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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

AUGUST 2026

Rs. 20/-





TIRUMALA SRI VENKATESWARASWAMIVARI BRAHMOTSAVAMS

From 14-09-2026 to 23-09-2026

DATE	DAY	DAY UTSAVAM	NIGHT UTSAVAM
14-09-2026	Monday	----	Ankurarpanam
15-09-2026	Tuesday	Dwajaroohanam	Peddaseshavahanam
16-09-2026	Wednesday	Chinnaseshavahanam	Hamsavahanam
17-09-2026	Thursday	Simhavahanam	Muthyapupandirivahanam
18-09-2026	Friday	Kalpavrukshavahanam	Sarvabhupalavahanam
19-09-2026	Saturday	Mohini Avataram in Pallaki	Garudavahanam
20-09-2026	Sunday	Hanumadvahanam	Gajavahanam
21-09-2026	Monday	Suryaprabhavahanam	Chandraprabhavahanam
22-09-2026	Tuesday	Rathotsavam	Aswavahanam
23-09-2026	Wednesday	Chakrasnanam	Dwajavarohanam



BHAGAVADGITA



sukhaduḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
nai'varṇ pāpam avāpsyasi

Treating alike victory and defeat, gain
and loss, pleasure and pain, get ready
for the fight, then; fighting thus you
will not incur sin.

(Chapter - 2, Sloka – 38)

INVOCATION

ītanimūlamepō yilagaladhanamulu
yītaḍu māku galaḍu yenta lēdu dhanamu..

.. ītani..

virati mādhanamu, vijñānamē dhanamu
mariginatatvamē mādhanamu
paramu mādhanamu, bhaktē mādhanamu mā –
karirājavaraduḍē kaivalyadhanamu..

.. ītani..

śāntamē mādhanamu, saṅkīrtanē dhanamu
yentainā niścintamē ihadhanamu
aṁtarātmē mādhanamu, haridāsyamē dhanamu
yintaṭā lakṣmīkāntu ḍiṇṭi mūladhanamu..

.. ītani..

ānandamē dhanamu, ācāryuḍē dhanamu
nānāṭa baripūrṇamē dhanamu
dhyānamē mādhanamu, dayē mādhanamu
pānina śrīvēṅkaṭādripatiyē mādhanamu...

.. ītani..



Because of Him alone, here on this earth there is prosperity!
He is there for us! How much wealth we possess!

Dispassion is our wealth, special knowledge is our wealth
The Para-Tattvas (The supreme truths) are our wealth
The supreme is our wealth, devotion is our wealth
Our Kariraja-Varada (The Lord who blessed the elephant king) is the
wealth of beatitude!

Peace is our wealth, Sankirtana is our wealth
Whatever be it, to remain free from worries is our wealth here
The knowledge of the inner self is our wealth, Serving Hari is our wealth
Everywhere, the Lord of Lakshmi is the glorious treasure of our house!

Happiness is our wealth, Acharya is our wealth
For always, the wholesome Deity is our wealth
Contemplation is our wealth, compassion is our wealth
The all pervading Lord of SreeVenkatadri is our God !!!

- Annamacharya

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AUGUST, 2026

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SAPTHAGIRI



TIRUMALA

SRI VENKATESWARA SWAMIVARI PAVITHROTSAVAMS

From 22-08-2026 to 25-08-2026

DATE	DAY	UTSAVAMS	
22-08-2026	Saturday	- - -	Ankurarpanam
23-08-2026	Sunday	Pavithra Prathishta	
24-08-2026	Monday	Pavithra Samarpana	Performed in
25-08-2026	Tuesday	Poornahuthi	Sravanamasam



TIRUPATI

SRI KODANDARAMASWAMIVARI PAVITHROTSAVAMS

From 07-08-2026 to 10-08-2026



DATE	DAY	UTSAVAMS	
07-08-2026	Friday	- - -	Ankurarpanam
08-08-2026	Saturday	Pavithra Prathishta	
09-08-2026	Sunday	Pavithra Samarpana	
10-08-2026	Monday	Poornahuthi	

KARVETINAGARAM

SRI VENUGOPALA SWAMIVARI PAVITHROTSAVAMS

From 26-08-2026 to 27-08-2026

DATE	DAY	UTSAVAMS	
26-08-2026	Wednesday	- - -	Ankurarpanam
27-08-2026	Thursday	Pavithrotsavams, Poornahuthi	Performed in Sravanamasam



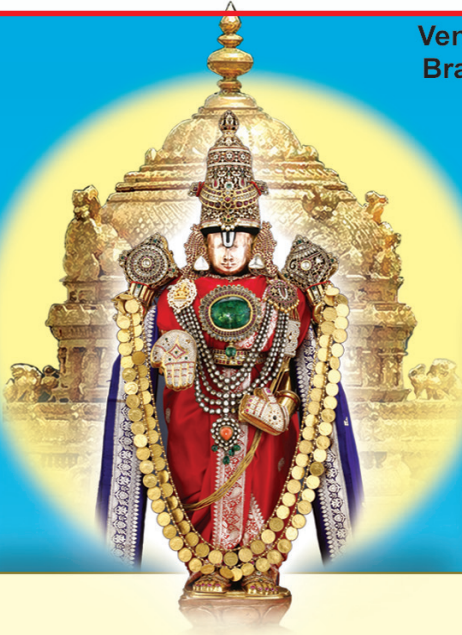
KARVETINAGARAM

SRI VENUGOPALA SWAMIVARI FLOAT FESTIVAL

From 25-08-2026 to 27-08-2026



DATE	DAY	UTSAVAMS PERFORMED TO	
25-08-2026	Tuesday	Sri Venugopala Swami	
26-08-2026	Wednesday	Sri Venugopala Swami	Performed in
27-08-2026	Thursday	Sri Venugopala Swami	Sravanapournima



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Sri MUDDADA RAVICHANDRA, I.A.S.,
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For Suggestions regarding
Sapthagiri Magazine
sapthagiri_helpdesk@tirumala.org

Front Cover: Sri Padmavathi Ammavaru on the occasion
of Varalakshmi Vratam in Tiruchanur

Back Cover: Sri Valli Devasena Sametha Sri Shanmukha
Swami



FRIENDSHIP, SACRED AND PRECIOUS!

The Ramayana says that a good friendship is one that by seeing, remembering, talking and listening to whom one's heart melts. The Kishkindha Kanda reveals most precious things about friendship. Hanuman brought Rama and Lakshmana to Sugriva and introduced them both to him. Sugriva, who was dreaded his elder brother Vali, was happy to make friends with Rama and Lakshmana. "Rama! If you agree to be friends with me, let's join our hands. Let's form an eternal bond right now," he said. Sri Rama gladly extended his hand of friendship to him. Hanuman consecrated the holy fire himself, and Rama and Sugriva took the oath of friendship before the fire as witness. Sugriva said, "You have become my friend. Now onwards let's share whatever comes our way, be it happiness or sorrow." They shared their problems. While Rama was grieving for Sita, Sugriva said, "I give you a piece of advice, not any instruction, in the light of our friendship. You please give up your sorrow with due regard to our friendship." Here we see friends speaking well-meaning words with sympathy and empathy.

Vali fell to the ground after being hit by Rama's arrow. Although Sugriva wanted to get Vali killed, he felt a strange sense of remorse and wanted to consign himself to the fire because he was the cause of his brother's death. Ordinary people would have been annoyed at this remark. But as a friend who understood his friend's state of mind, Rama did not utter a single word, and remained disconsolate. Here, we can notice Rama's forbearance towards his friend. Many friends in the world crave for understanding, saying "Understand me! Understand me!" on many occasions, but never bother to understand each other. If you really understand, you should restrain yourself with patience as the occasion demands. You should be able to forgive the weakness of the other person. The Ramayana says that we should not leave a friend whether he is rich or poor, happy or sorrowful, guilty or innocent.

When Sugriva, after being crowned, was lost in the pleasures of the kingdom, forgetting his promise to Rama, Rama sent Lakshmana to him, cautioning him thus, "Don't speak a single word harshly." This was the regard given by Rama to friendship.

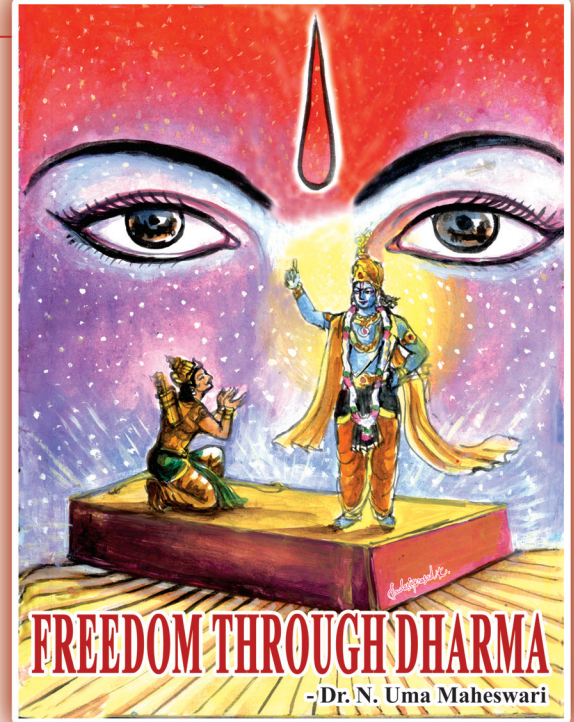
It is easy to make friends with someone, but it is difficult to maintain it till the end. If the mind is restless, one can lose friendship on a small pretext. Friendship is a treasure that should be treated as sacred and precious!

All living beings—be it an insect, a bird, an animal, or a human being—wish to be happy always. Being in a happy state is a natural desire of all living beings. What is happiness and what causes it? What is the absence of it and how is that caused? A simple definition in a nutshell in the form of a verse is given in Manusmriti (4.159; 4.160) -

*Sarvam paravasham duhkham sarvam aatmavasham sukham ||
Etat vidyaat samaasena lakshanam sukhaduhkhayo: ||*

“Everything that is in another’s control causes pain. All that is in self control is causing happiness”. How this verse effectively conveys not only a profound philosophical idea about the nature of happiness and pain but also the sources of pleasure and pain. We have often come across the terms Paratantra— controlled by others and Svatantra— controlled by one’s own self. These two words are commonly used by many without actually realising the beauty that is conveyed by them. We use the words Ganatantra divas and Svatantrata divas, oblivious of the two roots 'Tanu' and 'Trengr' that make the word Tantra. While the root Tanu means expanding (the mind and energy) Trengr means to nurture or to protect. Thus the word Tantra denotes “expanding the mind and energy to protect or to nurture”. If this is done according to one’s own wish, it is Svatantra and if this is done by one and the result is forcibly imposed on others, then it is Paratantra. In other words, svatantra gives one freedom to think and expand his thoughts in such a way to protect himself or herself against all odds. It is a freedom to govern one’s thoughts and ideas and to accept complete ownership of the responsibilities of the outcome, whether it is desired one or otherwise.

As mentioned above, the terms Ganatantra and svatantra express the joy of freedom to strategize, to implement and to govern our nation by our own leaders elected by us, the people of Bharat. Who else would know and understand correctly what is better for us than our own elected leaders. The joy of freedom to govern Indians by Indians is indeed inexplicable.



In philosophical parlance the profundity of the terms Paratantra and svatantra is much deeper. We often come across in Indian scriptures the terms Satya, Ahimsa, Dharma, Purusharthas, papa and punya, Vairagya, Sharanagati, Moksha etc. It is amazing to realise how these terms are inter-connected in a subtle way that a strict adherence to one leads to the accomplishment of another.

Let us explore the ways of understanding these terms as prescribed by our religious scriptures.

The four Purusharthas, Dharma, Artha, Kama and Moksha are said to be the goals of human life. These terms should be applied in the same order as they are prescribed. Dharma is the most fundamental and it should be strictly adhered to by one and all. The famous adage *Dharmo rakshati rakshita:* says that Dharma protects him who protects Dharma. Artha should be earned within the framework of Dharma and not through illegal means. Kama

or desire should be entertained within the limits of Dharma and Artha and should never transgress this dharmic boundary. If these three are followed strictly as laid down by our scriptures, then one is bound to get the final freedom, Moksha.

Now, what is meant by final or eternal freedom?? !!

Vaasaamsi jeernani yatha vihaaya.....

....Samyaati navaani dehi (Gita 2.22)

The Soul, as per Sanatana dharma is said to be indestructible and it gets into various bodies as and when the body becomes old just like a person discards worn out clothes and puts on new clothes. This action is called the cycle of birth and death. But this is a vicious cycle, never ending and it subjects the body to experience both pain and pleasure as per the actions performed. These actions go on and on without any opportunity for the cessation of this mystic chain. Our scriptures say that this again is the perennial slavery and this is caused by the ignorance that the inner self is different from the Cosmic Self and the mistaken notion of identifying oneself with the body and the five senses. But, when a person who is guided and advised by an esteemed Guru realises his folly, stops identifying himself with the perishable worldly things and discovers that he is not different from the Cosmic Reality itself. When this wisdom dawns upon him, he is in the path of liberation which will lead him to the eternal freedom that is freedom from the vicious cycle of births and deaths. This freedom that one realises is not simple or obtained overnight but it is done by following the strenuous path traversed by so many spiritual gurus who later became enlightened souls.

Our devotional literature often recommends Bhakti and Sharanagati as the medium to attain Oneness with the Reality. This Ananya bhakti or the unwavering devotion which leads to eternal freedom is of nine types namely shravanam, keertanam, smaranam, paadasevanam, Archanam, Vandanam, Daasyam, Sakhyam and Atmanivedanam. Practicing even one of

these nine forms with sincerity is traditionally considered sufficient to attain spiritual perfection and eternal liberation. It is to be noted here that Smaranam or remembering Him always may be done in two ways. One may fondly remember Him with utmost reverence or one may remember Him always by condemning all His actions. Interestingly, both will get Moksha at the end. If we see Sisupala, the king of Chedi, who had always been opposing whatever Lord Krishna did, Paundraka, who proclaimed that he was the real Krishna, demon Narakasura, Demon Dantavakra and many others attained eternal freedom and became One with the Paramatma after their death by His hands in this mortal world. Thus freedom from the cycle of births and deaths is granted to all the devotees irrespective of their style of remembrance.

Rahasya of these Avatars, especially of Sri Krishna, was to establish Dharma firmly on the earth, annihilating adharma completely and thereby protecting dharmic people. Sri Krishna wanted the heavy burden of non dharmic people on earth to be reduced thereby giving a sense of relief and freedom to the Mother Earth. That's why we see Him eliminating all the asuras one by one. He also wanted Kurukshetra yuddha to take place where thousands would die everyday and the burden of Bhumadevi would be considerably reduced.

Thus we see:

Bhudevi's burden was reduced by destroying non dharmic people in wars. Dharma was re established firmly on the earth. Eternal freedom was granted to both His staunch devotees and to those who confront Him always. Darkness of ignorance in human minds is removed by granting them wisdom of light and making them attain freedom from the clutches of Maya Shakti and finally enjoy freedom from births and deaths. It is established that Untruth might gain temporary prominence but in the end, Truth always triumphs. Dharma destroys adharma after uprooting non dharmic people.



Chakrathalwar (Sudarshana Alwar) is the divine manifestation of Lord Vishnu's Sudarshana Chakra, the celestial discus. More than a weapon, the Sudarshana Chakra symbolizes righteousness, cosmic order, spiritual protection, and the destruction of evil. Featured in sacred texts such as the *Mahabharata*, *Bhagavata Purana*, and *Vishnu Purana*, it serves as both a protector of dharma and a force against negativity. This article explores its origin, symbolism, and spiritual significance.

What is the Sudarshana Chakra?

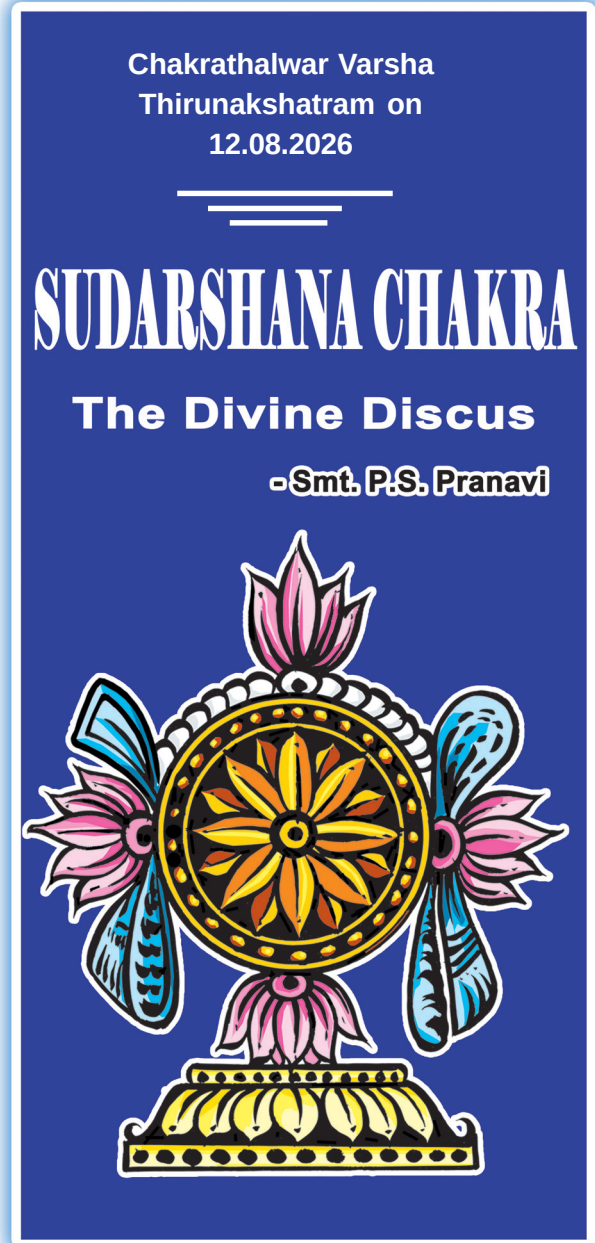
The Sudarshana Chakra is the divine discus of Lord Vishnu, the preserver. It is described as a powerful celestial weapon with sharp, rotating edges, symbolizing divine protection, righteousness, and cosmic order. The name *Sudarshana* combines 'Su' (auspicious) and 'darshana' (vision), meaning "auspicious or divine vision," while *chakra* means "wheel" or "that which is constantly in motion." Distinguished by its eternal movement, the Sudarshana Chakra is both a formidable weapon and a profound spiritual symbol. Numerous legends recount its divine origin and significance.

