



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

AUGUST - 2019 Rs. 5/-



Sri Prathivadibhayamkaram

Annan Jayanthi on

01-08-2019

Tirumala Tirupati Devasthanams



Sri Y.V. Subba Reddy had darshan of Tirumala Sri Venkateswara Swami. He took Oath as New TTD Trust Board Chairman on 22-06-2019.



On this occasion TTD, Executive Officer, Sri Anil Kumar Singal, I.A.S., Tirumala, Ex-Joint Executive Officer, Sri K.S. Srinivasa Raju, I.A.S., Tirupati, Ex-Joint Executive Officer, Sri B. Lakshminantham, I.A.S., offered Photo of Srivaru to him.



Sri P. Basanth Kumar, I.A.S., had darshan of Tirumala Sri Venkateswara Swami. He took Oath as TTD Joint Executive Officer, Tirupati in the Srivari temple on 04-07-2019. On this occasion TTD employees offered Srivari prasadam to him.



TTD, Tirumala, Joint Executive Officer, Sri K.S. Srinivasa Raju, I.A.S., was offered Srivari Photo by TTD employees on 04-07-2019 on the occasion of his transfer.



TTD, Tirupati, Joint Executive Officer, Sri B. Lakshminantham, I.A.S., was offered Photo of Srivaru by TTD, Executive Officer, Sri Anil Kumar Singal, I.A.S., and other higher officials on the occasion of his retirement farewell function held on 30-06-2019.

BHAGAVADGITA

Dharmakṣetre kurukṣetre
Samavetā yuyutsavaḥ
Māmakāḥ pāṇdvās cai va
Kim akurvata saṁjaya

(Chapter-1, Sloka-1)



**O Samjaya! gathered in the karmabhumi of Kurukshetra,
eager to fight, what did my people and the children of Pandu do?**



**Krishnaaya Vaasudevaaya Devakee Nandanaaya Cha!
Nanda GopaKumaaraaya Govindaaya Namonamah!!**

Salutations to Sri Krishna, Who is the Son of Vasudeva and
Devaki, Who is the boy brought up by Cowherd Nanda, is
none other than Lord Govinda.

PAVITHROTHSAVAM IN TIRUMALA



ON THE OCCASION OF PAVITHROTHSAVAMS

Lord Venkateswara Swami who is residing on the seven hills blessing all the devotees is the protector of the whole universe. Every day several festivals and rituals are being performed to Lord Srinivasa in an elegant way. Among them, Pavithrothsavam ritual is celebrated once in a year. This festival is also known as “Festival of Purification”.

‘Pavithrothsavam’ is a three day ritual being performed in Sravanamasam in Tirumala to purify the acts of all omissions and commissions known or unknown made during the year. In this utsavam Pavithra Garlands is adorned to Sri Venkateswara Swami, and all the Main Deities along with Utsava Deities too. The utmost sacred ritual is being performed since five hundred years.

Three Day Ritual

On first day, Homam is performed followed by Snapana Tirumanjanam (celestial bath) to the processional deities. In the evening the processional deities are taken out for a ride around the four mada streets, draped in dazzling Gold and Diamond jewels.

On the second day, after Snapana Tirumanjanam, a special puja is performed to the woven sacred silk threads called ‘Pavithrams’, they are the sanctified threads. ‘Pavithrams’ will be tied around the head, neck, waist of the Lord. They are also tied to various deities inside the temple and inside the prakaram including Ananda Nilaya Vimana Venkateswara Swamy, Yoga Narasimha Swamy etc.

On the third day removing of pavithrams is done and the sacred Homam is performed followed by Snapana Tirumanjanam, followed by rituals like Vissha Samarpana, procession along four mada streets and concludes with purnahuthi which takes place inside the main temple. By this the Pavithrothsavam ritual will complete.





Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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THE OPINION REGARDING THE ARTICLES PUBLISHED IN THIS MAGAZINE BELONGS TO
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GREENERY ON TIRUMALA HILLS

*patram pushpam phalam toyam yo me bhaktyaa prayacchati!
tad aham bhakty upahrtam asnami praya thathmanaha!!*

The green plants and trees give pleasure, happiness to the humane. This is called ‘greenery’ now-a-days. It is the necessity of the hour. Everyone should join hands keeping the bright future of the Society. The same was explained in our traditional literature. Everyone should have the knowledge about this and take responsibility.

Even Lord Krishna in Bhagavadgeetha said “If anybody offers me a leaf, a flower, a fruit or water with devotion, I will accept it wholeheartedly”. He did not mention the delicious food offerings in Gita. The fruit, flower, leaf and water are evergreen. They are the necessities for a peaceful life. They always sacrifice themselves to serve others. God desired that human beings should imbibe the life skills taught by them and should develop to acquire the qualities of God. But, the learned have advised that one should set up a place of devotion in hillocks, where the streams of water flow incessantly, the place is filled with flowers, fruits and which is away from the folks. Such a place would enable to get salvation through the meditation of the Lord Madhava. Accordingly, by offering such valuable and decent natural creations to the Lord, the human beings are obtaining mental peace and joy.

Mankind has established ashrams and groves in various places by sanctifying a God, who has no name, place with a name and started adoring him. Along with nama sankeertana, they have also been doing adoration with fruits and flowers. In those divine attributes, they explained how to perform puja to God, “Abhisheka priya Siva, Alankara priya Vishnu and Namaskara priya Surya”. Lord Siva is very dear of adoration through water, Vishnu with decoration and Surya with a salute. In that process, several temples are performing pujas with flowers, fruits and water. These are the efforts of people to attain God’s abode.

But times have changed. Pomp and grandeur have become the order of the day. The desire for wealth distanced devotion. The trees are endangered and water levels are falling, resulting the land becoming a plateau. The forests were resources for water and fruits. They were so dense and dark that ants couldn’t tread and crows couldn’t enter. But today such an adage about forests is history and the present generation is left with hay and dry. Scientists affirm that if this trend is continued for some more time, the country will be left with dry lands and the resultant disaster.

Tirumala Tirupati Devasthanams has not been just contending itself in conducting adoration by offering flowers and fruits, but they are bent upon protecting the rich heritage of forests. They have been setting up flower gardens and hermitages to re-establish the natural beauty. They are also planting several plants on the hillocks. Whatever powerful may be, the proceedings will take time.

In case we would like to re-establish ourselves in the greenery treasure, we must join hands to protect the forests. As a first step, we should increase the greenery in temples and places of prayer. The greenery must be a part of our lives. Then only we find a rightful destination for our lives. One should remember that lack of foliage, the country will end up in distress, conflict and disorder.

*Flora and fauna are prior to humanity, That would protect us from torment.
Come together to plant trees and grow the greenery.*

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Goda Devi Tirunakshatram ! Govinda's Visit to Purisai Garden !!

Divine
Festoons

Telugu Original by : Smt. M. Uttara Phalguni
English by : Prof. M. Rajagopalachary

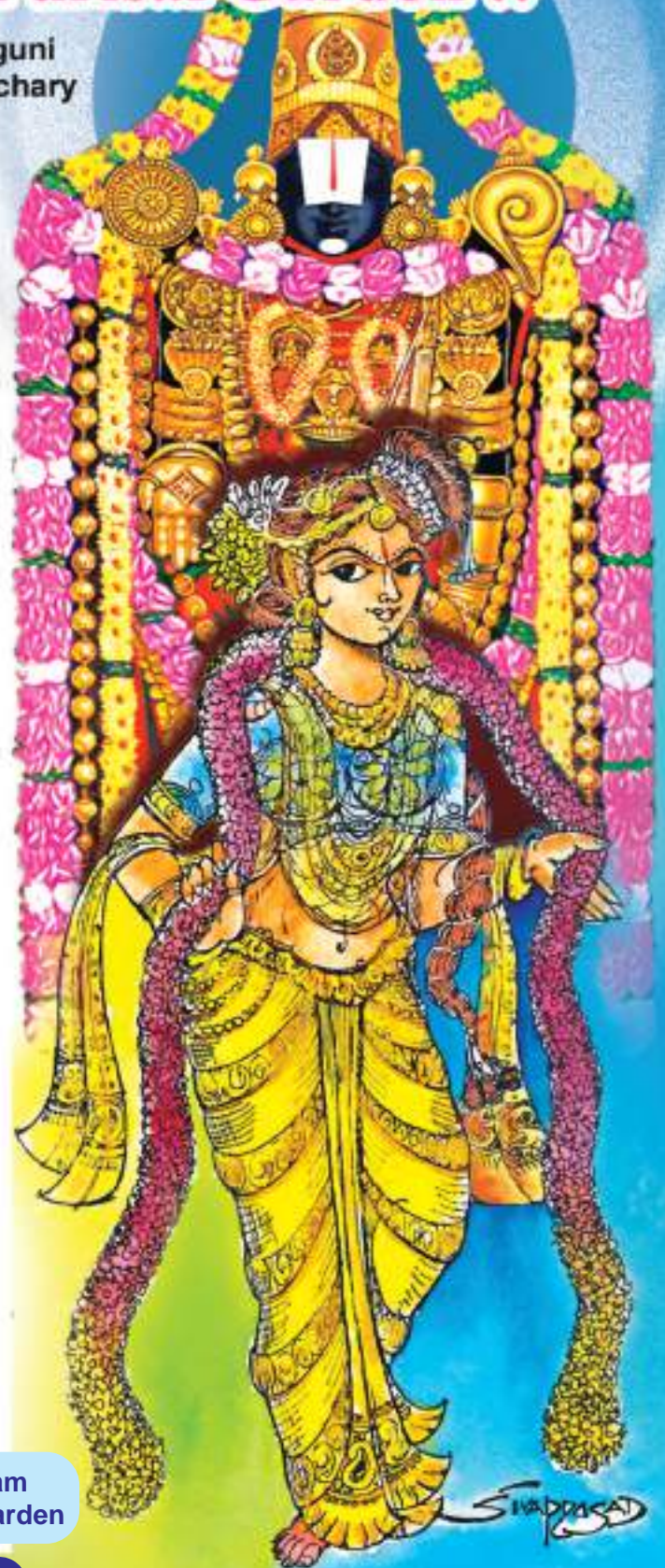
Karkate Poorvaphalgunyaam
Tulasee Kaananodbhavam
Paandye Visvambharaam
Deveem Vande Sri Ranganaayakeem!

