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APPALAYAGUNTA

SRI PRASANNA VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

From 25.06.2026 to 03.07.2026

KARVETINAGARAM

SRI VENUGOPALA SWAMIVARI BRAHMOTSAVAMS

From 05-06-2026 to 14-06-2026



05-06-2026, Friday Day : - - - Night : Ankurarpanam	10-06-2026, Wednesday Day : Mohini Avataram in Pallaki Night : Garudavahanam
06-06-2026, Saturday Day : Dwajaroanam Night : Peddaseshavahanam	11-06-2026, Thursday Day : Hanumadvahanam Night : Gajavahanam
07-06-2026, Sunday Day : Chinnaseshavahanam Night : Hamsavahanam	12-06-2026, Friday Day : Suryaprabhavahanam Night : Chandraprabhavahanam
08-06-2026, Monday Day : Simhavahanam Night : Muthyapupandirivahanam	13-06-2026, Saturday Day : Rathotsavam Night : Aswavahanam
09-06-2026, Tuesday Day : Kalpavrukshavahanam Night : Sarvabhupalavahanam	14-06-2026, Sunday Day : Chakrasnanam Night : Dwajavarohanam

APPALAYAGUNTA

SRI PRASANNA VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

From 24-06-2026 to 03-07-2026



24-06-2026, Wednesday Day : - - - Night : Ankurarpanam	29-06-2026, Monday Day : Mohini Avataram in Pallaki Night : Garudavahanam
25-06-2026, Thursday Day : Dwajaroanam Night : Peddaseshavahanam	30-06-2026, Tuesday Day : Hanumadvahanam Night : Gajavahanam
26-06-2026, Friday Day : Chinnaseshavahanam Night : Hamsavahanam	01-07-2026, Wednesday Day : Suryaprabhavahanam Night : Chandraprabhavahanam
27-06-2026, Saturday Day : Simhavahanam Night : Muthyapupandirivahanam	02-07-2026, Thursday Day : Rathotsavam Night : Aswavahanam
28-06-2026, Sunday Day : Kalpavrukshavahanam Night : Sarvabhupalavahanam	03-07-2026, Friday Day : Chakrasnanam Night : Dwajavarohanam



BHAGAVADGITA



avācyavādāms ca bahūn
vadiṣyanti tavā hitāḥ
nindantas tava sāmartyam
tato duḥkataram nu kim

And your enemies, disparaging your might, will
speak many unbecoming words; what can be
more distressing than this?

(Chapter - 2, Sloka – 36)

INVOCATION

dharalō “nedbhāvaṃ tadbhava” tanegāna
harimayamē jagamantānu...

..dharalō..

mahi nōdaṭivārandu malinamu dalacina
tahataha manasē tā malinamu
vahi nediṭandu bhāvanamu bhāviñcina
bahuvīdhamula dānū bhāvanamē.....

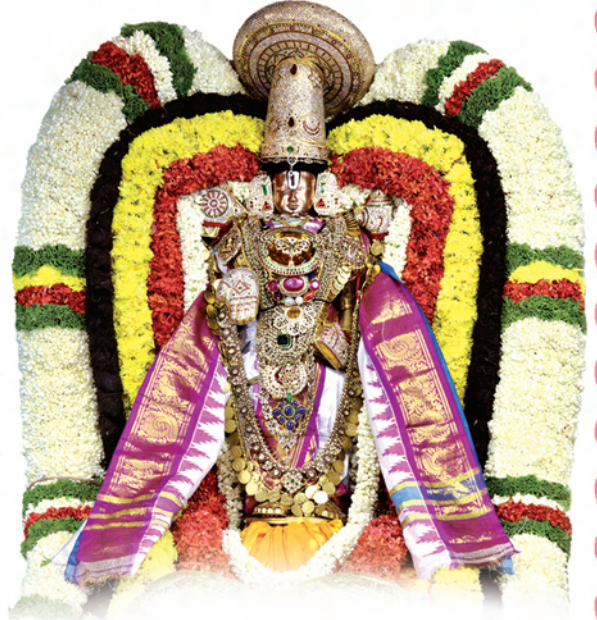
..dharalō..

yekkuva nediṭipāpā leñci nindicēṭi –
nikkapunāluka tānē ninditamu
vokkaṭai yedaṭipuṇyā luggaḍiñci Ghana maṇṭē
dakkinapuṇyapujihva tānū ghanamē...

..dharalō..

sāre śrīvēñkaṭapati saguṇamu dalacina
sārapujīvuḍu dānu saguṇamē
nērupula nātanirguṇamu dalacina
tāratamyamululēni tānū nirguṇamē...

..dharalō..



On this earth, it is “Yath Bhaavam – Tad Bhavathi”
Hari alone pervades the whole world!

In this world, if one thinks others to be sinful
that kind of a mind itself is sinful!
In the same way, if one thinks that others are good
In very many ways, that person alone is good!

If one tries to criticize the sinful ways of others
such an ignorant tongue is itself worthy of blame!
Seeing only the meritorious deeds of others, if one praises them to be great
such a virtuous tongue is itself great!

Constantly if one seeks the Saguna form of Sree Venkatapathi,
the Jiva who knows the essence of it, is himself full of qualities!
Out of cleverness, if one thinks of Him as Nirguna,
Such a person without any difference, he himself becomes devoid of all qualities!

- Annamacharya

Sankeerthana Courtesy

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

JUNE, 2026

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SAPTHAGIRI

KARVETINAGARAM

- ⇒ The main deity of this Karvetinagaram temple is Sri Venugopala Swamy with His consorts Sri Rukmini Ammavaru and Sri Sathyabhama Ammavaru, Lord Krishna holding flute and His favourite pot of butter kept at the feet and the Lord is positioned in front of a cow.
- ⇒ The place is renowned as "Santhana Venugopala Swamy" who blesses children for childless couple.
- ⇒ The main deity with Makara Thoranam' and the cow are carved in a single rock (Eka sila).



SEVAS

The Brahmotsavam of Karvetinagaram Sri Venugopala Swamy will be performed every year in the month of Vaisakha masam for Nine days apart from daily poojas. During Brahmotsavams different vahana sevas including Radhotsavam and kalyanotsavam will be performed in a grand manner. Besides Brahmotsavam, every year during Srikrishnashtami, Dhanurmasam, Vaikunta Ekadashi and other festivals special pujas will be performed.

Tirumala Tirupati Devasthanam took over the management of this temple. After that, the gopura was renovated and the temple was completely beautified. A poet named Sarangapani, who was the court poet of Karvetinagaram, wrote many keerthanas about this Lord. Near the temple there is a Pushkarani called 'Skanda Pushkarini'.

DISTANCE

Karvetinagaram is about 58 kms. from Tirupati. Buses and private transport facilities are available from near by places.

Devotees can visit Karvetinagaram Sri Venugopala Swamy, who is known as the glorious God and get peace and joy and he blesses for childless couple with children. Visit this temple and be blessed with children. The list of Brahmotsavams is given in the 2nd page.

Brahmotsavams
From 06-06-2026
to
14-06-2026



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Front Cover: Sri Prasanna Venkateswara Swami with His
Consorts, Appalayagunta

Back Cover: Sri Padmavathi Ammavaru in float festival,
Tiruchanur.



THE SUPREME DEVOTEES WHO PERFORMED PUSHPA KAINKARYAM

*Ahimsa Prathamam, Pushpam, Indriya Nigraham Pushpam;
Sarvabhoota Daya Pushpam, Kshama Pushpam Visheshatha
Shanthi Pushpam, Tapah Pushpam, Dhyana Pushpam Thathaiva cha
Sathyam Ashtavidham Pushpam Vishnoh Preethikaram Bhaveth!*

- Agnipuranam

The above verse advises us that just like flowers blooming on plants, climbers, and trees, the eight virtues of non-violence, restraint of senses, compassion for living beings, forgiveness, patience, penance, meditation, and truthfulness are the flowers that delight the heart of the Lord, Srimannarayana who is worshipped as the supreme Brahmam with all the auspicious attributes. Although the Lord possesses virtues such as love and compassion, it is his beautiful appearance that first captivates the minds of all of us. Even Vali, who was on the verge of death after being shot by Sri Rama, looked at him and said, “You are a form that I cannot paint or write.” It has been a tradition in our culture for a long time to decorate and worship the Lord with beautiful, fragrant flowers. We can understand that flowers are very pleasing to the Lord from the fact that Lord Krishna has also blessed us by saying, “I am the spring breeze, which blooms abundantly in the seasons.”

Akrura, a great devotee of Lord Krishna, came to Gokula to take Lord Krishna & Balarama as per the order of Kamsa, met Lord Krishna and offered him flowers that were very dear to Him. Rukmini worshipped Lord Krishna with the Parijata flowers given to her by Lord Narada. Seeing this, Satyabhama also asked for Parijata flowers, and Lord Krishna went to the heavenly realm, brought the Parijata tree there and planted it in Dwarka.

We know that Sri Periyalwar used to offer garlands of flowers to Sri Vatapatrasayi in Srivilliputhur, and that his daughter Sri Andal was the first to wear the garlands and adorn the Lord later; hence she was known as Chudikkudutta Nachiyar. Sri Thondaradippodialwar, also known as Vipranarayana, performed Pushpakainkaryam to Sri Ranganatha who is present in Srirangam.

In his hymn by Nammalwar refers to the eternal Nithyasooris worshipping with flowers Thiruvengadam which is the most important Divya Desam. When Srimadramanuja once explained this hymn, he asked his disciples, “Who among you is willing to perform Pushpa Kainkaryam to our Thiruvengadamudayan at Tirumala?” The Guru Parampara says that Ananthan Pillai came forward and undertook that Kainkaryam. As per the orders of his Guru, Ananthan also dug a lake in Tirumala and built a Nandavanam (Garden) nearby to perform Pushpa Kainkaryam with flowers drawn from his own garden and offer them to Thiruvengada Perumal (Lord of Tirumala). The Pushpa Kainkaryam, which was started by Sri Ananthan 900 years ago, has been continued by his descendants even today. For the morning and evening Thomalai Seva and Sathumurai now-a-days, garlands are brought from the Ananthan Garden by the 26th generation of the Ananthan family and offered to Thiruvengadamudaiyaan.

The Sanatana Bharatiya perception of time is not merely chronological but strongly periodic, cosmic and sacred. The division of the year into six rithus (seasons) reflects an ancient understanding of the universe that functions through the cyclical synchronisation. The Sanatana way of human life, including temple worship were aligned with these rhythms. In the context of South Indian temples, particularly those governed by Vaikhanasa and Pancharatra Agamas the seasonal cycle (rithu cakra) becomes the guiding principle which laid down the legacy process of shaping rituals, offerings, festivals, and even the emotional tone of devotion.

Among the twelve months of the lunar calendar, commencing with Chaitra, the third month is designated as Jyeshtha because the full moon occurring within it coincides with the Jyeshtha star. Similarity at the same time rithu cycle begins with Vasanta rithu (spring), corresponding to the months of Chaitra and Vaisakha. This season is marked by renewal, flowering, and gentle climatic balance. In temples, this translates into joyous and aesthetic worship, characterized by pushpa alankara (flower based decorations) and festivals such as Vasanta Utsavam. It is followed by the Jyeshthamasa which falls on peak of the Greeshma rithu (summer). In the broader annual cycle of temple worship, Jyestabhishekam serves as a transition point. Occurring at the peak of summer, it prepares the deity for the forthcoming Asadha period and the Chaturmasya phase, during which ritual



Jyestabhishekam
at Tirumala
from 26.06.2026
to 28.06.2026

Ritual Significance of
JYESHTA ABHISHEKA MAHOTSAVAM
Kavacha Dharana in Tirumala Temple Tradition
- Dr. Siva Kumar Challa

activity becomes more inward and meditative. It thus stands at the intersection of seasonal adaptation, ritual maintenance, and theological expression.

An important point to be understood in South Indian temples, Arcavata (the presiding deity) is not treated as a static icon or just a physical idol, but as a living entity of divinity with omnipotent presence, whose care, comfort, and ceremonial experience must reflect the changing environment. In the iconographic language of temple worship, the deity is revered as Raajadhiraaja (King of Kings) and Sarve Svara (Lord of the Universe).

The Jyestabhisekam of the Tirumala Sri Venkateswara Temple is one of the most significant annual rituals in the Vaikhanasa agama tradition, performed with great precision, theological depth, and ritually sophisticated. Conducted once every year during the “Jyeshta masa”. The Jyeshta Abhishekama festival is celebrated for three days in the Jyeshta month, in the Jyeshta star, with great pomp and show to the Lord. It is not merely a ceremonial event but a comprehensive ritual process combining Suddhi (purification), Rakshana (protection), punar, Sakti (renewal of divine energy), and samraksana (conservation) of the divine icon.

At Tirumala temple, this seasonal principle finds its most sophisticated expression in the Jyestabhisekam, a three, day ritual where the utsava bera Malayappa Swami which is ceremonially bathed, purified, and adorned with successive kavachas (armors)—diamond, pearl, and gold. It is dedicated to the Utsava Bera Sri Malayappa Swami, the utsava murthy who is referred in the inscriptions of the 14th century as Malai Kuniya Ninra Perumal. Sri Malayappa Swamy is seen often by the devotees had become central to many outward ritual appearances Brahmotsavam, Street processions, Kalyanotsavam and Annual festivals.



From a modern technical perspective, Jyestabhisekam is a remarkable example of preventive conservation embedded within ritual practice. This ritual is not merely symbolic; it is a carefully designed conservation and rejuvenation process. The repeated abhishekas, exposure to liquids, and environmental conditions can affect the panchaloha idols over time. These sacred images, though divine in essence, are subject to the effects of environmental exposure, ritual handling. The periodic removal, cleansing, and reapplication of kavachas ensure the long, term preservation of the deity’s physical form. Thus, what appears as a devotional ritual also functions as a scientifically sound conservation method. It ensures the physical and ritual integrity of the deity. It reflects the deeper agamic idea that divinity, when manifest in material form, must be protected and maintained.

In the Vaikhanasa agamic framework, Jyestabhisekam is understood as a form of “Abhideyaka Abhisheka”, a ritual specifically intended for the protection of the deity through kavacha (sacred armor). The kavacha, in this context, signifies royal armor, a mark of sovereignty, power, and Ayswarya (divine opulence). Kavacha has key significance and all 3 different types of kavachas adorned during 3 days carry distinct symbolic meanings:

Vajra Kavacha (Diamond) : Symbolizes indestructibility and Power

Mutyala Kavacha (Pearl) : Denotes purity, serenity, and cooling grace

Swarna Kavacha (Gold) : Represents prosperity, radiance, and supreme authority.

Through these variations, the kavacha becomes a theological expression, revealing the multifaceted nature of the divine.

The ritual begins with a series of preliminary purificatory rites, which establish the sacred procedure for the three-day ceremony. Among these,

Ankurarpana (ritual sowing of seeds) symbolizes fertility, regeneration, and auspicious beginnings. This is followed by Kalasa Sthapana, wherein sacred pots filled with sanctified water are invoked as embodiments of divine presence.” Protective threads (raksha bandhana) are tied, and homa (fire rituals) such as Vishnu homa and Punyahavacana are performed to purify the ritual environment and invoke divine blessings.

The first day of Jyeshthabhishekam marks a deeply symbolic and rare moment in temple worship—the removal of the existing kavacham (armor) from the utsava murti. This act reveals the original panchaloha (five metal) form of Sri Malayappa Swami, a sight that is otherwise hidden beneath layers of ornamentation throughout the year. This removal signifies a theological stripping away of external attributes, allowing the devotee to behold the essential form of the divine. Following this, the central ritual of the festival, the Snapana Tirumanjanam (sacred ablution), is performed. The deity is bathed with a variety of sanctified substances such as milk, curd, honey, coconut water, turmeric, sandal paste, and perfumed waters. It is accompanied by the chanting of Vedic hymns such as the Purusha Sukta, Narayana Sukta, and Sri Sukta, the abhisheka serves both as a physical cleansing and a spiritual rejuvenation of the divine presence.

Diamond : After the abhisheka, the deity is adorned with the Vajra Kavacham (diamond studded armor). The vajra symbolizes indestructibility and supreme Power, representing the Lord as the invincible protector of the universe. The alankara on this day is relatively restrained, allowing the brilliance of the kavacha to dominate the visual experience.

Pearl : On the second day, the ritual sequence continues with the removal of the Vajra Kavacha and the performance of another elaborate Snapana Tirumanjanam. Following the ablution, the deity is

adorned with the Muthyala Kavacham (pearl, studded armor). Pearls, associated with the moon and water, symbolize coolness, purity, and tranquility. This transformation presents the Lord in a Santa (peaceful) aspect, offering a sense of calm and spiritual serenity to devotees.

Gold : The third and final day represents the pinnacle of the ritual cycle. After the removal of the pearl kavacham, a grand and elaborate Snapana Tirumanjanam is conducted, often with a larger number of kalasas and extended Vedic recitations. The deity is then adorned with the Swarna Kavacham (golden armor), symbolizing sovereignty, prosperity, and divine radiance. Gold, being the most auspicious of metals, signifies the Lord as Srinivasa—the abode of Goddess Lakshmi and the supreme ruler of the cosmos. The alankara on this day is the most elaborate, restoring the full royal splendor of the deity.

The ritual concludes with purnahuti (final oblation in the homa) and the formal completion of the festival. Devotees receive darshan of the Lord in His fully adorned state, marking the successful completion of the cycle of purification, protection, and renewal.

In conclusion, the Jyeshthabhishekam of Tirumala is a profound synthesis of agamic guidelines, ritual precision, symbolic meaning, and practical wisdom. It exemplifies how Sanatana Hindu temple traditions seamlessly integrate devotion, cosmology, and conservation, treating the deity not as a static icon but as a living, dynamic presence that participates in the rhythms of time, season, and sacred care.





Temples are places of worship. The supreme God is incarnated in the sanctum sanctorum after performing several religious rituals as commended in Vedas and other holy scriptures. Sanctity has to be maintained at such special places. Devotees will reap benefit if they follow the laid down guidelines and preserve the holiness.