The Creation of the Sudarshana Chakra

According to Hindu tradition, Vishwakarma, the divine architect of the gods, created the Sudarshana Chakra from the excess radiance of Surya, the Sun God. Legend states that when Vishwakarma reduced Surya dev intense brilliance to help his daughter Sanjana, he used the surplus solar energy to create three divine objects: the Pushpaka Vimana, Lord Shiva's Trident (Trishula), and the powerful Sudarshana Chakra.

Gift of Lord Shiva to Lord Vishnu

According to the *Linga Purana*, Lord Vishnu worshipped Lord Shiva with one thousand lotus flowers to seek help against the demons. To test his devotion, Shiva removed one flower. When Vishnu discovered it was missing, he offered one of his own eyes in its place. Moved by this supreme act of devotion, Lord



Shiva appeared and gifted him the Sudarshana Chakra, a divine weapon.

Symbolism of the Sudarshana Chakra

Wheel of Time (Kala Chakra): Mentioned in the *Rig Veda*, the Chakra symbolizes the continuous flow of time through creation, preservation, and destruction.

Protector of Dharma: Its endless rotation signifies the constant need to uphold and safeguard righteousness.

Cycle of Samsara: The circular form represents the cycle of birth, death, and rebirth, reminding devotees to seek liberation (*moksha*).

Divine Wisdom: The term *Sudarshana* means “clear vision,” symbolizing spiritual insight and the power to dispel ignorance.

Facts about the Sudarshana Chakra

The Sudarshana Chakra is described as having 108 serrated edges and countless sharp spikes, making it an extraordinarily powerful and precise divine weapon.

The Chakra is always in motion and obeys only Lord Vishnu's command.

The Chakra is said to possess twelve rays and six centers, symbolizing the twelve months of the year and the six seasons.

Tradition holds that only complete surrender can halt its course, invoking Lord Vishnu's grace.

The Spiritual Power of the Sudarshana Chakra

The Sudarshana Chakra is revered as a manifestation of divine power, embodying the combined energies of Brahma, Vishnu, and Shiva.

It protects devotees from physical, mental, and spiritual challenges.

It destroys negativity and helps overcome inner enemies such as ego, greed, and anger.

It promotes wisdom, purity, and steadfast adherence to dharma.

It grants inner strength and resilience in the face of obstacles.

Significance

Cosmic Guardian: The Sudarshana Chakra is Lord Vishnu's foremost weapon, used to destroy evil, protect devotees, and uphold dharma throughout the universe. As Chakrathalwar, he is revered as an *Alwar*—one deeply immersed in devotion—who tirelessly serves and safeguards Lord Vishnu's devotees.

Iconography and Worship

Multi - Armed Form : Chakrathalwar is depicted as a deity with multiple arms, holding various divine weapons to protect devotees and dispel negative forces.

Unique Temple Presence: In many Vishnu temples, his shrine is located behind the main sanctum, often with *Yoga Narasimha* depicted on the reverse side of the idol.

Sacred Rituals: He is the principal deity of the Sudarshana Homa and plays a central role in Chakra Snanam, the ceremonial holy bath performed during major temple festivals such as

Brahmotsavam especially in Tirumala.

Sudarshana Chakra in Hindu Epics

The Sudarshana Chakra occupies a prominent place in Hindu scriptures, symbolizing divine power, protection, and the preservation of cosmic order. Wielded by Lord Vishnu and Lord Krishna, it is repeatedly used to uphold dharma and destroy evil.

Samudra Manthan: The Chakra is said to have aided in the churning of the ocean by helping shape and stabilize Mount Mandara.

Protection of King Ambarisha:

When Sage Durvasa unleashed a demoness against the devoted King Ambarisha, Lord Vishnu's Chakra destroyed the threat and pursued the sage until he sought the king's forgiveness.



Gajendra Moksha: The Chakra rescued Gajendra, the elephant king, from a crocodile, symbolizing divine intervention in times of distress.



Sati and the Shakti Peethas: According to legends, after Sati immolated herself, Lord Shiva wandered the universe carrying her body in grief. To restore cosmic balance, Lord Vishnu used the Sudarshana Chakra to divide her body into some parts, which fell at different locations and became the sacred Shakti Peethas.

Beheading of Rahu: During the churning of the ocean, Rahu disguised himself as a deva to drink the nectar of immortality. Vishnu used the Chakra to sever his head, giving rise to Rahu and Ketu.

In the Mahabharata

Sisupala Vadha: Lord Krishna used the Sudarshana Chakra to behead Sisupala after he exceeded the hundred offenses Krishna had vowed to forgive.

Jayadratha's Death: During the Kurukshetra war, Krishna temporarily concealed the sun with the Chakra, enabling Arjuna to fulfill his vow of slaying Jayadratha before sunset.

Khandava Dahana: Krishna received the Sudarshana Chakra from Agni and used it to protect the burning of the Khandava forest.

Paundraka Vasudeva Vadha: Krishna used the Chakra to defeat the false king Paundraka, who claimed to be the true Vasudeva.

Dantavakra Vadha: The Chakra helped to eliminate Dantavakra, an enemy of Krishna and dharma.

Shalva Vadha: Krishna destroyed Shalva and his aerial city, Saubha, using the Sudarshana Chakra.

Banasura Yuddha: The Chakra played a decisive role in Krishna's victory over Banasura.

Narakasura Vadha: Krishna employed the Chakra to defeat the demon Narakasura and restore righteousness.

In the Ramayana

Unlike other instances in various yugas, the Sudarshana Chakra incarnated himself as Shatrughna, the youngest brother of Lord Rama, assisting in righteous governance and the

establishment of dharma during the Treta Yuga.

Worship and Invocation of the Sudarshana Chakra

Sudarshana Alwar, the personified form of the Sudarshana Chakra, is worshipped in many Vaishnava temples, especially in Tamil Nadu and Andhra Pradesh. Devotees seek His blessings for protection, healing, spiritual growth, and the removal of obstacles. Many temples perform Sudarshana Homa, a sacred fire ritual believed to invoke the Chakra's divine energy for spiritual protection, healing, and the removal of obstacles. The Maha Sudarshana Yantra is worshipped for spiritual well-being, harmony, and protection from negative energies.

Thus the Sudarshana Chakra, Lord Vishnu's divine discus, symbolizes righteousness, protection, wisdom, and cosmic order. Revered in scriptures and worship, it inspires devotees to overcome negativity, uphold dharma, and seek spiritual enlightenment.

*Om Sudarshanaya Vidmahe
Maha Jwalaya Dhimahi
Tanno Chakrah Prachodayat
Srimaan Narayano Vishnur
Vasudevo Abhirakshatu*





SANKASTA CHATHURTHI

- Sri P.T.S. Murthy

The *Ganesha Purana* explains the origin, procedure, and significance of Sankasta Chathurthi Vratam, observed by devotees seeking relief from difficulties.

There are two types of Chathurthi

Varada Chathurthi – observed on Chathurthi during the Shukla Paksha (waxing moon).

Sankasta Chathurthi – observed on Chaturthi during the Krishna Paksha (waning moon).

While Varada Chathurthi is celebrated annually as Vinayaka

Chavithi, Sankasta Chathurthi is observed every month. When it falls on a Tuesday, it is considered especially auspicious and is known as Angaraka Chathurthi.

The Vratam should be observed on the Krishna Paksha Chathurthi when the Chathurthi Tithi prevails in the morning.

The Prologue

King Kartavirya, a Haihaya ruler of the Lunar Dynasty who ruled Mahishmati on the banks of the Narmada River, received the instructions for performing the Vratam from Lord Brahma.

How to Perform?

Devotees should take a vow in the morning and perform the worship at moonrise on Chathurthi day. The worship area should be decorated, covered with a white cloth, and spread with rice. A water-filled pot should be placed in the center, with an idol of Lord Ganesha installed nearby.

After performing Shodashopachara Puja, a Ganesha Homa should be conducted. The prasadam should first be offered to the Guru and then distributed among devotees. Prayers should be offered to remove obstacles, followed by offering water to Lord Ganesha and offerings of water to Lord Chandra too.

King Kartavirya's Story

King Kartavirya performed Ganesha Vratam to be blessed with a child. Although he was granted a son, the child was born without properly developed limbs. The boy was named Kartavirya.

Distressed by the situation, the king and queen sought guidance. When Lord Dattatreya visited them, he advised the boy to worship Lord Ganesha for twelve years. Kartavirya performed severe penance in a forest. Pleased with his devotion, Lord Ganesha appeared before him. Kartavirya prayed for a healthy body to bring joy to his parents, and his wish was granted. This story was later

narrated by Indra to King Soorasena.

Who Performed the Vratam?

Pradyumna, the son of Lord Krishna, once lost track of his own son. Seeking advice, he approached his mother Rukmini. She recalled a similar incident when Pradyumna himself had been abducted by the demon Sambasura as a child.

At that time, Sage Lomasa advised her to observe Sankasta Chaturthi Vratam. After performing it, she was reunited with her son. She therefore recommended the same vratam to Pradyumna.

Story of the Vratam

On another occasion, king Indra was returning from a visit to Bhrgu, a great devotee of Lord Ganesha. As his celestial aircraft passed over the kingdom of Soorasena, it suddenly stopped and descended to the ground.

The king asked Indra why he had landed unexpectedly. Indra replied that a great sinner in the kingdom had cast an evil glance upon the aircraft, causing it to halt. Indra further said that if any one who performed Sankasta Chaturthi Vratam and observed fasting will be able to make the aircraft fly again.

After hearing these accounts from Indra, King Soorasena ordered his servants to find anyone in his kingdom who had observed Sankasta Chaturthi Vratam.

During their search, they found celestial messengers of Lord Ganesha standing beside a woman afflicted with leprosy and severe wounds. A golden chariot had arrived to take her to Ganesha's abode.

The soldiers questioned how such a woman could attain that honor. The messengers explained that in her previous birth she was the beautiful daughter of King Sarangadhara. Misusing her charm, she led many people astray. Though married to a man named Chithrudu, she continued her immoral conduct and eventually murdered her husband. As punishment, she was executed and later reborn into a miserable life.

One day, while begging, she entered a house where Sankasta Chaturthi was being observed. She listened to the Lord's name being chanted and partook of the prasadam. Due to that merit, she attained Ganesha's abode after death.

The soldiers requested the messengers to bring her before their king and explain her story. The soldiers requested custody of the body, but the messengers refused. As they carried it away, a breeze from the body touched Indra's aircraft, instantly restoring its power and allowing it to continue its journey.

Essence of the Vratam

The stories emphasize that anyone who observes Sankasta Chaturthi Vratam knowingly or unknowingly - earns the grace of Lord Ganesha and ultimately reaches His divine abode.

Devotees must recite the Sankata Hara Ganesha Stotram daily for a life free from obstacles and filled with blessings.

*“Pranamya sirasaa devam
Gowripuram Vinayakam |
Bhaktavasam smarenityam
Vaayushvakaamardhavvaidhaye || 1 ||*

*Pradhamam vakratundam cha
Ekadantam dwitiyakam |
Trutiyam krishnapingaksham
Gajavastram chaturdhakam || 2 ||*

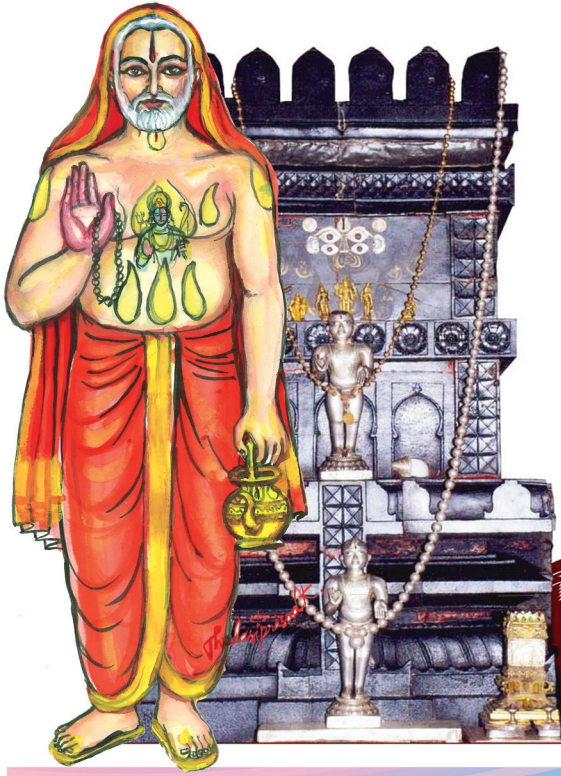
*Lambodaram panchamam cha
Shistam vikatameva cha |
Saptamam vignarajam cha
Dhumravarnam tathastamam || 3 ||*

*Navamam balachandram cha
Dasamam tu vinayakam |
Ekadasam ganapatim
Dvadasam tu gajananam || 4 ||*

*Dvadashaitani namani
trisandhyam yah pathennarah.
Na cha vighnabhayam tasya
sarvasiddhikaram prabho ||*

This verse invokes Lord Ganesha, the son of Goddess Gauri, seeking longevity, prosperity, and success in all endeavors.





Sri Raghavendra Swamiji was born as Venkatanatha in the sixteenth century in a pious Brahmin family devoted to learning and spirituality. From a young age, he displayed extraordinary intelligence, humility, and devotion to Lord Hari. Under the guidance of eminent scholars, he mastered the Vedas, Shastras, Nyaya, Vyakarana, and the profound philosophy of Dvaita Vedanta propounded by Madhvacharya.

Though blessed with immense scholarship, Venkatanatha lived a life of simplicity and contentment. After embracing Sannyasa, he came to be known as 'Sri Raghavendra Tirtha'. As the pontiff of the Madhwa tradition, he dedicated his life to preserving and propagating the teachings of Dvaita Vedanta. His commentaries on philosophical works reveal extraordinary depth of knowledge and clarity of

THE GLORY OF SRI RAGHAVENDRA SWAMIJI

- Dr. Ravindra A Kushtagi

Among the great saints who have adorned the spiritual history of India, the name of Sri Raghavendra Swami shines with unparalleled brilliance. Revered as “Kaliyuga Kalpavruksha” and “Karunasagara,” Sri Raghavendra Swamiji continues to inspire millions of devotees through his teachings, scholarship, compassion, and miraculous grace. More than three centuries after entering Brindavana, his divine presence remains vividly experienced by devotees across the world.

On the Occasion of
Sri Raghavendra Swamiji's Aaradhana

thought. Even today, scholars regard his writings as authoritative guides to understanding Vedantic principles.

However, Sri Raghavendra Swamiji's greatness was not confined to scholarship alone. His life was a perfect blend of knowledge, devotion, and compassion. He saw all beings as deserving of divine grace and worked tirelessly for the welfare of society. Rich and poor, learned and unlettered, rulers and common people alike approached him seeking guidance, solace, and blessings.

The Glory of Sri Raghavendra Swamiji is most vividly reflected in the countless miracles associated with him. Devotees believe that through his divine grace, the sick have been healed, the distressed have found relief, the childless have been blessed with progeny, and the impoverished have gained prosperity. These miracles are

not viewed merely as supernatural events but as manifestations of the saint's boundless compassion and his unwavering devotion to Lord Hari.

One of the most remarkable events in his life was his entry into the sacred Brindavana at Sri Raghavendra Swamy Mutt, Mantralayam. Before entering Brindavana in 1671, Sri Raghavendra Swamiji assured his devotees that he would continue to protect and bless them for seven hundred years. This assurance remains the foundation of the faith cherished by millions of devotees. They firmly believe that the saint continues his meditation within the Brindavana and responds to sincere prayers.

The famous verse,

*"Poojyaya Raghavendraya Satya Dharma Ratayacha,
Bhajataam Kalpavrukshaya Namataam Kamadhenave,"*

beautifully summarizes his glory. To those who worship him, he is a Kalpavruksha fulfilling noble desires; to those who surrender at his feet, he is a Kamadhenu granting spiritual and material welfare.

Sri Raghavendra Swamiji emphasized devotion to Lord Vishnu, adherence to Dharma, humility, and service to humanity. He taught that true spiritual progress requires unwavering faith in God, respect for scriptures, and dedication to righteous living. His teachings remain relevant even in the modern age, offering guidance amidst life's uncertainties and challenges.

The annual Aradhana of Sri Raghavendra Swamiji is celebrated with immense devotion by followers throughout the world. During these sacred days, devotees gather to perform Sevas, recite Stotras, sing devotional hymns, and seek the blessings of the saint. The chanting of the renowned "Sri Raghavendra Stotra" composed by Sri Appannacharya fills devotees with faith and spiritual strength.

The enduring popularity of Sri Raghavendra Swamiji arises from the unique combination of scholarship, saintliness, and accessibility that characterizes his life. While he stands as one of the greatest philosophers of the Madhva tradition, he is equally remembered as a compassionate protector who responds to the sincere prayers of ordinary devotees.

Sri Raghavendra Swamiji's Mahime (glory) lies not merely in the miracles attributed to him but in his lifelong dedication to Dharma, Vedanta, and the welfare of humanity. His teachings illuminate the path of righteousness, while his blessings continue to provide hope and comfort to countless devotees. Even today, the sacred name "Raghavendra" evokes faith, devotion, and confidence that divine grace is always within reach. Truly, Sri Raghavendra Swamiji remains a shining beacon of spirituality and compassion in the Kali Yuga.



AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy.



THE BIRTH OF THE FIRST SHLOKA

-Dr Radha Varadarajan

Sometimes, greatest poetry is born when compassion meets injustice. The first shloka of Ramayana begins with the cry of a wounded bird.