Andal (Goda Devi) is born with the aspect of Goddess Earth in the sacred basil garden of Vishnuchitta of Pandya region on the fourth day of Ashadha, the Tuesday in the ruling star of Poorva Phalguni in Tula Lagna. That is why, *shaattumurai* is held on the day of Poorva Phalguni star in the Kataka month at Tirumala Tirupati Temple every year. *Tiruvaadippooram shaattumurai utsavas* are conducted ten days prior to it.

Background to Tiruvaadippooram

108th chapter of Sri Venkataachala Mahaatmyam episode of *Varaha Purana* mentions: “*Govindaaya Namastubhyam Srinivaasaayate Namaha,*” indicating non-duality of Lord of Venkatachala and Govindaraja. Sri Bhagavad Ramanuja lived during the rule of Kattiyam Yadava kings. Once, Chidambaram Govindaraja Swamy had to leave the sacred legendary shrine of Chitrakoot on the banks of Kaveri river and reach Tirupati on the footsteps of Tirumala. He was hailed as another form of Lord Venkateswara and worshipped here. At that time, Sri Ramanuja wanted that Govindaraja should enjoy all rituals and riches on par with Lord Venkateswara. Towards this end, he laid a lotus flower in the hand of Andal and got the sacred throne engraved with the *yantra* and *mantra* required for the wealth-yielding Vyooha Lakshmi. He erected Govindaraja Swamy on the left side as per the Vaikhanasa tradition and proposed for conduct of all ceremonies.

On the Occasion of Andal Tiruvaadippooram
Shaattumurai and Srivaru's visit to Purisai Garden





During the month of her birth star Poorvaphalguni, Goda Devi was added to Govindaraja Swamy and erected in the sacred lotus feet of self-manifest Lord of Venkatachala in Adipuli (Alipiri) pavilion on the footsteps of Tirumala.

Purisai Garden Ceremony

On the day of *Tiruvaadipuram Shaattumurai* itself, Lord Venkateswara goes to Purisai Garden. On the evening of the day of Poorvaphalguni star in Kataka month, Sri Malayappa Swamy goes to Purisai Garden in a wooden Tiruchi in a wider circumambulation. There, different preparations are distributed to the devotees after offering them to the Lord. Later, the Lord is taken to Pogada tree and is offered camphor light. The remnants of camphor light, flower garland and sathari are given to the Pogada tree. The priests get the Sathari without keeping it in the tiruchi. As the Lord enters the street crossing the Gajendra Moksha pavilion, He is offered camphor light followed by anointing of Lord's sathagopa for sanctification. After another offering of camphor light, the sathari is placed in the Tiruchi. Then, the Lord goes back to His original abode. This is the ceremony at Purisai Garden. Some inscriptions reveal the details of this ceremony. Let us go into the details.

Purisai Garden Ceremony in the Inscriptions

Purisai Garden ceremony was restored in Tirumala on September 23, 1983. Though it was in vogue in the past, it was discontinued in the middle. It was called Tota Tirunal or Topu Tirunal. It figures for the first time in the February 17, 1494

Inscription (113th Inscription, Volume 2) during the regime of Saluva Narasimha. It belongs to Niyogi Timmana Danda Nayaka of Haaritha Gotra and Aswalayana Sutra, resident of Chandragiri. It refers to the Purisai Garden ceremony held for twenty days. It also mentions that Timmana Dandanayaka offered services to the Lord on the eleventh day of the ceremony. The September 15, 1542 Inscription (28th Inscription, Vol. 3) during the rule of Srikrishna Devaraya is the second one to mention this ceremony. Pappushetty Ayyan, son of Pandayar Shennam Shettiyar, resident of Narasingapuram near Tirupati, distinctly described the order of rituals to be offered to Govindaraja Swamy and Lord Venkateswara during their visit to his gardens at Tirumala and Tirupati.

The March 6, 1536 Inscription (73rd Inscription, Vol. 4) during the rule of Achyuta Devaraya proclaims that Raamayyan, son of Mattamallayan and disciple of Parashara Bhattacharya, donated for the conduct of Garden Ceremonies of Ramabhattacha, Ramachandra Deekshita and Appa Pillai. Inscription 18 of Vol. 4 mentions the Garden Ceremony of Jayyapu Nayakar. 19th Inscription mentions the Garden Ceremony of Moorthi Nayakar, son of Katlakonda Nayakar, resident of Kumarapalli. August 7, 1554 Inscription is the only complete inscription that we find in this regard.

It mentions the order of this Garden Ceremony in detail including the services, donations, offerings of food and other items, etc. for Malayappa Swamy, His twin consorts (Sridevi and Bhudevi), Lord Krishna, Vishvaksena and Bhashyakara. To meet this expenditure, Moorthi Nayakar purchased land worth 75 rekhaipans including Rajendrasinga



Nalloor land worth 50 rekhaipans and Pudipatla Lake canal land worth 25 rekhaipans, and offered it to the treasury of Tirumala. It also details the different heads of expenditure. In the auspicious hour of shravana star during ankurarpana of Aani Brahmotsava arranged by Sri Ramanuja and Tallapaka Tirumalayyengar (June-July), Lord Venkateswara with His twin consorts, Srikrishna and His Commander-in-Chief (Vishvakshena) are seated in the pavilion of Murthy Nayakar Garden. These deities are anointed with musk, sandal powder, etc. Decoration, offering of food, camphor light offerings, sathari rituals are continued even now.

The last Garden Ceremony conducted like this was mentioned in the 6th Inscription of Volume 13 of March 31, 1606. Vijayanagara treasurer Bokkasam Krishnaiah conducted this in the flower garden named after his father Bokkasam Narasaiah. But, there is no evidence to its continuance later during the rule of Nawabs or Company, or Mahants. It was held in 1983 after about 400 years.

Though the nomenclature of *Tototsava* was not used, this ceremony could be seen in Lord's visit to some important places in Tirumala and *vanabhोजना* (Dining in the Forest). Purisai Garden Ceremony also comes under

this category. It is being conducted in the Tirumala rock garden of 1527. The birth day of Goda Devi happens to be Anantaalvan's breathing his last. Hence, this festival marks both these occasions. Andal's *Tiruvaadippooram* festival is also held. In this context, let us try to know about the flower garden of Anantaalvan.

Anantaalvan's Garden

Anantaalvan and his wife grew flowers of variegated plants in the Ramanuja Pushpa Vaatika erected with great labour. He used to collect those flowers, braid them into garlands and offer them to the Lord of Tirumala every day. Adorned with these garlands from top to bottom, the Lord used to give His darshan to the devotees exceedingly bright.

