



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JUNE 2021 Rs 5/-



Jyestabhishekam at Tirumala

22-06-2021 to 24-06-2021

Sapthagiri



Tirumala Tirupati Devasthanams

KARVETINAGARAM

SRI VENUGOPALASWAMIVARI

BRAHMOTSAVAMS

FROM 02-06-2021 TO 10-06-2021

02-06-2021, Wednesday

Day: Dwajaroohanam, Night : Peddaseshavahanam

03-06-2021, Thursday

Day: Chinnaseshavahanam, Night : Hamsavahanam

04-06-2021, Friday

Day: Simhavahanam, Night : Muthyapupandirivahanam

05-06-2021, Saturday

Day: Kalpavrukshavahanam, Night : Sarvabhupalavahanam

06-06-2021, Sunday

Day: Mohini Avataram in Pallaki, Night : Garudavahanam

07-06-2021, Monday

Day: Hanumadvahanam, Night : Gajavahanam

08-06-2021, Tuesday

Day: Suryaprabhavahanam, Night : Chandraprabhavahanam

09-06-2021, Wednesday

Day: Rathotsavam, Night : Aswavahanam

10-06-2021, Thursday

Day: Chakrasnanam, Night : Dwajavarohanam



BHAGAVADGITA

Yotsyamānānaveksehaṁ
Yaetetrasamāgatāḥ
Dhārtarāṣṭrasyadurbuddher
Yuddhepriyacikirśavaḥ

(Chapter- I, Sloka-23)

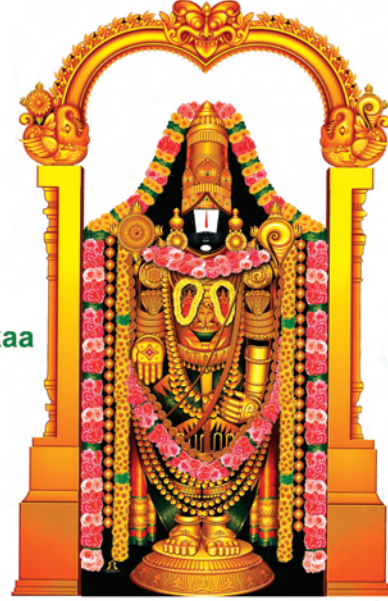
I wish to look at those who are assembled here,
ready to fight and eager to achieve in battle what is
dear to the evil-minded son of Dhritarastra.

INVOCATION

Paramapurusha nirupamaana saranu saranu re
Indira nijamandiraa

Kamalanaabha kamalanayana kamalacarane re
Amitasuramuninaathayuthapanaayakaa varadaayakaa

Caturamooriti caturabaahusankhachakradharaa
Atisaya sri venkataadhipa anjanaakrutiranjanaa



O parama purusha! O matchless one!
I surrender unto You! O true abode of Lakshmi!
O one with a lotus navel! O lotus eyed!
O Lord with lotus like feet!
O Lord of all demigods and sages!
O lord of the herds! O granter of boons!
O four-formed one! O one with four arms!
O one who wields the conch and discus!
O Supreme Lord of Venkata Hill,
O enjoyer of the praises of Anjana!
I surrender unto you!

- Annamaiah



Tirumala Tirupati Devasthanams, Tirupati

SRI VENKATESWARA SARVASREYAS TRUST

The Tirumala Tirupati Devasthanams is organizing various social welfare programmes in the service of the people with a noble motto - 'Service to Man is Service to God.' As a part of this, T.T.D. established S.V. Bala Mandir Trust in 1943 in Tirupati in order to extend its helping hand to the orphans. Besides, there are three more trusts namely Jalanidhi Scheme, Kalyanamastu Trust and Sri Venkateswara Information and Technology Trust. All these three are made into one large trust called '**SRI VENKATESWARA SARVA SREYAS TRUST**'.

AIMS OF THE TRUST

1. To provide dharmasalas (choultries) and free housing facilities for the development, protection and welfare of the orphans, the old, the poor, the destitutes and the weaker sections in the society. To provide financial assistance to the orphans and the economically backward students.
2. To improve and enhance the medical facilities for the welfare of the divyaangas (physically challenged), mentally challenged and also to raise their standards of living irrespective of their caste, class, creed, race and colour.
3. To take Immediate relief measures in times of natural calamities like floods, famine and any untoward incidents like fire accidents.
4. To establish the rehabilitation centres for the hearing-impaired, dumb and the grown up children with the defects.
5. To provide required appliances and necessary education to such children in the villages.
6. To provide minimum required drinking water facilities always within their reach, ponds and water tubs be provided to the Panchayat of Tirumala and the Municipal Corporation of Tirupati. Proper action should be taken to save the water and control its wastage.

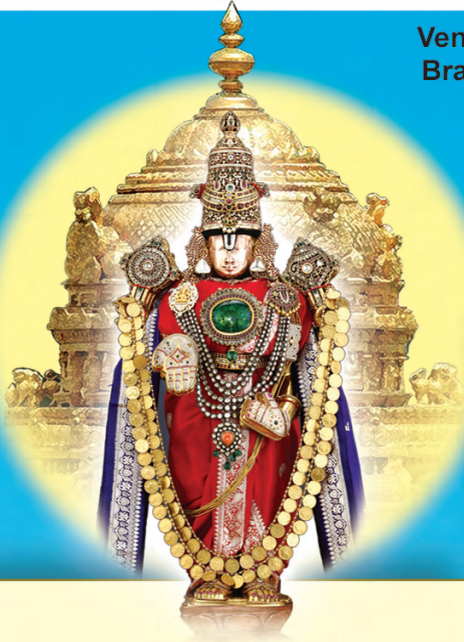


7. To provide facilities like giving books, giving access to the Internet and modern technology for the betterment of the future generations and also offer the wealth of our historical and cultural heritage.
8. To create societal discipline and enhance moral values and instill self-confidence in youth.
9. To make the newly married couples lead and live in their respective families with mutual affection and self-respect.
10. To co-operate and extend the helping hand to the individuals and institutions, those follow and implement the ideals and the activities of the Trust.

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The minimum donation for the scheme is Rs. 1000/-. If the donation is below Rs. 1000/-, the amount will be credited in the account of Srivari Hundi without any prior information to the donors. All donations will be deposited in nationalized banks and the accrued interest on the amount will be utilized for the benefits of the scheme.

Donors are requested to send their donations to 'The Chief Accounts Officer, Tirumala Tirupati Devasthanams, Tirupati - 517501. (Ph.No. 0877 -2264258)' in the form of cheques/D.Ds drawn in favour of 'The Executive Officer, Sri Venkateswara Sarva Sreyas Trust, Tirumala Tirupati Devasthanams, Tirupati'.



Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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JUNE 2021

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5

ORGANIC FOOD FOR BODY, MIND AND SOUL

We are living in an age of 'fast food', 'instant food', 'food on wheels', 'packed lunch' etc. The accent is on quickness of consumption. Further we also hear words like 'balanced diet', 'nutritious food' and 'mineral water' which proclaim that food processors know the importance of health to consumers. Organic food that is satvik food is grown according to the laws of nature of the Mother Earth. It brings harmony in one's physical and mental aspects of a person.

There is a saying, '*A Healthy mind in a healthy body*'. The inextricable link between mind and the body during good health or otherwise has been proved beyond doubt scientifically.

Body, mind and soul are a unit; therefore, physical health depends to a great extent upon mental and spiritual health. In other words, a good food is that which not only brings health to the body, but also ensures peace and rest to the mind and spirit of the man.

It is said in our ancient scriptures, 'the purity of food which we eat leads to purity of our physical body which, in turn, leads to purity and strength of memory, Will, intelligence and wisdom, all are necessary for spirituality'.

Lord Sri Krishna in Srimad Bhagavat Gita insists on Satvik Food. If satvik food is taken, we tend to be more kind, considerate and compassionate towards fellow beings. Satvik food, of course, refers to vegetarian food only. Our scriptures insist on vegetables grown in healthy surroundings without using any artificial manures. Though the science has introduced various methods to increase our food production, the quality of the vegetables cultivated with natural manure has proved to be better. Recently, the organic vegetables have started to gain importance. It is not new to us. It has been there since time immemorial. The results of eating organic vegetables are fantastic and it is worthwhile to offer food prepared from such organically grown products including rice, pulses etc., to God, who has been feeding us all along.

Tirumala Tirupati Devasthanams, as you know, offers huge amount of food products as 'naivedya' to the Lord and also caters to the needs of the large number of devotees who come to offer their prayers at the feet of Lord Sri Venkateswara, have recently revived the hundred-year old practice of procuring only organic products. It has decided to procure them directly from the farmers who practice organic farming. It is a great service to the Lord and His devotees. It has also gained momentum among devotees and donors of such organic products.

TTD has thus ensured good health not only to the body, but also to the mind and soul of the devotees through organic food.

A simhasanam for a deity was being carved. The carpenter was busy at work. One of the people involved came to see how the work was progressing. The carpenter had completed carving the beautiful design of intertwined flowers and leaves in the front and was now working on the back of the simhasanam.

“Why are you carving the back of the seat? Who is going to see it? It is going to be against the wall” said the official. “Are you trying to add extras to your bill and inflate it? Don’t waste your time, you will not get anything extra”, he snapped for he was in charge of the payments to the workers.

The carpenter answered without even looking up from his work. “Yes, I know this part will be



Yogah Karmasu Kousalam

- Smt. D.K. Ahana Lakshmi

against the wall and nobody will probably see it once it is placed. No, I am not charging anything extra for this. Without doing this, my work will be incomplete and even if none sees what I have done, I believe God will”.

The carpenter was acting exactly as Lord Krishna advised in the Bhagavad Gita: *karmanyevadhikarastemaphalesukadacana* – you have a right to action but not to its fruits (2:47). Lord Krishna continues:

*durena hyavaram karma buddhiyogaddhananjaya
buddhau saranamanviccha kpanah phalahetavah*
(2:49)

Work that is done thinking only about the results is quite inferior to that performed without the mind getting disturbed by thoughts of the results. Those who think only about the results are wretched indeed.

This does not imply that one should not bother about the results at all. What is meant here is that one should not always look for praise as a result for any work done. Rather, the attentiveness with which the work is done will yield the right outcome. Take the case of the carpenter – he had to carve the simhasanam carefully, with full concentration, because if he made a mistake, the whole pattern would be

ruined. And if he had done it only based on the money being offered or looking forward to the praise for his work, his mind would have been full of plans of how to spend the money or his mind would have been overshadowed by his ego and surely the quality of work would have suffered!

Similarly, when preparing for an examination, the focus has to be on understanding the subject. When studying is done with concentration to learn, the learning is deep. When the aim is to just score a particular mark to enter a centre of education, victory is momentary because the learning is shallow. Because of shallow learning, when the time comes to apply what one is supposed to have learnt, the struggle to cope is seen to be enormous as reports from our premier institutions tell us.

While working in the kitchen, if you do not pay proper attention to what is being added to the curry or sambar wondering whether to wear the blue dress or the green, or think you should not worry about the results and just toss things at random, not only will you (and maybe your family) go hungry being unable to eat the mess that has been prepared, but also the food will be wasted. On the other hand, when work is done mindfully, when the due process is followed with care, you do not have to be worried about the results because they will surely be good!

In the next sloka, Lord Krishna tells Arjuna (Bhagavad Gita 2:50): *yogahkarmasukousalam*—yoga is the very dexterity of work – and that working with an even mind, one does not become a slave to work. Hence, one should devote oneself to this kind of yoga.

There are two points being made here:

Dexterity refers to skill at doing things, usually with your hands: for example, like the carpenter carving fine detail so that the flowers and leaves look realistic, or picking up the right blend of spices, typing text or even folding clothes properly. Dexterity does not come just like that. It has to be developed from childhood. A game that is often played with small children is mixing up rice and dal and letting the child separating the two. Do you realize that it requires the coordination of so many tiny muscles of the fingers and the synchronization of the fingers and hands with the eye? The sense of touch is involved here as well. Encouraging building of these motor skills even at a young age not only helps in working with hands but also enables growth of intelligence. It builds curiosity – about shapes, sizes, colours, materials. As the child grows, the way she looks at the world is different. She learns to work at things, not mechanically, but with interest and thus does not become a slave to work. Work is done, not carelessly, but with delightful concentration which will achieve the required quality result. Thus, one learns of the importance of quality in every aspect of life, something that becomes automatic in anything we do.

A family elder used to often tell me about a renowned singer. It did not matter whether she was singing in a small village temple or a big city sabha. Her music remained the same, soulful and of the highest quality, for it was focused on the divine. Just like that, doing our best in whatever work we are doing will help us to be true to the saying ‘work is worship’, yoga is skill, yoga is dexterity in work: *yogahkarmasukousalam*.





ALVARS ON LORD VENKATESWARA - 3

THE NARAYANA EXPERIENCE: PEYALVAR

- Smt. Prema Nandakumar

There is a familiar saying in Tamil: "Those who have seen cannot explain; those who explain have not seen (*kandavar vindilar: vindavar kandilar*). This is true enough. We understand from tradition (recounted in the first essay, 'The Originating Spring') that it had been the privilege of Peyalvar to describe the vision of Goddess Lakshmi and Lord Narayana when the divine couple decided to reveal themselves to the three Alvars. One can easily note that this description of the vision deals with the presence of the Divine within our heart. Tirukoilur was a consecrated ground, and the three pilgrims took the divine vision in their stride and enshrined the same in their hearts. We have already seen how sweet poesy flowed to the parched lands of Tamil Nadu that had been devastated by the Kalabhra invaders for three centuries. The plants of bhakti began to flower immediately; and obviously the Divine decided to make the soil richer than ever.

Peyalvar was born in Mylapore (Mayurapuri) in a red lily. He was a contemporary of the other two Alvars, Poygai and Bhutath. It is refreshing to note that Nature is a vital presence in the Nalayira Divya Prabandham and each Alvar is associated with flowers and flowering groves. We may not know any other biographical details about these three Alvars, but each has given one hundred verses which are autobiographical for they speak of their love of nature and man, and their innate ability to envision and meditate upon the Divine.

Considered an incarnation of the Nandaki sword of Lord Vishnu, Peyalvar would be self-lost in the vastness of Narayana-consciousness and people thought he was possessed and would call him a spirit (Pey). But he was actually swimming in the oceanic surges of Vishnu-bhakti which gave birth to the beautiful hymns in the Nalayira Divya Prabandham. Of the one hundred verses in his

Moonram Tiruvanthathi, nineteen are addressed to Lord Venkateswara amid heart-entrancing descriptions of nature in the Venkata Hill.

Each of the nineteen verses that deal with the Venkata hill in Peyalvar's Moonram Tiruvanthathi bring us the excitement of watching photographs that show the actual scene as accurately as when we use a high-speed digital camera. He was a great traveller for we move often out of the Venkata Hill with him to holy places like Padakam, Kanchipuram, Tiruvehka that are spaces full of joy. The first of the nineteen verses on Venkata Hill praised by him reveals the secret of gaining supreme delight from the scenes in great temples. For the pilgrim, his own mind must be totally free of worldly desires and must hold on to the Venkateswara's feet that are worshipped by the celestials. Remember, He is verily the form of the four primal scriptures, the Vedas.

When the mind gets detached from worldly attachments (Peyalvar says give up lusting after the embrace of women), we automatically enjoy the scenes that are unveiled to us by Prakriti, and also see the Lord present everywhere. That is also heard in the opening verse of the Isa Upanishad: *Isavaasyam idam sarvam!* The Rishi also warns us in the same breath: while enjoying this divine creation, do not lust after the possession of others! It was because he had such a pure mind that he could see the Supreme face-to-face in Tirukoilur. (The verse has been quoted in the first essay).

Having given us proper advice, Peyalvar takes us on a *divya desa yatra* within the verses that describe the Venkata Hill. The divine hill is as pleasing to the eye as Tiruvelukkai, Kanchipuram, Kumbakonam, Padakam and other places. It is all joy for the poet, for this gives us the realisation that Lord Venkateswara loves beauty, the variety and variations in nature which is actually His creation! And of course, he loves to recline on his bed of Adishesha in the ocean of the supra-mental regions.

The 39th verse is a clear enunciation of why the Lord of Venkatam is all that we see: *Isavaasyam idam sarvam*:

"The Lord of Venkatam has become this globe,
The eight directions, the Vedas, the significance
Of the Vedas, the sky above, the zig-zag streams
That flow down the Venkata hill; and of course,
He is found in the meditative heart as well."

The Lord is not absent from any place: he is prepared to come and stay in the temple of our hearts if we are ready to clean it of all wrong desires and meditate upon him. Such is the generous heart of Lord Venkateswara. This verse clearly indicates that such holy places beginning with the Venkata Hill are not mere picnic spots. They call upon us to cultivate a meditative, bhakti-laden heart. Prayers like the hymns found in the works of Alvars help us watch the world around us and enjoy their beauty and at the same time turn inward and pray to the Lord who is within us.

Never doubt this truth, rises the voice of the Alvar. My heart! He is very much here with us! The following verse underlines this experiential wisdom of the Alvar:

"The faultless one is here, my heart!
He is always here. In the hearts of us
Who meditate, He is present. The Lord
Of high-rise Venkatam girt with falls;
who rose to measure this earth." (verse 40)

Always, always, remember Lord Venkateswara; that is the way for a happy life on earth and in the beyond. Having given us this priceless advice to remain a devotee always, Peyalvar now takes us to some of the heart-warming scenes on the Venkata Hill.

(Message: As the Gita says, *samsayatma vinasyati*. These verses tell us that for the person who is infected by doubt, there is no happiness on earth or anywhere else.)

(to be continued)



HANUMAN

AN ARDENT DEVOTEE OF LORD RAMA

-Sri R. Subramanian

Lord Mahavishnu in His celestial abode of Vaikunta is surrounded by the Nitya Suris, the eternal attendants of the Lord who are blessed with the divine gift of perpetually gazing at the Lord without batting their eye-lids.

Anantha (Aadisesha), Vishvaksena and Garuda are adored as the foremost of these Nitya Suris. Garuda who is the vehicle of Lord Vishnu and is always in readiness to carry Him, is worshipped as the embodiment of the Vedas.