After hearing the sacred story of Sri Rama from Narada Rishi, Valmiki Bhagawan received it with great devotion. His heart was filled with wonder and reverence. He offered his respectful pranams to Narada Rishi. After this, Narada Rishi departed. A little later, Valmiki Maharishi went to the banks of the Tamasa River with his disciple, Bharadwaja, for his ablutions.

As they walked, Valmiki looked around and admired the beauty of nature. The river was calm and clear. Its water was pure like the mind of a noble person.

The trees, birds, and gentle breeze made the place peaceful and divine.

At that moment, Valmiki saw a pair of Krauncha birds (a pair of cranes). The male and female birds were moving together joyfully. They had forgotten the world around them. They were lost in love and happiness.

Suddenly, an arrow came from a hunter nearby. It struck the male bird. The bird fell to the ground and died.

The female bird cried in deep sorrow. Her joy had turned into pain in a single moment.

Valmiki Maharishi saw this cruel act. His heart melted with compassion for the female bird. At the same time, he became angry with the hunter who had caused such pain.

Without planning or thinking, words came from his mouth. They came from the depth of his inner consciousness. These words formed a beautiful shloka in Anushtup Chandas.

A shloka in Anushtup Chandas has 32 aksharas, or syllables. Thus, the first shloka was born from the heart of Valmiki.



The shloka :

*"Maa Nishaadha prathishtaam tvam
agamah saaswathee samaah
Yat krauncha mithunaad ekam
avadheeh kaama mohitam."*

"O hunter, may you never attain lasting honour or rest for endless years, because you killed one bird from a loving krauncha pair when it was joyfully united with its mate."

After uttering these words, Valmiki Maharishi was surprised. He wondered how such a perfectly formed shloka had come from his mouth. It had risen from sorrow and was intended to be a curse, yet it had rhythm, order, and beauty. It was not ordinary speech. It had become poetry.

At once, he prayed to Lord Brahma. In that very moment, Brahma appeared before him.

Valmiki narrated everything to Brahma. He told him about the birds, the hunter, the sorrow of the female bird, and the shloka that had come from his mouth.

Brahma smiled gently and said:

"O Maharishi, do not worry. These words have come from you by divine will. Now compose the sacred story of Sri Rama in this very metre, just as you heard it from Narada."

Later traditional interpretations also see a deeper meaning in this first shloka.

In that view, 'Maa' refers to Periya Piratti, Sri Lakshmi Devi.

'Nishaadha' refers to the Lord in whom Lakshmi resides. Thus, it can be understood as Sri Maha Vishnu, who has taken the form of Sri Rama.

So the shloka can also mean:

"O Rama, may you live with eternal glory for many, many years."

The words 'Krauncha mithuna' are also understood as the pair of Ravana and Mandodari.

The word 'ekam avadheeh' means that Sri Rama killed one among them, Ravana.

Thus, the same shloka that appears as a curse to the hunter is also understood as a blessing and praise of Sri Rama for destroying Ravana and protecting the world.

This is the greatness of a saint's vision. To ordinary eyes, the scene was only a hunter killing a bird. But to Valmiki, it became a moment of awakening. He saw that violence is not only the act of killing. Violence is also the breaking of harmony. It is the careless destruction of love, beauty and innocence.

The shloka was born from sorrow, but it did not remain sorrow. Through divine grace, it became poetry. Through poetry, it became the Ramayana. And through the Ramayana, it became a timeless path of dharma.

This teaches us a deeper truth. The highest wisdom does not come from ignoring suffering. It comes from seeing suffering fully, allowing it to touch the heart, and transforming it into something that protects the world.

Valmiki's first shloka reminds us that true spirituality is not escape from life. It is the power to turn pain into prayer, anger into justice, and compassion into a force that upholds dharma.



The Radiant Twins of DIVINE HEALING

-Prof. Gayathri. B.

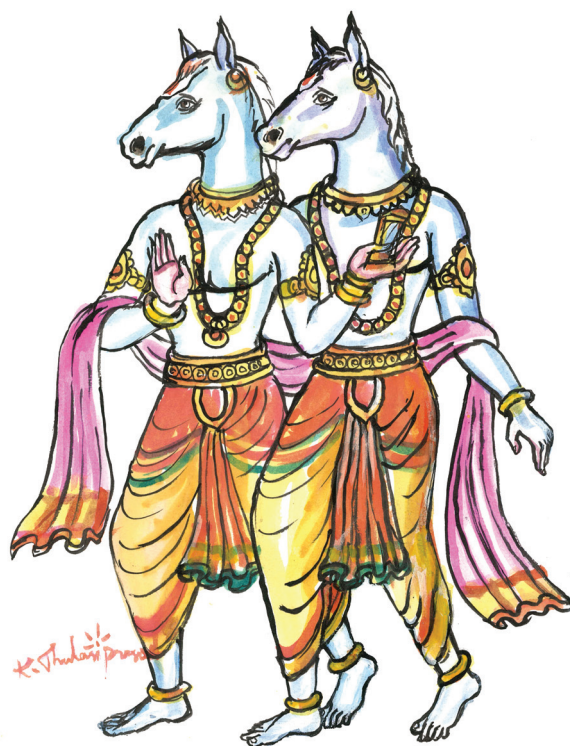
Our Hindu scriptures mention numerous deities and the rituals and processes of their worship to gain specific benefits as is beseeched by the devotees. The celestial divine deities are called as “Devathas” in Sanskrit. One among these Devathas are the famous “Ashwini Devathas”, also called as “Ashwini Kumaras”. The Sanskrit word “Ashwa” refers to “horse”, thus ‘Ashwini Devathas’ refer to the deities with a Horse-face. ‘Nasatya’ and ‘Dasra’ are the names of the twin Ashwini Kumaras respectively. They are considered as the Divine Physicians of the Devathas. Come, let us get to know more about them.

Birth of the Ashwini Devathas : The story goes that Lord Surya, whose rays give light and energy to the beings of the Earth, had a wife named Saranyu(also called as ‘Sangna’), the daughter of Vishwakarma. But, as she was unable to bear the heat and radiance of Lord Surya, she went to the Bhooloka, in the form of a mare (female horse) and did penance to gain strength, so as to withstand the heat and radiance of her husband. When Lord Surya came to know about the disappearance of his wife, he searched for her. Upon gaining knowledge about her whereabouts and penance, in order to not to scare her, he reduced his heat and radiance, took the form of a stallion (male horse) and approached her in Bhooloka. As a result of their union in horse-form, were born the twin Ashwini Kumaras, with a horse-head and a human body.

Unique specialities of Ashwini Kumaras : The twin horse-headed Ashwini Kumaras are the celestial divine physicians granting health, youth and longevity. They are ever youthful,

handsome and are said to have four hands carrying a medicinal pot, a lotus, healing herbs and one showing Varadh mudra respectively. They are widely mentioned in the Rig Veda, Puranas and the Mahabharata. They are said to travel in a three-wheeled golden chariot around the Lokas, healing and curing beings. Described as the curers of diseases, their chariot is said to travel at the speed of thought and is often said to be drawn by horses (while some say it is drawn by birds). They are associated with the transition of light during sunrise, that is, the golden light appearing just before dawn, removing the darkness. It is said that Ashwini Devathas come during this time granting health and long life to beings.

Legends associated with Ashwini Devathas : The Hindu scriptures narrate many a stories relating to Ashwini



Kumaras. A small jist of some of the important ones are as follows:

In Mahabharata, Kunti Devi had given a divine mantra to Madhri. Thus, by the incantation of this mantra, Madhri invoked the Ashwini Kumaras, thereby were born Nakula and Sahadeva who were handsome, skilled in medicine and had expertise with horses.

Another famous story is that relating to Chyavana Maharishi. It is said that the Maharishi was so absorbed in meditation that an ant-hill had formed around him. Once, King Sharyati, along with his daughter Sukanya and his army had come to the forest where the Maharishi was meditating. Sukanya wandered around with her friends and saw two small shiny light coming from an ant-hill. Ignorantly, she poked it with a stick, only to find blood oozing out. Inauspicious omens were noticed and the King hurriedly went out, looking for his daughter. After knowing what had happened, he offered his daughter's hand in marriage to the blind, old Maharishi as repentance. Sukanya whole-heartedly served the Rishi. Once, when Ashwini Kumaras were wandering near by the forest, they happened to notice Sukanya fetching water from a nearby lake. Captivated by her beauty, they proposed marriage. But, being a virtuous lady, Sukanya refused. The Ashwini Kumaras, reluctant to leave, put up a test that they will restore the youth and eyes of Chyavana Maharishi if he dipped alongwith them in this lake, but, the Ashwini Kumaras will also emerge alongwith the Maharishi, in his form. If Sukanya is able to correctly identify her husband from among the three of them, the Ashwini Kumaras will leave her, or else, she has to come along with them. Sukanya immediately informed this to her husband and he agreed to it. When the three dipped in the lake and came out, Sukanya, because of her

chastity, correctly identified her husband. The Maharishi thanked the Ashwini Kumaras and in return, offered that they will also get a portion in the sacrificial offerings.

One among the famous stories narrated this that, once, the King Tugra sent his son Bhujyu to a naval expedition across the sea along with his army. But due to violent waters and storm, the ship wrecked and thus, Bhujyu prayed to the Ashwini Devathas, who arrived at the speed of thought in their chariot and had saved him and his army.

Another story goes that, a warrior Queen named Vispala, who had lost her leg in the battle, was given an iron leg by the Ashwini Devathas.

Thus, these were some of the important stories among the countless others as is mentioned in the scriptures. Now, let us see, how to worship these twin Devathas.

Worship of Ashwini Kumaras : It is said that by worshipping Ashwini Devathas, one will get health, youth and long life span. Early morning time is considered to be auspicious for their worship. They are considered as saviours of their devotees from sickness and danger. They are also known as "Tathasthu Devathas"(Tathasthu- so be it) granting any wish of the devotees. White flowers and honey are especially offered to them.

Temple installed by Ashwini Devathas : One among the temples in India, is the 'Ashwini Kumareshwar or Ashwiniyeshwar' temple in Kashi. It has been mentioned in the Kashi Khand. It is believed that Ashwini Kumaras had installed two Lingas here, collectively called as "Ashwiniyeshwar". It is said that, the devotees who visit this temple will be showered with all good blessings.



Acharyas Venerable Reverence to SRI NAMMALWAR

- Dr. M. Varadarajan

Saint Nammalwar the 11th among the Alvars in the order of birth occupies a highly exalted position in the Vaishnavism. His prabandams contain the essence of the Vedas and Upanishads. The author describes the handsome tributes paid by the acharyas to this savant.

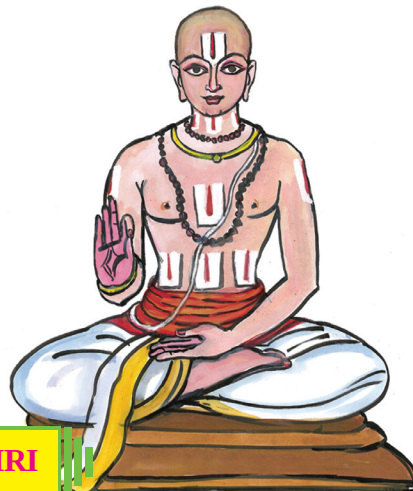
Among the religions in India, Sri Vaishnavism, as enlightened in Tamil through Alvars' hymns, occupies a prominent place. The twelve alvars, who flourished in Tamil Nadu, mostly between the sixth and eighth centuries, have sung soul stirring hymns which comprise the Nalayira Divya Prabandham. Nammalwar, the fifth among the alvars in the order of birth, occupies the foremost place and is called Kulapati. He has composed four prabandhams i.e., Tiruviruttani, Tiruvachiriyam, Periya Thiruvandadhi and Tiruvoymozhi.

In the middle of the 9th century, Sriman Nathamuni

rediscovered, codified and systematised alvars' prabandhams for recitation in temples through his nephews viz., Keezhai Agaththalwar and Melaiagaththalwar. Since then, Nammalwar's Tiruvoymozhi attained fame and flourished. With a view to show their gratitude, several acharyas paid glorious and venerable reverence to Nammalwar and his works. Among them, the first and foremost Acharya is Nathamuni. This article reveals the acharyas obeisance to Nammalwar and his works.

SRIMAN NATHAMUNI

In his invocatory poem to *Tiruvoymozhi*, Nathamuni worships Nammalwar whose



prabandham 'Tiruvoymozhi' is nectar for SriVaishnavas; gives happiness to all people, gives Dharma, Artha, Kama and Moksha has compilation of 1000 branches of Upanishads; and it is on ocean of Dravida Veda.

ISVARA MUNI

Isvara Muni, son of Nathamuni, advises his mind to think clearly the holy feet of Nammalwar who skillfully rendered the abstruse Sanskrit Veda in lucid Tamil verses and who was born in Tirukkurukur, a region called Tiruvaluti, which stands on the banks of perennially vivifying river Tamraparani.

YAMUNACHARYA

Yamunacharya worships the holy feet of Nammalwar who is considered by his lineage as mother, father, wife, children, wealth and all in all and he is the Kulapati whose feet are garlanded with previous Vakula flowers.

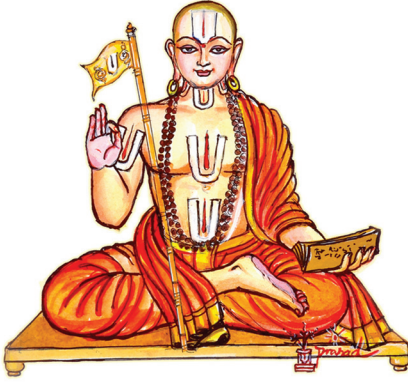
SOTTAI NAMBI

Sottai Nambi, son of Yamunacharya, assures that he does not want anything more than worshipping those who venerate the birth place of Nammalwar i.e. Alwar Tirunagari,

through their mind and 'voice, and he always depends upon the feet of the Satagopa.

SRI RAMANUJA

Paying a glorious tribute to Nammalwar in his invocatory



hymn to *Periya Tiruvandadhi*, Ramanuja advises his trusty mind to endeavour, abide, utter, salute and praise mouthfully the name of Kurukur maran - Nammalwar whose birth place is surrounded by beautiful grove and river Tamrapararti.

TIRUMALA ANANTHALWAN

Tirumala Ananthalwan, an ardent devotee of Ramanuja, said that he would adore the sacred feet of Ramanuja of peerless fame, to enable him to acquire a mind which constantly concentrates on the classical Tamil Veda rendered by Nammalwar whose qualities are free from all blemishes.



KIDAMBIACHCHAN

Kidambiachchan, a disciple of Sri Ramanuja, in his invocatory poem to *Tiruviruttam* advises the people to recite a line in *Tiruviruttam* which eradicates the cycle of birth and without any hindrance, it will show the way to Moksha.

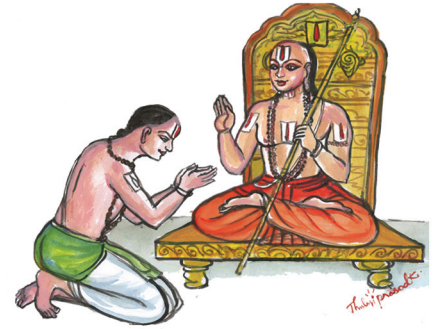
ARULALA-P-PERUMAL EMBERUMANAR

Arulala-p-perumal Emberumanar in his invocatory hymn to *Tirovachiriyam*, says that we have to do mangalasasana unforgettably with pure heart to Nammalwar who emerged in this world from Sri Vaikunta to uplift the people from Samsara by reciting *Tiruvachiriyam*, a kind of verse of a peculiar metre which

elaborates Veda Sastra and he is the foremost Acharya, who was garlanded with a precious Vakula flower.

PARASARA BHATTAR

Parasara Bhattar, Son of Kurathalwan, is of the opinion that srirangam is surrounded by beautiful orchards and enshrined with seven walls. Nammalwar was the mother who composes the Tamil Vedas in 1000 hymns, praising the glory of Lord Ranganatha of Srirangam, Ramanuja was the foster-



mother, whose perseverance nurtured these hymns for our enjoyment.

In another invocatory poem, Bhattar says that *Tiruvoymozhi*, a Vedic excellence, elucidates the nature of the Supreme Lord, the nature of the soul, the means of emancipation, the obstacles in the way of emancipation and the final goal itself.

NANJEEYAR

In his introduction to the *Onpathyirappadi* commentary to Tiruvoymozhi, Nanjeeyar narrates the qualities of Nammalwar as follows:

Nammalwar was born in Alwar Tirunagari. By the spontaneous grace of Lord, he had the inner vision of nature of Lord, His attributes and deeds and so on. He is a central figure among the wise sages. Like Lakshmana who considers Sri Rama as everything to him, Nammalwar also considers rice that is eaten, water that is drunk and betel that is chewed and every thing else as Lord Krishna. In the event of separation from Lord, he is a sorrower; he is a dispenser of all worldly life, he is scared of every other thing but God. Just as the sea heaves, Nammalwar's devotion for God has engulfed chit, achit, and Isvara tatvas. It is difficult to find a similarity between him and Lord's consort or Lakshmana or Bharata or gopis in Krishnavatara. Nammalwar by his very presence, redeems avidya etc. and inculcates bhagavat guna and bhakti in people to facilitate their attainment of moksha.

NAMPILLAI

A great commentator like Nampillai, in his first Introduction to *Idu*, describes Nammalwar as follows:

Nammalwar is the foremost acharya who got revelation to know the nature of chit, achit and Isvaratatvas. There is none to be compared to Him in this world or in the Heaven. Nammalwar does not know his nature as he has not practised any means to accomplish anything like others. He is neither known to the people in samsara nor known to Isvara since there is none equal to him in this world. Even Lord is able to find His own characters only in Nammalwar. He is a unique personality compared to celestials as he has not at all enjoyed the spiritual experience like them in Sri Vaikunta. He got revelation of seeing Lord's attributes and deeds through his mind in this world. So he is considered as an illustrious soul compared to the celestials. The sun destroys the darkness in the world, Lord dispels the mental darkness of every-one by residing in everyone's heart. Likewise, Nammalwar, by

composing Tiruvoymozhi, offered enlightenment to one and all.

