me even after becoming a grown up person."

In this verse the pain a mother undergoes is described. The pain is not only at the time when a mother carries and delivers the baby, but continues also for some time later during the feeding stages. She observes diet restrictions and she eats only certain kind of food from child's health point of view. The food is generally devoid of spices and is a lot of lentils and green vegetables. The poet remembers this and also adds that she must have spent sleepless nights because the baby's excretions would have to be cleaned up regularly and the constant vigil making her weak and tired. However great one grows, still one cannot compensate or offer atonement for the pain a mother undergoes bearing the child in her womb and feeding the child as a baby.

"Oh! Mother, once in your dreams you saw me clad in the dress of a sanyasi. You came to the gurukula and wept aloud. The entire gurukula also wept with you. What can I do except falling at your feet and offering my salutations."



Once Aryamba, the mother of Sri Sankara had seen in her dreams her son in the robes of an ascetic. She immediately ran to the gurukula, embraced him and wept aloud. Knowing from her the reasons for her grief, others also wept with her. Sri Sankara remembers this incident as he pays obeisance to the feet of his mother as he later took sanyasa, as she had feared.

“Oh! Mother, I could not offer water to you at the time of your death. I cannot offer you food on the anniversary of your death by performing Srardha. Oh! Mother! I have not chanted the redeeming Taraka mantra in your ear at the time of your death. Oh! Mother! be compassionate to me,”

Sri Sankara has promised his mother before leaving Kalady as a sanyasi that he will be at her side at the time of her death. Though he was at her bedside as she breathed her last, he could not perform certain final religious rites, as he had become a sanyasi and a sanyasi cannot perform the final rites. So here he feels sorry and seeks forgiveness for not doing the funeral ceremonies as a dutiful son.

“Long live Oh! Son! You are my jewel! You are my eyes! You are my dear prince! you live long! You have said these fondling words! But in return, Oh my mother I am putting these dry grains into Your mouth”.

Before the cremation of the dead body, dry grains will be put into the mouth of the dead person. So, Sri Sankara here laments that he is putting dry grains in the mouth of his mother that had blessed him with words of affection and had always prayed for his welfare.

“Oh! Mother, that day at the time of the labour pains you cried aloud: ‘Oh!

Mother, Oh! Father, Oh! Lord Siva!’ Today I offer my humble obeisance to that mother chanting ‘Oh! Lord Krishna Oh! Govinda and Hare Mukunda.”

In this verse Sri Sankara offers his homage to his mother who, at the time of delivering him screamed aloud in pain crying out to parents chanting the various names God. It is also Sri Sankara’s acknowledgement of the hardships his mother went through in delivering him as a child. It is also said that by praying the Lord, he got her the vision of Lord Siva and Lord Krishna in her final moments.

With these verses of homage and prayer, Sri Sankara would have ensured his mother Moksha after her death.



## SOLUTION TO PUZZLE

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



**K**arna, a mighty warrior born by divine blessing, entered the world with the sacred power of the Sun God. But fate dealt him with a harsh beginning, as his mother Kunti, terrified by society, abandoned him soon after his birth. Though he was carried away by the river Ganges, he was found and lovingly raised by a charioteer and his wife. The couple taught him virtue, love, and dignity. Even as a child, Karna's heart burned with a passion to become the greatest archer in the world. When he approached Dronacharya, the royal teacher, seeking knowledge, he was denied and was dismissed simply because he was not of royal blood as he was called 'suta putra' but not a 'kshatriya.' This rejection ignited the first spark of wounded pride within him.

Determined to prove himself, Karna approached the sage Parasurama, the fierce warrior. To learn under

him, Karna spoke a lie that he was a brahmin. Parasurama accepted him and Karna mastered celestial weapons with unmatched skill. His talent soared high and so did his ego. One day, as Parasurama rested his head on Karna's lap and fell into deep sleep a deadly insect burrowed into Karna's thigh. Unwilling to disturb his master, Karna bore the agony silently and the blood streamed down his leg. Parasurama woke up and saw the wound. He realized that no true brahmin could have endured such pain without a reaction. Feeling betrayed, he cursed Karna to forget all the knowledge he had learned from him when he needed it most. The curse entered into Karna's heart like a dagger, but his pride would not let him falter.

As Karna grew, so did his rivalry with Arjuna, the Pandava prince. Karna sought not just to match him but to surpass him in glory. Yet in the royal court, when he attempted to challenge Arjuna in archery, he was once again humiliated. His origins of birth were mocked. Meanwhile, Duryodhana, the over-ambitious and jealous Kaurava's prince, stepped forward. He recognized Karna's talent and crowned him king of Anga, giving him status, power, and recognition. His act created a powerful bond between them. Karna

**A WARRIOR LOST TO EGO**  
- Ms. Bodasakurthi Srividya





revered the friendship with pride. To Karna, Duryodhana was the only one who ever accepted him fully. His loyalty was steeped in pride. In his devotion to Duryodhana, he slowly distanced himself from 'dharma.' He despised the Pandavas, especially Arjuna, with unrelenting fervour. When Draupadi was humiliated in the royal court, Karna uttered cruel words, claiming that she, like her husbands, had become a slave. Those were not mere words of anger but were the voice of pride speaking through him, trying to assert superiority. Later, Lord Krishna himself approached Karna as a divine messenger. With compassion, truth, and brotherhood, Lord Krishna revealed Karna's true identity that he was Kunti's firstborn child and the elder brother to the Pandavas. Lord Krishna offered him a chance to switch sides in order to avoid war and even promised him the throne over Yudhishtira if he joined them.

Karna's heart was shaken. For a moment, his pride melted before truth and love. Yet it was only for a moment. His ego was reawakened. 'Duryodhana gave me everything when I had nothing. I cannot betray him' he thought. He mistook pride for loyalty. Even when Kunti herself came to him, tearfully revealing her long and mysterious secret and begging him to save at least his brothers, he agreed only to spare the four except Arjuna. His pride would not allow him to change sides. The bonds of gratitude were twisted by the ropes of arrogance. With a heavy heart, Lord Krishna said that one who turned away from light would be lost in darkness.

The war of Kurukshetra became inevitable. Karna joined the Kauravas with unwavering commitment, convinced himself that he was on the right path. But fate had not forgotten Parashurama's curse. On the battlefield, as he finally faced Arjuna,

his chariot wheel sank into the ground. At that moment, he became defenceless and desperate. Karna forgot the very 'mantra' that could have saved him. Arjuna, urged by Lord Krishna, released his arrow. Karna fell down. A glorious warrior was brought down not by fate, not by injustice but by ego and pride. His unmatched brilliance, buried under the layers of ego, left behind a legacy of what could have been. Had he let go of pride, had he embraced 'dharma' over loyalty to 'adharma', the war might not have happened. All the brothers might have stood together. Bloodshed might have been avoided. But Karna, blinded by his inner fire in the form of ego, never saw the light in his own heart. His story is full of pain, brilliance, injustice and ultimately tragic downfall. It is not because he lacked strength or honour, but because he let arrogance dictate his destiny. His was a soul that burned too brightly, yet too blindly. The tale of Karna reminds us: Greatness without humility results in destruction. It is said that pride precedes a fall. With his valour, his story would have been a glorious one, but Karna's pride precipitated his downfall making his legacy fall in disgrace.



