



SAPTHAGIRI (ENGLISH)
SPIRITUAL ILLUSTRATED MONTHLY
Volume : 56, Issue : 3
AUGUST - 2025, Price Rs.20/-
No. of Pages - 56

TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY

AUGUST 2025
Rs. 20/-



SRI VARALAKSHMI VRATAM on 08-08-2025



Tirumala Tirupati Devasthanams

TIRUMALA
SRI VENKATESWARASWAMIVARI BRAHMOTSAVAMS

From 24-09-2025 to 02-10-2025

| DATE | DAY | DAY UTSAVAM | NIGHT UTSAVAM |
|------------|-----------|----------------------------|------------------------|
| 24-09-2025 | Wednesday | Dwajaroohanam | Peddaseshavahanam |
| 25-09-2025 | Thursday | Chinnaseshavahanam | Hamsavahanam |
| 26-09-2025 | Friday | Simhavahanam | Muthyapupandirivahanam |
| 27-09-2025 | Saturday | Kalpavrukshavahanam | Sarvabhupalavahanam |
| 28-09-2025 | Sunday | Mohini Avataram in Pallaki | Garudavahanam |
| 29-09-2025 | Monday | Hanumadvahanam | Gajavahanam |
| 30-09-2025 | Tuesday | Suryaprabhavahanam | Chandraprabhavahanam |
| 01-10-2025 | Wednesday | Rathotsavam | Aswavahanam |
| 02-10-2025 | Thursday | Chakrasnanam | Dwajavarohanam |



BHAGAVADGITA



atha cai naṁ nityajātaṁ
nityaṁ vā manyase mṛtaṁ
tathā pi tvaṁ mātābaho
Nai naṁ śocitum arhasi

And, Arjuna, if you should suppose this soul
to be subject to constant birth and death,
even then you should not grieve like this.

(Chapter - 2, Sloka – 26)

INVOCATION

bhūmilōṇa gottalāya butrōtsava midivō
nēmapu kṛṣṇajayanti nēdē yammā...

.. bhūmi ..

kāviri brahmāṇḍamu kaḍupulōnunnāvē
dēvaki garbhamuna naddira mōcenu
dēvatalella vedaki telisi kānanivāni
yīvala vasudēvuḍu yeṭṭu ganenammā...

.. bhūmi ..

poḍavuku boḍavaina puruṣōttamuḍu nēḍu
aḍari toṭṭelabāluḍāya namma
vuḍugaka yajñabhāgamogi nāragiñcēvāḍu
koḍukai tallī cannuguḍicīnammā...

.. bhūmi ..

pālajaladhiyalluṇḍe(ḍai?)pāyakuṇḍēyītaniki
pālapuṭlapanḍuga bātē(tā?) yanaṭē
ālari śrīvēṅkatādri nāṭalāḍanē marigi
pēlariyai kaḍu peccuverigēnammā...

.. bhūmi ..



This is the famed Putrotsavam (The celebrations of begetting a son) on this earth!
Today is Krishna Jayanthi, O folks!

The one who has the entire Brahmanda within His stomach,
amazingly He was borne by Devaki in her womb!
The one who could not be perceived by the Devathas even upon searching,
here, how could Vasudeva see Him, O folks!

The Highest of the highest Lord Purushottama, today
has amazingly become a baby in a cardle, O folks!
The one who partakes all the Yagna-offerings eternally,
as a baby son, He is suckling on the breasts of His mother, O folks!

Being the son-in-law of the milky ocean and never being separated from it,
here, how is it that the festival of breaking the milk pots hung high up
has become his passion!

Being used to sporting upon the Sree Venkatadri hill,
His baby like prattles are ever increasing, O folks!

- Annamacharya

Sankeerthana Courtesy

T.T.D. Publications, Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit



SUBSCRIPTION DETAILS REGARDING SAPTHAGIRI MAGAZINE



- The 'Sapthagiri' is a spiritual monthly magazine published by the Tirumala Tirupati Devasthanams.
- Many spiritual features are being published in the 'Sapthagiri' magazine.
- The 'Sapthagiri' magazine is being published in Telugu, English, Tamil, Kannada, Hindi and Sanskrit languages.
- The annual subscription of 'Sapthagiri' magazine is Rs.240/-.
- The life subscription of 'Sapthagiri' magazine is Rs.2400/- (for 12 years only).
- The annual subscription of 'Sapthagiri' magazine for the subscribers Abroad is Rs.1030/-
- The Readers can subscribe the 'Sapthagiri' magazine through D.D. / E.M.O. / I.P.O. and through online ttdevasthanams.ap.gov.in
- The subscribers may send their subscriptions through D.D. drawn in any nationalized bank in favour of The "Chief Editor, Sapthagiri magazine, T.T.D., Tirupati" and send it to the "Chief Editor, Sapthagiri Office, 2nd Floor, T.T.D. Press Compound, Tirupati – 517 507".
- The Subscribers should clearly write their address, pincode, cell phone number and the language they wish.
- The subscribers may contact to the email chiefeditortpt@gmail.com for the changes if any.
- The subscribers who do not have the facility to send the information through mail can contact these numbers : 0877-2264543, 2264359.
- For further details contact the "Chief Editor, Sapthagiri Office, 2nd Floor, T.T.D. Press Building, Tirupati - 517 507".
- The subscribers who want to contact directly in person may come to the office during the office working hours.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati



Honorary Editor

Sri J. SYAMALA RAO, I.A.S.,
Executive Officer
TirumalaTirupati Devasthanams, Tirupati.

Publisher - Editor, Chief Editor (FAC)
Dr. V.G. CHOKKALINGAM, M.A., Ph.D.,
P.G. Dip. in Journalism

Printer

Sri R.V. VIJAYAKUMAR, B.A., B.Ed.,
Dy. Exe. Officer (Press & Sales wing of Publications)
T.T.D.Press, TIRUPATI - 517 507.

Photos

Sri P.N.SEKHAR
Chief Photographer, TTD
Sri B.VENKATARAMANA
Asst. Photograher, TTD

Subscription Details :

Single Copy : Rs.20/-
Annual Subscription : Rs. 240/-
Life Subscription : Rs. 2400/- (for 12 years only)

For details

Chief Editor, Sapthagiri Magazine
2nd Floor, TTD Press
K.T. Road, Tirupati - 517 507
Ph : 0877-226 4543, 226 4359, Editor : 226 4360

TTD Call Centre Nos.
0877 - 2233333, 2277777

APPEAL TO READERS

THE OPINIONS REGARDING THE ARTICLES PUBLISHED
IN THIS MAGAZINE BELONG TO AUTHOR ONLY.
T.T.DEVASTHANAMS IS NOT RESPONSIBLE FOR THIS.

- Chief Editor

Toll Free No. 1800-425-4141
Website : www.tirumala.org
For Suggestions regarding
Sapthagiri Magazine
sapthagiri.helpdesk@tirumala.org

Vol. 56

AUGUST 2025

No. 3

CONTENTS

| | | |
|---|---|------|
| Lord Varaha - The Divine Guardian of Nature | - Dr. K. Rama Krishna | - 7 |
| Ganesha and the Eight Mystic Powers | - Smt. D.K. Ahana Lakshmi | - 10 |
| The Divine Downpour Sacred Echoes of Sravana | - Smt. Shridevi Muralidhar | - 12 |
| Avathara Rahasya of Lord Krishna in Bhagavat Gita | - Dr. M. Varadarajan | - 14 |
| Gayatri - Voice of Awakening | - Dr. Raghavendra Siddharth | - 17 |
| Krishnam Vande Jagadgurum | - Dr. I.L.N. Chandrasekhar Rao | - 19 |
| Sri Venkatachala Mahatmyam | Translated by - Prof. M. Rajagopalachary | - 22 |
| May the Edicts of Sage Vikhanasacharya Prosper ! | Translated by - Dr.S. Ammani | - 24 |
| The Procedure of Sri Ganesha Puja | Translated by - Sri P.T.S. Murthy | - 27 |
| Vata Patra Saayi Krishna | - Dr. Siva Kumar Challa | - 34 |
| The Magnificent Avatar of Lord Balarama | - Dr.M. Krishna Kumar | - 35 |
| 108 Divyadesams | - Late Sri Ramesh D. Kandadai | - 37 |
| The Great War at Kurukshetra | - Dr. Kannan Srinivasan | - 39 |
| Muktabai | - Sri K. Damodar Rao | - 42 |
| Sri Venkatesa Sahasranama - Commentary in English | - Sri Ananth Madabhoooshi | - 43 |
| Radish Acts as an Elixir of Life | Translated by - Dr. Manthena Damodarachary | - 46 |
| Concentration - A Tool for Success | - Smt. P. Sujatha | - 47 |
| Quiz for Children | | - 50 |
| General Predictions | - Brahmasri Thangirala Venkatakrishnapurna Prasada Sidhanti | - 51 |
| The Power of the First Worship (Picture Story) Translated by | - Smt. J.C. Gnanaprasuna | - 52 |

Front Cover: Goddess Lakshmi

Back Cover: Lord Ganesha

Front and Back Covers Art by - Sri Panchakarla Ramesh



Vinayaka Chavithi: A Beacon-light of Environmental Protection

Vinayaka Chaviti is a festival that gives a number of messages to the humanity. While some festivals are confined only to the house, Vinayaka Chaviti is one of the few festivals that are celebrated socially with one and all.

Lord Vinayaka is the son of Goddess Parvati who represents Nature. Vinayaka came to life with “*nalugu*”, herbal flour administered by the Goddess Nature. The mouse which spoils the crops is made a vehicle by God Vinayaka as he wanted to protect the fields. Dustpans are used for winnowing the crops. The Lord’s ears are compared to them. If the yield is plenty, it is called ‘*gaja panta*’ (elephantine yield of an elephant’s size). Vinayaka has the head of an elephant to indicate the large yield in the fields. The produce is stored in large barns. His body is like a large barn. He has a single tusk (*Ekadanta*) which is a symbol of the plough. We offer *Undrallu*, *Kudumulu* after harvesting new crops. A rope of grass is kept around the grain barns. Lambodara also ties a *nagapasha* around his belly. After Ganesha’s immersion, farmers and businessmen take a little soil from there and sprinkle it on barns, fields, and shops. Lord Ganesha is worshipped as the embodiment of crops and nature. This festival falls at the beginning of the rainy season, when the plants sprout and the environment is covered in green. The trees left bare by the scorching heat of summer look green with the leaf-buds sprouting in this season.

Our ancestors designed the festival of Vinayaka to be useful for agriculture and nature-conservation. With the early rains, the soil in the ponds and pits becomes moist. The entire village would go to the ponds and pits nearby, dig a little soil and take it home to prepare the idols of Vinayaka. Apart from this, young people would gather a huge heap of soil in the streets, prepare huge idols of Vinayaka and instal them. Thus, they would unknowingly remove the silt from the ponds so that more water could be stored in them. Since Lord Vinayaka is worshipped with leaves, they would cut leaves from various types of trees and bring them home. This act helps the trees sprout again and regain their vitality. In this process, the pests attached to the young leaves are removed. This allows the trees to grow more vigorously during the rains of Bhadrapada and Ashvayuja, balancing the environment.

After the nine-day worship of Lord Ganesha, everyone would immerse the idols of Lord Ganesha in the nearby ponds. This would make the soil in the ponds suitable for reuse. It would also make the pond walls stronger. In the course of immersion of Ganesha, the leaves with which he is worshipped are also thrown into water. These herbal leaves naturally impart some medicinal properties to the water. They purify the water and give new energy to the water used for agriculture. All these are things of the past, and now a different atmosphere prevails on the day of Ganesha Chavithi. Instead of soil, harmful plaster of Paris is used to raise the idols. This is not good. Similarly, chemical paintings are used to make the idols look attractive and they result in contamination of water. Instead of these, we should try to use traditional colors. We should always aim at environmental protection. Since this is a very sensitive matter, change should come from within. It is hoped that everyone will think about providing the fruits of nature to future generations by staying close to the environment on the occasion of Vinayaka Chavithi. This is what Lord Ganesha desires from his devotees. Let us worship Lord Ganesha with devotion and receive His blessings by protecting the environment!

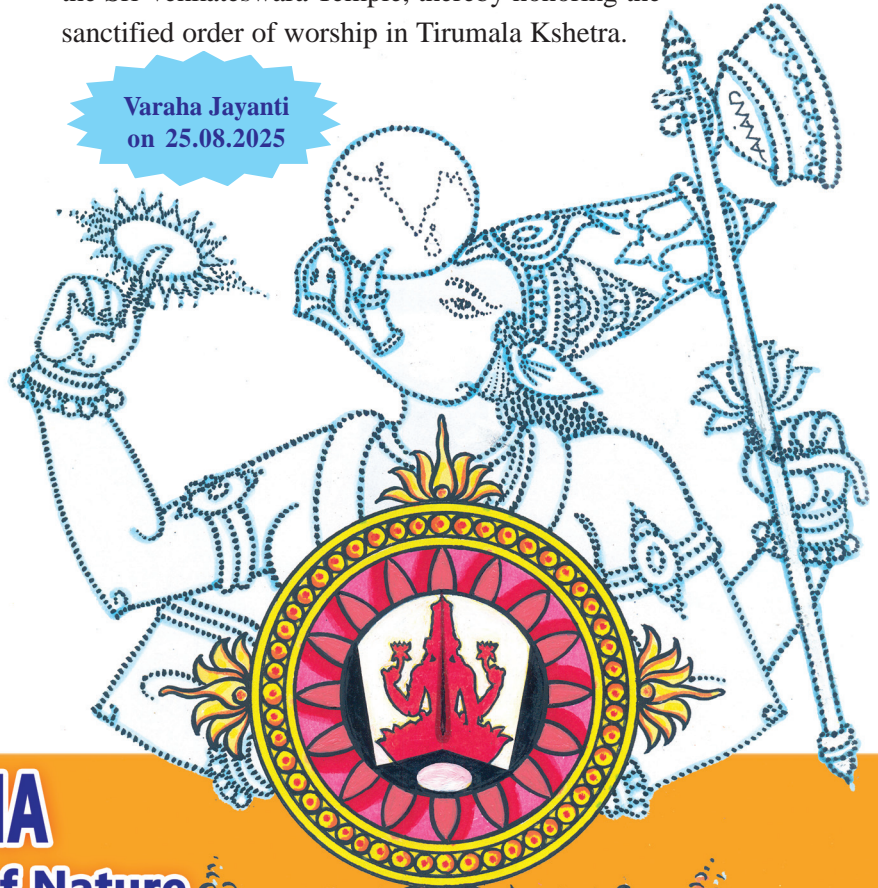
Tirumala is not just the sacred dwelling place of Lord Venkateswara; it is a timeless spiritual epicenter, revered for its immense divine energy, sacred traditions, and deeply embedded mystical heritage. From ancient times, this hallowed land has been considered a powerful seat of celestial presence, where various forms of divinity are believed to manifest and bless devotees. While Lord Venkateswara is the principal deity enshrined and worshipped in the famed Tirumala temple, the spiritual protocol of this sacred region places Lord Varaha Swamy as the original and presiding guardian deity of the Tirumala hills.

According to age-old tradition and scriptures, it is Lord Varaha Swamy who is first worshipped by devotees even before offering prayers to Lord Venkateswara. This ancient Vaishnavite belief emphasizes that Varaha Swamy is the primordial protector of Tirumala, and as a mark of this reverence, the hills themselves are referred to as “Varaha Kshetra.” Spiritually, the significance of Lord Varaha is profound—He represents the divine force that rescues the Earth from ignorance and chaos, establishing dharma and order. Devotees believe that offering prayers to Lord Varaha bestows not only blessings for worldly wellbeing but also spiritual advancement and liberation.

Nestled within the sacred premises of Tirumala is the Sri Varaha Swamy Temple, also known as the Bhoo Varaha Swamy Temple, dedicated to Lord Varaha—the third incarnation of Lord Vishnu from the Dashavatara (ten principal avatars). This temple is located on the northern bank of Swami Pushkarini, the holy temple tank believed to have celestial origins. According to tradition, Swami Pushkarini was brought down from Vaikuntha by Garuda on the command of Lord Varaha Himself, making the waters supremely sacred.

The Sri Varaha Swamy Temple is believed to be more ancient than the renowned Sri Venkateswara Temple. This reinforces the deep-rooted tradition that no pilgrimage to Tirumala is considered complete without first worshipping Lord Varaha Swamy. It is customary for pilgrims to take a ritual bath in the sacred waters of Swami Pushkarini, perform prescribed offerings, and then proceed to have darshan of Lord Varaha Swamy. Only after this sequence of spiritual observance is fulfilled do devotees ascend the steps of the Sri Venkateswara Temple, thereby honoring the sanctified order of worship in Tirumala Kshetra.

**Varaha Jayanti
on 25.08.2025**



LORD VARAHA

The Divine Guardian of Nature

- Dr. K. Rama Krishna

AUGUST, 2025

7

SAPTHAGIRI

This ancient tradition is not merely a ritualistic sequence—it carries deep spiritual symbolism. By bathing in Swami Pushkarini and worshipping Lord Varaha first, the devotee purifies both body and mind, seeks the blessings of the guardian deity of the hills, and only then becomes spiritually prepared to behold the majestic presence of Lord Venkateswara. Thus, the Varaha Swamy Temple is not just a preliminary stop in the pilgrimage; it is an integral and sanctified part of the Tirumala spiritual journey, holding within its sanctum the eternal message of dharma, divine protection, and the Lord's unbounded compassion.

History : As per the myth after rescuing Earth from Hiranyaksha, Lord Varaha stayed on this mountain on the northern bank of Swami Pushkarini. As a result, Tirumala Hills is known as Adivarahakshetra. At the beginning of the Kaliyuga, Lord Varaha granted Lord Venkateswara's request and handed him the territory. Lord Venkateswara gave the gift of the first darshan and the first naivedyam to Sri Varahaswami, a privilege given by the Lord as a thankful gesture.



As mentioned in the book of Brahma Purana, before visiting the Sri Venkateswara Temple, pilgrims should first offer naivedyam to Sri Adi Varaha Swami. Three different ways are used to worship the Varaha Avatara, according to the Atri Samhita (Samurtarchanadhikara) - Adi Varaha, Pralaya Varaha and Yajna Varaha.

Vallabha Pillar : To save Bhu Devi from the demon Hiranyaksha, Lord Vishnu took on the form of a boar. Lord Venkateswara stayed on this hill with Bhuvaraha Swami's permission. The Vallabha pillar shows the idol Sri Varaha Swami embracing Bhu Devi in his arms while standing on one leg.

Varaha Pushkarini (Swami Pushkarini) : The sacred Pushkarini located in Venkatadri is not man-made; it is considered *svayambhu* (self-manifested). The title "Swami Pushkarini" is attributed uniquely to this holy pond. Its original name is Varaha Pushkarini. Several ancient scriptures, including the *Varaha*, *Markandeya*, *Vamana*, *Skanda*, *Brahma*, and *Bhavishyottara Puranas*, describe the glory of this divine water body.

Swami Pushkarini is regarded as the origin of all the three crore *tirthas* (sacred water bodies) located in the Venkatachala hills. It is said in the *Varaha Purana* that this Pushkarini, imbued with divine radiance and fragrant waters, manifested even before Lord Srinivasa incarnated on Venkatachala. It is believed to be the source of all sacred waters (*sarva tirtha shanam*).

Since Lord Varaha resides on the banks of this Pushkarini, and as Garuda is said to have brought this pond from Vaikuntha on His command, it came to be known as "Varaha Pushkarini".

This sacred Pushkarini houses nine holy tirthas: *Kubera Tirtha*, *Galava Tirtha*, *Markandeya Tirtha*, *Agni Tirtha*, *Yama Tirtha*, *Vasishta Tirtha*, *Varuna Tirtha*, *Vayu Tirtha*, and *Saraswati Tirtha*. Devotees believe that bathing in all nine tirthas on a single day and then having darshan of the Lord on the banks of Swami Pushkarini bestows moksha (liberation).

Significance of the Varaha Avatar : The incarnation of the Supreme Being (Parabrahman) in the form of an animal delivers a profound message to humanity. It aligns with the Upanishadic principle that "it is not the form, but the soul that is eternal." The fact that the Lord chose the form of a boar—an animal often considered impure—to rescue the Earth conveys the powerful idea that divinity transcends form and external appearances. This avatar demonstrates that God

can manifest in any form and that divine essence is independent of physical attributes. It also emphasizes the fundamental truth that the Lord shows equal compassion and care toward all living beings.

Another deeper meaning of the Varaha avatar lies in the protection of *Dharma* (righteousness). The abduction of the Earth symbolizes the decline of righteousness upon it. *Bhudevi* (Mother Earth) should not merely be seen as soil, but as the embodiment of truth, morality, and the sustainer of life. By rescuing the Earth, Varaha Swamy sends the message that life must once again be guided by the path of Dharma. In essence, the Varaha avatar stands as a living example of how, in every age, the Supreme Being incarnates in some form to restore righteousness.

Another notable aspect is that the demon Hiranyaksha symbolizes human ego. His act of pulling the Earth down into the depths represents the arrogant desire to control and possess. This same trait is evident in today's world — through the destruction of nature and the selfish exploitation of natural resources. In response to such ego and arrogance, the Lord incarnated as Varaha. When interpreted in the context of the modern age, the Varaha avatar stands as a powerful symbol inspiring environmental protection and the preservation of life.