ALAGIYA MANAVALA PERUMAL NAYANAR

Alagiya Manavala Perumal Nayanar beautifully narrates the greatness of Nammalwar in his text *Acharya Hridayam*. In one of the sutras, he said that sun eradicates the darkness like Ignorance in the minds of people. Sri Rama is called Rama Divakara. He has destroyed the ocean of enemies by his arrows. But he could not dry up the birth cycle. Lord Krishna is compared to the sun. He is called Achyuta Bhanu. He took birth in the womb of Devaki with a view to blossom the lotuses of various worlds.

It was not possible for Lord Krishna. But, Nammalwar called as Vakula Bhushana Bhaskara, accomplished easily all the three things.

MANAVALA MAMUNI

Manavala Mamuni, the last acharya in the lineage, lucidly describes the greatness of Nammalwar in two hymns in his *Upadesaratnamala*.

In the first hymn, Manavala Mamuni asserts that Vaisaka



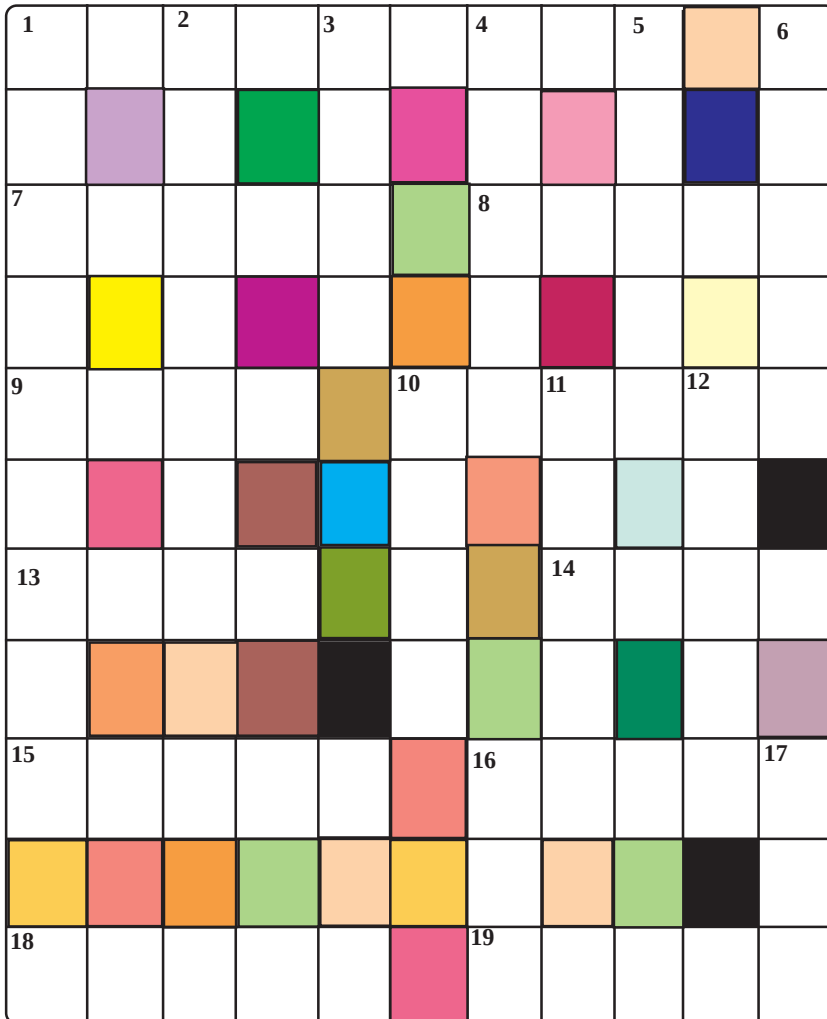
Visaka the birth star of Nammalwar, is great as Nammalwar truthfully narrates the Vedas in classical Tamil - Tiruvoymozhi. In another hymn, he assures that there is no day equivalent to Vaisaka Visaka, no Prabandham equivalent to Tiruvoymozhi and no town is equivalent to Alwar Tirunagari, the birth place of Alwar.

So, Nammalwar's birth star, his prabandhams and his birth place are the greatest on earth. Thus, the acharyas showed their reverence to the greatest acharya Nammalwar.

Alwar emberumanar, Jeeyar Tiruvadikale Saranam.



PUZZLE



Compiled by - Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Son of Sumana (9)
02. Sachi Devi (7)
03. Wife of Aniruddha (Jumbled-Usha) (4)
04. Yama (5)
05. Husband of Sachidevi (5)
06. Goddess Parvathi (5)
10. Goddess Lakshmi (4)
11. Son of Varuna (5)
12. Son of Silada (5)
16. By way of (5)
17. Make an attempt (3)

DOWN

01. Lord Siva (9)
07. Bharath (5)
08. Not over (5)
09. Listen (4)
10. Parvathi (6)
13. Not Eight (Jumbled - Nine) (4)
14. Not Any, Not one (4)
15. Bheema (5)
16. Go to a place for a time (5)
18. Goddess Lakshmi (5)
19. Irritate (5)

ACROSS



SRI VENKATESA SAHASRANAMA

Commentary in English

- Sri Ananth Madabhooshi

(Continued from
the previous issue)

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

Sloka -113

*Goptaa Gopayitaa Hantaa Dharmajaagaritaa Dhava: |
Kartaa Kshetrakara: Kshetraprada: Kshetragnya Aatmavit ||*

743. Goptaa: The word *Goptr* indicates Venkatesa is the protector, preserver and guardian. In every avatara, this is the primary objective of Venkatesa. Besides, He protects all kinds of learning. When the cosmic creation is obstructed by demons who steal away the Vedas from Bramha, Venkatesa assumes the avatara of Hayagriva, kills the demons, secures the Vedas and Bramha resumes the creation. Vedanta Desika, in his *Gopala Vimsati* [#5], addresses Krishna as the protector of entire universe - "...*sapadi nayane meelayan ViswaGoptaa*". This *nama* appears twice [#498, #600] in Sri Vishnu Sahasranama.

Om Gopthre Sri Venkatesaya Nama:

744. Gopayitaa: In Sanskrit, this root word, *Gopayitr*, indicates the preserver or the protector. Since Venkatesa manifests Himself in different forms during creation and thus becoming an inseparable part of the very creation, He is both

the protector and also the protected. He protects the wheel of karma so that the entire creation could sustain based on karma, thereby ensuring a cosmic order without withering into chaos.

Om Gopayithre Sri Venkatesaya Nama:

745. Hantaa: Venkatesa is the Hantaa as He ensures the evil forces are exterminated. As Krishna, He proclaimed in Bhagavad Gita [#4.8] that He will descend to destroy the wicked - "...*vinaasayacha dushkruthaam*..."

Om Hanthre Sri Venkatesaya Nama:

746. Dharmajaagaritaa: To everything that exists in the creation, there is a Dharma. This means that there are set rules which are abided by naturally without any exceptions ever at all. For instance, fire will burn as burning is the dharma of fire. Venkatesa, as Dharmajaagaritaa is ever vigilant in ensuring this construct of Dharma is adhered to, by everything in His creation without fail.

Om Dharmajaagarithre Sri Venkatesaya Nama:

747. Dhava: This *nama*, Dhava indicates that Venkatesa is the supporter of everything in the creation. He nourishes the creation by giving Himself up to His devotees naturally.

Om Dhavaaya Sri Venkatesaya Nama:

748. Kartaa: As Parasurama, Venkatesa slayed the invincible Kshatriya, Kaartaviryarjuna. Hence He is called Kartaa. Parasurama was glorified by Nammaazhwar as "...*irupatthorukaal arasukalaikatta*..." in his Tiruvaymozhi [#6.2.10]. This *nama* appears twice [#317, #382] in Sri Vishnu Sahasranama.

Om Karthre Sri Venkatesaya Nama:

749. Kshetrakara: Venkatesa bestows the status of a holy shrine to the place which He chooses as His abode. In search of Mahalakshmi He descended to earth and chose to climb the hills after marrying Goddess Padmavati. It is Adi Varaha Kshetra and after Venkatesa chose to bless the infinite devotees, by standing adjacent to Swami Pushkarini, the kshetra is also called as Venkatachala. All over the world, wherever His temple is there, devotees lovingly address it as Balaji Mandir.

Om Kshetrakaraaya Sri Venkatesaya Nama:

750. Kshetraprada: Venkatesa is the giver of the Kshetra to the *Jeevatmas*. When the souls await to take a form, He bestows them a body based on their account of good and bad deeds in their past birth. Accordingly, the souls could take birth either as *Deva* [tutelary demi gods] or *Manushya* [human] or *Tiryak* [Animals] or *Sthavara* [Stationary objects like trees].

Om Kshetrapradaaya Sri Venkatesaya Nama:

751. Kshetragnya: In Kshetra Kshetragnya Vibaaga Yoga of Bhagavad Gita [#13.2], Krishna explains to Arjuna, the distinction between body and soul - “*Idam sareeram kounteya!... Kshetragnya iti tadvida*.”. In the very next sloka, Krishna states His opinion that both He and the Jivatma are the Kshetragnyas who knows the details of the Kshetra, the body. He opines, awareness about this is the truest knowledge. This is also 16th nama in Sri Vishnu Sahasranama.

Om Kshetragnyaaya Sri Venkatesaya Nama:

752. Aatmavit: Venkatesa is Aatmavit, as He is completely aware of the true nature of the Aatma.

Om Aatmavide Sri Venkatesaya Nama:

Sloka –114

*Kshetree Kshetrahara: Kshetrapriya: Kshemakara: Maruth |
Bhaktiprado Muktidaayee Shaktido Yuktidaayaka: ||*

753. Kshethree: In continuation of the 751st nama, this nama indicates He dwells inside the Kshetra, the body, which hosts the Jivatmas. In fact, He resides inside the Jivatma as Antaryami.

Om Kshethrine Sri Venkatesaya Nama:

754. Kshetrahara: Complementing the 750th nama where in His act of bestowing life to a soul, this nama of Venkatesa highlights His act of ridding the devotees off their eternal cycle of birth and death. Yamunacharya in his Stotraratna [#20] mentions that the acts of creation, sustenance and dissolution including the release from the samsara are His play - “...*samsara Vimochanaadaya:...*”.

Om Kshetraharaaya Sri Venkatesaya Nama:

755. Kshetrapriya: Fondness of Venkatesa towards the divya kshetra, Tirumala, is indicated by this nama. Tirumangai Alwar, in his Tirumozhi [#2.1.5], mentions that Venkatesa suitably positioned Himself on Tirumala Hills to fulfill the desires of the righteous devotees - “...*Venkadam mevi ninrarul...*”. Annamacharya in his melodious composition “*Adivo alladivo Sri Hari Vaasamu...*” mentions that the Tirumala Kshetra is the holiest among all the holy kshetras - “...*paavanamulakella paavana mayamu...*” and hence Venkatesa cherished staying on the hills and made them His holy abode.

Om Kshetrapriyaaya Sri Venkatesaya Nama:

756. Kshemakara: Venkatesa is the *Kshemakara*: as He does what is good. As Krishna, He proclaimed in Bhagavad Gita [#9.22] that He would look after both the prosperity [Yoga] and welfare [Kshema] of those who have an unwavering devotion on Him. Nammalvar starts Tiruvaymozhi [#1.1.1] by stating that Venkatesa, by His spontaneous grace, instilled in him the truest of the knowledge and devotion without any trace of doubt, confusion and other humane handicaps- “...*mayavara madhi nalam arulinan...*”. The Tamil word *nalam* translates to welfare and in this context, Nammalvar refers to Bhakti and thereby alluding having Bhakti towards Venkatesa would eventually lead to an undeniable welfare. Vedanta Desika, in his Raghuv eeragadya [#25] states how Rama ensured the prosperity and welfare of the entire world by granting his Paduka to Bharata - “...*nirvarthitha sarva loka yoga kshema!!*”

Om Kshemakaraaya Sri Venkatesaya Nama:

757. Maruth: The progeny of Sage Kashyapa and Diti are Maruths. They were attacked by Indra with his *Vajrayudha* while they were still in the womb of their mother and then when they started crying out loud, they were asked not to cry. In Sanskrit, Indra says “*Ma rudah*” and thus their name came into existence. They are deities 49 in number presiding over wind and storm energies. These deities are controlled by Venkatesa and they function in their delegated positions fearing not to trespass His will. Vedanta Desika explains this Abheeti Stava [#4] as - “*Maruttarani pavaka...tvad aparaadho bibhyata:...*”. Venkatesa is the antaryami of such deities also, as for anything in the creation and hence this *nama*.

Om Maruthe Sri Venkatesaya Nama:

758. Bhaktiprada: Similar to 756th *nama*, this *nama* indicates Venkatesa imparts Bhakti in His devotees thereby leading them on the path of rectitude. Tirumazhisai Alwar compares Him to a meticulous farmer who succeeds in planting the seeds and reap a rich harvest, in his Nanmugan Tiruvandadi [#23] - “*...patthi uzHAVAN pazham punatthu...*”. Similarly Venkatesa also plants the seeds of Bhakti in the hearts of the devotees and bless them.

Om Bhaktipradaaya Sri Venkatesaya Nama:

759. Muktidaayee: Venkatesa is the form of Vishnu who can grant Moksha/Mukti. Equivalent English word is liberation from the cycle of birth, death and rebirth. Nammalvar in his Tiruvaimozhi [#7.4.10] poetically elaborates the labour He undertakes to detach the devotees from the bondage of samsara - “*...portha pirappodu noyodu mooppivai perthu...than thaalin keezh serthu avan seyyum sematthai...*”. Appayya Deekshita, in his Varadaraja Stavam [#34] addresses him as *Muktida* indicating He is the one who confers the Moksha - “*Tvaam Veekshya Muktida! Janaastaranim...*”.

Om Muktidaayine Sri Venkatesaya Nama:

760. Shaktida: Venkatesa blesses His devotees with strength and power and hence He is *Shaktida*. The word *Shakti* also refers to the weapon Spear. Krishna sports the spear and Andal glorifies it in Tiruppavai [#24] as “*...venru pagai kedukkum nin kayil Vel potri...*”. The primary weapon of Venkatesa, Sudarsana chakra as a deity, sports 16 weapons which includes Shakti, in 16 hands. Vedanta Desika glorifies each of those weapons in his Shodashaayudha stotra [#9]. Desika glorifies Shakti as the weapon which wards off the inability of devotees in any form - “*Kriya Shakti guno Vishnu...Ashaktim Vaaraye tava!*”. Acharya Anna, in Sri Venkatesa Prapatti [#2], addresses Venkatesa as omnipotent - “*Sriman!...Sarvagnya! Shakta!...*”.

Om Saktidaaya Sri Venkatesaya Nama:

761. Yuktidaayaka: Venkatesa bestows the necessary skill or means to the devotees. There are many meanings to the word *Yukti*; however in the current context, skill or means are the most suitable. In general, anyone could get deprived of courage and confidence instantaneously at the slightest provocation, but Venkatesa comes to the rescue of such feared souls by offering timely strategies. When the kingdom of Tondaiman chakravarthy, a great devotee of Venkatesa, was invaded by enemies, Venkatesa offered His divine weapon, Sudarsana Chakra to the king and resultantly the king could win over many a battle. Also, while the king spent time in protecting his kingdom, Venkatesa instructed the king the truest and holiest of the knowledge, the knowledge of *Ashtakshari*, within a span of 7 *nazhigai* [a unit of time]. This incident was recounted by Tirumangai Alwar in his Tirumozhi [#5.8.9] as - “*...valankol mandiram marravarku arulichcheyda varu ...*”.

Om Yuktidaayakaaya Sri Venkatesaya Nama:

(to be continued)

THE PROCEDURE OF SRI VARALAKSHMI VRATHAM

The devotees perform Sri Varalakshmi Pooja in the month of Sravana on a Friday (irrespective of the thidhi on that day) that comes before Purnima. In case devotees could not perform that day due to any exigencies, they perform it on any Friday in the month of Sravana. It can also be performed on any Friday during Dasara festival. Now, Let us learn How to perform Srivaralakshmi Vratam for the sake of our beloved readers of 'Sapthagiri'.

Before commencing Sri Varalakshmi pooja, devotees should lit the holy lamp. Perform Kalasa pooja and Ganesha pooja.

TAKE SANKALPA AS :

“Om mama upaatha samasta-duritakshaya-dvara, Sree Parameswara preethyardham, subhe-shobhane muhurte, adyabramhanah, dwitiya-pararde, shveta-varaha kalpe, vaivasvanta-manvantare, ashta visamthime, kaliyuge, pradhama-pade, jambudweepe, bharata-varshe, bharata-kande, merur dakshina digbhage, Sri Sailasya___ madhya pradese, (recite the direction of your place from the Srisailam) asmin varta - mana vyava - harika chaandra-maanena prabhavadi

shashti samvatsaranam madhye, Sri Parabhava nama samvatsare, dakshinayane, varsha rutuve, Sravana maase, sukla pakshe, __ tidho, soumya vasare yuktanam, shubha nakshetre, shubha yoge, shubha-karana evanguna visheshena visishtayam, shubha-tidow, Srimaan __ (name) Gotraha __ (Gotram) __ (name) namadeyah, Srimatah __ (name) Gotraha __ (Gotram) __ (name) namadeyah, (recite all the names and details of devotees sitting in the puja including children) dharamapatni sametasya asmakam saha kutumbanam kshema-stairya vijaya, ayurarogya, aishwara abhivurddidam, darmardha kama, moksha chaturvidha purushardha phala sidhyartham, ishta kamayardha siddardham, mano vanchitha phala siddardham, samasta durithopa saantardhyam, samasta mangala vyaparadham, sat santana soubhagya subha phala prayaptadyam varshe varshe prayuktam, yetad varshe Sri Varalakshmi Devataam vuddisya, Sri Varalakshmi Devata preethyardam, Bhavishsottara Purana Kalpokta prakaarena yaavachakti dhayana avaahanaadi shodasa upachaara pujaam kareshye. Now commence Sri Varalakshmi pooja reciting the following procedure -



AUGUST 2026
SAPTHAGIRI 28

Laksmeem Ksheera Samudhra Raaja Tanayaam Sri Ranga Dhaamesvareem
 Dasee Bhootha Samastha Deva Vanithaam Lokaika Deepaankuraam
 Sreemanmanda Kataaksha Labdha Vibhavath Brahmendra Gangaadharaam
 Thaavaam Thrailokya Kutumbineem Sarasijaam Vande Mukundha Priyaam

Goddess Lakshmi, who is the daughter of the king of the ocean of milk, whose abode is Srirangam (with Lord Ranganatha), who is served by all the divine ladies in heaven, who is the guiding light for the world, who has obtained the sustained glance (Grace) from Brahma, Indra and Shiva, whose abode is the three worlds (Bhu, Bhuv, Suvaha) - I offer my prostrations to Thee, the beloved of Lord Krishna (Mukunda).