Fascinated by the beauty of these garlands, the Lord, it appears, was once inquisitive to see Anantaalvan's garden. He went to the garden alongwith Alamelunga at night after the doors of Ananda Nilayam were closed. Overjoyed by the beauty of the garden, they took a walking tour through it plucking the flowers throughout the night and went back to the Ananda Nilayam in the early hours. Anantaalvan was disappointed to see his garden spoiled the next day. It became a routine every



day for the divine pair to visit the garden and spoil it. Anantaalvan prayed to the Lord with great anguish. Feeling sorry, the Lord appeared to the Alvan alongwith His consort at midnight the next day. Anantaalvan wanted to catch hold of them. But, the Lord escaped somehow, while the Lady was caught. The Alvan tied her to the Sampangi tree with creepers. She appealed to him for release in vain. He was on the prowl for her husband. At last, he saw the man running away from the garden and running north to the temple from the south street. He ran after him, but could not catch him. He returned in disappointment.

In the meanwhile, it dawned. The temple priests woke the Lord up and could not find the golden image of Alamelmanga on His chest. The Lord then pacified the anxious priests and directed

SUPRABHATHAM IN TIRUMALA

Suprabhatham is the quintessence of all knowledge in the Upanishads and a source of joy and bliss to all. It means 'Auspicious Dawn' in English. It is the first and foremost hymn recited in the wee-hours of the day to wake up Lord Venkateswara in Tirumala. One gets intensifying enthusiasm while listening to it day by day. Lord's Suprabhatham was written by the great acharya and composer Sri Prathivadhi Bhayamkaram Annan. Let us invoke him on his jayanthi on 01-08-2019.

them to go to Anantaalvan's garden where she was confined and take her back with all honours. Awe-struck, they all went to Anantaalvan and praised him as the most fortunate devotee for confining no less a lady than the consort of the Lord Himself. Anantaalvan deeply regretted his ignorance. He prostrated before her and seated her in a flower basket and took her to the temple. Lord Srinivasa was quite happy and called him his father-in-law for offering Alamelmanga like a daughter in a basket as in marriage to Him. The Lady flew to the Lord to occupy His chest as usual. The Lord felicitated the Alvan with new clothes, sandal powder and betel leaves.

Thus, in the Kataka month (Aani maasa) on the day of Poorvaphalguni star during the Tiruvayi(di)pooram ceremony, the Lord goes to Anantaalvan's garden every year in procession in the circumambulatory direction to receive worship and then felicitate the Pogada tree in the Anantaalvan Brindavan with His sathari. He would go back to the temple in procession later. So, this day is regarded as the day of Anantaalvan's breathing his last. Anantaalvan, it is believed, was transformed into a Pogada tree in his Brindavan. This day is significant as the birth day of Goda Devi, i.e. *Tiruavaadippooram* as well.





As per the 8th, 9th century edicts of Sri Tirumala Tirupati Devasthanams, the hermitage of Sri Suka Maharshi at the banks of sacred Swarnamukhi river is transformed as today's Tiruchanur. It is also known as 'Tiruchukanur', Tiruchhakanur'. Historic and Pauranic evidence proves that this dwelling of Sage Suka has prospered as an ideal place for *japa*, *tapa*, and salvation. Well known as an important Sri Vaishnava *kshetra*, it was also once known for Shiva worship. Thanks to the patronage of the kings, administrative and religious administration of able leaders, this place has flourished as an important Vaishnava *kshetra* and a favorite place to Lord Venkateswara with memories of Padma Sarovar with golden lotuses, and Sri Padmavati Devi.

The first edict in Tirumala temple (830 AD) explains about Tiruchanur. There was a temple for Sri Venkateswara here and a silver *utsavmurthy* of the Lord presented by Pallava queen Samavai was being worshipped here. This silver idol and other ornaments studded with precious stones, pearls etc. donated by her were being used during the public ceremonies. As per 'Tirumala Olagu'

Vaishnava epic, the temple in Tirumala hills was in dense forest, difficult to approach. Also, the temple did not have proper roads around it for public celebrations. Hence the need for 'TiruvalanKovil' arose in Tiruchanur. Symbolically, the festivities were started with '*dhvajarohana*' at Tirumala temple and the other festivities and celebrations of the Lord were held at Tiruchanur, and finally concluded with '*dhvajavarohana*' at Tirumala. It was Srimad Ramanuja who did not relish this practice. He created facilities at Tirumala, and ensured that all the festivals and celebrations of the Lord were held at Tirumala itself. Those days, the *archamurti* at Tiruchanur was claimed by both the Shaivaites and the Vaishnavaites. Srimad Ramanuja proved beyond doubt that it was Lord Venkatesa and shifted it to Tirumala. Due to the disputes between Chola and Pallava kings belonging to two cults, the Tiruvilayunkovil at Tiruchanur was bereft of worship for some time. With the establishment of 'Parasareswara temple' by Pallavas at Jogimallavaram near Tiruchanur, and patronage of the temple in Tiruchanur by Yadava kings, the problem got solved. Yadava Kings were ardent devotees of Sri Krishna. In 12th century, they



constructed temples for Sri Krishna and Balarama at Tiruchanur. Later, in 16-17 centuries, they constructed the SundaraVaradaraja temple towards south of the Krishna temple. The sacred and powerful temple of Alamelmanga was constructed later, which is still thriving as the abode of 'Padmavati Devi'.

There are several stories in the temple literature that the Tirumala Lord is concerned about His devotees and lead them in times of need. One such story from 'Tirumala Olagu' is:

The Lord appeared in the dream of an ardent shepherd devotee, Shevvan, in Tirumala, disclosed to him about buried treasure, and asked him to create a path with steps from down hills to Tirumala through the places favorite to him. In olden days, devotees used only this route from Tiruchanur to Tirumala. There was a village in the present Kapila Teertham. Subsequently, Ramanujacharya installed Govindarajaswamy idol here in Parthasarathy temple and developed the town. This place became famous as Govindarajapuram. As time passed, along with Tirumala, this town has come to be known as Tirupati.

The Padma Sarovar in Tiruchanur is historically very famous, also known as 'Panchami Teertha'. Devotees from around Tirupati, strongly believe that Lakshmi Devi emerged from this lotus pond on an auspicious day. They take holy bath here and celebrate a festival with turmeric and vermilion. There is an interesting story behind this.

The sages living in Naimisharanya got a doubt as to who is the greatest of the Thrimurthies – Brahma, Vishnu and Maheswara. Sage Bhrugu (with an eye in foot) decided to know about this and visited Satyalok and Kailas. Having been disappointed there, he visited Vaikunta. There too he felt ignored by Maha Vishnu and kicked on His chest. Yet, Lord Vishnu, on the pretext of assuaging Bhrugu, and on the pretext of massaging his foot, pierced the eye there. With this the ego of Bhrugu vanished and he prostrated before the Lord for his folly. Goddess Lakshmi was furious at the

appeasement act of Vishnu and left Vaikunta and settled in Patallok, where sage Kapila worshipped Her. In due course, She moved on to Karaveerapuram (Kolhapur today), satisfied with the prayers of sage Agastya. Agitated Vishnu left Vaikunta along with Bhudevi, set out in search of Maha Lakshmi and reached Kolhapur. Here, he patiently waited for twelve years for the benevolence of Maha Lakshmi. At last, She advised Him through 'ashareeravani': "Oh Srinivasa, without Siri! Travel towards south to Swarnamukhi river. Create a pond on its bank and raise a golden lotus in it. Also bring golden lotuses from Swargalok and worship Maha Lakshmi there. She will emerge as sixteen-year old damsel in the Golden Lotus. Hurry up! And make it fast".

Elated Maha Vishnu ascended Garuda and reached Swarnamukhi river. Visited Adi Varahaswami abode at Anjanadri and took sacred ablution in the Pushkarini. He accepted the hospitality of Vaikhanasa Maharshi. On the advice of sages there, he transformed himself as a prince and reached the southern part of Swarnamukhi river.

Srinivasa dug a pond with his 'kuntayudha'. Invoked Vayu and with the permission of Lord Indra, got golden lotuses from devalok, and planted a golden lotus in the pond. Rising up every day early in Brahmi Muhurt, taking bath in the sacred pond



created by Him, Srinivasa worshipped Maha Lakshmi at sunrise, facing westward, for twelve years, with unstinted attention and devotion. At last, his prayers were answered, as assured by the 'ashareeravani'.

On Panchami, Friday, Uttarashada Star, during Karthik month, bright moon fortnight, a golden lotus was born with the bright sunrays. A dazzling light emanated. The lotus was lifted by four big elephants, in which a thousand petals opened up. Lakshmi Devi emerged on that lotus with lotuses in her hand and their fragrance. She was the embodiment of the lotus all over. Was wearing dazzling ornaments and looked like a sparkling golden creeper. She had a garland which adorned Srinivasa. Thus, Lakshmi entrenched on the bosom of Vaikuntapati. Srinivasa rode his *vahan*, Garuda and reached Seshachal and dwelled in Ananda Nilaya.