TIRUMALA TIRUPATI DEVASTHANAMS

#### AN APPEAL TO THE SUBSCRIBERS OF 'SAPTHAGIRI'

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## CAUTIONS TO THE DEVOTEES

- ❖ Many pilgrims take a vow to go on foot from Alipiri to Tirumala and Srivarimettu through foot path. Pilgrims can use free facilities and bath at Pilgrim Amenities Hall at Srinivasam Complex, Opp. to RTC Complex, Tirupati.
- ❖ TTD runs free buses from Railway Station, Tirupati to Alipiri and Srivarimettu.
- ❖ Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre, Srivarimettu and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.
- ❖ Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.

### Devotees are requested to follow the instructions given below while climbing up the Tirumala Hills.

- 👉 Avoid climbing hills after age of 60 and with diseases like Diabetes, Hypertension, Asthma, Epilepsy(fits) and arthritis.
- 👉 Obese people and people undergone cardiac stent procedure should avoid climbing up the hills.
- 👉 Stress due to climbing the hills and low oxygen concentration at high altitude may aggravate cardiac disturbances and Asthma.
- 👉 Pilgrims with chronic ailment should bring their regular medicines to avoid missing of the dose which leads to further complications.
- 👉 In case of any difficulty please avail medical facilities at medical centres located at 1500 step, Galigopuram and Bashakarla sannidhi of Alipri footpath.
- 👉 Avail 24 X 7 Medical facility in Aswini Hospital and other dispensaries in Tirumala for any medical aid.







# SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhoooshi

(Continued from  
the previous issue)

Sri Venkatesa  
Sahasranama is  
part of  
Brahma and a  
Purana. Narada  
gets upadesa of  
this stotra from  
Brahma and

Narada in turn gives upadesa to Vasishta.

**Sloka – 84**

*Karmaanga: Karmavinyasa:  
Mahakarmee Mahavratee |  
Karmabhuk Karmaphalada:  
Karmesa: Karmanigraha: ||*

**485. Karmaanga:** All the Karmas that exists in the entire world are part of Him. Rather He is the undeniable part of every deed performed in the world. Nammalvar says in Tiruvaymozhi [#5.6.4] – “Seykinra kithi ellam yaane ennum” – He is the doer of all the deeds.

**486. Karmavinyasa:** He is the one who created, codified and categorized the karmas and set them as duties for different groups of humans. Krishna explains this in Bhagavad Gita [#4.13] and clarifies to Arjuna that He created the groups according to the quality and work delegated to them – “Chaaturvarnyam maya Srutham Guna Karma Vibhagasa.”

**487. Mahakarmee:** He is of magnificent deeds. Krishna mentions this in Bhagavad Gita [#4.9] – “Janma Karma cha me divyam...”. His birth and deeds are all magnificent indeed and have lasting impact. All His deeds are always towards protecting the vulnerable and establishing Dharma.

**488. Mahavratee:** Venkatesa abides by great commitments. In His avatara as Rama and Krishna, He explicitly states His commitments and swears His life in order to stand by them. While accepting Vibhishana, Rama states in Yuddha Kanda [#18.33] that He is committed to protect anyone who approaches Him earnestly seeking protection – “Sakrut eva prapannaya... dadaami etat Vratam mama “. In Sri Bhashya Mangala sloka, Bhagavad Ramanuja mentions that Venkatesa is with a commitment to protect one and all – “...vividha bhootavraata rakshaika dheekshe Brahmani Srinivase...”. As per a hearsay narration, as recently as, in 1888, there is a recorded court incident in Kakinada court, wherein Sri Venkateswara Swamy’s statement was taken as witness statement to prove the innocence of His ardent devotee, Sri Nallappa Setty. Such is the commitment of Venkatesa towards the true devotees.

**489. Karmabhuk:** Krishna reveals in Bhagavad Gita [#9.24] “Aham hi sarva yagnyaanam Bhokta...” – He is the enjoyer of the fruits of all rituals or sacrifices. At the start of the Kali age, in



Naimisaaranya when Satrayaaga was performed, it is mentioned that Sriman Narayana appeared with four arms to partake the offerings of the yaaga. Nammalvar says “...*Seigaippayan unbenum yaane...*” in Tiruvaymozhi [#5.6.4].

**490. Karmaphalada:** Venkatesa bestows on the devotees the fruits of their commitments towards performing the designated yagnyas and tapas. The daily duties, temporal duties and duties performed in order to attain something, are all to be done with a sense of detachment and also with a sense of dedicating them to the holy feet of Venkatesa.

**491. Karmesa:** Venkatesa is the master of all deeds and He is the trigger for the performance of any deed.

**492. Karmanigraha:** Venkatesa despises the deeds that are evil in nature. Any such acts of performing evil deeds that are eventually bound to hurt the doer, ought not to be performed by the devotees of Venkatesa.

## Sloka – 85

*Nara: Naarayana: Daanta:  
Kapila: Kaamada: Suchi: |  
Taptaa Japtaa Akshamaalaavaan  
Ganthaa Nethaa Laya: Gathi: ||*

**493. Nara:** Dharma and Murti [daughter of *Daksha*] begot Nara as a son and Narayana as another son. Nara and Narayana did severe tapas at Badhri while fighting a demon called *Sahasrakavacha*. Narayana as Acharya taught His pupil Nara, spiritual disciplines in Badhri. Bhattadri in Narayaneeyam [#16.4] states this – “*Anvaacharannupadisannapi Mokshadharmam tvam Bhrathrumaan Badharikaashrama madhyavaatsi...*”. This is also the 247<sup>th</sup> nama in Sri Vishnu Sahasranama.

**494. Naarayana:** Venkatesa is the very *Parabramham*, Sriman Narayana. The word Narayana is interpreted in 2 different ways in Sanskrit. One that states that Narayana is spread everywhere in the wide world and the other interpretation states that He is spread inside everything that exists in the wide world. Collectively, this means there is no place or nothing that exists without Him. Vedas states His all-pervasive nature as “...*Antharbahischa tatsarvam vyaapya Narayana sthitha...*”. Nammalwar states this in the most succinct way in Tiruvaymozhi [#2.5.3] – “...*thannul kalvaadhadhu epporulum thanilaye*”. Annamacharya states this in his melodious composition “*Anthayu neeve Hari Pundareekaksha! ...*”

**495. Daanta:** Venkatesa’s trait of having complete control over all the faculties at His disposal is highlighted by this nama.

**496. Kapila:** Venkatesa took birth as Kapila to Devahuti and Sage Kardama. This avatara is known to be extremely bright and radiant and Kapila has taught *Saamkhya Yoga* to his mother, Devahuti.