The Vedas and Upanishads also elaborate on the deeper meaning of this avatar. Texts like the Yajurveda and the Shvetashvatara Upanishad describe the Varaha incarnation as the divine force capable of bringing to light the hidden divinity within nature. Philosophers interpret the Varaha avatar as the form of the Supreme Being who descends in the form of knowledge to awaken the individual soul (*jivaatma*) when it has fallen into the depths of ignorance (symbolized by *Paathaala*). The Varaha, who shows the way to the Earth, thus represents the divine consciousness that dispels ignorance and bestows enlightenment.

Ultimately, the essence of the Varaha avatar lies not only in the restoration of *dharma* in human society, but also in the eradication of ego, the awakening of

reverence toward nature, and the cultivation of the broad-mindedness to recognize divine presence in all forms. This avatar serves as a guiding light equally for the devout follower rooted in tradition and the spiritual seeker exploring deeper truths.

In this way, the Varaha avatar communicates to us the principles of divine creation, the importance of protecting life, and the realization of the Supreme Truth, expressed through multiple humanistic and spiritual dimensions.

The Varaha Avatar teaches the profound philosophy of rescuing souls trapped in the darkness of ignorance and leading them toward the light of wisdom. In this context, the demon Hiranyaksha symbolizes ignorance and ego, while *Bhudevi* (Mother Earth) represents creation—the foundation and refuge for all living beings. Through this divine incarnation, it is believed that the Lord removes the ignorance and suffering of all beings and guides them on the path to liberation (*moksha*).

Message for Environmental Awareness : The Earth is endowed with abundant natural resources—minerals, metals, and hidden treasures. However, excessive and exploitative use of these resources inevitably leads to destruction. That is why, according to the legend, Mother Earth lost her balance and drifted away. To restore her, Lord Mahavishnu incarnated as Varaha.

Today, a similar scenario is unfolding across the world. Natural gas and oil reserves hidden beneath the ocean floors are being extracted recklessly and unsustainably. Numerous global reports warn that in the next 10 to 20 years, Earth could be left depleted of its essential resources.

In such a critical time, it becomes essential for us to recall the story and message of Lord Varaha. It urges us to protect our planet and preserve its natural resources with reverence and responsibility.





GANESHA AND THE EIGHT MYSTIC POWERS

- Smt. D.K. Ahana Lakshmi

Ganesh Chaturthi, the day Lord Ganesha was born, is celebrated on the fourth day after the new moon that occurs in the month of Bhadrapada (Aug-Sep) on the Hindu calendar. It is celebrated privately, in homes, and in communities too, with huge idols installed in important locations. In homes, small images of Ganesha made of fresh clay are worshipped. On the tenth day, the idols are immersed in the nearest waterbody. Immersion into the sea is particularly popular in Mumbai and Chennai. It is believed that when the idol is taken out for immersion, the various obstacles also move out and get destroyed along with the immersion. The air reverberates with *Ganpati bappa moriya*.

As the remover of obstacles, Vigneshwara or Vignaraja, he is a friendly God that everyone reveres. He is known as Ganapati, Ganesha, Vinayaka, Pillayar. The first geetam we learn in Carnatic music is usually *Sri Gananatha sindhura varna* where the second charanam is *Sakala vidyaadi poojitha sarvothama te namo namo*, 'You are the first to receive obeisance when setting out to acquire knowledge.' Every event, every ritual, every ceremony begins with a prayer to him: *nirvighnam kuru me deva sarvakaryesu sarvada*, 'O Lord, always ensure that my undertakings are always free of obstacles'; *vigna Vinayaka pada namaste*, 'We bow at the feet of Vinayaka, remover of obstacles.'

Ganesha is perhaps the most recognizable of our deities because of his elephant head and

pot-bellied figure. You may know that the elephant head in particular, symbolizes Pranava, the primordial sound Om. Also, the elephant is known for its wisdom; Ganesha, the elephant headed God is the giver of wisdom, jnana. Lord Ganesha is usually portrayed as having four arms – they are symbols for the way he helps us. One arm holds an axe or a goad while the other holds a rope or noose. His right hand usually is in the abhaya hasta which tells the devotee not to fear, his blessing is with them. The modaka in his hand is symbolic of jnana or wisdom. One tusk is broken; he used it as a stylus to write the Mahabharata. The broken tusk also symbolizes sacrifice for a good cause. His curling trunk represents flexibility. His vahana, the mouse, represents worldly desires tamed under the control of Ganesha's wisdom. His feet stand for the bestowal of *siddhi* and *buddhi*, attainment of desires and knowledge.

Ganesha is also known as Siddhivinayaka, one who fulfils the wishes of his devotees : Siddhi also refers to extraordinary powers attained through rigorous spiritual practices, particularly meditation and devotion. These powers are not ends in themselves but are sometimes considered signs of spiritual progress. The Ashta Siddhis are:

- Anima – The ability to become extremely small, even invisible.
- Mahima – The power to become infinitely large or expansive.
- Garima – The capacity to become incredibly heavy.
- Laghima – The power to become light as a feather or to defy gravity.

Ganesh with Ashta Siddhis

Vinayaka Chavithi on 27.08.2025



Ganesha is known as Siddhi-daata, or the bestower of siddhis. In the Shakta worship of Ganesha, these are depicted as eight goddesses. Prapti and Prakamya are seated in his lap. Ishitva and Vashitva are seated on the ground depicted as singing and playing the tambura. Anima-Garima and Laghima-Mahima are on his right and left side, respectively.

How can we relate the ashta siddhis with Ganesha and our everyday lives?

Ganesha's presence in the smallest of rituals indicates Anima. For us, Anima can be equated with humility and ensure that we focus on observing and learning rather than being seen. Mahima, Ganesha's expansive pot belly, peacefully digests all things, good and bad, and accommodates all universes; for us, it is keeping an open mind, and being without prejudice. Garima can be visualized as the capacity to be steadfast, like an elephant, holding on to your values. Laghima is the ability to be able to face challenges, blowing them away like a feather in flight. Focusing on Ganesha, working hard with single-pointed focus will help achieve our aspirations and that is the power of Prapti. Prakamya is the ability to adapt to circumstances. Ishitva is leadership and the ability to guide and motivate others. Vashitva involves skilful persuasion, guidance, and influencing others to make wise choices.

In short, Ganesha's association with the Ashta Siddhis highlights his significance not only in everyday life but also in the deeper quest for spiritual fulfilment. Let us meditate on Lord Ganesha and practise to attain what the ashta siddhis symbolically represent.

Om Gam Ganapatye namah.



- Prapti – The ability to reach or obtain anything, anywhere.
- Prakamya – The power to fulfil desires or to manifest wishes.
- Ishitva – Supreme lordship; the ability to rule over nature.
- Vashitva – The power to control all beings and elements.



PAVITHROTSAVAMS IN TIRUMALA

The three-day annual festival Pavithrotsavams, is an important festival at Tirumala. On the first day, Snapana Tirumanjanam will be performed followed by Viseshha Samarpana to Sri Malayappa Swamy and with His consorts. In the evening, the processional deities will be taken around four mada streets in a procession. On the second day, the holy silk threads, Pavithrams will be adorned to various deities inside the sanctumxx sanctorum as well as the deities of sub-temples located inside the hill shrine. Special puja will be performed to the silk woven holy threads which are in black, blue, red, yellow and green colours. These threads will adorn the processional deities and other deities of various sub-shrines located inside hill temple and also to Sri Bhuvarahaswamy located adjacent to Swamy pushkarini. These holy silk threads are called "Pavithrams". The three-day annual festival of Pavithrotsavams will conclude with Pavithra Purnaahuti. This year Pavithrotsavams will perform at Tirumala from 05.08.2025 to 07.08.2025.



The Divine Downpour Sacred Echoes of **SHRAVANA**

- Smt. Shridevi Muralidhar

The Month of Sacred Listening : As the monsoon showers grace the earth, the month of Shravana awakens a profound spiritual rhythm. More than just a seasonal transition, it is a period of deep introspection and renewal. The Vedic texts describe this time as one of devotion, learning, and surrender, and an invitation to immerse in divine sound and sacred practices.

A Cosmic Offering to Lord Shiva : The Shiva Purana extols the significance of Shravana, particularly the Mondays, known as *Shravana Somvar*. These days are dedicated to Lord Shiva, the great ascetic who transcends duality. Devotees fast and offer *abhisheka*, or ritual baths of water, milk, and honey to the Shivalinga, accompanied by the recitation of *Shri Rudram* and the *Shiva Mahimna Stotra*. The essence of Shiva's worship in this month is rooted in the *Samudra Mathan*, the cosmic churning of the ocean. As the gods and demons churned for amrita (nectar of immortality), the first yield was *halahala*, a deadly poison. Without

hesitation, Shiva consumed it, holding it in His throat, turning it blue, the mark of His boundless compassion. This act symbolizes the ability to transmute suffering into wisdom, much like the rains that cleanse and nourish the earth.

The Power of Sacred Sound : The Sanskrit root 'Sru' means "to hear," making Shravana the month of divine listening. The Vedas emphasize that wisdom begins with '*Sruti*' or the sacred teachings received through careful and reverent hearing. Thus, Shravana is an ideal time for studying the *Upanishads*, chanting the *Gayatri mantra*, and reciting revered texts like the *Bhagavad Gita* and *Vishnu Sahasranama*.

This is also the preferred month for the *upanayana* ceremony, where students are initiated into Vedic learning and receive the sacred thread (*yajnopavita*). The thread signifies an unbroken connection to knowledge, binding together external discipline and internal awakening.

Festivals and Devotional Offerings : While Shiva is central to Shravana, the month honors multiple deities, each embodying different aspects of divine energy. *Naga Panchami* reveres the serpent deities, protectors of cosmic balance. *Varalakshmi Vratam* invokes the goddess Lakshmi for prosperity and abundance. The full moon of Shravana, known as *Raksha Bandhan*, celebrates the sacred bond between siblings, reinforcing principles of love and duty.

The Worship of Vishnu and Devi : Shravana is a deeply auspicious time for devotion to Lord Vishnu and the Divine Mother as well, reflecting the dual energies of preservation and nurturing. For devotees of Lord Vishnu, this month marks sacred observances such as *Ekadashi vrat*, the chanting of *Vishnu Sahasranama*, and the celebration of *Janmashtami*, the birth of Lord Krishna. The *Bhagavad Gita* describes Krishna as the source of all that is divine, and in this month, worshippers immerse

On the occasion of Sravanamasam

themselves in His teachings, fasting and offering prayers to seek His grace.

Equally revered during Shravana is Devi, the Universal Mother. Festivals such as *Varalakshmi Vratam* and *Mangala Gauri Puja* highlight Her nurturing and protective aspects, with women offering prayers for prosperity, familial well-being, and spiritual strength.

In Devi temples, special pujas are conducted, invoking Her presence in forms such as Maa Durga, Maa Lakshmi, and Parvati. The rains of Shravana symbolize Her divine nourishment, reminding devotees that just as nature flourishes under Her care, so too does the soul when bathed in Her blessings. On *Shravana Purnima*, Vedic scholars perform *Upakarma*, renewing their commitment to study and discipline. This ritual signifies that learning is not static but a continuous unfolding, much like the cyclical rhythms of nature.

Nature as the Living Scripture : Vedic tradition sees nature as a manifestation of the divine, and in Shravana, it flourishes as a temple of life. The

monsoons bring renewal, and rivers swell, trees expand their canopy, and the air becomes charged with vitality. Worship of *Tulasi*, *Peepal*, and sacred groves symbolizes reverence for the sustaining forces of existence. Ancient texts liken the soul (*Atman*) to a still lake. When the waters of devotion fall upon it, disturbances are cleared, revealing an undistorted reflection of higher truth. Thus, Shravana is an invitation to cleanse the mind, allowing spiritual clarity to emerge.

The Journey Within : Shravana is a time of pilgrimage, both outward and inward. Devotees carry sacred river waters to *Jyotirlinga* shrines, walking barefoot in devotion. But beyond the physical journey, the month calls for an inner pilgrimage, meaning a return to one's source through contemplation, prayer, and surrender. It teaches that even amidst storms, grace is present. The darkest clouds carry nourishment, and transformation unfolds quietly in the rhythm of nature. In the simplest acts, like offering water to Shiva, listening to sacred verses, or watching the rains ...the seeker discovers divine presence, not beyond, but within.

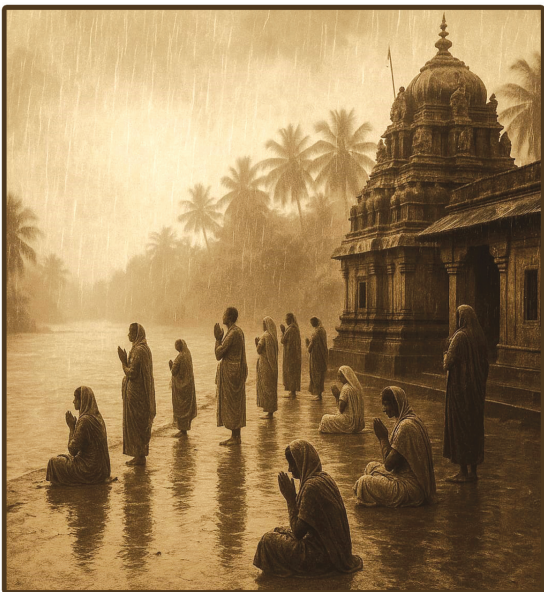
A beautiful conclusion to this reflection on Shravana can be drawn from the *Mundaka Upanishad* (3.2.4). Just as the rains nourish the earth, sincere contemplation and surrender allow the soul to receive the blessings of higher truth.

*Nāyamātmā balahīnena labhyo na ca pramādāt tapaso vāpyaliṅgāt
Etairupāyairyatate yastu vidvāṃstasyaiṣa ātmā viśate brahmadhāma*

“This Self cannot be attained by one who lacks strength, nor by one who is careless, nor by mere austerity without true renunciation. But for the wise one who strives with these aids, the Self enters the abode of Brahman. The Self is not attained by mere discourse, nor by intellect, nor by much learning. It is attained only by him whom the Self chooses. To such a one, the Self reveals its true nature.”

This verse beautifully encapsulates the essence of Shravana Masa, where devotion, discipline, and surrender lead the seeker toward inner realization.

Sources and Scriptural Notes : Shiva Purana, Rigveda and Taittiriya Brahmana – References to the significance of Shravana Nakshatra, Bhagavata Purana, Yajnavalkya Smriti – Observances related to Upakarma and sacred thread, Swami Sivananda, Sadhana and Significance of Holy Months.





AVATHARA RAHASYA OF LORD KRISHNA IN BHAGAVAT GITA

- Dr. M. Varadarajan

Bhagavat Gita is a masterpiece among the Prasthanathraya viz., Vedas, Brahma Sutras and Bhagavat Gita. Gita, with 18 Adhyayaas, begins when soldiers parade on both sides of Pandavas and Kauravas, eager to do war in Kurukshetra. *Adisesha* becomes the Chariot and *Hanuman* stays put on the flag of the Chariot. Lord Krishna is the charioteer of the Chariot.

When Arjuna wanted to withdraw from the war, Krishna advises him that it is the dharma of *Kshatriya* to fight for the righteous. So, Gita is revealed to Arjuna and it is called '*Keshavaarjuna samvaada*'.

This *samvaada* was revealed to the blind Dhritarashtra, by Sanjaya, to whom Krishna gives divine sight to see the war. Sanjaya reveals the details of the war to Dhritarashtra and it is called '*Dhritarashtra-Sanjaya samvaada*'.

Later this *Samvaada* which is part of Mahabharatha, was revealed by Arjuna's great grandson, Janamejaya who heard the Gita. This is further called *Janamejaya-Vaishampaayana samvaada*. They are all easily available to us in Vyasa's Mahabharatha, the fifth Veda.

Krishna reveals the Gita to Arjuna with a view to eradicating the evil forces and safeguarding the righteous in order to re-establish *dharma*. This develops harmony among the people and makes us realise the concept of *Vasudhaiva kutumbhakam*. Hence, it is necessary to know the secret of Krishnaavataara.

Before preparing for war, Arjuna gets a doubt in the 4th Adhyaya, Sloka 4. He says that Krishna's birth was indeed later than the birth of sun, as He, Himself preached in the beginning of this *manvantara* to Surya. Explaining the Sloka, Sri Ramanuja in his *Sri Bhashya* says that Arjuna's mind was in confusion about Krishna and he enumerates the following six questions in the commentary.

1. Krishna is the Supreme Being. He is unquestionably pure and omniscient. He is universal. He has auspicious attributes and so on. Arjuna wants to know if His birth is like that of the other deities or else due to *karma*, or false like the artifices of a magical show.
2. If it is real, what is the mode of His birth? If His birth is true, how could His good attributes leave Him.
3. Like us, does he court sins with the three attributes of *rajas*, *tamas* and *satva*? Or else is He pure divinity? What is His body made up of?
4. What is the reason for His birth? Is He taking birth as a result of sins and good things? Or taking birth due to his own *sankalpa*?

Krishnaashtami on 16.08.2025

5. When does He take birth?
6. Does He take births to experience sins and merits or to safeguard the good people? What is the purpose of His incarnation?

Justifying Arjuna's doubts, Krishna answers in the following way.

For the first question, Krishna replies in the Adhyaya 4, Sloka 5. Krishna took many births and He knows all of them, but Arjuna does not know. Here, Sri Ramanuja succinctly says that "like you were born, I also took several births. You have no doubt about your birth. But births are real for both of us".

For the next three questions, Krishna answers in the Adhyaya 4, Sloka 6. Though Krishna is birthless and immutable, and Lord of all beings, He takes births in various ways with His own *sankalpa* by employing His own nature. Sri Ramanuja says that Krishna takes birth with His everlasting body (*Divya Mangala Vighraha*). Ramanuja explains the phrase, *prakruthihi Adhishtaya*, as His own nature and that He takes the form of His choice by His own will i.e. *Maaya*. Everyone possesses three qualities of *satva*, *rajas*, and *taamasa*. But Lord's *divya mangala vighraha* is spotless and only *shuddha satva*. He also cautions Arjuna that he should not think that His body is like his. In this context, Sri Ramanuja cites reference from Chandhogya Upanishad, which means that His form is light, His will is truth, He is the self of ethereal space, who contains all actions, all desires, all odours and all tastes. This establishes that He is possessing *Divya Mangala Vighraha*. Further, Krishna says that He is emerging as said *sambhavami athmamamayaa*. Sri Ramanuja explains it as *Maya* which belongs to Himself. (Here, *maya* means identical with knowledge as per *Nighantu*. *Maya* is wisdom, knowledge. Further, by *Maya*, Krishna knows the good and bad of His

creatures.) Taittiriyaopanishad says *ajaayamaano bahudaavijaayathe* which means that being unborn, He is born in numerous forms. His birth is quite unlike that of ordinary beings. Further, Sri Ramanuja says that He is spotless and having good attributes.

In the same Adhyaya, Sloka 7, Krishna specifies the time of His incarnations in reply to Arjuna's third question. Elaborating this Sloka, Sri Ramanuja says that there is no restriction as to the time of His birth. Whenever Dharma wanes, and the dharma of four *varnas* of life declines, He will incarnate Himself on the earth of his own volition. He takes birth with His *Divya Mangala Vighraha*. Srimad Bhagavatam (9-54-26) says the same:

*parithraanaaya saadhunam
vinaasaaya cha dushkruthaam I
dharma samsthaapanaarthaya
sambhavaami yuge yuge II*

which means that to safeguard the righteous, destroy the evil forces, and establish Dharma, He incarnates Himself from time to time. For the Supreme Being, all are His properties. We experience the Lord; He experiences us by being born to acquire the property. Vedanta Desika explains this Shloka that there is no conditional birth in every Yuga. They are the foremost among the Vaishnavas who have taken refuge in Him. Vedanta Desika explains the word *Saadhu* means *athra na samarthaadi vishayaha*, i.e. one who has no knowledge, valour and energy is called Saadhu. Further Sri Ramanuja says that those Vaishnava *uttamas* who practice according to *varnaashrama dharma* are called Sadhus. Sri Ramanuja beautifully narrates Sadhus' plight as follows – Sadhus always involve themselves in reaching Paramapurusha; experience the attributes, names and deeds of Paramapurusha as much as possible and become fainted for not fully experiencing Him; to them food, water and betel leaves are Vaasudeva; when they

are separate from Him, they feel distressed every minute. Alvars were immersed in the experience of Krishna and feel distressed whenever they were away from Him. Hence, Alvars, like Tondaradippodi Alwar, say that they never aspire to reach Swarga or other thing, but only the Lord. Hanuman also says the same. Tiruppaanaalwar also desired to see Lord Ranganatha and none else. Their desire is to attain Him. Hence, this is possible by being born in this world. The Lord also embraces three Alvars in Tiurkkovalur. This is *sadhu parithraanam* which is the result of His avatara.