The Padma Sarovar of Tiruchanur is praised by many sages like Narada. As Vyasa Maharshi's son Shuka lived here, this place was called 'Sri Sukanur' after him, which eventually got transformed as 'TiruSukanur', and 'Tiruchanur'. With the patronage of kings, several Shiva and Vaishnava temples have been constructed in this town. Sri Padmavati temple with golden *vimana gopuram*, run by TTD is the main attraction of the town. In the month of Kartika every year, *Brahmotsav* is celebrated to Padmavati

ammavaru as per Pancharatra Agama Sastra, on the lines of Sri Tirumala Lord. 'Panchami Tirtham' is an important festival during *Brahmotsav*. On this auspicious day, special pujas are organized for Lord Srinivasa. Special offerings like turmeric, vermilion, silk clothes, ornaments, etc., and sweetmeats called 'Padi' will be taken out in Tirumala in a procession on an elephant and will reach Tiruchanur. Sri Padmavati ammavaru adores Herself with these gifts from Her consort and will reach Padma Sarovar seated in golden palanquin in a public procession. In addition to Sudarshana Chakra, the 'Padi' will be received with all temple honours and will be brought to Padma Sarovar. 'Chakrasnanam' (holy bath) is an important religious event organized in the Padma Sarovar. Along with Sudarsana Chakra, all the devotees take auspicious dip in the Padma Sarovar. No puja will be performed at Tirumala during the festivities at Tiruchanur, as a symbolic belief that Lord Himself will be present here celebrating the emergence of Maha Lakshmi in the golden lotus of the Padma Sarovar. Let's know a little more about 'Padmavati Devi Temple'.

Situated about three kilometers south to Tirupati, Tiruchanur is one of the most important Sri Vaishnava pilgrimage centers of the country. Lord Srinivasa appears here as Prasanna Venkateswara along with His consort Padmavati and fulfills the wishes of the devotees. Earlier, devotees used to stay here, take a holy dip in Padma Sarovar and proceed to Tirumala for Lord's *darshan*.

We can see resemblances between Govindaraja swami temple and Padmavati temple. Pillared courtyards, interiors and *sanctum sanctorum* are constructed as per *vaastu*. Sri Padmavati Devi is seated in the *sanctum sanctorum* in sublime disposition, with four hands – lotus flowers in two hands and *abhaya mudra* in two hands. The entrance has two *dwara-palakas*, the *vimana* has sculptural carvings like 'kuta', 'shala', with lions on four sides. These have been built after Vijayanagara tradition. The other structures are a mix of Chola and Vijayanagara tradition. In the north side of



the temple is Ramanuja mandir. In the south are Garuda and Vishvakshena. This temple was renovated in 17th century.

Narayanavanam was the capital of Tondamandalam. Aakasaraaju became the king after Mitravarma. His wife was Dharani devi, son was Vasudasa, and daughter Padmavati. Padmavati, while hunting elephants, entered the hermitage of Agastya and met Srinivasa there. Both fell in love with each other and with the involvement of Vakula Matha, their marriage was solemnized in Narayanavanam. It is said that king Tondaman and Vasudasa have built temples for Padmavati and Srinivasa. Even today the weaver community, Padmasalis, worship Padmavati Devi as their family goddess. She is also called Alarmelmangatayar.

NEW CELLAR IN TIRUCHANUR

T.T.D. has inaugurated the new cellar in old Annaprasadam Complex in Tiruchanur. This is very big cellar having the seating capacity for nearly 600 persons. Arjitha Seva ticket counters such as Kumkumarchana Rs.20/- & Rs.100/- counters are also available here. Devotees are requested to make use of these facilities.

- Dy. Exe. Officer (Sri PAT)

The temple inscription of 1495 and 1496 AD mention Sri Padmavati Devi as 'AlarmelmangaiTayar' and prescribe the method of worshipping Her. In 1533, the Vijayanagara king Achyutadevaraya instituted a special festival for Her. The temple inscription of 1545AD mentions about smearing of sacred turmeric and vermilion to Her at the time of Her sacred bath.

Tiruchanur, the base station for undertaking pilgrimage to Tirumala, has been a well-known Vaishnava *kshetra* right from the 8th century. Many well-known Vaishnava families lived here. Since Tirumala was in the dense forest and the approach was hazardous and difficult, the temples of Srinivasa were erected at Srinivasamangapuram, Narayanavanam, Tondavada, and Tiruchanur. As per the temple inscriptions, the Pallava queen 'Samavai' gifted a silver idol of the Lord, which was installed in Tiruvilan Kovil of Tiruchanur. When this temple was vandalized by Hyder Ali in 1782AD, the temple was renovated later during East India Company's rule. During Vijayanagara rule, many donations were given by the kings to this temple and Sri Vaishnavam flourished during this period. During the early 16th century, Varadaraja swami temple was constructed. From the historical and *vaastu* traditions, Tiruchanur has been a very well-known Vaishnava *kshetra*, visited by many devotees.



The worshippers of Lord Vishnu are known as Vaikhanasas. The source of the race of Vaikhanasas was the sage Vikhanasa. The Vaishnavite Doctrines instructed by Vikhanasa through time immemorial have been followed by the descendants of Vikhanasa who are otherwise called Vaikhanasas are popularly known as Vaikhanasa Sutras. The word Vikhanasa has been derived in many ways according to various scriptural sources. The following are a few instances.

1. विशेषेण खनेद्यस्माद्भावना मुनिसृष्टये,
तस्माद्विखनसो नाम स आसीत् ।
स्रष्टुं स तु समुद्युक्तो ब्रह्मयोनिमयः प्रभुः,
खनित्वा चात्मनाऽऽत्मानं धर्मादिगुणसंयुतम्
ध्यानमाविश्य योगेन
ह्यासीदिति विखनसो मुनिः ॥

- Mahabharata of Veda Vyasa – Anusasanika Parva

According to this the sage Vikhana or Vikhanasa was self-emerged from the Lord of Creation. He is the sage of Knowledge. There was a special contemplation on the field of the supreme knowledge in the mind of Brahma while creating this sage. Hence the sage was called Vikhana. After his emergence the sage's pursuit was only after the Knowledge of Self. He clung to meditation and Yoga. His curiosity was after the great qualities of Vishnu such as Dharma, Jnana, Aishvarya etc. Hence he was called Vikhanasa Muni.

2. न खलु गोपिकानन्दनो भवान-
खिलदेहिनामन्तरात्महृक्
विखनसार्दितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले ॥

As found in the text of the Bhagavata Purana of Vedavyasa the Gopikas in the popular Gopi Gitam of Bhagavatam they mentioned the name of Vikhanasa as the divine form of Vishnu.

3. शतानन्दश्शतधृतिर्विखनाश्च विरिचनः
पद्मासनो विखनसश्चतुर्मुख इतीरितः ॥
अन्तर्हितानां खननात् वेदानान्तु विशेषतः
स विभु प्रोच्यते सर्वैर्विखना ब्रह्मवादिभिः ।
वैखानसश्च भगवान् प्रोच्यते स पितामहः ॥ इति

- This is found in the Vaikhanasa Sutras.

On the Occasion of Sri Vikhanasa Jayanthi

SAGE VIKHANASACHARYA The Exponent of Vaishnavism

- Prof. Rani Sadasiva Murty



On the Tirumala hills there is a very large shrine of Sri Vikhanasa Mahamuni on the side of Sri Varahaswami's temple near Swami Pushkarini.

On the Sravana purnima day all the scholars of Vaikhanasa tradition celebrate the Birth celebrations of the Sage Vikhanasa.



According to Vyasa Nighantu The names Satananda, Shatadhriti, Vikhanas and Virichi and Padmasana are the epithets of Brahma. Accordingly Brahma himself was believed to have been the sage Vikhanasa. As the above citation reads - all the Brahmapurans call Brahma by name Vikhana as He had dug in the realms of time for the unseen Vedas for the welfare of the universe.

4. विखनसशब्दवाच्यो नारायण इति श्रूयते ।
धेनुर्वहाणामदितिस्सुराणां ब्रह्मा
ऋभूणां विखना मुनीनाम्" इति

These lines are found in the Bharata and support the view that the sage Vikhanasa is none else than the Supreme God Narayana. Cow among the yoke bearers, Aditi among the Gods, Brahma among the creators and Vikhanas among the sages are all verily Vishnu only.

5. वेदान्ततत्त्वमीमांसा खननं कृतवान् हरिः
नाम्ना विखनसं प्राहुर्यं च वैखानसं द्विजाः ॥

The incarnation of Hari who had dug for the Vedanta Tattva of Vishnu was with great devotion called Vikhanas by the Vaikhanas.

6. Once Brahma thought of the sages sinless hence they were called Anagaaha. Another name for Anagaaha was Nakhaaha.

Their sinless nature relies on three aspects.