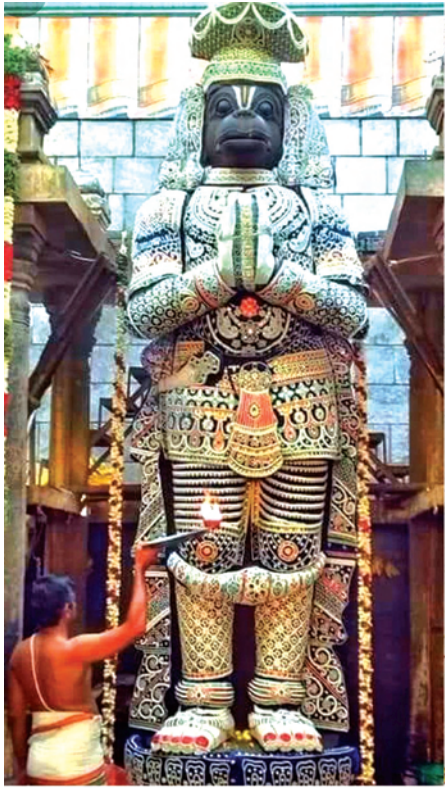
But Hanuman who was born to Vayu and Anjana, hence called Anjaneya, met the Lord during His avatar as Rama, that too during His exile in the forest for 14 years. We come across Hanuman for the first time in Aranya Kanda only when he met Lord Rama as the minister of King Sugriva. Because of his selfless, dedicated service devotees worship Hanuman also, along with Rama and Sita.

Garuda is venerated as 'Periya Thiruvadi' while Hanuman got the epithet 'Siriya Thiruvadi'. Hanuman finds a place in the list of Chiranjeevis also. We come across innumerable temples through the length and breadth of our country for Hanuman. As Hanuman had the boon of assuming a form as small as that of a bee as well as that of a giant in His viswaroopa, in his temples he is consecrated in a very small vigraha, and there are temples where he is worshipped in his viswaroopa appearance. Very huge statues of Lord Hanuman have come up in several places in India and abroad as well.

Sri Vyasaraaja Tirtha (1460-1539) one of the most prominent saints of Dwaitha philosophy was a fervent devotee of Lord Hanuman and he initiated a drive of constructing temples for Hanuman. It is believed that as many as 732 temples were consecrated by him. Another Hanuman devotee Saint Samarth Ramadas (1608-1681) who inspired Chatrapati Shivaji Maharaj, built eleven important temples for Lord Hanuman.

FAMOUS HANUMAN TEMPLES IN TAMILNADU

New Hanuman temples are coming up in every nook and corner of the country, constructed by His ardent devotees. A large number of Hanuman temples are there in Tamilnadu. Of these temples two are considered both ancient and historic. In Namakkal, about 400 Kms from Chennai, there is an ancient rock cut temple of Lord Narasimha and at the base of the hillock we can have dharshan of a huge monolithic 18 feet high Hanuman statue. Legend says that Lord Mahavishnu gave dharshan in this holy place to Hanuman and Sri Mahalakshmi in his divine avatar of Narasimha. In Suchindrum Shiva temple, near Kanyakumari Lord Hanuman appears with folded hands in a separate sannadhi. He measures 22 feet.



Namakkal

In Nanganallur 18 kilometers from Chennai there is a very famous Anjaneya temple, where devotees can have darshan of 32 feet high Hanuman. The temple was consecrated in 1995.

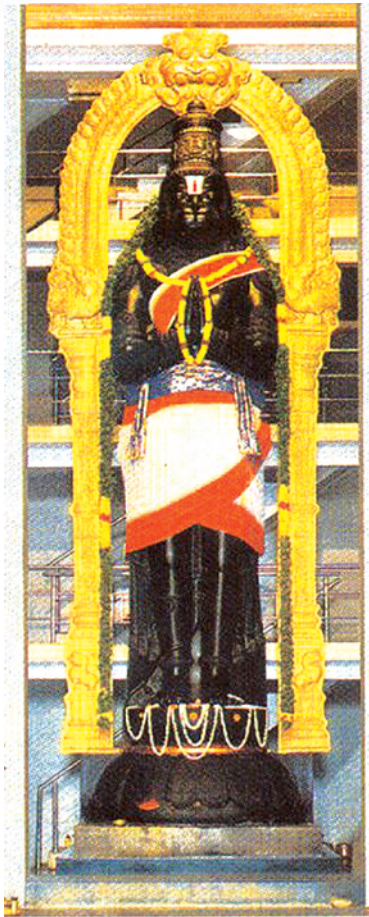
In Panchavati near Puducheri there is a Hanuman temple dedicated to Panchamukha Anjaneya in 2007. The height of the statue is 36 feet.

HANUMAN JAYANTI

Hanuman Jayanti is celebrated for forty one days starting on Chaitra Poornima to Vaisakha Dasami. In Andhra Pradesh and Telengana devotees take 41 day Deeksha and observe vrata during the period. In Karnataka, Hanuman Jayanthi is observed on Margasirsha Shukla Trayodashi whereas in Tamil Nadu it is observed on Margasirsha Amavasya. In North India Karthik Krishna Chaturdasi which is observed as Naraka Chathurdasi happens to be the jayanti day of Lord Hanuman. As per Oriya calendar, the first day of Vishubha Sankranti in Baisakha is celebrated as Hanuman Jayanti.



Panchavati



Nanganallur



Suchindrum



Annamacharya occupies a distinct place in Bhakti Literature having written around thirty-two thousand *sankirtanas* in Telugu. He is well-known as *Pada Kavita Pitamaha* and a pioneer of Carnatic music. His *sankirtanas* are not merely instruments of *bhakti* or devotion to Lord Venkateshwara, but also sources of personality enrichment and social consciousness as well. Treading in the footsteps of *Visistadvaita* tradition, he preached an egalitarian view of all the people in the society irrespective of caste, colour, creed. Many of Annamacharya *sankirtanas* could be regarded as lessons in personality development through moral instruction. Annamacharya imparts a lot of worldly wisdom and life skills necessary for the modern youth to toe the righteous path. Thus, he was much ahead of his times.

Let us examine a few such *sankirtanas* with a view to understanding their message and relevance to the present times.

AppulEni samsAramaina pAtechAlu...

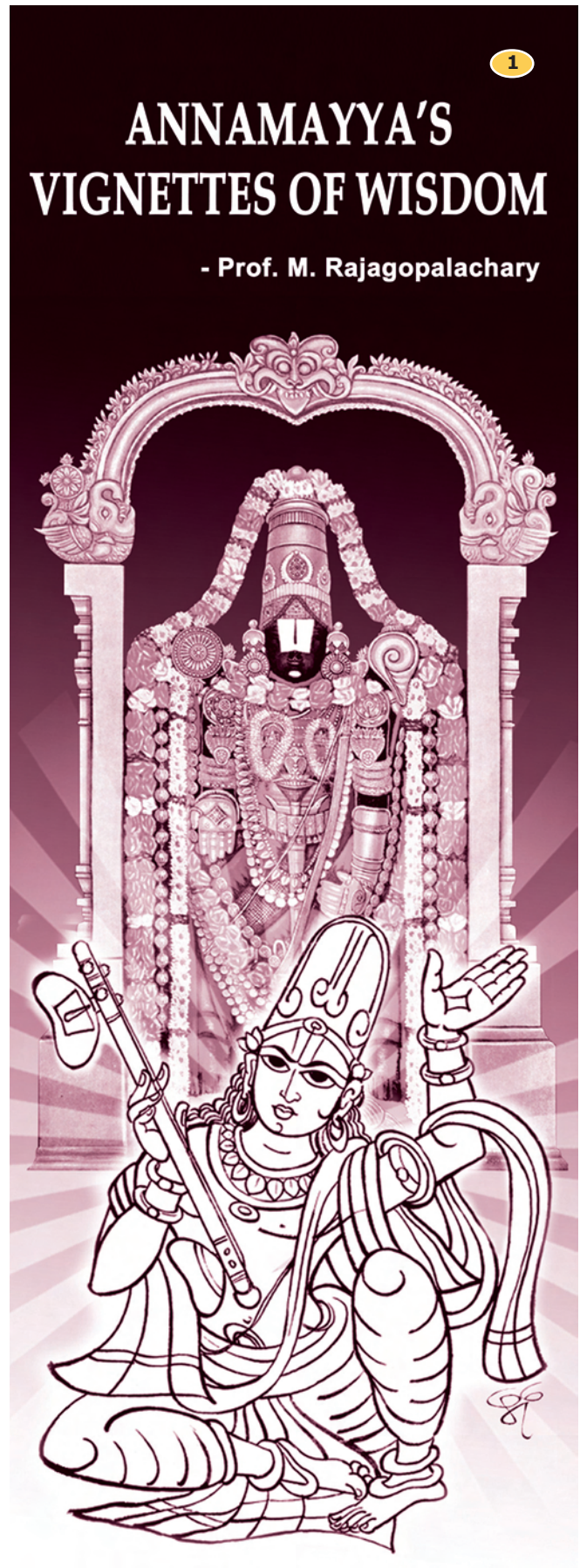
AppulEni samsAramaina pAtechAlu...
TappulEni jlthamokka tAramaina chAlu

KantalEni gudishokka gampanthayina chAlu
ChintalEni ambalokka chEredu chAlu
JanthagAni taruNi yE jAthainanade chAlu
VinthalEni sampadokka vlsamaina chAlu!!

ThiTTu lEni batukokka dinamainanade chAlu
MuTTulEni kUdokka muddE chAlu
GuTTu cheDi manukanTe konchemu mElaina chAlu
Vatti jAli badukunTe konchemu melaina chAlu

LampaTapaDani mElu lavalEshamE chAlu
Rompikamba mOkante royuTe chAlu
Rampapu kORika kanTe rathi srl vEnkatapathi
Pampuna nAtani kanTe bhavamE chAlu!!

(tAramu = nAlugu kAsula nANemu; kantha = hole; gampa = basket; ambali = porridge; gruel; chEreDu = a handful; guTTuchedi = exposed; manu = live; jantha = a termagant/gayyAli; taruNi = young



woman; vlsamu = anna; tiTTu = admonishment;
lampaTapaDu = belaboured; lavalEshamu = least;
rompikamba mOkante = as unstable as a post set
up in a bog; rampapu = troubled; kaTakaTabaDu;
mOku = pillar or post; rOyuTa = spurning the earthly
desires!)

A Contented Life

A life without debts,
even if it be simple, is enough;
Wages earned honestly,
even if it be a dime, are enough.

A patchless hut, even if it be as
small as a basket, is enough;
Gruel obtained without any worry,
even if it be fistful, is enough;
A wife who is not a termagant,
whatever be her caste, is enough;
Justly earned wealth without creating a sensation,
Even if it be an anna, is enough;

A life without scolding,
even if it be for a day, is enough;
Food undefiled, even if it be a morsel, is enough;
A contented life, even if it be modest, is better
Than an ambitious life exposed.
A life, even if it be of limited means, is better
Than a life pitied for its greed.

Comfort obtained without exasperation,
Even if it be the least, is enough;
It is better to spurn the earthly pleasures
Than remain unstable like a post in slush;
Instead of being subject to gruelling
desires like a saw,
It is better to have a life of ordeal
To reach Lord Venkatesa as per His ordain.

Message

Annamayya suggests a model life to be emulated in this *sankirtana*. It can be regarded as a personality development poem. Annamayya advocates for a life without debts, censure, pity and desires. He prefers the virtues of honesty, integrity, hygiene, mental stability and discipline in life.

The present day youth are in a rat-race for a crazy life of luxury and unable to confront failure they end up their lives in a tragic way. They take loans for luxuries and end up as criminals in the jails unable to pay off their debts or evading their debts. “*Appu chesi pappu koodu*” is an old Telugu adage and no longer valid. Annamayya suggests that one should be content with whatever little one has and lead a simple, modest life. Greed always leads to grief. Corruption is ruling the lives of the modern day. Integrity has become a myth.

Annamayya advises us to be content with wages, however meager they may be, if they are earned honestly. One should not hoard wealth through illegal means and create a sensation. One should lead a dignified life within the means instead of a life of pity. One can have comforts if one affords them without much vexation. A small hut may provide happiness for a contented man, whereas one may live in a huge, royal palace and yet be discontented as contentment lies in one’s mind rather than the outside comforts. One has to spend within one’s means.

The income earned should be without any worry and adequate to meet the minimum requirements of life. For a happy family life, wife should not be a termagant. If she is humble and concerned about the family, her social status does not matter. Unsteadiness, instability, wavering mind do not take the youth anywhere. Annamayya compares it with a post in the slush. As said, desire is the cause of all grief. It cuts our peace like a saw.

Annamayya suggests that it is better to struggle to reach the Lord of Tirumala than waste one’s life in the vain pursuits.

Om Namo Venkatesaya



(continued from the previous issue)

The Periphery of the Sampangi

Prakara : Allround the periphery of the sampangi prakara, there are typical Vijaya-nagara carved pillars bearing sculptures of well known teams like devatas, Hanuman etc. The craftsmanship of the sculpture is not of good quality.

In the open court-yard of the Sampangi pradakshina there are four small but graceful mandapas in the four different corners meant for stationing the processional deity on festive occasions. These were constructed by Saluva Narasimha about 1470 A.D. in the name of himself, his queen and his two sons. It was arranged by him that on all festival occasions, the Utsavamurty should be seated at each of these and prasadam offered and distributed to the pilgrims. Now they serve that purpose only during the 40 days of the vasantotsava soon after the Ugadi day. This pradakshinam is called in the epigraphs as Sambaga chchurra, the word sambagam being the Tamil

equivalent of Sampangi or Champaka. Perhaps there might have been several champaka trees here, the fragrance of whose flowers is well known, and which were being offered to the deity in the Nitya puja.

Though at present these four mandapas are not particularly noted for their sculptures, they show good architectural designs and graceful finish.

The long corridor in the periphery of the Sampangi prakara has now been partitioned with ugly iron grills at various places to convert them into rooms for storing Ugrana articles like jaggery etc; for storing pattadi (the silk clothes of the Lord), for the Ramanujakutam where free food is distributed to the pilgrims; padipotu where sweets are prepared for the Lord; Yamunai-Turai where flower garlands are made to the Lord according to the specifications etc. etc. The name Yamuna-Turai can be traced to the times of Sri Yamunacharya or Sri Alavandar who is said to have given a start to this kind of work in his days. There is also another room now where the articles required for the Teppotsavam are stored. Originally these corridors might have been intended for the procession of Utsavamurty round the pradakshinas on rainy days, when street procession was impracticable and also to afford shelter to the pilgrims during inclement weather. Now these are being used as store rooms.

Dhvajastamba mantapa : The next important structure in this prakara is the mantapa built around the Dhvajastamba. This is a narrow mandapa in the western part of the court-yard touching the second or inner gopura. It has on the north and south two rows of five pillars each, those in the inner row having one pillaret projecting. In the centre of the mandapa are the DhvaJastamba and the Balipita.

There are interesting sculptures in each of the pillars the most important being Yoga Narasimha, Matsya, Hanuman, Krishna killing bakasura, Srinivasa Kalyana scenes etc etc. On the Dhvajastamba itself small sculptures of Krishna as Kaliyamardana etc. can be seen.

There is one peculiar feature about these structures noted by Sri T.K.T. Viraraghavacharya namely that they are found outside the inner gopuram, and in the space known as the third avaranavam, that is between the second and the third prakaras. The agama rule and the practice, is to locate, garuda, dhvajastamba and balipita, in the first avaranam itself, with the garuda being close to the Vimanam, the dhvajastamba being the next

THE TIRUMALA TEMPLE

- Dr. N. Ramesan

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(both in the second quarter of the first avarana) and the balipitam being in the third quarter. This is the practice if a temple has only one avaranam. If there is a second avaranam to the temple, the garuda would be placed in the second quarter of the avaranam, and the dhvajastamba and balipita would go to the third quarter. The second avaranam of Tirumala temple was built by about 1190 A.D. Garuda, the dhvajastamba and the balipita would therefore have been within the second avaranam at that time, till the Tirumamani mantapa was built in 1417 A.D. As there could have been little space left for the dhvajastamba and balipita then, they must have been shifted to the third avaranam. The Vaikhanasa Agama recognises such an arrangement also as a last resort, but the agamic rule is that they should be in the third quarter, and not in the first where we find them now.

Inner Gopuram : The inner or second enclosure has to be reached through an only entrance guarded by the second gopuram. The inner gopuram measures at its base 24 feet east to west and 36 feet south to north, the width of the gate-way being 9 feet. In design it is similar to the outer gopuram. The compound or prakaram walls emanating from this gopuram measure from outside 235 feet east to west and 160 feet north to south.

There are a number of inscriptions on the outer walls. The walls are otherwise plain with no sculptures except a prominent Sri Vaishnava mark at the top of the entrance door jamb. The sculptured balustrades at the entrance of the doorway are beautifully carved. The earliest inscription on the walls belongs to the 16th regnal year of Sri Ranganadha Yadava Raya (1354-55). Generally the older inscriptions are on the basement of walls of the gopurams, the next in point of time being those in the inner face of the prakaram walls. The Outer faces of these walls contain inscriptions of the 15th and 16th centuries.

Vimana Pradakshina : This is a quadrangular space enclosed between the walls of the second prakara, the inner gopuram, and the walls of the first prakaram which surround the sanctum. The open space of this pradakshina between the gateway of the inner gopuram and the Tirumamani mandapam to its west or Mukhamandapam, is hardly 18 feet. In addition to the structures composing the main Vimana, there are a number of large cut stone structures, shrines and mantapams within the Vimana

pradakshina. These leave a comparatively narrow width of open space surrounding the main temple. It is this open spaces that is now known as Vimana pradakshina. Pilgrims who have taken a vow of anga pradakshina perform it only in this courtyard.

The polished corridor which runs along the periphery of the Vimana pradakshina contains typical Vijayanagara pillars and has some interesting sculptures like monkey and snake, lady with the bow, Kamsa, puthaki, Krishna tied to a stone, Ranganadha etc. On the western verandah of this corridor veda parayana is carried on every day. This verandah is also divided into a number of rooms like deepala room (room of lights), gammikar's room (works), kaikolas room, pallaki room etc. Particularly interesting is a room in the northern wing called the Sangita Bhandaram where hundreds of copper plates on which were inscribed the songs of the famous music composer Annamacharya were kept. A fine portrait sculpture of this great music composer is also carved on the walls.