**497. Kaamada:** Venkatesa is extolled by many as the only refuge to bless all the boons that grant materialistic and spiritualistic aspirations. Tirumangaialvar in his Periya Tirumozhi [#1.10.9] addresses Venkatesa as “...*Chintamaniye! Tiruvengadam meya enthaai!...*”. This name indicates Venkatesa as the One who will grant the wishes thought of in the mind of a true devotee. The devotee need not even spell the wish out.

**498. Suchi:** Venkatesa is the purest one. He is pure since He does not expect anything in return for all that He does and gives. Periyalwar in his Tiruppalandu [#11] praises Him as “...*pal*”



*vagayaalum pavitthirane!...*". This is also 157<sup>th</sup> and 252<sup>nd</sup> nama in Sri Vishnu Sahasranama.

**499. Taptaa:** Venkatesa is known as *Maha Tapaswee*. In Sri Vishnu Sahasranamam, it is mentioned as "...*paramam yo mahat tapa:...*". Also He is the one providing the spark of life to even Gods. This is stated in Purusha suktam – "...*yo devebhyo aatapati...*".

**500. Japtaa:** He Himself is the doer of Japa, constant meditation, for the welfare of the creation. All His avatars are an attempt in this direction.

**501. Akshamaalaavaan:** He sports an attractive garland of beads called *Akshamaala* or *japamaala* to aid His Japa.

**502. Ganthaa:** He has the right of entry to anywhere and thus can be everywhere.

**503. Nethaa:** He is ever ready to conduct, direct and manage the affairs of His devotees, especially to lead them ashore for a comprehensive liberation. This is also 224<sup>th</sup> nama in Sri Vishnu Sahasranama.

**504. Laya:** He is the refuge for the entire creation during the *Pralaya*. Venkatesa is praised by Nammalvar in Tiruvaymozhi [#6.10.1] as "*Ulagamunda peruvaaya...*". In Him, everything rests finally and thus He is called Laya, the sole refuge.

**505. Gathi:** He is the one and only path and refuge for one and all. He is the only trustworthy never failing guide.

(to be continued)



### ANIVARA ASTHANAM AT TIRUMALA

Every day is filled with festivity at Tirumala. There are many daily, weekly, monthly and yearly sevas at Tirumala. Among them, Anivara Asthanam - the Annual budget festival is an annual seva being performed to Lord Srinivasa at Tirumala. On this day the previous year's accounts of the temple are presented before Lord Venkateswara. And also new account books will also be presented before the Lord to record the accounts for the upcoming year. On this day after daily rituals, Sri Malayappa Swami along with His consorts will be placed on the Sarvabhupala Vahanam.

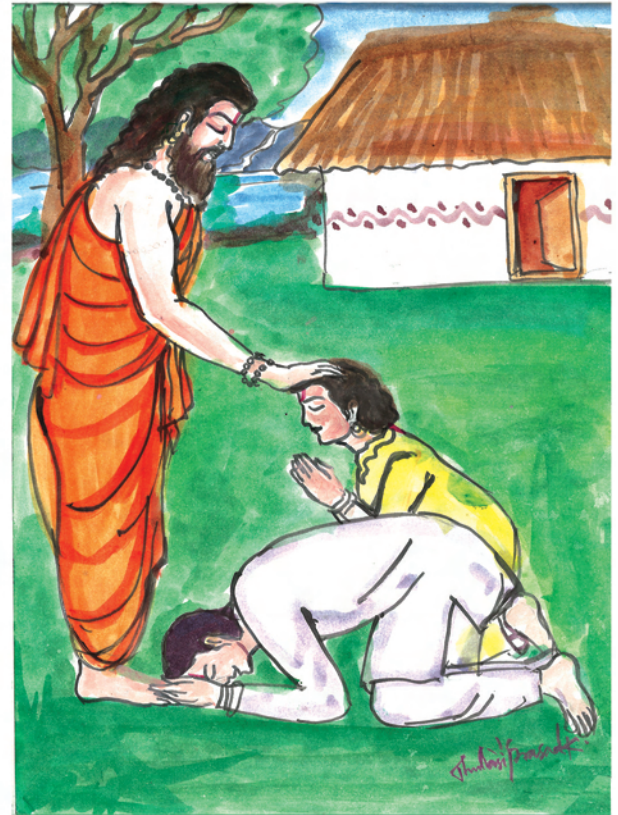
Opposite to Sri Malayappa Swami, Sri Viswakesana, the commander-in-chief of the Lord is also present. Then the Executive Officers, Jeeyangars and other temple officials bring sacred silk clothes to be offered to the deities.

**A special flower palanquin :** After all the morning rituals are done, in the evening a special elegant flower palanquin is arranged to the Swami. This palanquin is known as 'Pushpapallaki Seva'. Lord Malayappa Swami along with His consorts Sridevi and Bhudevi adorn the flower palanquin to bless the devotees.

This flower palanquin is decorated with lots of sacred flowers. The exquisite palanquin with decorated flowers feasts the eyes of the devotees. Anivara Asthanam at Tirumala on 16.07.2025.

**G**uru Purnima is a sacred religious Hindu festival which has been normally celebrated for ages to pay homage, respect and gratitude to the teachers, mentors and spiritual guides by their disciples. Guru Purnima usually falls either in June or July. It is observed on the full moon day (purnima) in the month of Ashada according to the Hindu calendar. Guru Purnima is a time to remember the role of teachers in our lives. It is a good time to reflect, learn and appreciate those who have guided us and for honouring and nurturing the bond of Guru-Shishya (teacher-student) tradition, whether he is a spiritual teacher, academic mentor or life coach. Our scriptures have provided details of revered Gurus who carved the mindset and ethos of great personages through the Vedic times. They are the benchmarks of great learning practices which are worth emulating even by the students of present times. Some of the revered Gurus are Dronacharya, Parasurama, Adi Sankaracharya, Dattatreya and many more.

**Significance of Guru Purnima:** Guru Purnima is also known as Vyasa Purnima, as it marks the birthday of the great Sage Maharshi Veda Vyasa who is the compiler of Vedas, the author of Mahabharata and other ancient Indian epics. Veda Vyasa is considered as Adi Guru (first guru) in Hindu mythology. It is a day to show the gratitude towards our teachers who have imparted knowledge and wisdom. Guru Purnima is observed in various ways in different parts of India. In Maharashtra, Guru Purnima is known as Ashadhi Purnima and



## Relevance of GURU PURNIMA

- Dr. V.K. Bhaskara Rao

celebrations begin a week before the festival with the worship of Lord Dattatreya. In North India, people take holy dip in river Ganga on this day and offer puja to sage Veda Vyasa. Hindus believe that, on this day Lord Vishnu appeared in the form of Veda Vyasa specifically to write Mahabharata and other scriptures.

Guru Purnima is also associated with Lord Siva as He has imparted knowledge of yoga and Meditation to His disciples on this day.