1. Yoni – their birth, 2 Vidya – their knowledge and 3. Karma – their practices. By all these three virtues they are pure and ideal to the worlds. Because of their threefold purity they were also called Trishuklas. They were the descendants of the sage Vikhana. Hence they were called Vaikhanasas.

The description of the sage Vikhanasa according to Vaikhanasa Agamas give some interesting aspects of the form of him to settle His divine appearance in our heart.

6. पद्मनाभमनोजातं विष्णुपूजाविशारदम् ।
कुशासने समासीनमूर्ध्वपुण्ड्रपवितकम् ॥
किरीटहाराभरणकुण्डलाङ्गदभूषितम् ।
शिखायज्ञोपवीताभ्यां त्रिदण्डेन विराजितम् ।
वरदाभयहस्तं राङ्गचक्रचरं प्रभुम् ।
पद्मं तु दक्षिणे हस्ते चरिषे पीतवाससम् ।
कमलतुण्डैर्युक्तं ब्रह्मविगणसेवितम् ।
तुलसीपद्ममालाभित्तपना ॥ सुखोन्मितम् ।
पारमात्मिकमन्त्रं विखनोन्मिताश्रये ॥

Substance:

The sage was born from the mind of Padmanabha or Lord Vishnu. He is skilful in worshipping Lord Vishnu, sits on a seat made of Kusha grass and bears Urdhva pundrams. He puts on a crown, ornaments, ear ornaments, armlets, sacred hair tie on the back of the head and Yajnopavita. He shines holding a tridanda. Out of his eight hands he holds Sankha, Chakra, Mace, the Lotus, Varada hasta mudra, Abhaya hasta mudra, Kamandalu and a Pot. He puts on yellow silk garment. All the great divine sages always surround Him and serve Him. He also puts on a garland made up of Tulasi and Lotuses. On his backside an aural effulgence appears. He is the best preceptor to impart the Divine Mantra of Paramatma to the world. I take resort to that sage Vikhanasa.

He was born in the lunar month of Sravana on the Full Moon Day i.e. Sravana Purnima Tithi. As soon as He was born He had been to the forest of Naimisham where all the sages used to stay together to perform all divine Yajnas and philosophic and devotional discourses. There the sage Vikhana taught them all in the discipline of Vikhanasa school of Vaishnavism.

The Divine Text of Vikhanasa Sage

The only text gifted by Him to the mankind was Sri Vaikhanasa Kalpa Sutram. It has in total 32 chapters called Prasnas. Out of these 32 Prasnas: 7 prasnas constitute Smarta Sutras, 3 Prasnas make Dharma Sutra, 1 Prasna makes Pravara Sutra and 21 prasnas make Sruta Sutras. In the Sruta Sutras the 18 holy deeds and the worship of Lord Vishnu are taught. Dharma Sutras deal with the Varna Dharmas and Ashrama dharmas. Pravara Sutram enlists the Pravaras and Gotrams of the sages and the Sruta Sutras deal with all kinds of ritualistic performances related to the worship of Lord Vishnu.

The sages Bhrugu, Atri, Marichi and Kashyapa were the earliest four disciples of the sage Vikhana. Through them the Vaikhanasa Kalpasutras were popularized in the world. Hence all these scriptures are popularly known as Vaikhanasa Agamas.



YOUTH NEED ONLY HAPPINESS IN MODE OF GOODNESS

- Dr. Vaishnavanghri Sevaka Das

Every human being aspires happiness and pleasure. We can't find one who is not interested in happiness and one who hankers for misery. This not only applies to human beings, but also to animals. But the difference between a human being and an animal is that a human being can choose the type of happiness he wants, but an animal cannot do so. An animal forgets things very fast or it doesn't have sufficient intelligence. Lord Krishna gives an important message in *Bhagavad-Gita* regarding the fact that without peace, pleasure is a distant substance. This point should be remembered very carefully. One who aspires for pleasure should desire peace in

the first place. Why? One can achieve his goal when he is situated in peace. It means only by peace all victory can be achieved. One who achieves all the desired success will certainly become happy.

Hanuman is one of the monkey soldiers who was entrusted with the task of searching mother Sita. When Hanuman was sitting without any push towards achieving the set goal, all the monkey soldiers under the guidance of Jambavan enthused him to take up the entrusted job. Immediately, Hanuman got energized. He found peace in his heart and became quite sure of his success. He declared to all soldiers that he would return back with precise information about Sita in Sri Lanka. It doesn't mean he didn't face any obstacles in his endeavor, but he could solve all those challenges with ease. Each and every hurdle was very effectively removed for him to come back to Lord Rama with wonderful news of Sita's welfare. This actually means that peace results in success and that in turn results in happiness.

However, Gita takes a step forward to inform about three types of pleasures or happiness. One who aspires for the happiness in the mode of goodness can reach the shore of limitless miseries.

"O best of the Bharatas, now please hear from me about the three kinds of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress" (B.G., 18th Chapter, 36th verse).



Eating good healthy food, soundly sleep and hard work leads to victory



“That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness” (B.G., 18th chapter, 37th verse).

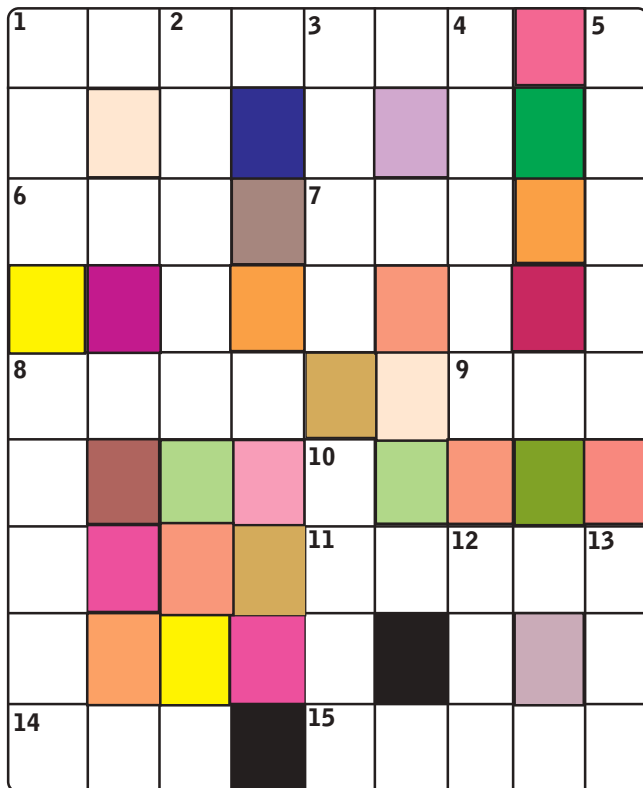
Happiness in mode of goodness involves austerity first. Austerity is just like poison. But one who is fixed in his goal will never hesitate to take up austerity. Unless one practices very hard for 5 to 10 years and every day for six hours, achieving any gold medal in Olympics is only a wishful thinking. Receiving a gold medal takes may be less than a minute, but the photo of receiving gold medal will give inspiration for rest of the life. It indeed gives

immense pleasure for the player. Similarly, the food that tastes bitter become very good for health. Bitter gourd and neem leaves are surely bitter, but they are good for health. Sweetmeats surely tastes great, but they cause ill health.

So the youth should aim only for food in mode of goodness and aspire only for pleasure in mode of goodness. The outcome of such pleasure will surely be nectarian. One who aspires for the happiness in the mode of goodness should cultivate habits, actions and behavior in line with the goal. That results only in good health, peaceful mind, active intelligence and emphatic victory. Then the happiness will surely be yours.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Mother of Kubera (7)
06. Boy (Jumbled) (3)
07. To be paid (Jumbled) (3)
08. Most Important (4)
09. The starting point is called (Jumbled) (3)
11. Wife of King Paandu (5)
14. Help (3)
15. Goddess Lakshmi (5)