SRI VARALAKSHMI DEVI DHYANAM (Prayer)

Om Padmasane Padmakare Sarvalokaika poojithe /
Narayana Priye Devi / Supreetha bhava sarvada ||
Om Ksheerodharnava sambhuthe / Kamale Kamalaalaye /
Susshitara bhava me ghehe suraasura namaskurthe ||

Place flowers near Kalasam and on the photo of Sri Varalakshmi Devi and pray with folded hands, "Om Sri Varalakshmi Devatham Dhyayami".

AAVAHANAM (Welcome)

Om Devi / Trilokyajanani / Sarvalokaika paavani /
Aagachha varade / Maataha praseeda paramaathimike /

Place flowers and sacred yellow rice on the Sri Varalakshmi Devi photo and Kalasam and recite with folded hands "Om Sri Varalakshmi Devathaam Aavaahayami".

AASANAM (Providing Seat)

Om Swarna ratnamayam divyam
hemavarnam susobhitham /
Aasanam te pradaasyami sweekurshva Hare priye /

Place flowers, sacred yellow rice (Akshatha) before Sri Varalakshmi photo and recite with folded hands "Om Sri Varalakshmi Devathayai namaha Ratna Simhasanam Samarpayami".

PAADYAM (Cleaning the Feet)

Om Gangadi salilairyuktam sugandhena suvaasitham /
Paadyam Grihana Sri Devi / Sarvadeva namaskrute /

Take two spoons of water from Kalasam and touch at the feet of Sri Varalakshmi and place in the Arghya patra reciting "Om Sri Varalakshmi Devathayai namah paadayo paadyam samarpayame".

ARGHYAM (Water Offering)

Om suddodakam cha paatrastam
Gandha pushpadi misritam /
Arghyam daasyami thye Devi /
Grihana sura pujite ||

Take two spoons of water from Kalasam and touch the hands of Sri Varalakshmi and place them in Arghya patra reciting "Om Varalakshmi Devathayai namah hastayo argyam samarpayame".

AACHAMANEEYAM (Sipping Water)

Om Suvarna kalasaaneetham,
chandanageru samyutham /
Grihana aachamanam Devi /
mayaa dattam subhaprade

Take three spoons of water from Kalasam and touch the face of Sri Varalakshmi and place them in Arghya patra reciting "Om Sri Varalakshmi Devathayai namah mukhe aachamaneeyam samarpayame".

PANCHAMRUTA SNANAM (A mixture of Milk, Curd, Ghee, Honey and Sugar)

"Om payodadhi gritho peytam sarkara madhu samyutam /
Panchamruta snanam midam, grihana kamalalaye ||

Dip a flower in Panchamrutam and sprinkle five times on the Sri Varalakshmi kalasam and the photo reciting "Om Sri Varalakshmi Devathayai namah Panchamruta snanam samarpayame".

SUDDODAKA SNANAM (Water Bath)

Om Gangaajalam mayaaneetham Mahadeva sirah sthitham /
Sugandi Dravya samyuktam jalam snanaya griyatham||

Take spoonful of water from Kalasam and sprinkle on the Sri Varalakshmi kalasam and the photo reciting "Om Sri Varalakshmi Devathayai namah sugandi dravya samyukta suddodaka snanam samarpayame".

Afterwards take water again from the kalasam show it to the Sri Varalakshmi kalasam and place it in the Arghya Patra reciting "Snanaataram aachamaneeyam samarpayame".

VASTRAM (Clothes)

Om Surarchitanghri yugale dukuula vasana priye /
Vastra yugmam pradasyami grihana Harivallabhe ||

Take two cotton small balls immersed in turmeric powder and offer to the Sri Varalakshmi kalasam and the photo reciting "Om Sri Varalakshmi Devathayai namah vastra yugmam samarpayame".

AABHARANAM (Decorations)

*Om Keyura kamkane divye haara noopura mekhalaah |
Vibhushanaani amulyani grihana rishi pujithe ||*

If you have already decorated the Sri Varalakshmi kalasam, place flowers, sacred yellow rice on the kalasam and photo and recite with folded hands, “*Om Sri Varalakshmi Devathayai namah aabharanani samarpayame*”.

YAJNOPAVEETAM (Sacred Thread)

*Om tapta hema kritam devi | Muktaa daama samanvitam |
Vupaveetam maya dattam grihana twam subha prade ||*
Offer the yajnopaveetam made of cotton reciting “*Om Sri Varalakshmi Devathayai namah yajnopaveetam samarpayame*”.

GANDHAM (Sandalwood Paste)

*Om karpuraagaru kasturee rochanaadi bhi ranivatam |
Gandham daasyaa myaham Devi |
preetayaradham prati grihyataam ||*

Offer sandalwood paste, flowers and sacred yellow rice to the Sri Varalakshmi kalasam and photo reciting “*Om Sri Varalakshmi Devathayai namah divya parimala gandhaan dhaarayaami.*”

HARIDRA CHOORNAM (Turmeric Powder, Vermilion and Sacred Yellow Rice)

*Om akshataan dhavalaan Devi |
saaleeyaam stathdulaan subhaan |*

Haridra kumkumopetaan grihyataam Abdhi putrike
Sprinkle haridra choornam on the Varalakshmi kalasam and the photo reciting “*Om Sri Varalakshmi Devathayai namah haridra choornam, kumkuma samarpayame*”.

PUSHPAM (Offering Flowers)

*Om mallikaajaathi kusumye champa kaire vakulerapi |
Satha patrasche kalharaihi pujayaami Hari Priye||*

Offer flowers to Sri Varalakshmi Devi kalasam and photo and pray with folded hands reciting “*Om Sri Varalakshmi Devathayai namah nana vidha parimala patra pushpani samarpayame*”.

SRI VARALAKSHMI DEVI ANGA POOJA (Decoration of entire Kalasam and the Photo (from toe to head) with Flowers)

*Om Chanchalaayai namah - paadou poojayaami. (feet)
Om Chapalaayai namah - jaanunee poojayaami. (knees)
Om Peetaambaraye namah - vuru poojayaami (thighs)
Om Kamalavaasinyai namah - katim poojayaami (waist)
Om Padmaalayaayai namah - naabhim poojayaami (navel)
Om Madanamaatre namah - sthanow poojayaami (chest)
Om Lalithaayai namah - bhujadwayam poojayaami (shoulders)
Om Kambu kantayai namah - kantam poojayaami (neck)
Om Sumukhaayai namah - mukham poojayaami (face)
Om Sriye namah - ousto poojayaame (lips)
Om Sunaasikaye namah - nasikaam poojayaame (nose)
Om Sunetraayai namah - netrou poojayaami (eyes)
Om Ramayai namah - karnou poojayaami (ears)
Om Kamalaayai namah - sirah poojayaami (head)
Om Sri Varalakshmi devyai namah - sarvaangaani
pujayami (whole body)*

Thereafter the devotee has to perform Astottara puja. Place flowers on Sri Varalakshmi Devi kalasam and also on the photo reciting each one the following names of Sri Varalakshmi.

SRI LAKSHMI ASHTOTTARA SATA NAMAVALI

*Om Prakrutyai namaha
Om Vikrutyai namaha
Om Vidyayai namaha
Om Sarvabhuta hitapradayai namaha
Om Sraddhayai namaha
Om Vibhutyai namaha
Om Surabhyai namaha
Om Paramatmikayai namaha
Om Vachey namaha
Om Padmalayaayai namaha
Om Padmayai namaha
Om Suchyai namaha
Om Swaahayai namaha
Om Swadhayai namaha*

||10||

Tirumala Tirupati Devasthanams

Om Sudhayai namaha	Om Padmanabhapriyayai namaha	Om Vararohayai namaha
Om Dhanyaayai namaha	Om Ramayai namaha	Om Yasaswinyai namaha 80
Om Hiranmayai namaha	Om Padmamaladharayai namaha	Om Vasundaraye namaha
Om Lakshmyai namaha	Om Devyai namaha 50	Om Udarangayai namaha
Om Nityapushtayai namaha	Om Padminyai namaha	Om Harinyai namaha
.Om Vibhavartyai namaha 20	Om Padmagandhinyai namaha	Om Hemamalinyai namaha
Om Adityai namaha	Om Punyagandhayai namaha	Om Dhanadhanyakaryai namaha
.Om Dityai namaha	Om Suprasannayai namaha	Om Siddhaye namaha
Om Deeptayai namaha	Om Prasadabhimukhiyai namaha	Om Strainasoumyayai namaha
Om Vasudhayai namaha	Om Prabhayai namaha	Om Subhapradayai namaha
Om Vasudharinyai namaha	Om Chandravadanayai namaha	Om Nrupavesma gatanandayai namaha
Om Kamalayai namaha	Om Chandrayai namaha	Om Varalakshmyai namaha 90
Om Kantayai namaha	Om Chandrasahodaryai namaha	Om Vasupradaya namaha
Om Kamashyai namaha	Om Chaturbhujayai namaha 60	Om Subhayai namaha
Om Krodhasambhavaye namaha	Om Chandrarupayai namaha	Om Hiranyaprakarayai namaha
Om Anugrahapradayai namaha 30	Om Indirayai namaha	Om Samudratanayayai namaha
Om Buddhyai namaha	Om Induseetalayai namaha	Om Jayayai namaha
Om Anaghayai namaha	Om Ahladajananyai namaha	Om Mangaladevye namaha
Om Harivallabhayai namaha	Om Pushtyai namaha	Om Vishnu vaksha sthasthitayai namaha
Om Asokayai namaha	Om Sivayai namaha	Om Vishnupatnyai namaha
Om Amrutayai namaha	Om Sivakartyai namaha	Om Prasannakshyai namaha
Om Deeptayai namaha	Om Satyai namaha	Om Narayanasamasritayai namaha 100
Om Lokasokavinasinyai namaha	Om Vimalayai namaha	Om Daridrathwamsinyai namaha
Om Dharmanilayayai namaha	Om Viswajananyai namaha 70	Om Devyai namaha
Om Karunayai namaha	Om Thushtaye namaha	Om Sarvopadravavarinyai namaha
Om Lokamatre namaha 40	Om Daridranaasinyai namaha	Om Navadurgayai namaha
Om Padmapriyayai namaha	Om Preetipushkarinyai namaha	Om Mahakalyai namaha
Om Padmahastayai namaha	Om Santayai namaha	Om Brahma Vishnu sivatmikayai namaha
Om Padmakshyai namaha	Om Suklamalyambarayai namaha	Om Trikala gnana sampannayai namaha
Om Padmasundaryai namaha	Om Sriyai namaha	Om Bhuvaneshwarya namaha 108
Om Padmodbhavayai namaha	Om Bhaskaryai namaha	
Om Padmamukhiyai namaha	Om Bilvanilayayai namaha	Om Sri Varalakshmi Devyai namaha, ashtottara pujam samarpayame

DHOOPAM (Incense Sticks)

*Om dasaamgam guggulopetam sugandham chamanoharam |
Dhoopam daasyaami devesi | kripaya parigrihyatam ||*

Light the incense sticks and move them three times around the goddess while ringing the bells. Recite “*Om Sri Varalakshmi Devathayai namah divya parimala dhoopam aagrapayame*”.

DEEPAM (Light)

*Om ghrutaaktha varti samyuktam andhakaara vinaasakam |
Deepam daasyaami te devi | guruhana mudithaa bhava ||*

Take three wicks immersed in Ghee. Light them up and show around the Sri Varalakshmi Kalasa and the photo three times while ringing the bells. Recite “*Om Sri Varalakshmi Devathayai namah deepam darsayami*”. Thereafter take water from Kalasam and place it in Arghya patra reciting “*Dhoopa Deepa anantharam aachamaneeeyam samarpayame*”.

NAIVEDYAM (Prasadam)

*Naivedyam shadrasopetam daddhi madhu aajya samyutam |
Naanaa bhakshya phalopetam guruhana Hariavallabhe ||*

Offer the sacred food to the Goddess reciting “*Om Sri Varalakshmi Devathayai namah, naarikela phala khanda dwaya nana vidha phala, bhakshya sahita maha naivedyam samarpayame*”.

While offering naivedyam to the Goddess take a flower and recite “*Om pranathmane namah, Om apaanaathamane namah, Om vyanathmane namah, Om vudaanaathamane namah, Om samanaathamane nama*.” While reciting sprinkle water on all the food items and show the sacred food to the Goddess. Thereafter recite “*madhye madhye paaniyam samarpayami* and offer water to the Goddess. Later recite, “*Hasto prakshalayami, pado prakshalayami, sudda achamaneeeyam samarpayame*” and offer water five times and place it in Arghya patra.

THAMBULAM (Betel Leaves and Areca Nuts)

*Om poogee phala samaayuktam naaga vallee dalairyutam |
Karpura choorna samyuktham taambulam, prati guruhyataam ||*

Thambulam should placed before the Sri Varalakshmi Devi kalasam and photo after touching it to her lips and place water in the Argya patra, reciting, “*Om Sri Varalakshmi Devathayai namah Dakshina sahita taambulam samarpayame*”.

KARPOORA NEERAJANAM (Camphor)

*Om neerajanam samaneetam karpurena samanvitam |
Thubhyam daasyami aham Devi | griyataam Vishnu Vallabhe ||*

Light the camphor and show around the Sri Varalakshmi Devi kalasam and photo three times reciting “*Om Sri Varalakshmi Devathayai namah karpooora neerajanam darsayami*”.

Thereafter drop a spoonful of water in Argya patra after showing it to the Goddess.

MANTRAPUSHPAM (Offering Devotional Flowers)

*Om Padmasane | Padmakare | Sarvalokaika pujithe |
Narayana priye devi | supreetaa bhava sarvadaa ||*

Take flowers, sacred yellow rice and place them at the lotus feet of Sri Varalakshmi after reciting “*Om Sri Varalakshmi Devathayai namah mantra pushpam samarpayame*”.

PRADAKSHINA (Circumambulation)

Take flowers, sacred yellow rice in the hands. Stand up and circumambulate three times. While doing so, recite the following

*Yaani kaani cha paapaani janmaantara kritaani cha |
Thaani thaani pranasyamthi pradakshina pade pade ||
Anyadha saranam naasti twameva saranam mama |
Tasmaath kaarunya bhaavena raksha raksha Hari priye ||*

Recite, “*Om Sri Varalakshmi Devathayai namah, atma pradakshinani samarpayame*”.

NAMASKARAM**Pray the Goddess with the Following Sloka**

*Om nama trelokya Janani | namaste Vishnu vallabhe |
Thraahi maam bhakta varade | Varalakshmi | Namostuthe ||*

Recite, *Om Sri Varalakshmi Devathayai namah namaskaraan samarpayame*.

THORANA POOJA (Sacred Thread)

Make thoranam. Take a white cotton thread with 5 or 9 strands. Smear it generously with fresh turmeric paste. Tie exactly 9 knots at equal distances, applying a small pinch of kumkum and placing a flower at each knot. So each thoranam should have nine knots and make as many thoranams as required because every woman has to tie this to her right hand after performing pooja.

Keep all those thoranams on a beetle leaf and keep it to the right of the Sri Varalakshmi Devi kalasam. Pray as -

Om Sri Kamalaye namah –

Pradhama Grandhim pooja yami (1st knot)

Om Sri Ramaye namah –

Dwiteeya Grandhim pooja yami (2nd knot)

Om Sri Loka maathre namah –

Thritiya Grandhim pooja yami (3rd knot)

Om Sri Viswajanenye namah –

Chaturdha Grandhim pooja yami (4th knot)

Om Sri Mahalakshmiye namah –

Panchama Grandhim pooja yami (5th knot)

Om Sri Sheerabhdhi tanayaye namah –

Shashta Grandhim pooja yami (6th knot)

Om Sri Viswa saakshinye namah –

Sapthama Grandhim pooja yami (7th knot)

Om Sri Chandra sahodarye namah –

Aashtama Grandhim pooja yami (8th knot)

Om Sri Hari Vallbhaye namah –

Navama Grandhim pooja yami (9th knot)

Recite, “Om Sri Varalakshmi Devathayai namah nava grandhi yukta thora poojam samarpayame”

Take one thoranam. Recite the following sloka and tie one thoranam to the right hand of Sri Varalakshmi and offer kumkum and turmeric and pray

Om badnaami dakshne haste nava soothram subha pradam |
Putra poutrabhi vriddim cha soubhaygyam dehi me Rame ||

Recite, “Om Sri Varalakshmi Devathayai namah Sri Varalakshmi vrataanga nava grandhi thoram samarpayame

All women who have been performing this Vratam should hold a coconut or a fruit in their right hand and ask another woman to tie this thoranam to their right hand. There after recite the above sloka and offer kumkum and turmeric to the Goddess.

Afterwards, the couple should give vaayanam (gift) to the Purohit. While receiving the gift, the Purohit should ask the couple to recite the sloka and handover the vaayanam to him.