There is no doubt that our life is incomplete without a Guru, Teacher or mentor. Guru provides us knowledge, wisdom, guidance and path, we need to follow to achieve success in our day to day life. It is pertinent to note that children and young people invariably need Gurus in their lives for necessary guidance to excel in their chosen fields of activity. Guru purnima is a special day to remember and honour our Gurus who have imparted knowledge and wisdom and hence we are bound to exhibit our gratitude by following their teachings in our life and also a day to learn more about Guru–Shishya relationship and this ensures the holistic development of disciples or students for success in their academic and spiritual walks of life. Thus,

celebrating Guru Purnima is quite relevant for the present day generation of youth and children who are the future hope of our country.

It may be concluded that a strengthened bond between Gurus and disciples or students would foster a sense of love and gratitude for the wonderful teachings imparted over the years. All Gurus must be recognized and respected for their selfless service and tireless efforts in nurturing the minds and souls of their disciples and it is an occasion to express heartfelt appreciation to our Gurus for their invaluable presence in our lives.

KRISHNAM VANDE JAGADGURUM



#### Tirumala Tirupati Devasthanams

- 02 Mathrusri Tarigonda  
Vengamamba Vardanthi
- 04-07 Tirumala Srivari Pavithrotsavams
- 08 Sri Varalakshmi Vratham
- 09 Sravana poornima, Jandhyalapournima  
Sri Hayagreeva Jayanti,  
Sri Vikhanasa Mahamuni Jayanti
- 10 Gayathrijapam
- 15 Independence Day
- 16 Srikrishnashtami, Gokulashtami
- 23-26 Vontimitta Sri Kodandaramaswamivari  
Pavithrotsavams
- 25 Sri Balarama Jayanti  
Sri Varaha Jayanti
- 27 Vinayaka Chavithi
- 28 Rushipanchami

#### TTD Festivals and Rituals in August 2025





Mahaabharatam

# THE GREAT WAR AT KURUKSHETRA

Part-18

- Dr. Kannan Srinivasan

(Continued from the previous issue)

Kunti met Karna secretly and conveyed that he was her own son born by the grace of Surya Deva. She pleaded with him to join the Pandavas and lead them. Surya Deva also insisted that Karna should support the Pandavas. But Karna explained that he was indebted to Duryodhana and he could not leave him at any cost. He promised that he would not kill any of the Pandavas other than Arjuna. Kunti blessed Karna and left.

Both the Pandavas and the Kauravas began serious preparations for the great war at Kurukshetra. The royal supporters on both the sides started moving towards Kurukshetra. Pandavas chose Drushtadyumna as their *Senadhipati* (army general) and moved towards Kurukshetra. Yudhishtira identified a suitable

place in Kurukshetra and stationed the troops and arranged for construction of separate chambers for all the warriors including Drushtadyumna. Yudhishtira doubted whether it was proper on the part of the Pandavas to kill their revered Acharyas and asked Krishna about the righteous way to do under the circumstances. Krishna replied that fighting the war against the Kauravas was the only righteous thing to do.

On the part of the Kauravas, Duryodhana directed Karna and others to collect necessary materials for the war and planned to move towards Kurukshetra. Duryodhana classified the warriors in his troops into three categories in terms of *uttama*, *madhyama* and *adhama*. He designated eleven warriors including Krupacharya as *Senadhipati* for the *Kaurava Sena*. There were eleven *akshauhini* Sena for the Kauravas and each one was headed by one General designated by Duryodhana. They were Krupacharya, Dronacharya, Salya, Jayatratha, Sudakshina, Krtavarma, Asvatthama, Karna, Bhurisravas, Sakuni and Bahlika. Duryodhana paid respects to each one of them and all the warriors and soldiers were so eager to fulfil the wishes of Duryodhana. Thereafter along with all the Generals Duryodhana went to Bhishmacharya and offered his respects. He requested Bhishmacharya to be the *Senadhipati* for the *Kaurava Sena* and lead them to victory in the war. Bhishmacharya said as Pandavas were also dear to him, he would not kill any of the Pandavas. He promised that he would kill at least ten thousand soldiers per day on the side of the Pandavas. He also made it clear as Karna would always interfere with his instructions, either himself or Karna would lead the fight against the Pandavas and that they would not fight together against the Pandavas. Karna declared that as long as Bhishmacharya was alive he would not fight and that only after his death, he would fight against Arjuna.



Duryodhana installed Bhishmacharya with due respect and celebrations as the *Senadhipati* and started towards Kurukshetra along with all his brothers and a large contingent of troops.

Yudhishtira consulted Krishna and motivated the warriors to be ready to lead the war. He appointed seven warriors to lead the seven *akshauhini* Sena. They were Drupada, Virata, Satyaki, Dhrushtadyumna, Dhrushtaketu, Sikhandi, Sahadeva (the King of Magadha). Balarama came to meet the Pandavas at Kurukshetra. He took a neutral stand as both Bhima and Duryodhana were his students. He left for *tirthayatra*, away from the scene of the war as he was not willing to see the death of his relatives on both sides.

Rukmi came with his troops and offered support to Pandavas. In view of his arrogant behaviour, his support was rejected by the Pandavas. When Rukmi went to the Kauravas, his offer to help was declined by them as well. Rukmi thereafter went to *tirthayatra*. Sanjaya explained to Dhritarashtra all details about the Sena of the Kauravas. Uluka as the messenger of Duryodhana met the Pandavas and provoked them by speaking ill of their power to fight against the Kauravas. He returned after getting a befitting reply from the Pandavas warning that the Kauravas would be totally eliminated in the war. Yudhishtira mobilized the Sena for the war and did the detailed planning as to which warrior from the Pandavas side should take on whom from the Kauravas side. Bhishma explained about the powers of the great warriors (*maharathas* and *atirathas*) on the side of Kauravas to Duryodhana. When Bhishma belittled Karna as *ardharatha*, Karna retorted that he would not fight as long as Bhishma was alive. Bhishma condemned Karna. Duryodhana pacified Bhishma and on the former's request Bhishma explained the powers of the great warriors on the side of the

Pandavas. Bhishma narrated the prior life of Sikhandi as Amba and the boon she got from Mahadeva. Bhishma declared that he would not fight and kill Sikhandi as he was once a woman in his current birth. When asked by Duryodhana as to the time period within which they would defeat the Pandavas, Bhishmacharya and Dronacharya said they could do so within one month. Krupacharya said he could do so within two months while Asvatthama replied that he could accomplish it within ten days. Karna declared he could defeat the Pandavas within five days. Yudhishtira came to know about this through his secret messengers and asked Arjuna about the strength of the Pandavas' side. Arjuna declared that they would definitely defeat the Kauravas. Duryodhana divided his Sena into three divisions. Yudhishtira also divided the Sena into three divisions.