ACROSS

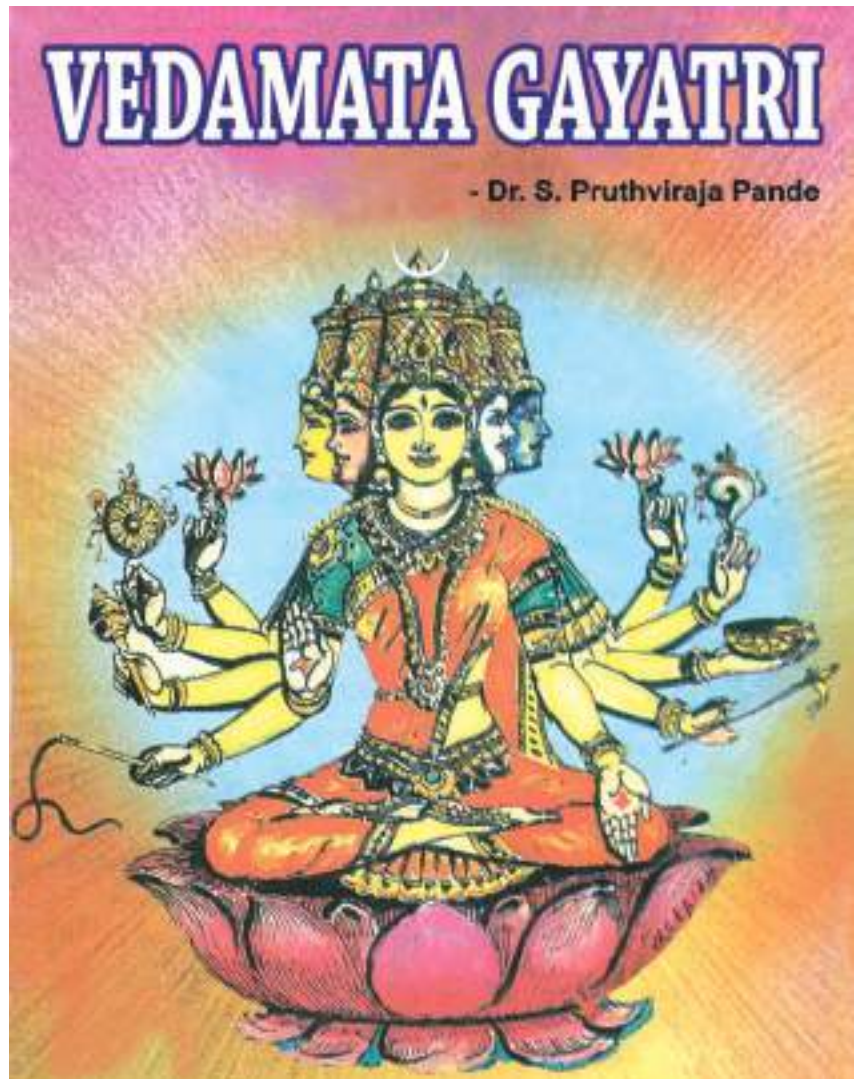
01. Bad Health (3)
02. Vajrayudha (5)
03. Wife of Lord Vishnu (4)
04. Yama (5)
05. Mother of Manmadha (Down to up) (5)
08. Brahma (5)
10. Goddess Parvathi (4)
12. Include (Down to up) (3)
13. Puroorava (3)

DOWN



Goddess Gayatri is worshipped as Vedamata by all most all the people. The Goddess Gayatri's Gayatri Mantra is the most divine and powerful mantra. She being the goddess of all the Vedas, she is worshipped as 'Vedamata'. It is believed in our Sanatana Dharma that the Goddess Gayatri is the manifestation and embodiment of all the three goddesses i.e. Goddess Saraswati, Goddess Parvati and Goddess Lakshmi. And in many epics and our divine literature, she is honoured as the mother of all the Gods. According to our Bhurugu Samhita in which it is briefed that the Goddess Gayatri is an Incarnation of Goddess Saraswati who symbolises all the knowledge, Art, Music, Skills and Literature, Goddess Parvati who rules Shakti or strength, courage and the Goddess Lakshmi who possess wealth, treasure, Victories and Accomplishments in this creation.

So, as Lord Sri Krishna said in both Srimad Bhagavadgita and Srimad Bhagavatam, if you worship Goddess Gayatri, it is like you worshipping all the gods in this creation including himself as he declares he is the Gayatri mantra out of all the Veda mantras of our Sanatana Dharma. It is like worshipping all the Vedas as she is the Vedamata according to our



divine literature. Truly it is very divine and blissful to see the image or the photo of the goddess Gayatri at any time at any place. If you see Gayatri's photo, you will see that she is always depicted that she is sitting on a lotus. Her all the five faces equally distributed and depicted as if, all her faces are different and preaching something unique, different and separately. Her five faces actually represents the basic Five Pranas or Vayus, which are known as Prana, Apana, Vyana, Udana and Samana and also basic five principle elements i.e. panchatatvas like earth (Prithvi), water (Jala), air (Vayu), fire (Agni) and sky (Aakash). The Shining and Smiling face of the Goddess Gayatri always makes you more divine, inspiring and sacred, whenever you see, worship or pray her at any time during any difficulties whatsoever in your life.

On the Occasion of 'Gayathri Japam'



Goddess Gayatri is the Universal divine mother who is the mother of all the sacred Mantras, Vedas and Living beings of this creation according to our Sanatana Literature. Normally all the devotees are preached to chant at least 108 Gayatri Mantras thrice in a day or once in a day or at least 16 mantras thrice in a day or 108 mantras once in Brahma muhurtam i.e. in the dawn. If the Gayatri Mantras are chanted and meditated, it is known as Gayatri Japam and if the same practice is done in the temple or with the fire, with sacrificing the pure Ghee (Cow) in the fire, then it is known as Gayatri Havan or Homan either in home or in temples.

Gayatri Mantra

In our Vedic Literature, the Gayatri Mantra has been designed and created with Vedic regulations like rhyme, Vedic meter and on classical – poetical syllables. Having 24 syllables, if the Gayatri Mantra is chanted with grace, divinity, prominence and bliss, it is proved time and again that all our sins, pains and depressions are totally nullified and due to which naturally the life will become more spiritual, devotional and eternal. If we look into the Gayatri Mantra and its chanting carefully, only the chanting of Gayatri Mantra will be,

*Om bhoorbhuvahsvaha
Om Tat Saviturvarenyam
Bhargodevasyadheemahi
Dheeyoyonahprachodayat*

But when we sit for penance (Tapas), we chant Gayatri Mantra but add “Om Namo Naaraayanaaya Namaha” along with Gayatri Mantra which automatically chants 108 Mula (Primary) Mantras of Srīman Narayana i.e. Lord Vishnu.

Meaning of Gayatri Mantra

The Gayatri Mantra’s first line i.e. ‘Om Bhur Bhuvah Svaha’ is an invocation praying as ‘Om’ being the supremacy of the God, ‘Bhur Bhuvah Svaha’ represents the inherent qualities and nature of the God. ‘Bhur’ means god’s eternal existence and ‘Bhuvah’ means Ananta or Limitless or the absolute consciousness of the god and ‘Swah’ represents the God’s bliss, omnipresent and omnipotent potentials. And ‘Tat Savitur Varenyam’, ‘Tat’ represents selfless God himself and here as Lord Vishnu and ‘Savit’ leads to self-driven, self-motivational, self – engineered potential, which is built-in nature of the mankind. Further, ‘Varenyam’ signifies acceptance of the highest master of this Universe as the God or a devotional surrenderance. ‘Bhargo Devasya Dhimahi’ means, ‘Bhargo’ is the divine, pure, highly potential, glorious, blissful, light or energy and ‘Devasya’ represents Absolute existence and proof of the god in all living and non-living beings of this creation and ‘Dhimahi’ means, Focusing, meditating or concentrating to reach or communicate with the god.

Ultimately, ‘dhiyoyo nah prachodayat’, ‘Dhiyo’ means, identifying the supreme ability of god’s super wisdom and success and ‘yo’ means that one who and ‘Nah’ means the one who accepts all, ours, mine and ‘prachodayaat’ means, finally praying the god for Inspiration, Guidance and Protection.

The ultimate meaning is, “Oh God, the Protector, the basis of all life, Who is self-existent, Who is free from all pains and Whose contact frees the soul from all troubles, Who pervades the Universe and sustains all, the Creator and



Energizer of the whole Universe, the Giver of happiness, Who is worthy of acceptance, the most excellent, Who is Pure and the Purifier of all, let us embrace that very God, so that He may direct our mental faculties in the right direction". Means, "the light of the sun illumines all the three worlds namely 'Bhu lok', 'Bhuvar lok' and 'Suvar Lok'. I mediate upon that highly effulgent light. Let that light kindle and illumine my intellect too".