Most of the temples specify a particular dress code. Devotees will reap the benefits if they follow the dress code because it shows respect, discipline and identity of each one of us. It also absorbs energy with out distraction because when every one dresses similar, there can not be any kind of interruption in thoughts and diversion of mind.

Dress code encourages a sense of piety where mind is concentrated on the noble thoughts of the Supreme, rather than a feeling of pleasure trip. Temples are not places of tourist attractions, indeed they are places of utmost concentration and have a purpose. It is not a customary compulsion but it is a blend of spiritual, cultural and practical applications.

Our bodies have to absorb the divine energy through cosmic powers emanated from the Supreme. As certain yogic science explains that unstitched garments like Dhotis for men and Sareen for woman allow a better flow of spiritual energy. There are certain practices in southern temples that men should not wear shirts while visiting temples. This practice assumes that the graceful rays of the Lord should touch the body directly without any intermediary.

Dress code also reduces visual distractions. When each one wears same type of dress, the distractions are less. When different people wear different dresses, normally such distractions will hurt our mind, thoughts and will totally devastate the purpose of our visit to the temples. We will not be able to concentrate on the prayers or the holy rhymes recited by the learned pundits.

A good dress code fosters a sense of communal discipline and collective identity. If culture has to pass on to generations after generations, one has to understand how the elders wear, behave and discipline themselves.

Many temples in different parts of the country define different dress codes. In certain temples, both men and women are expected cover their full body including shoulders and legs. Most of the temples prescribe dhotis / kurta-pajamas for the devotees. In certain religions in north request the devotees visiting the temples to cover their head. Certain places of worship do not permit devotees wearing belts, wallets, leather bags etc.

When we attend an Office, or School, we need to follow dress code because it brings in pride, unity and identity of the individual. First impression is the lasting impression. Others consider us highly disciplined and give us respect. Respect has to be earned and can not be demanded. It is only possible when we follow dress code set by the Institutions, whether it is a place of work or a school for our children and a visit to the temple, where Lord is seated.

Besides dress code, we have other important things to perform. Such conditions are stipulated to maintain sanctity and healthy environment of the temple when thousands of devotees from different walks of life visit. Health issues may crop up if the devotees are untidy.

All places invariably follow the guidelines such as devotees must take bath before visiting the temple. Dress in neat clothes. Behave well. Clothes should be normal and do not unnecessarily attract others attentions and disturb their concentration. Leave footwear out side the temple. Wash hands and feet and the offerings brought to the God such as fruits, flowers, etc. Put on your forehead Kumkum or any traditional marks. Keep silence and never enter into chit chat. Temples are not places for gossip and discussions. It is place for silent worship. While circumambulating round the temple chant the name of the God within. Normally three rounds are prescribed. Follow the que lines. There is no need to push others and override. God will bless everyone without any bias to rich or poor. He is pleased by the devotion of the devotees rather than the showup. After having the divine darshan, take the theertham, Prasadam given by the pundits.

Leave the temple peacefully with an assurance that the God has heard your prayers. Distribute food to the needy. Pray the God to give you an opportunity to visit him again.

Tirumala Tirupati Devasthanam also prescribed dress code when performing sevas / and some special darshans to the Lord Venkateswara. The dress code stipulated by the TTD is Dhoti with Uttareeyam (upper cloth). Alternatively, they can wear Kurtha – Paijama. For women it is mandatory wearing a Saree with blouse or a Chudidhar / Salwar Kameez with a dupatta. Half sarees are also permitted. Normally such dress codes are specified children below the age of twelve. Elders should take initiative to teach them at them young age. Mobiles and footwear are not permitted.

We should follow dress code even when we perform Puja and Vratam at home. It brings in air of freshness, devotion and concentration. Good dress will arise noble thoughts in us, respect from others and our own comfort and identity.



TRADITIONAL DRESS CODE is Compulsory

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

DEVOTEES COMING FOR SWAMI DARSHAN MUST WEAR THE FOLLOWING DRESS

- Women** : Saree with blouse, Halfsaree, Punjabi Dress with Duppata and Chudidhar with Duppata
- Men** : Paijama–Kurtha, Dhoti– Uttariyam



MANAGEMENT PHILOSOPHY OF SRI RAMANUJACHARYA

— Dr. Kannan Srinivasan

Management philosophy represents the core, embedded and intrinsic values set by the leader while managing people and other resources for accomplishment of a common objective. At a broader level, management is not confined to business and profits but extends to religious and social domains as well. This Article attempts to explore the management philosophy of *Sri Ramanujacharya* who propagated *visistadvaita* across the length and breadth of *bharata desa* more than 1000 years ago. Looking at the life, mission, value system and the amazing achievements of *Sri Ramanujacharya*, there are certain distinct leadership aspects which stand out clearly in the midst of the chaos of the mundane world. The style of *Sri Ramanujacharya's* management philosophy is characterized by certain key attributes in terms of its uniqueness.

Inclusive approach : *Sri Ramanujacharya's* all-inclusive managerial approach extends beyond the traditional contours of caste, creed, colour, language, religion and so on. He was always accommodative and gave unique opportunity to the socially backward people by bringing them back to the mainstream using the devotional path/mission. He never took notice of their inherent deficiencies and weaknesses but worked towards their upliftment. To substantiate this, the episodes at *Melkote* are outstanding evidences. This paved the way for the social transformation movement of later days. He went to the extent of having *Tirukkachinambi* as one of his most revered *acharyas*. Thus he laid greater emphasis on *vyakti visesa*. When he openly and unconditionally announced the secret *Charama sloka* taught to him by his *acharya Tirukkoshthiyur Nambi* after 18 trips he made from *Srirangam to Tirukkoshthiyur*, he was even prepared to go to the terribly tormenting hell if thousands of ordinary people could ascend to *Srivaikuntha* and obtain the grace of the Supreme. Such was his unceasing compassion towards the spiritual well-being of all.

Emotional and Compassionate approach : *Sri Ramanujacharya's* management philosophy always gave paramount importance to the emotional quotient. He was driven more by subtle and soft emotions and feelings. He gave more importance to heart than the head. Though intellect is more important for proper

understanding of the *Vedic* scriptures, the associated ego has to be condemned as it will not lead one to the ultimate liberation in terms of attainment of the abode of the Supreme after one's *so journ*.

*nayamatma pravacanena labhyo na
medhaya na bahuna Srutena
yamevaisa vrnute tena labhyastasyaisa
atma vivrnute tanum svam*

— *kathopanisad I-2-23*

Sri Ramanujacharya was always compassionate. He believed in the philosophy of forgetting and forgiving even those who tried to eliminate him. He brought about great transformation in them as well as can be seen from the episode of *Yadavaprakasa* who attempted to kill him but later voluntarily submitted himself to be a disciple of *Sri Ramanujacharya*.

Positive and Pragmatic approach : *Sri Ramanujacharya* always had a positive and pragmatic view of the world. He believed that the world is real and tangible. According to him the experience in the *jagrath avastha* is real though it may be only for a limited span of time. He strongly condemned the *advaitic* vision of the world which set wrong notions about the world in terms of "*brahma satyam jagat mithya*". He gave the proper interpretation of the *Upanisadic* statement "*sarvam khalvidam brahma*" and established the *visistadvaita* philosophy on a strong foundation. He never painted a bleak and miserable picture of life. He always held the view that human life is to be celebrated as the boon of the Supreme and hence it is to be properly channelized towards his divine service. He inspired people not to waste their precious life in ephemeral mundane pursuits but made them grow and glow spiritually.

Empowerment approach : *Sri Ramanujacharya* strongly believed in empowering people when he entrusted responsible tasks to them. He had absolute faith in them that they would discharge their assigned duties and responsibilities efficiently and effectively. He always stood for the freedom of expression of all his associates. He encouraged them to take timely decision in line with his overall vision. Thus he was a staunch advocate of empowering people at all levels.

Decentralized approach : *Sri Ramanujacharya's* management philosophy was oriented towards a decentralized approach so that the assigned tasks would get executed in a cordial and harmonious manner. He never

took all powers in his hands. In the complex administration of *Srirangam* temple he engaged motivated people who are so passionate about their tasks and are service-oriented. Thus by assigning the right persons for the right job at the right time, he was successful in his mission of temple administration reforms. He empowered *Anantacarya* to be in charge of all the service to the Lord of the Seven Hills at *Tirumalai*. He vested *Kurattazhvan* and *Mudaliyandan* with decentralized powers which helped a lot in temple administrative reforms process.

Process re-engineering approach : *Sri Ramanujacharya* studied in-depth the age old practices and re-engineered them, retaining only those which stood on merits. He removed all obsolete and undesirable practices. He did exhaustive re-engineering of the temple administration process in *Srirangam*. He proved to be a great reformer and his bold and challenging reforms brought in great results for all to see and envy. As part of his administrative reforms in *Srirangam* temple, he introduced role-based service with clear-cut job description in terms of garland –makers, *Vedic* reciters, grain keepers, housekeepers, water providers, security providers, jewellers, accountants, Potters, boatmen and so on. Thus there were a number of service providers for the temple like *Tirupani Seivar*, *Dasanambi*, *Vetrapani*, *Tirikaragakkaiyar*, *Bhagavata Nambi*, *Vinnappam Seivar*, *Kaikola Mudalai*, *Koil Kata Peruman*, *Villuparavan*, *Karalappan*, *Talaiyiduvar*, *Devadasis*, *Kovanavar* and so on. In *Melkote* and *Tirupati* temple administration, *Sri Ramanujacharya* carried out a number of innovative reforms and value-added process re-engineering activities which have stood the test of time. These were also equally detailed with well-defined job description.

Innovative approach : *Sri Ramanujacharya* was always innovative, creative and imaginative. Even in interpreting the age-old but settled meaning of the *Vedic* statement “*tasya yatha kapyasam pundarikamevamaksini*” (*Chandogyopanisad* I-6-7) he gave an amazing and innovative interpretation unheard of until such time though there were thousands of great scholars who have lived all along but who had simply nodded their head for a mediocre interpretation. He refreshingly interpreted *satyam jnanam anantam brahma* (*Taittiriya upanisad* II-1-1) to mean that truth, knowledge and infinity represent the core attributes of the Supreme and he has his own supreme and independent existence beyond these attributes as well. He convincingly refuted the traditional impersonal interpretation. He revealed newer insights into the interpretation of *sarvam khalvidam brahma* (*chandogyopanisad* III-14-1). He established the philosophy of *tattvatraya* constituting *cit* (conscious

beings) *acit* (insentient things) and *isvara* (Supreme *Bhagavan*). As pearls are held by a single thread, the Supreme maintains the creation. He demonstrated that the Supreme is *saguna* and *sakara*. He also innovatively accorded the place of pride to the *Nalayira divya prabandha* of the *Alwars* and sought their equivalence to the eternal *Vedas*. He innovatively had a non-*brahmana acarya* as well in the form of *Tirukkacchi Nambi*. He set exalted standards for others to emulate. He believed in proper knowledge acquisition and dissemination so that the reality is clearly understood.

Visionary approach : *Sri Ramanujacharya*'s approach to his vision and mission was always on a long-term basis. He did not believe in petty short-cuts. He wanted to spread *visistadvaita* and the glories of the *prapatti marga* across *bharata desa*. He undertook *padayatras* throughout all places and constituted mutts to propagate the ideologies. He established *Embar Mutt* in *Puri*. His commentary on *Brahma Sutra* was blessed by *Goddess Sarasvati* at Kashmir and came to be popularly known as “*Sribhasyam*.” He strongly believed that the doctrine of *visistadvaita* had to be nurtured and nourished for all time to come extending beyond his long span of life of 120 years. Thus when he was alive he identified 74 distinguished *acharyas* and trained them in the religious and philosophical aspects of *visistadvaita*. He installed them as *acharyas* so that multitude of people living in far-off places could have a reliable, understanding and authentic preceptor who can do *pancasamskara* and also guide them in realizing the ultimate purpose of life. In that respect his succession planning methodology has been an astounding success as we have the descendents of the 74 *acharyas* even now after a gap of about 1000 years.

Selfless approach : *Sri Ramanujacharya*'s approach had been selfless from the very beginning. For him the Universe representing the extended family was more important and valued than his immediate family comprising of his parents and beloved wife. For him the honour of his preceptor was more sacrosanct. He always thought of social transformation through internal transformation. For this process he advocated everyone to practise *bhakti yoga* and surrender unconditionally to the Supreme through *prapatti* or the path of self-surrender. When his life was in danger and threatened continuously by *Yadavaprakasa*, *Srirangam* Chief Priest, *Chola* King and others from time to time, he never gave up his quest to serve others and bring social and spiritual upliftment. He stood firm in his conviction and was never at fault. He became a *sanyasi* (ascetic) at a very young giving up all comforts of married life. Even when he was threatened by the *Chola* king *Krimikantachola* who forced that he should give it in writing that there was no God greater than *Siva*, he could

not be cowed down. He smartly dressed in white and gave a slip and went to *Melkote* to continue his devotional service. He undertook painstaking trip to Delhi to bring back the deity *Ramapriya*. He lovingly allowed *Bibi Lachimar* to behold the beauty of the deity inside the temple. He endeared himself to one and all.

Karma Yoga approach : *Sri Ramanujacharya* was a great exponent of *karma yoga* as he followed the 3 D's of *karma yoga* in terms of detachment, dexterity and delight. He had a detached mental disposition and followed his mission with great zeal not perturbed by the result of action, whether success or failure. He made 18 trips to *Tirukoshtiyur* to know the nuances of *Charama sloka* from *gostipurna*.

Strategic approach : *Sri Ramanujacharya* was a master strategist and he designed and deployed result-oriented strategies for accomplishment of specific goals like temple reforms, social reforms, internal transformation, propagation of *visistadvaita* philosophy and so on.

Collaborative approach : *Sri Ramanujacharya* preached and practised collaboration and was totally against cut-throat competition of any nature. He endorsed peaceful and harmonious co-existence and did not encourage one-upmanship in any quarters. He recognised the services of various stakeholders of the society and rewarded them appropriately.

Communicative approach : *Sri Ramanujacharya* always practised two-way communication. He was not only a great communicator of his thoughts and vision but was a good listener as well. For example, at the insistence of *Kurattazhvan*, he wore white dress and slipped out of *Srirangam* to *Melkote* though as an ascetic of the highest order he was supposed to wear only saffron dress all the time.

Holistic approach : *Sri Ramanujacharya*'s management philosophy was anchored strongly in holistic *Vedic* management philosophy which constitutes four dimensions in terms of self management, relationship management, cosmic management and spiritual management. He managed his individual personality so well in terms of *Sama*, *dama*, patience, selflessness and so on. He proved that he had all the qualities of a great leader as propounded in *Srimadbhagavadgita*.

The *Vedas*, which represent the storehouse of our ancient value systems, talk about the following key values as very important: (a) *satyam* — Truth (b) *tapah* — Austerity (c) *damah* — Sense control (d) *Samah* — Tranquility of mind (e) *dharmah* — Righteousness (f) *danam* — Charity (g) *daya* — Mercy (h) *nyasah* — Renunciation.

Sri Ramanujacharya practised all of them in letter and spirit and became a role model. *Sri Ramanujacharya* possessed beyond doubt all the twenty values as specified in Chapter XIII (8 to 12) of *Srimadbhagavadgita*, which are immensely relevant for a great visionary leader. (a) *amanitvam* — Humility (b) *adambhitvam* — Modesty (c) *ahimsa* — Non-violence (d) *ksanti* — Forbearance (e) *arjavam* — Simplicity (f) *acaryopasanam* — Service to the teacher (g) *Saucam* — Cleanliness (internal and external) (h) *sthairyam* — Steadfastness (i) *atma vinigraha* — Self-control (j) *vairagyam* — Dispassion (k) *anahankara* — Absence of ego (l) *janmamrtuyu jaravyadhi dukkha dosa anudarsanam* — Reflection of the sufferings of life-death, old age-disease, and distress (m) *asakti* — Non-attachment (n) *anabhisvanga putradaragrhadisu* — Detachment towards son and wife (o) *nityam samacittatvam istanistopapattisu* — Equanimity amidst pleasant and unpleasant happenings (p) *mayi ca ananyayogena bhaktiravyabhicarini* — Constant and pure devotion towards God (q) *vivikta desa sevivam* — Love for solitary life (r) *aratir janasamsadi* — Detachment towards company of people (s) *adhyatmajnana nityatvam* — Understanding the importance of self-realisation (t) *tattvajnanarthadarSanam* — Philosophical search of the ultimate truth.

Sri Ramanujacharya gave the clarion call to all to awake from their deep slumber of ignorance and inspired them to reach the Supreme through unconditional self-surrender.

uttisthata jagrata prapya varan nibodhata |
ksurasysa dhara nisita duratyaya
durgam pathas tat kavayo vadanti ||
— *kathopanisad* I-3-14

Sri Ramanujacharya was a meta-leader who not only richly possessed all the aforementioned great leadership qualities but also created many similar leaders like him for the betterment of humanity. His life was embedded in the spirit of *yajna* (sacrifice) and he was the beacon light of selflessness, simplicity, sanctity and sacrifice.

na karmana na prajaya dhanena
tyagenaike amrutatvamanaSuh |
— *mahanarayanopanisad* X-5
tasmat yajnam paramam vadanti |
— *mahanarayanopanisad* XXIII-1
yadyadacarati Sresthas tat tadevetaro janah |
sa yat pramanam kurute lokas tadanuvartate |
— *Srimadbhagavadgita* III -12

He led a great fulfilling and inspiring life and is an exemplary role model for all to emulate for all times. It is truly befitting that *Sri Ramanujacharya* was lovingly as well as reverentially called as “*Emperumanar*” and “*Yatiraja*.”