The Sena of the Pandavas and the Kauravas met at Kurukshetra and both sides took the vow to follow the dharmic rules of war. When Vyasa Muni offered to give eyesight to Dhritarashtra, he preferred to only hear about the war. Sanjaya was given the boon of seeing all the happenings in the war and reporting the same to Dhritarashtra. Vyasa Muni highlighted the ill-omens which appeared and gave a description of the bad omens which would bring destruction and good omens which would fetch victory. When asked by Dhritarashtra, Sanjaya explained about the nature of the earth, five primordial elements, *Dvipas*, associated hills, places Surya, Chandra and Rahu.

The Pandavas and the Kauravas along with their Senas assembled at the righteous place Kurukshetra to fight the war. Yudhishtira got down from his chariot and went straight to Bhishmacharya and prostrated before him and got his permission to begin the war and sought his

blessings for the victory of the Pandavas. He also took the blessings of Dronacharya, Kripacharya and Salya. Yuyutsu the son of Dhrutarashtra born to his Vaisya wife defected from the Kaurava side and joined the Pandava side along with his troops.

Arjuna requested Krishna who was his charioteer to place the chariot between the two warring sides. When Arjuna saw Bhishmacharya, Dronacharya and a host of relatives assembled to fight the war, he was filled with compassion and sorrow. He felt that there was no meaning in fighting and winning after killing all those Acharyas and relatives. Krishna reminded him of his primary duty as a Kshatriya and motivated him to fight the righteous war against the Kauravas. Lord Krishna clarified all his doubts on Karma Yoga, Jnana Yoga and Bhakti Yoga and showed him his amazing *Vishvarupa* as well. Finally, Arjuna clearly made up his mind to fight the war seriously against the Kauravas.

On the first day of the war, *Bhishma* on the *Kauravas* side deployed *Sarvatomukhi Danda Vyuha* while *Arjuna* on the *Pandavas* side formulated the *Vajra Vyuha*. Duhsasana led the fight against the Pandavas. Bhima led the war against the Kauravas. There was fierce fighting between Bhishma and Arjuna. Abhimanyu came to the rescue of the Pandava army which was ferociously attacked by Bhishma. There were heaps of dead bodies of soldiers, warriors, elephants, horses besides broken chariots scattered all across, presenting the horror of the great war. When during sunset Bhishma announced the closure of the war for the day, Yudhishtira felt greatly relieved. When Yudhishtira met Krishna and expressed his concern at the prowess of Bhishma, Krishna gave him the confidence. All of them went back to their assigned encampments.

On the second day of the war Bhishma put in place *Garuda Vyuha* while *Dhrushtadyumna* on the *Pandavas* side formulated the *Krauncha Vyuha*. There was fierce fighting between Arjuna and Bhishma resulting in heavy casualties on both the sides. Dhrushtadyumna and Drona fought vigorously. Arjuna excelled on that day. On the third day of the war, *Bhishma* designed *Garuda Vyuha* whereas *Arjuna* deployed *Ardha Chandra Vyuha*.

There was heavy fighting between Bhima, Ghatotkacha, Abhimanyu, Arjuna and Yudhishtira on the *Pandavas* side and Bhishma, Drona, Duryodhana, Saindhava on the *Kauravas* side. Duryodhana was hit by Bhima and became unconscious. The morale of Kaurava army was affected. When Duryodhana gained consciousness, he provoked Bhishma who replied that in a great of this nature there would be many losses on both sides. Thereafter Bhishma charged against the Pandavas and devastated them. Arjuna asked Krishna to drive the chariot towards Bhishma whose arrows hit Arjuna severely and also the chest of Krishna. Seeing Arjuna losing, Krishna declared that he would himself kill the Kauravas and crown Yudhishtira on that day itself. Saying so he jumped from the chariot with his discus and rushed towards Bhishma. All the Kaurava Sena was very much terrified. Bhishma with folded hands surrendered before Krishna and said that he welcomed death through the divine discus by the lotus hands of the Supreme Lord Krishna who had now broken his vow of not taking arms in the war. He prayed to Krishna to cut off his head and release him forthwith from the mortal world. Seeing all these, Arjuna begged Krishna to return and promised him that he would fight with all his mite. Krishna blew his Panchajanya and the fight continued for the day.



On the fourth day of the war *Bhishma* implemented *Mandala Vyuha* while *Arjuna* put into place *Sringataka Vyuha*. Bhima fought and killed fourteen brothers of Duryodhana. Abhimanyu fought ferociously against the great warriors of the Kauravas. Bhima fell unconscious when hit by the arrow of Duryodhana. His son Ghatotkacha came to the rescue of Bhima and fought against the Kauravas inflicting maximum damage by his prowess. Nakula and Sahadeva fought against their maternal uncle Salya. Bhagadatta was driven back by Ghatotkacha. The war ended for the day in the evening. When Duryodhana lamented about the loss on the Kaurava side, Bhishma replied that destiny was more powerful than human efforts. Bhishma advised that it was not too late for him to approach Krishna for a peaceful settlement with the Pandavas. But Duryodhana ignored his advice. On the fifth day of the war *Bhishma* deployed *Makara Vyuha* whereas *Arjuna* used *Syena Vyuha*. When instigated by Duryodhana, Drona retorted that he was fighting to the best of his ability. Drona fought frightfully against Bhima, Satyaki and the sons of Draupadi. Bhishma ignored fighting with Sikhandi. Abhimanyu fought with Lakshmana, the son of Duryodhana. When the ten sons of Satyaki jointly attacked Bhurisravas, the latter killed them. Bhima saved Satyaki from the onslaught of Bhurisravas. Arjuna destroyed twenty thousand chariot warriors deployed by Duryodhana against him with the amazing charioteering skills of Krishna. On the sixth day of the war *Krauncha Vyuha* was devised by *Bhishma* while *Arjuna* deployed *Makara Vyuha*. Drona fought fiercely against Bhima. When Bhima was surrounded by Dushasana and his brothers, Dhrushtadyumna went to the rescue of Bhima. Dhrushtadyumna was joined by

Dhrushtaketu and Abhimanyu in their fight against the Kaurava princes. Bhima destroyed the chariot of Duryodhana who swooned. Kripa took him to a place of safety. Jayadratha fought against Bhima. The wounded Duryodhana was consoled by Bhishma that Pandava Sena would face further destruction the next day. On the seventh day of the war *Mandala Vyuha* was deployed by *Bhishma* while *Vajra Vyuha* was designed by *Arjuna*. The Kaurava Sena was devastated by Arjuna. Bhishma fought with Yudhishtira. Bhima confronted Jayadratha and caused severe casualties for the Kauravas. On the eighth day of the war *Bhishma* deployed *Kurma Vyuha* while *Arjuna* implemented *Trisula Vyuha*. Bhishma severely attacked Bhima. Sunabha and six other brothers of Duryodhana were killed by Bhima. Ghatotkacha and Abhimanyu fought against the brothers of Duryodhana. Iravan, the son of Arjuna and Ulupi got killed by Alambasa. Bhagadatta fought against Ghatotkacha. Duryodhana felt that Bhishma, Drona, Kripa and Asvatthama were not keen in eliminating the Pandavas. At the end of the day's war Duryodhana met Bhishma and conveyed his respects to him and explained him about his concern. He said that he lost sixteen brothers on a single day and that in case Bhishma was reluctant in annihilating the Pandavas, he could even consider not continuing the post of *Senadhipathi* of the Kauravas. Bhishma retorted that without himself, Drona, Kripa and Asvatthama, Duryodhana's position would get immensely weakened. He reminded that it would be prudent to fight Pandavas tactfully and suggested that Arjuna should be separated while Bhishma was fighting other Pandavas. He also declared that he would not fight against Sikhandi. Duryodhana returned happily after getting the assurance from Bhishma.