Sri Varadaraja shrine : Immediately to the left of the gopuram entrance, there is a small shrine dedicated to Varadaraja, at a distance of 7 feet to the south from the inner gopuram, and 2 feet from the east prakaram wall. It is 20 feet in length and 15 feet in width. It consists of a high adhishtana, an antarala, a garbhagriha and a vimana of the Vesara type. The walls of the garbhagriha are decorated with four pilasters; the doorway is flanked by a pilaster on either side and surmounted by a kapota decorated with nasika surmounted by simhalalata.

Potu room : To the south of the Varadaraja shrine is the main kitchen known as Potu which is 61 ft. x 30 feet and standing on a basement 21 feet high. The cooking of all naivedya article is done here. Even now only earthen pots are used for this. There is a small shrine inside enclosed to the doorway of the kitchen dedicated to Madapalli Nachiyar, also known as Vakuladevi. She is popularly-believed to be the mother of Srinivasa and is supposed to keep a watchful eye over the doings of the cooks.

Bangaru Bavi : In front of the potu and adjoining the corridor which runs to the west, is a well known as Bangaru Bavi from which all the water required for the temple and the kitchen is drawn through stone pipes. This well is considered to be a holy one. The site of it is as directed in the Agamas. The system of water supply here recalls a similar arrangement at Hampi city by the Vijayanagara kings. This is a very rare and interesting extant specimen of Vijayanagara style of well and method of drawing water from it.

Note : The present serial is based on the renowned book written by Dr. N. Ramesan. In the present times, there may be some slight changes regarding the structure and environment in the Tirumala temple.

(to be contd....)

Men in life generally form and cherish opinions about others in the world. They love their opinions and want others to support them. There are people in plenty to speak pleasantly, supporting their opinions however mistaken they may be in order to curry favours. They hardly ever venture to tell them that their opinions are mistaken. But there are some who provide right advice without fear or favour. But unfortunately they are very few.

Vyasa the great sage and author of Mahabharatha created a number of characters in the great epic. Vidura is one of them. He was a wise counsellor whose advice was sought by Dhritarashtra, father of Kauravas when he was in distress.



VIDURA NEETHI

- Sri S. Lakshmana Murthy

Vidura tells him that advice given by a person may not be palatable always. But whether one likes the counsel or not, one should not neglect wise words. There are many who speak what is palatable and sweet to hear.

They seek favours from the person in power and therefore choose to hide bitter truth and pander to the taste, to curry favours from him. There are countless people who would like to speak words of advice which the person is favourably disposed to hear. But unfortunately such words harm him in the long run, though they may please the man for the present. Such advisers are plenty in the world.

But the real well-wishers are those who are not afraid to speak out what is good, to the person in power no matter how bitter it may sound.

Dhritarashtra is a king and naturally people like to seek favours from him by telling him what he loves to hear. He obviously likes to hear the praise of Kauravas even if the words are not true. Therefore Vidura tells him in advance that he should be prepared to listen to wise words even if they be unpleasant to hear.

He tells him, **SULABHAH PURUSHA RAJAN SATATAM PRIYAVADINAH / APIYASYA CHA PATHYASYA VAKTA SROTHAA CHA DURLABHAH**". "Easy to come across the people who please by talking pleasantly. But a person who speaks truth however unpleasant is rare and equally rare is the person who loves to hear unpleasant truth".



ENVIRONMENTAL SCIENCE [Paryavarna Vijnanam] VEDIC PERSPECTIVE

- Prof. Rani Sadasiva Murty

On seeing the Tirumala Hills and also the descriptions of it in various Puranas it creates a serene feeling in the minds of the viewers or readers. As depicted in the Padma Purana the peaks of Venkatachala hills are so dizzy that they seem as if they were touched by the feet of the horses of the Sun God's chariot. The Chandrakanta stones on the surface and slopes of these hills are always in touch of rays of the moon and as a result allow water to ooze and turn into many holy streams. Many kinds of rare species of birds stay in the unseen corners of these hills to take holy dip in these Tirthas. The flora and fauna of this mountain range is of very unusual nature contributing for a unique echo system. Several millennia's natural wealth has been well protected in these hills. On seeing these hills one may easily get fascinated by the picturesque beauty and richness and surely get influenced by the thought of admiring the ancient Indian environmental wisdom. The thoughts in the Vedas can very naturally seen well-protected and preserved by the inhabitants of these regions. This is one of such places which have been well protected by ancient seers of India who had a great environmental consciousness and developed this subject as an independent discipline. The details in brief are as follows:

Environmental Science or Vijnanam is one such branch with advanced content of knowledge found in the spread of all ancient Indian branches of learning. Here an attempt is made to furnish the details of the knowledge and efforts of those *Sastrakaras* for developing Environmental Awareness in the society. Contextually they refer to various types of pollutions and their remedial measures for having pollution free environment.

The term Environment - Ancient Indian view

The word *avaranam* is the Sanskrit equivalent for the French word 'viron'. Shelter, fencing, enclosure, cover, sphere are some of the popular meanings of this word. Hence a new word *paryavaranam* is coined to denote 'environment'. There are many constituents of the environment such as biosphere, hydrosphere, atmosphere, lithosphere, troposphere, stratosphere and ionosphere. These terms also have their respective equivalents in Sanskrit such as -

paryavaranam, jivavaranam, jalavaranam,
vatavaranam vayumandalam, mrdavaranam,

parjanyaavaranam, antariksam and vaidyutakiranavaranam. Words like *mandala, aayatana, valaya* and others also are used as the synonyms of the word *avarana*. A detailed account of all these spheres is available in all sections of Sanskrit literature beginning from the earliest literary records the Vedas. The ancient Vedic seers were well aware of these spheres, their nature, purview and the need and modes of protecting them all together. There are more than one hundred hymns (Sukatas) in the Vedic sections spared for the subject of environmental awareness and its protection.

The harmonic life style in ancient India

Ever since the man has been attempting to replace the natural communities by the man-made communities the law of life has taken a new turn. People instead of thinking to work with nature started thinking to conquer it. The result is the pace of the human society to meet its own end. Drastic disturbance of environmental balance is the result. This was the story elsewhere in the world.

But in India ever since the time immemorial the situation was different. All the human beings, animals, plants and trees, forests, mountains, streams, rivers, clouds and all other natural beings and things had their contribution for the promotion of the concept of **PEACEFUL COEXISTENCE**. They lived together with love and affection. The people of those times preferred ascetic life in the lap of nature to calamitous and

mechanized materialistic life. Hence all the Sastras such as Dharmasastra, Ayurveda, Vastu Sastra, Yoga Sastra, Niti Sastra and Jyotisha Sastra have their say in support of the movement of the natural conservation. In this process their thought and contribution is integral and interrelated. It was never an isolated account.

The Indian Wish

Right from the Vedic times universal wellbeing through natural balance is the sole wish of Indian hearts. Hence they always propagated for the welfare of the human society as a whole in all the large volumes of the Vedas. Here are some instances picked up for an overview.

Invocation for the pollution free earth

satyam rtamugram diksatapo brahma
yajnah prthvim dharayanti |
nana viryavati osadhira bibharti |
prthivinah prathatam radhyatam nah |
yatte madhyam prthvi yaddhanabhyam
yastaurjastanvah sambabhuvuh |
tasu nodhehyabhinah pavasva ||
mata bhumih putroham prthivyah ||
parjanya pita sa u nah pipartu ||
yasyam vrksah vanaspatya dhruvastiphati visvaha |
prthvim visvadhayasam dhrtamacchavadamasi ||

(bhumisuktam, atharvavedah 12.1)

‘Let the aspects of *Truth(satya)* and the universal order (rta), *severe austerity, penance, The Ultimate Reality* and *Sacrifice* hold the Earth. Let the Earth, abode of all potencies and herbs, may strengthen us and bring us prosperity and brilliance. The earth is the Mother and I am her son. I wish that *She* should always be free from all pollutions.’ This is the spirit of this Bhumi Sukta in support of conservation.

Invocation for pollution free Waters

With regard to the purity of waters also our ancestors were very watchful and mindful. Hence in many hymns they advocated the need of water purification. Here is a small excerpt from the Vedas to illustrate the instance.

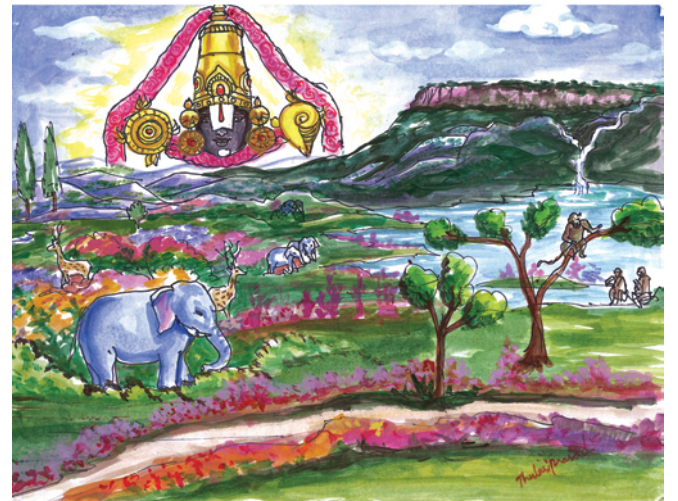
sam ma sincantu krsayah
sam ma sincantu osadhih |
sam ma sincantu sam ma sincantu sindhavah ||
sam ma sincantu apah prajaya ca dhanena ca |
dirghamayuh krnotu me ||

They had a wish through this hymn and similar hymns that the waters being pure should water the crops, medicinal plants and other living sources for a healthy and prosperous living of mankind. Such waters should help the human beings to lead a long life free from all diseases. Similar aspirations can be found in the hymns in praise of the waters such as - Aapo hi shtaa mayo bhuvaha thaa na ujra dadhaathan | Mahe ranaaya chakshase | This is a small plea to the goddess of waters to provide the mankind with enough grand and noble insight and power to obtain the bliss of human living.

In the texts on Ayurveda, Dharma Sastra and Niti Sastra also there are several instances in support of the water purification.

Here is a selection from the Astanga Hrdaya of Vagbhata with regard to the water purification methods.

kitahimutravitkothatrnajalotkaravilam |
pankapankajasaivalahathaparnadisamskrutam ||
suryendupavanadrstam justam ca ksudrajantubhih |
virasam gandhavattaptam dantagrahyati saityatah ||
anartavam ca yaddivymartavam prathamam ca yat |
Irtaditantuvinmutravisamam dmadusitam ||
tatkuryat....napanabhyam trsnadhmanodarajvaran |



kasargisadabhisnyandakanduganradikanatah ||
 tadvarjayet abhave va toyasyanyasya sasyate |
 ghanavaparistravaih ksudrajantvabhiraksanam ||
 vyapannasyasya tapanamargyarkaya sapindakaih |
 parnimulabi,granthimuktakatakasaivalaih ||
 vagomedakabhyam va karayet tatprasadanam |
 patalakaviradikusumairgandhanasanam ||

To summarize the views of Vagbhata in this context the excretal release of insects and reptiles, formation of aquatic moss layers over the surface, the gut, the fall of dry leaves in plenty and the state of being in dark shades away from the contact of the rays of Sun and Moon are some causes of water pollution. Such polluted water will forego its taste. Some unacceptable smell will also be added. It is suggested that it is better to avoid drinking such water. If one has to inevitably drink such water the ancient masters of Ayurveda recommended some purification methods such as boiling the water, dropping the seeds of Kataka in the vessels, filtering with four times folded cloth, keeping the lotus stalks or *patala* and *karvira* flowers or red hot iron balls in the vessels for some time and also by using the gems such as Gomeda and Pearls. These methods have been approved by modern scientific generations. They say that “The human search for pure drinking water must have begun in prehistoric times. Sanskrit writings dating back about 2000 B.C. tell us as to how to purify foul water by a) boiling in copper vessels, b) exposure to sunlight c) filtering through charcoal and cooling in an earthen vessel.”

(Taken from “Water Testing Kit” by P.K.Ray, J.W.Bhattacharjee, V.K.Sehgal, P.K.Seth, M.M.Hussain, H.Chandra and J.L.Kaw Industrial Toxicology Research Centre, Lucknow. A book published by CSIR by name Learn Science Yourself.)

Soon after the rainy season in all courses of water normally the water is impure and is not drinkable. Hence the authentic texts on Astronomy observed a natural phenomenon and chronicled it in the contents. According to them the rise of the **Agastya Star** is the appropriate time for directly drinking water from water streams, rivers and other courses. The invisible rays of this star when come into contact with the waters, the waters will turn pure. It is in the following manner.

udaye ca punaragastyanamnah
 kusamayogamalapradusanani |
 hrdayani satamiva svabhavat punarambuni bhavanti
 nirmalani ||

- **Brahata Samhita**

By the rise of star Agastya Star all the waters that have become mucky in the association of clay during rainy season will turn clear like the hearts of good people.

Similarly the Taittiriya Aranyaka strictly prohibits the attitude of releasing excreta, spitting and taking bath with uncovered body in the flowing waters – Naapsu murthapurisham kuryaath | na nishteeveth | na vivasanaha snaayaath | - Thaithireeyam |

Invocation for a pollution free Air

yena putedyavaprthvi apah puta atho svah |
 tena sahasradharena pavamanah punatu mam ||
 yena pute ahoratre disah uta yena pradisah |
 tena sahasradharena pavamanah punatu mam ||
 yena putau suryacandramasaunaksatrani bhutakrtah
 saha yena putah |
 tena sahasradharena pavamanah punatu mam ||
 yena putartavo yenartava yebhah samvamtsaro
 adhinirmithah |
 tena sahasradharena pavamanah punatu mam ||
 yena puta vanaspatayo vanaspatya osadhayo virudhah
 saha yena putah |
 tena sahasradharena pavamanah punatu mam ||
 tena sahasradharena pavamanah punatu mam ||
 yena putah parvata himavanto vaisvanarah paribhuvah
 saha yena putah |
 tena sahasradharena pavamanah punatu mam ||
 yena putamrtam satyam tapodiksam putayate |
 tena sahasradharena pavamanah punatu mam ||
 yena putamidam sarvam yadbhutam yada bhavyam |
 tena sahasradharena pavamanah punatu mam ||

This well-known **Pavamana Sukta** enlists all the advantages of purifying the air. According to the Vedic seers Pavamana is not just the wavy breeze or breezes but it is the entire enclosure of the air and gases surrounding the biosphere. Hence they emphasized on its purity for the purity of all the regions of universe, earth, rivers, mountains, galaxies, activity of all living beings and of the sacrificial performances.

Conservation of Life

Conservation of animals and plants is a much felt necessity in the modern world. As the living span and standards are at lower scale the environmentalists have clung to the slogan of taking care of our surrounding Nature.

This aspiration can find its traces in all of our ancient texts. The Dharma Sastra sentence *bhutesu baddhavairasya na manah santimrcchatid* (One who develops enmity against the surrounding creatures will never attain peace of mind.) is a case of concern for us to know the ancient mind.

dasakupasama vapi dasavapi samo hradah |
dasahradasamo putrah dasaputrasamodrumah ||

Similarly the care and concern of our ancient masters for the protection of plant kingdom needs a special attention. For them a tree is equal to ten sons. This the spirit of ethics.

So far some passing references from various *sastra* sections with regard to the water and air pollution and their remedial measures and the sense of conservation have been given for appreciation of the knowledge streams.

The following tables gives a brief account of the causes of pollution, some of the pollutants and some of the protecting agents of environment.

Sl. No	Nature of pollution	Pollutants	Protecting Agents
1.	Pollution of Earth	Demons and Wild Animals	Hermitage and Vastu Measures
2.	Pollution of Air	Unhygienic social habits	Performing Sacrificial rites
3.	Pollution of Water	Wild animals, creatures and insects	Various methods of water purification specified in the Ayurvedic texts and Texts on Rasavada
4.	Pollution of Mind	The sense-object contact	Yogic Practice
5.	Pollution of word, deed and thought	Lack of awareness of self-culture	The ethical code available in the moral branches of sciences

The Role of Ethics and Yoga Sastra in Environmental Protection

The modern world confines its mind to searching for the external causes of various kinds of pollutions. Moreover, it always concentrates on the external and physical pollutions only. But to evade all the chances of physical pollutions our ancient sages have prescribed a course of action in the realms of Yoga Sastra and Niti Sastra. According to them –

Psychological pollution leads to environmental pollution. The three Gunas (Tendencies) of Nature, **Sattva** - Tendency of Quietitude, **Rajas** - Tendency of Action and Agitation and **Tamas** - Destructive Tendency (Ultimate cause for all pollutions) are involved in causing and controlling any kind of external pollutions.

Role of The Vastu Sastra

Vastu as misconceived by the modern people is not a branch of pseudo learning for temporary bread of deceptive people. It is the full-fledged ancient Indian system of Civil Engineering. It promotes such structures which help the people to live in the green world in the company of all living beings with no hostile feeling towards the other beings. The designs of cities given in the Vastu texts such as Manasara are very much ideal and inspiring. Cities of that kind will surely help in environmental protection giving importance to all the trees, creatures and natural resources with no single exception.

Some solutions suggested in the scriptures for environmental balance:

Rta, the divine order should replace Anrta, the human order; A Practical study of the ethical teachings of the great preachers to protect the human values; Recitation of Vedic hymns and Stotras for the inner purification and developing Sattvic Tendency; Yoga Sadhana and Meditation for Psychological Balance; The Advaitic concept of finding the Universal soul in all; Growing herbs on the river banks and stream sides and some other suggestions from the Vrikshayurveda for the protection of plant kingdom and Forest Conservation are some measures that take the man closer to the lap of Mother Nature and protects the serenity and divinity in humanity.



STORIES EMPHASIZED IN ARTHASASTRA

- Smt. Lakshmi Kannan

Chanakya and the *Arthasastra* find an important place in the History of India. Chanakya, a great statesman and philosopher, was the kingpin making Chandragupta Maurya, a great emperor of India and his *Arthasastra* was instrumental in making the kingdom a good and purposeful one in the ancient Indian History. We shall go through briefly about them in this article.