- Dr. N. Uma Maheswari

Let us peep into the long list of our country's contribution to the world and find out a few things occupying top places. Two most ancient, refined and well chiselled languages— Sanskrit and Tamil, the science and knowledge system of healthy and long life— Ayurveda, a complete coordination between the human mind and the body—Yoga and so on.

Acknowledging this great contribution and with an intention of introducing this yoga to a larger audience of the world, our Indian Government declared 21st June as the 'International yoga day'. With this initiative, we now witness a growing awareness of 'Yoga— a perfect body and mind miracle'.

Going a step beyond the well known idea that Yoga speaks about the Aasanas or different yogic postures or exercises to keep our body fit, the true sense of the term yoga is now widely realised with total awe and admiration.

In fact, the term yoga derives its form from the root Yuj meaning to unite, to attach or to join. Patanjali Maharshi, author of Yoga sutras, speaks about yoga, not only as a means to discipline one's body but also to achieve perfect coordination between one's body and the mind.

Let us assume for a while that our body does not listen and act according to the commands of the mind; or it does act accordingly but the complete

involvement is absent. What would be the consequence? Body is the means to translate the wishes of one's mind into reality. If this is not done to perfection, then either the mind feels stressed up or the body feels the excessive fatigue.

On the other hand, if there is perfect coordination between these two, the output is admired and appreciated by everyone. This harmony is taught to us by yoga.

Let us delve deeper into the aphorism '*Yoga: chitta vrtti Nirodha:*' (Yoga defined given by Maharshi Patanjali in Yoga Sutras) 'Yoga is the cessation of the activities of the mind'.

A person might be indulging in reading a book, but his mind would be wavering from one thought to the other thought— meeting friends in the evening; paying phone bills; wishing a friend on his birthday and so on. The net result would be that though a few pages were read, the contents were hardly absorbed. That is, the perfect coordination was lacking. Retention power becomes weak and he needs to re-read those pages to understand fully.

How to overcome this problem? What do our scriptures recommend? Will that be applicable in the present situation too? Let us explore this by taking up the statements from the Bhagavadgita, '*yoga: karmasu Kaushalam*' (Bhagavadgita, II-50) and '*samatvam yoga Uchyate*' (Bhagavadgita, II-48) and Yogacharya's definition too.

Yoga or the union between the body and the mind happens when the activities of the mind come to a stand still. When a person focuses on the thoughts crowding the mind, he will identify and weed out unrelated and unnecessary ones, till his mind becomes calm and still and pays attention only to the chosen idea.

When the mind and the body listen to each other they come together on a single point. This total sync in modern parlance is called Focus or Concentration. Any activity performed with total focus, will achieve desired and everlasting results.

If learning to bring about complete coordination is the theory of Yoga, what would be the application part of it in our daily life?!! Here comes the two statements of Sri Krishna.

After gaining complete concentration on whatever we do through relentless practice, the work on hand is done in a precise way, after meticulous planning and putting the heart and soul into its execution. This act of doing anything without 'spilling and scattering' so to say is called yoga, says Sri Krishna.

He also says, "*Samatvam yoga Uchyate*". Not only 'playing to perfection' is advised but one should accept the result—desired or undesired, expected or unexpected — with complete equilibrium of mind. Neither feeling too happy at the victory nor feeling dejected and depressed on seeing undesired results is recommended .

As it is said, *spirit of the act is more important than the act itself* when a person becomes mentally firm to face success and failure, adoration and condemnation alike, he is said to be a Yogi— *Samtvam yoga Uchyate*, one who goes beyond the duality of opposites.

Nowadays we see many young parents are increasingly becoming concerned about their Gen Z children, their lack of concentration, getting distracted by the excessive use of modern gadgets, their inability to focus and their dwindling attention span. The aforesaid three steps may be practised.

1. Calming one's mind by weeding out unnecessary thoughts and applying proper measures to avoid them which enables one to improve focusing ability.
2. Displaying one's capacity to the fullest in all his deeds; being fully alive to the situation.
3. Train one's mind in the act of balancing while facing success and failure and rising above the situation to achieve more. Better individuals make a better society and better societies constitute a better Nation!



Tirumala Tirupati Devasthanams, Tirupati

Health Department, Tirumala Instructions for Maintaining Sanitation

- ◆ Use dustbins-keep the surroundings clean.
- ◆ Segregate dry and wet waste materials and put in separate dustbins. Always make the surroundings clean.
- ◆ The use of plastic materials is banned – protect natural environment.
- ◆ Don't spit or throw waste materials on roads.
- ◆ Don't urinate and defecate in the open places. Use toilets and clean with water immediately after use.
- ◆ Maintain personal hygiene – Safeguard the Sanctity.

A LIFE THAT REFUSES THE WOUND

- Sri L. Varun

Ahimsa Paramo Dharmah - “Non-violence is the highest Dharma.” Few lines in our sacred tradition are so brief, yet so vast in meaning. They do not merely advise us to avoid physical harm; they invite us into a higher way of living, where the heart learns restraint, the tongue learns gentleness, and the mind learns compassion. In a world that often praises power, speed and victory, this ancient declaration reminds us that the greatest strength is not in the hand that strikes, but in the soul that refuses to wound. It is a teaching that speaks to children and elders alike, to the home, the workplace, the temple and the street, because every human being, in every age, must learn how to live without causing pain unnecessarily.

Ahimsa is often understood only as the absence of violence, but in the spiritual sense it is far more beautiful and demanding than that. It begins in thought. A cruel thought can injure before a harsh word is even spoken. It continues in speech, where anger can become sharper than a blade and remain in the memory long after the moment has passed. It is tested in action, where convenience, pride or revenge may tempt us to respond with harm.

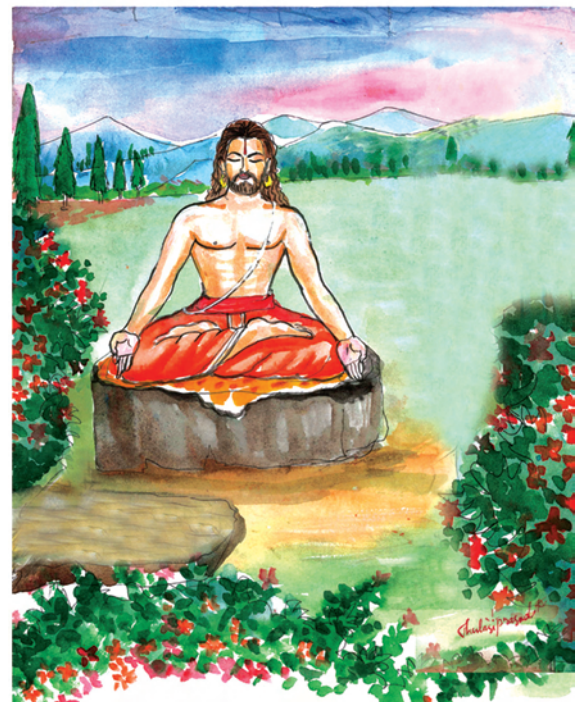
To live the path of ahimsa is therefore to choose conscious kindness even when the world around us is impatient or unkind. It is the inner discipline of seeing another life not as an obstacle, but as a sacred presence deserving care.

Our scriptures and our epics repeatedly show that righteousness is not always loud. Often it is quiet, patient, and deeply merciful. The sages, the saints and the great devotees knew that true spiritual power does not seek to destroy; it seeks to transform. Even in moments of conflict, they upheld the dignity of life.

The Mahabharata, which gives us so many profound teachings on duty and truth, also reminds us through its larger moral landscape that violence may seem to win in the short term, but it never heals the human spirit. Hatred multiplies suffering.

Forgiveness, restraint and compassion open a door through which grace may enter.

For devotees of Lord Venkateswara, this teaching finds a natural home. The Lord of Tirumala is known as the compassionate refuge of all beings, the gracious protector who receives every sincere heart. The sacred hill itself seems to whisper that devotion without kindness is incomplete. To walk toward the Lord is also to learn to walk gently on the earth He has created, to honor the lives around us, and to remember that worship is not only in offerings and prayers, but also in the manner in which we treat others. The name Govinda, so lovingly chanted by millions, carries in it a tender remembrance of the Lord as protector and guardian. In that very sound there is softness, shelter and surrender. When devotees



call out “Govinda,” it is not only a cry of praise; it is also a call to the Divine mercy that calms fear and dissolves hostility.

There is something deeply healing in the spiritual atmosphere of Tirumala. People arrive from every walk of life carrying burdens invisible to others - grief, worry, hope, gratitude, unanswered prayers. In that sacred space, one is reminded that the Divine does not approach us with cruelty. The Lord draws the soul with compassion. If God’s grace is so patient with us, how can we justify impatience with one another? Ahimsa, in this sense, becomes an act of worship. It is our small human imitation of divine tenderness. To be non-violent is not to be weak; it is to refuse to allow anger to rule the heart. It is to become worthy of the peace we ask for in prayer.

This truth becomes especially meaningful in ordinary life. A child learns ahimsa when it chooses not to mock a classmate. A young person practises ahimsa when it resists the urge to insult in anger. A parent practises ahimsa when correcting without humiliation. An elder practises ahimsa when forgiving the mistakes of the younger generation and guiding them with patience. Even silence can sometimes be violent if it is used to punish or exclude, while a gentle word can become a form of blessing. Thus, ahimsa is not merely about avoiding acts of physical harm; it is about building a culture of kindness in the smallest actions of daily life.

At times, people think that non-violence is impractical in a harsh world. Yet the opposite is often true. Violence may break open a moment, but it also leaves scars. Ahimsa requires courage, because it asks us to restrain the ego. It asks us not to become what we dislike. It asks us to respond to cruelty without losing our own humanity. This is why ahimsa is rightly called a supreme dharma. It is not passive helplessness; it is active moral greatness. It takes more strength to remain calm than to explode. It takes more character to forgive than to retaliate. It takes more devotion to preserve peace than to dominate a quarrel.

The beauty of ahimsa is that it extends beyond human relationships. It teaches reverence for all life. The breeze, the tree, the bird, the animal, the stranger in need, the worker who serves in silence, the neighbor whose suffering may not be visible - all become part of the circle of our moral responsibility. A heart that has grown in devotion naturally becomes gentler toward creation. In that gentleness, it begins to resemble the very compassion it seeks from God. The spiritual journey is not complete when we only speak of bhakti; it becomes complete when bhakti softens us into mercy.

This is why the message of ahimsa is timeless. In childhood, it teaches us not to hurt. In youth, it teaches us not to be carried away by anger. In middle age, it teaches us not to let ambition make us cruel. In old age, it teaches us to leave behind not bitterness, but blessing. A life shaped by ahimsa becomes a gift to the world. It is remembered not for the noise it made, but for the peace it spread. Such a life creates an atmosphere where prayer feels natural, where trust can grow, and where the Divine presence can be sensed more clearly.

When we stand before Lord Venkateswara, or when we simply remember Him in the quiet of our day, we may ask for protection, prosperity and peace. Yet perhaps the deepest prayer is this: may our hearts become gentle enough to deserve the peace we seek. May our words comfort instead of cut. May our hands heal instead of harm. May our minds become still enough to see the sacredness in every living being. Then ahimsa will not remain a phrase engraved on stone or recited in speech; it will become the fragrance of our character.

“Ahimsa Paramo Dharmah” is therefore not only a principle for saints and scholars. It is a lamp for every home, a discipline for every age, and a path for every sincere seeker. It reminds us that the soul grows most beautifully when it learns compassion. And it shows us that in the presence of the Divine, the gentlest heart is often the strongest one.



The Yamuna is India's fourth-largest river and among the most beautiful and sacred rivers. Unfortunately, it is also the most polluted river. This article focuses on the Yamuna River, its significance, causes, and solutions to river pollution.

Rivers play an important role in the lives of Indian people. River systems provide irrigation, drinking water, economic transportation, energy, and livelihood to many. The Yamuna is the largest tributary of the Ganges. It comes from the Yamunotri Glacier at Bandarpunch Peak, Uttarakhand. It crosses Haryana and parts of Uttar Pradesh, and after that, it touches Uttarakhand and Delhi, and joins Chambal, which is the longest tributary with its own large basin. The Yamuna river flows along the border between Haryana and Uttar Pradesh and joins the Ganges in Allahabad. One of the seven wonders of the world, the Taj Mahal, is located on the banks of Yamuna. Yamuna provides water to thousands for irrigation, drinking, cleaning, etc. Delhi's water supply, for example, depends heavily on Yamuna.

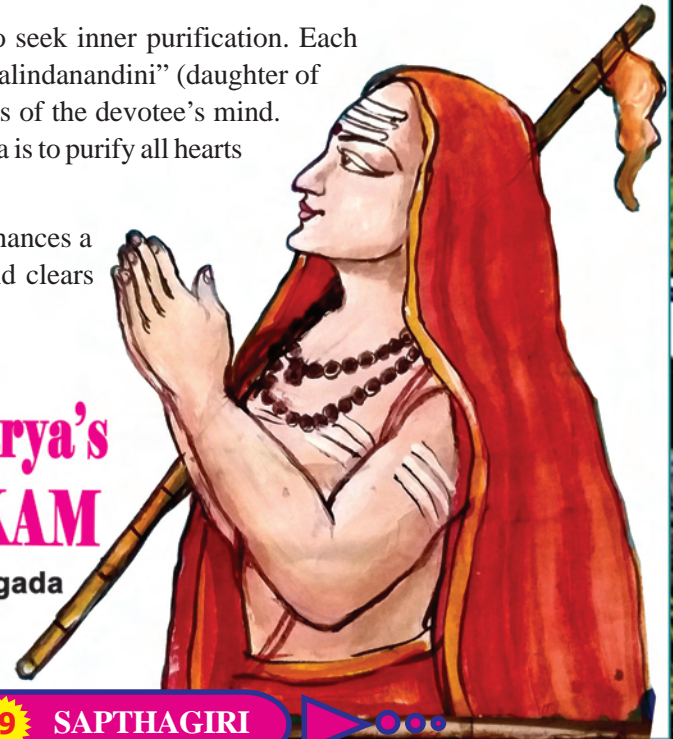
Yamuna, also known as Jumna, is the main river in northern India, flowing mainly in Uttarakhand and Uttar Pradesh. It is among the country's most sacred rivers. Like the Ganges, Yamuna is highly regarded in Hinduism and worshipped as a goddess. In Hinduism, the river is also known as Yugi because she is the daughter of the sun god, Surya, and the sister of the god of death, Yama. According to folktales, bathing in the sacred water of Yamuna relieves one of the pain of death. Approximately 57 million people depend on the water of Yamuna. The Yamuna Ghat is located near the 'Kashmere Gate' in Delhi. It is one of India's most visited tourist spots. At dawn, the ghat witnesses a majestic gathering of hundreds of seagulls in groups looking for food, creating a breathtaking scene. Sri Adi Shankaracharya's Yamunashtakam is a sacred 8-verse hymn (stotra) praising the Yamuna River as a divine goddess intimately associated with Lord Krishna, focusing on her purification of the mind and liberation from sins. It highlights her blue waters, connection to Vrindavan, and her role in removing the devotee's spiritual impurities. The hymn primarily focuses on Yamuna Devi's association with Lord Krishna. She is described as holding the "beautiful bluish darkness" (Kalima) of Krishna's body within her waters. Its significant on purification, devotion and divine connection.

Purification: The primary purpose is to seek inner purification. Each verse concludes with a prayer for the "Kalindanandini" (daughter of Mount Kalinda) to remove the impurities of the devotee's mind. The main motto of Sri Adi Shankaracharya is to purify all hearts of living beings.

Devotion: It highlights how Yamuna enhances a devotee's affection for Lord Krishna and clears obstacles on the path of devotion.

Sri Adi Sankaracharya's YAMUNASHTAKAM

- Dr. Sasi Sarma Bollapragada



Divine Connection: It depicts Yamuna as a purifier of the three worlds and a beloved associated with the Ras-Leela of Krishna in Vrindavan.

River Yamuna is one of the major tributaries of river Ganges. She is the daughter of Sun. Her waters are slightly coloured black. On her shores is Brindavan and Mathura, the places where Lord Krishna lived. Her origin is from the Kalinda Mountain.

It highlights the spiritual significance of the Yamuna River, describing her waters as having the bluish dark hue of Lord Krishna (Murari Kaya Kalima) and her banks as a place of divine pastimes. The stotra emphasizes the river's purifying power, referring to her as Kalinda Nandini (daughter of Mount Kalinda), and highlights her banks, which are pleasant, full of forests, and filled with devotees. It is believed that reciting the Yamunashtakam helps in washing away the dirt of the mind (Dhunotu Me Mano-Malam) and destroying the fear of mundane existence.

The first verse describes of yamuna river the dark blue water color matching Lord Krishna.

Sri Adi Shankaracharya wanna showoff devotional force often called "Bhakthi" and keep his last line which called "Makutam" is "*Dunothu me mano malam kalinda nandini sada*" which means daughter of the mountain kalinda always wash away the impurities from my heart or Mind always. The word "Mano" means heart; "Malam" means Dirt. The whole hymn written in the meter called "Pancha Chamaram". "Siva Thandava Sthothram" written by Siva Bhaktha Ravana is also in the same meter.

Yamuna is a Hindu goddess (devi) of the river, who is also known as Yami. In Hindu mythology, Yamuna devi is the daughter of the sun god Surya and his wife Saranyu, and also the sister of the death god Yama. In Vedic tradition, the twins Yama and Yami were the first mortal human pair. Yamuna first appears in the Rigveda as Yami, where she urges cohabitation with Yama her brother to perpetuate the human race. However, Yama is very religious thus he refuses Yami's incestuous overture. Therefore, Yamuna portrayed as a goddesses of boundless love and passion, who does not follow the dictates of reason in expressing her emotion. This incident did not break their sibling relationship or diminish the affection of Yamuna for her brother. Although Yami's

brother Yama is the god of death, he is considered to be one of the most dharmic entities, becoming also known as the "King of Righteousness". After a long time when Yama visits her sister, she treats him with honour and delightful food which pleased Yami. Then he confers upon her a boon that if any brother and sister come together to worship Yamuna and bathe in her sacred water then they will never see the gates of hell. In the Hindu tradition, the fifth day of Diwali or the second lunar day after the new moon in the month of karttika (Oct–Nov), popularly called 'Yamadvitiya' or 'Bhagini hastha bhojanam', is dedicated to Yama and Yami. On this day brothers and sisters come together and express their love and gratitude for each other. Hindus believe that she is a very powerful goddess, who manifests life-giving forces and blessings. According to ancient beliefs, Yamuna is considered pure and whoever takes a dip in her holy waters may not have fear of death. Moreover, anyone can diminish the reactions of his sinful activities. Her waters are said to be the liquid embodiment of sakti.