(to be continued)



## MONEY AND FATE

- Dr. K. Sudhakar Rao

**T**he sage Bhartruhari in his Neetishatakam covered all the significant aspects in the world. Money is needed by everybody in the modern age. Without money one cannot survive. The sage says that fate plays a significant role in getting money. He says that one can be ambitious to some extent in earning wealth. But he can get only what he deserves, worthy of his work. But overambitious nature is not good in amassing wealth. Let us analyse the sloka of Sri Bhartruhari:

*Yaddhaatraa nijaphaalapattalikhitam  
stokam mahadvaadhanam  
Tatpraapnoti marusthalepi nitaraam  
merou cha naatodhikam |*

*Taddheero bhava vittavastu krupanaam vruttim  
vruthaa maa kuru  
Koope pashya payonidhaavapi ghato  
gruhnaati tulyam jalam ||*

When you take water from a well with a pot you will get same quantity. Even if you fetch water from the sea with it you would get the same quantity of water. Even though the ocean is big, you won't get more. You will get potful water and not more than that. It means that everything is fixed and decided by fate. When you are entitled to possess a small amount, you will get that amount only and not more than that. When you are destined to get great fortune nobody can stop it.

**The Message:** The message of the sloka is simple: One shouldn't try to amass wealth illegally, beyond his means. It may lead to several complications. One should try not to grab the money of others, instead, he needs to be satisfied with whatever God has given. Instead of being overambitious, a person should live a simple and modest life. If he surrenders to the Lord, God takes care of the person. One should follow the words of the sloka in letter and spirit.

May God shower His abundant blessings on His modest and humble devotees!



### T.T.D. CALL CENTER

Tirumala Tirupati Devasthanams arranged call center round the clock for the benefit of devotees. They can get the information round the clock from this call center regarding any T.T.D. information like Arjitha Sevas, Accommodation, Trusts & Schemes etc.

**For any information Contact :  
0877-2233333, 0877-2277777**



# The Benefits of BLACK CUMIN SEEDS

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



**N**ature provides a vast array of edible products. Some products are useful for protecting our health as medicines. Among the medicinal products, black cumin seeds are very significant. They are called 'Krishna Jeeraka' in Sanskrit. These seeds are easily available in grocery shops. They have immense medicinal values. For the purposes of health, they should be fried before use. Let us know about the uses of the black cumin seeds for curing different diseases.

**For Curing Skin Diseases :** Make the powders of black cumin seeds, turmeric and synthetic lumpy camphor equally. Mix the powders with adequate coconut oil and smear the medicine on the skin daily to cure the diseases like eczema, scabies, itching and psoriasis.

**For Treating Long-standing and Critical Fevers :** Grind smoothly 50 grams of black cumin seeds and 50 grams of jaggery as mixture and store it. Take 2 grams of mixture 15 minutes before taking food three times daily along with a cup of lukewarm milk or water to cure all kinds of fevers.

**For Reducing Black Acne :** Put 100 grams honey wax in a bowl. Heat it and grind it as powder and dissolve it with 1/4 teaspoonful powder of black cumin seeds, 'bavanchalu,' and musk turmeric. Make the medicine cool and put it in store for use. If one smears the medicinal paste on the face once

daily, black spots, dark patches on the face and different spots on the body will be cured.

**For Treating Hiccups :** Depending on the intensity of the problem, take one gram powder of black cumin seeds with 100 ml buttermilk with two or three pinches of salt half a day 2 or 3 times daily to solve the problem of hiccups quickly.

**For Curing Paralysis :** If one takes the mixture of 50 grams of black cumin seeds powder with 25 grams of 'vacha' powder and powder of dry ginger one or two grams during day and night fifteen minutes before taking food with sufficient water or with one teaspoonful of honey, the problem of paralysis will be solved early.

**For Reducing Cough, Cold and Asthma :** If one takes the mixture of one gram of black cumin seeds powder with adequate honey two times a day, the problems of cough, cold, asthma due to allergies and infections etc., will be reduced.

**For the Control of Diabetes :** Prepare the powder from fried black cumin seeds and fenugreek equally. If one takes 2 grams of the mixture with 50 ml water fifteen minutes daily before taking food, diabetes will be under control.

*{Note: The names of the ingredients mentioned in the article are available in grocery shops.}*



**S**acrifice is the part of a noble life. It encourages endurance, compassion and selflessness which are important for the benefit of the society at large. Sacrificing for a noble cause such as protecting righteousness is the essence of it.

The story of the Maharishi, Dadhichi exemplifies ultimate sacrifice, paving the way for generosity and unwavering commitment.

During a mighty war fought between Devatas and Demons, the Devatas lost all their weapons to the Demons. They were vulnerable and desperate. They approached Rishi, Dadhichi with a request to safeguard their weapons and protect them. Having understood the miserable plight of them, he placed all the weapons in a pot filled with water. The weapons dissolved in the water. Then the rishi drank the sacred water thus absorbing all the weapons in his body and protecting the weapons being stolen.

## SELFLESS SACRIFICE

- Smt. P. Sujatha

Moral Story



After sometime, when the Devatas gained confidence to fight the demons once again, approached the rishi to return the weapons. The rishi informed them that they were now dissolved in his body and the only way to retrieve them was to sacrifice himself by death. Devatas did not agree to the suggestion of the rishi. But the rishi to protect the Dharma in the universe, lit a fire and sacrificed himself to the flames. They were bewildered. Then Lord Brahma appeared before them and transformed the sage's bones into powerful weapons. The Vajrayudha which was used by Lord Indra was transformed from the spine bone of the rishi.

Sage Dadhichi's extreme sacrifice without expecting any type of return, made the weapons more lethal. With various weapons created out of the bones, the Devatas could defeat the Demons and regain their kingdom and power.

Maharishi Dadhichi stands as a timeless example of the ultimate sacrifice of his life to protect the dharma and righteous people. The epitome virtue and the divine powers of the sage helped the Devatas.

The sacrifice by the rishi exemplifies the need to protect the Dharma even at the cost of one's life.

The revered sage is always worshipped by the Devotees for his ultimate form of selfless sacrifice. The essence of his utmost sacrifice pervades the entire universe till the end of the universe.