Further Sri Ramanuja says that Hiraynakashipu abused Prahlada. Ravana tied Hanuman with an arrow. Furious, Rama killed Ravana. Thus, He eradicates the evil. Here Vedanta Desika explains the term *parithraanaaya* that He eradicates Sadhus' inner fear as well as fear from evil forces from outside. Hence Sri Ramanuja says that Sriman Narayana will be born for the destruction of those who are opposed to such devotees and for restoration of declining Dharma, which includes His worship. In the eleventh Viswaroopa Adhyaya sloka 19 also, Sri Ramanuja minutely explains the meaning that the sun and moon are His eyes. His eyes are like the moon and the sun, bright with grace and power. Sri Ramanuja remembers what Goda Devi has said in her *Tiruppavai* that *Thingalum Adityanum Ezhundarpol* which means that for good people the moon in the eye appears like coolness i.e. grace and for the enemies the sun in the eye appears like fire i.e. power. In the *Sraddhatrayavibhaaga Yoga Adhyaaya*, Krishna says as noted by Sri Ramanuja that *sraddha* means faith. This *shraddha* is towards the humanity. With his inner vision, Sri Ramanuja based on the Sruti vaakya *sraddhayaa devo devathvamashnuthe*, says that Bhagavan becomes the divinity by the grace of Sri. Hence those who associated with faith in auspicious acts by the grace of Sri, will get the association of all its fruits. It means those who are not having faith in

God, will also get divinity by the grace of Sri. Hence, Sri Ramanuja in his commentary on each chapter concludes *iti srimad bhagavadgitasu upanishathsu....* Here, *Srimath* denotes Sri's association with Gita.

In this way, Sri Ramanuja commented on the secrets of Krishna, the Supreme Being, who incarnated Himself as Krishna to uplift the good people and eradicate the evil forces and to bring *Vasudhaiva kutumbakam*. The Mahopanishad 6, 71 says, *Ayam nijam....*which means for those who have a big heart, the whole earth is their family and for the narrow-minded, there is the distinction between his and ours. In *Chanakya Nithi* 10-14 it is said *maathaa cha kamalaa devee pithaa devo janaardhanaha* which means that My mother is Kamala devi (Lakshmi), my father is Lord Janardana (Vishnu), my kinsmen are the Vishnu-bhaktas (Vaisnavas) and, my homeland is all the three worlds.

*Yathra yogeaswaarah krishno yatra partho dhanurdarah /
Thatra sri vijayo bhoothirdhruvaa neethirmathirmama //*

References : 1. Mahopanishad, 2. Bhagavat Gita 4-5, 3. Ibid.Gita Bhashya, 4. Bhagavat Gita 4-6, 5. Chandogyopnishad 3-14-2, 6. Bhagavat Gita 4-7, 7. Srimad Bhagavatam 9-24-56, 8. Bhagavat Gita 4-8, 9. Ibid.17-3, 10. Contacted Sanskrit Scholar Sri Areyar Srirama Sarma, Melkote.

Books Referred : 1. Srimad Bhagavad Gita with Ramanuja Bhashya, Sri Uttamur Veeraraghavacharya Centenary Trust, Chennai, 2004. 2. Bhagavat Gita, S.Radhakrishnan, Blackie & Son India Ltd. 1971, 3. Gita Vyakyanam vol.2 by S.Krishnaswamy Iyengar, Trichi, 4. Sri Ramanuja Gita Bhashya, SriRamakrishna Mutt, Chennai, 2009.



In the luminous heart of the Vedas, there rises a prayer that has guided seekers across ages, beyond lifetimes, beyond language. It is not merely sound but a flame of divine insight. The Gayatri Mantra, held in the highest regard in the Rigveda (Mandala 3.62.10), is not just a chant, it is a call to awaken the highest light within.

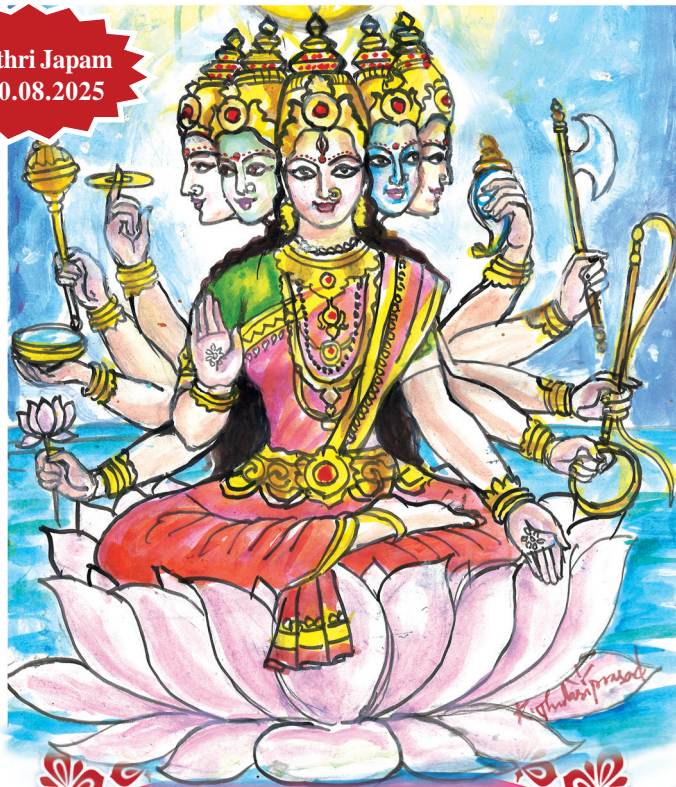
*Om bhur bhuvah svah Tat-savitur varenyam
Bhargo devasya dhimahi Dhiyo yo nah prachodayat*

Each syllable of this mantra is said to be charged with cosmic intelligence. It begins by invoking the three realms; earth, atmosphere, and heaven; then extols the divine effulgence of Savitr, the universal source of life and inspiration. What follows is not a request for worldly gain but a pure invocation: *May that supreme brilliance ignite our understanding.*

The Gayatri is considered the essence of the Vedas. Maharshi Vishwamitra, to whom the mantra was revealed, is said to have perceived it in deep meditation. When recited with devotion, the mantra becomes an offering of the self to the supreme wisdom. It clears the clouds of distraction and turns the seeker inward, toward the seat of intuition and eternal knowledge.

Parallel to the sonic form of the Gayatri is its visual form, which is the Gayatri Yantra. The Gayatri Yantra is

Gayathri Japam
on 10.08.2025



GAYATRI Voice of Awakening

- Dr. Raghavendra Siddharth

a mystical diagram that represents Maa Gayatri, the divine mother of the Vedas and personification of the Gayatri Mantra. It is a geometric form used for meditation, spiritual empowerment, and invoking divine intelligence.

The Yantra usually includes a central bindu (dot) representing the supreme consciousness (Brahman). Interlocking triangles representing the balance of masculine and feminine energies (Shiva–Shakti). Lotus petals symbolizing purity and expansion. Often inscribed with the Gayatri Mantra or seed syllables (bija mantras).

Though Yantras are not described in early Vedas, they became prominent in Tantric and later Puranic traditions. The power of the Gayatri Yantra is derived from the Rigvedic Gayatri mantra.

Benefits as per Tantra Shastra are that it enhances intellect, clarity, and insight (especially when placed in a study room or altar). It cleanses negativity and attracts sattvic energy. Used for meditation to deepen one's connection with higher wisdom and the divine light, the Yantra strengthens one's spiritual aura and aids mantra siddhi (perfection of mantra practice).

The user worships the Yantra daily by offering flowers, ghee lamp, and water, chanting the Gayatri Mantra 11, 27, or 108 times, meditating on the center of the Yantra as the source of divine light.

A sacred geometric diagram, the Yantra holds the latent force of the mantra in symbols. It is not art for the eye, but a device for the spirit. In its heart lies a central point, a dot that stands for the infinite presence that pervades all. Surrounding it are interlacing triangles, signifying the union of divine principles, resting in a field of purity.

The Yantra is not a symbol to be interpreted. It is a presence to be meditated upon. To gaze upon it with silent reverence is to open the inner eye. As the mantra ascends from the lips, the Yantra grounds the attention in stillness. Together they form a path, one of sound, one of sight, guiding the seeker to the same source.

Traditionally, Gayatri Japa is performed thrice, at dawn, noon and dusk, moments when the veil between the inner and outer worlds is thinnest. When paired with focus on the Yantra, the practice becomes a living altar. The seeker offers time, breath and awareness, not to an external deity but to the resplendent force that already resides within.

Placing the Gayatri Yantra in a sacred space purifies the surroundings. It attracts sattvic energy and is often used in rituals, education halls, and places of meditation. The mantra, chanted with sincerity, is said to refine intellect, cleanse karmic impressions, and bring clarity in thought and action.

Though clothed in Vedic tradition, the Gayatri belongs to all. It is not confined to religion, region or custom. It is the voice of awakening. It does not command belief but invites experience. Those who approach it with humility find that it reveals new depths at each turning. In silence, it speaks. In stillness, it shines.

The sages say that the Gayatri is the Mother of all mantras, not because she governs but because she nurtures. Her light does not dazzle; it uplifts. In a world full of noise and confusion, she stands like a lamp placed at the window, not to declare power, but to offer guidance home.

Na Gayatriyah paro mantrah, sarva-mantra-svaroopinee.

There is no mantra greater than Gayatri;
it embodies all sacred mantras.

References and Source Notes :

1. Rigveda 3.62.10 – Original Gayatri Mantra as revealed to Maharshi Vishwamitra.
2. Shiva Purana and Devi Bhagavatam – Descriptions of Gayatri as divine mother and mantra shakti.
3. Pandit Hariprasad Shastri, Gayatri: The Inner Light, Vedic Heritage Series, 1995.
4. Swami Sivananda, Essence of the Vedas.
5. Swami Ranganathananda, The Message of the Upanishads.

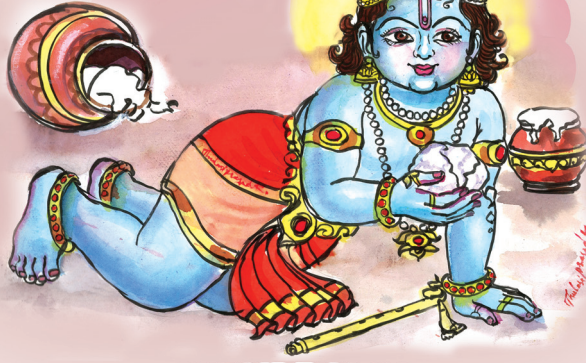


*"mat-katha-vacakam nityam
mat-katha-sravane ratam |
mat-katha-priti-manasam naham
tyaksyami tam naram ||*

- (Vishnu-dharma;

Skanda Purana: 2.5.16.53;
cited in Bhakti Sandarbha 269)

Whoever constantly recites or listens to my stories with devotion and finds joy in them, whose mind delights in my divine tales such a person I never abandon. This is how Lord Sri Krishna Himself declared.



KRISHNAM VANDE JAGADGURUM

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

The stories of Lord Krishna remain ever fresh and new. Though Lord Krishna concluded His divine incarnation at the age of 125 years, He remained ever youthful, an eternal beacon of dharma, protector of the virtuous, and a divine hero of unparalleled greatness.

There are number of temples of Sri Krishna in various places in Andhra Pradesh. In Telugu regions, Lord Krishna is widely worshipped in the form of Sri Venugopala Swamy. Among them, several temples stand out for their mythological significance and historical importance. Now let us see the temples in the A.P. State in a brief.

KARVETINAGARAM (TIRUPATI DISTRICT)

Lord Krishna appeared to Perumal Raju, the ruler of Karvetinagaram in a dream one night and



asked him to build a temple and enshrine him. As per the legend, Perumal Raju built a temple in Karvetinagaram and enshrined Sri Venugopala Swamy along with Sri Rukmini and Satyabhama. In this temple Sri Venugopala Swamy appears with two hands holding Flute accompanied by Sri Rukmini Devi and Sri Satyabhama Devi on both sides. Karavetinagaram is 58 km from Tirupati and 12 km from Puttur.

HAMSALADEEVI (KRISHNA DISTRICT)

Hamsaladeevi has been widely glorified in Telugu literature in relation to Venugopala Swamy. It



is a sacred confluence point where the Krishna River meets the sea. It is believed that even crows taking a dip here turn into swans. According to the legend, this temple was constructed overnight by divine beings. Several inscriptions can be found in the temple's front hall. In this temple Sri Venugopala Swamy appears with two hands holding a Flute along with Sri Rukmini Devi and Sri Satyabhama Devi on

both sides. The temple is located 15 km from Koduru and 28 km from Mopidevi, near the Bay of Bengal coast.

MOVVA (KRISHNA DISTRICT)

The name Movva immediately brings to mind the compositions of Kshetrappa. Located near Kuchipudi, this temple has an ancient history. A sage named Moudgalya discovered the idol of Venugopala Swamy on the banks of the Krishna River. The present temple was built around that idol. The deity appears with Rukmini and Satyabhama. As the old



idol got damaged over time, a new one resembling it was installed in 2000. The original idol can still be seen behind the temple. Movva is just 50 km from Vijayawada.

NEMALI (KRISHNA DISTRICT)

In Nemali, the deity of Venugopala Swamy is self-manifested (swayambhu), believed to have emerged from the ground. During this process, the deity's little fingers were said to be damaged and later corrected. The idol was formally consecrated on February 6, 1957, with great celebration. In this temple Sri Venugopala Swamy appears with two hands with a Flute along with Sri Rukmini Devi and Sri Satyabhama Devi on both sides. Nemali is 15 km from Madhira, and accessible by bus from Tiruvuru and Madhira.



MELIYAPUTTI (SRIKAKULAM DISTRICT)

In the year 1840, the king of Parlakhimidi, Veerendra Pratap Rudra constructed this temple on the request of his wife, Vishnupriya. In this temple



the deity appears with Rukmini and Satyabhama. The Mahendratana River flows here. This temple is attracting thousands of Telugu and Odia devotees. It is easily accessible from Srikakulam.

SALIHUNDAM (SRIKAKULAM DISTRICT)

The Venugopala temple in Salihundam is believed to date back to the Shalivahana period. The Temple is on the top of small hill. In this temple Sri Venugopala Swamy appeared in a sitting posture. Sri Venugopala Swamy is called here as 'Sri Santhana Venugopala Swamy'. This temple is located 18 km from Srikakulam and 5 km from



Kalingapatnam, near Boravanipeta village. Transport facilities are available from Srikakulam.

BALLIPADU (WEST GODAVARI DISTRICT)

Ballipadu village lies near Attili Railway Station. The presiding deity, Madanagopala Swamy, is accompanied by Rukmini and Satyabhama.

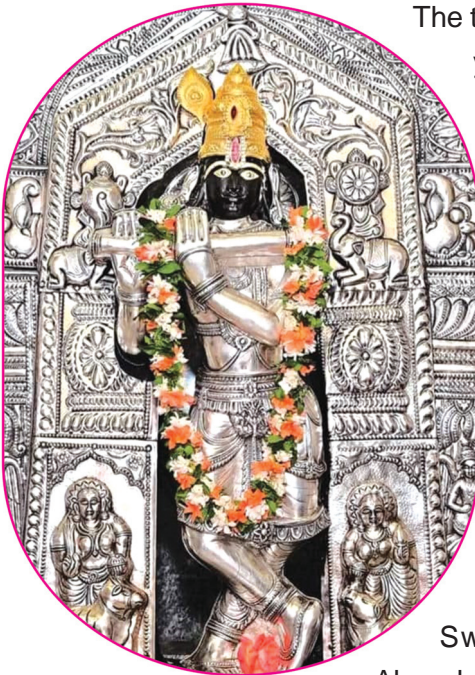
The temple is about 300

years old. The idol was found in a local pond and is believed to embody elements of Dwaraka Tirumala Venkateswara Swamy. Hence, during rituals, the devotees offer salutations as "Sri Venkateswara

Swamy along with

Alamelumanga. Buses are

available from Tanuku and Tadepalligudem to reach Attili.



PORUMAMILLA (YSR KADAPA DISTRICT)

The great sages such as Agastya Maharshi, Markandeya Maharshi, and Muchukunda Maharshi faced

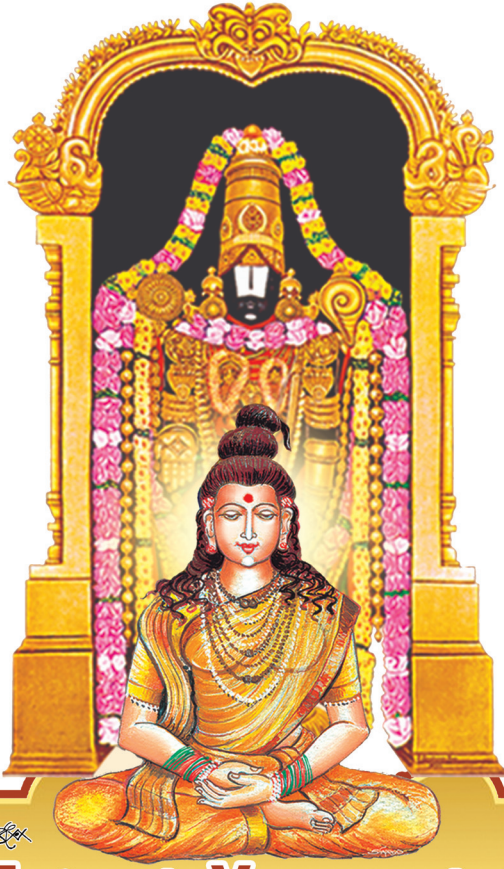
severe hardships as demons attacked their hermitages. These demons disrupted their sacred rituals and sacrifices, destroyed crops in the fields, and mercilessly slaughtered innocent people. In this juncture the sages and the people prayed to Lord Sri Krishna for protection. Hearing the heartfelt prayers of His devotees, Sri Krishna descended and annihilated the demons, thus safeguarding the sages and the people. After that with the prayers of sages and people, Lord Krishna manifested here as Sri Venu Gopala Swamy



and settled here. Porumamilla is about 80 kms from Kadapa city. Transport facility is available from Kadapa.

*Vasudeva sutam devam
kamsachaanoora mardhanam
Devakee paramaanandam
Krishnam vande Jagadgurum*





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

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

(Continued from the previous issue)

In great delight at the birth of his son, Akasha Raju gave away a lot of wealth, nine sorts of grains, a thousand cows, ten thousand horses, canopies and whisks to the brahmins in charity as per the injunctions of scriptures. He worshipped his preceptor and named his son Vasudaana. He named his daughter Padmavathi. He fed a thousand brahmins with sumptuous food. He brought up the children quite fondly. Padmavathi grew up like Lakshmi and Vasudaana like

the Moon. Later, he fixed the auspicious *muhurtam* for their education. Sacred thread ceremony was conducted to the son. But he was worried as to how he should search for the befitting match for his daughter. He ventilated his anxiety to the preceptor.

“Hey meritorious soul! My preceptor! I’ve done Putrakameshti sacrifice with your approval. While efforts were going on for the sacrifice, the female baby appeared in a thousand-petalled lotus. Appropriately, I named her Padmavathi. A divine gift as she is, does she get a befitting groom for her on this earth?”

“Hey king! Don’t worry about it. She’ll get an appropriate match. No doubt about it!” assured the preceptor.

The king felt reassured after hearing the words. He procured ornaments and divine garments she desired. He adorned her with them with great love. He ruled the kingdom in a righteous way as the people praised him as a virtuous soul. The Lord of Venkatadri wanted to marry her. Padmavathi grew into a young lady of bewitching charm. Her parents were enamoured of her matchless beauty.

One day, Padmavathi espied the beauty of the forest around the palace and wanted to take a stroll in it along with her companions. She went to her mother and expressed her desire to pluck flowers from there. Her mother, Dharani Devi, said, “Dear daughter! People laugh at you if you go out for flowers. I won’t let you go under any circumstances! Order your maids; they’ll get you as many as you want!”

Disappointed Padmavathi laid down in her bed without taking food. Dharani Devi could understand her displeasure. With a broad smile, she went to her and said, “Oh my dear! Why are you so displeased just for a small cause? Ok. You may go along with your maids and brahmin ladies.”

She gave them all the necessary things and sent her daughter in a palanquin. They went into the forest and halted at a lake. Padmavathi got off the palanquin and went to pluck the flowers along with her maids.

There was a lot of fun and frolic. Some threw flowers at Padmavathi and laughed gracefully. Some took delight in giving her fruits. Some mimicked the peacocks as if to ridicule them. Some strolled like a swan and swooned repeatedly. Some cooed like the cuckoo and some mumbled like parrots. Some gathered different kinds of flowers like jasmine, laurels, *vakula*, hibiscus and gold flowers. Some have a youthful gait to suit their age. Some were swimming with brahmin girls. A maid squeezed Padmavathi's wet silk gown and tied it to her waist. Another maid covered her gown with a floral saree. A maid fastened a girdle to her waist. A maid made her wear an orange jacket. A maid decked her with ornaments. A maid plaited her locks and decorated them with mangrove flowers. A maid applied *tilak* on her face. A maid applied collyrium to her eyes. A maid daubed sandalwood paste to her body. A lady waved floral fan. Another held a full-length mirror to her. As Padmavathi was served by the maids in varied ways, she gave turmeric

powder, *kumkuma*, flowers and fruits to the brahmin ladies, saluted them and sought their blessings. Sitting on a floral bed, she served five kinds of food and betel packs to all. She also ate them.

Just then Narada arrived there. Alarmed maids shouted at him who he was. "I'm not a stranger. I'm the preceptor of your king," said he. Padmavathi got up and saluted him. Narada blessed her, "May you be married at the earliest!" Padmavathi felt shy. Narada asked her to show her palm. Padmavathi told him, "Hey sage! You're like my father. Tell me my future browsing my palm." Narada said, "The lines in your palm speak of wonders. There are marks of *swastik*, lotus, canopy, whisk, vase and yava. They're all auspicious. There is a magnificent line of marital knot in your palm. Because of the strength of these lines, Narayana Himself will become your husband. You'll be delighted like Adi Lakshmi." Thus saying, the sage with matted locks left.