Associate with Yoga : One more thing to know about yamuna is in yogic philosophy, the Yamuna River represents the Pingala nadi (solar energy channel). Within the context of the inner Triveni confluence (along with Ganga and Saraswati), Yamuna is often associated with the right channel of energy running alongside the spine, balancing active, masculine, or solar energy. Yamuna flows as the Pingala, which is the solar nadi carrying masculine energy, while Ganga is the Ida (left, lunar) and Saraswati is the Sushumna (central). It represents devotion and acts as a purifying force within the subtle body. As Pingala Nadi, it represents energy flowing on the right side of the spinal cord, often associated with the sympathetic nervous system. Some interpretations suggest these rivers meet to form the Muladhara chakra (root chakra) or interact along the spinal column to the Ajna chakra.

The River Ganga is primarily associated with the Ajna Chakra (Third Eye) and the Sahasrara Chakra (Crown), symbolizing the flow of kundalini energy, divine knowledge, and purification. Ganga represents ida naadi. Ganga is often linked to the Ajna chakra, where she represents the Ida nâdi (moon energy channel), flowing downward to purify the consciousness. When combined with the Yamuna (Pingala nadi) and Saraswati (Sushumna nadi), this confluence point is the Ajna, also known as

the Triveni Sangam (River Ganga represents ida nadi, River Yamuna represents Muladhara chakra & pingala nadi; River Saraswati represents vishuddha chakra - Invisible).

The River Saraswati primarily represents the Throat Chakra (Vishuddha Chakra), which is the fifth chakra. As the goddess of wisdom, speech, sound, and the arts, Saraswati governs the energy center responsible for clear communication, truth, and creative expression.

Those three are connected at ajna chakra. The Ajna Chakra is situated in the middle of the forehead, between the eyebrows (Bhumadhyareka). It represents the meeting point of the solar (Pingala), lunar (Ida), and central (Sushumna) forces of consciousness. Focusing on this Chakra is believed in yoga practice to unite these energies, resulting in meditation (Samadhi sthiti) and the awakening of higher consciousness. It is often depicted as a two-petaled lotus, representing the confluence of Shiva (consciousness) and Shakti (energy). The external Triveni Sangam in Prayagraj serves as a physical mirror to this internal, subtle body energy center.

The Summary of Yamunashtakam : 1) May Sri Yamuna Devi, whose waters are tinged by the blackish hue from the transcendental body of the supreme lord Murari Sri Krishna who makes the heaven insignificant like a blade of grass, who absolves the grief of the three worlds, whose banks have groups of divine forest groves which pleases the mind, who is agitated in multitude being fierce and who is the daughter of the mountain kalinda? always wash away the impurities from my mind always.

2) May Sri Yamuna, who is adorned by and full of gigantic whirl-pools which takes away dirt, whose water is like nectar?, who is agitated fiercely by gusts of wind?, who is very wise, who is incessant?, who is colored by the divine touch of the son of nanda?, who is benevolent?, who is the daughter the mountain kalinda? it always wash away the impurities from my mind always.

3) May Sri Yamuna, whose shining waves purifies numerous living beings, whose banks have various birds like chataka birds lined-up at the pleasant coasts are surrounded by swan like devotees, who bestows desires and who is the daughter of kalinda it always wash away the impurities from my mind always.

4) May Sri Yamuna, whose banks have pleasant gushy wind to soothe the supreme lord sri krishna and cowherd girls who are tired of divine sports, whose beauty is beyond description, whose tributaries and other river gets purified by her association and who is the daughter of kalinda it always wash away the impurities from my mind always.

5) May Sri Yamuna, whose curved interior sand banks always shine by being in contact with your flowing waves, who is adored by the beautiful collection of cool moon light rays. Whose vast and beautiful waters are meant as an offering for the world and who is the daughter of kalinda it always wash away the impurities from my mind always.

6) May Sri Yamuna, whose water is mixed with the divine touch of Sri Radha the eternal consort of the supreme Lord Sri Krishna who enjoys the continuous association of the divine couple Sri Radha Krishna and nourishes others with that divine touch which is extremely difficult to attain who is mighty enough to penetrate the serene seven oceans and who is daughter of kalinda it always wash away the impurities from my mind always.

7) May Sri Yamuna, whose purifying waves carry the cosmetics of the supreme lord Atchyutha which fell from his divine form during his transcendental pastimes with the cowherd girls of vraja in her waters, whose waters contain the flower champaka which decorated the beautiful braids of radhika, Sri Narada and other devotees of Sri Krishna always bath in her river water and who is daughter of kalinda it always wash away the impurities from my mind always.

8) May Sri Yamuna, whose beautiful coast gardens are always full with transcendental pastimes of the supreme Lord Sri Krishna the dear son of nanda who is bright due to the flowers kadamba & mallika trees on her banks. who leads those who devotedly bath in her water across the ocean of worldly existence and who is daughter of kalinda it always wash away the impurities from my mind always.

Finally The hymn is a perfect example of Shankara's devotional (bhakti) side, often known as Dhyana (meditation) on the form of the goddess while meditating on the Saguna Brahman (Lord Krishna).



APPALAYAGUNTA

The holy place where the Supreme deity of kaliyuga, Sri Venkateswara Swamy, receives the worship of devotees is 'Appalayagunta' where He is known as 'Sri Prasanna Venkateswara Swamy'. The deity of the temple is Sri Prasanna Venkateswara Swamy, is known for his compassion towards devotees who are in dire need of God's blessings and he blesses all devotees generously. Appalayagunta is located in Tirupati district, at a distance of about 18 km from Tirupati city.

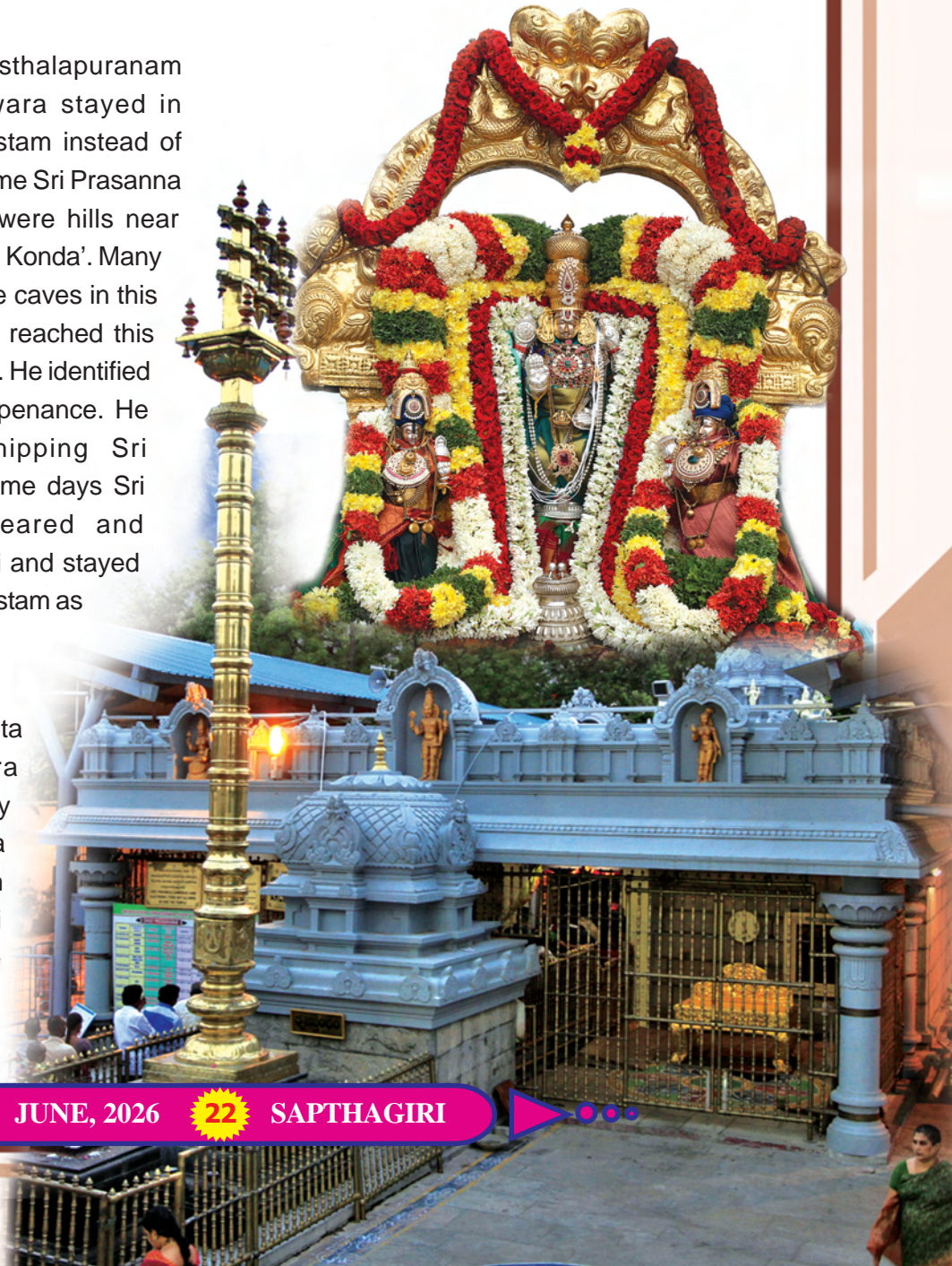
There is an interesting sthalapuranam behind why Lord Venkateswara stayed in Appalayagunta with Abhayahastam instead of Vardahastam and behind the name Sri Prasanna Venkateswara Swamy. There were hills near Appalayagunta called as 'Yogula Konda'. Many sages used to do penance in the caves in this hill. A saint named 'Siddulayya' reached this hill after traveling different places. He identified that it is suitable place for his penance. He started penance by worshipping Sri Venkateswara Swamy. After some days Sri Venkateswara Swamy appeared and received prayers from maharshi and stayed in Appalayagunta with Abhayahastam as per sage wish.

Brahmotsavams : The Brahmotsavam of Appalayagunta Sri Prasanna Venkateswara Swamy will be performed every year in the month of Jyeshtha masam for Nine days apart from daily poojas. Tirumala Tirupati Devasthanams took over the management of the temple and performed many pujas from

then onwards. Devotees believe that if they visit the Lord on Saturdays, all their wishes will be fulfilled quickly.

Lord appears to His devotees with a pleasant countenance and His hand is called 'Abhaya Hastha' which is in a gesture of granting fearlessness. One who visits this temple will be blessed with abundant boons with Lord's Abhaya Hastha.

Brahmotsavams
From 25-06-2026 to 03-07-2026



“Yoga” is one of the greatest contributions from Bharath to the world. It is an ancient practice started by Sage Patanjali. This practice is also a way of living. It unites Physical, Mental and Spiritual ways of livelihood. There are many Gurus who have preached, practiced Yoga. Most of the Rishis, Siddhas are scholars in Yoga. They live their daily life by practicing. Thus practicing will enhance the way of living. Those days in Gurukul, Yoga was one of the subjects to maintain physically and mentally fit for the children. This paved the generations to flourish with health as well as knowledge.

The spiritual part of Yoga is one of the important sections. Ancient practitioners have stressed on that and have achieved various unbelievable actions through Yoga. The “Dravida Veda” known as “Divya Prabhandham” by the Alvars was lost due to various reasons. It is the Yogic power which brought back the Paasurams through a eminent scholar in Southern Bharath.

In Vaishnava Sampradaya, the supreme yogi, Sage Sri Ranganatha Muni, was born in the star of Anusha at Kattumannar Kovil in Veerananayanapuram, a part of the Chola kingdom. He is popularly called as “Sri Nathamunigal” / Nathamuni. He lived like a sage, he experienced the Brahman, realized Tamil devotion and Vedas through music, and for these three reasons, he was given the holy name Sage 'Srimannatha Muni'.



Sri Nathamuni
Varsha Thirunakshatram
on 27.06.2026

NATHAMUNI & YOGA RAHASYA !

- Smt. T.S. Rajalakshmi

Nathamunigal's works : Srimannatha Muni studied the Vedas and the art of yoga at a young age. He composed treatises full of rare ideas called “Niyaya Tattva” (logic application), “Purusha Nirnayam” (Supreme Lakshmi Narayana) and “Yoga Rahasya” (Yoga). In “Yoga Rahasya”, Srimannatha Muni is said to have written extensively on the eight yogas (“Ashtanga Yoga”) along with Bhakti Yoga, Sadanga Yoga (six limbed yogic tradition), Prabhakti Yoga (devotion), Sirasasana (Head Stand), Sarvangasana (Shoulder Stand), Pranayama (Breathing), Hatha Yoga (Asanas), Raja Yoga (Medidation), and Shikitsa Yoga (few are for pain relief, diseases). Ashtanga Yoga is the 8 fold path of disciplined life performed through your body. Although these were based on the Vedas called “Niyaya”, Patanjali Yoga, the Puranas and the Agamas, but transformed into a form under “Vishishtadvaita Siddhi” as a base and transformed it into a new art of yoga.

Nathamunigal's reference to Bhagavad Gita : In the Patanjali Yoga method of meditation, one gradually eliminates every thought and finally focuses the mind on the Lord. In the Siddhi Yoga of the Nathamunigal, one

focuses the mind on the auspicious qualities of Srimannarayana and, being desirous of Him, one follows the path of devotion attains Salvation.

‘Fix your mind on Me alone: perform devotion on Me alone; perform sacrifice on Me alone; worship on Me alone;

“If you fix your mind on Me in this way and strive to attain Me as the highest position to be attained, you will attain Me in the end”

- Srimad Bhagavad Gita

Nathamunigal’s “Yoga Shastra” takes the Bhagavad Gita Slokas as the base.

Nathamunigal’s reference to Nammalwar : He also refers that once, when Nammalwar composed the verses on Lord Krishna like “He is easy to worship” and “How easily he is united with Ural (Mortar)” (Thiruvai Mozhi 2697)”, when he thinks of Lord Krishna tied in the mortar by Yashodha, he completely immersed himself in yoga for six months, remembering the pastimes of Sri Krishna. Vaishnavas praise and glorify Nammalwar, the founder of Ashtanga Yoga, as “*Prapanna Jana Koodasthar*”. Nammalwar was also the Acharya who revealed the secrets of Ashtanga Yoga to the Nathamunigal. Alavandar, grandson of Nathamunigal has also mentioned in his book “Stotraratnam” that Nammalwar, who adorned the Vakula garland for his clan from which the sages of Srimannathamunigal originated, was the Acharya Parampara.

Nathamunigal’s search on Divya Prabhandam : Once, Nathamunigal when visiting the Aravamudha temple, Thirukudanthai Divya Desam in Kumbakonam , a devotee from Karnataka Melkote sang the sacred paasuram starting “*Aaraa Amudhe...*”

He sang it with all his heart. When asked who wrote the songs of “Aaramudha...”. They said that they dont know as it was from the descendants of the Madhurakavialwar dynasty. Srimannathamunigal, went to Thirukurugur and received only 10 paasurams

“Kanninun Siruthambu” from them. So he decided to somehow get the remaining 1000 paasurams of Nammalwar and with his yogic power, he recited the “Kanninun Siruthambu” paasuram for around twelve thousand times in one shot sitting near the Tamiraparani thinking Nammalwar. With his yogic power he had the darshan of Nammalwar. Nammalwar appeared in the yoga samadhi of Srimannatha Muni and bestowed four thousand prabandhams, the secret teachings of the paasurams and the Ashtanga Yoga methods. Nammalwar ordered that Sri Ramanuja, the future Acharya, who will incarnate, should be given his divine idol and the Yoga rahasya to Sri Alavandar who is his grandson.

Nathamunigal’s thoughts : The above incident itself shows how Yoga had revealed the greatest Tamil Veda “Naalayira Divya Prabhandam”. It is the way Nathamunigal transformed and practiced Yoga thinking of the Divine, helped to get the greatest “Tamil Veda”. Nathamunigal taught “Yoga Rahasya” to one of his disciples so that it can be taught to “Yamunacharya” who is Alavandar later. Unfortunately, the book was lost for some reason. Various scholars tried to get the book, but had only heard a few points from the book which were curious to the scholars. Through various means, it is believed that the book had few unbelievable references on customized yoga practices, exclusive women yoga, therapies, personalized yoga, postures, breathing techniques, mental steadiness. But ultimately, he relates to the Divine Supreme Sriman Narayana which ensures the practice becomes “Krishnarparnam” mentioned in Bhagavad Gita.

Nathamunigal’s “Yoga Rahasya” is an outstanding work, because he himself has realized and followed it in Kaliyuga which is feasible. It is not by any Rishis who had special powers in previous yugas. That is why, even today, scholars try to get the original text of “Yoga Rahasya” and it is an absolute masterpiece.



(Continued from the previous issue)

Just then Vakulamalika arrived there chatting with the maids of the inner palace. The brahmins anointed Shiva Linga as per the instructions of Dharani Devi, sprinkled the holy waters on Padmavathi and handed over the fruits and flowers to Dharani Devi.

In the meanwhile, Vakula Matha came there along with the maids. Dharani Devi welcomed her warmly. She was seated on the pearl-decked pedestal. Dharani Devi washed her feet and worshipped her. She asked her,

“Hey Great Mother! Where’re you from?”

“I’m from Sheshadri,” replied Vakula.

“Who are you?”