The *Arthasastra* is a great treatise on statesmanship, decent politics, economic growth, military strategy, the peaceful and purposeful conduct of the state and social organization. This treatise is attributed to a great philosopher and statesman called Chanakya. He is also known as Kautilya and Vishnugupta. The *Arthasastra* was said to have been written as a guide and hand book for Chandragupta Maurya, instructing him to rule the kingdom efficiently and to meet the political challenges intelligently.

ARTHASASTRA: The name has two parts- *ARTHA* meaning aim/goal, pursuit of worldly goods etc. and *Sastra* meaning treatise or a reference book. The purpose of the book is to have a complete understanding of statecraft which will enable the king to rule efficiently. So, the *Arthasastra* is interpreted by scholars as The Science of Politics (may call it Political Science), The Science of Political Economy or The Science of Material Gains.

Let us know the relationship of Chanakya, Chandragupta Maurya and the birth of *Arthasastra*.

During the kingdom of Magadh (present Bihar state) was ruled by Dhanananda of Nanda Dynasty, having a mighty army. It is told that their forces

contributed to mutiny of soldiers of Alexander who was forced to abandon his conquest of India and turn back to Greece. In the court of Dhanananda, Chanakya, a Brahmin was working as an adviser to the King. Once the King, disagreed with the statement of Chanakya in an alms-giving ceremony, and insulted him in the open court hall. Enraged by this insult, Chanakya swore revenge (it is told that Chanakya untied his tuft and swore that he would tie it only after unseating the king).

Chanakya found an ideal and intelligent young boy (10 year old) called Chandragupta and planned to use him for his purpose of unseating Dhanananda. Chanakya then focused his energies on training him to be the future king of Magadh and his *Arthasastra* can be considered as the manual to educate Chandragupta.

Dhanananda was enjoying the life without any concern for the general public. Using this opportunity, Chanakya gathered the support of the people and mounted an offensive against him, deposed and killed him. In his place, he crowned Chandragupta as the king. He instructed the king in an efficient way and got the appreciation of the public, based on his *Arthasastra*. Accordingly, Chandragupta ruled the kingdom and became the famous king of Maurya Dynasty.

Arthasastra — Main topics:

1. King's role and responsibility :

- King's happiness lies in the happiness and welfare of his subjects. He should consider and do only things which are beneficial and pleasing to his subjects.

- King's policies should reflect a concern for his subjects. The preservation and advancement of this is said to comprise a few important elements.
- King is for the service of the people.
- Ministers are for the counseling of the king.
- Farmlands provide the resources of the state.
- Fortress is to protect the resources and extended control.
- Treasury is maintained by government to collect funds and use it judiciously.
- Military is to defend the frontiers of the state and also expand as and when needed.
- Allies are friends to achieve common goals.
- A weak king is one who does not follow the above principles, example Dhanananda, who was overthrown very easily.

A Story

Srimad Bhagavatha Puranam narrates a story which emphasizes what is said in the Arthasastra. In the lineage of DHARMA, there was a king called King Anga Maharaj. He had a son called Venan. He had all the bad habits. After the death of his father, he was crowned as the King even though he was not fit for it. He was not interested in the welfare of the people and was interested in his own

self. He was hated by the people, particularly saintly people. When his atrocities grew beyond limit, he was cursed by sages and courted death.

But his son Prithu was a great king liked by one and all. His first and foremost interest was people. He did everything for the benefit of the people. He was worshipped by his subjects as equal to god. He was a model king for others to follow. Similarly Sri Rama also ruled the kingdom with utmost care for people. That is why even now we talk of Rama Rajyam.

Thus, we see that a good and endearing king is one who lives and rules for the people, as emphasized in *Arthasastra*.

2. Economy and Society:

In ancient days, agriculture was given the utmost importance. As such, *Arthasastra* also insists on agricultural activities for abundant harvest. The Government treasury gets its most income from the agriculture sector. Government and private agencies have to take initiative in the business.

King Prithu, mentioned in the story above, ruled the kingdom encouraging people to do trading, agriculture and follow the profession in which they excel. The wealth which was lost during Venan's period returned and people enjoyed very comfortable life. The EARTH has been named Prithvi after this king.

The Arthasastra emphasizes that taxes levied must be fair to all and easily understood by the tax payers. Both state and private agencies should be subjected to same Tax laws. No one



is to be considered above or outside of the law, whether in regard to taxation or any other aspect of the society. This will infuse confidence among the people that the laws are just and they are well-protected.

The *Arthasastra* further stipulates that the punishment for transgressing laws must be in tune with the crime, lenient for small crimes and a little harsh for higher crimes to act as deterrent for future crimes. There should be separate laws for civil infringement and crime. Any infraction which falls under criminal law is to be pursued by the state itself, since such crimes are considered injustices aimed at the state itself. In other words, the state should act as plaintiff in those cases.

During the Chola period, the laws were strictly followed. Nobody was above Law. Manu Neethichola put his own son under his chariot wheel, because his son had killed a calf while driving his vehicle. This fact has been insisted in *Arthasastra*.

The *Arthasastra* allows a girl to marry anyone she chooses as long as she respects her parents, property rights. If the parents approve of, or arrange a marriage, then she may take from her parents' home anything given by them; if not, she cannot put any claim on any property. Couples who love each other and marry, with their parents' approval are considered the most fortunate and receive what they want.



Girls have been allowed to choose their partner freely. Swayamvaras were arranged for the princesses to choose their spouses. Nala and Dhamayanthi swayamvaram is very well narrated in the *Mahabharata*. This is also taken care of by the *Arthasastra*.

3. Military Strategy:

In Military strategy the *Arthasastra* insists like-minded people to ally, so that common purposes will be well-served. Sri Rama, whose wife Sita was abducted by Ravana and Sugriva, who lost his wife to his own brother Vali, made alliance as Fire god as their witness. Because of the alliance, Rama killed Vali and Sugriva got his kingdom and wife back. Sugriva and Vanaras helped Rama wage war against Ravana and get back Sita.

The *Arthasastra* declares that a strong and just king should ensure the stability for his subjects to pursue these aims as prescribed in ancient scriptures.

The king is solely responsible for how well the kingdom functions and as such he should rule with necessary intelligence and forethought.

King Chandragupta followed the *Arthasastra* fully and was a great successful Emperor and it is said his grandson, Asoka the great also followed suit.

Hence it is no wonder Chanakya and the *Arthasastra* find an immortal place in the Indian History.

Namo Sri Venkateshaya





Part -3

Tirumala Olugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Introduction to the serial continued from the previous issue)

During Sri Ramanuja's period the Vimanam is in depleted condition and there were no deities in four corners of Vimana. Hence, according to Vishnu temple tradition, Sri Ramanuja installed four deities.

In 1417, one devotee by name Mallanna, otherwise called Madhavadasar, did *kainkarya* of constructing from *kalkaram*, *kuradu* etc. to Vimanam in *Tirumahamani Mandapam*. According to inscriptions Vol. I 196, during Chaluva Narasingarayan period, i.e. in 1468, a tower, *Mandapam*, *Neerazhi Mandapam* in Swami Pushkarini (*Vasanth Mandapam*) were constructed as ordered by the King. Among these, Aththigiri Iyen Chaptiram is one. Apart from this, *Azhagappirananar Tiruppoo Mandapam*, *Chedirayan*

Mandapam and other Mandapams were constructed.

In 1561, Tirumalayya Deva Maharaja, otherwise called Tirumala Raya, a descendent of Araveettu, constructed Swing Mandapam (*Unjal Mandapam*) in the *Sampangi Chuttru*, south of *Dwajasthamba*. He also arranged donations for conducting Vasantha Tirunal, Unjal Tirunal, Tirukkodi Tirunal for Utsavamurthy. (T.T.633). Even today this Mandapam is called Tirumala Raya Mandapam.

Achuta Devarayan constructed in his name a tank called Achuta Koneru on the western side of Swami Pushkarini. On the bank of this tank, he built Vasantha Mandapam and arranged festivals by presenting Malai Kuniya Nindra Perumal in that Mandapam. In this way, the descendents of

Vijayanagara Kings did several services to Tiruvenkatamudayan. This is well-known in the epigraphical report and inscriptions of Tirumala Tirupati Devasthanams.

Tondaman Chakravarthi offered several precious jewels to Tiruvenkatamudayan. During 1001 A.D. Paranthaka Devi Amman, wife of Paranthaka Chola II, offered a golden plate studded with several stones adorned on the forehead of the deity. Sri Ramanuja and Yadavaraya together made and offered several ornaments to the deity. Samavai, wife of a Pallava King, made diamond ornaments and adorned the deity. Later, Sri Krishnadevaraya visited Tirumala seven times and worshipped the deity. Each time, he used to donate several gold ornaments, diamond kireetam, gold bowl besides donating several villages for enriching the property of Tiruvenkatamudayan. Krishnadevaraya's wife made umpteen ornaments. Likewise, several kings donated several ornaments. In the first part of 17th century, Matlakumara Anantaraya donated golden horse, golden elephant, chariot, Padma Peetha, Diamond crown, utensils made of Gold and Silver to offer prasadam to the deity. The second Gopuram and Gali Gopuram were constructed by him. Before constructing Gali Gopuram, it was called *Periya Ettrath thalai* and also in 1488 A.D. Saluva Narasimha made arrangements for the purpose of drinking water on the way to Tirumala for pilgrims to have darshan during *Purattasi Thirunal* (G.T.142).

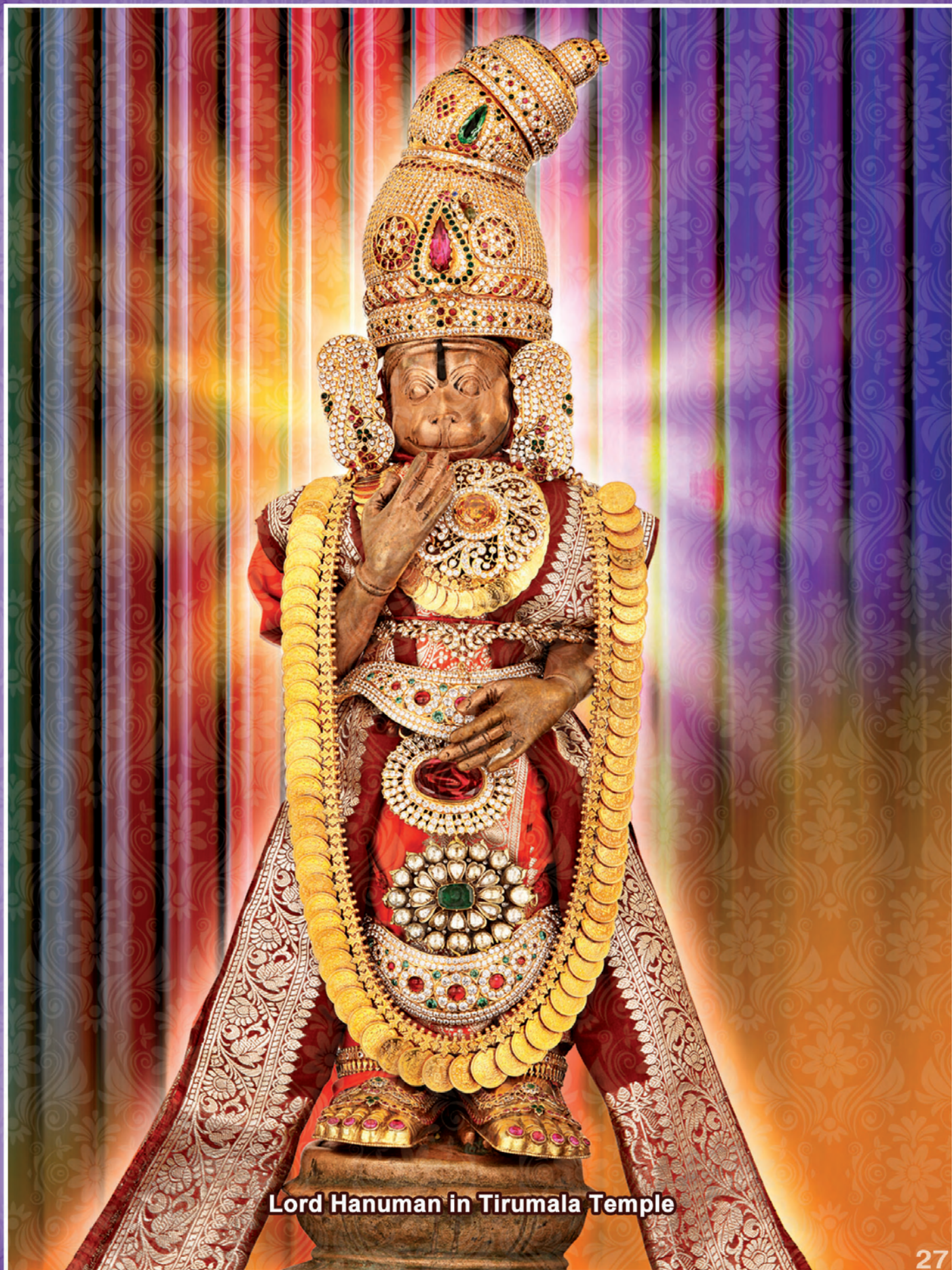
In the first phase of the 15th century, Kandadai Ramanuja Iyengar reformed the steps leading to Tirumala Hill. In Tirumala Olugu, it is said, that a cowherd boy, by name Selvan constructed steps to Tirumala. Matla Kumara Anantharayan also reformed the steps for the facility of the Yathrikas (pilgrims) of Tirumala. Before constructing steps,

pilgrims ascend the Hill by foot through Alwar Theertham via Gali Gopuram. Hence, even today it is customary to take bath first in Alwar Theertham and then ascend the Hill. Thondaman Chakravarthi used to reach the Hill through a cave situated in Narasingar Sannidhi in Alwar Theertham and it is said in Tirumala Olugu that this way was shown to him by Perumal. Opalanatha, a descendent of Yadavaraya, who was residing in Tanjore, beautified Tiruvenkatamudayan's right hand Vaikunta Hastham with gold as said in a *Venbha* (T.T.117). There is also an inscription about this in a Sanskrit sloka. His period is probably during 1370.

During 1328, Muhammad Bin Tughlaq invaded and looted the temple treasure in various places in Madurai and its nearby places. At that time, the deity of Srirangam Namperumal was safeguarded and stationed at Tirumala Temple. It took more than two years to reach Tirumala by foot from Srirangam. In 1330, the deity Namperumal arrived in Tirumala and hence that place is called Ranga Mandapam, even today. As He is the guest of Tiruvenkatamudayan, all rituals took place for Namperumal and then only to Tiruvenkatamudayan. During ritual time, Nammalvar's Tiruvoymozhi about Namperumal (7.2) is being recited before Tiruvenkatamudayan.

In 1363, Gopanna, a King of Senchi, who is subordinate to second Kampanna, visited Tirumala and heard this news. In consultation with Tirumalai Trustee and Yadavaraya, he brought Namperumal–Azhaagiya Manavalan to his place Senchi. Even then, there is disturbance with Mohammadans. Hence, Perumal stayed in Senchi for another eight years and when peace prevailed, Namperumal reached Tiruvarangam in 1371. (T.T. Epigraphical report, page 131).

(to be contd...)



Lord Hanuman in Tirumala Temple

Tirumala Tirupati Devasthanams

Sri Govindarajaswamivari Brahmotsavam

18-05-2021 to 26-05-2021



Sri Padmavathi Srinivasula Parinayotsavam

20-05-2021 to 22-05-2021



Tirumala Tirupati Devasthanams

Sri Padmavathi Ammavari Vasanthotsavam

24-05-2021 to 27-05-2021



Sri Kalyana Venkateswaraswamivari Vasanthotsavam

29-05-2021 to 31-05-2021



Tirumala Tirupati Devasthanams



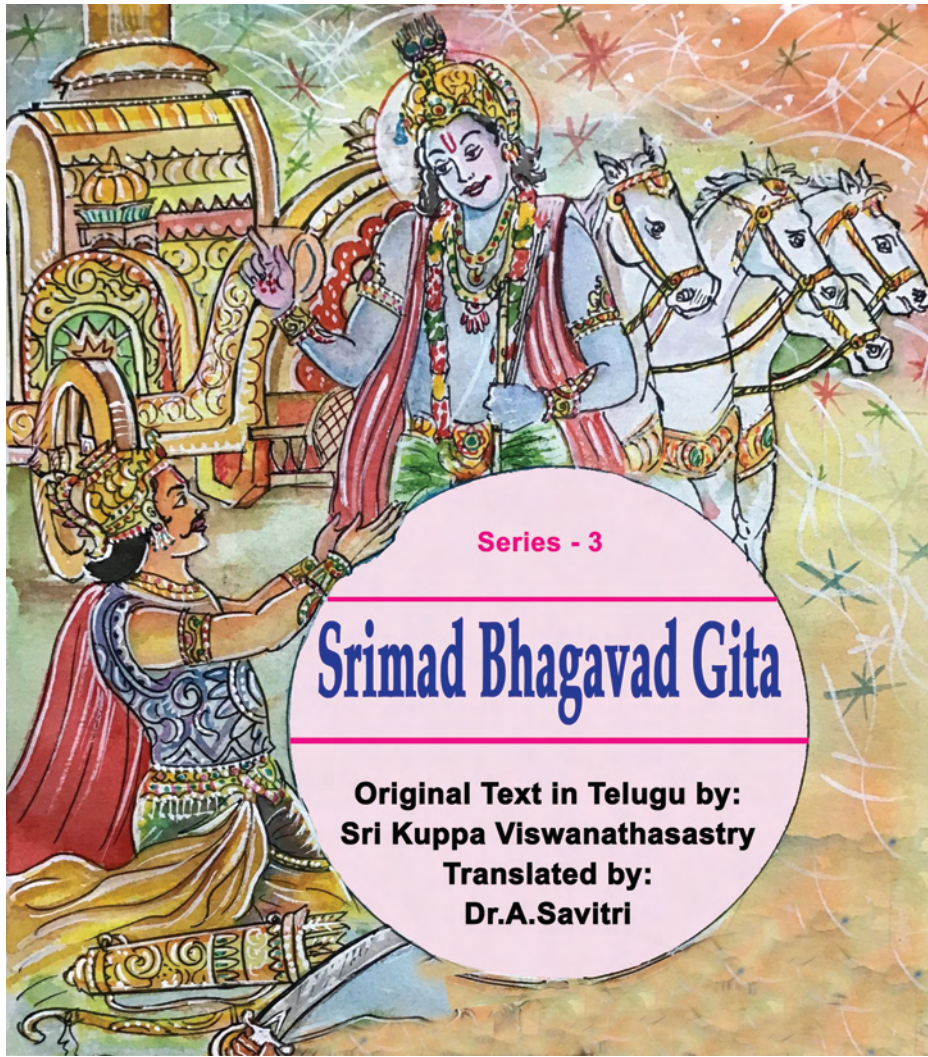
'Sri Lakshmi Narayana Puja' was performed on 14-05-2021 on the occasion of 'Akshaya Tritiya' at Sri Venkateswara Vedic University in Tirupati.