**Moral :** True virtue lies in selfless sacrifice for the good of the people, even at the cost of one's own life. Selfless sacrifice is the corner stone of character development. The concept of the selfless sacrifice of the sage Dadhichi is all-pervading and eternal in the universe.





### VARIOUS NAMES OF GARUDA

1. Suparna - With best wings
2. Vainetey - Son of maa Vinata
3. Nagari - Enemies of snakes
4. Nagbhishan - Terrible for snakes
5. Jitantak - Can defeat even kaal or death
6. Vishari - Anti-poisonous
7. Ajit - Invincible
8. Vishwaroopi - Like Lord Vishnu himself
9. Garutmaan - Most powerful
10. Khagshreshtha - Best amongst birds
11. Tarkshay - One name for Garudji
12. Kashyapnandan - Son of sage Jashyap like Lord Vamana

### TONGUE TWISTERS

Bettie bought a bit of bitter butter and a bit of better butter

It was not to bitter the better butter but to better the bitter butter..

Ans. PUSHPAPALAKI SEVA

Name the Seva (flower palanquin) i.e. being arranged grandly on Anivara Asthanam day at Tirumala

A				
V	E	S	I	
K	A	L	L	
A	P	A	P	
H	S	U	P	

### RIDDLE

Name the deity using the clues :

1. In Tirumala, Chakram (Disc) is given Sacred bath and this ritual is known as 'Chakrasnanam'.
2. It is also called with various names like Chakram, Chakratalwar etc.
3. It is one among sacred five weapons i.e. 'Panchayudhas' of Lord Mahavishnu.

Ans. SRI SUDARSHANA CHAKRA

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



Connect the dots using numbers and draw the Picture.





### MATCH THE NAVAVIDHA BHAKTI IMAGES WITH THEIR NAMES



1



2



3



4

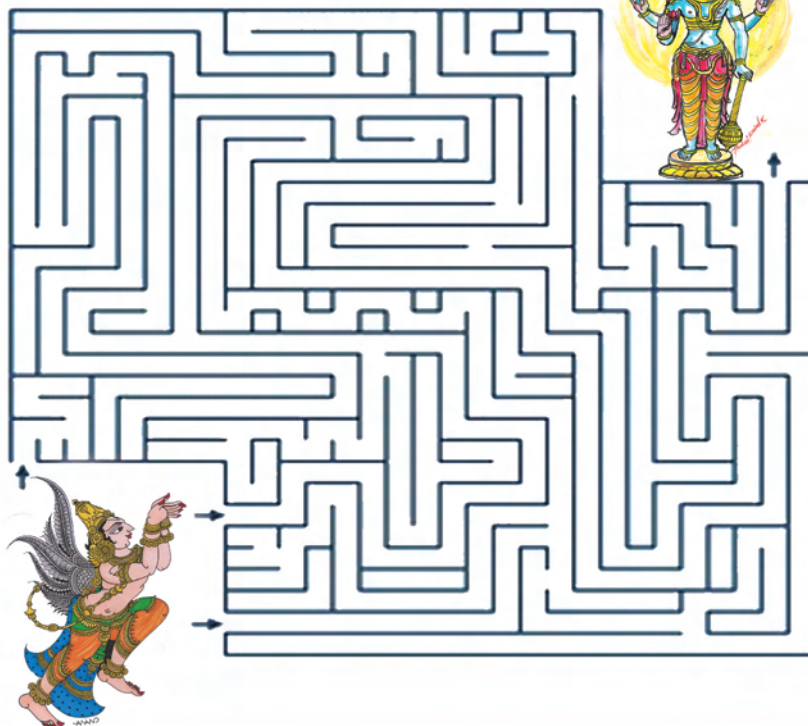


5

- a. Sakhyam
- b. Worship (Archanam)
- c. Singing Praises (Kirtanam)
- d. Listening (Sravanam)
- e. Vandanam (Salutation)

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

### FIND OUT THE PATH



- Garuda is the symbol of strength, speed and loyalty. Garuda, the divine bird is the mount of Lord Vishnu.
- The other names of Garuda are - Chirada, Khageshwara, Kamayusha, Gageshwara, Naganthaka, Kashyapi, Sitanana, Suparna, Vainateya, Vishnuratha and so on.
- Garuda is moving towards Lord Vishnu. Findout the path to make Garuda's path easy.





Tirumala Tirupati Devasthanams  
SPIRITUAL SAPTHAGIRI MAGAZINE

## QUIZ for Children - 36

'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. Where was the famous Telugu musician and composer Sri Annamacharya born? .....
2. How much distance is there between Nandalur and Tirupati? .....
3. Who is the father of Parasurama? .....
4. Gurupurnima on .....
5. Who is the king of Amaravathi? .....
6. Name the black cumin seeds in Sanskrit. ....
7. Whose backbone is used by Lord Indra as Vajrayudha? .....
8. Who wrote Matru Panchakam? .....
9. Where was Sri Adi Sankaracharya born? .....
10. Name the war happened between the Pandavas and the Kauravas .....
11. Who was the 'Senadhipati' of the Pandavas during Kurukshetra war? .....
12. What is the prior name of Sikhandi? .....
13. Name the sage who offered divine vision to Dhritarashtra? .....
14. What is the name of the son of Duryodhana? .....
15. Who was the son of Arjuna and Ulupi? .....
16. Who was 'Vakulamata' in her previous birth? .....
17. What was the name of the wife of Aakasha Raju? .....
18. What is the name of the son of Devahuti and the sage Kardama .....
19. Toli Ekadasi falls on .....
20. Where did Nara and Narayana do severe penance? .....

### RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-07-2025.
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:-**

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Tirupati District, Andhra Pradesh



## GENERAL PREDICTIONS FOR THE MONTH OF JULY 2025

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



### Aries (Mesha) :

Work will be completed on time with determination, success in business with courage, advancement in job matters, growth in life, personal gain, rise in status for all professions, and abundant health.



### Libra (Tula) :

There will be obstacles from the higher authorities. Long-term plans will be made. Risks will be averted with foresight should overcome.



### Taurus (Vrishabha) :

A precise plan will involve others, income sources will increase, continuous effort will be made to achieve your ambitions and get good results, and you will be able to promote your brotherhood and sisterhood. You will hear good news from them.



### Scorpio (Virshchika) :

You will receive honors. Fame and prestige will increase. You will be recognized as a traditionalist. You have the opportunity to become a member of the temple and in spiritual activities.



### Gemini (Mithuna) :

You will face some setbacks at work, you will be transferred to a place you don't like. You will spend a lot of money. You will try to impress others. You have to work hard.



### Sagittarius (Dhanu) :

Relationships between husband and wife will be good. They will have great intellectual potential and will have the support from the family and partners to complete their projects and plans.



### Cancer (Karkataka) :

New plans will have to be formulated. There are suggestions of relocation. Money will be spent for auspicious activities. There is a possibility of contracting toxic fever.



### Capricorn (Makara) :

You will effectively overcome adversity related to well-being and health. You will take on challenges and successfully complete them in practice. Long Trips may expect.