Om Indiraa prathi grihnathu Indira vye dadaathi cha |
Indiraa taariko bhayaah Indirayai namo namah ||

The Purohit should bless the couple

"Sri Varalakshmi kripaa katashena anayoho daampathyoho deergha soumangalya aayurarogya aiswarabhi vriddirastu| shathatham | srirasthu | vamsabhi vriddirastu"

All the devotees should take sacred yellow rice and flowers in their hands and with three spoons of water drop them at the feet of Sri Varalakshmi.

RECITE THE FOLLOWING SLOKA

Mantra heenam kriya heenam bhakti heenam Hari priye |
Yat poojitam maya devi paripurnam tadastu the ||

“Ye tat pooja phalam sarvam Sri Varalakshmi Devataa arpanamastu”

“Aanayaa kalpokta prakarena krithayaa shodasopachara poojayaa Bhagavathi sarvathmika Sri Varalakshmi Devathaa supreetha, suprasanna vardaa bhavathu || Mama ishtakamyardha siddirastu”

SRI VARALAKSHMI VRATA KATHA (STORY)

Om Saraswathi nama stubhyam varade kamarupeni ||
Vidyarambham karishyami siddirbhavathu me sadaa||
Om Gurur Brahma, Gurur Vishnuhu, Gururdevo Maheswaraha |
Guru saakshaath para Brahma, thasmai Sri Gurave namah ||

This story was narrated by Lord Shiva to Mother Parvati. As part of the pooja, Devotees should listen to this story.

Once upon a time, Sri Shiva and Maa Parvati were seated on a diamond studded throne on Kailasa mountain.

Many sages were present there. Lord Shiva is renowned for providing good fortune to the people. Maa Parvati looked at him and said, Oh! dear, you are the father of all living beings in the Universe and hence please narrate me a Vratam which will benefit the human beings living in this Universe.” Lord Shiva being pleased with her words said that 'Sri Varalakshmi Vratam' is the best of all Vratams. Human beings can get prosperity and beget good children by observing this Vratam.

Lord Shiva further said that this Vratam should be performed on Friday coming before Purnima in the month of Sravana. The woman who performs this Vratam will get auspicious life. Then Maa Parvati asked Lord Shiva to tell her how this Vratam has to be performed and who has to be prayed as main deity. She further requested him to narrate who performed this Vratam earlier and who were blessed by her grace.

Lord Shiva narrated the importance of Sri Varalakshmi Vratam to her. He said. There was a town called “Kundinam” which is place for riches and prosperity. There lived a Brahmin lady named “Charumathi” She was serving her husband, in-laws with utmost devotion. She is also educated. She was always speaking to others with respect and smile. She has good heart and thoughts.

One night, Sri Varalakshmi appeared her dreams and said that she should perform her Vratam on Friday before Purnima in the month of Sravana. If she did so, she would be blessed with all boons. Charumathi then prayed to Goddess Varalakshmi Devi. “Mother ! you are the embodiment of all virtues. You will protect all those who seek your refuge. You are prayed by all the people in different kingdoms. You are on the heart of Lord Vishnu. Those are blessed and rich whom you see them. Your darshan is not possible unless years of prayers are made to you.” By this, Sri Varalakshmi was pleased with the prayers and blessed her with abundant blessings.

Next day morning she informed her dream to every one in the family and relatives. Every one is pleased with her and said they will perform the Vratam. They were

eagerly waiting for the Friday before the Sravana Purnima. On that auspicious day all ladies have taken head bath, dressed themselves in good attire. They decorated Kalasam filled with rice, banyan leaves, kumkum and turmeric. They invited Sri Varalakshmi into the Kalasam. Everyone prayed her and tied the thoranam (sacred thread) to their right hands. They offered Naivedyam to her with sweet dishes and food items made of ghee. They gifted the Purohit. After the Pooja, one has taken the prasadam.

Because of the benevolence of Sri Varalakshmi devi each one including Charumathi blessed with prosperity, wealth and great family of children and grand children. They were taking care of their relatives as well and lived happily thereafter.

Lord Shiva continued. All the people heard of the story from Charumathi and all of them performed the Vratam with dedication and commitment. Everyone praised her for informing her of such a great Vratam because of which everyone is happy, prosperous and wealthy.

Lord Shiva concluded. The Vratam has become popular thereafter. This is the pinnacle of all such Poojas. He further said, that those who observe this Vratam or at least who listen to this story or recite will get the blessings of Sri Varalakshmi devi.

Sri Varalakshmi vratam sampoornam ||

*Sarve jana sukhino bhavanthu |
Samasta sanmangalaani bhavanthu ||*

Place the sacred yellow rice, flowers at the lotus feet of Sri Varalakshmi Devi and offer salutation. Then, take the sacred theertham and recite -

*“Akaala mruthyu haranam sarva vyadhi nivaranam |
Samastha paapa samanam Lakshmi padodakam subham ||*

|| Subhamasthu||

- Translated by Smt. P. Sujatha





ANDAL NACHIYAR

Spiritual Importance and Unique Festival Traditions in Tirumala & Tirupati

- Sri A.S. Ramanujam Iyengar

KarkatE pUrva phalguNyAm thulasi kAnanOdhvavAm
pANdyE visvambharAm gOdAm, vandE srl ranganAyaklm

Tiruvadipooram is the sacred celebration of the birth star “Pooram” in the Tamil month of Aadi, dedicated to Andal (Goda Devi). She is born at Srivilliputhur, one of the Divya Desams, associated with the sacred thulasi garden.

Andal is revered in Sri Vaishnava tradition as an incarnation (avatharam) of bhUmidevi Nachiyar, the divine consort of Lord Sriman Narayana, and is regarded as the foster daughter of Periyalwar. She is believed to have appeared to reveal the glories of Emperuman in simple Tamil and to guide jivathmas bound in this samsara towards their ultimate goal—eternal, blemishless kainkaryam (service) to the Lord.

Andal is the only female Alwar amongst the 12 Alwars (poet-saints) in the Sri Vaishnava tradition. Her Divya prabhandham hymns, namely Thiruppavai and Nachiyar Thirumozhi, are part of core devotional practices and temple worship.

It is not merely a remembrance of her birth, but a celebration of Tiruvadipooram is celebration of her supreme devotion and complete surrender to Lord Vishnu, expressed through her Divya Prabhandham compositions - Thiruppavai and Nachchiyar Thirumozhi.

Let us recollect the importance of festivals and unique traditions followed in the Tirumala Sri Venkateswara swamy Temple and the temple town of Tirupati, which together form one of the most significant living centers of Vaishnavite tradition with reference to Andal Nachiyar.

Andal Tiruvadipooram festival in Tirupati

Andal Tiruvadipooram festival (Godadevi Tirunakshatram) is celebrated for 10 days with great devotion and traditional fervor in the morning, at Sri Govindaraja Swami Temple, Tirupati.

As part of the celebrations, the sacred Snapana morning Thirumanjanam is performed to the Utsava murtis of Sri Govindaraja Swami and Sri Andal Ammavaru. Temple priests conduct the ritual Abhishekam using sanctified offerings such as holy water, milk, curd, honey, ghee, coconut water, turmeric paste, and sandalwood paste; while Vedic hymns being chanted throughout the ceremony.

In the evening, the deities are taken out in a grand procession from the temple premises to Alipiri, drawing devotees along the route. Later, at the Srivari Padala Mandapam, Asthanam and special pujas were performed to the utsavamurtis, who were then ceremonially brought back in procession to the temple. Finally, the grand Saathumurai will be conducted on Andal Thiruvadippuram (Aadi Pooram) day.

Andal Thiruvadippuram
Sathumurai on 14.08.2026

The entire event at Tirupati reflects deep religious tradition and continued devotion associated with the Andal Tiruvadipooram festival.

The other rituals on various occasions

Soodikodutha Nachiyar Mala : The Sacred Bond between Srivilliputhur and Tirumala

The special garland known as the “Soodikodutha Nachiyar Malai” is a sacred and highly revered floral Garland worn by Goddess Andal at the Srivilliputhur Divya Desam. Every year, a specially prepared Garland from the Andal Temple is ceremonially sent to Tirumala after offering it to Sri Andal nachiyar.

On the fifth day of the Tirumala Brahmotsavam, during the celebrated Garuda Sevai, this sacred garland is brought with all fervor and Sri Venkateswara swamy varu adorns it, under the supervision of the HH Tirumala Jeeyar Swamis,

and TTD officials. This ritual symbolizes Andal's eternal devotion and her spiritual union with Lord Venkateswara, making it one of the most cherished traditions of the festival.

Along with the garland, Godadevi traditionally send: A decorative parrots crafted from betel leaves, Silk Vastrams (Pattu Vastram) and other prasadam associated with Andal's worship these offerings are carried in a ceremonial procession from Srivilliputhur to Tirumala by Srivilliputhur temple authorities.

This centuries-old tradition highlights the deep spiritual bond between Andal's devotion and the worship of Lord Vishnu within the Sri Vaishnava tradition. It continues to connect Srivilliputhur and Tirumala through a sacred relationship that attracts thousands of devotees each year.

Margazhi (Dhanurmasam) Celebrations in Tirumala: Andal Nachiyar's Sacred Month of Devotion

Andal Nachiyar's Sacred Month of Devotion in Tirumala, the Tamil month of Margazhi (also known as Dhanurmasam) is a highly sacred period that spans from mid-December to mid-January and is entirely dedicated to Sri Andal Nachiyar. The temple transforms its daily routine, emphasizing deep spiritual practices, divine hymns, and early morning rituals before sunrise.

During this month, the daily awakening of the Lord (Suprabhatam) is replaced by the recitation of the ThiruppaLLiyezhuchchi, followed by Andal Nachiyar's Thiruppavai Divya Prabhandham pasurams. Thiruppavai, beautifully composed by Sri Andal and part of the 4000 Divya Prabhandham, is a set of 30 pasurams (hymns) sung during Dhanurmasam or Margazhi. It emphasizes devotion, unity, and surrender to Lord Vishnu, blending poetry and Vedanta. During Dhanurmasam, naivedyam offerings such as jaggery dosa,



mudgannam (katte pongali), sundal, and seera are offered every day to Sri Venkateswara swamy. For the entire 30-day period, the Ekantha Seva is performed to the Utsava beram of Lord Krishna rather than Lord Venkateswara, as per vaikhanasa agama sastra. Furthermore, Sahasranamarchana is performed using bilva (bael) leaves instead of the usual tulsi.

Andal Neerattam Utsavam at Sri Govindarajaswami Temple, Tirupati

Andal Neerattam Utsavam is a unique and special thirumanjanam festival dedicated to Andal, observed during Dhanurmasam at the TTD Sri Govindarajaswami Temple in Tirupati. The festival begins seven days before the Bhogi day in the Dhanurmasam.

From the beginning of the festival, after morning Dhanurmasa puja Andal is taken in a palanquin procession through the mada streets and brought to the Neerattam Mandapam located at Ramachandra Teertham. At the Neerattam Mandapam, sacred rituals such as special



Thirumanjanam, Nivedanam, Sattumurai, and Asthanam are performed for Goda Devi as per temple tradition. The deity remains there until evening and is then decorated with flowers and taken back in a palanquin procession to Sri Govindarajaswami Temple.

This Neerattam Utsavam continues for seven consecutive days. On the eighth day of Neerattam utsavam i.e., Bhogi day, Sri Andal is taken in a grand Bhogi palanquin procession along with Sri Krishna Swami, moving through the mada streets and reaching the Andal sannidhi inside Sri Govindarajaswami Temple. On this day, the divine Kalyanotsavam (sacred wedding ceremony) of Goda Devi and Lord Krishna Swami is performed with great devotion and grandeur, marking the culmination of the festival.

Sri Godadevi Parinayotsavam

Sri Venkateswara Swamy, the presiding deity of Tirumala is adorned with the garlands brought from Sri Govindaraja swami temple in Tirupati on Kanuma day every year. These garlands are the presentations of Sri Godadevi (Andal) as part of a festival called 'Sri Goda Parinayotsavam'.

The holy garlands are first brought to Pedda Jeeyar Mutt at Tirumala and later they are brought to Srivari temple with Mangala Vaidyams in a holy procession. Later these garlands were adorned to the main deity.

By reflecting on all the events described above, we can understand the unique and exalted position of Andal (Goda Devi) within the tradition of Sri Vaishnavism. Let us offer our humble obeisance at her divine lotus feet and seek her grace and blessings for the welfare, prosperity, and spiritual upliftment of mankind.

Sreemathyai VishNuchitthArya manOnandana hEthavE
nandha nanadhana Sundaryai GodhAyai Nithya
mangalam



(Continued from the previous issue)

“Mother! You’ve taken up the responsibility of my marriage. We need money for the conduct of the marriage. How can I get such a huge amount. Please show me a way out.”

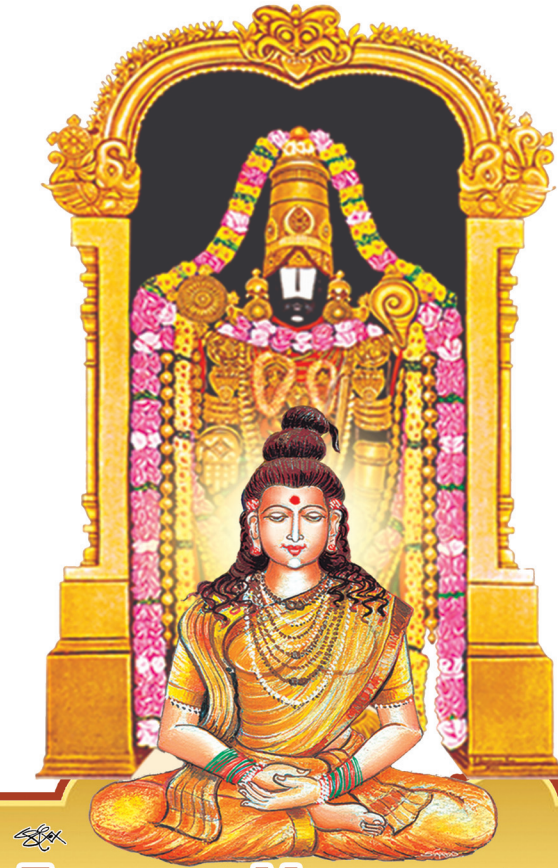
Vakula Malika said innocently, “Srinivasa! Why worry about it. Ask Lakshmi Devi to come down here. Won’t she give you whatever you need?”

Srinivasa replied, “If I tell her about my second marriage with Padmavathi, does she give money happily?” He began brooding over the problem.

Vakula said, “Srinivasa! I had talked greatly about you in Narayanavanam. What shall I do if you talk like this now? I got an idea. Why don’t you consult Varaha Swamy? We can put in another effort later. Alas! Without any prior thinking about all these problems, we had discussed the marriage proposal and sent them our consent for marriage in writing. Without having least money, how can we go for the marriage and cut a sorry figure?”

Understanding the fear in the face of his mother, Srinivasa said, “Mother! You may go to Varaha Swamy forthwith and inform him about all the details of the marriage. Also tell him about my worry for money.” Instantly, she went to Varaha Swamy.

Vakula informed Varaha Swamy about their predicament thus, “Hey Varaha Swamy! Srinivasa wanted to marry. But he doesn’t have a single pie. I don’t know what to do. The bride’s party is quite well-off. It will be a discredit to us if we don’t match them in terms of wealth. Without any prior thoughts about all these things, Hari fell in love with Padmavathi and wanted to marry her. Under such circumstances, won’t we be a laughingstock? Hope



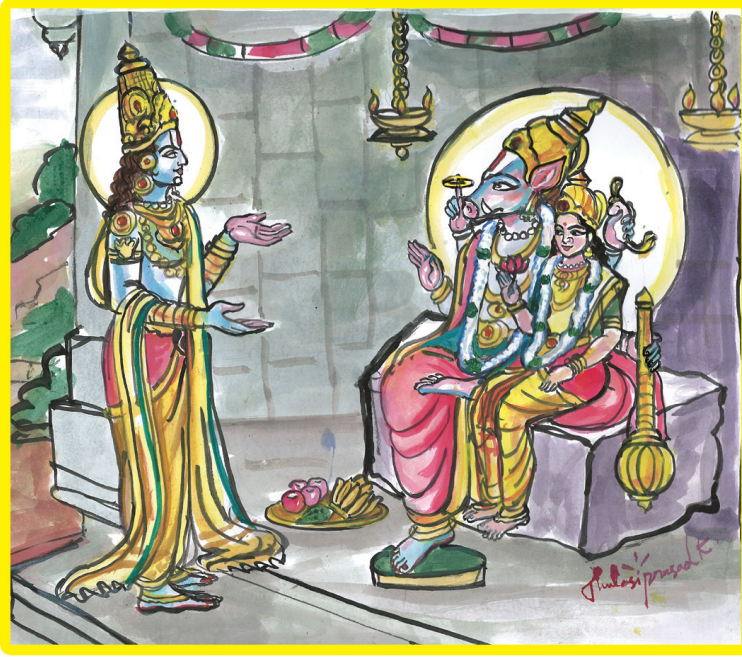
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Tarigonda Vengamamba's SRI VENKATACHALA MAHATMYAM FIFTH ASHWASA

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

you will come to our rescue and adjust some amount for the marriage?”

Varaha Swamy could understand Vakula’s anxiety and mental state. He said, “Why worry about all these things? Everything will go on very well. Be relaxed. Don’t worry about dearth of money anymore. Quietly watch all the miracles that are going to happen. I had known everything even before you told me. Srinivasa’s history is not new to me. I’ve been observing his play delightfully forgetting



come down and finish this auspicious event without any shortcoming. You may now go back without any tension.” Thus, he infused confidence into Vakula and sent her back. Vakula went back and repeated what Varaha had told her.

Enthused by the words of Varaha Swamy, Srinivasa thought of Ananta, Garuda and others. They came immediately and prostrated before him.

Hari scripted two invitation cards and gave one of them to Garuda and ordered him, “Give it to Brahma. Tell him that I have invited him to the marriage alongwith all his relatives.”