“I’m a servant of Venkateswara!”

“Why’re you here?”

“I’m sent by my master.”

“On what mission?”

“For clinching the alliance.”

“For whom?”

“Venkateswara has sent me to request for your daughter’s hand. It is better to accept this alliance with the Lord.”

Dharani Devi looked straight into Vakula’s eyes and said, “Fine, but let me know about his descent, lineage and parents.”

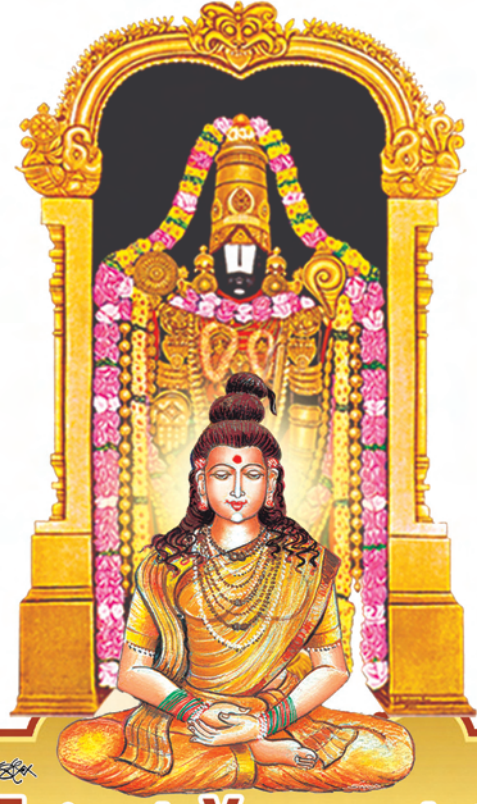
“He belongs to the lunar dynasty and Vasishta gotra. Devaki is his mother and Shoorasena’s son is father.”

“What are the attributes of the groom?”

Vakula thought it was befitting for the bride’s party to enquire and know such details. As for his form, he is Cupid’s Cupid. As for his property, he is the Lord of Lakshmi. As for his attributes, he is known for his noble attributes. His conduct is lofty as per the Vedic injunctions. What more can I talk about him? Getting such an alliance is nothing but the result of the past merit.”

“Everything is fine. But you say that Hari is already married to Rama. How can we go ahead with the alliance? I doubt there’s something fishy about it. Don’t you think people laugh at us if we fix this alliance?”

With a view to clearing her doubt, she continued, “I don’t deny your words. It’s but natural to get such doubts. Let me tell you one thing. The Lady of the Milky Sea has gone to Kolhapur to protect her devotees. She’s not on the chest of the Lord at



36 **Tarigonda Vengamamba’s**
SRI VENKATACHALA MAHATMYAM
FIFTH ASHWASA

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

present. That’s why the Lord fell for your daughter. Is it clear now? Please offer your daughter’s hand to Narayana in marriage.” She continued to recount the past story of Vedavathi and other incidents that led to Lakshmi’s desertion of Vaikuntha for Kolhapur. “Hey Queen! Don’t underestimate your daughter as an ordinary lady. She is of the aspect of Lakshmi. You’ve got her as daughter by sheer luck. Why doubt further? I’ve to leave to supervise the preparations for marriage. Let me go immediately. Obtaining him as the son-in-law is nothing but the result of your holy merit and good fortune. Permit me to take leave of you. Please inform the king about each of these details.”

Dharani Devi informed everything to her husband. The king who was anxious about his daughter's health was a bit satisfied with her words. He then accompanied his wife to the abode of Vakula. The latter said, "Hey king! I myself had come to your palace to seek the alliance. I revealed her all the auspicious things. The ball is now in your court to fix the auspicious *lagna*."

The king was overwhelmed by her words. He said, "Hey Mother! Where do I stand before lofty Hari? I can't imagine that you stoop to seek our alliance. It's my great fortune. My value has gone up in the eyes of other kings. My anxiety is gone. I've come to know of Hari's glory from you. You're closest to our hearts due to this

mission. It's your mediation that clinched the alliance. We're all blessed."

The king went to Padmavathi and consoled her. "Dear daughter! Don't worry. The Lord of the three worlds is going to be your husband. This is the truth." He then thinks of his preceptor and there appears the preceptor. He served him befittingly and informed everything to his delight. "Hey King! Saint Shuka is some ten miles away from here to the north of the city. Please escort him to this place." The king complied with his orders and there was Shuka. He felicitated him befittingly. Delighted Shuka asked him, "Hey king! Why did you call me? What can I do for you?"

(to be continued)

PUZZLE

CLUES FOR PUZZLE

1		2		3		4		5		6
7						8				
9					10		11		12	
13							14			
15						16				17
18						19				

- DOWN**
- 01. Son of Kadruva (9)
 - 02. Lord Siva (7)
 - 03. Stop Sleeping (4)
(Jumbled) (Wake)
 - 04. Wife of Vali (5)
 - 05. Wife of Bhrgu (5)
 - 06. Vajrayudha (5)
 - 10. Yama (4)
 - 11. Wife of Dharma (5)
 - 12. Son of Radha (5)
 - 16. Help (3)
 - 17. Taxi (3)
 - 18. Boy (3)

- ACROSS**
- 01. Arjuna (9)
 - 07. Make Again (5)
 - 08. Lakshmi (5)
 - 09. Change (4) (Jumbled) (Vary)
 - 10. Saraswathi (6)
 - 13. Test (4)
 - 14. Slave (4)
 - 15. Parvathi (5)
 - 17. Not river (5)
 - 18. Construct (5)
 - 19. Wide (5)

Compiled by - Sri T.S. Jagan Mohan

JYESHTABHISHEKAM AT TIRUMALA

From 26-06-2026 to 28-06-2026

26-06-2026

VAJRA KAVACHAM

(DIAMOND ARMOUR)

Symbolizes Indestructibility and Power



27-06-2026

MUTHANGI KAVACHAM

(PEARL ARMOUR)

Denotes Purity, Serenity and Cooling Grace



28-06-2026

SWARNA KAVACHAM

(GOLD ARMOUR)

Represents Prosperity, Radiance and
Supreme Authority





The three-day annual Sri Padmavati Srinivasa Parinayotsavams was performed with a great religious splendour from 25.04.2026 to 27.04.2026 at the Dashavatara-Ashtalakshmi Mandapam in Narayangiri Gardens at Tirumala. On this occasion, TTD EO Sri Muddada Ravichandra, I.A.S., Additional EO Sri Ch. Venkaiah Chowdary, I.R.S., other officials and a large number of devotees participated.



Sri Kodandaramaswamivari Pushpayagam was celebrated with devotion at Sri Kodandarama Swamy Temple, Tirupati on 23.04.2026.



Maa Sita Jayanti was celebrated with devotion at Sri Kodandarama Swamy Temple, Vontimitta on 25.04.2026.



The unique 'Gandham Podi Utsavam' was held on 23.04.2026 at Tirumala to Sriman Ramanujacharya.



The Honourable Vice-President of India Sri C.P. Radhakrishnan, offered prayers in the Hill Shrine of Sri Venkateswara Swamy in Tirumala on 28.04.2026. On this occasion, the Honourable Minister of A.P. Endowments Sri Anam Ramanarayana Reddy, TTD Chairman Sri BR Naidu, EO Sri Muddada Ravichandra, I.A.S., Additional EO Sri Ch Venkaiah Chowdary, I.R.S. offered Lamination photo of Srivaru to the Vice President of India. As part of this, TTD Board members and other officials were also present.

Pushkarams is a sacred river festival celebrated mainly in India. It is observed once every 12 years for each river, when the planet jupiter (guru) enters a particular zodiac sign. Each zodiac sign is linked to a specific river. When the jupiter (guru) enters the zodiac sign Karkatakam (Cancer), Yamuna pushkarams arrives.

In our Sanathani ethos, all rivers are regarded as Divine boons, which ensure the progress and prosperity of our Bharatvarsha. Symbolism in our scriptures directs us to regard these rivers as Devis (Goddesses). In this article, I offer an ode to the holy Yamuna.

The Yamuna River is a major tributary of the Ganges, originating from the Yamunotri Glacier in Uttarakhand, flowing about 1,376 km through northern India, and holding immense cultural, religious, and ecological significance. It flows southward through the Himalayan region, including Uttarakhand and Himachal Pradesh, before entering the Indo-Gangetic plains. The river traverses Haryana, Delhi, and Uttar Pradesh, eventually merging with the Ganges at Triveni Sangam in Prayagraj, a site of the Kumbh Mela festival.

The Yamuna is the second largest tributary river of the Ganges by discharge and the longest tributary in India. Like the Ganges, the Yamuna is highly venerated in our Scriptures and culture and is adored as the goddess

Yamuna. In Hinduism, she is believed to be the daughter of the sun god, Surya, and the sister of Yama, the god of death, and so she is also known as Yami. According to popular legends, bathing in Yamuna's sacred waters liberates one's soul from the torments of death.

On her journey, the Yamuna meets several tributaries along the way, including Tons, Chambal, followed by Sindh, the Betwa, and Ken. From Uttarakhand, the river flows into the state of Himachal Pradesh. After passing Paonta Sahib, Yamuna flows along the boundary of Haryana and Uttar Pradesh and after exiting Haryana it continues to flow till it merges with the river Ganges at Sangam or Prayag in Prayagraj (Uttar Pradesh). It helps create the highly fertile alluvial Ganges-Yamuna Doab region between itself and the Ganges in the Indo-Gangetic Plain. Nearly 57 million people depend on the Yamuna's waters, and the river accounts for more than 70 percent of Delhi's water supply. The cities of Baghpat, Delhi, Noida, Mathura, Agra, Firozabad, Etawah, Kalpi, Hamirpur, and Prayagraj lie on its banks. At Etawah, it meets another important tributary, Chambal. Interestingly, the Yamuna river flows next to the Taj Mahal in Agra.

THE PIOUS YAMUNA RIVER

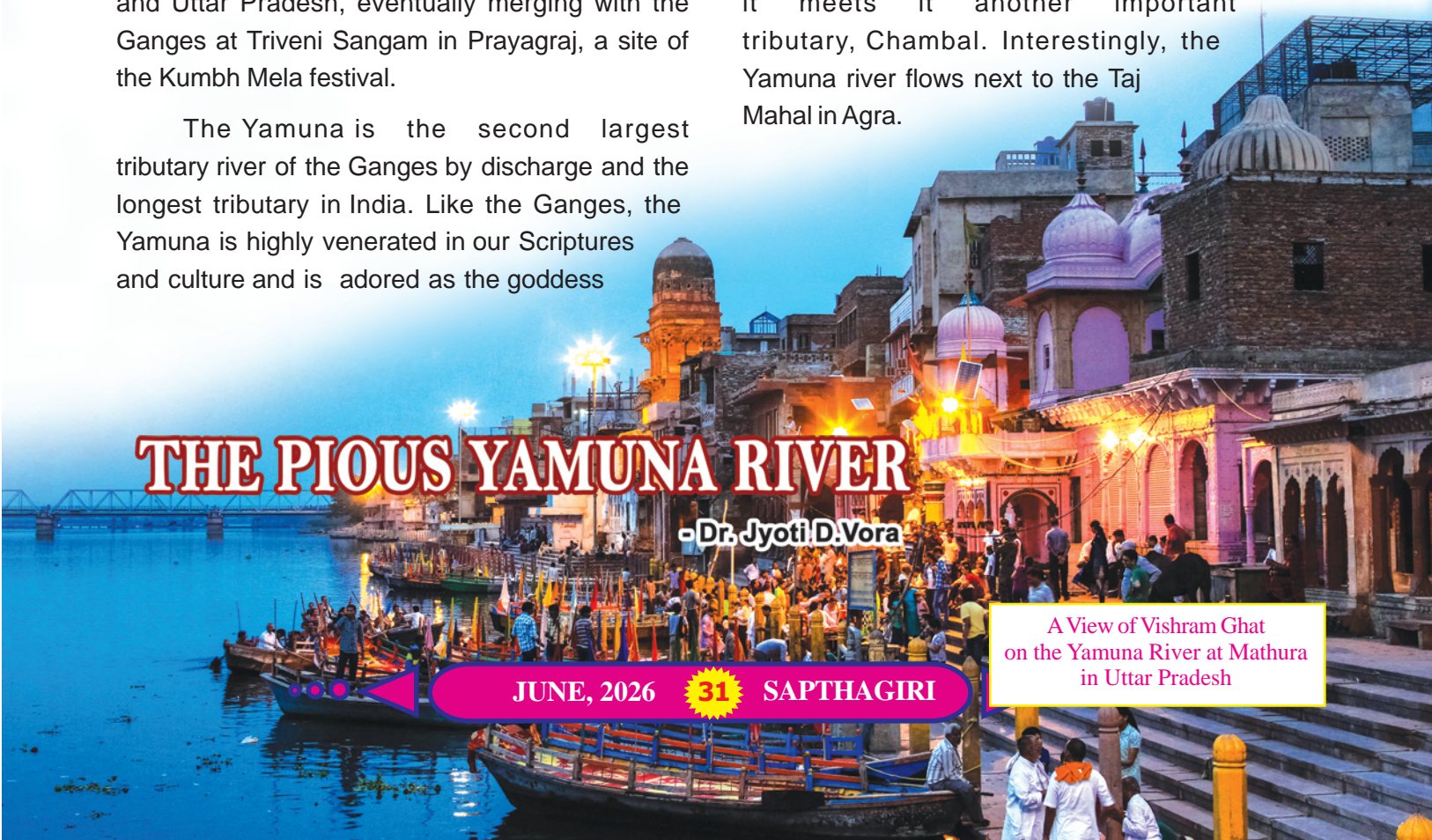
—Dr. Jyoti D. Vora

JUNE, 2026

31

SAPTHAGIRI

A View of Vishram Ghat
on the Yamuna River at Mathura
in Uttar Pradesh



An important legend of Bhagavata Purana, mid-18th century, mentions Vasudeva carried baby Lord Krishna across the Yamuna river. The name *Yamuna* to be derived from the Sanskrit word “yama”, meaning ‘twin’. It may have been applied to the river because it runs parallel to the Ganges. The earliest mention of Yamuna is found at many places in the Rig Veda and also in the later Atharvaveda, and the Brahmanas including Aitareya Brahmana and Shatapatha Brahmana. In *Mahabharata*, the Pandava capital of Indraprastha was situated on the banks of Yamuna, considered to be the site of modern Delhi.

Further to the South, images of the Ganges and Yamuna are found amidst shrines of the Chalukyas, Rashtrakutas (753–982), and on their royal seals; prior to them, the Chola Empire also added the river into their architectural motifs. The Three River Goddess shrine, next to the Kailash rock-cut Temple at Ellora, shows the Ganges flanked by the Yamuna and Saraswati. The stretch of the river from its origin at Yamunotri to Okhla barrage in Delhi is known as Upper Yamuna. The river, has a rich history intertwined with heritage, culture, and geography, originating from the

Himalayas and flowing through several states before merging with the Ganges. The Yamuna river is revered in Hinduism, often personified as the goddess Yamuna. Bathing in her waters helps to cleanse one of sins and grant Moksha or salvation. This is prominently mentioned in the Padma Purana. The river is associated with various legends, including her love for Krishna, Who played in her waters during his childhood in Vrindavan.

Like the Ganges, the Yamuna River is highly venerated in Hinduism in the form of a river and as the goddess Yamuna. The Yamuna is known as the river of Tranquility. Interestingly, the Rig Veda includes the Yamuna River as one of the seven sacred rivers, along with the Ganges. According to Hindu mythology, the River was brought to Earth by the ascetic practice of the Seven Sages where she first descended on Mount Kalinda and hence, is known as Kalindi. Art from the Gupta period depict Yamuna and Ganga on the entrances and doorjambes of temples and sacred places. Upon passing through these doors, visitors are symbolically purified by these rivers.

Additionally, Yamuna, as a river and goddess,

has a close association with Krishna. The Puranas narrate many stories about Krishna in relation to the river and its surroundings. One such story is of *Kaliya Daman*, the subduing of Kaliya, a *Naga* which had inhabited the river and terrorised the people of Braja. Due to Krishna’s connection

TIRUPATI IN AND AROUND TEMPLES AND THEIR DISTANCE

1. Sri Govindarajaswami Temple, Tirupati - Near Railway Station
2. Sri Kodandaramaswami Temple, Tirupati - approx. 1 Km. from Railway Station
3. Sri Kapileswaraswami Temple, Tirupati - 03 Kms.
4. Sri Kalyanavenkateswaraswami Temple, Srinivasamangapuram - 12 Kms.
5. Sri Padmavatidevi Temple, Tiruchanur - 05 Kms.
6. Sri Kalyanavenkateswaraswami Temple, Narayanavanam - 25 Kms.
7. Sri Vedanarayanawami Temple, Nagapuram - 65 Kms.
8. Sri Prasanna Venkateswaraswami Temple, Appalayagunta - 15 Kms.
9. Sri Venugopaldaswami Temple, Karvetinagaram - 35 Kms.
10. Sri Pattabhiramaswami Temple (Valmikipuram), Vayalpadu - 100 Kms.

with the River and the Braja region, the Yamuna River is a center of pilgrimage for his devotees. In the Pushti Marga, founded by Vallabhacharya in which Krishna is the main deity, Yamuna is worshipped as a goddess.

Truly soulful is the *Yamunashtakam* which is a 16th-century Sanskrit hymn composed by Vallabhacharya describes the story of Yamuna's descent to meet her beloved Krishna and to purify the world. The hymn praises her for being the source of all spiritual abilities. While the Ganges is considered an epitome of asceticism and higher knowledge and can grant *Moksha* or liberation, it is Yamuna, who, being a holder of infinite love and compassion, can grant freedom, even from death. The text speaks about her water being the colour of Krishna, which is dark (Shyam). Additionally, Yamuna is referred to as Asita in some historical texts.

Summating, I believe that the insights provided by the study of River Yamuna is a spiritually enriching journey for every student of Sanathan Dharma.