### Leo (Simha) :

You will have an active nature and self-confidence. There is a possibility of causing trouble to others due to ego. It will cause problems in your personal life. Donate to the poor.



### Aquarius (Kumbha) :

Avoid situations where you may get into arguments with others due to your verbal habits. There will be financial benefits. You will save money. Family members will be happy.



### Virgo (Kanya) :

You will get support from officials. You will get recognition in professional businesses, high-level awards for artists. The name and recognition of the natives will increase in their fields.



### Pisces (Meena) :

You will need to consult a doctor for illnesses like joint pain and fever. You will have to move and spend time away from your family in other places. Work hard to get success.

Subham Subham Subham





# PICTURE STORY

## ONE SHOULD CULTIVATE GOOD TRAITS IN CHILDHOOD!!

Original Story in Telugu by : Smt. Vavilala Nagavalli

Pictures by : Dr. Sridharan Kowliki

Translated by : Smt. J.C. Gnanaprasuna

The Pandavas and the Kauravas are spending their happy time in Hasthinapura in learning and in playing. Bheema always used to tease Kauravas with fun. As the Kauravas could not bear Bheema's behaviour, they went to Duryodhana to express their anguish...

'Oh! Brother Duryodhana! We are unable to bear Bheema's misdeeds.'

'What is he doing?'

'He is dragging us on the ground by holding our hair. He is beating us also and it gives us great headache.'

'Oh! Is he beating you on the ground?'



'He used to crush our brothers at a time with his two hands and make them drown in the waters. We suffer from severe suffocation by his cruel deeds.'

'Is he trying to engulf you in waters.'

'Brother! He is shaking the tree terribly to make us fall like fruits when we are playing. We are unable to bear his horrible deeds.'

'Oh! Is he doing like that?'

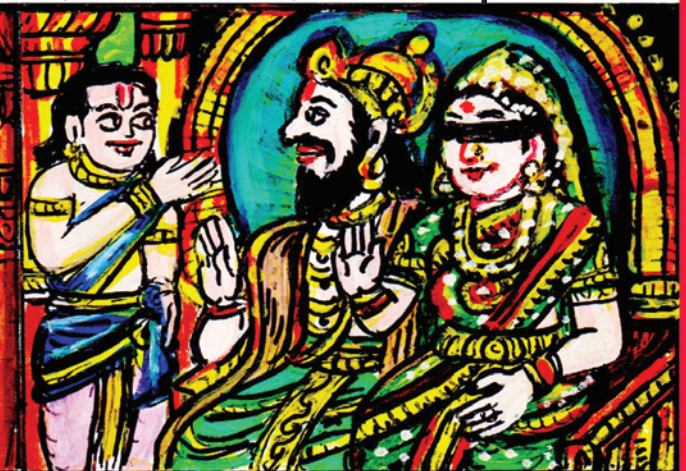


'I will see the matter. You go away.'

Brother! Please do something for us.'

Duryodhana went to his father, Dhritrashtra and said 'Oh! Father! Salutations to you. We want to perform 'Vanabhojanam' at Pranamakoti Theertham. Please give orders for the arrangement.'

'O.K! My dear son!'



K. Sreedharan



Everyone is enjoying the feast (Vanabojanam) in the forest.

Duryodhana said, 'Oh! Bheemasena! Come here. Eat these 'laddus'.'

'O.K! Duryodhana! These 'laddus' are delicious.'

Bheema ate those poisonous 'laddus' and became unconscious.

'Dear brothers! Come here. Tie him with threads and throw him into the waters.' The brothers threw Bheema into waters.



Bheema went to Nagaloka. Vasuki saw him. 'Who is this boy? Aryaka!'

'Oh! Lord! This boy is my grandson. He is the son of Kunthi, Surasena's daughter.'

'Bheema! Come here! Take these soft drinks. They are very tasty.'

'O.K! Grandfather! These nourishing drinks are very delicious. I have taken many pots and I am getting drowsy. I will go to sleep.' Next day Bheema woke up.



'Your mother is awaiting you. Start your journey. You will be bold and strong.'

'Ok! Grandfather! Thank you. I will take leave of you.'



Kunthi is crying for his son. 'Mother! I am here.' Bheema told her the entire story. 'Anyway, you have reached home safely. It's enough for me.' 'My salutations to the Lord.'



In such a way, the quarrels in childhood days become larger and larger in later times.

A tree will not be bent if it is not bent during its early stage. If we evolve hostility and revenge in childhood, it automatically develops as we grow. Hence these bad traits should be nipped in the bud during childhood days in order to lead a peaceful and comfortable life in future.





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**Answers for the QUIZ**  
 Published in the Month of MAY 2025

1. Sri Koorathaalwar
2. Sri Veda Vyasa Bhattar
3. Thirunarayanapuram
4. Bhaasurak
5. Sukanya
6. The sage Athri
7. Sri Ramanujacharya
8. Vaishakha Shuddha Chaturdashi
9. Poorvaabhaadra
10. Lakshmana
11. Lord Sri Krishna
12. The Pandavas
13. Karna
14. Sri Kulasekhara Alwar
15. Sri Vedanta Desika
16. From May 15<sup>th</sup> to 26<sup>th</sup>, 2025
17. Pippalada
18. Sri Adi Shankaracharya
19. Agni, Vayu, Akas, Jala and Prudvi
20. 02.05.2025

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**JULY, 2025**

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**SAPTHAGIRI**







On 5th June, 2025, the Chairman of the Trust Board of the T.T.D., Sri B.R. Naidu along with his wife participated in Garuda Seva in the temple of Lord Venkateswara located in Himayat Nagar in Hyderabad as part of Brahmotsavams.



Sri J.Syamala Rao, I.A.S., The Executive Officer, TTD and Sri V.Veerabrahmam, I.A.S. the Joint Executive Officer, TTD, Tirupati visited the buildings in SVIMS, Tirupati on May, 28th, 2025.



In connection with the World Environment Day, Sri C.H.Venkaiah Choudary, I.R.S. the Addl. Executive Officer, TTD is planting the trees near Gogharbham Dam in Tirumala on June, 5th, 2025.



Sri C.H.Venkaiah Choudary, I.R.S. the Addl. Executive Officer, TTD is presenting the theertham, prasadam and the photo of Srivaru to Sri C. Divakar Reddy, the TUDA Chairman and his wife after his Oath of Office as the Ex-Officio Member of the Trust Board of the T.T.D., Tirupati on 23rd May, 2025.



Sri K.V.Murali Krishna, I.P.S. took the Oath of Office as the TTD, Chief Vigilance and Security Officer on 5th June, 2025.



Dr.V.G.Chokkalingam appointed as the Chief Editor, (F.A.C.) Sapthagiri, (Illustrated Spiritual Monthly) on 31st May, 2025.





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**SRI ANDAL THIRUVAADIPOORAM**

**on 28-07-2025**

*La. ILL*