(to be continued)



VARALAKSHMI VRATAM **For the Welfare of Humanity**

TTD is performing the grand Varalakshmi Vratam festival at Sri Padmavati temple Tiruchanoor every year. The Darshan of Sri Padmavati devi in Varalakshmi Alankaram (decoration) and rituals held as per Pancharatra Agama Shastra ensures prosperity, health and happiness to all devotees. As part of the festival, rituals like Viswaksena Aradhana, Punyahavachanam, Kalasa Sthapana, Aradhana, Anga Puja, Sahasra Namarchana, Astottara Satanamavali, Grandhi Puja will perform. Later Varalakshmi Vrata Mahatya story and sacred mantras were recited by the Archaka Swamies. Later in the evening, Ammavaru will ride on Swarna Ratham (Golden Chariot) in the Mada streets to bless devotees. Participate in this Vratam and be blessed. Varalakshmi vratam on 08.08.2025.

The Vedas are the foundation of the traditional Indian culture. The Vedic teachings are the supreme standard for the distinctive and cultured Indian Vedic way of life. Our temples are the visual metaphors of the sublime Vedic knowledge inherited from ancient times. It is no exaggeration to say that as the abodes of God, they play a great role in providing humanity with a way of life that can achieve Dharma, Artha, Kama and Moksha in that order, with enthusiasm and spiritual awareness. Human beings in the

world live in family life. In the process of going through the journey of life, they are under various pressures due to the hardships of samsara. In order to a life of peace and harmony by worshiping God with devotion, the temple culture helps a lot.

The Agamas play a major role in the design and construction of temples. Among these Agama Shastras, the one that comprehensively presents the worship of Lord Vishnu is the Sri Vaikhanasa Agama Shastra. Bhagavan Vikhano Munindra, son of the mind of Srimannarayana, is the originator of this Agama.

*Swaayambhuva manokaale yugaadou suklavatsare
Sravana sraavane sukla poornima somavaasare
Simhalagnecha samyukthe bhaje naimisha maagatham !*

In the beginning of the yuga, on the full moon day with the star of Shravana in the month of Shravana, Monday, the most auspicious day, Sage Vaikhanasa was born assuming the form of God with four hands, discus and conch, tridanda, sacred basil garlands on the banks of Gomati river in Naimisha forest.

*Vikhanaa itivai vishnuh tadjaa vaikhaanasa smrutah
Vishnamshajascha vikhanaah muneenaam pradhama munih
Tenopadishitam yatsootram tatsootreshu uttamam smrutam!*

Sage Sri Vikhanasa is an aspect of Sri Maha Vishnu. His descendants are the Vaikhanasas. Sage Vikhano Munidra, a descendant of Vishnu, is the first among the sages. The *Vaikhanasa Kalpa Sutra* taught by him is unique.

Therefore, the use of the Shadvaishnava Mantra, Vishnu Sukta, Purusha Sukta, Paramatmiko Upanishad Mantras, Homa processes, invocation procedures, and the Sri Vaikhanasa Kalpa Sutra, which is the source of Sri Vaikhanasa Bhagavat Shastra, has been established as the most authentic.

**May the Edicts of
SAGE VIKHANASACHARYA PROSPER !**

- Telugu Original by :

Sri Ganjam Prabhakaraacharyulu

- Translated by : Dr. S. Ammani



*Vaikhanasena Sutraena Nishekadi Kriyanvitaih
Brahmanaih Kriyamaanam
Yattat Saumyam Vaidikam Matan.*

Vaikhaanasas who are sanctified by the nisheka and other samskaaras as per the Kalpasutra written by Sri Vaikhanasa Maharishi. The ritual of worship they undertake has the Vedic sanction. Such worshippers of God are Vaikhaanasas. Such method of worship has assumed fame as fulfilling the life on this earth and beyond. This Vaikhanasam is defined as a single branch. Before the division of the Vedas, the Veda had a single heap of mantras called Yajuh.

*Vedanaam Vyasanaatapurvam pragrupal militantu
yat taantu Vaikhanasee shaakham iti Veda vido viduh*

Another name for this Vaikhanasam is 'Aukheya'. 'Ukha' means the heart of God Brahma... The doctrine that emerged and evolved from it is Aukheya. It is seen as the origin of all the doctrines of Samachara. Sage Vikhanasa accepted Bhrgu, Atri, Marichi and Kashyapa as his disciples and taught them the Vaikhanasa Shastra in the form of a meaningful book of one crore mantras for fulfilment. These four sages, aiming at the welfare of the world, condensed it into four lakh books for the convenience of all humanity and presented them to the world as Adhikaarams, Samhitas, and Kandas.

The books presented by these sages as 'Sri Vaikhanasa Bhagavat Shastra' have acquired great distinction in the world and are worshipped in a manner pleasing to all the gods, the twelve zodiac signs, the nine planets, nature, and the five elements, and with the blessings of the respective gods, they are known as the knowledge that helps the peaceful existence of all living beings.

*Vaikhanasena Vidhina Keshavam Samyagarchayet
Tadarhanam Priyakaram Vishno Sarvaphalapradam.*

This knowledge is acquired through study and provided for the welfare of the world by the Vaikhanasa Archaka system.

Archakasya Harih Sakshat Chararupi Nasamshayah

In addition to the wonderful Seemanta Samskara that gives training to the infant from the mother's womb, the Samskaras performed on various occasions by scholars as per this system transform the common man into a great person. It prescribes the temple system as ordained by the Vedas, the land survey for the construction of the temple, the temple tower, pavillion, compound wall, vimaana, construction methods, idol-making style, measurements and postures and images

of deities, installations, special festivals held every week, fortnight and year. In a way that devotion, faith and spiritual consciousness are instilled in all the people. The temple reveals a cultured lifestyle and righteous behaviour is considered a great training center. It is explained in detail in the texts of the respective sages.

In addition, it defines how to conduct wonderful sacrifices for the peace of the world to alleviate natural disasters, storms, floods, dreadful diseases, etc. it also describes how to construct a village, town, streets, and architectural features (Vaastu) in detail...

Sri Vaikhanasa Kalpa Sutra was written with 32 questions in 4 sections.

1. Smarta Sutra 7 questions, 2. Dharma Sutra 3 questions, 3. Pravara Sutra 1 question, 4. Srauta Sutra 21 questions. A total of 32 questions were presented by Sri Vikhanasa Muni.

1. Smartha Sutra: In this is described the rituals of Nisheka, Ritu Sangamana, Garbhaadaana, Pumsavana, Seemanta, Vishnu Bali, Jaata Karma, Uttana Namakaranamu, Annaprasana, Pravaasaagamana, Pindavardhana, Chaulopanayana, Parayana, Vrata Bandha, Visarga, Upaakarma, Samaavartana, Paanigrahana, Ashtaadasha shaareera Sanskaras, Pancha Maha Yajnas, Paaka Yajnas, their atonement method, periods, and modes of their practice. Through this Samskara, the child gets sanctified from the stage of the fetus itself by practicing the rituals ordained by the Vedas. He becomes enriched with wisdom by studying the shastraas. He becomes a divine being as is said, "Archakasya Hari Sakshat" (the priest is the visible Hari). He is blessed with the aspect of the divinity and treads the path of Vedas as devotees of Narayana desiring the welfare of the world.

2. Dharma Sutra: The Brahmachari, the Grihastha, the Vanaprastha, the Sannyasa and their respective dharmas are specially proposed.

3. Pravara Sutra: The gotra pravaras of the eight great sages Vishwamitra, Vashishtha, and Jamadagni have been proven.

4. Srauta Sutra: The methods of performing Haviryagna and Somayagna, their period, results, and the structure of the sacrificial pits are discussed.

Sri Vaikhanasa Kalpa is famous and occupies a prominent position among the divine Kalpa Sutras. Explaining the uniqueness of the sutra, Sri Srinivasa Makhi

has established how this sutra has attained supreme excellence, the method of attaining supreme Vaishnavism, and the method of adopting the Vedic path citing ten reasons.

Bhrigu, Atri, Marichi, Kashyapa, Maharshis have taught in their respective Samhitas that only the preceptor who is sanctified by the eighteen samskaaraas prescribed Sage Vikhano in his Sri Vaikhanasa Kalpa Sutra will be eligible to worship in the temples as per the shastra ordained by Vaikhanasa and for installation of deities, conduct of utsavas, snapanam, atonement process, etc. in the temples.

Tirumala Srinivasa: Vaikhanasa Bhagavata Shastra

Sri Venkateswara, the leader of the entire universe who has made Tirumala His abode, has been worshipped as per the Vaikhaansa shastra for ages. All the devotees who visit Him are fortunate to be blessed with His absolute grace.

Kanyaamaasam gatau bhaane dwiteeyaayaam jagatpate Dhwaajaarohana maadaaya saankuraarpana mevacha Vaikhaanasaih muni shreshthaih poojaamantrai prakalpita!

As per the puranas, Lord Brahma conducted nine-day Brahmotsavaas starting with the Ankuraarpana, by inviting sages like Vaikhanasa and others. Ever since, these Brahmotsavas have been conducted without any interruption as per the Vaikhanasa shastra generations together as a sacrifice for the Lord. Worship of five beraas of deities with fire-sacrifices is conducted beginning with the invitation Garuda extends to all the angels. Besides daily worship of the Lord, different utsavaas are conducted from the Kalyanotsavam to the Ekanta Seva, different Arjitha sevas, the annual Teppotsavam, Vasantotsavam, Jyestaabhishekam, Pavitrotsavam, annual Brahmotsavam, Pushpayagam on a grand scale as per the shastra. In the daily worship of the Lord three times, the Lord is praised as “Om Sri Vaikhanasa Muni Shreshtha Pujitaya Sri Venkatesaya Namah, Sri Vaikhanasa Makha Rambhaya Namah”. It reveals the love of Lord Venkateswara for the Vaikhanasa mode of worship. We feel the great power and grace of God in the form of a diety right before us. We experience the glory of the Lord’s spiritual world authentically.

The following verses show that during the Treta Yuga, the righteous Lord Rama, took the vow of exile as per the Vaikhanasa method, while going to the forest. As promised to his parents, he took grihastaashrama after completing his vanavaasa, obtained Lava and Kusha as sons. It seems the Vaikhanasa tradition was recognized as unique during the period of Lord Rama Himself.

Asho bhetam rishi samau bhratarau Rama Lakshmanau Tato Vaikhanasam margama sthitah saha Lakshmana Vratamadishtavan Ramah sahaayam guhamabraveet
- Vaalmiki Ramayana, Ayodhya Kanda 52 Vaa. Sa. Verses 71,72.0

Mention of Vaikhanasa in the Mahabharata:- Santi Parva, Moksha Dharma Parva... Bhishma’s explanation of Vaikhanas and Valakhilyas to Dharmaraja:

Rishinam Ugra Tapasam Dharma Naipuna Darshanam Anye Chapari Cheyascha Brahmana Vanamashritah Vaikhanasaah Vala Khilyah Saikatashcha Tathapare.l l
- Mahabharatam Moksha Parva. 244 Verses.19,20.

In the Mahabharata Shanti Parva, Moksha Dharma Parva, it is known that Vaikhanas and Valakhilyas were among the sages who took refuge in the forests and were a branch of Brahmins who practiced penance for the welfare of society. This vindicates ancientness of the concepts of Vaikhanas and their concern for social welfare.

Araayikaane Vikate Girim Gaccha Sadanve Shirimbitasya Satvabhih Tvebhishtaa Chetayaamasi.
- Rigveda..

All devotees accept Tirumala with a sense of surrender. Whether they are common people, saints, officials, non-officials, emperors like Sri Krishna Devaraya Tirumala at least once in their life-time, visit Lord Venkateswara who adorns the Varaha shrine to get rid of undesirable things and get their desires fulfilled. Considering it a boon, lakhs of devotees offer tonsure and serve the Lord with their children, fulfil their vows and get back with a desire to visit again. It has become a regular tradition practiced by the devotees since the past till now.

[Sri Vaikhanasa Divyaa Jnaa Vardhathaam.Abhivardhathaam](#)



The Procedure of SRI GANESHA PUJA

PRIOR PREPARATIONS FOR PERFORMING GANESH PUJA



On the occasion of
Ganesha Chaturthi

All devotees must rise early in the morning on the day of Ganesha puja. Clean the entire house and adorn the main door with a festoon or arcade of mango leaves. Decorate the house with flowers and mango leaves, among other items. All family members must take a head bath. If you have a designated room for puja or any place you select for performing puja, it should also be decorated. In a suitable location for performing puja, place a wooden plank (foot stool). Adorn it with rice powder, vermilion, and turmeric. Lay a new cloth on the plank and evenly spread some white rice on the cloth. Then, place the idol of Ganesha in the centre of the seat.

Take a vessel made of gold / silver / copper / or clay and adorn it with vermilion and turmeric. Fill it with water, and place sacred yellow rice and flowers inside the vessel, along with a coconut decorated with cloth on top of the vessel. This is called "Kalasham". Next, make a small Ganesha idol with turmeric paste and position it near to the kalasam. Take another vessel and a spoon, and fill it with water. This will be used for performing "Aachamaneyam". Please keep a cloth handy to wipe your hands while performing the puja.

All devotees must wear kumkum on their foreheads, sit in a comfortable position facing east or north, and pray to Lord Ganesha with folded hands while reciting the following slokas.

Invocation

Om Shuklaambaradharam Vishnum Shashivarnam Chaturbhujam
Prasanna vadanam Dhyayeth Sarva vighnopa shaantaye ||
Ayam muhurthastu muhurthoostu ||

Tadeva lagnam sudinam tadeva, Taaraabalam Chandrabalam tadeva |
Vidyaabalam daivabalam tadeva, Lakshmipate themghri yugamsmarami ||

Laabhasteshaam, Jayasteshaam Kutasteshaam Paraabhavah |
Yeshaa mindeevashyaamo Hridayastho Janaaradanah ||

Aapadaamapahartaaram daataaram sarvasampadaam |
Lokabhiraamam Sriraamam bhooyo bhooyo namaamyaham ||

Sumukhaschaikadantascha, Kapilo Gajakarnakah
Lambodarascha, Vikato, Vighnaraajo Ganaadhipah
Dhumaketur Ganaadhyakshaha, Phaalachandro Gajaanah
Vakrathunda Shoorpakarno, Heramba Skandhapoorvajah
Ashtaavastau cha naamaani yah pateshcharnuyaadhapi
Vidyaarambhe, vivahecha, praveshe nirgametathaa

Sangraame, saravakaaryeshu, vighnasthasya na jaayathe
Abhispitartha sidhyartham poojito yassurairapi |
Sarvavighnachchide tasmai shri Ganaadhipataye namah

Aachamanam

After reciting the above slokas, the devotees must sip pure water with a spoon three times from the vessel reserved for this purpose and sip it while reciting the mantra, "Om Keshavaaya swaaha (one time), Om Naaraayanaaya swaaha (second time), Om Maadhavaaya swaaha (third time). Thereafter, clean the hands and lips while reciting "Hastam Prakshaalya."

Take a spoon of water from the aachamaneyya patra and keep it in the palm of the right hand and recite, "Om Govindaaya namah" and drop the water in another empty plate. This water should not be used for puja purposes. It should later be discarded.

Recite the following with folded hands

Om Govindaaya Namaha, om Vishnave Namaha, om Madhusoodanaaya Namaha, om Trivikramaaya Namaha, om Vaamanaaya Namaha, om Sridharaaya Namaha, om Hrusheekshaaya Namaha, om Padmanabhaaya Namaha, om Damodaraaya Namaha, om Sankarshanaaya Namaha, om Vaasudevaaya Namaha, om Pradyumnaaya Namaha, om Aniruddhaaya Namaha, om Purushottamaaya Namaha, om Adhokshajaaya Namaha, om Naarasimhaaya Namaha, om Achyutaaya Namaha, om Janardhanaaya Namaha, om Upendraaya Namaha, om Haraye Namaha, om Sri Krishnaaya Namaha and then recite Bhootho chaatanam.

Hold water in your right palm and sprinkle it around you while reciting the following mantra.

Uttistantu Bhoothapisaachaah ethe Bhoomibhaarakaaah |
Ethesham aavirodhena Brahma karma samarabhe ||

Pranaayaamam

Place your right hand on your nose, position your middle and index fingers between your eyebrows, your thumb on your right nostril, and your ring and little fingers on your left nostril. Hold it gently. Recite the following Gayatri mantra (3 times)

Om bhuh Om-bhuvah Om suvah Om mahah
Om janah Om tapah Om satyam Om tatsa-vitur-varenyam
Bhargo devasya dhimahi dhiyo-yonah prachodayat
Om maapo-jyotirasomrutam bramha bhurba-vasuvarom
Then, deepaaraadhana should be done.

Sankalpam – Oath for the ritual

Om mama upaatta samasta-duritakshaya-dvaaraa,
Sree Parameswaram udhisya, sreeparameswara
preethyartham, shubhe-shobhane muhurte,
adyabramhanah, dwitiya-paraardhe, shveta-varaaha
kalpe, vaivasvata-manvantare, ashtaa vimshathi tame,
kaliyuge, pradhama-paade, jamboodveepe, bharata-
varshe, bharata-khande, meror dakshina digbhaage, Sri
Sailasya ----- pradese, (recite the direction of your place
from the Srisailam) asmin varta-maane vyava-haarika
chaandra-manena prabhavaadi shashti samvatsaraanaam
madhye, Sri Viswaivasu naama samvatsare,
dakshinaayane, varsha rutou, Bhaadrapada maase, shukla
pakshe, Chaturthyaam tidhou, soumya vaasare
yuktaayaam, shubha nakshatre, shubha yoge, shubha-
karane evanguna visheshena visishthaayaam, shubha-
tidhou, Srimaan ----- (name) Gotraha ----- (Gotram)
----- (name) namadeyah, Srimatah ----- (name) Gotrasya
----- (Gotram) ----- (name) namadeyasya, (recite all the
names and details of devotees sitting in the puja including
children).

Dharamapatni sametasya asmaakam saha
kutumbaanaam kshema-sthairya, dhairya, vijaya, Abhaya
aayurarogya, aishwarya abhivurdhyartham, darmaartha
kaama, moksha chaturvidha phala purshaardh
siddhyartham, ishta kaamaartham phala sidhyartham,
mano vaanchitha phala sidhyartham, samasta durithopa
shaantartham, samasta mangalaavyapyartham, varshe
varshe prayukta Sri Varasiddi Vinaayaka Chaturdhi
uddisya, Sri Varasiddi Vinaayaka Swami Devata
preetyartham kalpokta prakarena yaavasshakti
dhaanaavahanaadi shodasopachaara poojaam karishye.
Touch the water in the pancha patra with your right hand's
middle finger and say

Aadou nirevighnena parisamaapyartham Sri
Ganaadhipati poojaam karishye, tadanga Kalasha
poojaam karishye!

Kalasha Pooja : Decorate Kalasham

Kalasam gandha-pushpa-akshatai rabhyarchya |
Thasyopari hasthamnidhaaya |

Pour water, some sacred yellow rice and flowers in the
kalasam and apply sandalwood paste at three places
around the kalasham. Next place your right hand on
kalasham and chant the following mantra.

Kalashasya mukheh vishnuh, kanthe-rudra-samashritah
moole-tatratisto bramha-madhye maatra-ganah-stitah
Kukshoutu-saagaraa-ssarve sapta-dveepa-vasundhara
rig-vedodha yajur-veda saama-vedo-hyadharvanaha
Angaisha-sahita-sarve kalashambu samashritah
Aayaantu deva poojartham duritakshaya-kaarakah ||

Thereafter, rotate a betel leave in clock-wise direction in
the kalasha water and recite as -

Om Gangecha-Yamune Chaiva Godaavari Sarasvati |
Narmadaa Sindhu-Kaveri Jalesmin Sannidhim-Kuruh ||

Kalashodakena Poojaa Dravyaani Samprokshya,
Devamaatmaanancha samprokshya

Sprinkle water from the Kalasham on all the pooja
material, God Ganesha and on all the devotees.

Turmeric Ganapati puja

Om Ganaanaam tvaam Ganapatigm havaa-mahe,
Kavimkaveenaa mupamashravastamam |
Jyeshtha raajam bramhanaam bramhanaa spatah
Anashrunvannooti bhisseedaa saadhanam ||
Sree Maha- Ganaadhi-pataye namah ||
Dyana avahanaadi shodasopachaara pujaam karishye.
Water should touched with middle finger

Dhyaanam

Om Shuklaambaradharam Vishnum Shashivarnam
Chaturbhujam Prasanna vadanam Dhyayeth
Sarva vighnopa shaantaye ||

Keep the flowers and sacred yellow rice at the feet of
Turmeric Ganapati reciting the following sloka. Never
place / spray the flowers or sacred yellow rice on the head
of Ganapati.

Om Sri Maha Ganapathim Dhyayami - dhyaanam
samarpayami, Om Sri Maha Ganapathim Aavaahayaami,
Om Sri Maha Ganapathim aasanam samarpayami.

Place flowers / sacred yellow rice at the feet of the God and
pray with folded hands. Then show the water with uddarini
(spoon) by dropping the water recite this mantra -

Paadayoh paadyam samarpayaami - show water to the
Lord and keep it in a plate.