Rituals and Practices to be done in the Yamuna pushkarams

- ▶ Holy dip (pushkara snanam) in the river
- ▶ Offer prayers and Harathi to the river
- ▶ Perform pindapradanam (rituals for ancestors)
- ▶ Visit near by temples.

Major Places of Celebration

- ▶ Yamunothri
- ▶ Madura
- ▶ Brundavanam
- ▶ Gokulam
- ▶ Nandagav
- ▶ Govardanagiri

- ▶ Ravel
- ▶ Barsana
- ▶ Javat
- ▶ Prayag Raj etc.

Special Rituals

- ▶ Deepa Danam (Lighting & giving the Lamps)
- ▶ Go danam (Donation of Cows)
- ▶ Annadanam (Free Food Distribution)
- ▶ Parayanam (Reciting / Chanting)

Duration

- ▶ Total Festival period - 12 days
- ▶ Adi Pushkaram (First days)
- ▶ Anthya Pushkaram (Last days)

Sacred Ghats (Bathing places)

- ▶ Vishram ghat in Madhura
- ▶ Keshi ghat in Brundavan

Associated with Epics

- ▶ Connected with the life of Srikrishna Kaliyamardhana episode.
- ▶ The capital city Indraprastha (built by the pandavas) was located near the Yamuna.
- ▶ During their exile, Rama, Sita and Lakshmana crossed rivers including Yamuna.
- ▶ Believed to be the daughter of the Sun God.
- ▶ Sister of Lord Yama

Spiritual References

Yamuna River is mentioned in texts like :

- ▶ Rigveda, Atharvana Veda, bhagavata Purana, Koorma Puranam, Ramayanam, Vishnu Puranam etc.



THE INCARNATION OF LORD VENKATESWARA IN POETIC FORM

- Dr. C. Bheemappa

The series contains the swayambhoo Avatar of Lord Venkateswara in a poetic form, covering the Lord's story.

The Story of Swayambhu Avataram of Lord Sri Venkateswara Begins with the Slaughter of Hiranyaksha by Vishnu in the Avataram of Boar. Sage Sutha narrates it to other sages.

There dwelt in Kritayuga (One of the four Yugas (Aeons) 'Golden Age') Hiranyaksha (Hiranyakasipu demon-king whom Vishnu slew in the form of a lion) a demon once

Gained he many a boon with great performance of penance

One of them being "no demise by gods in all regions." Drove him step by step into his egoistic attitude, his arrogance.

Reflected he, "angels on the earth possessed little power." Rolled the earth and placed it under the sea without fear With his prowess, the sages and angels, he did - torture Turned them all peaceless and made them, suffer.

Then complained all the gods to Sri Vishnu, of all his vice

The Lord entered the Pathala (one of the three worlds - Swarga (Heaven) Bhuloka (Human world) and Pathala (underworld) 'underworld' with Boar-form (Male terrible wild Boar) with quiet poise

Swiftly slew the demon-king Hiranyaksha, with the Boar's cries

There stood the underworld whole echoing with His terrible voice.

Brought the earth up from the underworld, the Lord of the heaven.

Adored Him greatly devotees all as Varahamurthy (An attribute of Sri Vishnu in the form of Boar) since then

By God, at all the devotee's pleas, it could rightly happen.

Liberated thus the angels from his cruelty, the Dweller of heaven.

On the Seshachala (One of the Seven Hills: (1) Vrishabhatri (2) Garudatri (3) Anjanatri (4) Seshatri (5) Neelatri (6) Venkatatri and (7) Narayanatri. Sri Vishnu was enshrined with Lakshmi on His chest.

Lauded Him, devotees, all as Bhuvaramurthy (The Lord Sri Vishnu in the Avataram (Incarnation) of a Wild Boar on the Earth) in the manner best.

On them showers His grace the Lord without putting them to test.

Flourishes thus, the Lord, receiving devotees' offerings holiest.

Poem at a quick glance :

Demon Hiranyaksha's penance – greatness of his boon

His torture to angels – Their prayer to Vishnu for

Protection – Vishnu's incarnation as boar

Hiranyaksha's death – His enshrining as Varahamurthy.





LORD VENKATESWARA SWAMY IN MALAYALAM LITERATURE
 - Dr. BalajiDeekshitulu P.V.

Lord Venkateswara Swamy, the presiding deity of compassion, discipline, and divine grace, occupies a subtle yet significant place in Malayalam Literature. While His principal abode is Tirumala, the spiritual philosophy associated with Lord Venkateswara—saranagati (total surrender), bhakti (devotion), and dharma—has deeply influenced the Vaishnava and devotional streams of Kerala’s literary tradition.

Classical devotional works such as the

Narayaneeyam and Bhagavata-based compositions shaped Kerala’s Vaishnava worldview. Within this framework, Lord Venkateswara is perceived as a grace-filled manifestation of Vishnu, embodying divine accessibility in the Kali Yuga.

Philosophical Presence Rather Than Direct Depiction

Unlike in Telugu or Tamil

literature, Lord Venkateswara does not frequently appear as a distinct narrative figure in Malayalam texts. Instead, His presence is philosophical and symbolic. Malayalam poets and spiritual writers portray ideals central to Lord Venkateswara worship:

Kaliyuga Varada – the benefactor of the present age

Bhakta Vatsala – the compassionate responder to sincere devotion

Srinivasa – the divine source of inner and outer prosperity

Tirumala Pilgrimage in Malayalam Writing

These concepts are woven into poems, essays, and discourses focused on inner purification and ethical living.

The pilgrimage to Tirumala has long been a cherished spiritual journey for devotees from Kerala. In Malayalam literary tradition, this sacred yatra is not merely a physical journey but a profound inner experience of devotion, discipline, and self-realization. Travelogues, reflective essays, and devotional poetry in Malayalam vividly portray the Tirumala pilgrimage as a

transformative path—one that nurtures humility, patience, and unwavering faith in Lord Venkateswara. These writings often capture the emotional and spiritual intensity of the journey, from the initial resolve to undertake the pilgrimage to the blissful darshan of the Lord.

Notable Malayalam works such as Tirupati Venkatachalapati Kshetra

Charitram by P. Premakumar Ambalappuzha, Venkatesa Rahasyam, and Venkatachala Mahatmyam provide deep insights into the mythology, spiritual significance, and sacred traditions associated with the Tirumala shrine. These texts serve as both devotional guides and sources of philosophical reflection for devotees.

A recurring theme in Malayalam literature is the symbolic meaning of the ascent of the sacred hills of Tirumala. The physical act of climbing the hills is often interpreted as the soul's gradual ascent toward divine consciousness—shedding ego, desires, and worldly attachments with each step.

Thus, Tirumala pilgrimage writing in Malayalam stands as a beautiful confluence of devotion, literature, and spiritual philosophy, continuing to inspire generations of seekers on their path toward the divine.

Influence on Modern Malayalam Thought

In modern Malayalam Sahitya, Lord Venkateswara is often evoked indirectly—as: A moral anchor in essays on values and duty A spiritual metaphor in poetry exploring surrender and faith. A solution-oriented divine presence amidst the anxieties of modern life. Writers use the idea of Lord Venkateswara's grace to reconcile material responsibility with spiritual aspiration.

Though Lord Venkateswara Swamy is not always named explicitly in Malayalam Sahitya, His spiritual essence—compassion, surrender, and righteous living—flows through its devotional and philosophical writings. Malayalam literature thus absorbs the spirit of Tirumala into its own cultural and literary idiom, affirming Lord Venkateswara as a universal symbol of divine grace beyond regional boundaries.



- 05-07 Tiruchanur Sri Sundarajaswamivari Avatarotsavams
- 16 Sri Puri Jaggannatha Rathayatra
- 17 Tirumala Srivari Anivara Asthanam
- 17-19 Srinivasamangapuram Sri Kalyanavenkateswaraswamivari Sakshatkaravaibhavotsavams
- 24-26 Tirupati Sri Govindarajaswamivari Jyeshthabishekam
- 25 Tholi Ekadasi
- 25-28 Tirupati Sri Kapileswaraswamivari Pavithrotsavams
- 29 Gurupurnima, Vyasapurnima
- 30 Appalayagunta Sri Prasanna Venkateswara swamivari Pushpayagam



**FESTIVALS
AND
RITUALS
IN
JULY 2026**



JUNE, 2026

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SAPTHAGIRI



THE CONSEQUENCE OF 'KARMA' IS INEVITABLE!

- Dr. M. Krishna Kumar

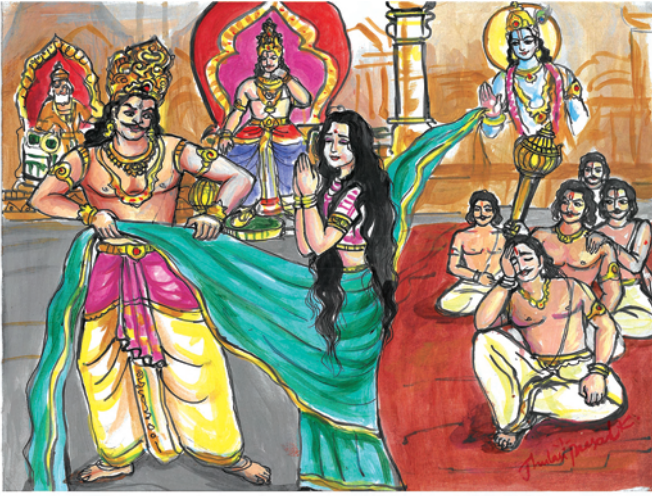
Hindu philosophy explicitly explains that righteousness leads to good, while immoral actions inevitably lead to unfavourable consequences. It is believed that past actions determine future consequences according to the doctrine of 'karma'. According to Hindu philosophy, there are three types of 'karma' which dictate one's destiny. *Sanchita* is accumulated actions related to one's past life. *Prarabdha* is destined actions experienced in the present life. *Agami* is one's new actions performed in the present life that shape one's future consequences. Vedic scholars used to say that '*Yatha karma tatha phalam*'. As is the action, so is the consequence. '*Avasyameva bhoktavyam krtam subhasubham*' is a famous '*aryukti*.' One surely reaps the fruits of one's actions, whether good or bad. It symbolizes the proverb 'as you sow, so you reap.' Lord Krishna explains in the Gita that the law of 'karma' and its consequence are unavoidable. 'Karma' is an auspicious action recommended by Hindu Scriptures for regulating the human senses and purifying the mind. It is quite complex to understand. The natural features of the human soul are perfect knowledge, true vision, infinite energy and perpetual bliss.

The Mahabharata presents the theory of 'karma' as an inescapable and celestial cause-and-effect mechanism. Every action whether intentional or unintentional ultimately bears its fruit. The epic illustrates the fundamental fact that evil action has its own consequence that no one can deter from it. It also emphasizes that one cannot escape the outcomes of one's 'karma'. Destiny is often the

manifestation of one's own past actions. It is a deep study of 'karma' illustrating that evil actions driven by greed, envy, and arrogance inevitably lead to devastation. The epic manifests that evil seems to prosper but it is only temporary in its existence. But its consequences are severe and catastrophic for the perpetrator and their relations.

The four epic characters namely Duryodhana, Dushasana, Shakuni and Karna are called 'Dhusta Chatustayam'. These characters symbolize evil by their malevolent motives in doing harm to the Pandavas. Duryodhana is an embodiment of insatiable envy. He is guided by his evil-minded maternal uncle, Shakuni. Shakuni has forced Duryodhana to harm the Pandavas. Duryodhana has attempted to kill Bhima by giving poison and also kill the Pandavas when they have stayed in the house made of lac. The Kauravas have defeated the Pandavas in the game of dice fraudulently. The vicious actions of the Kauravas have created immense hatred in the noble hearts of the Pandavas which led to the Kurukshetra War. The war is very destructive in nature. Bhima has broken the thighs of Duryodhana in the war, in fulfilment of a vow which is made after the humiliation done to Draupadi. The event is the real consequence of Duryodhana's own unjust action.

Dushasana is the evil instrument of his wicked brother, Duryodhana. He is notorious for his brutal nature. He has dragged Draupadi by her hair into the court hall and has attempted to disrobe her, a highly heinous act that has absolutely violated the



true laws of righteousness. During the fatal war, Bhima has torn open the chest of Dushasana and has drunk his blood to fulfil his vow made to Draupadi. Draupadi has washed her hair with the blood. Dushasana's unjust obedience to his malicious brother has brought him a violent death in the war. Karna, despite his sublime charitable nature, has met his tragic end due to his close friendship with the evil-minded Duryodhana.

Dhritarashtra is considered a morally weak character rather than purely evil defined by his blind love for his sons and he is a total failure in upholding



righteousness. He is physically strong but mentally frail and profoundly attached to his power and progeny, leading to the destruction of his dynasty. Vidura, the stepbrother of Dhritarashtra, used to advise him repeatedly to control his sons and do justice to the Pandavas. But Dhritarashtra's selfish love for his sons, particularly his desire to see Duryodhana on the throne of Hastinapura, has caused him to ignore the righteous counsel of Vidura.

King Vriddhakshatra's son Jayadratha is the king of Sindhu. He is an ally to the Kauravas. He has married Duhsala, the sister of the Kauravas. During the Pandavas' exile, he has tried to kidnap Draupadi, but he is beaten and is humiliated by the Pandavas. He represents the consequences of lust, arrogance, revenge and the risks of choosing the side of 'adharma.' Though powerful by his boons, his reliance on deceit has led to his own downfall. Arjuna has killed Jayadratha with the help of Lord Krishna.

After the successful completion of the Rajasuya Yaga, Yudhishtira offers Lord Krishna the highest honour i.e., 'Agrapuja' which has enraged Shishupala, the king of Chedi. Shishupala has insulted Bhishma and the Pandavas. Finally, he is executed by Lord Krishna with His divine discus for insulting Him continuously with his stupid and idiotic comments even after being given impunity for his 100 transgressions. Ethical persons know the values of righteousness and integrity. Righteousness always results in positive consequences. One's victory depends on one's own virtuous dispositions.



Eruvaka Purnami / Pournami is an important agricultural festival celebrated mainly in Andhra, Telangana and Rayalaseema regions in South India on the full moon day (pournami) in the month of Jyesta. It marks the beginning of the sowing season where farmers worship bulls, yokes and farming tools by decorating bulls and other cattle and thereby initiate the agricultural work for the kharif season. It also marks the arrival of monsoon and the start of farming year while the farmers pray for a prosperous and high yielding good harvest. Eruvaka pournami falls on 29th June, 2026.



Eruvaka Pournami on 29.06.2026

Meaning and Observing Eruvaka Pournami:

The 'Eruvaka' means the time of sowing seeds on the day of pournami thithi. Eruvaka refers to the traditional commencement of ploughing and agricultural activities by farmers. Eruvaka pournami is observed on the full moon day of Jyesta month and it is also called Krushi pournami, a day that is considered most pious by farmers. Eruvaka pournami holds significant importance in Hindu mythology and it is dedicated to Lord Vishnu and is a day when farmers and devotees engage in fasting, conducting rituals and perform charitable works. The

timing of Jyesta pournami is closely associated with Eruvaka pournami as both occur during the Jyesta month, highlighting the agricultural and spiritual significance of the Lunar face. More importantly, farmers express their gratitude to mother earth for revitalizing the land and in way, it also marks the start of the season and pournami is full day as visible from the earth.

Eruvaka Pournami is a sacred and spiritually charged day for farmers, thus symbolizing the beginning of agricultural season and invoking divine blessings for a good rain fall and harvest. Farmers essentially perform puja to bulls, farming implements, tools and the land by using turmeric, kumkum, coconut and flowers and initiating the first line of farming activity with a plough. Before puja is performed, farmers take bulls to a nearby lake or other water pond to wash them.

Later, they are decorated with garlands, flowers and their horns are painted with colours. Bulls and other cattle are given food dishes like pulagam and panakam (a drink made of Jaggery, pepper and other ingredients). Farm related work, cleaning the fields of earlier crop remnants and levelling land are carried out. Neither the farmers nor the bulls go to the work and it is a holiday for both on pournami day. If someone does not have a cow or bull at home, they request others in the village to bring them to their homes for worship. In simple words, Eruvaka pournami is the beginning of kharif season. However, people in some villages organize procession of bullock carts along with tractors, cars and bikes to bring harmonious climate and co-ordinated cohesion among the farmers and villagers.

Beyond farming, Eruvaka pournami represents a fresh start of celebration of nature, often organized by community gatherings with specialized food preparation like pongal etc; The festival in fact, connects farmers with nature urging them to respect land and animals that sustain the wellbeing of humanity. It

is distressing to note, over a period of time the festival has lost its charm and importance due to changes in tastes and preferences of the people and deteriorating conditions of farming like heavy floods and famine and also increased farmers owes. However, some farmers are trying to keep the tradition alive by staying positive and their hope about future by conducting small events wishing for better rainfall and for healthy, high remunerative crops.

Let the spiritual light of Eruvaka Pournami guides the farmers' life towards good yielding crops coupled with prosperity, gratitude and harmony with nature and divinity.



SOLUTION TO PUZZLE

1 K	A	2 P	I	3 K	E	4 T	H	5 U		6 A
A		I		A		H		S		S
7 R	E	N	E	W		8 A	M	A	L	A
A		G		E		R		N		N
9 V	R	A	Y		10 P	A	11 V	A	12 K	I
E		L			A		I		A	
13 E	X	A	M		S		14 S	E	R	F
R					I		W		N	
15 A	A	D	Y	16 A		17 C	A	N	A	18 L
				I		A				A
18 B	U	I	L	D		19 B	R	O	A	D

SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi



(Continued from the previous issue)

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

gives upadesa to Vasishtha.

Sloka –109

*Jalandharaantaka: Bhasmadaityanaashee Mahaamanaa: |
Shreshta: Sravishta: Draaghista: Garishta: Garudadhwaja: ||*

700. Jalandharaantaka: There was a demon named Jalandhar who was the son of Samudra Raja. Shiva Purana and Padma Purana talk about the episode of this demon. He was invincible due to the virtue of his wife, Brinda. Vishnu helped in vanquishing this demon by disguising Himself as Maya Jalandhar in front of the demon's chaste wife and broke her purity. This enabled Shiva to slay the demon and restore Dharma in the world.