He gave the second invitation to Ananta and said, “Hey Sesha! Hand over this

myself. You stay happily with Srinivasa and observe whatever is going to happen. Brahma and other angels will

Tirumala Tirupati Devasthanams

FESTIVALS AND RITUALS IN SEPTEMBER 2026

- 04 Srikrishnashtami, Gokulashtami
- 13 Sri Balarama Jayanti
Sri Varaha Jayanti
- 15-23 Tirumala Sri Venkateswara
Swamivari Brahmotsavams
- 14 Vinayaka Chavithi
- 19 Tirumala Srivari Garudaseva
- 21-24 Tirupati Sri Govindarajaswamivari
Pavithrotsavams
- 23-26 Tiruchanur Sri Padmavathi
Ammavari Pavithrotsavams
- 23 Sri Vamana Jayanti
- 24 Tirumala Srivari Backsavari Utsavam
- 25 Anantapadmanabha Vratam



invitation to Lord Shiva and invite him on my behalf to attend the marriage along with his friends and relatives.”

Garuda and Ananta followed Hari's instructions instantly. Having received the marriage invitation from Srinivasa through Garuda, Brahma read out the contents to all the saints there.

“Let there be prosperity to you! My blessings to Brahma. All are happy here on this hill. Hope the same with you. Here's an important message.

I am going to marry Padmavathi, daughter of Akasharaju, at an auspicious moment on the tenth day of the bright moon in the coming Vaishakha month. Attend the marriage with family and friends.

Take care of all the arrangements for successful conduct of the marriage.” Later, he extended the invitation to all the demigods of directions on his behalf.

Then he adorned himself with ornaments and ascended the Swan carriage alongwith Gayatri, Savitri and Saraswathi. He reached the Venkatadri along with Garuda and the saints well-versed in the Vedas, as the trumpets were blowing.

Hearing the auspicious music, Srinivasa himself received Brahma. Brahma got off the Swan and offered salutations to Hari. Overwhelmed by the advent of his son, Hari was speechless for a moment. He embraced him and seated him on a throne near his tamarind tree. He

recounted all the events right from the visit of Saint Bhrgu to Vaikuntha to his advent to Venkatadri. Lastly, he informed about his readiness to marry Padmavathi and the reasons thereof.

In the meanwhile, Sesha went to Kailasa and gave the invitation of Srinivasa's marriage. Parameshwara gladly read out the invitation to Parvathi and the Pramatha ganas. Immediately he reached the Seshadri on his Vrishabha mount. Both Srinivasa and Brahma received him warmly.

(to be continued)

THE SACRED YAJNA FOR THE REVIVAL OF DHARMA

- Dr. C. Bheemappa

The author gave us the Yajna / Homa performed by sage Kasyapa and others and an arrival of Narada episode in the form of poem as part of the Incarnation of Lord Vishnu as Lord Venkateswara.

*There gathered gaily and devoutly in the days of yore
Great sages like Kasyapa (one among saptharishis) and others
more in lovely, peace-prevalent Naimisa (A great forest) where
Danced the splendour of Prakriti on the Ganga shore,
A yajna, to perform for human welfare with their lore.*

*Invited they all for the sacrificial ceremony, all sages thither
Then came Narada, chanting the name of Narayana (An
attribute of Mahavishnu etymologically means S/o Sage Nara.)
hither,*

*The purpose of his visit being to notice the rising evil, to wither.
And to create graceful, peaceful and spiritual weather.*

*Then, interrogated Narada about the purpose of doing the homa
They said, “We're performing it to strengthen morality in this
Age (Kaliyuga)”.*

*Its result is to receive, then needed, a great patient personage.
Better find 'a patient god' among the trinity, suggested the sage.*

Gist in a Glance : Sages led by Rishi Kashyapa performed a sacred yajna at Naimisa Aranya (forest) to restore morality and welfare in the Kaliyuga. Sage Narada arrived at the ceremony and advised them to identify the most deserving deity among the Trinity to receive the yajnaphala (fruits).

VAINATHEYA TEMPLE

BINDIGANAVILE

- Sri S.N. Deshpande

Avery ancient Vainatheyya temple more than 1000 years old in Bindiganavile is a rare type and beautiful. As in most of Lord Vishnu's temples, Vainatheyya which is commonly known as Garuda, is placed in front of the main deity or near Dwajasthmba (Flag post). But here in this temple this idol features in a 'Separate Prominent Sanctum'. This is the special feature about this temple.

Bindiganavile is a small village located in the Nagamangala Taluka of Mandya district in Karnataka. It is about 130 km away from Bengaluru. This temple is also known as "Sri Sowmya Nayaki kantha Sri Chenna Keshava

Garuda Temple." This village was earlier known as Mayurapuri owing to the large numbers of peacocks that can still be found in the mornings in the sugarcane fields.

History of the Temple and Its Deity

This temple is Hoysala-era Vaishnavite temple dedicated to Garuda, who is worshipped as 'Vainatheyya' here and therefore known by this name. Although the main deities in this temple are Keshava and Sowmyanayaki but all devotees and visitors mainly come here to take blessings from Vainatheyya. Saint Ramanuja visited this place and legend says that Lord Brahma and Goddess Saraswati visited to worship the main deity.

About 115 km from here, in Belur there is a very famous Chennakeshava Temple. The temple authorities ordered long ago, a wooden statue of Garuda from a sculptor from Kanchipuram. On completion, this statue was on its way to Belur by road. The caravan stopped at Bindiganavile for a night's halt. That night, the caravan chief had a dream that Garuda wanted to remain in this village. The next day when the chief wanted to proceed from Belur, everyone found that the statue would not move. Then the Temple authorities made arrangements for Garuda to remain in this village and began to perform daily pujas and other rituals. Thus Garuda became prime deity here. As many years passed, this Garuda wooden statue became covered by anthills and soon snakes began to infest the area. The puja was stopped. After some time Garuda appeared in the dream of an ardent devotee of Lord Vishnu and asked him to install a new statue. He made arrangements, and the Puja was restarted. Then that devotee thought that, instead of normal wooden idol why not make it from Sandalwood? He hired the best Sculptor but sculptor was unsure as he never made Garuda statue before.



Next day morning Sculptor woke up and saw that an outline had already been carved on Sandalwood. He just followed this outline and made a beautiful Garuda Statue. Then from the left out Sandalwood block he carved into an Anjaneya idol and placed beside Garuda in this Temple.

The Garuda idol depicts a majestic, large-scale humanoid face (figure) with elaborate wings in entirely out of premium grade aromatic sandalwood. Another feature of this idol is a very rare one because Garuda features His two consorts Rudra and Sukeerthi. This idol was installed in 1931. Thus, no other Garuda temple has an idol with a similar history.

The other idols in this temple are Lord Shiva, which is about 600 years old, along with Parvati, Subramanya, Ganesha, Srinivasa and the Navagrahas. The temple is open to all from 8 am to 7 pm.

The main festival celebrated here is the annual Bramha Rathotsava (Chariot) on *Pushya Nakshatra* of *Magha Masa*. This is part of a 10-day program. Another equally significant festival celebrated here is Garuda Jayanti as He is the principal deity. A 10-day Ram Navami festival and Hanuman Jayanti, Dhanwantari Jayanti is also celebrated. The temple kitchen serves free prasadam to visiting devotees during major festivals. Devotees also come here to remove sarpa dosha by performing puja to the 108 conch-stone

carvings along with Sarpa dosha, Rahu-Ketu Parihara is also done here. Some Vaishnavites whose Family Deity or (Kula Devata) is Vainatheya, come here to receive blessings. They name their babies as Suparna, Vainatheya etc.

The devotees who enter the temple premises should chant the following Garuda Mantra until they leave to get relieved from sins.

*Vainatheya Namastubhyam, Chandomaya Mahabala
Pakshiraja Khagavashrestha, Vishnubhakta Shiromane*

Devotees who come here after visiting UNESCO World Heritage site at Belur or who first visit this temple, carry memories of how the Vainatheya Idol took shape over the course of time.



SOLUTION TO PUZZLE

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



LORD HAYAGREEVA

Wisdom Beyond Time

- Dr. V.K.Bhaskara Rao

Lord Hayagreeva is a prominent horse-headed Avatara of Lord Vishnu and is revered as the God of

knowledge, wisdom and the restorer of the vedas. Like Goddess Saraswati, He is often worshipped for intellect knowledge. Unlike other forms of Vishnu, Hayagreeva is represented with a horse's head and a human body having abundant wisdom and divine knowledge. 'Haya' in sanskrit means horse and 'Greeva' means neck and He is the God of knowledge and prosperity.

He is worshipped by the devotees for granting the boons of good education, culture and the power of clear analysis and discernment.

Hindu tradition holds that Lord Hayagreeva was responsible for retrieving and restoring the stolen vedas to Lord Brahma that had been forcibly taken away by the demons Madhu and Kaitabha, thus protecting the sacred and pious texts from the clutches of demons. Hayagreeva is one of the prominent deities invoked by students and scholars before commencing education. The following is the mantra chanted to invoke Hayagreeva's blessings.

*Jnaanaa Nanda Mayam Devam
Nirmalam Spatikaakritim,
Aadhaaram Sarva Vidyaanaam
Hayagreeva Mupasmahe*

He will destroy all sins of devotees provided who take complete refuge in Him. Every year Hayagreeva Jayanthi falls on full moon day (pournima) in the month of Sravana, a time for seeking knowledge, memory

and wisdom.

Hayagreeva Avataram : The purpose of Hayagreeva Avataram is to retrieve the holy vedas that were stolen by the demons from Brahma. Lord Vishnu had taught Brahma the Vedas and Upanishads through His breath (Swasa). Brahma understood everything about the various kalpas and the vedas because of Vishnu's teachings. But, Brahma became extremely proud and headstrong of his position as the srusthikartha (the creator) of the universe and about his powers of wisdom. Lord Vishnu as usual wanted to teach Brahma a lesson thereby removing his pride (Ahamkara).

A couple of water droplets from the Lord's lotus seat created of the Lord have two Asuras, Madhu and kaitabha. Due to the Sankalpam of the Lord one demon kaitabha was tamoguna, another demon Madhu was rajoguna and they stole the vedas. The Lord simply smiled at the demon's actions. Lord Vishnu knew that Brahma could not continue his work without the vedas.

Unable to continue his work of creation without the vedas, Brahma rushed to Lord Vishnu and pleaded to bring back the vedas. Brahma prostrated before Lord Vishnu and requested His pardon for his pride and said "Vedas alone are my eyes, they

**Sri Hayagreeva Jayanti on
28.08.2026**

are my wealth, the whole world is surrounded by darkness due to the absence of the vedas, how am I to proceed on my creation without the vedas? Please arise from your Yoga Mudra and help me Lord". Pleased with Brahma's words, Lord Vishnu promised to do the needful. Hence, Lord Hayagreeva took the Avatara to defeat the demons, who had obtained a boon.

Hayagreeva Worship : It may be noted that people these days are celebrating Mothers' day, Fathers'day, Friendship day, Brothers'day etc. Realizing the significance of Hayagreeva Jayanti, it is not difficult for the people to celebrate Sravana Pournima as the day of knowledge and the appearance day of Lord as Hayagreeva who protected the vedas.

The ultimate purpose of any knowledge must be to give divine joy to the seekers. Such knowledge can only result from divine sources and it is not for the sake of exhibiting but only for divine bliss from the Lord.

Devotees who seek knowledge and enlightenment should look for the blessings of Lord Hayagreeva along with his consort Lakshmi Devi. Hayagreeva Swamy a white horse's face seated on a lotus holding a book in one hand and a conch, a chakra in two other hands and the fourth one with a gesture of blessing. Many idols of the Lord show His consort Lakshmi along with Him.

Hayagreeva is one of the prominent deities in Hindu mythology and is worshipped through mantras, dandakam, kavacham mala and stotrams. Those who chant the slokas of the Hayagreeva stotram will certainly be blessed and benefited.

The rendering of Hayagreeva Ashtottara Satanaama Stotram (108 names of the Lord) along

with Sri Hayagreeva Panjaram will definitely help devotees obtain the grace of Lord Vishnu in the form of Hayagreeva.

Sri Vedantadesika's Hayagreeva Slokam : It is pertinent to note that Vedanta Desika, a staunch devotee, of Lord Hayagreeva who had the blessings of the Lord at the age of 20 wrote 33 slokas on Hayagreeva. These are the essence of his deep knowledge of Vedas, Upanishads and many religious thoughts. He had the great opportunity of having had the darshan of Lord Hayagreeva which enabled him to compose Hayagreeva stotram instantly.

The first sloka of his rendering "Jnaanaananda Mayam" occupies the premier place in all worships of Lord. It is believed that the stotram was written and compiled in the 13th century. Apart from knowledge or wisdom, Hayagreeva stotra patanam (recitation of the Hayagreeva stotram) gives confidence to the devotees along with courage to face challenges in life.

Hayagreeva is a supreme form of krupa and His descent into this universe is essentially to redeem our poor atmas (souls) from the world of samsara and lift us into His realm of Moksha (blissfulness). Devotees also perform Hayagreeva Homam, a sacred fire ritual to invite divine blessings that would enhance their intellect, spiritual growth and success in life.

Devotees should invariably have unflinching devotion towards Lord Hayagreeva to quench their desire to acquire knowledge and learn the sastras and the fulfilment of their worldly desires.



Magnificent Yajur Upakarma and Gayathri Japa

On the Occasion of Sri Gayathri Japam on 29.08.2026

- Sri Varadarajan T. T.



“Yajur Upakarma” is a vedic ritual performed every year by people who follow the yajur veda tradition.

It is usually called as "Avani Avittam" by the people in South India. It is celebrated on the full moon day of Sravana month (Avani month and Avittam star in Tamil). It is one of the most important rituals for the traditional followers of study of Yajurveda. (The other three types of vedas are Rig, sama and Atharvana).

Meaning of Upakarma : Upakarma means” beginning” Or starting. Beginning of what?

The Beginning of studying the vedas from a guru by the disciples under the gurukula vaasam, staying in Gurukulam or Guru’s Ashram for a long time ie. 7 to 14 years continuously. That means start learning the vedas from a guru who is well versed in teaching veda shastras. Adhyayanam and Anadhyayanam or utsarjanam. The ancient preceptors of vedas have divided the year in to two. The first is the learning period (Adhyayana kaalam) of Vedic studies - from mid August to mid January. The other one, Anadhyayana kaalam or utsarjanam (a break period from studying vedas in order to learn other branches or Angams of vedas. Say from mid January to mid August), this was strictly followed by them in olden days.

Significance of Upakarma day : Here, came the Upakarma day, which serves as a Prayachitta day for the sins of continuing veda Adhyayana and Anadhyayana kalam (period) without any break, and pray to the Lord to forgive the errors committed during Veda Parayana.

The other significance : This auspicious day also happens to be the day when Lord Sriman Narayana took the avathar as “Lord Hayagriva”, the God of Knowledge and one who restored the vedas.

Places for performance: In temples, River banks, mutts, holy places and in individual houses, it is performed.

Key aspects of the event :

Maha sankalpam - the devotee takes a vow to perform with all devotion and chanting the mantras properly.

Kamokarsheeth Manyurakarsheeth Manthra japam for 1008 or 108 times. A prayer meaning Praying to the Devatas to desist the performer from kama (desire) and manyu (anger), which are demons within us, spoiling our entire beautiful life.

Snanam : Bathing, i.e., cleansing our body and mind by our inner consciousness (prayer), since real bathing has already been over.

Changing the Yagnopaveetham (Holy / sacred Thread replacing the old with a new one). This has become a main portfolio nowadays.

Celibate : Brahmachari’s (Bachelor with single thread and gruhastha with two (pair) yagnopaveethams. For the Brahmachari, who has worn the yagnopaveetham in the prevailing year, this is the 'thalai Avani Avittam for him. That means, the first Avani Avittam’.

Kanda rishi Tharpanam : Done for our prestigious Rishis. (Thanksgiving aspect) Who are always with us all the time. It is also an offering to our gratitudes to our four Vedas and Ithihasa puranams. Some offer Tharpanam to their forefathers also.

Chanting of all veda Manthras : With this the Yajur Upakarma Comes to an end. The very next day after Yajur Upakarma is known as Gayathri Japam. On that day, a sankalpam is made by the devotee to chant Gayatri Maha Manthra 1008 times, as a Prayaschitham for the past whole year sins committed during the past year. The beautiful sankalpam for that is :

“Mithyatheetha prayaschithaartham Ashtothara sahasra sankya,
Gayatri Maha Manthra japam Adhya Aham karishye”.



THE CELESTIAL MOUNTS

The Eternal Verities

- Dr. M. Krishna Kumar

In Hindu culture, the celestial mounts of various deities reveal many wonderful truths. The spiritual truth is that one can adore the mounts when visiting a place of worship, a temple or in the pious vicinity of the respective deity. They represent the cosmic forces of the deities themselves. By serving as companions and mounts, they reflect the intricate harmony between divine consciousness and the natural world.

The varied group of *the divine mounts* conveys profound righteousness and spiritual wisdom. When the celestial environment



changes, those animals are treated differently by people. The snake when it is around the sacred blue neck of Lord Shiva, people treat the creature in a pious way. It becomes a creature of worship. People react strangely to the creature when it is seen in rubbish or away from a deity, driven by their own inner fears.

When a rat is at the feet of Lord Ganesh, its existence is divine and worthy of worship. However, if the same creature is found in one's house, it is trapped and cast away from the premises.



When one finds Nandi in the temple, one worships him as Lord Shiva's mount. In the ordinary world, people do not hesitate to keep a bull



away from fields because he may destroy crops or cause other damage.

An owl associated with the goddess Lakshmi is highly auspicious as Her mount. Its significance lies in symbolizing the inseparable link between wealth and wisdom, serving as a reminder that prosperity must be



guided by intelligence, moral vision, and spiritual awareness.

The swan, the mount of goddess Saraswathi, possesses the mythical ability to separate milk from water, signifying the ultimate human capacity to discern truth from illusion.