Hastayoh arghyam samarpayaami - show water to the
Lord and keep it in a plate.

Mukhe shuddhaachamaneeyam samarpayami - show
water to the Turmeric Lord and keep it in a plate.

Pray the Lord with Sandal paste, Akshathaas, Turmeric,
Vermilion, flowers. Light the incense stick and offer
Jaggery of fruits to the Lord as Naivedyam and then do
shodashopachara puja.

Yathaabhaagam Gudem Nivedhayaami |
Sri Mahaganaadhi pathaye namah, supreeto, suprasanno,
varado bhavatu |

Sri Mahaa Ganadhipati prasadam shirasaa grihnaami ||
Take sacred yellow rice at the feet of the Lord and place
it on the head of all devotees.

Now move the turmeric Ganapathi slightly to the east and
pray reciting the sloka -

Sri Maha Ganaadhi pathaye namaha yadhaa sthaanam
pravesayaami shobhanaarthe kshemaaya
punaraagamanaayacha

Water should touch with middle finger by reciting -

Atha sri varasiddhi vinayaka poojaam karishye,
thadanga praanaprathishtaapana karishyem

Puja to the main Ganapati (Pranaprathista)

Sprinkle panchaamruta (a mixture of five ingredients -
milk, curd, ghee, honey, and sugar) on the main idol of
Lord Ganesha and recite this mantra -

Om, aam, hreem, krom, yam, rum, lam, vam, sham,
Sham, sam, ham - ityaadyena praanaprathishtaapanam
kritvaa, namaskritvaa. Om Sri Varasiddhi Vinaayaka
namah

Om Swaamin ! sarvajagannaadha ! yaavat poojavasaanakam
Taavatvam preetibhaavena bimbemin sannidhim kuru ||
Avaahito bhava, staapitho bhava, suprasanno bhava,
stirapanam kuru, varadobhava, avakunthito bhava,
praseeda, praseeda, praseeda - Place flowers, sacred
yellow rice at the feet of the Lord.

Shodashopachara Pooja

Bhava samchita papougha vidhvamsana vichakshanam |
Vignaandhakaara Bhaswantam Vignaraaja Maham Bhaje ||

Om Ekadantam shoorpakarnam gajavaktram chaturbhujam |
Paashankushadharam devam dhyayet Siddhivinayakam! ||

Uttamam Gananathasya vratam sampatkaram shubham |
Bhaktaabheeshtha pradam tasmad dhyayettam Vighnanayakam ||

Dhyaayed Gajaananam devam, taptakanchana sannibham |
Chaturbhujam, mahaakaayam, sarvaabharana bhushitam ||

Om Sri Siddhivinayaka svamine namah dhyayaami ||
Place flowers at the feet of the Lord Ganesha.

Aavaahanam (welcoming the god)

Om Atraagachcha jagadvandya sura raajarchiteshvara |
Anaatha naatha sarvajna Gauri Garbha samudbhava ||
Om Sri Siddhivinayaka svamine namah aavaahayaami ||
Place sacred yellow rice and flowers at the feet of the Lord.

Aasanam (seating him on the throne)

Mauktikaih pushyaragaischa naanaaratnair virajitam |
Ratna simhaasanam chaaru prityartham pratigruhyatam ||
Om Sri Siddhivinayaka svamine namah aasanam samarpayaami ||
Place sacred yellow rice and flowers at the feet of the Lord.

Arghyam (offering water)

Gauriputra namastestu Shankara Priya nandana |
Grhaanaarghyam mayaa dattam, Gandha puspaaksha shatairyutam ||
Om Sri Siddhivinaayaka svaamine namah arghyam samarpayaami ||
Offer water to the Lord and drop it in the plate.

Paadyam (offering water to Lord's feet)

Gajavaktra namastestu sarvaabhista pradaayaka |
Bhaktyaa paadyam mayaa dattam gruhaana dvirajanana ||
Om Sri Siddhivinaayaka svaamine namah paadyam samarpayaami ||
Offer water to the Lord and sprinkle at the feet of the Lord.

Aachamaneeyam (offering water to the Lord to drink)

Anaathanaatha sarvajna girvana gana puja |
Grhanaachamanam deva, tubhyam dattam mayaa prabho ||
Om Sri Siddhivinaayaka svaamine namah aachamaniyam samarpayaami ||
Offer water to the Lord and drop it in the place.

Madhuparkam (offering sacred clothes)

Dadhiksheera samaayuktam madhvajyena samanvitam |
Madhuparkam grhanedam gajavaktra namostute ||
Om Sri Siddhivinaayaka svaamine namah madhuparkam samarpayaami ||
Offer sacred cotton soaked in turmeric powder paste.

Panchamruta snaanam

(Abhishekam with cow milk, curd, ghee, sugar and honey)

Om Snanam panchamrtairdeva grihana Gananayaka |
Anaathanaatha sarvajna girvana ganapujita ||
Om Sri Siddhivinaayaka svaamine namah panchaamrta
snaanam samarpayaami |
Sprinkle panchaamrtam with flower on the Lord.

Suddhodaka snaanam (bath with pure water)

Om Gangaadi sarvatirthebhyaha ahrutai ramalairjalaih |
Snaanam kurushya bhagavaan Umaaputra namostute ||
Om Sri Siddhivinayaka svamine namah suddhodaka
snaanam samarpayaami ||
Bath with Kalasam water with flowers on the Lord.

Vastram (clothes)

Om Rakta vastradvayam chaaru devayogyam cha mangalam |
Subhaprada grhana tvam Lambodara Haraatmaja ||
Om Sri Siddhivinaayaka svaamine namah vastrayugmam samarpayaami ||
Offer clothes or cotton mixed in turmeric or vermilion to the Lord.

Yajnopavitam (sacred thread)

Om Raajitam brahmasutram cha kaanchanam chottariyakam |
Grihana deva sarvajna bhaktaanaamista daayaka ||
Om Sri Siddhivinaayaka svaamine namah yajnopavitam samarpayaami ||
Offer the sacred thread to the Lord.

Gandham (sandal wood paste)

Om Chandanaagaru karpura kasturi kumkumanvitam |
Vilepanam surasrestha prityartham pratigruhyatam ||
Om Sri Siddhivinaayaka svaamine namah Srigandhaam samarpayaami ||
Apply sandalwood paste to the Lord.

Akshataan (sacred yellow rice)

Om Akshataan dhavalaan divyaan saaliyaan tandulaan subhaan |
Grhana paramaananda sambhuputra namostute ||
Om Sri Siddhivinaayaka svaamine namah
alankaranartham akshataan samarpayaami ||
Place sacred yellow rice on the Ganesha.

Patra Pushpaani (offering leaves and flowers)

Om Sugandheeni cha pushpaani jaajikundamukhaani cha |
Ekavimsati patraani sangrhana namostute ||
Om Sri Siddhivinaayaka svaamine namah patra pushpam poojayaami ||
Offer leaves flowers to the Lord.

Athaangapuja (placing flowers on parts of the Lord's body)

Om Ganeshaaya namah - paadau poojayaami | (feet)
Om Ekadantaaya namah - gulphau poojayaami | (heel)
Om Surpakarnaaya namah - jaanuni poojayaami | (ears)
Om Vighnaraajaaya namah - janghe poojayaami | (calf of the legs)
Om Aakhuvaahanaaya namah - urum poojayaami | (thighs)
Om Herambaaya namah - katim poojayaami | (hip)
Om Lambodaraaya namah - udaram poojayaami | (stomach)
Om Gananathaya namah - naabhim poojayaami | (navel)
Om Ganesaaya namah - hrudayam poojayaami | (chest)
Om Sthulakanthaaya namah - kantham poojayaami | (neck)
Om Skandaagrajaaya namah - skandhau poojayaami | (shoulders)
Om Paashahastaaya namah - hastau poojayaami | (hands)
Om Gajavaktraaya namah - vaktram poojayaami | (face)
Om Vighnahantre namah - netram poojayaami | (eyes)
Om Soorpakarnaya namah - karnau poojayaami | (ears)
Om Phaalachandraaya namah - lalaatam poojayaami | (forehead)
Om Sarvesvaraaya namah - shirah poojayaami | (head)
Om Vighnaraajaaya namah - sarvangaani poojayaami |
(all parts of the body)

Thereafter pray to Lord Ganesh with sacred leaves reciting the Lord's holy names as –

Yekavimsati patrapuja (with different sacred leaves)
 Om Sumukhayanamah - maachipatram poojayaami (darbha)
 Om Ganadhipaaya namah - brhatipatram poojayaami (vaakudaaku)
 Om Umaputraya namah - bilvapatram poojayaamipoojayaami (maredu)
 Om Gajananaya namah - durvaayugmam poojayaamipoojayaami (garika)
 Om Harasoonavenamah - dattoorapatram poojayaamipoojayaami (ummetta)
 Om Lambodarayanamah - badaripatram poojayaamipoojayaami (regu)
 Om Guhagrajayanamah - apaamaargapatram poojayaamipoojayaami (uttareni)
 Om Gajakarnayanamah - tulasipatram poojayaamipoojayaami (Tulasi)
 Om Ekadantaaya namah - chootapatram poojayaamipoojayaami (amra)
 Om Vikataaya namah - karaveerapatram poojayaamipoojayaami (ganneru)
 Om Bhinnadantaaya namah - vishnukraantapatram poojayaamipoojayaami (Dintena)
 Om Vatavenamah - daadimipatram poojayaamipoojayaami (daanimma)

Om Sarvesvaraayanamah - devadaarupatram poojayaamipoojayaami (devadaaru)
 Om Phaalachandraaya namah - maruvakapatram poojayaamipoojayaami (maruvam)
 Om Herambaayanamah - sindhuvaarapatram poojayaamipoojayaami (vaavilaaku)
 Om Surpakarnayanamah - jaajipatram poojayaamipoojayaami (jaaji)
 Om Suraagrajaayanamah - gandakipatram poojayaamipoojayaami (garika)
 Om Ibhavaktraayanamah - shamipatram poojayaamipoojayaami (jammi)
 Om Vinaayakaaya namah - asvatthapatram poojayaamipoojayaami (raavi)
 Om Surasevitaaya namah - arjunapatram poojayaamipoojayaami (maddi)
 Om Kapilaaya namah - arkapatram poojayaamipoojayaami (white jilledu)
 Om Sri Ganesvaraya namah - ekavimsati patraani poojayaamipoojayaami

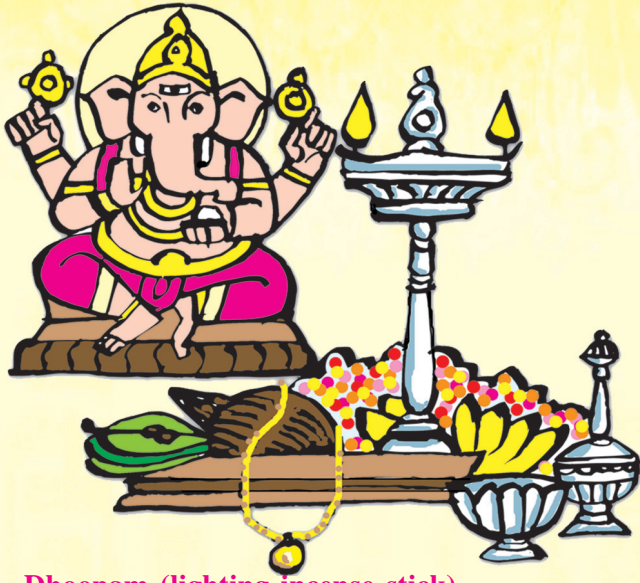
After this, Lord Ganesha should be prayed with flowers reciting the following 108 names of the Lord. Place one flower or Akshata at the feet of the Lord at each mantra.

SRI VINAYAKA ASHTHOTHARA SHATHANAMAVALI

Om Gajaananaaya namah
 Om Ganaadhyakshaaya namah
 Om Vighnaraajaaya namah
 Om Vinayakaaya namah
 Om Dvaimaturaaya namah
 Om Dvimukhaaya namah
 Om Pramukhaaya namah
 Om Sumukhaaya namah
 Om Krutine namah
 Om Supradipaaya namah (10)
 Om Sukhanidhaye namah
 Om Suradhyakshaaya namah
 Om Suraarighnaaya namah
 Om Mahaganapataye namah
 Om Maanyaaya namah
 Om Mahakaalaaya namah
 Om Mahabalaaya namah
 Om Herambhaaya namah
 Om Lambajatharaaya namah
 Om Hrasvagrivaaya namah (20)
 Om Mahodaraaya namah
 Om Madotkataaya namah
 Om Mahaviraaya namah
 Om Mantrine namah
 Om Mangala svaraaya namah
 Om Pramadhaaya namah
 Om Pradhamaaya namah
 Om Prajnaaya namah
 Om Vighnakartre namah
 Om Vighnahantre namah (30)
 Om Visvanetre namah
 Om Viratpataye namah
 Om Sripataye namah
 Om Vaakpataye namah
 Om Srungarine namah
 Om Ashritavatsalaaya namah

Om Sivapriyaaya namah
 Om Pramukhaayana namah
 Om Seeghrakarene namah
 Om Balaaya namah
 Om Balothaaya namah
 Om Bhavatmajaaya namah
 Om Puraanapurushaaya namah
 Om Pushne namah
 Om Pushkarokshipta-vaarine namah
 Om Agraganyaaya namah
 Om Agrapujaaya namah
 Om Agragaamine namah
 Om Mantrakrite namah
 Om Chameekara prabhaaya namah (50)
 Om Sarvasmai namah
 Om Sarvopaasyaaya namah
 Om Sarvakarthrai namah
 Om Sarvanetre namah
 Om Sarvasiddhiprasaadaaya namah
 Om Sarvasiddhaaya namah
 Om Panchahastaaya namah
 Om Paarvatinandanaaya namah
 Om Prabhave namah
 Om Kumara gurave namah (60)
 Om Akshobhya namah
 Om Kumjaraasurabhamjanaaya namah
 Om Pramodaathananaaya namah
 Om Modakapriyaaya namah
 Om Kantimate namah
 Om Dhurutimate namah
 Om Kaamine namah
 Om Kapitthapanasapriyaaya namah
 Om Brahmachaarine namah
 Om Brahmarupine namah (70)
 Om Brahmavidyaadi daanabhuvam namah
 Om Vishnave namah
 Om Vishnupriyaaya namah

Om Bhaktajivitaaya namah
 Om Jitamanmadhaaya namah
 Om Aisvaryakaaranaaya namah
 Om Jyaayase namah
 Om Yakshakinnarasevitaaya namah
 Om Gangasutaaya namah
 Om Ganaadhishtaaya namah (80)
 Om Gambhiraninadaaya namah
 Om Vatave namah
 Om Abhishtavaradaaya namah
 Om Jyotishe namah
 Om Bhaktanidhaye namah
 Om Bhaavagamyaaya namah
 Om Mangalapradaaya namah
 Om Avyaktaaya namah
 Om Apakrtaparaakramaaya namah
 Om Satyadharmine namah (90)
 Om Sakhaaya namah
 Om Sarasaambunidhaye namah
 Om Maheshaaya namah
 Om Divyaangaaya namah
 Om Manikinkini mekhalayaaya namah
 Om Samastadevatamurtaye namah
 Om Sahishnave namah
 Om Satatottithaaya namah
 Om Vighaata kaarine namah
 Om Visvagdrse namah (100)
 Om Visvaraksaa krite namah
 Om Kalyaanagurave namah
 Om Unmattavesaaya namah
 Om Aparajite namah
 Om Samasta jagadaadhaaraaya namah
 Om Sarvaisvarapradaaya namah
 Om Sri Akraanta chidachitprabhave namah
 Om Sri Vighnesvaraaya namah (108)
 Om Sri Varasiddhi Vinayaka Swamine namah
 Ashthottara satha naamapushpa
 poojaam samarpayaami.



Dhoopam (lighting incense stick)

Dasangam guggulopetam sugandhi sumanoharam |
Om Umaasuta namastubhyam grhana varado bhava ||
Om Sri Siddhivinayaka svamine namah
dhoopamaaghraapayaami ||

Show the smoke from the lighted incense stick to the Lord.

Deepam (lamp)

Om Saajyam trivartisamyuktam vahninaa dyotitam maya ||
Grhana mangalam dipam Eeshaputra namostute ||
Om Sri Siddhivinayaka svamine namah deepam darshayaami ||
Show the lighted lamps to the Lord.

Naivedyam (offering sacred food)

Food preparations made, banana, other fruits, broken coconuts etc. should be kept ready in a plate and placed before the Lord.

Sugandhaan sukrtaamschaiva modakaan ghrta paachitaan |
Naivedyam gruhyataam deva chana mudgaih prakalpitaan ||
Bhaksyam bhojyam cha lehyam cha choshyam paaniyameva cha |
Idam gruhana naivedyam mayaa dattam Vinaayaka ||
Om Sri Siddhivinayaka svamine namah naivedyam samarpayaami
Sprinkle water on the sacred food items (Naivedyam) and offer to the Lord.

Tambulam (betel leaves)

Om Pugeephala samaayuktam naagavallidalairyutham |
Karpura churna samyuktam taambulam pratigrhyatam ||
Om Sri Siddhivinayaka svamine namah tambulam samarpayaami ||

Place the 3 betel leaves, 3 nuts, fruits, coins before the Lord and do Namaskaram.

Pushpam (flowers)

Offer flowers to the Lord, reciting this sloka
Om Sachhidaananda Vignesa pushkalaani dhananicha |
Bhumyaamsthitaani pushpaani sweekurushwa Vinaayaka ||
Om Sri Siddhivinayaka Suvamamantra pushpam samarpayaami ||

Neeraajanam (offering Harati with camphor)

Ghrtavarti sahasraischa karpurasakalaistathaa |
Nirajanam maya dattam grhana varado bhava ||
Om Sri Siddhivinayaka svamine namah
nirajanam samarpayaami |

Offer Harati to the Lord and thereafter put Harathi in the plate and then take it.

Mantrapushpam (sacred flowers)

We must take the flowers in our hands and after reciting the following sloka place the flowers at the feet of Lord Ganesha.

Sumukhascha Ekdantascha, Kapilo Gajakarnakaha
Lambodarascha, Vikato, Vighanarajo Ganaadhipaha
Dhumaketuhu Ganaadhyaksho, Phaalachandro Gajaanana
Vakrathunda mahaakaaya, kotisurya samaprabha
Avignam Kurume deva sarva karyeshu sarvadaa
Om Sri Siddhivinayaka svamine namah
mantrapushpam samarpayaami ||

Pradaksinam (circumambulation)

We must take flowers in our hands, stand up and circumambulate in clock wise direction three times.

Yaani kaani cha papani janmaantara krtani cha |
Taani taani pranasyanti pradaksinam pade pade ||
Papoham papakarmoham paapaatma paapasambhavah |
Traahi maam kripayaa deva saranaagata vatsala ||
Anyathaa sharanam naasti tvameva saranam mama |
Tasmaat kaarunya bhavena raksha raksha Ganaadhipa ||
Om Sri Siddhivinayaka svamine namah atmapradakshina
namaskaaraan samarpayaami |

After Pradakshina, we should recite -

Kshamaa praarthana

yasya smritya cha naamoktya tapah puja kriyaadishu |
nyunam sampurnataam yaati sadyo vande gajaananam ||
mantraheenam kriyaheenam shakthiheenam mahaa probho |
yatpujitam mayaa deva paripurnam tadastute ||
anaya dhyanaavaahanaadi shodashopachaara
pujayaacha, Ashthottara naamaarchanayaacha, avasara,
mahaanivedhana yaacha bhagavaan sarvaatmakah
sarvam Sri siddhi vinaayakah swami suprito suprasanno
varado bhavantu ||

After completing the entire puja according to the rituals, the following story should be read by the performer of the puja. After completing the reading of the story, break a coconut and offer it as prasadam (sacred food) to Lord Ganesha. Also, offer Karpura Haarati (lit camphor) to Lord Ganesha.

Some Stories of Lord Ganesha

Before beginning the reading of the story, each person should receive flowers and yellow rice. Offer them to Lord Ganesha after completing the story.

Om Gurur Brahma Gurur Vishnu Gurur Devo Maheshwara
Guru Saakshaat Para Brahma Tasmai Sree Gurave Namaha

Om Shuklaambaradharam Vishnum Shashivarnam Chaturbhujam
Prasanna vadanam Dhyayeth Sarva vighnopa shaantaye

Om Saraswati Namasthubhyam Varade Kaamarupini
Vidyaarambham Karishyaami Siddhir Bavathume Sadaa

Once upon a time, there was a king named Dharma Raja of the Chandra Vamsa dynasty. He lost his kingdom to his kinsmen due to misfortune. He left for the forest with his wife and brothers. He discovered that several rishis were meditating in the forest. He saluted each of them and approached Suta Maharishi, offering oblations to him.

After seating himself with the permission of the Suta Maharishi, he narrated his story to him. Oh! Great rishi, we played the game of gambling with our brethren. They adopted malpractices in the game and defeated us. They occupied our kingdom and insulted our wife, Draupadi. They inflicted insults upon us. Fortunately, we could get your darshan and attain peace. Please bestow your kindness upon us and impart to us a great Vrata so that we may be able to regain our kingdom.