Om Jalandharaantakaya Sri Venkatesaya Nama:

701. Bhasmadaityanaashee: Legend has it that a devotee of Shiva impresses Him and acquires a boon which grants him to turn anyone to ashes on whose head he lays his hand. The demon

became so arrogant that He turned against Shiva. Vishnu, took the form of a beautiful damsel, Mohini, came to the rescue of Shiva. As Mohini He enticed the demon to dance along and the demon agreed. Accordingly, Mohini placed Her hand on Her head and the demon also imitated the same step thus bringing his own end.

Om Bhasmadaityanaashine Sri Venkatesaya Nama:

702. Mahaamanaa: Venkatesa is magnanimous when it comes to bless the devotees. His thoughts and actions towards the devotees are always generous. In Bhagavad Gita [#10.36], Krishna explains His various manifestations and mentions "...satvam satvavataam aham". In his commentary Bhagavad Gita which is known as Gita Bhashya, Sri Ramanuja elaborates this as "Mahaamanastvam" which means He manifests Himself as the magnanimity of those who possess magnanimity of mind. This is also 562nd nama in Sri Vishnu Sahasranama.

Om Mahaamanase Sri Venkatesaya Nama:

703. Shreshta: Venkatesa is the pre-eminent Deva and He is always served by the devotees, *Muktaatmas* and *Nityasuris* by singing His praise as a result of the joy in experiencing Him. This is also 69th nama in Sri Vishnu Sahasranama.

Om Shreshtaya Sri Venkatesaya Nama:

704. Sravishta: This nama of Venkatesa indicates He is the most superior. Nammalwar says in

Tiruvaymozhi [#8.1.5], that just as how Devas are to us, the humans, Venkatesa is superior to the Devas - "... manisarkku devar pola devarkkum deva O ..."

Om Sravishtaya Sri Venkatesaya Nama:

705. Draaghista: This nama of Venkatesa indicates both metaphorically and literally the glory of Venkatesa is of a very tall order. *Deergha* in Sanskrit indicates something that is long in both time and space sense. Draaghista is the superlative of this word.

Om Draaghistaya Sri Venkatesaya Nama:

706. Garishta: The superlative of Guru is called Garishta. Also it means that Venkatesa is the heaviest. During Pralaya, the cosmic chaos, He brings into Himself the entire creation and the creation is restored back from His stomach so that it remains unharmed due to chaos.

Om Garishtaya Sri Venkatesaya Nama:

707. Garudadhwaaja: Venkatesa has Garuda as His banner. It is typical that any Vishnu temple reflects a flag mast on which the banner of Garuda is hoisted. In Tiruvaymozhi [#6.10.7], Nammalwar addresses Venkatesa as the one who has Garuda dhwaaja - "...kodiya adu pull udayaane...". Yamunacharya in his Stotraratna [#41] lists the set of relationships that Garuda shares with Lord - "*Daasa: Sakha Vaahanam Aasanam Dhwaaja:...*". Garuda plays different roles of an obedient servant, friend, vehicle, seat, banner, canopy and fan at different points in time, as deemed necessary. Appayya Dikshita of 16th century, in his Varadaraja Stava [#9], addresses Lord as Garudadhwaaja - "...gandham rasam cha Garudadhwaaja!...". The nine day celestial festival of Srivari Bramhotsavam starts with the ceremonial hoisting of this Garudadhwaaja and on 5th night, Malayappa swami

blesses the devotees in the most renowned Garuda Vaahana. This is also the 356th nama in Sri Vishnu Sahasranama.

Om Garudadhwaajaya Sri Venkatesaya Nama:

Sloka –110

Jyeshtha: Dradishta: Varshishta:

Draaghiyaan Pranava: Phani |

Sampradaayakara: Swamy Suresha:

Madhava: Madhu: ||

708. Jyeshtha: Venkatesa is highly praise worthy. He is the oldest among the entire creation since He existed before the entire creation and He is the creator. This is also 68th nama in Sri Vishnu Sahasranama.

Om Jyeshhtaya Sri Venkatesaya Nama:

709. Dradishta: Venkatesa is indicated to be strong physically. His form is called as Divya Mangala Vighraha. Annamacharya, while composing a cradle song to Venkatesa as Krishna, clearly states that He, even as a small child, was appearing physically strong. In this song "*Uyyaala baalunu chedaru...*", Annamacharya states "...ballidu Venkatapati cheri andhelu...".

Om Dradishtaya Sri Venkatesaya Nama:

710. Varshishta: Venkatesa is considered to be the eldest and the foremost. Venkatesa predates the very entity of time and hence He is before anything else. Tirumazhisai Alwar in his Tiruchchandaviruttam [#8] states - "...Aadhi aana Aadhi nee...".

Om Varshishtaya Sri Venkatesaya Nama:

711. Draaghiyaan: During the Trivikrama Avatara, Venkatesa, grew into immeasurable magnitude the moment Mahabali performed the rituals of donation as per Vamana's request. This nama indicates Venkatesa's glory is of a very tall order. Vedanta

Desika, in his Daya Satakam [#95] mentions as
“...draaghiyasi Drudatara Guna Vaaguraa tvam”

Om Draaghiyase Sri Venkatesaya Nama:

712. Pranava: Venkatesa is the Omkara which is also called Pranava. He makes His devotees bow before Him, by showering grace on them. His grace makes the devotees realize the true relationship between themselves and Him. This is also 957th nama in Sri Vishnu Sahasranama.

Om Pranavaya Sri Venkatesaya Nama:

713. Phani: Phani in Sanskrit means a hooded serpent in general. However, in the current context, this refers to Aadi Sesha, the foremost among the nityasuris of Venkatesa in Vaikuntaloka. As Krishna, Venkatesa proclaims in Bhagavad Gita [#10.29] that He is Ananta, the Aadi Sesha among the majestic hooded serpents - “*Ananta: chaasmi naagaanaam...*”

Om Phanine Sri Venkatesaya Nama:

714. Sampradaayakara: Sampradaya in Sanskrit means a tradition, an established custom. Venkatesa, in His various avatars, established the right tradition, not merely by dictating them, but by practicing them Himself in the course of His avatara. The foremost tradition of gurukula to impart the essence of truth, was set to motion by the Nara Narayana avatara wherein Venkatesa took two avatars simultaneously; one as Narayana, the guru and the other as Nara, the sishya. This happened in holy Badrinatha kshetra wherein Narayana taught Nara the holiest Ashtaakshari mantra. Tirumangai alwar in his Tirumozhi [#10.6.1], cites this as - “...*Nara Naarananaai ulagatthu arunool...*”

Om Sampradaayakaraya Sri Venkatesaya Nama:

715. Swamy: Venkatesa is the governor and regulator of the entire creation as He owns it. He

directs and controls the tastes of others in the worship of their respective deities. Acharya Anna in his Sri Venkatesa Prapatti [#2], addresses Venkatesa as Swamy - “...*Swamin! Susheela! Sulabha! Aasrithapaarijaata!...*”

Om Swamyne Sri Venkatesaya Nama:

716. Suresha: Venkatesa is the creator and controller of all Devas. Kulasekara Alwar, in his Perumal Tirumozhi [#8.10] mentions this as “*Devarayum asurarayum thisaigalaiyum padaitthavane...*”. He confers even on Brahma and others the small posts desired by them. This is also the 86th nama in Sri Vishnu Sahasranama.

Om Sureshaya Sri Venkatesaya Nama:

717. Madhava: This is one of the 12 namas of Venkatesa which is recited everyday while performing *Aachamanam* [a ritual in *Sandhyavandana*]. This is the nama of Lord in Paramapada. This nama means He is the consort of Mahalakshmi. Nammalwar accords a significant place to this nama wherein He says that mere recitation of this nama will ward off all sins, in Tiruvaymozhi [#10.5.7] - “*Madhavan enru enru odha valleerel...*”. Annamacharya, in one of his melodious keerthanas, lists various namas of Venkatesa and he starts with this nama. “*Madhava! Kesava! Madhusudhana! ... Vihita Vignyaana Sri Venkatesa Subhakaram...*”. This nama repeats 3 times in Sri Vishnu Sahasranama [#73, #169, #741].

Om Madhavaya Sri Venkatesaya Nama:

718. Madhu: Madhu in Sanskrit refers to honey. He is called Madhu since He is sweet to those who have attained true knowledge. This is also the 170th nama in Sri Vishnu Sahasranama.

Om Madhave Sri Venkatesaya Nama:

(to be continued)

Malai Nadu

108 Divya desams

TIRUVATTARU & TIRUVITHUVAKODU

- Late Sri Ramesh D. Kandadai

TIRUVATTARU

Location : The temple is located near Nagarkoil. It is considered even older than the original Ananthapadmanabhaswamy temple in Thiruvananthapuram.

Sthalapuranam : Brahma conducted yajna from which two asuras emerged. The Lord defeated the asura Kesi and hence he is known as Kesavan. Kesi's wife tried to take revenge and directed rivers to wash away the Lord. The rivers paid their respect to the Lord and flowed around him. Hence the name Vattaru.



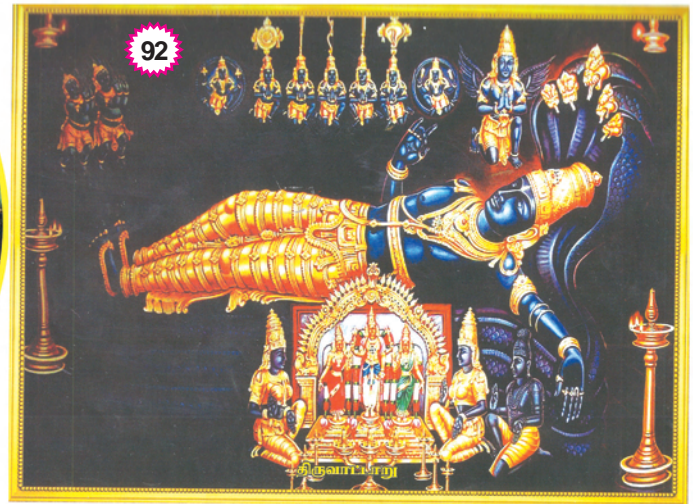
Special Features : In this temple the Lord does not have Brahma on a lotus emerging from his navel. Both Chandra and Parasurama are believed to have done tapas here. There are plenty of inscriptions available in this temple. The oldest may well be from about 500CE.

Mangalasanam : Nammalwar in his Tiruvoimozhi (3838-3847) says that instead of join the crowd of people who spend their time eating and sleeping, he would join those who sing the Gunas of Lord Kesava at Tiruvattaru. By doing this he declares that he will cut the cycle of rebirth. He calls on his unthinking heart and mind and encourages them to sing the glory of Kesava and cut the consequences of old sins.

TIRUVITHUVAKODU

Location : This Divya Desam is just west of Palakkad and due north of Thrissur in the state of Kerala.

Sthalapuranam : One of the legend has it that the Pancha Pandavas stopped here during the Agyathavasam and found the place to be very amiable. So they stayed there and



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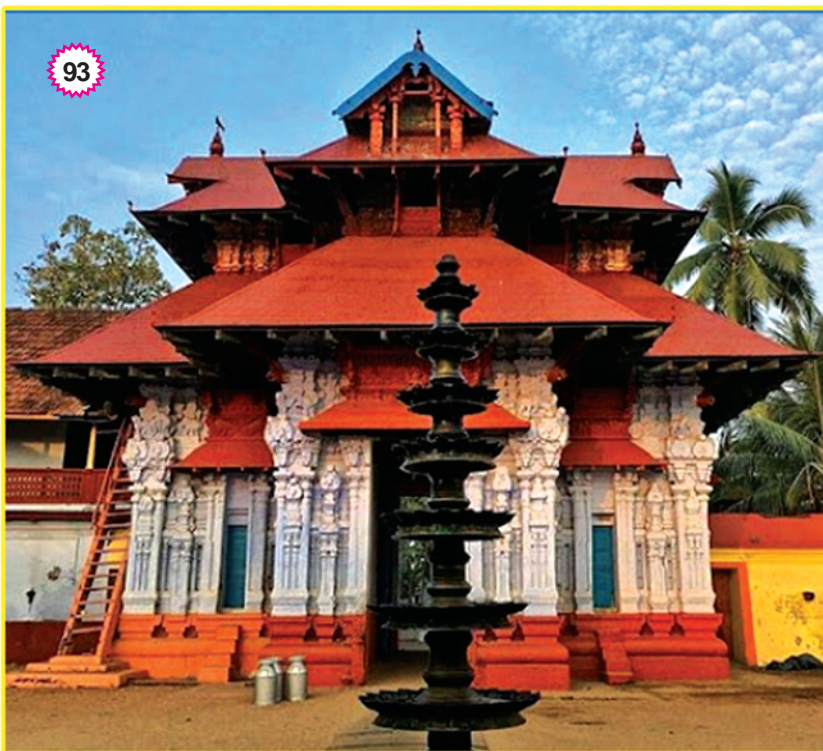
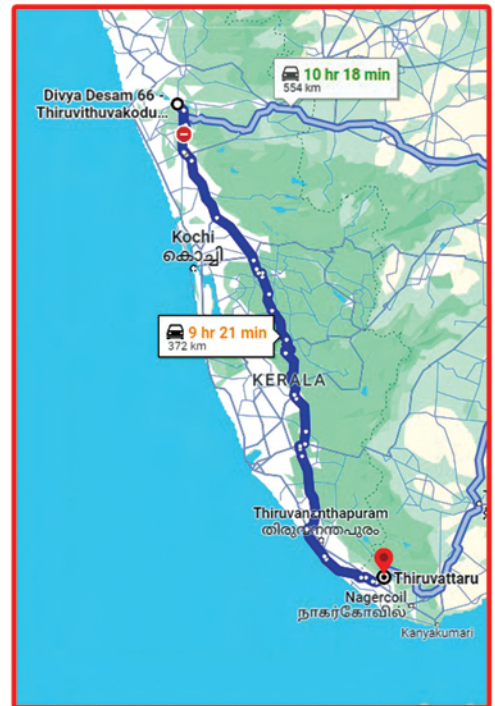
SAPTHAGIRI

built temples to Lord Vishnu. The main idol is located in Arjuna's shrine and is called Abhayapradhan. Another legend is that King Ambareesha had darshan of the Lord in Vyuha form here.

Special Features : Abhayapradhan or uyyavandha perumal / Vithuvakottuvalli / chakra theertham / thathava Kanchana vimanam. It is a proof that Lord Siva and Lord Vishnu are part of the same as shrines to both are found here.

The murthy in the center was placed by Yudhishtira, one on the left by Bhima, on the right by Nakula-Sahadeva and the one by Arjuna. They are supposed to represent Vyuha aspect of the Lord. Combined with the muthy for Siva, this is known as Anjumurthy temple. The temple is considered much older than the Pandavas.

Mangalasanam : Kulasekhara Alwar in his Perumal Thirumozhi (688-697) says that he clings to the Lord using the following analogy.



A bird caught in the middle of the ocean with no land sees a ship. It circles the ship and sees the top of the mast. It cannot see any other place where it can rest. If it leaves this place it has nowhere else to go. Alwar says his attachment to the Lord is the same. If he

leaves Him, he has nowhere else to go for his salvation. Only a small portion of the pasurams are cited here.

Om Namo Narayanaya



The Gift Hidden In Every Trial

-Smt. K.R. Raghavi

Have you ever wondered why life sometimes feels so heavy—why difficulties arrive just when you seek peace and why sorrow visits even the most devoted hearts? The Lord has a quiet answer to this, and it is far more beautiful than we expect: every trial is an invitation. An invitation to awaken within us the noblest of all virtues—Kshama, the divine quality of patience and forbearance.

Kshama is not mere waiting. It is not helpless resignation or passive suffering. It is something altogether different — a living, breathing strength that blossoms precisely when the winds of adversity blow hardest. It is the quiet flame that does not waver in the storm.

“Without Kshama, even the greatest of souls weaken, yielding to hatred, jealousy, and despair. With it, the ordinary become extraordinary.”

In our prosperous days, when life flows smoothly, Kshama lies at rest within us, present but untested. It is only when we are pushed to our edges, when hunger bites, when loneliness

descends, and when injustice stings that this great virtue stirs and rises. Just as a jewel is formed under tremendous pressure deep within the earth, Kshama is forged in the crucible of lived hardship.

This is the Lord's great teaching: pain and Kshama are not enemies—they are companions. Sorrow is not a punishment; it is the soil in which patience grows its deepest roots.

Let's quickly date back. When the Pandavas ruled Indraprastha, they were noble, but Kshama in them lay somewhat quiet, untested by real fire. Then came the dice game, the betrayal by Shakuni, and twelve long years of forest exile—with Draupadi by their side, facing hunger, peril, and isolation without arms or kingdom. Forest sages guided them; hardships refined them. By the time they stepped onto Kurukshetra, their patience had become unshakeable, and from that inner strength, victory arose.

This may sound difficult, even impossible. How does one welcome suffering? Yet Lord asks us to do exactly this—not with gritted teeth, but with an open heart. When we begin to see each hardship as a divine opportunity rather than a curse, something remarkable shifts within us. Anxiety loosens its grip. Equanimity settles in. The trial no longer breaks us—it builds us.

Mental weakness and spiritual ignorance make us run from suffering. We seek escape, distraction, anything but stillness in pain. But the true devotee stands firm. “Bravely march on,” the



Lord says. In that brave marching, Kshama quietly conquers every inner enemy: anger, jealousy, impatience, and despair.

“Do not ask the Lord to remove your trials. Ask Him for the strength to transform them; for that is where He is most present.”