Under Lord Kartikeya's control, the splendid peacock is transformed into a symbol of victory, beauty and wisdom. One should reflect upon one's holy and divine



companionship in the world, and honour the sanctifying nature of all celestial mounts, whether animals or birds. The celestial association of these mounts makes them lofty and noble.

For a man, good association and good character mean everything. In the Mahabharata, Karna is renowned as a man of great charity. However, after his association with Duryodhana, he becomes one of the Dushta Chatushtaya. Auspicious atmosphere can create auspicious outcomes. When one spends one's existence in good and divine association, one will get due respect and honour. Bad association will bring bad consequences.

Man's ignorance is that he is unable to see God in all creatures as they are the hidden manifestations of the Absolute in His divine cosmic form. One can see the form of God through divine love towards all kinds of creatures both big and small. In the 52nd sloka of the Vishnu Sahasranama Stotram, one finds the 489th divine name of Lord Vishnu as 'bhuta-maheswarah.' It means that He is the Supreme Lord of all living beings. The celestial name highlights God as the supreme and omnipotent master of all souls. Parabrahman is the

ultimate master and ruler of the entire creation. Animals, whether domesticated or wild, should not be harmed. They have the right to live like human beings as they are also part of God's creation.

Just as limbs are parts of a human or any living creature, all bodies are part and parcel of the entire universe, embodied in the Paramatma. This idea is most famously illustrated in the 11th chapter of the Bhagavad Gita. In this chapter, the Paramatma reveals His cosmic form to His dear disciple, Arjuna, in the 15th verse, showing that all living beings and elements of the universe, both big and small, exist within Him. The entire universe is charged with the mystical power of the Godhead. The glowing effulgence of His transcendental form is Brahman, the Absolute. The philosophical concept teaches that His divine nature is not separate from creation. It is the quintessence of divinity. In the sixteenth verse of the same chapter, Arjuna eulogizes the Absolute as the Lord of the Universe. Overcome with awe, Arjuna marvels at the magnificent cosmic form, seeing innumerable arms, stomachs, mouths, and eyes expanded everywhere without limit.

In the *Maneesha Panchakam*, Jagadguru Adi Sankaracharya says that divine consciousness pervades all bodies. His phrase, '*Brahmadi pipilika paryantam*' emphasizes that the divine consciousness exists in all beings, from the creator Lord Brahma down to an ant. One should not harm even a small creature like an ant. This spiritual principle signifies the totality of living beings in the universe and symbolizes the omnipresence of consciousness throughout it. The great Telugu poet,

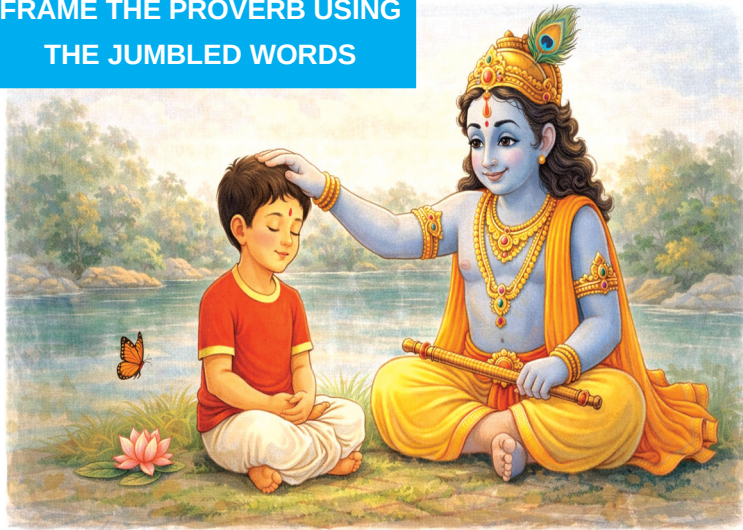
Bammera Potana in one of his poems in the Bhagavatham, exhorts the same attitude of compassion towards all creatures in the world. In his poem, he says, '*Nee paada kamala sevayu / Nee padarchakulla thodi neyyamu netaam / taapaara bhutha dayayunu/ Taapasa mandaara naku daya seyagade //*'

Saint Tyagaraja, in his spiritual 'keertana' entitled '*Rama nannu brovara,*' exhorts the devotees of Lord Rama to believe in the true nature of the universe and the quintessence of Parabrahman. He urges them to practice ultimate compassion, refraining from harming even the tiniest ant. He marvels at how the Absolute is acclaimed as the benefactor of all creation, dwelling with love in everything from the tiniest ant to the Trinity. He extols the greatness of God's creation in his philosophical and spiritual expression '*Cimalo, Brahmalo, Shiva, Kesavadulalo...*' The expression symbolizes Lord Rama's all-pervasive nature as Parabrahman, as He treats the tiny ant and the Trinity alike. It emphasizes the spiritual truth of a unified universe and the sanctity of the inner soul. It encourages people to show compassion and grace to all creatures around them. All living things are infused with divinity. Devotees ought to recognize the sacredness of the universe and avoid causing harm to even the most minuscule creatures. The celestial mounts bridge the gap between humanity and divinity. Let us realize that the real divinity lies in treating all creatures alike, as they are part and parcel of God's sacred creation.





FRAME THE PROVERB USING THE JUMBLED WORDS



everything

is the

solution to

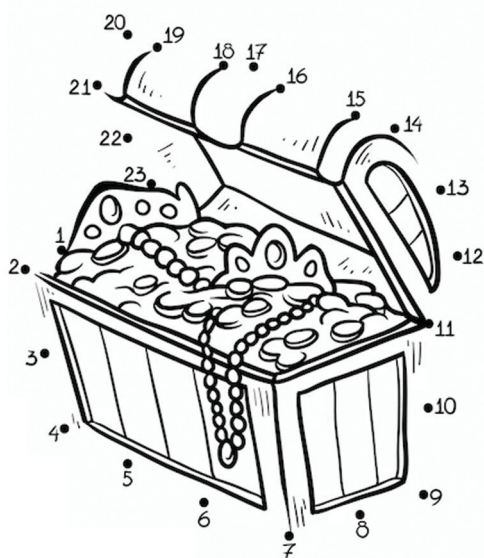
Patience

everything
is the
solution to
Patience
Ans.

SOME EXAMPLES FROM PURANAS, ITHIHASAS AND TRADITIONS CORRESPONDING TO THE NUMBERS 1 - 10

No. Term Example from Puranas / Ithihasas

1. Single – Eka Patni Vrata - **Srirama**
(Devoted to One Wife, Sita)
2. Double – **Jaya & Vijaya**
(The Two Gate keepers of Vaikunta)
3. Triple – **Trimurti**
(Brahma, Vishnu and Maheswara)
4. Quadruple – **Chaturmukha Brahma**
(Brahma having Four Faces)
5. Quintuple – **Pancha Pandavas**
(Yudhishtara, Bheemasena, Arjuna,
Nakula and Sahadeva)
6. Sextuple – **Shanmukha Kartikeya**
(Lord Subrahmanya with Six Faces)
7. Septuple – **Sapta Rishis**
(The Seven Celestial Sages)
8. Octuple – **Ashta Lakshmi**
(The Eight Forms of Goddess Lakshmi)
9. Nonuple – **Nava Durgas**
(The Nine Forms of Goddess Durga)
10. Decuple – **Dashavatara of Vishnu**
(The Ten Incarnations of Lord Vishnu)



Connect the dots using numbers
and draw the Picture.



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





Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 49

'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. Who is the author of 'Maneesha Panchakam'?
2. Who is called 'Soodikodutha Nachiyar'?
3. Who is the author of 'Acharya Hridayam'?
4. Who is the author of Tiruviruttani, Tiruvachiriyam, Periya Tiruvandadhi and Tiruvoymozhi?
5. Which God is called Tripurari?
6. Who is the wife of Aniruddha?
7. Who is the husband of Sachi Devi?
8. What are the four Purusharthas?
9. Who is the father of Acharya Sottai Nambi?
10. Who is the king of Chedi in the Bhagavatam?
11. In Sanskrit, 'Haya' means... ..
12. What is the name of the discus of Lord Vishnu?
13. Who beheaded Shisupala after he had committed a hundred offenses?
14. Who is the father of Pradyumna?
15. In Tirumala during Dhanurmasam, Suprabhatam is replaced by
16. Who is the father of Sri Vaishnava Acharya Nathamuni?
17. Who installed 'Ashwiniyeshwar' in Kashi?
18. In which work, Sri Vedantha Desika addresses Lord Krishna as the Protector of the Universe?... ..
19. Sri Varalakshmi Vratam falls on..... ..
20. In which stotram, Sri Vedanta Desika glorified Sri Sudarsana Chakra?

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-08-2026.
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
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Tirupati District, Andhra Pradesh



GENERAL PREDICTIONS FOR THE MONTH OF AUGUST 2026

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



Aries (Mesha) :

Need medical help, will recover from illness. Happiness due to financial expenses, children's growth, Family growth, land gains.



Libra (Tula) :

High income in professional business. Respect will increase. You will receive appreciation for the work you do. There is a possibility of promotions and new job opportunities at work. You will receive good recognition professionally.



Taurus (Vrishabha) :

They will support siblings, forgive without pointing out the mistakes of others, courageous and successful in planning, and excelling in higher education, especially in music.



Scorpio (Virshchika) :

Practicing practices like yoga, meditation, and spirituality will bring you peace of mind. Don't go for friendships and other unnecessary work.



Gemini (Mithuna) :

You will make auspicious work at home, meet relatives and friends. You will have the ability to convince others and act as ambassadors. You will be happy in terms of family and personal life.



Sagittarius (Dhanu) :

Social status will improve, luxurious life, and children will be happy. You will make wise decisions where necessary and gain recognition among the others.



Cancer (Karkataka) :

Government employees will get promotions, investments in lands will give you profits. Students will excel in higher education. Favourable time to go abroad or travel to other places.



Capricorn (Makara) :

Some legal issues, obstacles will appear. Take care of your health. Indigestion, blood circulation problems, piles are likely to bother you. Be careful while driving or walking.



Leo (Simha) :

You will be on the path of profit, benefits from the government in the first week. You will show arrogance at work. Your earning potential will increase.



Aquarius (Kumbha) :

With good thoughts and strategy, the work of the Lord and one's own work will complete. They will impress with humorous conversations. They will profit from buying and selling.



Virgo (Kanya) :

Benefits from partnership businesses, land, property, inherited property will increase. Family environment will be favorable. Growth in the work.



Pisces (Meena) :

You will learn deep details with your understanding. You will solve problems. You will discover new things. There is a possibility of buying a flat or land.

Subham Subham Subham



FRIENDSHIP WITH AN ENEMY REQUIRES FORESIGHT

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

A rat named 'Palithu' lived in a hole under a tree, and a cat named 'Romasu' lived on top of that tree. One day, Romasu climbed down from the tree in search of food and accidentally got caught in a hunter's net.



At that time, Rat came out of his hole in search of food and was frightened by an owl and a mongoose that were roaming nearby.



Rat saw Cat caught in the net.



'I will help you by biting the ropes of the net right now. The owl and the mongoose are here. Take me into your lap and I will be free from fear.'



'O.K. I will protect you. Even the owl and the mongoose will not come near you if they see me. Do not worry. I won't eat you.'



'O.K. I will come and save you from this net.'



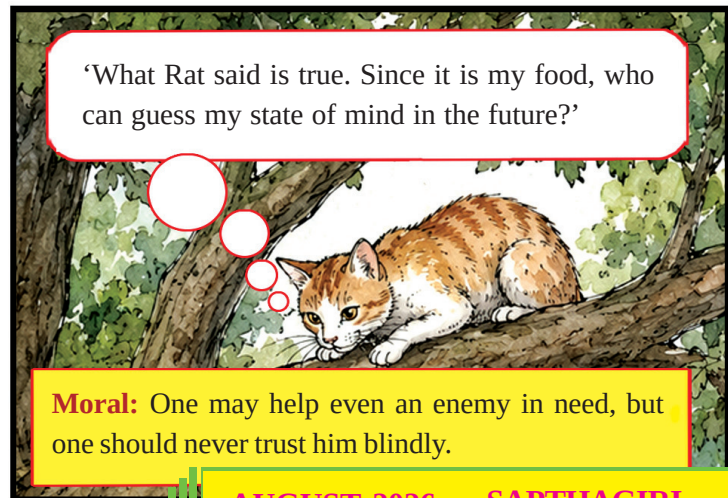
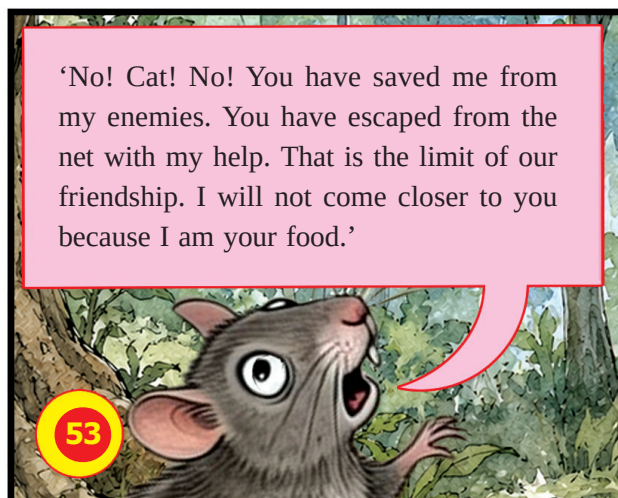
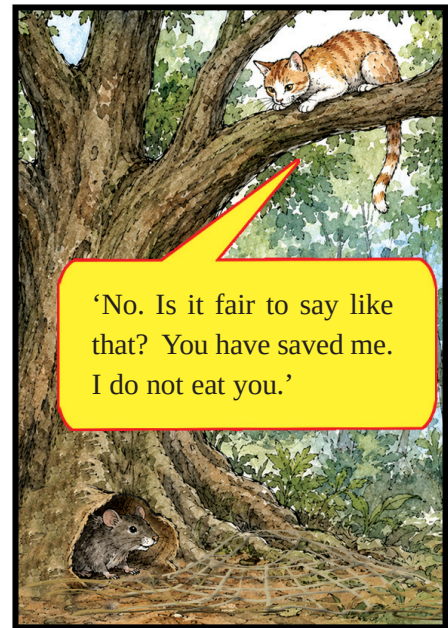
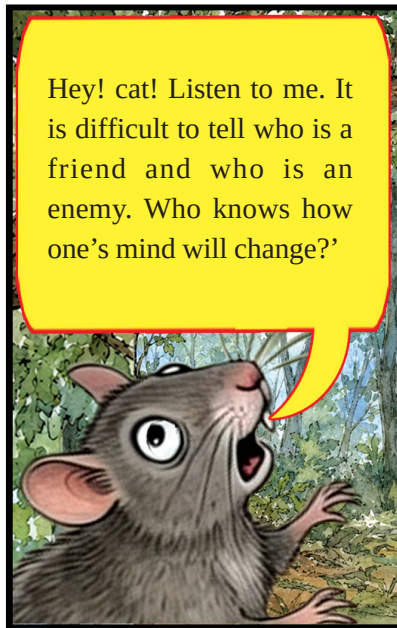
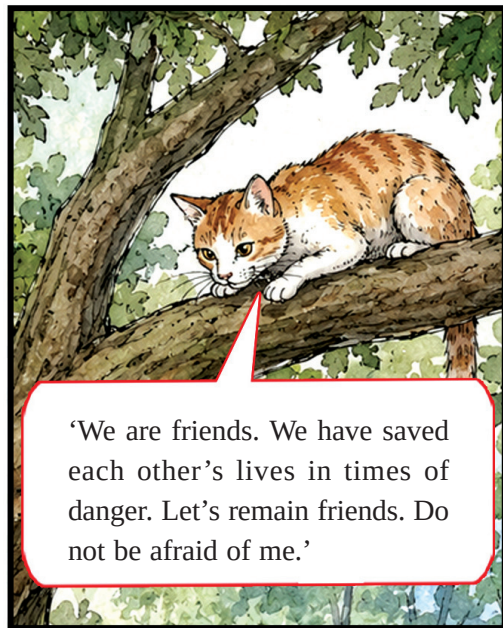
52

The owl and the mongoose were afraid of cat and ran away.



'Hey! Rat! Why don't you bite the ropes of the net?'







TIRUMALA TIRUPATI DEVASTHANAMS
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Answers for the QUIZ

Published in the Month of
JUNE 2026

1. Sri Perialwar
2. Goddess Rukmini and Goddess Sathyabhama
3. Chapter 2, Sloka 50.
4. Yamunotri
5. The Pandavas
6. Shakuni
7. Padmasarovaram
8. Sri Yamunacharya
9. Alavandar
10. Vajra, Muthangi and Swarna Kavachams
11. Anusham
12. Arjuna
13. Veeranarayanapuram
14. 21.06.2026
15. Sanchita, Prarabdha and Agami
16. Duryodhana, Dushasana, Shakuni and Karna
17. Sri Ramanujacharya
18. Jayadratha
19. Yama Dwitiya
20. Sri Vedanta Desikan

**Winner for the Month of
JUNE 2026**

PARDHU VEERAPANENI

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The Hon'ble Governor of Andhra Pradesh Sri S. Abdul Nazeer visited Tirumala on 11.06.2026 and had darshan of Sri Venkateswara Swamy along with his family members. On this occasion, the TTD EO Sri Muddada Ravichandra, I.A.S., and Additional EO Sri Ch Venkaiah Chowdary, I.R.S., presented him with Prasadam and a portrait of Sri Venkateswara Swami and Ammavaru.



The Chief Justice of Andhra Pradesh High Court, Justice Lisa Gill, offered prayers to Sri Venkateswara Swamy at Tirumala temple on 12.06.2026. On this occasion, the TTD EO Sri Muddada Ravichandra, I.A.S., and Additional EO Sri Ch Venkaiah Chowdary, I.R.S., presented him with Prasadam and a portrait of Sri Venkateswara Swami and Ammavaru.



The TTD conducted "Yoga – TTD Arogyananda" program at various TTD institutions in Tirupati from 07.06.2026 to 21.06.2026 as part of the International Yoga Day.

- A View



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N.S. Balakrishnan, ARTIST,