Suta Mahamuni then said, “Oh, Sons of Pandu maharaja, please listen to a Vrata that is the pinnacle of all Vratas. I will narrate it to you. It provides prosperity, wealth, and comfort. It cleanses one from all sins. Generations will prosper. This Vrata was first narrated by Lord Shiva to his son Kumara Swamy.

Once Kumara Swamy saluted his father Lord Shiva and requested him to narrate a vrata which, when performed, would provide wealth, children, growing generation, and prosperity. Lord Shiva, pleased with the request, narrated the story to him. He said, “Dear Son, there is one Vrata the best of all called “Vinayaka

Vrata”. This should be performed with devotion on Chaviti day during the bright moon (shukla paksha) fortnight of Bhadrapada month.

This Vrata has been performed in the past by many Devatas, rishis, and holy men.

The Suta Maharishi then advised Dharma Raja to perform the Vinayaka Vrata and seek the blessings of the Lord to reclaim his lost kingdom and wealth. He further recounted that in the past, Queen Damayanti married King Nala, and Lord Krishna wedded Jambavati and obtained the Shamanthakamani by performing this Vrata. He then narrated the story of Lord Krishna.

Once upon a time, King Satrajittu prayed to Lord Surya, and with His blessings, he obtained a magnificent diamond known as ‘Shamanthakmani’. This diamond produces gold each day. One day, his brother Prasena asked him to lend the diamond so he could wear it.

Prasena, wearing the diamond, visited Lord Krishna who requested him to give him the diamond. Prasena declined and left him. After some time, Prasena, still wearing the diamond, went hunting in the forest. A lion noticed the diamond; presuming it to be a piece of flesh, killed him and snatched it. A strong bear killed the lion and took away the diamond. He gave it to his daughter named Jambavati as a plaything. The bear is none other than ‘Jambhavanta’ in his previous life.

Upon learning of his brother’s death, Satrajittu blamed Lord Krishna, asserting that Krishna killed his brother because he refused to give the diamond when asked. In reality, it was the Lion who killed Prasena, but the blame has fallen on Lord Krishna. To escape this accusation, Lord Krishna ventured into the forest to find the diamond. He discovered the footprints of Prasena, accompanied by the Lion and Bear. He entered the cave of Jambhavanta, where he found Jambhavati playing with the diamond as though it were a ball. When Lord Krishna attempted to take the diamond from her, Jambhavanta intervened and blocked Krishna. They fought over the diamond for twenty-eight days. Ultimately, Jambhavanta lost due to his lack of courage, realising that his opponent was none other than Lord Rama. He remembered that during Rama’s incarnation, when Rama invited Jambhavanta to seek a boon, Jambhavanta expressed the desire to fight him. Rama had said it would happen in a future incarnation. Jambhavati apologised to Lord Krishna for the misunderstanding.

Lord Krishna said to Jambhavanta, “I was blamed unnecessarily for stealing the diamond by Satrajittu. Please hand over the diamond to him so that he can return it to Satrajittu to cleanse the blame.” Jambhavanta happily handed over the diamond, along with his daughter as a gift. Later, Krishna married her.

Lord Krishna returned to his kingdom, Dwaraka, with the diamond and Jambhavati. He met Satrajittu and explained the entire saga of events at a public meeting. Satrajittu regretted his mistake and offered the diamond and his daughter, Satyabhama, to Lord Krishna. He accepted Satyabhama and married her and Jambavati on an auspicious day. He did not accept the diamond.

Lord Krishna then explained why he had to receive this blame unduly. One day, Lord Ganesha returned to Kailasha after accepting the sacred food offered by his devotees. Chandra laughed at his bulging belly. Parvati was angry with Chandra’s unwarranted ridicule. She cursed him that on Chaviti day, if anyone sees Chandra (the moon), they will be blamed by others for no reason. Chandra repented for his actions and then pleaded with Parvati not to impose such a curse. She replied that anyone who prays to Lord Ganesha on that day will not suffer from the curse. However, on one Chaviti day, Lord Krishna mistakenly saw the image of Chandra in a milk pot while he was milking the cow. He then told the people that he could escape the blame levelled against him by Satrajittu after performing the Ganesha Vrata. Lord Krishna further stated that any person who performs Ganesha Vrata on this day and places the sacred yellow rice on their heads will not be subjected to such blame, even if they accidentally see Chandra on this day.

Bhagiratha while bringing Ganga onto the earth, Devatas while churning the milk ocean for nectar and Sambha to get relieved of his leprosy performed Ganesha Vrata and benefited.

Dharma Raja also performed Ganesha Vrata as per the directions of Suta Mahamuni. He got back his kingdom after winning war against his enemies.

All the desires of the devotees will be fulfilled if one prays to Lord Ganesha. He is called “Vara Siddhi Vinayaka”. Children will get good education and success. Married couples will get progeny. Girls will get good bridegrooms and married women prosper with their husbands.

This Ganesha Vrata can be performed by anyone without restrictions of caste, creed and age. Everyone will be blessed by Lord Ganesha with bountiful happiness, prosperity, health and wealth and success in all good endeavours.

Udyaapana

Reading this sloka move the idol of Lord Ganesh to the North-east direction.

Yajna yajna mayajanta devah
taani dharmani pradhmanyasan
Theyhanaakam mahimaanah sachamthe
yatra purve saadyaanti devaah
Sri Mahaganadhipathaye namah
yadhaa sthaanam praveshayaami..
Shobhanaartham punaraagamaayacha.

Those who do the puja from chavithi to 3, 5, 7, 9, 11 days must immerse the Lord and then should recite this udhyaapana mantra.

Akaala mrutyu haranam sarva vyaadhi
nivaaranam Samasta paapa kshayakaram Sri
Mahaaganapati paadododakam paavanam
shubham.

Reciting this sloka sip the panchaamruta and keep the sacred yellow rice collected at the feet of the Lord on the head.



Phalasruti

The devotees who read or listen to this Vrata Story will immensely benefit with the blessings of the Lord Ganesha.

Om Shaanti Shaanti Shaantihi.



Translated the Procedure of Sri Ganesha Puja by : Sri P.T.S. Murthy



VATA PATRA SAAYI KRISHNA

- Dr. Siva Kumar Challa

Ananta Narayana in the infant form on the Primordial waters seen with Sage Narada and other divinity.

(Vatapatra Saayi - Wood Panel from S.V. Museum, Tirumala)

The image of the Bala Mukunda Krishna in baby form is one of the most insightful symbolic representations described in Sanatana Puranic tradition, particularly within the Vaishnava tradition. He is referred to as Vata-Patra-Saayi (“the One who lies on an Asvattha/Peepal leaf). He is seen in lying posture on a Peepal leaf and sucking his toe. The actual meaning and spiritual interpretation of this form can be seen, as the peepal tree is sacred to both Vaishnavas and Shaivas. Asvattha patra or peepal leaf is the symbol of impermanence. Yet Krishna lies on it, symbolizing the eternal brahman amidst momentary creation.

The baby form represents innocence, *leela* or divine play, and source of all creation. Normally, the lord is known as Purna-purusha, even as a baby, he is complete. Sucking his toe denotes the cyclical nature of the universe—the lord both creates and enjoys his own creation. It is also a metaphor for self-sustaining Ananda (tastes his own bliss). In Yogic tradition it is interpreted as the form is a visual meditation for cosmic absorption (*laya*). The imagery of the child on the leaf floating in water signifies detachment (like a lotus), as well as omnipresence. The beauty of the gorgeous Krishna in the ocean is celebrated by all traditions.

This form of Krishna is described beautifully in Mukunda Maala Stotram, a devotional hymn composed by the Vaishnava saint-king Kulasekhara Alwar, one of the 12 Alvars.

*Karaaravindena padaaravindam
Mukhaaravinde vinivesayantam
Vatasya patrasya pute sayaanam
Baalam mukundam manasaa smaraami.*

“With His lotus-like hands, He places His lotus-like foot into His lotus-like mouth; lying on the fold of a banyan (Peepal) leaf, I meditate upon that child Mukunda in my mind.”

Similarly, a verse from Bala Mukunda Astakam by poet Jayadeva describes the scene as

*Samsaara saagara nimagna jana anukarma
Duhkhougha duhkha nicayam samayantam isam
Vatasya patram iva baalaka kaayamanam
Balam Mukundam anisham hrdi bhaavayaami*

“I constantly meditate in my heart upon that child Mukunda, whose very form removes the sufferings of people drowned in the ocean of samsara, and who rests on a banyan leaf in the form of a divine child.”

We can find the legend of Vata-patra-saayi Krishna in various Sanatana dharmic Scriptures like Bhagavata Purana, Dashama Skandha, Mahabharata Shaanti Parva, Padma Brahma-Vaivarta Purana, Gopala-tapani Upanishad, Vishnu Purana.

As per the verse in Padma Purana – Uttara Kaanda, the Lord himself reveals his manifestation as -

*Pralayante jagat sarvam
Mayi linam bhavisyati
Ekasmimsthira-vrkse tu
Mama rupam darsayisyati*

“At the end of the cosmic dissolution, the entire world will be absorbed in Me. At that time, my form will be seen on the leaf of a sacred tree (Peepal).”

According to Mahabharata Shaanti Parva, Rishi Markandeya once saw a child lying on a Peepal leaf in the vast waters of Pralaya. When the sage asked who the child was, the child smiled and replied, “I am Time, I am the Creator and Destroyer, I am All.”

This form is contemplated cherished and celebrated in Bharata Bhumi in various forms like Temple Art, Sculptures, Painting and Culture. There are temples like Baala Mukunda Temple in Odisha, Vatapatrasaayi shrine near Tiruvahindrapuram (Tamil Nadu) and Kumbhakonam. Lot of sculptures are found in Chola bronzes and Hoysala panels. The Pralaya Kalpa episodes are recited regularly in Puranic rendering of Bhagavata Saptaha and Vaikunta Ekadashi narrations.



Paritraanaaya saadhoonaam
vinaasaaya cha dushkritam |
Dharma samsthapanarthaya
sambhavami yuge yuge ||

- The Gita (Cha. 4. V. 8)

(To protect the righteous, to annihilate the wicked, and to establish the principles of dharma, I appear on this earth, age after age).

Lord Krishna says in the Gita that He would like to take an incarnation for establishing 'dharma' in the world. When God, the Almighty descends to the world as an 'Avatar,' He reveals His divine forms, names, virtues, pastimes, abodes, and associations to His devotees. Out of all incarnations of Lord Vishnu, 'Dasavatharams' are most renowned and they are eulogized by the great saints and sages. The eight avatar is the avatar of Lord Balarama which is glorified in various Puranas and Itihasas. It belongs to the period of Dwapara Yuga. Lord Balarama's parents were Vasudeva and Rohini. Sri Tirumangai Alvar in his Tirumozhi Prabhandham extolled the avatar in a pasuram magnificently. This pasuram describes the pleasing personality and the courage of the Lord. It is said Lord Balarama is white in complexion as He is the 'amsa' of Adishesha. The white colour



The Magnificent Avatar of LORD BALARAMA!

- Dr. M. Krishna Kumar

Balarama Jayanti
on 25.08.2025

symbolizes purity and divinity. It is mentioned in many Puranas like the Vishnu Purana, the Bhagavatam and the Harivamsam. Lord Balarama's sparkling eyes are filled with captivating laughter. His honey-sweet smile and His effervescent blue garments and His graceful hair highlight His handsomeness splendidly. His weapon is 'hala'. It means a plough. It is said that in the Vishnu Purana that Goddess Lakshmi presented Lord Balarama a garland of 'kaluva' flowers as an ornament for the head, one 'kundalam' for an ear, unwithered garland of lotuses and sea-coloured clothes sent by Lord Varuna.

TIRUMALA TIRUPATI DEVASTHANAMS

AN APPEAL TO THE SUBSCRIBERS OF 'SAPTHAGIRI'

The readers of Sapthagiri who wish to change / rectify their address of Sapthagiri Magazine for their subscription are requested to send their full address with Pin Code and Mobile Number to the Chief Editor, Sapthagiri Magazine, 2nd Floor, TTD Press, K.T. Road, Tirupati - 517 507 and they may also send their address through e-mail chiefeditortpt@gmail.com



AUGUST, 2025

35

SAPTHAGIRI



Lord Balarama is seen as the embodiment of immense physical and spiritual strength. He plays a crucial role in supporting his amiable brother's divine play. His actions help in facilitating Lord Krishna's celestial sports. In childhood, He shared many adventures with Lord Krishna in Vrindavan. The etymology of the word Balarama is very lucid. The word 'Bala' means strength and 'Rama' stands for a very ideal and significant deity who is also an 'avatar' of Lord Vishnu. Lord Balarama has many names like Balaram, Baladeva, Madhupriya, and Halayudha. He holds a plough in His hand symbolizing agriculture and the ability to cultivate. A mace is also His powerful weapon. Lord Balarama is considered a protector of the weak and a force against evil, helping His devotees by solving their problems. He has taught mace fighting to Sri Abhimanyu, the nephew of Lord Krishna. He was renowned as Gada Danda. It is

said that Lord Balarama and Rukmi have a complex relationship resulting from Rukmi's enmity towards Lord Krishna. According to legends, Lord Balarama departs from His divine incarnation in a meditative posture, as a great white snake as Adishesha.

On the auspicious occasion of Sri Balarama Jayanti devotees pray to Him with sincerity and piety. He confers the greatest of blessings on them by instilling in them strength and ethical values to become successful in life. He is as significant as Sri Lakshmana in Treta Yuga. As Sri Lakshmana is dear to Lord Rama, Lord Balarama is very dear to Lord Krishna in Dwapara Yuga. Lord Balarama's life and teachings continue to inspire millions of devotees emphasizing the values of virtue and devotion in the pursuit of their righteous lives.



UPAMAKA

SRI LAKSHMI VENKATESWARASWAMIVARI BRAHMOTSAVAMS
FROM 24-09-2025 TO 02-10-2025

| Date | Day | Day Utsavam | Night Utsavam |
|------------|-----------|----------------------------|------------------------|
| 24-09-2025 | Wednesday | Dwajaroohanam | Peddaseshavahanam |
| 25-09-2025 | Thursday | Chinnaseshavahanam | Hamsavahanam |
| 26-09-2025 | Friday | Simhavahanam | Muthyapupandirivahanam |
| 27-09-2025 | Saturday | Kalpavrukshavahanam | Sarvabhupalavahanam |
| 28-09-2025 | Sunday | Mohini Avataram in Pallaki | Garudavahanam |
| 29-09-2025 | Monday | Hanumadvahanam | Gajavahanam |
| 30-09-2025 | Tuesday | Suryaprabhavahanam | Chandraprabhavahanam |
| 01-10-2025 | Wednesday | Rathotsavam | Aswavahanam |
| 02-10-2025 | Thursday | Chakrasnanam | Dwajavarohanam |

THIRUPULIYANGUDI

Location : These two Divya Desams are ten kms apart along the northern bank of Thamirabharani river 180 km south of Madurai.

Sthala puranam : Legend has it that Bhudevi left the earth and went to Patala because she felt the Lord was neglecting her by attending to Sridevi more. The world started decaying as a result. Then the Lord and Sridevi went to Patala and made up so Bhudevi would return to earth. Hence the name 'Bhumipaalakar' for the Lord.

Special Features : The Lord is known as 'Kaisinavendhar' or 'Bhumipalakar'. The universal mother is 'Malarmangai or Pullingudivalli'. The vimana is Vedasaara vimanam and the theertham is Varuna theertham.



74

The Desam is a Budhan

kshetram : This temple is part of the Nava-tirupathis and participates in the combined garuda vahana seva on Nammalwar's birthday.

Mangalasanam : In his Thiruvoimozhi (3684 - 3693), Nammalwar cries out that Sridevi and Bhudevi are at his divine feet. But when Nammalwar cries out

for the same privilege, the Lord does not come. You removed all the obstacles for Devas and put many more obstacles in place for the Asuras. You are in Thirupuliyangudi.

THIRUKKULANDHAI

Sthala puranam : Devoted couple Vedacharan and Kumudavalli performed tapas for an off spring. Pleased with their devotion, the Lord blessed them. The girl child, Kamalavalli thus born, decided to marry only the Lord and did tapas to earn that right. The Lord is said to have appeared before her, agreed to marry her and took her in to His heart. The place is called Baalikaa vanam because a young girl did penance.



75

The Lord is 'Srinivasan' or 'Mayakoothan'. The universal mother is 'Kulandhaivalli'. The vimana is 'Ananda Nilayam' and the Pushkarini is 'Perunkulam'.

Mangalaashaasanam : In his Thiruvoimozhi (3577), Nammalwar describes the Lord of this shrine as he who stands tall in the temple as Mayakoothan with the Sudharshana that has won many battles on His right. He also describes the place as one with many buildings and flags on its ramparts.

Om Namo Narayanaya



Special Features : This Divya Desam is a Shaneeswara kshetram. It is better known today as 'Perunkulam'.

Tirumala Tirupati Devasthanams

TTD Festivals and Rituals in September 2025

- 04 Sri Vamana Jayanti
- 04-07 Tiruchanur Sri Padmavathi Ammavari Pavithrotsavam
- 02-05 Tirupati Sri Govindarajaswamivari Pavithrotsavam
- 06 Anantapadmanabha Vratam
- 21 Mahalaya Amavasya
- 24-Oct.02 Tirumala Sri Venkateswara Swamivari Brahmotsavams
- 24-Oct.02 Tiruchanur Sri Padmavathi Ammavari Navaratri Utsavams
- 28 Tirumala Srivari Garudaseva
- 29 Saraswati Pooja
- 30 Durgashtami





Mahaabharatam

THE GREAT WAR AT KURUKSHETRA

Part-19

- Dr. Kannan Srinivasan

(Continued from the previous issue)

On the ninth day of the war *Bhishma* designed *Sarvato Bhadra Vyuha* while *Arjuna* deployed *Nakshatra Mandala Vyuha*. There was fierce fight between *Abhimanyu* and *Alambusa*. *Drona*, *Duryodhana* and *Salya* attacked *Arjuna*. *Bhishma* fought fiercely against *Yudhishtira* who got supported by *Dhrishtadyumna*, *Drupada* and *Virata*. *Bhishma* simply ignored *Sikhandi* and inflicted heavy casualties on the *Pandavas* side. *Krishna* reminded *Arjuna* that he failed in his efforts to subdue *Bhishma* even on the ninth day. *Arjuna* forcefully charged against *Bhishma* and injured him with his arrows. *Bhishma's* arrows hit *Arjuna*, his horses as well as *Krishna*. With great anger *Krishna* condemned *Arjuna* that he could not even protect his horses, how then he could kill *Bhishma*. He declared that he himself would Kill *Bhishma*. Saying so, *Krishna* jumped from the chariot and rushed towards *Bhishma* holding the whip in his hand. *Bhishma* said with folded hands that he considered it a great fortune to be killed by *Krishna*. *Arjuna* fell at the feet of *Krishna* and requested him to resume as his charioteer and guide him. The fight resumed and *Bhishma* created havoc in the *Pandava* army. Late

evening the *Pandavas* and *Krishna* met *Bhishma* secretly. *Yudhishtira* requested *Bhishma* how he could be eliminated so that the *Pandavas* could win the war. *Bhishma* told that as he would not fight against *Sikhandi*, *Arjuna* could use him as a ploy and kill him. He added that he was fed up with what was happening and the celestials were calling him to return to heaven. When *Arjuna* said if the *Pandavas* were to use unfair means they could have done even thirteen years before. *Krishna* commanded him to follow what he said and *Arjuna* bowed before him to do whatever he said.

On the tenth day of the war *Asura Vyuha* was formulated by *Bhishma* while *Deva Vyuha* was designed by *Arjuna*. *Bhishma* was engaged in a vigorous fight with *Dhrishtadyumna* and others. *Abhimanyu* and *Asvatthama* fought against each other. When *Sikhandi* hit *Bhishma* with arrows, he ignored it. *Bhishma* was fed up and he thought of giving up his fight as he had already done his part supporting the *Kauravas*. As directed by *Krishna*, *Arjuna* shot very powerful arrows against *Bhishma* under the cover of *Sikhandi*. *Bhima* told *Duhsasana* that the arrows which grievously injured him were shot by *Arjuna* as *Sikhandi* was incompetent to do so. *Bhishma* fell from his chariot with sharp arrows piercing all over his body which became a bed of arrows for him. Immediately the war was stopped and all the great warriors from both the sides came to pay their profound respects to *Bhishma*. When *Bhishma* asked for a pillow to rest his head, *Duhsasana* brought a soft pillow. *Bhishma* rejected it and looked at *Arjuna* who shot four arrows on the ground which would perfectly hold the head of *Bhishma* as a pillow. When *Bhishma* asked for fresh water to quench his thirst, *Duryodhana* offered him water from a golden vessel. When *Bhishma* rejected it, *Arjuna* shot an arrow into the water and water started gushing from the earth and poured into the mouth of *Bhishma*. Thereafter, *Bhishma* thanked *Arjuna* and said that the *Rishis* had told him that he was *Nara*, the dearmost disciple of *Narayana*. When *Bhishma* advised *Duryodhana* to go in for peace, he remained silent. *Bhishma* declared that as it was *Dakshinayana*, he would leave his mortal body after the dawn of the auspicious *Uttarayana*. *Duryodhana* ordered guards to take care of *Bhishma* lying in the battlefield. Late evening both the *Pandavas* and the *Kauravas* returned to their respective places after bowing down to *Bhishma*. *Duryodhana* was very much disturbed and worried about the future course of events. Later on, *Karna* went secretly and offered his respects to *Bhishma* introducing himself as *Radheya*. *Bhishma*

responded that he knew earlier that he was the son of Surya Deva and is Kaunteya. In order to discourage Duryodhana from pursuing the dangerous war he did denounce Karna from time to time. Bhishma said even now they could have peace with the Pandavas and stop the war. Karna reiterated his life-long commitment to Duryodhana and he would prefer death for the latter's sake. Karna took the blessings of Bhishma to participate in the war in support of Duryodhana.