'Sri Bheeshana Nrusimha Puja' was performed on 25th May, 2021 at Tirumala Vasantha Mandapam. On this occasion, T.T.D. Addl. Executive Officer Sri A.V. Dharma Reddy along with his wife participated.



'Purvashada Nakshatreshthi Yagam' was performed at Veda Vignanaapeetam in Tirumala. On this occasion, T.T.D. Addl. Executive Officer Sri A.V. Dharma Reddy, T.T.D. Board Member Sri Siva Kumar and other officials participated.



(Continued from previous issue)

There are many virtuous characteristics. We give alms to others. We do good job. Whenever we do some good work or good job, we also donate one rupee or two rupees to others. We think proudly that we are the donors and the others are recipients. Arrogance, unrest and the feeling that we uplift others preoccupy our mind. In us starts an amalgamation of two characteristics – good and bad. We act benevolently and the very next moment we scold him. We do not question ourselves why to favour and why to scold a man who received the favour. Instead, we feel that we have the right to scold the person because we have done him favour. Good and bad act on us simultaneously as if one cannot break the relationship between the two. Sometimes they both (good and bad) fight with each other and ultimately bad wins. We act almost like demons. Generally, people think that if they commit sin in this birth, in their other birth they will become demons. But it is not true. It is like leading the life of

(May Edition – Saints and other virtuous people confirmed the meaning of three ‘Dha’s that were suggested by Lord Brahma.

First ‘Dha’

Dhamyatha – means not to be arrogant, the second ‘Dha’ Dhatta – which means ‘Be Philanthropic’, the third ‘Dha’

Dhayadhvam- which means ‘Be Kind’.

They were discussing to promote the three principal meanings among the public.)

demons in the very existing life when bad dominates good. We should not get such kind of situation. Humans need to be vigilant. Humans have to imbibe the virtuous qualities of Devatas. We must not absorb the perilous nature of Danavas (demons) and also the slight negative nature that appears rarely in Devatas. We, humans should develop only blameless and worthy character. We should reach the place of highest honour, the footsteps of the

omnipotent (God) with our pious attitude. May be, it was the intention of Lord Brahma in giving instructions to make humans realize the greatness of the Supreme (God). We should understand that it was also the intention of Lord Krishna in bringing the elixir of Srimad Bhagavad Gita in the form of instructions. Sri Krishna used Arjuna as one of the small reasons to instruct Bhagavad Gita to us as we (humans) also have the similar characteristic features of Arjuna.

Attain honour

We need to understand vividly the connotative thoughts of Arjuna. We also think in the same way like Arjuna if we were in his situation. Understanding this, God instructed Arjuna in such a way that His instructions will also be useful to us (common people) to attain the highest honour from the most common one.

Do not think that those instructions were given only to Arjuna by Sri Krishna. Instead, think, feel and understand that Sri Venkateswara Swami has instructed all humans to obtain the fruit of the great elixir Srimad Bhagavad Gita.

Keeping in view the greatness of Srimad Bhagavad Gita, we go back to the history when Dhritharastra had learnt from Sanjaya about Kurukshetra war. He asked Sanjaya about what had happened in war and what kind of discussions took place?

“Dhrustvathu pandavaaneekam
vyudham Duryodhanasthadhaa
Acharyamupsangmya
Raaja Vachanamabraveeth”

Said Sanjaya. The whole crew of soldiers were there. Pandavas also assembled there. Duryodhana, your son had gone to Dronacharya and was talking.

Dhritharastra asked Sanjaya what did his son say.

“Dharmakshetre Kurukshetre
samavethaayuyuthsava:
Mamakaa: Pandavaschaiva
Kima kurvatha sanjaya”

Dhritharastra enquired about Pandavas, his people and also about others. But Sanjaya answered about Duryodhana's activities instead of answering about the others' activities, about their discussions or about the start of war with the conch sound. Why did Sanjaya refer to the point about Duryodhana instead of another answer? We have to understand keenly the talent of Sanjaya in providing information smartly to Dhritharastra.

Sanjaya was a royal servant. His thoughts were difficult to understand. When he was asked about his feedback on war proceedings, he used the word Dharmakshetra. It was the place where the principles of Dharma were followed. The word 'Dharmakshetra' raises a different meaning and a visit to such place creates a different kind of feeling. Such places are usually preferred by many and many plan to stay for more days to circumambulate around and also to render service in such places.

Dhritharastra said to Sanjaya that Pandavas were crazy about Dharma. He questioned Sanjaya with expectation whether Pandavas renounced war, violence and finally got ready to leave the kingdom to his son. Or else, his son had changed his opinion when he went to Dharmakshetra, stopped war, and decided to return the kingdom by mistake. Dhritharastra was confident that his son would never recede from his earlier decision, but still he had apprehension that he might do so.

(to be contd....)

Sages down the ages have come out with messages that are not merely spiritual but relevant also to daily life. All cross sections of society of all ages derive benefit from the advice of rishis and sages. The sages of ancient times did much of what they did for 'lokasamgraha', the benefit of all the people of the world. They desired that everyone should live happily ('sarvejanah sukhinobhavantu') on their stay or sojourn on earth and at the end, reach the abode of the Divine. Though they seem to be highly spiritual and even isolated from the humdrum of life and lived almost in deep jungles, they did have an eye on the welfare of the people and constantly worked for the betterment of humanity.

They built *ashrams* or hermitages, far from the madding crowds. They gave instruction to the students on diverse disciplines, not one but many 'sastras' or branches of learning. They were what these days we call it as eco-conscious, preserving nature and healthy environment. They encouraged others to follow suit.

Sakuntala, the heroine of Kalidasa's *Abhijnana Sakuntalam* serves to represent her foster-father sage Kanva's love of nature and the need to preserve ecology. She would not pluck out even the shoots of a plant out of her love of rearing them or bringing them up ('nadatte priyamandanapi bhavatham snehenayapallavam').

Laid bare

A whole compendium of messages for people in general has been transmitted to us by way of *Ramayana* and *Mahabharata* by the time-honoured sages, Valmiki and Vyasa. The dos and don'ts of human life have been laid bare in the leaves of these great epics.

The *Upanishads* that have been churned out of the deep contemplation of the sages are equally valid in this context. Take the case of the *Taittiriya Upanishad* that contains *Sikshavalli*, *Bhruguvalli* and *Anandavalli*. Seated at the feet of the guru ('*upanishad*' from which the word '*upanishad*' is derived), the

students learnt the secrets along with the basic or elementary principles. The guru preaches tolerance and stresses the need for the disciples to dine together, move and learn together, what these days we call it as joint study and be friendly to the fellow students and not to quarrel among themselves.

A true guru is highly committed or dedicated to his task ('*Sadgurum Brahmanistam*'), invariably disciplined, his life itself being or serving as a role model to generations of students. Their precept was invariably connected or associated with their practice. The ideal location of the *ashramas* was pollution free and tension-free.

Sage and Disciple

Take the case of Dhaumya and Upamanyu. The great sage and his disciple illustrate the unbounded love on the part of the guru and the equally unbounded devotion of Upamanyu. Dhaumya puts him to an acid test, not out of any

Sages and their Messages

- Sri T. Viswanadha Rao

vindictive motive, but to know the depth of his disciple's respect and love for him. But then the sage who takes the student to the edge of a catastrophe, is capable of what nowadays we may call it as disaster management. His dangerous actions and experiments with Upamanyu are to be understood in the light of the above.

A bed of roses

Viswamitra a great sage goes through great ups and downs all through his life. But he never gives up till he attains the desired end. This is his lesson to all of us, never give up your goal, never miss your objective whatever the obstacles may be in your way. All of us have to go through the mill. Life is not a bed of roses for anyone. Even a thorny path should be rendered worthy to walk upon. He wanted to be a renunciant, but Menaka came his way and he lost his path and direction. He came out of this, but his competence and knowledge were once again wasted by Trisanku who sought his refuge. And yet he did not budge. He collected his resources again, continued his learning and penance till he became the guru of Sri Rama and received the title of Brahmarshi from Vasista who was an arch-rival of his in his early career.

On the other hand, we have sage Patanjali who gave an entire and integral system of physical, psychological and spiritual upliftment of human beings, to be healthy and happy on earth, till they attain salvation at the end. The mind is a hero and a villain as well in that it controls all our actions. We know thought generally precedes action. Freedom and bondage are the creation of the mind ('Manayeva manushyanam karanam bandhamokshyoh').

Yoga, says Patanjali, is meant to control the wavering of the mind so that a human being may be free from bodily ailments and psychological aberrations ('yogaschittaviuttinirodhah'). Concentration on an objective makes us attain it, sooner or later.

The sages promote deep insight and inquiry into the nature of things. This is what we now call it as research. The story of Svetaketu and Uddalaka is an excellent example of this. Though its ultimate objective seems to be the discovery of self, the method of inquiry does great credit even to modern methods of inquiry. It promotes what might be called an epistemological inquiry into the origin and nature of things.

In any case, this is only a microscopic view of what the rishis used to do for the benefit of humanity. Their lives are truly messages to people of all ages, young and old, alike.



TRADITIONAL DRESS CODE is Compulsory

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

Apart from this, devotees should compulsory wear mask and gloves due to corona pandemic and maintain distance while in the Q lines.

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

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

Men : Pajama-Kurtha, Dhoti- Uttariyam

In the *Narada bhakti sutras* devotion is defined as the absolute love towards God. In our *shastras* nine types of devotion have been described. Archanam, vandanam, daasyam, sakhyam, aatmanivedanam - Worship, Prostration, Slavery, Friendship, Total Surrender etc. are significant. Devotion is nothing but the act of pleasing God. In the Vedas we can find the mantras in which various gods have been described. The main purpose of these mantras is to pacify the gods like Indra, Varuna, Agni, Yama, Surya and a host of others. By recital of these mantras we can pacify the gods. However, it is not possible to recite the Vedas for an ordinary human being. It requires expertise and perfect knowledge of swaras. If a particular word is pronounced wrongly, it may not give the desired result. On the contrary, the particular god or goddess may become furious. Now, the question comes how the ordinary person will show his devotion towards God? The best way is to do puja with full devotion. You need not offer golden flowers like a rich man. But whatever things are available can be offered to the Lord. We are quite aware

THE PATH OF DEVOTION

- Dr. K. Sudhakararao



of the fact Sabari offered fruits to Lord Rama. He was so pleased by her devotion that he granted liberation to her. In the Bhagavadgita Lord Krishna says that leaves, flowers, fruits or water offered by devotees with devotion will be accepted.

Devotion can be divided into two parts. Devotion for achieving desires is called *sakama bhakti*. The second one is pure devotion where there will not be any demand from the devotee. Majority of the people approach for fulfilment of desires like construction of a house or begetting children, restoration of health, prosperity, success in a legal battle, education and a host of others. There is nothing wrong in having various desires. But one has to minimise his desires so as to get the various spiritual benefits. Man will spare no efforts for the pursuit of his desires. When he fails to get the desired results, he will approach God. Some people request the God for fulfilment of various boons.

Total surrender to God is the best way for obtaining both material and spiritual benefits. In *daasya bhakti*, man considers himself a slave to God. He will be happy to serve God every minute. We can find great people like Purandaradasa, Annamayya, and a host of others who had composed many songs in praise of Lord considering themselves *daasyas* of the Lord. As far as devotees are concerned, all are equal before the Lord of Seven Hills. Puja without devotion is useless like the flowers without aroma. We can find many great devotees like Ambareesha, Narada, Prahlada who were protected by Lord Vishnu. In this Kaliyuga recital of Lord's names is being considered as a devotional gesture.

What are the prerequisites of true devotion?

It is a million dollar question. As long as the mind runs after the various pleasures, it cannot concentrate on God. One has to control the mind with the help of reading devotional books like the Puranas, the Vedas etc. One should follow the rules of *sanatana dharma*. One should inculcate the virtues of great people. One should follow the path of yoga. Human beings should do selfless service to the humanity. If one follows the path of spirituality such a person will emerge as a true devotee. As a result, Lord Venkateswara will bless such devotees.

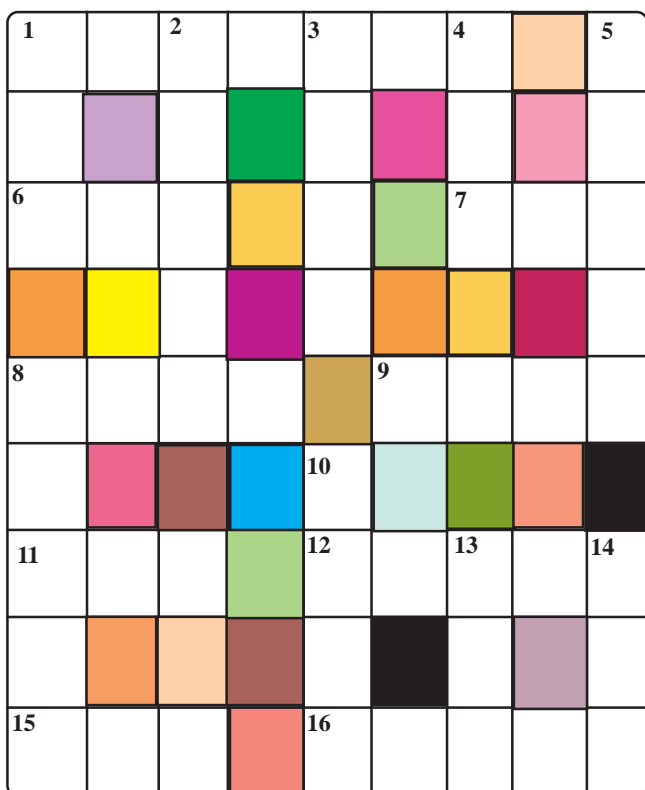
Lord Krishna has told in the Bhagavad Gita that there are four types of devotees in this world. First one is called *aarta*, which means somebody who has some problem. It can be domestic, financial or spiritual. He will approach the Lord for relief.

Second one is *jignaasu*. He will be having curiosity to know several things. Third one is called *artharthi*, which means the devotee desires money or material comfort. Fourth devotee is called *gnaani*. He will be the man of wisdom. Whatever may be the intention one can ask or pray to God for fulfilment of a wish. We should have altruistic attitude in our life. If you pray for the welfare of fellow beings you will be the best devotee. Let us give up all negative qualities. Let us inculcate good qualities. This is the true devotion.

Lord Venkateswara will be eager to help true devotees. Devotion is the best way to reach God. It does not mean that there are no other ways. But the path of devotion is the easiest way towards spiritual development.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Goddess Saraswati (3)
02. Yasoda's Husband (5)
03. Plan (4)
04. Make Suitable (3) Jumbled
05. Husband of Tataka (5)
08. Wife of Pippalada (5)
10. Varuna (4)
13. Fitting (3) Down to up
14. Damage (3) Jumbled

DOWN

01. Mother of Agni (7)
06. Family relations (3) Jumbled
07. Happiness (3)
08. Pointed top of a mountain (4)
09. Sita (4)
11. Father (3)
12. Come or go into (5)
15. Intention (3)
16. Lord Vishnu (5)

ACROSS



THE POWER DERIVED BY CHANTING OF MANTRAS

- Sri R. Narasimhan

The Significance of Mantras

All Mantras take their origin in the Vedas which are supposed to have emanated from God, the Supreme being. Lord Brahma creates all living beings with the help of the Vedas. The Vedas were taught to him by Lord Sriman Narayana taking the Avatar of Sri Hayagreeva. Once the Vedas were stolen by the demons, Madhu and Kaitabha, Lord Vishnu killed them and brought them back.

Each Devata is worshipped by a Mantra relating to him or her and one meant to please them and thereby derive our desires in our daily life. The Mantras are so called, as they protect those who chant them according to the Vedic rules. The Mantras, its related Gods and the religious Gurus are to be respected and to be learnt by doing service to

the preacher over several years. They, if properly uttered, will bestow on the doer, all material benefits and ultimately lead to salvation. Our Rishis, Munis and great Acharyas have, after so much of meditation and penance, found out these Mantras and later passed them on to their disciples. They are thereby called “Mantra Drashtaas” (Seers of Mantra).

Some of the Important Mantras, their uses & benefits:

- “Narayana Mantra”, also known as “Ashtakshari mantra”: Thirumangai Alwar said - this mantra can give us status and wealth. Furthermore, it gets rid of sorrow, it assures *moksha*, it does more good than even a mother does. Thirumangai Alwar was blessed to be initiated into the Narayana mantra, by the Lord Himself. The benefits derived from chanting Sri Narayana Nama were enshrined in his Peri Thirumozhi. “Ashtakshari Mantra” is also called as “Mantra Raja” or “Moola Mantra” – and when added with Pranava (Om) and properly administered by a Guru, pleases Lord Vishnu and brings out the nature of Lord Sriman Narayana, the nature of Jeevatma and the relationship between these two. This Japa dispels our Ajnana and grants all that we want here and fulfils our efforts in reaching the abode of God. The demon child Sri Prahalada was saved from all dangers by chanting of Sri Narayana Mantra.

- The “Dwaya Mantra” – also called as “Mantra Ratna” – is a Saranagathi Mantra and is normally taught by a Guru and is intended to get liberated and reach the abode of God.