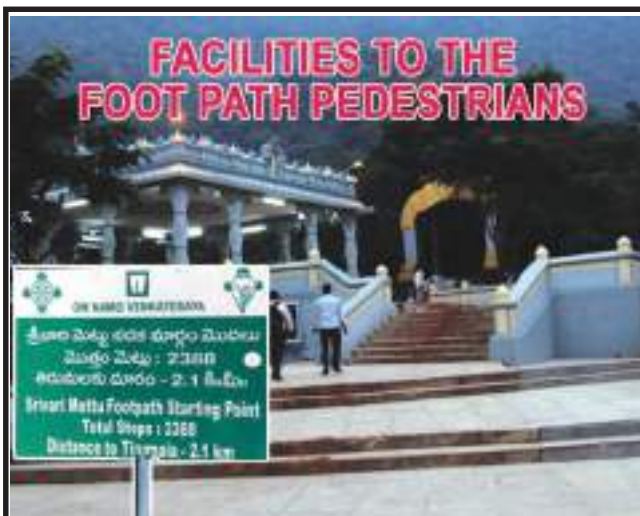
Normally the Gayatri Mantra is chanted for four main reasons:

1. To Praise and Glorify the God
2. To Thank the God
3. To Ask for Forgiveness from the God and
4. To make a Pray or Request from the God

Since our soul is the Light of Life within us, and that acts on our body via the medium of the brain, we ask God to make this contact pure and righteous. The soul is of course inherently pure, being itself Divine in nature. The body is under the complete control of the mind. The link is the mind, which is affected not only by the soul, but also the outside world. We ask in these four words that God help us to improve our intellect, and guide it towards what is right.

By regularly chanting Gayatri Mantra, we can achieve better Learning Power, Increase our focus or concentration, makes us more divine and spiritual, we can gain prosperity in life, significant increase in both physical and eternal lives, erases past sins, pains and depressions and the life gets charged and energised since the first day itself!

Let us chant Gayatri Mantra always and be blessed by 'Vedamata Gayatri Devi'.



- ♣ Many pilgrims take a vow to go on foot from Srivarimettu to Tirumala through foot path. Pilgrims can use free facilities and bath at Pilgrim Amenities Hall at Srinivasam Complex, Opp. to RTC Complex, Tirupati, 2nd Choultry near Railway Station, Tirupati and another complex near Alipiri Bus Station.
- ♣ TTD runs free buses from Railway Station, Tirupati to Alipiri and Srivarimettu.
- ♣ Pilgrims are requested to keep their luggage in a box or bag with lock and key facility. They can deposit their luggage at the Alipiri foot path luggage centre, Srivarimettu and obtain a receipt from there. They can collect their luggage after submitting the receipt at luggage collection centre, Tirumala. Their luggage is transported at free of cost.
- ♣ Drinking Water and Toilets are available on the foot path. Pilgrims are advised to go in groups.

PRECAUTION

Pilgrims suffering from chronic ill-nesses like BP, Heart and Lung diseases are advised not to climb up the hills on foot.



SRIMAD BHAGAVADGITA THE SCRIPTURE OF MANKIND

- Dr.Subbarao V. Jayanti

The Mahabharata War which happened towards the end of the Dwapara Yuga is one of the most important events in the history of mankind. Although it was a war between brothers, almost all the royal dynasties and kingdoms took part in it. During the 18-day war, millions of soldiers and common people perished. Many dynasties were wiped out. In the *Stree Parva* of Mahabharata the ravages of that war were vividly presented.

Since that War till today, many scholars have been debating whether that colossal war was inevitable or it could have been prevented. Many people accuse Sri Krishna as responsible for the War. They opine that if Krishna sincerely wanted He could have stopped that massive destruction. After the War was over Krishna visited Gandhari. she was in great anguish having lost all the 100 sons. Having seen Krishna she was enraged with grief and anger. She accused Him "You have created dissensions among brothers and you wanted the War to happen. If you had tried sincerely, you could have prevented this destruction". Then she cursed Krishna that His clan of Yadavas also would fight among themselves and perish. The Bhagawan took the curse with a smile.

Sri Krishna did try His best to avert the War. Going as a mediator to the Kauravas, He tried to convince Duryodhana about the destructive effects of war. He cajoled, reasoned, argued and threatened Duryodhana. Instead of their rightful share of half the kingdom, Yudhisthira was ready to be satisfied with five villages for the five brothers. But, Duryodhana, overcome with greed, jealousy, and arrogance did not budge a bit. Thinking that since all the powerful warriors like Bhishma, Drona, Kripa, Aswathama, Karna were on his side, he could easily win the War. Hence, he rejected the peace-overtures of Krishna and opted for the War. We cannot find fault with Sri Krishna for the stupidity and foolhardy of Duryodhana.

Even if Krishna somehow wanted to avert the War the conditions prevailing in the society at that time were such that the Mahabharata War could not and should not have been prevented. The society was in utter decay and was on the brink of collapse. There were several pointers to the decrepit state of the society. One of the symptoms was the treatment of women as depicted in the life of Draupadi. There are three incidents to be mentioned.

Sabha Parva : The first one was in *Sabha Parva*. The Pandavas were invited for a game of dice just for recreation. As the game progressed, passions rose. Through the cheating of Sakuni, Yudhisthira lost his kingdom, his brothers, himself, and finally Draupadi. Then things took an ugly turn. Dussasana dragged Draupadi from *antahpuram* (where royal women live) to the royal court. Draupadi asked the elders in the

On the Occasion of
'Gokulashtami'



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Sabha for justice, nobody including Bhishmacharya cared to respond. Then Duryodhana ordered Dussasana to disrobe Draupadi in the full view of the Sabha consisting of elders like Bhishma, Acharyas like Drona and Kripa, and all the kings and nobles. Nobody protested or tried to stop the horror happening before their eyes. Because of Lord Krishna's grace Draupadi was saved of the utter humiliation.

The gravity of this incident should be fully appreciated. Draupadi was not ordinary woman. She was the eldest daughter-in-law of the Kuru dynasty, wife of five greatest warriors, and sister of Sri Krishna. Moreover, she was the sister-in-law of Duryodhana himself. If such a woman was subject to the most shameful treatment, where was the protection for common women? '*Yatha Raja tathaPraja*' (as the king so are the subjects). Atrocities on women would become a routine in the kingdom. Then what moral authority would Duryodhana, the king, have to stop them? If highly capable people like Bhishma, Drona, and Kripa could not resist the evil doings of wicked rulers like Duryodhana, then it shows the utter decadence of the society.

Four Types of People : The seeds of the Mahabharata War were sown in that single incident. Afterwards it was only a matter of time when the War would actually take place. According to our scriptures, whenever an evil deed (Adharma) takes place, its consequences will be shared equally by four types of people related to that deed – those who actually do it (e.g. Dussasana in this incident), those who abet it (e.g. Duryodhana), those who encourage it (e.g. Karna), and those who remain silent spectators without trying to stop it (e.g. Bhishma, Drona). All the four categories of people were present during the Draupadi incident and all of them were punished in the Great War (including Bhishma and Drona, who, though capable, failed to stop the atrocity).

Vana Parva : The second incident happened in the *Vana Parva* when the Pandavas were in exile. One day when Draupadi was alone in her house, Saindhava, the brother-in-law of Duryodhana, came there. She treated him as a relative and guest. Then he expressed his desire to have her and she flatly refused his overtures. He forcibly snatched her and took her away in his chariot. Then the Pandavas stopped him and punished him. This incident shows the lack of security for women even in the forests.

Virata Parva : The third incident happened in *VirataParva*. The Pandavas were serving King Virata in disguise. Draupadi (with the name of Sairandhri) was the maid of queen Sudheshna. Then, one day, Kichaka, brother of the Queen, behaved Atrociously towards Draupadi. Bhima in a duel killed Kichaka.

These three incidents in the life of Draupadi show the plight of women in that society. This was the kind of rule that Duryodhana established. If this was the



treatment meted out to the wife of the most powerful warriors, we can imagine the plight of ordinary women.

The second evil in that society was lack of protection for life and property. Duryodhana tried to kill the Pandavas, especially Bhima, many times. Once he built a house made of laque and burnt it. He grabbed the kingdom of the Pandavas through a deceitful game of dice. He sent them to forests for 12 years and then, refused to honour the terms of the agreement. All this shows that there was no rule of law (Dharma) in Duryodhana's administration. Whoever had the muscle he could violate all the laws and agreements with impunity. There was nobody who could enforce Dharma. Such a society cannot survive for long.

These were the symptoms of evil wrought in those times. Adharma was ruling the day. This was a classic case of *Dharma Glaani* that Sri Krishna mentions in *Bhagavad Gita*. There was an urgent need to cleanse the society and put it back on the path Dharma. That is why Sri Krishna wanted the Mahabharata War to happen. As the Lord promised:

*Yada Yada Hi Dharmasya
Glanir Bhavathi Bharatha,
Abhyuthanam Adharmasya
Tadatmanam Srujami Aham.*

- (B.G. Chapter - IV-7)

*Praritranya Sadhunam
Vinashaya Cha Dushkritam
Dharmasamsthapanarthaya
Sambhavami Yuge-Yuge.*

- (B.G. Chapter IV-8)

That is the purpose of His Avatara.