On the eleventh day of the war Drona was installed as the *Senadhipathi* of the Kaurava Sena by Duryodhana in consultation with Karna. *Sakata Vyuha* was deployed by Drona on the *Kauravas* side whereas *Krauncha Vyuha* was put in place by Arjuna. Duryodhana said respectfully to Drona to capture Yudhishtira alive and hand him over to Duryodhana. Drona asked Duryodhana to engage Arjuna so that he could take on Yudhishtira. Drona devastated Pandava's Sena constituting of thousands of cavalry, elephants and soldiers. Sakuni took on Sahadeva while Salya fought against Bhima. Drona advanced towards Yudhishtira Drishtadyumna, Nakula, Virata and Satyaki fought against Drona. When Drona was about to capture Yudhishtira, Arjuna rushed to the rescue of his elder brother. Drona failed in his attempt and later told Duryodhana as they did not separate Arjuna from Yudhishtira this had happened. Susarma the great warrior of Samsaptakas took a solemn vow that he would give directly fight with Arjuna and not retreat at any cost.

On the twelfth day of the war *Garuda Vyuha* was designed by Drona while *Ardha Chandra Vyuha* was implemented by Arjuna. Yudhishtira wanted to protect himself and told Arjuna to be by his side. Arjuna said he had to accept the challenge of Susarma and that Satyajit would take care of Yudhishtira, watched by Bhima and Satyaki. Dhristadyumna attacked Drona in order to stop him from approaching Yudhishtira. There was a terrific fight between Arjuna and Susarma. Finally Arjuna killed Susarma and inflicted heavy casualties on the side of the Samsaptakas. Drona fiercely fought with Dhristadyumna, Satyaki, Uttamauja, Kshatradharma, Cekitana, Sikhandi, Vasudana who were guarding Yudhishtira. As Drona was about to reach Yudhishtira, Bhima, Nakula, Sahadeva, Drupada and others started to defend Yudhishtira and attacked Drona. Duryodhana, Karna, Salya and others on the

Kaurava side joined the fight. There was terrific fight between Asvatthama and Satyaki, Yudhishtira and Salya, Sakuni and Satyaki. Arjuna and Karna fought fiercely. On the thirteenth day of the war *Cakra Vyuha* was deployed by Drona while no particular *Vyuha* was put in place by the Pandavas. Arjuna went to fight against the Samsaptakas. Abhimanyu was asked to make a dent into the *Cakra Vyuha* while Bhima and other warriors would follow them. Accordingly, Abhimanyu started a fierce fight against Drona. Jayaratha hit Satyaki, Bhima and Dhristadyumna with his powerful arrows multiple times. Abhimanyu was engaged in a ferocious fight with Karna. Duryodhana heard Drona praising the Valor of Abhimanyu as the worthy of Arjuna. He wanted Abhimanyu to be killed. But Abhimanyu subdued many Kaurava warriors including Karna, Duhsasana, Lakshmana and Rukmaratha. Karna went to Drona and complained that the mighty warrior Abhimanyu was insulting all the Kaurava warriors and that Drona should protect the Kaurava Sena. Drona said that there should be a multi-pronged attack on Abhimanyu. Accordingly Drona, Kripa, Karna, Asvatthama and Salya and destroyed the chariot of Abhimanyu. Thereafter Abhimanyu jumped on the ground and started fighting with his sword. When his sword and shield were destroyed, Abhimanyu took the wheels of his chariot as weapons and attacked. The son of Duhsasana attacked Abhimanyu with his mace and both of them dropped dead. At the end, there was total silence on the Pandavas side. Arjuna saw the weeping Yudhishtira and came to know that Abhimanyu was killed in a brutal manner. Krishna consoled his sister Subhadra and the young Uttara the beloved wife of Abhimanyu. Arjuna took the vow to eliminate Jayaratha before sunset the next day and if he failed in that, he would immolate himself in fire. Jayaratha wondered why he was targeted as he was away from the scene of Abhimanyu's death. Drona assured that he would be protected by the Kaurava warriors.

On the fourteenth day of the war *Chakrasakata Vyuha* was designed by Drona while *Khadga Sarpa Vyuha* was deployed by Arjuna. Arjuna told Bhishma and Dhristadyumna to protect Yudhishtira and fight against Drona. Arjuna was challenged by Duhsasana when the former rallied to fight against Jayathratha. Drona tried to stop him with his arrows and said he should fight with him first and then go towards Jayathratha. Arjuna

replied that he was not his enemy but only his preceptor. Krishna smartly drove the chariot towards Jayadratha. After destroying the chariot of Krtavarma, Arjuna attacked Srutayudha, the king of Kambhoja. Srutayudha hurled his mystical mace which hit Krishna's chest and returning fast killed Srutayudha. Arjuna killed Srutayudha's brothers as well and marched towards Jayaratha. When Duryodhana asked Drona how he allowed Arjuna to cross over him, Drona said that he was focusing on capturing Yudhishtira. Drona gave Duryodhana a special armour by wearing which he would be unconquerable and asked him to fight against Arjuna. Duryodhana attacked Arjuna and all the powerful arrows of Arjuna could not pierce his armour. Arjuna knew that it was given by Drona and he shot arrows at the uncovered body of Arjuna and injured him. There was fierce fighting between Drona and Drishtadyumna, Virata and Drupada thereby stopping Drona from reaching Yudhishtira. When Satyaki and Bhurisravas were engaged in one to one fight Arjuna suddenly shot an arrow cutting the right hand of Arjuna and Satyaki killed Bhurisravas. As directed by Yudhishtira Bhima rushed to rescue Arjuna. He was stopped by Drona and there was a grueling fight between the two. After defeating Duryodhana and killing many of his brothers, Bhima rushed forward. Karna defeated Bhima and spared his life remembering the promise made by him to his mother Kunti. Bhima shared his humiliation with Arjuna who assured him that he would kill Karna. Kripa, Salya and Ashvatthama fought vigorously against Arjuna. Suddenly the sky was seen with dark clouds and it appeared as if the Sun had set for the day. There was jubilation from the side of the Kauravas as Arjuna could not fulfil his promise of killing Jayatratha before the Sunset. But Krishna told Arjuna that the Sunset had not happened and asked him to shoot an arrow cutting the head of Jayaratha and placing it on the lap of Vriddha Kshatra the father of Jayaratha who was deeply meditating at that time. He suddenly woke up and pushed the head on the ground. Immediately his head broke into pieces and he died instantly. This was due to Siva's boon to Vriddha Kshatra that whomsoever hurled the head of his son Jayatratha into the ground would die instantly by his head breaking into pieces. The fight continued in the night and Ghatotkacha killed Alambusa and inflicted heavy damage on the Kaurava Sena. Karna used his most powerful *Shakti Ayudha* given by Indra and killed

Ghatotkacha. Krishna comforted Arjuna that he was safe now as Karna had already donated his natural *Kavacha* to Indra some time back and now he had used the very powerful *Shakti Ayudha* against Ghatotkacha. Drona killed Drupada and Virata. Karna defeated Sahadeva and spared his life remembering his promise to his mother Kunti. Karna told Sahadeva to convey to Arjuna that his life was spared by Karna.

On the fifteenth day of the war *Padma Vyuha* was designed by Drona while *Vajra Vyuha* was used by Arjuna. There was fierce fighting between Arjuna and Drona, Nakula and Duryodhana, Sahadeva and Duhsasana. Drona caused great damage to the Pandava Sena. Krishna advised that it would be difficult to defeat Drona as long as he was holding the bow in his hand. He added that as Drona was very much attached to his son Asvatthama and if Arjuna said that Asvatthama was dead, Drona would give up fighting and he could be killed instantly. When Arjuna said that he could not do so as Drona was his preceptor, Bhima said that he would do so as he just now killed an elephant named Asvatthama belonging to Kalinga. When Bhima told Drona that he had killed Asvatthama, Drona immediately dropped his bow and arrow but said he did not believe it. When Yudhishtira said "the elephant named Asvatthama was killed", conches were blown loudly from the Pandavas side when he was saying "elephant named" so that Drona could hear only the words "Asvatthama was killed." Believing it to be true and his beloved son Asvatthama was killed in the war, Drona instantly gave up the bow and arrow and threw away all his weapons and sat on a *darbha* mat in yogic posture and was engrossed in deep meditation. Taking advantage of the situation, Drishtadyumna took his sword and cut the head of Drona instantly. Arjuna and Satyaki condemned him for his cowardice. Sahadeva pacified them to work unitedly for the well-being of Yudhishtira. Infuriated by the wicked act of killing his father Drona, Ashvatthama hurled the Narayana Astra against the Kauravas. However, as advised by Krishna, the Kaurava Sena dropped their arms and the *divya astra* did not harm them. In total anguish and gloom, Asvatthama abandoned his weapons and left the battlefield. Both sides continued to fight terribly till sunset.

(to be continued)



Bhakti movement paved the way for many paths but offered coalescence at the same time. Deities may change, poet-saints may vary and songs may differ in tone and temperament, but insofar as emotional sustenance and devotional feel and depth are concerned they have many similarities. Muktabai (1279-97), the younger sister of Jnanadev, offers one example in this exalted tradition. She was a yogini and an accomplished practitioner of abhangs that read like riddles. She had two other brothers, Nivrutti and Sopan.

It was Nivrutti who initiated Muktabai into the Nath yoga practices. Together with her brothers, she spurned orthodox practices, advocated inclusive social system and founded the Warkari tradition. It is a spiritual movement within the bhakti tradition that centres around the worship of Vitthal or Vitthoba, the presiding deity of Pandharpur. He provided the meeting point of many things spiritual, both larger and smaller: He is at once the incarnation of Lord Vishnu and also a deity in whose presence the rural and marginalized people found refuge and solace.

Once, when Jnaneshwar felt distressed by some comments and locked himself in a room, it was Muktabai who in a series of verses urges him to come out saying that Warkaris do not escape from life ("Those who aspire to be saints Must bear the world's spite without complaints.").

Interestingly, she became the guru of Changdev, a mystic yogi far older than her. In a song she refers to him as an infant:

When Changya meets Maya in the form of Muktabai 'I will give you a name. You are my son,' says Muktai.

In many of his abhangs, Changdev refers to Muktabai as his guru. At the young age of eighteen, she took samadhi. Her intricate abhangs reveal her as a spiritually profound and emotionally composed bhakti poet. Sant Eknath writes of Muktabai:

You are called the primeval life force.
All life salutes you as the eternally liberated.
You took birth to save the world.

It is significant to note that she is the only woman-saint referred to by the Warkari devotees who on their way from Alandi to Pandaripur sing of the Warkari poets:

Nivrutti, Dnyanadev, Sopan, Muktabai
Eknath, Namdev, Tukaram.

Note: The extracts of poems are taken from *The Ant Who Swallowed the Sun: The Abhangs of the Marathi Women Saints* translated by Neela Bhagwat and Jerry Pinto. New Delhi: Speaking Tiger Books, 2020. Pp. 21-65.





SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from the previous issue)

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

Vasishta.

Sloka – 86

Sishta: Drashtaa Ripudveshtaa

Roshtaa Veshtaa Mahanata: |

Roddhaa Boddhaa Mahayodhaa

Shraddhaavaan Satyadhee: Subha: ||

506. Sishta: This name of Venkatesa indicates that He abides by the very injunctions of scriptures in His avatara. As Rama, Krishna he fully complied with the respective injunctions and thereby stood testimony of reference. In Bhagavad Gita [#16.24] “*Tasmaat saastram pramaanam te...*”, He guides Arjuna to seek the scriptures as the authority. In Mahabharata [Vana parva #71.123] it is mentioned that Krishna’s word is taken as the foremost authority by the knowledgeable people – “*Ye cha veda vido vipraa:...Krishnam Dharmam Sanaatanam*”. Nammalvar in Tiruvaymozhi [#7.2.4] addresses Sri Ranganatha as “*...Sittane! sezhuneer Tiruvarangatthay...*”.

507. Drashtaa: Venkatesa is the eternal witness of anything and everything. Tondaradippodi Alwar in Tirumalai [#34] elaborates that He resides in

everyone’s heart and is completely aware of everything – “*...Ulluvaar ullitthellaam udan irundhu aridhi...*”

508. Ripudveshtaa: This name of Venkatesa establishes the fact that Venkatesa cannot stand and tolerate the enemies of His true devotees, when they are subject to ordeal. He springs into action immediately when His devotees are tormented. This can be seen in the instances of Prahlada, Gajendra, Draupadi.

509. Roshtaa: He hates those with immoral sinister intentions and treats them accordingly. In Bhagavad Gita [#16.19], He unequivocally declares that He throws the evil people repeatedly into the vicious cycle of birth and death without an end – “*taanaham dvishatah kruraan...kshipaami ajasram...*”

510. Veshtaa: This name of Venkatesa indicates His all-observing nature. He is ever observant of the entire creation and the happenings there in.

511. Mahanata: This name signifies the potential of Venkatesa to enact a divine play in order to establish Dharma. By this name, He is termed to be the one who can perfectly fit to any role, as the situation demands for the sole purpose of saving the devotees. Also, this name connotes His divine skill in the art of dance. As Krishna, He is famous for different varieties of dance. Tirumazhisai Alwar states this wonderful display of graceful dance on the poisonous hoods of Kaalinga in the Yamuna river, in Tiruchchandaviruttam [#38] as “*...vidam kalanda paambin mel Nadam payinra Naathane...*”. Vedantaacharya in his Gopalavimsati [#4] very beautifully narrates how the dance of Krishna for

butter appeals to him – “...*Nanda bhavane Navaneetha Naatyam*”. Hence this name.

512. Roddhaa: He prevents the execution of evil deeds that agonise His devotees and thus called Roddhaa.

513. Boddhaa: This name is a synonym of the quality of being Omniscient. Venkatesa is the all-knowing Boddhaa.

514. Mahayoddhaa: He is the greatest warrior known to humans. In His avatars as Rama and Krishna, one can abundantly see His incomparable prowess in vanquishing the toughest of the opponents.

515. Shraddhaavaan: Shraddha denotes faith. Venkatesa is thus called as He displayed Shraddha in every avatara He took. Further, He also protects those who have this quality of Shraddha. Venkatesa as Krishana in Bhagavad Gita [#4.39] quotes that those with Shraddha are bound to attain supreme knowledge – “*Shraddhaavaan labhate gnyaanam...*”

516. Satyadhee: Venkatesa embodies the benevolence towards the entire creation. His thoughts, speech and deeds are all oriented towards the upliftment of the creation. Bhagavad Ramanuja begins his *manum opus* Sri Bhashya, by proclaiming this trait of Venkatesa – “...*vividha bhoota vraata Rakshaika Deekshe...*”

517. Subha: Venkatesa is the abode of all that is auspicious and He is the source of all the prosperity. Acharya Prativadi Bhayankaram Anna, in his Sri Venkatesa Mangalam [#3] states “...*Mangalaanam Nivaasaya Srinivasaya Mangalam*”.

Sloka – 87

*Manthree Manthra: Manthragamya:
Manthrakrut Paramanthrahrut |
Manthrabhrut Manthraphalada:
Manthresa: Manthravigraha: ||*

518. Manthree: Venkatesa blesses His devotees with pleasing benedictions. He blesses the devotees with such prayers that will enable them pray unto Him. The mantras are those prayers that function as savior to the one who recites them with devotion. That is the power of words and Venkatesa is the one who paves the way for the devotees to get the right mantras.

519. Manthra: Venkatesa is the very Manthra Himself. He is the one described in the Manthra too and He is so blended in the Manthra that He is considered Manthra itself. Just like He, who is described in Vedas took the form of Dasaratha's son, so did Vedas too came in the form of Sri Ramayana. Purvaachaaryas often emphasize the state of His Manthra being more powerful than Himself. Pillai Lokacharya states the power of mantra in Mummukkshupadi [#16] that when Droupadi was forcefully disrobed in the assembly, it was His *nama* {*Govinda nama*} that came to her rescue. This is also the 281st *nama* in Sri Vishnu Sahasranama.

520. Manthragamya: Venkatesa is the ultimate destination achieved by the constant devotional recitation of the mantras.

521. Manthrakrut: He is the origin of the Manthras. The Ashtaakshari Manthra [the mantra with 8 syllables] is called the king among all the Manthras. This Manthra was instructed for the first time by Narayana to Nara in the hill ranges of Badhrinatha kshetra. Venkatesa as Narayana took the form of Nara also and hence this mantra was instructed properly by an Acharya to Sishya. Pillai Lokacharya mentions this in his Mummukshupadi [#5].

522. Paramanthrahrut: Venkatesa dismissively rejects the mantra of other *kshudra* devatas that eventually torments its reciters and His nama prevails over everything else.

523. Manthrabhrut: Venkatesa is the protector of Manthras and those who recite them with devotion.

524. Manthraphalada: He is the bestower of the fruits of chanting manthras. Vedanta Desika in his Daya Sataka stotram [#33] on Venkatesa mentions this attribute of Venkatesa as “*Phala Vitrana Daksham...*” – Venkatesa is the most efficient in dispensing the fruits of one’s actions.

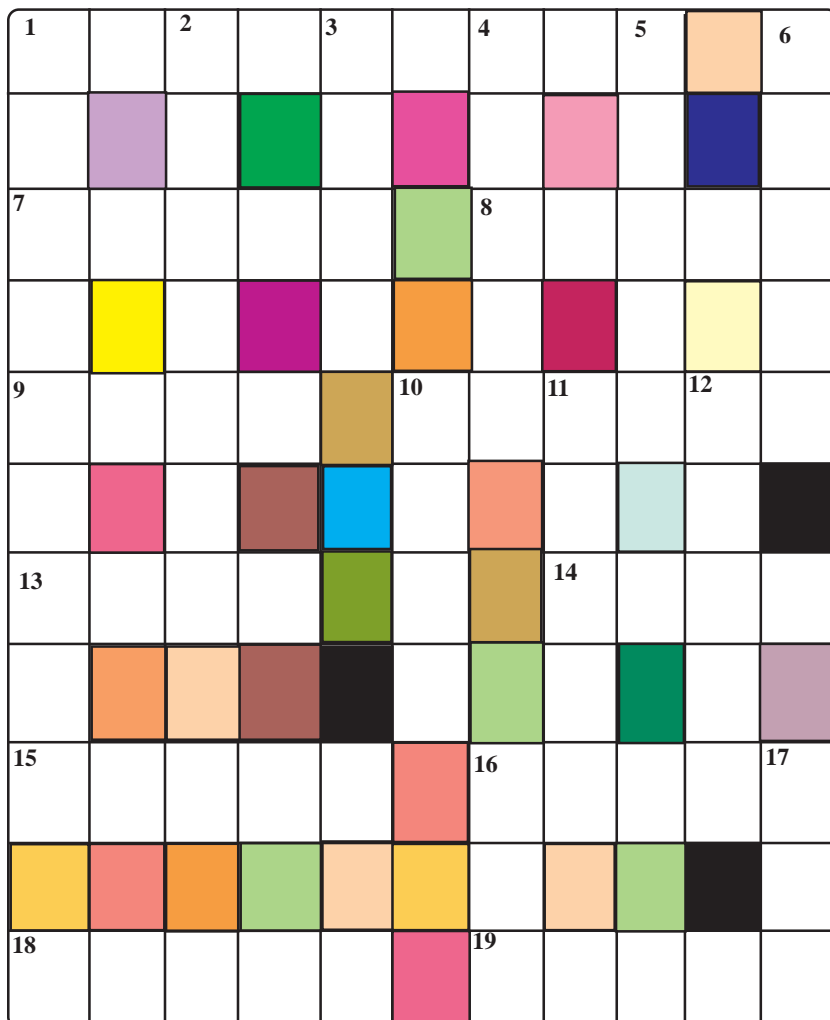
525. Manthresa: Venkatesa is the sole ruler and owner of Manthras. The name Venkatesa is in itself a sacred Manthra and Tallapaaka Annamacharya mentions that, for him all the Manthras came from

the Venkatesa Manthram, in his famous mellifluous composition “*Anni Manthramulu indhe aavahinchenu, Vennetho naaku galige VENKATESA Manthramu*”

526. Manthravigraha: In Srimad Bhagavatam [#4.8.58], it is said one should pray the Lord, in one’s heart with the manthra. The Manthra is not different from the God Himself. “... *ta mantra hrudayenaiva prayunjyaan manthra murthaye*”.