- The “Charama Sloka” [i.e. Sloka 66 of Chapter 18 of Srimad Bhagawat Gita) is God’s assurance to all devotees who surrender at HIS feet, to Liberate them from human sufferings. This is an Abhaya Pradhana.

- Shree Sooktam - Sooktas come under the category of Stuti Slokas. The word Sookta is from Su + Ukta meaning very-well told. Shree Sooktam is in praise of Goddess Maha Lakshmi – the consort of Lord Narayana. This Sooktam is a compilation of a number of

Sooktas available in Vedas and Puranas. Sadhaks chant this Sookta having complete faith that the grace of Maha Lakshmi will be bestowed on them.

- **Purusha Sooktam** - The word Purusha here refers to the Supreme Being – Parama Purusha, the Supreme Purusha; Purushottama, the best among the Purushas; He is Srīman Narayana. He is the source and basis of all creation. The Purusha Sookta finds a place in all the Vedas, with slight variations. Though the original Purusha Sookta mantra is found in the Rig Veda, it also occurs both in the Shukla Yajur Veda (in *Vajaneyā Samhita*) and the Krishna Yajurveda (*Taittiriya Samhita*). With minor differences it is found in the Saama and Atharva Vedas also. This shows its supreme importance. Detailed instructions are available on the use of this Sutra in fire Sacrifices. Among the Veda mantras, Purusha Sooktam stands out for its Mantra Shakti. It is regularly chanted in temples, at home - while performing Homa or offering prayers to God at home. Tradition has it that the Sookta is to be recited daily along with Bhagavad Gita or Vishnu Sahasranama chanting.

- **Narayana Sooktam** - This Sooktam explains about meditation. Before meditation, one has to recite this and contemplate on the meaning, which in turn, will help the Sadhak, reach deeper levels of meditation. In the beginning of the Sookta, the glory of God is described. It is then followed by a step by step instruction on how to direct one's mind during meditation - where and how to meditate. It is customary to recite Narayana Sooktam along with the Purusha Sooktam. The ideas expressed in this Sooktam form the basis for meditation on the Supreme Being. Reciting this Sooktam before commencing meditation will greatly aid in developing

Before Starting any puja / ritual, worship Lord Ganapathi with devotion.

intense meditation. Meditation does not mean to merely sit in front of an image, stare at it or just imagine a familiar form. Firstly, we must try to understand where we stand in His divine presence. We must then be able to picture His resplendent beautiful form in our mind.

- **Mantra Pushpam** - Performing Puja is a very popular form of worship. Towards the end of the Puja the one Veda mantra that is soul-stirring and inspiring to every devotee is the Mantra Pushpa. Even those who have not studied the Vedas completely chant the *Mantra Pushpa* at the conclusion of the puja. This Mantra occurs in the "Taittiriya Aranyaka". The offering of flowers or Pushpa during worship is a very important ritual. It is called "Pushpanjali". While offering Pushpanjali the devotee expresses his complete surrender to the Lord and seeks His grace and this is signified in the Mantra Pushpa. Jala (water), Chandra (moon), Agni (fire), Vaayu (wind), Surya (Sun), Nakshatra (stars), Megha (clouds), rainy season are all aspects of Prakruti that we come across in everyday life. These get mentioned in this mantra. All these aspects are interdependent on each other. At the same time all these rely on Jala (water). In the Anuvaaka "Yopaam Pushpa" it is stated that Jala on which our lives are entirely dependent is also the source on which the world is dependent. Those who realise this will be blessed with wealth and *mukti*. Similarly, Agni, Vaayu, Surya, Chandra, Nakshtras (stars), Megha (clouds), rainy season all rely on water. Jala, in turn also relies on them – a case of mutual dependence. Those who realize this will be blessed with *mukti*.

- **Aditya Hridayam** - People, during the Vedic times, were not viewing Sun merely as a planet that rises in the morning and sets by night. They recognized Him as the Supreme Being supporting life on earth and a provider of energy and food. More

importantly, He inspires people to have righteous thoughts and perform actions to suit. People pray to Surya to grant them wealth required to lead their day to day lives happily and, also for the spiritual power needed to lead higher levels of life. Aditya Hridayam – the hymn to the Sun God - is ascribed to great sage Agastya. It forms part of the Yuddha Kaanda written by Sage Valmiki. The first two Slokas describe the circumstances under which the Sage Agastya initiated this hymn to Sri Rama. Fourth and fifth Slokas indicate the benefits of reciting the Hymn. Slokas from six to fourteen describe Surya Narayana in various manifestations. In Slokas from sixteen to twenty-one obeisance to the God is being offered. Slokas twenty-six and twenty-seven contain the advice by Sage Agastya to Sri Rama. There is only one Supreme Reality and all the Devis and Devatas that we hear about are all the Vibhutis or manifestations of this Parabrahman. Among the Devatas, Aditya (Surya) the son of Aditi is highly celebrated and greatly revered. He is often referred to as Surya Narayana. In fact, the Slokas in Aditya Hridayam may be interpreted both in terms of God Surya and Lord Narayana. It is a common practice to recite the hymn on every Sunday.

- **Sri Gayathri Mantra** is supposed to please Gods and promote good health, prosperity and all that are required in our daily life. It protects the doer and saves him from illness etc., and to lead a healthy life. Gayatri mantra is in fact, both a mantra and a prayer. A pure mantra depends for its effectiveness upon the power of the mantra shakti - the power inherent in the sound. In a few cases, the mantra may not appear to carry a meaning on the face of it. Gayatri mantra has inherent in it a tremendous power. This mantra is then combined with a prayer. Prayer, offered with intense devotion and feeling, once again, has a tremendous power. Thus, when the power of

the mantra is combined with the power of the prayer, we then get a very potent tool for the unfoldment of our spiritual potentialities.

- **Maha Mrityunjaya Mantra** - We worship the three eyed Lord (Shiva), who is fragrant and who nourishes all beings well. May He liberate us from death, even as the cucumber is severed from its bondage (to the creeper). May we not be released from immortality. The meaning for the word Mrityunjaya is – to win over death. The mantra is prescribed for gaining a victory over death. This mantra is a prayer to the Lord to grant him this knowledge. Some people believe that the Japa of this mantra before stepping out of one's house will provide protection from dangers.

- **Ganapati Mantra** – “Through praises we worship you, the Lord of Vedas, the leader of all groups of Devas, the visionary of all visionaries, the one who has great fame through various similes, the most exalted of the knowers of Brahman and the one who shines in the hearts of devotees. Listening to our prayers of praise, please sit at the altar of fire ritual in our hearts, with all protective means”. It is customary to worship Lord Ganapati before starting any auspicious venture. It is believed that Lord Ganapati will remove any obstacles that may come in the way. For this reason, He is referred to as Lord Vigneshwara.

- **Shanti Mantras** - Whenever we undertake a task, it is essential that we approach it with the right mental attitude. This preparation will greatly enhance the chances of success in our undertaking. It is for similar reasons, that we have a number of Prakaras (enclosures) in our temples. As the devotee goes round each Prakara, his concentration improves, and his mind gradually gets focused on the deity he is going to worship. The chanting of Shanti mantras, before the recitation of the Vedas helps the Rishis gradually focus on the Vedas they intend studying.

The practice is to recite the Shanti mantras before reciting holy texts such as Upanishads and Sooktas. All Veda mantras are concluded by uttering “Om Shantih, Shantih, Shantih”. Om is the symbol and representative of Brahman. It is uttered for securing all-round auspiciousness. Shanti refers to peace and tranquility. Generally, the troubles that we normally face fall into three categories (also referred to as Trividha Taapa)– The problems are caused by us, illnesses - physical and mental, suffered by us are examples of this kind. They are referred to as *Aadhyaatmika*. Problems caused due to others. They are called *Aadhibhautika*. Problems caused due to nature – Rain, thunder, fire are examples of this kind. They are called *Adhidaivika*.

- **Agamas** - The temple rituals are based on Agamas (eg. Vaikhanasa and Pancharatra).

- **Sri Rama Nama**: The power of chanting Sri Rama Nama turned a dacoit into a sage Sri Valmiki. Recitation of Rama mantra gives us peace and prosperity.

- **Sri Vasudeva Nama**: The Royal prince Sri Dhruva attained Dhruvapada [Polestar] by chanting Sri Vasudeva Nama.

- **Sri Nrisimha Mantra** – helps to get rid of fear
- **Sri Varaha Mantra** – confers strength
- **Sri Dhanvantri Mantras** – helps in curing diseases

Mantras for Universal Peace & Prosperity:

We can take small steps towards achieving control over our senses and mind, and such control is necessary before we can approach an Acharya for Mantropadesa. Once we start practicing, gradually self-control comes easily to us, over a period. And then we will be able to focus our thoughts on deities we have worshipped in temples. The image comes before our eyes when we begin to meditate. And once

we begin to visualize the Lord, our control over our senses gets firmer, and we become ready to be the recipients of Mantropadesa from our Acharya.

The Vedic Mantras are so kind enough to provide guidance in saving humanity, by chanting the proper Mantras. We may pray that all should be happy, no one should suffer from disease and no one should feel unhappy. The Mantras lead us from darkness to light, from death to life and grant us peace and tranquility. One can get God realization through the chanting of mantras only and a vision of God is possible through meditation and Japa of the mantras. The mantras, when chanted in a proper way will yield good results and help us have a noble life and attain the feet of God. They also help in purification of mind, body, and soul and such an elevation to spiritual level helps in God realization, restoration of peace and harmony, world peace and unity

May Lord Sri Narayana bless one and all who chant his name and do Japa with sincere devotion and faith. Faith in God makes one lead to God realization and attain salvation.



APPEAL TO DEVOTEES

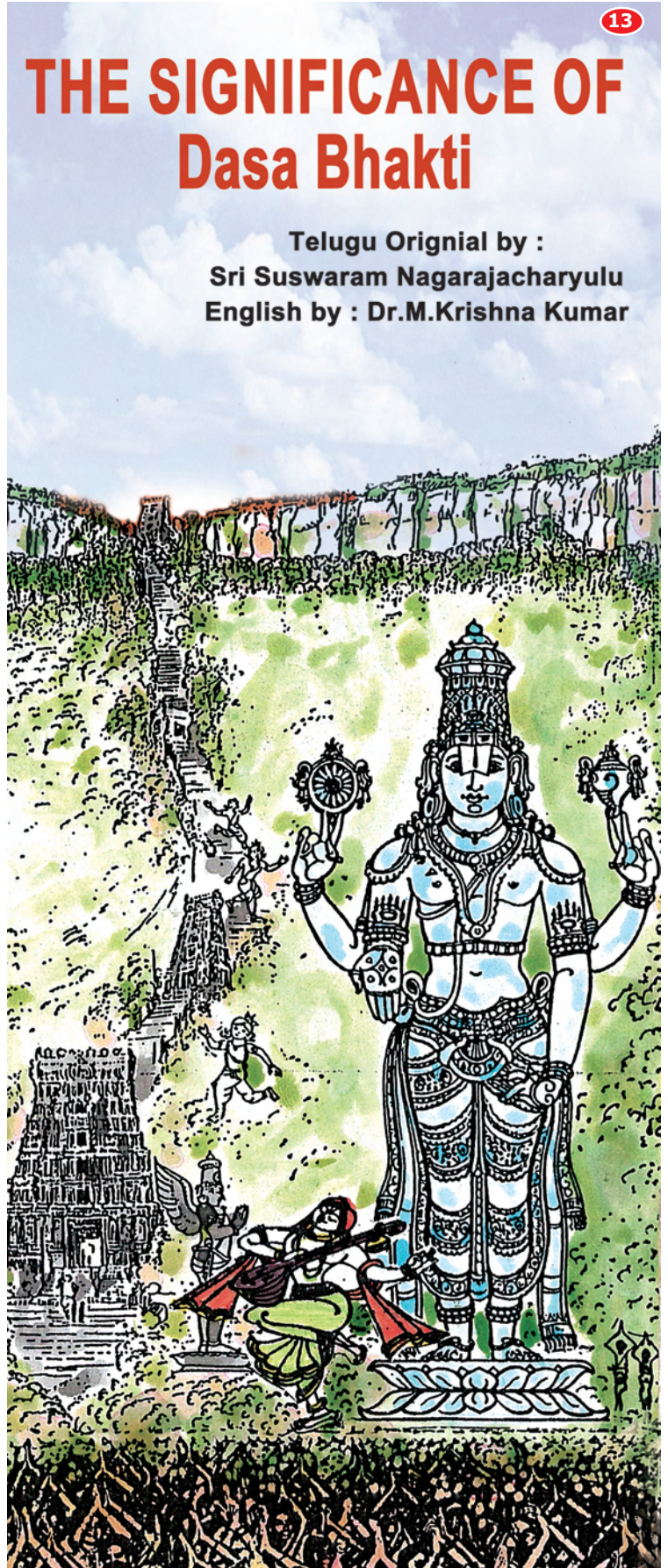
- Devotees must maintain a social distance while collecting Laddus.
- Always wear mask.
- After collecting Laddus, go outside through exit gate.
- In case you face any technical issues at the Laddu counter, please contact TTD staff.
- Please follow the instructions given by the Security and TTD staff meticulously and cooperate.

(Continued from the previous issue)

Sri Vijayadasa is a renowned saint from the Haridasa tradition of Karnataka. He promulgated the virtues of the philosophy of Sri Madwacharya through his devotional compositions. We already read about his elaborate descriptions of Lord Srinivasa's divine and glorious personality regarding His lotus feet, His protective hand and His magnificent belly in the previous edition. In the present edition, we are going to read about the poet's wonderful and splendid descriptions of the glorious face, ears and the eyes of the Lord.

At the outset, Sri Vijayadasa describes the fascinating face of the Lord in his 'suladi.' 'Suladi' is a form of literature in Kannada. Sri Vijayadasa is popular in writing 'suladulu.' He says that the face of the Lord is blissful and ever-smiling. The Lord's joyful countenance plays with the goddess Lakshmi. His divine mouth is the abode of the Vedas. It glitters with its shining teeth. It has given instruction to Lord Brahma. It has eaten butter stolen from the houses of 'gopikas.' It is capable of scattering pearls while smiling. It has eaten the food fed by His foster-mother Yasoda Devi. It has sucked the poison from the breasts of the monster Putana. In childhood, it ate the soil and exhibited the entire Cosmos. It is as bright as the moon. It has eaten the fruits given by Sabari. It has blown the divine flute. It has eaten the 'atukulu' (made by rice) given by Kuchela.

Sri Vijayadasa has described very elaborately the divine ears of Lord Srinivasa shining with 'makarakudalalu' (ear rings) in his 'suladi' namely 'Makarakundaladinda jhagi jhagi sukarna..... sundara karna.' The ears of Lord Srinivasa listen to the prayers of goddess Lakshmi in a scintillating manner. They also listen to the prayers and eulogies of the devotees. They have listened to the loud



lament made by Gajendra. They are ornamental, virtuous, auspicious and infinite to the Lord. They diligently have listened to the 'stotra' of Lord Brahma. They also listen humbly even to the common and innocent people who worship them with love and devotion and shower the blessings on them. They provide knowledge to the devotees. The people who make the things controversial by their anger, the ears punish them in hell. The ears of the Lord won't mind the prayers done by the wicked people even though they chant the Vedas. They would grant boons to the devout devotees even though they call the Lord from a distance.

The eyes of Lord Srinivasa are like lotuses in full bloom. When they fall on the devotees, they would become fragrant and cool. They are auspicious, victorious and the removers of misery. Sri Madhvacharya in his Dwadasa Stotra described the glory and the power of the Lord's divine vision. Sri Vijayadasa also praises the divine look of the Lord shining like the moon when He glances gracefully and incessantly at the face of goddess Indira Devi with love and affection. When the devotees pray to Him whole-heartedly, the eyes shower nectar-like drops on them. In the past, the same eyes showered the sparks of fire when the Lord had come out from the pillar to fulfill the desire of His earnest devotee Prahlada. Lord's vision is infinitely shining and dominates the charm of the petals of a lotus. It grants proper boons both to the deities and the devotees who always serve Him. Even Lord Adishesha who has innumerable hoods and tongues cannot describe the glory of Lord Srinivasa. Describing the magnificence of the Lord is as difficult as the counting of the waves of the ocean and the stars in the sky. Lord Srinivasa is always under the grip of His true devotees. He is like 'kongubangaram,' 'Kamadhenu', (auspicious cow) 'Kalpavruksha' (wish yielding tree) and 'Chintamani' (gem) to them.

Sri Vijayadasa is not satisfied even though he has described the Lord in his 'suladulu' and 'keerthanalu.' He has described the glorious

personality of the Lord and the significance of the 'kshetra' in a 'keerthana' consisting five 'charanas.' In it, he says: "O! Giriraja! Your heart is liberal. I fall on Your lotus feet and I pray to You. Is it proper to neglect the devotees who always believe You? Please hold my hand quickly. You are the embodiment of compassion. You are the sanctioning god of our desires. In the past, You removed the terrible fear from the troubled 'Gajaraja.'

The poet prays to the Lord: "Hey! Sripati Venkatagiriraja! Your glory is boundless in protecting the devotees when they are in difficulties. No sin can touch the devotees under Your rule. 'Hey!Kanchanagirivasa! In Kali Yuga, no mountain is equal to Seshachalam. You have thought that it is 'Bhuvaikuntam' and You have come down from Vaikuntam. So all the deities including Lord Brahma came to the mountain and worshipped You and got all auspiciousness and bliss."