The Practice: Meeting Each Day with Kshama

How do we cultivate this in daily life? Begin simply. When an irritation arises—a harsh word, an unfair situation, a delay—pause before reacting. Breathe. In that small pause lives the first seed of Kshama. Each time we choose equanimity over reactivity, we are doing Bhagavan’s work within ourselves.

Resist the urge to label hardship as “bad luck” or divine neglect. Instead, ask, “What is this moment teaching me? Where is the invitation here? This shift in seeing — from victim to student, from exile to pilgrim — is the very shift the Pandavas made in the forest. And it changed everything.

Moral

Hardships are the Lord's sacred opportunities—not to break us, but to awaken Kshama within us. As they transformed the Pandavas from exile to exaltation, so too can our trials carry us from where we are to where we are meant to be.



ॐ

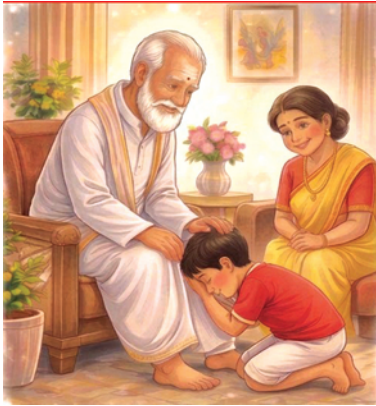


FLOAT FESTIVAL AT TIRUCHANUR

Sri Padmavathi devi residing in Tiruchanur emerged from the Pushkarini called ‘Padma Sarovaram’. She is being worshipped with many rituals. Among them, float festival (Teppotsavam) held in the jyesta masam is very sacred. This is a five day ritual performed to Sri Padmavathi ammavaru and other deities. On the first day Lord Krishna accompanied by His Consorts, Rukmini and Sathyabhama will adorn the float. On the second day, Sri Sundararaja Swami with His Consorts blesses the devotees. On the third, fourth and fifth days, Sri Padmavathi Ammavaru will bless the devotees. Ammavaru decorates with dazzling ornaments and colourful garlands. Let us pray Ammavaru in this float festival and be blessed.



FRAME THE PROVERB USING THE JUMBLED WORDS

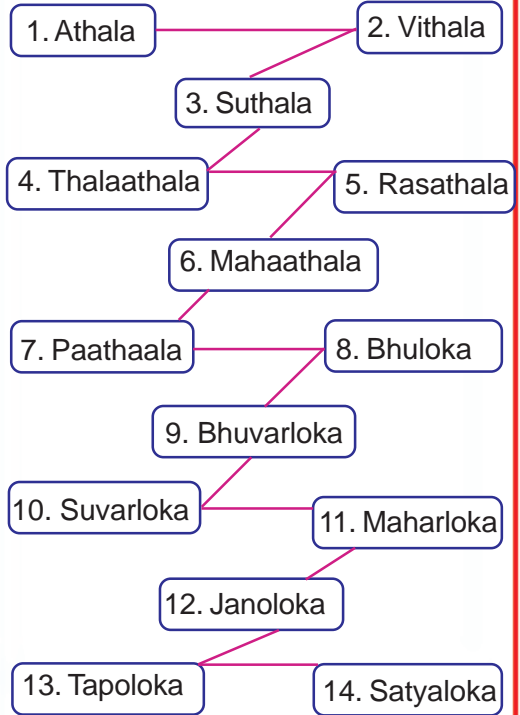


blissings
 elders
 receive
 respect

blissings
 receive
 elders,
 Respect
 Ans.



FOURTEEN WOLDS IN THIS CREATION ARE ...



Connect the dots using numbers and draw the Picture.



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



THE (NINE) NAVARASAAS TO BE KNOWN...

1. Shringara
(Love / Beauty)



2. Haasya
(Laughter / Comedy)



3. Karuna
(Compassion / Sadness)



4. Raudra
(Anger)



5. Veera
(Courage / Heroism)



6. Bhayanaka
(Fear)



7. Bibhatsa
(Disgust)



8. Adbhuta
(Wonder / Surprise)



9. Shanta
(Peace / Calmness)



Twelve Steps of Surya Namaskar

- | | |
|---|---|
| 1. Pranamasana (Prayer Pose) | 7. Bhujangasana (Cobra Pose) |
| 2. Hasta Uttanasana (Raised Arms Pose) | 8. Adho Mukha Svanasana (Downward Facing Dog) |
| 3. Hasta Padasana (Hand to Foot Pose) | 9. Ashwa Sanchalanasana (Equestrian Pose) |
| 4. Ashwa Sanchalanasana (Equestrian Pose) | 10. Hasta Padasana (Hand to Foot Pose) |
| 5. Adho Mukha Svanasana (Downward Facing Dog) | 11. Hasta Uttanasana (Raised Arms Pose) |
| 6. Ashtanga Namaskara (Salute with Eight Parts) | 12. Pranamasana (Prayer Pose) |

Follow these Surya Namaskars and lead healthy life



'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. Which alwar is called 'Vipranarayana'?
2. What are the names of the Goddesses situated at the Karvetinagaram temple?
3. In which chapter of the Gita does the sloka 'Yogah Karmasu Kaushalam' appear?
4. Where did the river Yamuna originate?
5. Who ruled 'Indraprastha' according to the Mahabharata?
6. Who betrayed the Pandavas in the game dice?
7. What is the name of the Pushkarini in Tiruchanur?
8. Who is called Alavandar?
9. Who is the grandson of Sri Nathamuni?
10. What are the three armours being adorned to Sri Malayappa Swami on the occasion of Jyeshthabishekam at Tirumala?
11. Sri Ranganatha Muni was born in the star
12. Who is called Kapi Ketu in the Mahabharata?
13. Kattumannar Kovil (temple) is situated in part of the Chola Kingdom
14. International Yoga Day on
15. What are the three types of 'karma'?
16. Who are the Dhusta Chatustayam?
17. Who is called Emperumanar?
18. Who is the husband of Dushala?
19. Bhaginihastha bhojanam is also called
20. Who is the author of Daya Sathakam?.....

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-06-2026.
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 JUNE 2026

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



Aries (Mesha) :

Conflicts with others, fear, anxiety, and distress will arise. Students will have opportunities to be selected for high positions. Perseverance will bring success, but there will be the burden of travel and stress.



Libra (Tula) :

Knowledge and understanding increase. Happiness, good thoughts, tact, success, profits from purchases and sales, and new business ventures are favorable.



Taurus (Vrishabha) :

Excessive spending. Respecting others, spending money on cosmetics etc. for physical beauty, and artistically attracting others. Should work hard to get success.



Scorpio (Virshchika) :

Social contacts and long-distance travel come together. Good time to achieve goals. Profitable business. There is a possibility of stubborn behavior.



Gemini (Mithuna) :

Everyone respects them due to their behavior, speech, manners, and sense of humor. They excel in their fields. They become the most profitable in the media and film businesses. They are at the forefront of professional businesses.



Sagittarius (Dhanu) :

It is better to postpone long-distance travel. Problems will gradually disappear, financial gains, comfortable residence. Possibility of buying your own house.



Cancer (Karkataka) :

Good health, wealth, and prosperity indicate an optimistic outlook. They are helpful to others in times of need and have strong leadership qualities.



Capricorn (Makara) :

A period of progress, happiness, good health, and increase in wealth. Efforts will be successful, relatives, family members, and friends will recognize.



Leo (Simha) :

Appreciation in professional and business matters. New creations, advertisements, creativity, innovation with new ideas. Sudden financial gains in many ways.



Aquarius (Kumbha) :

Students share knowledge with their peers. They act in harmony with their words and actions. They set an example by doing courageous deeds.



Virgo (Kanya) :

A comfortable lifestyle. Cultural comfort, possibility of inheriting property from wife. Guest etiquette, collection of debts from moneylenders.



Pisces (Meena) :

Positive results. Inclination towards music and writing. Happiness and joy due to spouse and children, you will win everyone over with your sweet speech. You will show self-confidence.

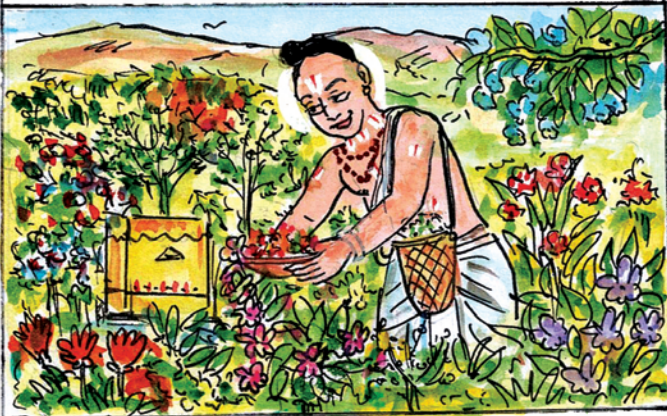
Subham Subham Subham



**SRI PERIALWAR
THE AUTHOR OF 'PALLANDU'**

Original Story in Tamil by :
Sri V.O. Suresh
Pictures by : **Sri K. Dwarakanath**
Translated by : **Smt. T.S. Rajalakshmi**

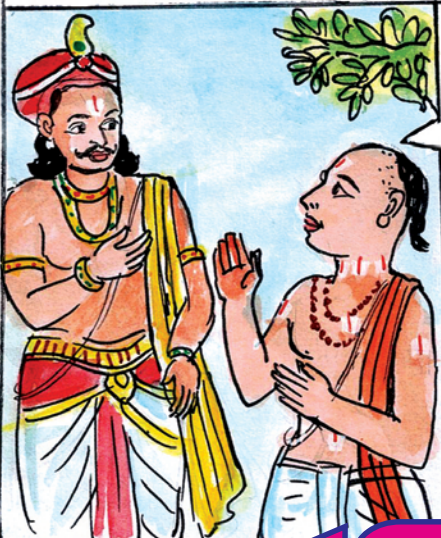
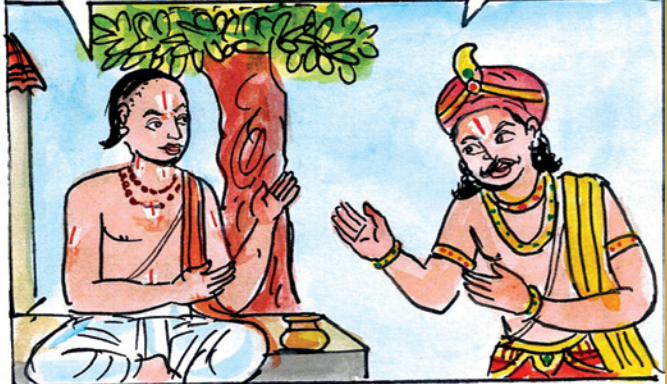
Once upon a time in Srivilliputtur, there lived a Bhakta named Sri Vishnuchittar who created a flower garden, tied garlands, and did flower service to the Lord Vatapatasayee who is the deity in the temple.



One night when the Pandya king Vallabha Devan was going around the city, he woke up an old man sleeping on the outside of a house and asked him...

He said "I am a Brahmin. I am returning after bathing in the Ganges".

"Please tell me the truth / dharma that you know".



"O King! One has to keep things ready that are required during the rainy season for 8 months, whatever required for night should be sought during day, whatever required during old age to be sought during young age and whatever required for life after death also to be sought when living.

The next day the king told his Royal Guru Selva Nambi about what happened...

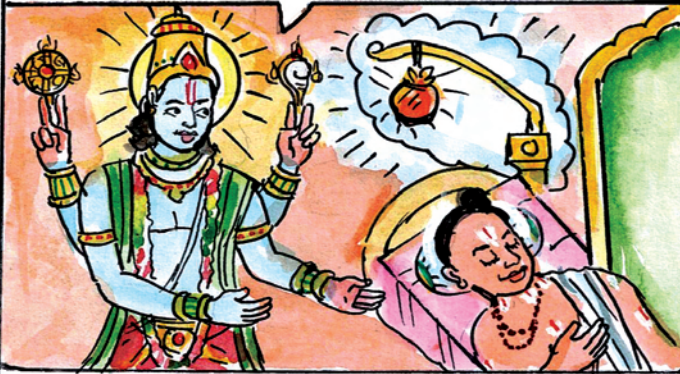
King asked, what needs to be provisioned for the afterlife while alive?

"O King! Let's set a prize here in front of scholars for the one who gives the correct answer".



King tied the "Gold coins" in a cloth and hung it in the Sabha (conference hall). The same night, Lord came in Sri Vishnuchittar's dream and said...

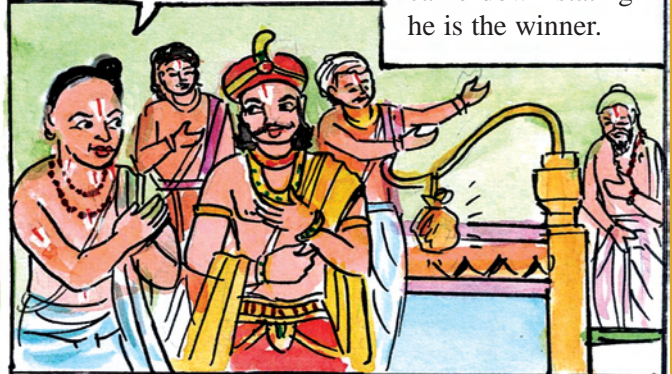
Go to Madurai and win the Prize worth Gold Coins.



Next day, Sri Vishnuchittar went to Madurai to meet the king and told him...

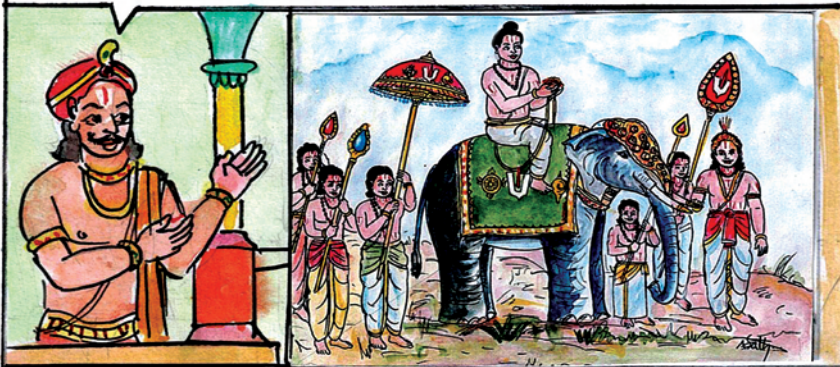
"Lord Sriman Narayanan" is the only refuge for our lives.

Automatically, the Gold coins bag came down stating he is the winner.



Seeing this, the King praised Sri Vishnuchittar as "Bhattar Piran".

King said, take him as a procession in the Royal Elephant.



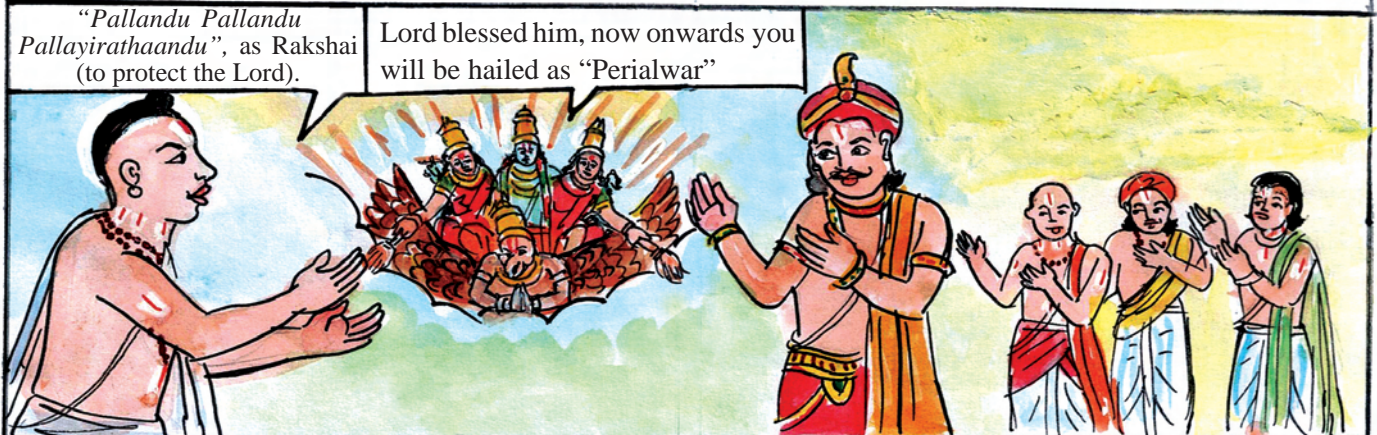
That time, to see his winning Bhakta, Lord Sriman Narayana along with his consort Sri Devi, Bhumi Devi, holding Shanku and Chakra came flying in Garuda Vahana.



Seeing this beautiful scene (Darshan) Perialwar was afraid that Lord will be hit by bad omens (drishti), so immediately he sang Mangalasanam.

"Pallandu Pallandu Pallayirathaandu", as Rakshai (to protect the Lord).

Lord blessed him, now onwards you will be hailed as "Perialwar"



Perialwar sang the Pasurams and enriched the Vaishnava devotional literature.



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SAPTHAGIRI
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**Answers for the
QUIZ**
Published in the Month of
APRIL 2026

1. Nammalwar
2. Nammalwar
3. The sage Jamadagni
4. Vishrava
5. Four celestial sages namely Sanaka, Sanandana, Sanatana and Sanatkumara
6. Chenchu Lakshmi
7. Hiranyakashipu
8. Chenchita
9. Lord Vishnu
10. Mynaka
11. Nandi
12. 12 years
13. Tirumazhisai Alwar
14. Parasara Bhattar
15. 22-05-2026 to 31-05-2026

**Winners for the Month of
APRIL 2026**

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JUNE, 2026

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SAPTHAGIRI





TIRUPATI
SRI GOVINDARAJASWAMI VARI PUSHPAYAGAM
on 22.06.2026



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TIRUCHANUR

SRI PADMAVATHI AMMAVARI FLOAT FESTIVAL

From 25.06.2026 to 29.06.2026