(to be continued)

PUZZLE



Compiled by - Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

- 01. Daughter of Malavathi (9)
- 02. Pandava's Purohitha (7)
- 03. Protect (4) (Jumbled)
- 04. Father of Balakaswa (5)
- 05. Parvathy (5)
- 06. Lord Kumara Swamy (5)
- 10. Dharma Raja (4)
- 11. Brahma (5)
- 12. Sukra (5)
- 16. Not Near (3)
- 17. Place (3)

DOWN

- 01. Father of Suka (9)
- 07. Husband of Kripa (5)
- 08. Lakshmi (5)
- 09. Go from one place to another (4) (Jumbled)
- 10. Seetha (6)
- 13. Drop of water from the eye (4)
- 14. Son of Rama (4)
- 15. Not outer (5)
- 16. Causing Death (5)
- 18. Kubera (5)
- 19. Prepared (5)

ACROSS

RADISH ACTS AS AN ELIXIR OF LIFE



Telugu Original by : Dr. C. Madhusudana Sarma
Translated by: Dr. Manthena Damodara Chary

The edible root and leaves of the edible root are very long. Hence it is called 'Deerghamoolika' and 'Deergha Patra' in Sanskrit.

The family name of radish is *Brassicaceae* and its scientific name is *Raphanus sativus*. It is called 'radish' in English and 'moolie' in Hindi.

Radish root is used in *sambar*. It is used in chutney and as a curry. It has marvellous medicinal powers. It can be used in the treatment of prolonged diseases. We should know how we can use radish to get our ailments cured permanently.

For the Cure of Cough : We should take radish juice twice with a mixture of honey and a teaspoonful of crystal salt per day for getting relief from cough and phlegm. It provides ease from chest congestion.

For the Treatment of Piles : Two teaspoonfuls of slices of radish should be added to 100 ml. of fresh curd should be savoured along with slices of onion early in the morning. In the evening 200 ml. fresh curd should be taken with slices of radish and onion in the evening to get pain and irritation caused by piles relieved.

For getting Relief from Scorpion's Sting : A pinch of salt and a slice of radish should be ground till it becomes a soft paste and it should be kept in a betel leaf and wound round the part affected by the scorpion's sting. The poison is rendered ineffective. The pain and suffering caused by the scorpion's sting disappears soon.

For the Treatment of Jaundice : 10 ml- 20 ml. juice of radish leaves should be taken along with

sufficient sugar in the morning and before dinner to get rapid results.

For Arthritis : The powder of dry seeds of radish should be added with the powder of sugar candy and one or two grams of the mixed powder should be mixed in 50 ml. water before it is used. Thus the pain caused by arthritis can be eased.

For Good Appetite : A medium sized radish root can cut into small slices and boiled in 200 ml. water on thin flame till 100 ml. water is evaporated in boiling procedure. Then it should be filtered and used with one gram pepper powder. The preparation savoured can generate hunger in the stomach and promote good appetite.

For the Cure of Vitiligo : The sufficient juice of *uttareni* leaves should be added to some radish and ground till it becomes a soft paste. It should be applied to the parts of the body affected by leucoderma or vitiligo daily. Prolonged use can prove effective in the treatment of the disease.

For the Cure of Constipation : Twice or thrice sufficient salt, pepper powder and lemon juice should be added to a tea spoonful of radish piece and savoured for getting the problem of constipation eased.

For the Treatment of Kidney Stones : One gram of horsegram powder should be mixed in 20 ml. of radish juice and it should be consumed in the morning and half an hour before dinner daily. Such consumption will melt the stones in the urinary system.

For the Lowering of the Weight of Heavy Weight : Every morning 20 ml. radish, a half piece of lemon juice and a gram of cumin seeds should be mixed with 150 ml. curd and consumed. It will burn the fat and contribute to weight loss gradually.



If one wishes to achieve a goal, they need to concentrate on the target. Concentration is the ability to focus the mind and thoughts to give undivided attention to the set goals. The modern generation, due to their adoption of new lifestyles, electronic gadgets, and unhealthy practices, is unable to concentrate adequately to achieve their goals.

In the great Mahabharata, there is a story about Arjuna. He, along with his guru, Dronacharya, went to attend the Draupadi Swayamvara. He was to shoot an arrow at a moving fish in the Matya Yantra, seeing its shadow in the pond below. When Drona asked him what he was aiming at, he replied that it was the eye of the fish he needed to hit. He was successful because he concentrated on the goal he needed to achieve.



CONCENTRATION
A Tool For Success
e-Smt. P. Sujatha

Another story relates to Ekalavya. When he was unable to learn archery in person from Drona, he practised by concentrating on his guru in the form of an idol.

Through his concentration, he even excelled Arjuna, who learnt in person from the Guru.

One can achieve concentration through the practice of yoga, meditation, and maintaining a healthy lifestyle. One should not be distracted by surroundings that have no relevance to one's efforts for success. The golden rule for achieving concentration is to prioritise tasks and pursue them to their conclusion. There may be distractions in our pursuit of the goal; reduce them. Concentration can also improve through a healthy diet and sufficient sleep.

One Sanskrit sloka reads as “*Kaak cheshtaa, bako dhyaanam, swaan nidraa tathaivacha, alpaahaaree grihathyaagee, Vidyarthee pancha lakshanam*”. It means that a student should be alert like a crow, have the focus of a crane, the light sleep of a dog, eat moderately as per his needs and be detached from household stuff and emotional attachments.



SOLUTION TO PUZZLE

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



List of Lord Ganesh (Dwadasha Namavali / 12 names)
are given for our readers of Sapthagiri :

- | | | |
|----------------|------------------|------------------|
| 1. Sumukha | 5. Lambodara | 9. Dhumravarna |
| 2. Ekadanta | 6. Vikata | 10. Gajadhyeksha |
| 3. Kapila | 7. Vighnanashaka | 11. Balachandra |
| 4. Gajakarnaka | 8. Vinayaka | 12. Gajanana |

Recite these Dwadasha namavali on
'Ganesha Chaturdhi' and be blessed by
Lord Ganesha

Ans. LORD HAYAGREVA

The
Lord
who
is
having
human body
with
Horse head.

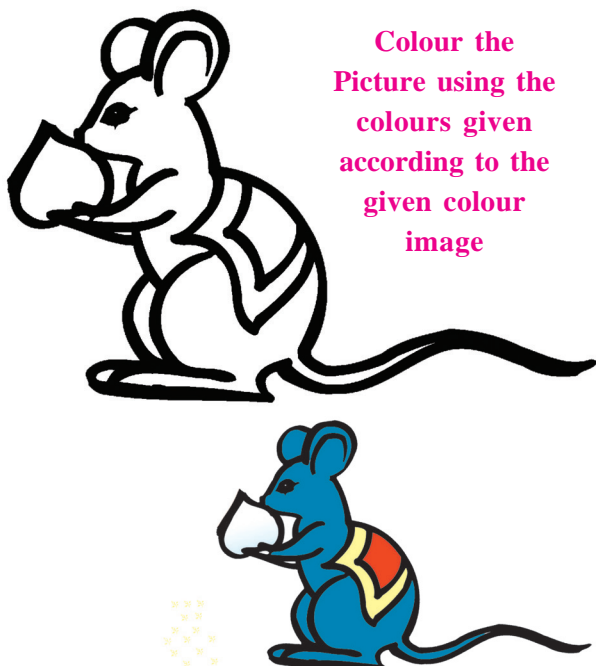
| | | | |
|---|---|---|---|
| H | Y | A | A |
| L | D | R | |
| G | E | A | O |
| E | R | V | A |

RIDDLE

Name the annual ritual performed in Tirumala using
the clues :

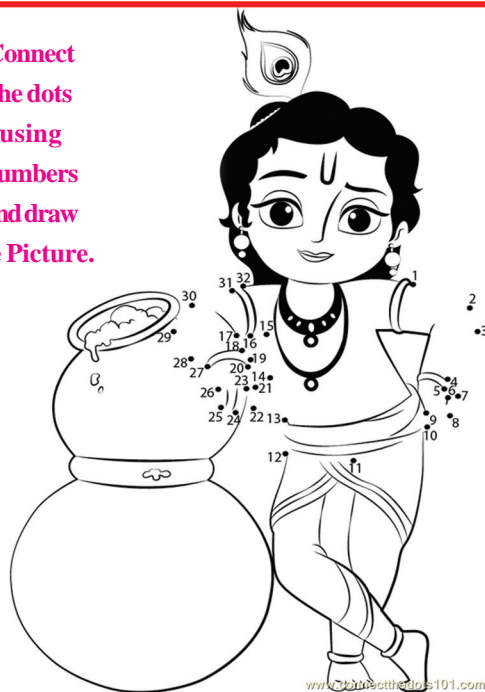
1. In this ritual, Sri Malayappa Swami with His Consorts will be adorned with sacred Pavithrams.
2. Special pooja will be performed to the silk woven sacred threads.
3. The sacred threads will also adorn to the sub-shrines located inside the temple.

Ans. PAVITHRASAVAMS



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

Connect
the dots
using
numbers
and draw
the Picture.





MATCH THE FOLLOWING WITH GODS



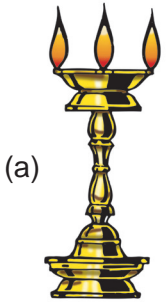
(1)



(2)



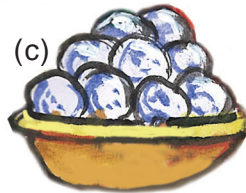
(3)



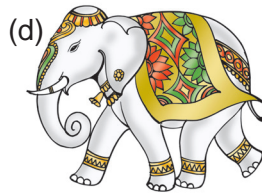
(a)



(b)



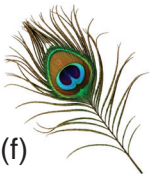
(c)



(d)



(e)



(f)



(g)

(h)



(i)

Ans. : (1) For Lord Ganesha - c, h, i :: (2) For Goddess Lakshmi - a, b, d :: (3) For Lord Krishna - e, f, g

DO YOU KNOW?

THE GREAT FIVE...

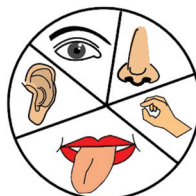
Panchabuthas

1. Earth
2. Water
3. Air
4. Fire
5. Sky



Panchendriyas

1. Eye
2. Nose
3. Ear
4. Tongue
5. Skin



Panchamruthas

1. Cow Milk
2. Cow Curd
3. Cow Ghee
4. Honey
5. Sugar



Panchagavyas

1. Cow Milk
2. Cow Curd
3. Cow Ghee
4. Cow Panchatam (Urine)
5. Cow Dung



Panchapandavas

1. Dharmaraja
2. Bheema
3. Arjuna
4. Nakula
5. Sahadeva





Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 37

'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. What are the names of the four disciples of Sri Vikhanasa Maharshi?
2. How many questions are there in Sri Vaikhanasa Kalpa Sutra? How many sections are there in it. ...
3. What are the names the two brothers of Muktabai?
4. Who is the son of Akasharaju?
5. Who is the Mother of Padmavathi?
6. Who is called Ekdanta?
7. Name the radish in Hindi.
8. What is the name of vahana of Lord Ganesha?
9. What is the name of the month in which Ganesh Chaturthi is being celebrated?
10. Name the Lord and the Goddess residing in Thirupuliyangudi (108 Divyadesam)
11. Who is the father of Suka Maharshi?
12. Who is the husband of Kripa?
13. Who is the Pandava's Purohit?
14. Who is the father of Jayadratha?
15. Who is the author of Tirumaalai?
16. Who is the author of 'Mummukshupadi'?
17. Who is the author of 'Daya Sataka Stotram'?
18. Author of Mukunda Maala
19. Author of Bala Mukunda Astakam
20. Varalakshmi Vratam on

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-08-2025.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

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

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



GENERAL PREDICTIONS FOR THE MONTH OF AUGUST 2025

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



Aries (Mesha) :

Decoration, collecting valuables, gathering with relatives and friends, spending money excessively, stagnation in professional and business affairs. They will get results.



Libra (Tula) :

Hard work will pay off. You will enjoy life. Employees will easily get income, promotion or some kind of increase in income. There will be an increase in financial condition during this period.



Taurus (Vrishabha) :

The tasks set will be completed on time, you will achieve success with courage. You will be ahead in employment matters, people of all professions will experience growth in life, personal gain, increase in standard of living and will have abundant health.



Scorpio (Virshchika) :

The power of worship will increase. You will be interested in beliefs, spirituality, etc. You will have a thirst for knowledge. You will encourage and inspire everyone.



Gemini (Mithuna) :

You will travel long distances. You will travel to many places including shrines. You will also bathe in holy rivers like Ganga. You will experience financial fluctuations.



Sagittarius (Dhanu) :

Professionalism, good deeds, morality, adherence to high values, and interest in spirituality. Adhere to traditional personal values. Work hard to get success.



Cancer (Karkataka) :

Health problems will arise in the first half of this month. There will be differences of opinion with father and relatives. There will be no stability. Financial matters will be normal. Auspicious pujas in the second half.



Capricorn (Makara) :

You will have an extraordinary ability to achieve greatness and will achieve it. You should respect your elders. You will get promotions and transfers.



Leo (Simha) :

You will create new plans, be more active and enthusiastic, and increase your ego and material wealth. You will have to keep confidential documents available.



Aquarius (Kumbha) :

Being careful and eliminate danger. Protecting the safety of society and family should be done. Being vigilant about health will prevent any health problems. Work is worship.



Virgo (Kanya) :

Travels will be fruitful. You will enjoy harmonious relationships with family members. You will live a life of joy and luxury with good health & wealth.



Pisces (Meena) :

Good news will come from children. There will be financial growth. Be creative and you will gain everyone's respect. You may get a promotion at work or financial growth.

Subham Subham Subham



PICTURE STORY

The Power of THE FIRST WORSHIP

Original Story in Telugu by :
Kalarathna Dr. Kampalle Ravichandran
Pictures by : **Sri Thumbali Sivaji**
Translated by : **Smt. J.C. Gnanaprasuna**

Ravana did rigorous penance to please Lord Shiva.

'I am pleased with your, staunch devotion. You may ask Me for a boon.'

Oh Lord! Viswaroopaa!
Please give me Your
'Atmalingam.'

'Take it but be careful. You are taking this powerful Shiva Shakti which cannot be separated from Parashakti in the form of Jyotirlinga with your penance.' If it touches the ground, no one can move it. Please see that the Tejolingam should not touch the ground till you reach Lanka. Be careful.'

'Thank you! Lord. Om!
Hara Hara Mahadeva!
Sambho Shankara!'

'Vinayaka! Ravana got your
father's Atma lingam. Has he
achieved it without your grace?'

'It is true. Narada! Ravana has
not worshipped me earlier.
Further, he has not even
remembered me.'

Vinayaka! Is it done without worshipping Your
feet? If Ravana has made the installation of
the Atmalingam in Lanka, all of you may go
to his court to do service to him.

'Oh! Ravana! I will
make the egoistic
person pay suitable
compensation for not
worshipping me.'

'It is getting dusk. I want
to offer Arghyam in the
evening. But I should not
place this Atmalingam
on the ground. What can
I do now?'

52

Lord Ganapathi appeared before Ravana as a celibate from a distance.

Hey boy! Can you help me? The sun is setting. I will complete 'Sandhyavandanam' and come here. Please hold this lingam in your hand.'

Why do you request me for this simple thing? You can do it by keeping the lingam on the shore.

It is not possible. I have to hold it in my hand only. It should not be placed on the ground.'

'O.K! Give it to me. 'Oh! This lingam is very heavy.

Sir! I will try my level best to hold it depending on my strength. When I am unable to hold it any longer, I will call you three times to hand over it to you. If you do not take it from me, it is not my responsibility.

'Will you come immediately when I call you.'

'Ravana!
Oh!
Ravana!'

I am going to call you for the third time. Ra-va-na.

Lord Vinayaka placed the Sivalingam on the ground.

'O! Boy! You seem to be Lord Vigneswara. You have placed that Atmalingam on the ground.

'This has happened because you have not offered first and foremost worship to Lord Ganapathi. All deities are against you. You cannot do anything now. Go to Lanka.'

'I highly appreciate your talent as you have achieved it with penance. Your devotional history stands legendary and eternal. From today onwards, this 'Gokarna temple' becomes renowned as 'Kailas on Earth'. After reaching the temple, the devotees first visit the grand 'darshan' of Lord Ganapathi.'

53

END



TIRUMALA TIRUPATI DEVASTHANAMS
SAPTHAGIRI
SPIRITUAL ILLUSTRATED MONTHLY



Subscription Form

1. Name and Address : _____
 (Must write neatly in
 CAPITALS) _____

PINCODE COMPULSORY

MOBILE NO.

2. Language : ☐ English ☐ Tamil ☐ Kannada
☐ Telugu ☐ Hindi ☐ Sanskrit

3. Annual / Life : ☐ Rs.240/- ☐ Rs.2,400/- (12 years only)

4. Subscription Renewal :

Number :

Language :

5. Mode of Payment :

E.M.O's / DD's / IPO's :

Date :

Place :

Date :

Signature of the Subscriber

- ◆ Each Copy Rs. 20/- Annual Subscription Rs.240/-, Life Subscription Rs.2400/- (for 12 years only); Please send E.M.O's / DD's / IPO's drawn in favour of Chief Editor, T.T.D., Tirupati.
- ◆ Those who wish to join as New or Renew the Subscription, Please furnish the full details in the coupon or on a separate white paper. For complete information please contact the address given below. Please send the amount to the Chief Editor's Office, T.T.D, Tirupati only. Don't be cheated by paying the amount to others.
- ◆ Please furnish your details in the moneyorder coupon and send to the address given below. For details contact : 0877-2264543, 2264359.

OUR CONTACT ADDRESS

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

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

1. Garuda
2. Vatapatrasayi
3. Kodhai
4. Telangana
5. Mandara
6. Sri Periyalvar
7. Visrvasu
8. Simhika
9. 21-06-2025
10. King Janamejaya
11. Kurukshetra
12. Nammalwar
13. Ricinus communis
14. Eight
15. Kamsa

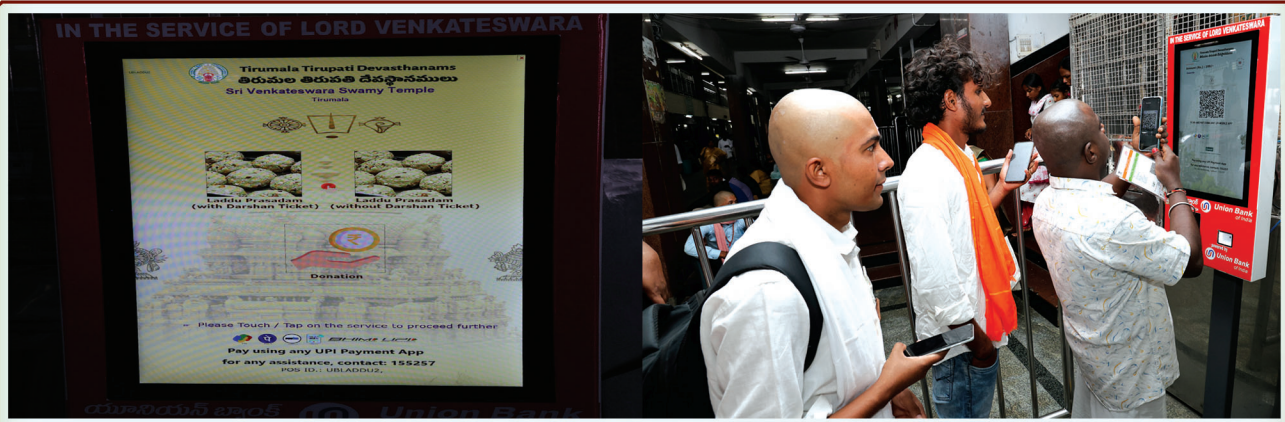
RAJATH KRISHNA
 Subscription No. 5136
 KERALA

The Readers can
 subscribe the
 'Sapthagiri' magazine
 through
 D.D. / E.M.O. /
 I.P.O. and through
 TTD online website
 ttdevasthanams.ap.gov.in

Printed by Sri R.V. Vijayakumar, B.A., B.Ed., and Published by Dr.V.G. Chokkalingam, M.A., Ph.D., on behalf of Tirumala Tirupati Devasthanams and Printed and Published at Tirumala Tirupati Devasthanams Press, K.T. Road, Tirupati - 517 507. Editor : Dr.V.G. Chokkalingam, M.A., Ph.D.



The three-day annual 'Sakshatkara Vaibhavotsavams' was performed at Sri Kalyana Venkateswara Swamy temple, Srinivasa Mangapuram from 30.06.2025 to 02.07.2025. As part of this festival, Swami with His Consorts blessed the devotees on Sesha, Hanumantha and Garuda Vahanams.



TTD has introduced KIOSK machines at Laddu Counters in Tirumala on 23.06.2025. Pilgrims can pay amount for additional laddus using UPI, get receipt and collect extra laddus.



The International Yoga Day was organized by TTD at its Parade Grounds behind the TTD administration building in Tirupati on 21.06.2025. On this occasion, TTD Board members Smt. Panabaka Lakshmi, Sri G. Bhanu Prakash Reddy, Addl. E.O. Sri Ch Venkaiah Chowdary, I.R.S., JEO Sri V. Veerabraham, I.A.S., CV&SO Sri Murali Krishna, I.P.S. and other officials participated.



SAPTHAGIRI (ENGLISH) SPIRITUAL ILLUSTRATED MONTHLY Published by Tirumala Tirupati Devasthanams Printing on 25-07-2025 & posting at Tirupati RMS Regd. with the Registrar of Newspapers for India under RNI No.21137/1970. Postal Regd.No.TRP/153/2024-2026 "LICENCED TO POST WITHOUT PREPAYMENT No. PMGK / RNP / WPP / 04(03) / 2024-2026" Posting on 5th of Every month.



VINAYAKA CHAVITHI on 27-08-2025