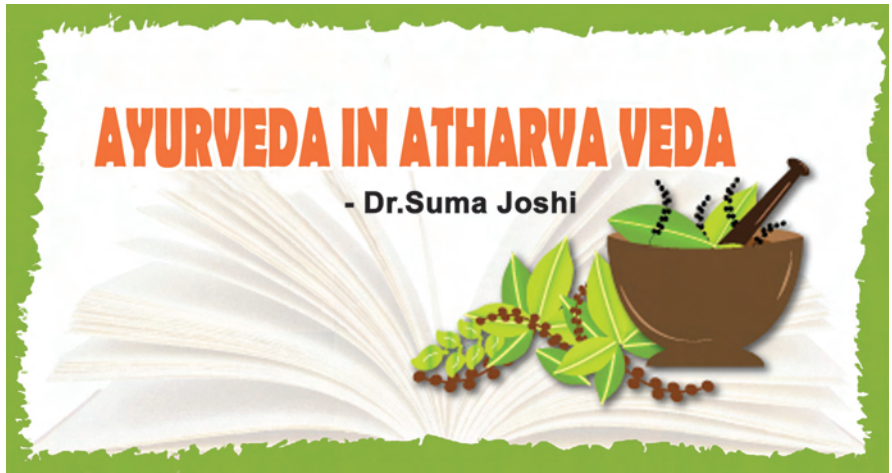
Sri Vijayadasa says: "Hey! Tirupati Venkatagiri Raja! All the deities and 'kinneas' have come along with their attendants to the mountain and settled as trees, animals and birds as You have made the place as Bhuvaikuntam. They used to worship You earnestly. Nothing is great before Your elegant and graceful 'leelas'."

Sri Vijayadasa prays to Lord Srinivasa: "Hey! Seshagirivasa! It is a fact that You have given the prosperity of the fourteen 'lokas' to all the deities. I am a low and mean human being. You know my worth. There is no doubt about it. Protect me by sanctioning the wealth of Your glorious grace."

The poet's final wishes are "You are residing on the banks of the river 'Suvarnamukhi.' If the devotees participate in the Brahmotsavams with religious fervour, they would be blessed and all their sins would be washed out. May Vijaya Vittala alongwith Sri Devi and Bhu Devi shower His graceful blessings on His devotees!"

(to be continued)

The Vedas are the most sacred books. They are the original scriptures of Hindu teachings, containing spiritual knowledge encompassing all aspects of life. The Vedas form the highest spiritual authority for all aspects of Hinduism and are a respected source of wisdom for mankind in general. The word *Veda* means wisdom, knowledge or vision, and it serves to manifest the language of the gods in human speech. 'Veda' denotes knowledge which has two forms— *Shabdarupa Veda* and *Artharupa Veda*, one is in verbal form and the other is in object form. The *Veda* in the form of words is contained in *Mantras* (and other subsequent literature). *Veda* in the form of objects is the whole universe i.e. the objects in whole universe are denoted by the word 'Veda' or the meaning of the word *Veda* is reflected in or represented by the whole universe. The formal documentation of Vedas was done mainly by Vyasa Krishna Dwaipayana around the time of Lord Krishna (c. 1500 BC). The Vedas are classified into four volumes: the Rig-Veda, the Sama Veda, the Yajur Veda and the Atharva Veda, with the Rig Veda serving as the principal text. The four Vedas are collectively known as "Chathurveda."



Upaveda

Ayurveda is an *Upaveda* of *Atharva Veda* and is considered *Panchama Veda* as well. It is also considered *Upanga* of *Atharva Veda* i.e. it is not imposed or added from the exterior but is a part and parcel of the main body of the Vedas.

The fourth and last Veda of Hindu literature the *Atharva Veda* contains medical information in its various stages of evolution and contains the most primitive as well as some of the most highly developed stages of therapy. It mentions a large number of diseases both major and minor. It is also known as 'Bhaisajya Veda' because its hymns represent Ayurveda of Vedic period and the name Atharvan is almost synonymous with Bhesaja i.e. medicine.

In *Atharva Veda* there is a mention of a etiological factors and origin of diseases. Some examples are:

Krimi and krmi (worms, germs & insects) as causative factors:

There are two distinct words Krimi and Krmi mentioned in *Atharva Veda*. Krmi means insect and whereas Krimi means worm/germ which multiplies, enters human body and they are visible or invisible.

Witchcraft as the cause of disease:

Atharva Veda believes human sorcery causes diseases and evil eye produces diseases whereas witchcraft cures them.

Bhutas (demons) as causes of disease:

According to *Atharva Veda* and its hymns, magic and witchcraft form the most important subject. Likewise, a disease is caused by

demon (a disease itself is a demon). *Atharva Veda* believes that particular demon causes a particular disease. The same idea has been taken by Ayurveda. Bhutavaidya is one of the branches of Ayurveda. In addition to the above, Gandharva and Apsarasas also have been mentioned. Apsarasas bewilder the mind and cause insanity. According to *Atharva Veda* there are also some benevolent spirits which fight with the evil one; for example, Pinga which preserves the babe at birth and chases the amorous Gandharvas away. *Atharva Veda* also believes that lightning stroke as a cause of disease.

Dosas (humours) as the causes of diseases:

Atharva Veda refers to Tridosa (Vata, Pitta & Kapha) theory in the context of treatment of Yaksma. Diseases are believed to be caused by cloud (water), wind and lightning; examples are—Asrava (diabetes insipidus) is caused by wind, and Takman (fever) is originated by Agni (fire). It seems *Atharva Veda* recognizes only four types of Vayu viz. Prana, Apana, Vyana and Samana. Amongst them Prana means breathing-in and Apana means breathing-out. Hence, they are also requested not to leave the body, but to bear the limbs till old age. The idea of Trigunas is also found in this Veda. There is a prayer to Pranavayu and Apanavayu to protect the man from death.



Role of gods in the development of diseases:

Atharva Veda believes that gods inflict diseases. They send diseases as punishment for sins committed by sinners. Gods like

Rudra, Soma, Varuna, Vastospati, Aditya, Marut etc. have the power of causing diseases as one of their numerous attributes. According to *Atharva Veda*, Rudra is the best physician; he possesses healing remedies; he is the first divine physician and he can cause the diseases and cure them as well. *Atharva Veda* also treats lightning strokes as causes of diseases.

Tridosha (body humors) and saptadhatu (seven bodily tissues) are the basic principles of Ayurveda. Tridoshas and seven dhatus are mentioned as supporting agents of all living creatures in the mantra “Ye Tri Saptah VishwaRoopani Bibhratah” of the Atharva Veda and Sayan the commentator explains them as Tridosha and Sapta Dhatus. It is evident from the above that the Vedas are the original sources of the subject matter of Ayurveda.



Tirumala Tirupati Devasthanams, Tirupati

Health Department, Tirumala Instructions for Maintaining Sanitation

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

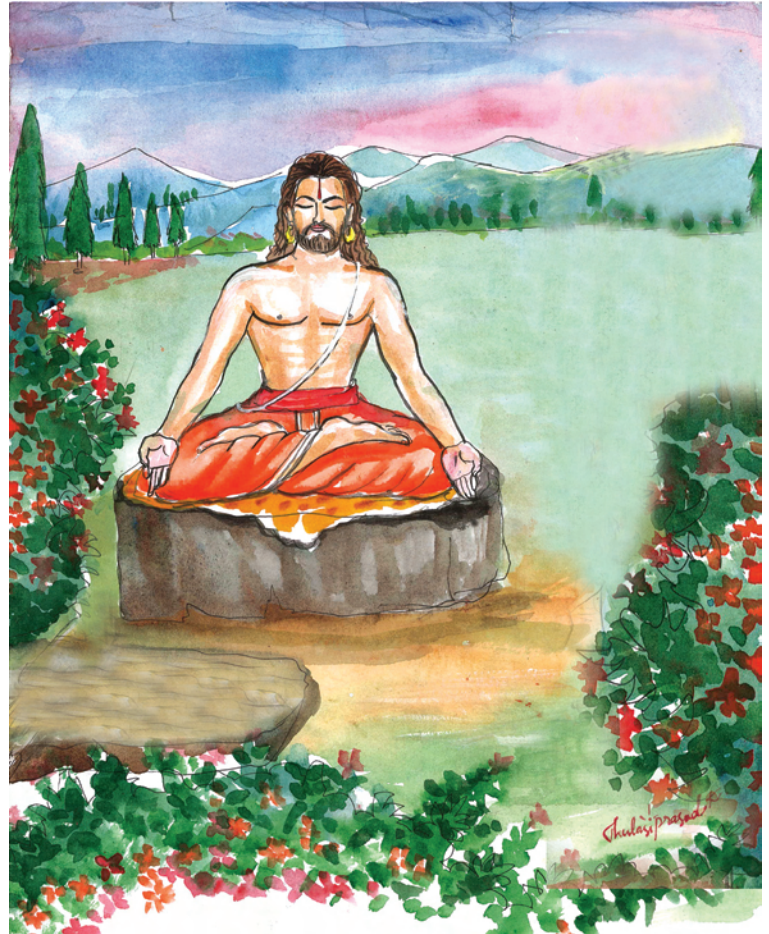
VEDIC YOGA

- Dr.K.V.Raghupathi

Vedic Yoga is different from modern Yoga in many ways. Modern Yoga mainly deals with *Asanas* and *Pranayama* focusing more on health. In the present day world, people have become more conscious of their health due to the presence of chronic diseases in their bodies. They have tried all methods of cure and failed. So, they turned to Yoga which was amended to suit their body and context. But this Yoga is a mixture of martial arts and other forms of physical exercise. The number of *Asanas* performed by practitioners and taught in many Yoga schools and institutes that have grown like mushrooms are unrelated to the actual Yoga that had existed in the Vedic times. These are unknown even to several Hatha Yoga texts, namely *Hatha Yoga Pradipika*, *Siva Samhita*, and *Gheranda Samhita*, especially the last one has introduced only thirty-two *Asanas*. They focused mainly on the sitting postures such as *Padmasana*, *Siddhasana*, and *Vajrasana* besides a few *Mudras* and *Bandhas*. Unfortunately, performing these *Asanas*, *Pranayama*, and *Kriyas* on a regular basis is mistaken for real and actual Yoga. Reasons for the dilution of the actual classical Yoga are many, chiefly historical and cultural.

When Swami Vivekananda introduced Yoga in America, it was chiefly Raja Yoga focusing on meditation. *Dhyana* was however unknown to the west. Their spiritual tradition ends with prayer and they have failed to go beyond it. When

Vivekananda left, it faded on its own, and people in America became more health-conscious as they were afflicted with several chronic diseases that worried those most. Hence, they looked for alternative methods that could enable them to come out of such chronic diseases. So, their first priority was shifted to health as they found Raja Yoga difficult to pursue. It was at this juncture a few prominent Hatha Yoga gurus such as BKS Iyengar, Bikram Chaudhury, and others went to America and introduced their own forms of Yoga which mainly focused on improving the health. Soon they became popular and successful, and many Americans and Europeans were attracted to these various forms of Hatha Yoga that had a great appeal. Thus Yoga forms such as Power Yoga, Vinyasa Yoga, Yin Yoga, Jivanmukti Yoga, Iyengar Yoga, Bikram Yoga, and a few more in experimentation have come to stay in the west. All these forms have given more importance to the body and its health, although health is a holistic term that cannot be understood in a narrow sense.



Vedic Yoga is not centered on *Asana* or powerful *Pranayama* methods or special meditative techniques. It cannot be reduced to the body and its health or to one set of *mantric* formula. Vedic Yoga is vast and many-sided. It contains all aspects of Yoga from lifestyle to devotion and deeper meditation. It can be approached both at a philosophical level and a spiritual level. It rests upon connecting with the Divine and a return to the universal life, deeper rhythms, and transformational processes.

This Vedic Yoga is classical, ancient, and *sanatana*. This is our *Santana Dharma* or the 'Eternal Tradition'. The term *Dharma* stands for the laws of Truth and Consciousness that upholds the universe, including the great laws of *Karma*. This *Yoga Dharma* rests upon the *Sanatana Dharma*. *Dharma* is the highest pursuit of Truth. The highest human *Dharma* is the pursuit of Self-realization or direct awareness of the Cosmic Being. Yoga is the means of fulfilling this highest *Dharma* or duty of inner spiritual growth. This *Yoga Dharma* is called *Satya Dharma*, the natural law of Truth. This is *Manava Dharma*, the '*Dharma* of humanity' which is not only an inward seeking of Truth but also outward respect for all life as sacred.

This Vedic Yoga also is called *Rishi Yoga* since it was practiced by the sages. These *Rishis* retired in the forest to be free from the external disturbances so that they could contemplate and meditate deeply. They lived in the forests and never returned to their home towns. Hence, they were called as Forest sages. *Pranayama* and *Dhyana* were the techniques they used to attain the highest state of Consciousness. In the state of *Samadhi* they had profound revelations, and those revelations were later known as Vedic wisdom. These *Rishis* were not mere human sages but they were the actual sages of the spiritual and cosmic powers. These *Rishis* were the earliest and extraordinary sages

and Yogis possessing great wisdom and magical powers, who gave early humanity its first religion, culture, language, and medicine. These were the priestly orders to carry their legacy and transmit their knowledge to future generations. They developed secret teachings and mystical traditions. These teachings invited special initiations and strict disciplines in order to receive and understand their real import. They are *Raja Yogis* since they mastered the inner Yoga of *mantra*, meditation, *pranayama*, ritual, and service.

To this tradition belongs Patanjali, the great sage. The distinctness of Patanjali is that he has systematically organized it in a scientific way and offered it to humanity. Unfortunately, this tradition is lost, and not seen in the modern Yoga being in practice and not taught in several schools of Yoga.



SOLUTION TO PUZZLE

1 S	A	2 N	D	3 I	L	4 I		5 S
R		A		D		T		U
6 I	K	N		E		7 F	U	N
		D		A				D
8 P	E	A	K		9 K	U	J	A
A				10 K				
11 D	A	D		12 E	N	13 T	E	14 R
M				S		P		M
15 A	I	M		16 A	J	A	Y	A

BHAKTI TRADITION

- Prof. P. Mallikarjuna Rao

Bharat that is India is an enormous geographical formation teemed with diverse ethnic groups, multiple languages, innumerable cults and sects. It has an amazing cultural tapestry of bewildering diversity. Despite such variety, there are a few unifying factors which give it a spiritual unity such as the four Purusharthas, namely: Dharma, Artha, Kama, and Moksha. These are the four governing principles that rule the life. The first being the Dharma, righteousness and the last and ultimate goal being Moksha, liberation from the cycle of life and death. The rest of the two Purusharthas, Artha and Kama, have to be fulfilled within the frame work of Dharma, hence Dharma is the first goal. Prasthanas Trayi viz. Brahma Sutras, Upanishads and the Bhagavad Gita are the three main guiding sources suggested for one's spiritual pursuits and the attainment of the ultimate goal, Moksha. These three canonical texts have epistemic authority in Vedanta school.

Pravritti and Nivritti

When it comes to Moksha two distinct paths have been identified namely: Pravritti and Nivritti. Pravritti dharma entails one to lead a life of action for salvation, while Nivritti dharma, a life of contemplation. The concepts of pravritti and nivritti can be illustrated through the puranic tale narrated on Vinayaka Chavithi day. When Lord Siva wanted to appoint the chief of Ganaas (armies) he held a competition between His two sons Vinayaka and Kumara and declared that the winner of the competition is the one who reaches home first after circumambulating the world. Kumara, being light-bodied and with peacock as his vehicle, could fly around very fast. In contrast Ganesha, being short

and stocky with a tiny mouse as his vehicle, finds it difficult to compete in the race. So, He prays to Lord Siva that he may be permitted to circumambulate around Him and it may be considered as equivalent to going round the world. Siva accedes to this request. Eventually, Ganesha wins the race and is declared the winner. Kumara in spite of travelling round the world and taking dip in holy rivers could not make it before Ganesha.

This apparently simple Puranic tale has profound spiritual import. The path followed by Ganesha is the Nivritti Marga and the path followed by Kumara is the Pravritti Marga. While the former renounces the world, the latter traverses the world to reach the destination. It suggests that the path of renunciation helps one reach one's destination much faster, while the path of worldly engagement



slows down the pace. In other words, Nivritti Marga postulates total detachment or Sanyasa, while Pravritti Marga posits involvement. Thus, the ancient sages elucidated to the liberation seekers the problems they have to encounter on the spiritual path.

Bhagavadgita and Yoga

The Bhagavadgita, the “Song Celestial”, endeavours to coalesce various paths to Mukti or salvation. It is quintessential of the Prasthanatrayi that includes Brahma Sutras as well as Upanishads. The Rishis believed that there is no single path which is universal and suitable to all the seekers. They insisted that each path varies according to the Samskaras or tendencies of the seekers. Lord Krishna enumerates different paths but uses the word Yoga rather than Marga to designate each path.

Yoga is a Sanskrit word, which means to join, join two or more things into one. So, yoga is about the experience of oneness, and the feeling of harmony. Patanjali, the author of Yoga Sutras, says, “Yogah ChittaVritti Nirodhah”, which means yoga is the controlling of the modifications of mind. In other words, Yoga is a technique to control movements of the mind.

Lord Krishna gives a new definition to yoga in the Bhagavad Gita. He defines it as “Samatvam Yoga Uchyate” – equanimity is yoga, that is one should remain unaffected by the weals and woes in life. This equanimity of mind is the ultimate objective of yoga. In another verse he says, “Yogah karma sukaushalam”, which means yoga is skilful action. A man can perform any action with great skill and devotion only when it is not motivated by any desire for reward and dedicated to God. He defines yoga variously in accordance with the context. He enumerates as many as 18 yogas in the Gita:

1. Arjuna Vishada Yoga, 2. Sankhya Yoga, 3. Karma Yoga, 4. Jnana Yoga, 5. Karmasanyasa Yoga, 6. Aatmasamyama Yoga, 7. Gyanavigyana Yoga, 8. Aksharaparabrahma Yoga, 9. Rajavidyarajaguhya Yoga, 10. Vibhuti Yoga, 11. Visvaroopasandarshana Yoga, 12. Bhakti Yoga, 13. Kshetra Kshetrajna Vibhaga Yoga, 14. Gunatraya Vibhaga Yoga, 15. Purushotthamaprapti Yoga, 16. Daivasurasampath Vibhaga Yoga, 17. Shroddhatraya Vibhaga Yoga, 18. Mokshasanyasa Yoga.

Of these, three Yogas are most important, namely: Jnana Yoga, Karma Yoga and Bhakti Yoga. While the Jnana yoga is not within the reach of the multitude, Karma yoga is the yoga of action. It considers righteous living as a prayer to God. It emphasises upon selfless service. Bhakti yoga stresses upon the consubstantiation of the individual with the Universal. It underscores the state of Sayujya that is total merger with God.

Bhakti Yoga

Bhakti, that is devotion, is a universal phenomenon. It is not unique to India. There are as many different modes of expressing this devotion as there are religions and their followers. Innumerable poets, singers and composers wrote and composed many poems, songs etc. trying to capture various moods of the gods and their devotees. Thus, intense longing and irrepressible urge to unite with the divine characterises all forms human creativity in India and this accounts for the overwhelmingly rich repertoire of Indian arts such as music, painting and literature. Before we discuss what is bhakti and its various manifestations, it may be useful to trace its origin and growth in India.

A brief history of Bhakti

As a matter of fact the earliest reference to bhakti can be found in Rigveda Samhita. The nine forms of devotion Sravanam, Kirtanam, Vishnusmaranam, Pada-sevanam, Archanam,

Vandanam, Dasyam, Sakhyam, and Atma-nivedanam of the bhakti cult can be traced to the Rigveda Mantra. It is not the kind of Bhakti which we find in the medieval India or as we understand it today. It is more reverential in character than the later bhakti poetry which addresses God in more personal and intimate terms. We have in Rigveda an occasional prayer for material prosperity. We find hymns for Lord Siva in Svetasvatara Upanishad.

What is Bhakti?

The word bhakti is polyvalent with several layers of meaning. It is derived from the Sanskrit verb whose root sense is “to distribute” or “to share”. The other meanings of the word are “to participate”, “to experience” etc. Bhajan is also a word that is derived from the root word bhakti. The overall meaning of the word bhakti is a strong devotion to a god or a saintly person. Initially, bhakti was deeply associated with Lord Siva and His family, Goddess Parvati, Ganesha, and Kumara, while the devotees of Lord Vishnu worshipped Him and His ten avatars. In addition Devi, the primordial goddess mother was ardently worshipped. Since the devotees worshipped her as Shakti they were called Shakteyas. Soon there was a following for a sage, a holy man and guru.

The main features of the bhakti movement can be enumerated thus: 1. worship of gods and goddesses like Siva, Vishnu, and Devi, their families/avatars and other anthropomorphic forms of gods, 2. Performing puja to the individual forms of these gods either in private or in public temples, 3. Celebration of festivals associated with these divinities, and 4.

Composing hymns and songs and performing dance both in temples and outside in praise of individual deities etc.

More than any other text including Bhagavad Gita, it is Bhagavata Purana that is instrumental in spreading Vishnu bhakti across Bharat. It narrates the birth of Krishna, his growing up, his slaying of various demons by exposing the avatar side of His personality. On the other side the imagined romance with gopis is exuberantly celebrated. The yogic side of His personality is also highlighted in the book. The stories of gopis and the yogic side of His personality and His saving people from the demonic forces have deeply inspired bhakti in people for centuries. Thus, through the Bhagavatapurana the message of God that Bhakti is the surest path to liberation is disseminated in various stories in a simple language. In fact the Purana carries the Gita’s message quintessentially. Most of the bhakti-related themes of the Bhagavad Gita were adopted in the Bhagavata Purana with some change in emphasis.

The main sources of bhakti are, Mahabharata, Bhagavad Gita, Bhagavata Purana, Narada- Sutra, and Sandilya-Sutra. One should devote himself/herself to God totally, only then one can merge in God. Lord Krishna alludes to single-minded devotion to God in the Gita: “Fix thy mind on me alone, concentrate thy intellect on me; hereafter thou shalt undoubtedly dwell in me alone” (B.G., 12:8). One who takes refuge in Krishna alone can cross the river of Maya.

Bhakti avers total dependence of the devotee on God for his salvation. One has to unconditionally surrender one’s self to God which is known as Prapatti or Saranagati. Instead of using his intellect in seeking God, he has to surrender himself to God. That is why, Krishna says in the Gita, “Relinquishing all religious rites and actions take refuge in me alone. I shall deliver thee from all sins...” (B.G. 18:66). Bhagavata concept believes in the grace of God and underlines unmotivated devotion to Him. A man cannot realise God without the latter’s grace. Gopis are the best example of this concept. Giving up desires is not humanly possible. The better option is to consecrate the desires and all actions to God.

(to be contd...)

LET US LEARN SANSKRIT

LESSON - 8

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

कश्चित् = Someone

कतिचित् = A few

किञ्चित्, ईषत् = Little

एकत्र = One place

मा = Don't

नो चेत् = Otherwise

स्युः = May/should (they)

स्यात् = May/should (you all)

स्याम = May/should (Let us)

QUESTIONS

a १. तत्र कश्चित् स्यात्। २. नो चेत् यूयं तत्र स्यात्। ३. कतिचित् तत्र सन्ति। ४. वयम् तत्र स्याम। ५. तत्र किञ्चित् अपि नास्ति। ६. यूयं तत्र मा स्यात्। ७. कतिचित् अत्र स्युः। ८. अत्र किम् अपि नास्ति। ९. एते कतिचित् तत्र नासन्। १०. वयं कतिचित् अत्र स्मः।

b 1. Someone may be there. 2. Otherwise you all may be there. 3. There, a few are there. 4. We all may be there. 5. There, little is also not there. 6. You all may not be there. 7. A few may be here. 8. Nothing is there here. 9. A few of these (people) were not there. 10. A few of us are here.

ANSWERS

a १. तत्र कश्चित् स्यात्। २. नो चेत् यूयं तत्र स्यात्। ३. कतिचित् तत्र सन्ति। ४. वयम् तत्र स्याम। ५. तत्र किञ्चित् अपि नास्ति। ६. यूयं तत्र मा स्यात्। ७. कतिचित् अत्र स्युः। ८. अत्र किम् अपि नास्ति। ९. एते कतिचित् तत्र नासन्। १०. वयं कतिचित् अत्र स्मः।

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One of the greatest heroes of the Mahabharata, Karna remains, till date, an unforgettable personality and a source of inspiration for millions of people around the world.

King Karna was known for his generosity. Karna used to help people in need. He never denied helping anyone. Karna had a routine of going for a bath to the riverbank every morning and offer his prayers to Sun-God. While returning, if he met a needy person, he would always give something to that person.

Let us have a glance regarding karna's generosity- Lord Krishna and Arjuna wanted to test the generosity of Karna. Karna welcomed Lord Krishna and Arjuna with great respect and love. He also inquired about their well-being. Then, Arjuna expressed

KARNA'S GENEROSITY

- Smt. N. Kalpana

their urgent need of wooden logs for the construction. Karna immediately asked his servant to fetch some wood for construction. The servant took a lot of time to return. Karna was waiting for his servant. After some time, the servant returned saying that due to rain, the wood had become wet. After hearing this, Karna went inside his room and did not return for a long time. Lord Krishna and Arjuna decided to go inside as he did not return for a long time. When they entered Karna's room, they saw him cutting the legs of his bed. He had already cut many pieces of his furniture. Looking at him cutting his furniture, Arjuna asked, "Karna, why did you cut off your artistic sandalwood furniture?" He replied, "There is no other greater grief for me than to send away a person in need, empty-handed. This furniture can be made again but it is important to fulfill your urgent need."

In the Kurukshetra war, when he was lying in the mud dying, Lord Krishna disguised himself as a poor Brahmin and came to Karna to seek alms.

Lying there helpless, Karna couldn't give the poor Brahmin anything. So, he broke two of his gold teeth and gave them to the disguised Krishna. The Brahmin got furious that Karna gave him the blood-ridden teeth.

Karna pierced the earth with his arrow, brought out a spring of water, washed the teeth with it and gave to Lord Krishna.

Karna gave away his armour and earrings, which he had received as a blessing at birth from Lord Surya, knowing very well that it would be risky for his life to give away them away.

Be generous and help those in need.





PICTURE STORY...

ANJANEYA RENOWNED AS HANUMAN

Original Story in Telugu by : Sri D. Srinivasa Deekshitulu

Pictures by : Sri P. Thulasiprasad

Translated by : Smt. J.C. Gnanaprasuna



Anjaneya while sleeping alone, Mother Anjana has gone to the forest to bring fruits to her son. Anjaneya got hungry after waking up.

'Mother! I am hungry.'

His mother has not yet come. He has seen the rising sun in the sky.

The sun appears to him as a red fruit and he has jumped into the sky.



'I will eat that red fruit.'

It is the time for Solar Eclipse. While Rahu is coming to absorb Lord Surya, Anjaneya leaving Lord Surya, has followed Rahu.



'What a beautiful black fruit it is!'

Rahu has run away with fear.



'Oh! Another Rahu has come.'

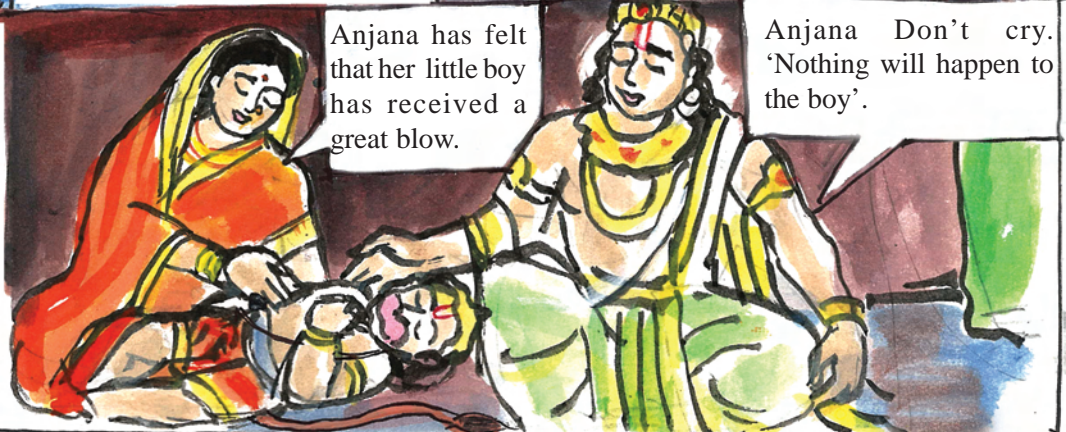
Rahu told Lord Indra about the boy. Lord Indra has come with his white elephant called 'Iravatham.' The boy tried to swallow that Elephant. By this, Lord Indra got angry.



'Oh! A big white fruit. I will eat it.'

'Oh! Boy! Stop! Stop!'

Anjaneya has resumed his journey. Lord Indra has given a blow on the cheek of the boy with his 'Vajrayudham.' The boy has fallen on the ground. Lord Vayu has stopped his wanderings and has gone with his son. Anjana is crying.



Anjana has felt that her little boy has received a great blow.

Anjana Don't cry. 'Nothing will happen to the boy'.

All deities have prayed to Lord Brahma to save the world from the danger



Oh Lord! Save the world.

With the ambrosial touch of Lord Brahma, Anjaneya has gained his consciousness.



'Where is my fruit?'

'My Brahmasthram (weapon) will not do any harm to you. This is my boon'.

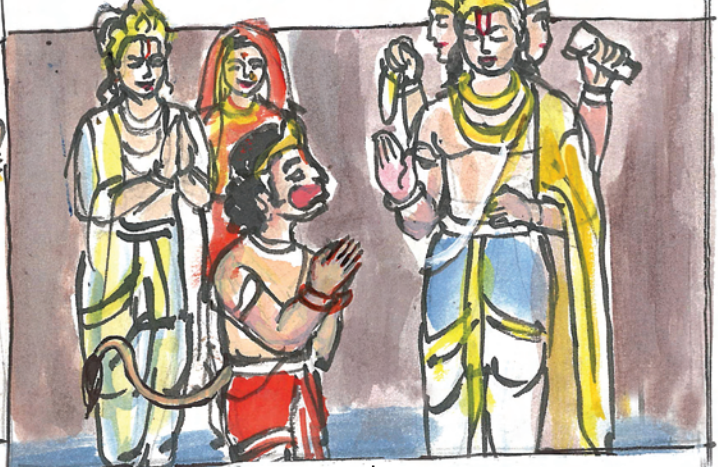
They all went to Lord Vayu. Lord Brahma has told Lord Vayu...

'If you stop your movements, the creation will be in danger'.

'What about my boy?'

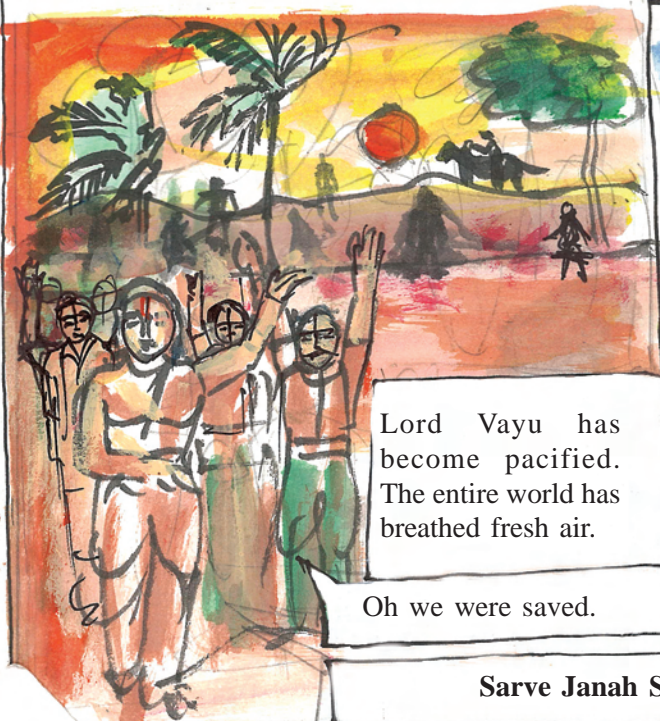


The boy who has received blow has become renowned as 'Hanuman' said Lord Brahma.



The weapons of the deities will not do any harm to him.

'Let it be so!'



Lord Vayu has become pacified. The entire world has breathed fresh air.

Oh we were saved.



Anjana affectionately has lifted her son up and kissed him.

'Long live, my son!'

Sarve Janah Sukhino Bhavanthu!

End

Quiz

1. Which is NOT the name of Saptha Rishis related to Vedic Scriptures:

- A. GAUTAMA
- B. VASHISHTHA
- C. ATRI
- D. PRAJAPATI
- E. KASHYAPA

ANSWER: D: PRAJAPATI

2. Name the Wife of Agastya

ANSWER: LOPAMUDRA

4. Unjumble the words in this Universal Mantra:

KaraAgre Vasate Sthithaa Gouri Kara-Madhye Sarasvati |
Kara-Muule Lakshmihi Prabhaate Kara-Darshanam ||

ANSWER : KaraAgre Vasate Lakshmi KaraMadhye Sarasvati |
KaraMuule Stithaa gouri Prabhaate KaraDarshanam ||

5. Name the holy place in Uttar Pradesh, where Sri Krishna spent His childhood

ANSWER: Vrindavan

3. Match the words in Column A with the Column B:

A

SARASWATI
DRAUPADI
AYODHYA
YUDHISTHIRA
BAJARANGBALI
PANCHAMRUT

B

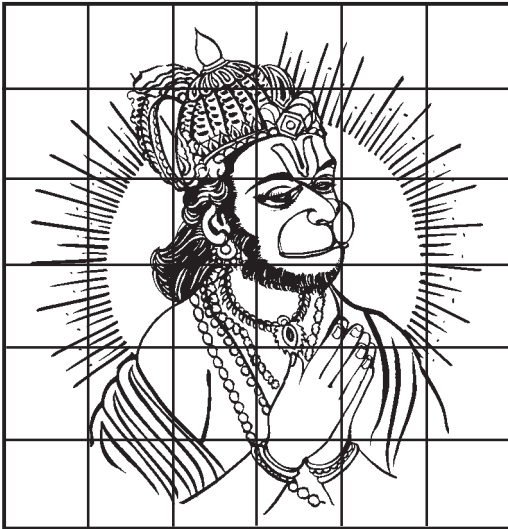
DHARMARAJ
PAVANPUTRA
NAIVEDYAM
PANCHAKANYA
SANGAM
SAKET

NAIVEDYAM
PAVANPUTRA
DHARMARAJ
SAKET
PANCHAKANYA
SANGAM

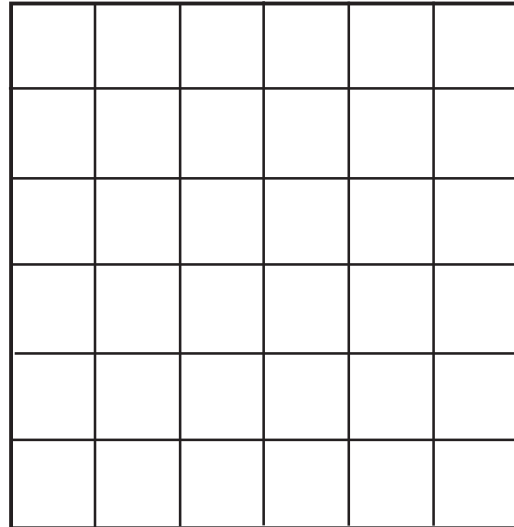
PANCHAMRUT
BAJARANGBALI
YUDHISTHIRA
AYODHYA
DRAUPADI
SARASWATI
Correct Series:

DRAWING

Colour the Picture



Draw the Picture as given



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Tirumala Tirupati Devasthanams

APPALAYAGUNTA

SRI PRASANNAVENKATESWARASWAMIVARI

BRAHMOTSAVAMS

FROM 19-06-2021 TO 27-06-2021



19-06-2021, Saturday

Day: Dwajaroohanam, Night : Peddaseshavahanam

20-06-2021, Sunday

Day: Chinnaseshavahanam, Night : Hamsavahanam

21-06-2021, Monday

Day: Simhavahanam, Night : Muthyapupandirivahanam

22-06-2021, Tuesday

Day: Kalpavrukshavahanam, Night : Sarvabhupalavahanam

23-06-2021, Wednesday

Day: Mohini Avataram in Pallaki , Night : Garudavahanam

24-06-2021, Thursday

Day: Hanumadvahanam, Night : Gajavahanam

25-06-2021, Friday

Day: Suryaprabhavahanam, Night : Chandraprabhavahanam

26-06-2021, Saturday

Day: Rathotsavam, Night : Aswavahanam

27-06-2021, Sunday

Day: Chakrasnanam, Night : Dwajavarohanam



Lord Hanuman in Japali, Tirumala