In the Great War all the evil forces perished. Yudhishtara became the emperor of Bharat Varsha and reestablished the rule of Dharma. This was the political cleansing that Krishna performed.

Simultaneously, Vyasa Maharshi took up the work of cultural cleansing. He produced copious literature including 18 Puranas, the Mahabharata, and Bhagavata Purana. These works firmly established Dharma and constituted the encyclopedia of Sanatana Dharma.

The Krishna Dwayam – Lord Krishna and Krishna Dwaipayana – took up a great cleansing operation. Together they provided vigor and vitality for the Indian society to survive for thousands of years to come. That is why they became Jagad Gurus!



Tirumala Tirupati Devasthanams, Tirupati

Invitation of the Articles for THE SAPTHAGIRI GOLDEN JUBILEE SPECIAL!

As you know, Sapthagiri is an illustrated spiritual monthly published by TTD enlightening its readers every month regularly about the glory of Tirumala shrine and the divine splendour of Lord Venkateswara, the visible God of Kaliyuga on the earth.

Published in six languages, Sapthagiri stands as the vanguard of spiritual and dharmic monthly. It is known as a magazine equally useful to those interested in spiritual matters, women and children without making any distinction. Thus, Sapthagiri which has been making rapid strides with the appreciation of its readers, wants to bring out a special issue of the magazine shortly as part of Golden Jubilee.

Readers are requested to share their experiences and feelings in the form of essays to this office. They will be scrutinized for the eligibility of publishing in the magazine.

Please send the articles by E-mail in MS Word format and send both typed file and Pdf file to englishsapthagiri50years@gmail.com

- Chief Editor



When Sri Vedanta Desika was thirsting to gain more and more knowledge, his Acharya taught him the Garuda Mantra. Vedanta Desika went to Tiruvaheendrapuram and remained there atop a hillock reciting the mantra non-stop. As his yogic recitation reached fruition, the flapping wings of Garuda were heard. Presently, Garuda who has the Vedas as his wings appeared before



probably his first composition in this genre) which hails the avatar as “*visuddha vijñana Ghana swarupam*”. Naturally the avatar had been particularly dear to teachers and scholars like Vedanta Desika in the past. We learn from the stotra that the Supreme as Hayagriva has a complexion that is like pure white Crystal (*suddhasphatikamani*), and is swathed in white garments. Traditionally, the Lord is said to have four hands. His right hands hold

IMAGE OF KNOWLEDGE AND FELICITY HAYAGRIVA

- Smt. PremaNandakumar

Vedanta Desika and taught him the Hayagriva mantra:

*Jnananadamayamdevam
nirmala sphatikaakrutim
Aadhaaram sarvavidyaanaam
hayagriva mupaasmahe*

Meditating upon this mantra with single-minded concentration, the Supreme in his incarnation as Hayagriva appeared to the young student in a vision. Delighted with the sincerity and faith Vedanta Desika showed, Lord Hayagriva blessed him with shoreless knowledge. From now onwards, Vedanta Desika became unbeatable whether it was as a teacher, a logician, a poet and master of the inspired Word. It has been the belief of the faithful that worship of the Hayagriva avatara bestows faultless knowledge and immeasurable Ananda.

Vedanta Desika has written an enchanting hymn to this avatar of Lord Vishnu (which was

the Chakra (upper) and shows jñana mudra (lower). The two hands on the left hold the Conch (upper) and a book (lower). Vedanta Desika says that the right hand which shows jñana mudra has a chain of gems (*sphuritasaksharamaalaam*) too. The Lord is seated on a white lotus. To meditate upon the Lord's auspicious form, the 32nd verse becomes a dhyana sloka:

*Vyaakhyaa mudraamka rasarasijaihi
pusthakam sankhachakre
Bibhratbhinnasphatika ruchi
repundarika nishannah
Amlaannah Sri amruthavisadhahi
amsubhi paalayanmaam
Avirbhuyaatanagha mahimaamana
sevaagadeesa*

Among many religious personalities who have worshipped the Hayagriva image with great results is Vadiraja Teertha (an unrivalled scholar

On the Occasion of 'Hayagriva Jayanthi'

who belonged to Madhva sampradaya). A great devotee of the Hayagriva avatara, he has composed songs that have 'ankita' as Hayavadana. Vadiraja's Hayagriva Sampada Stotra in three verses is justly famous:

*Hayagriva Hayagriva Hayagrivetiyo vadeth
Tasyanihsaratevaani jhanhukanya pravaahavathu*

Whosoever repeated the name Hayagrivas, his language will flow like the dream of Jahnu Rishi's daughter, the Ganges.

The Hayagriva murti is one of the major icons worshipped daily in Sodhe Mutt till now (which is in Udipi). The Lord here has a spatika-mani mala in his left hand, the conch in his right, a bundle of palm leaves in his left (lower) hand and his right (lower) hand presents the jnana mudra. Tradition avers that Vadiraja Teertha was led by a dream to a goldsmith's house where he found this perfect icon of Hayagriva. The goldsmith had been trying to make an icon of Ganesa but it had turned into Hayagriva. Who can explain the games that the Divine plays with the human being, aspiring to reach the Supreme? It may be mentioned here that Hayagriva Avatara is the presiding deity of the Parakala Mutt which follows Sri vaishnava sampradaya.

India has innumerable temples where Hayagriva has been worshipped for centuries with aspiration and devotion. Throughout South India, especially, one comes across Hayagriva temples, big and small, old and new. Each has a speciality of its own in marking celebrations. Thus the Hayagriva Temple in Nanganallur near Chennai performs homam during board examination time to benefit students, who come and place their hall tickets before the Lord and obtain his blessings. The same is the case with the Hayagriva temple in Chettipunyam, not far from Chennai city. In Tirumala, we have a fine temple to Hayagriva, very close to the main temple of Lord Venkateswara. Parents

love to bring their children here to do 'aksharabhyasa' ceremony before starting regular studies. In Coimbatore too, one can worship Sri Lakshmi Hayagriva in the ancient Varadaraja temple built by Karikala Chola. Devotees firmly believe that special worship offered to Lakshmi Hayagriva murti here not only bestows knowledge and happiness, but also great prosperity. Lord Ranganatha's temple at Srirangam has an enchanting image of Hayagriva murti who is seen along with Saraswati and Lakshmi Varaha. These icons have been consecrated in the Pavithrotsava Mandapam and are favourites with devotees and children for a quick moving up the Mandapam's steps and bowing before these images that have assured the believer of scholarship, knowledge, riches and above all Ananda.

The Hayagriva Avataram is said to have taken place in Avani (July-August) in the Sravana asterix. On that day, it is also celebrated Sravana Purnami, special pujas will be offered to Lord Lord Hayagriva. As Vadiraja Teertha has assured us:

*Hayagriva Hayagriva Hayagriva etiyodh vwnih
Visobhate cha Vainkuntah kavaatonakshamah*

Repeating the holy term Hayagriva, Hayagriva, Hayagriva', its sound would go to Sri Vaikunta and illumine its heavenly spaces and see to it that its gates open wide.



SRI VENKATESWARA CENTRAL LIBRARY

T.T.D. S.V. Central Library and Research Centre is situated in Tirupati, opposite to Sri Venkateswara University. It contains many a number of valuable books on Vedas, Upanishads, Puranas, Bhagavadgita, Ithihasa and Sanathana Dharma. Readers can read these books there itself and enjoy the spiritual essence of the Divine.

- Head, SVCLRC & HRD, TTD.





Tirumala Tirupati Devasthanams

Tirumala Srivari Pavithrothsavams

from 11-08-2019
to 13-08-2019



**Jyestabhishekam performed to Tirumala Srivaru
from 14th to 16th June, 2019 – A View**



**Balalaya, Astabhandhana, Mahasamprokshanam
performed by TTD in Sri Kalyana Venkateswara Swami Temple,
Srinivasamangapuram
from 12th to 16th June, 2019 – A View**

Tirumala Tirupati Devasthanams



Snapanam Tirumanjanam to Sri Kalyana Venkateswara Swami with his Consorts



Pounding of Ashtabhandhana paste with butter



A group of T.T.D. Archakas, T.T.D. Executive Officer with sacred waters



Mahashanthi Abhishekam



**Mahasamprokshanam performed to the Sanctum Sanctorum's pinnacle of
Sri Kalyana Venkateswara Swami temple**



Mahapurnahuti

**Sri Kalyana Venkateswara Swami Temple
Srinivasamangapuram**





Dwajaroohanam



Sri Prasanna Venkateswara Swami with his Consorts on Muthyagupandiri Vahanam



Sri Prasanna Venkateswara Swami with his Consorts on Kalpavruksha Vahanam



Sri Prasanna Venkateswara Swami on Sarvabhupala Vahanam



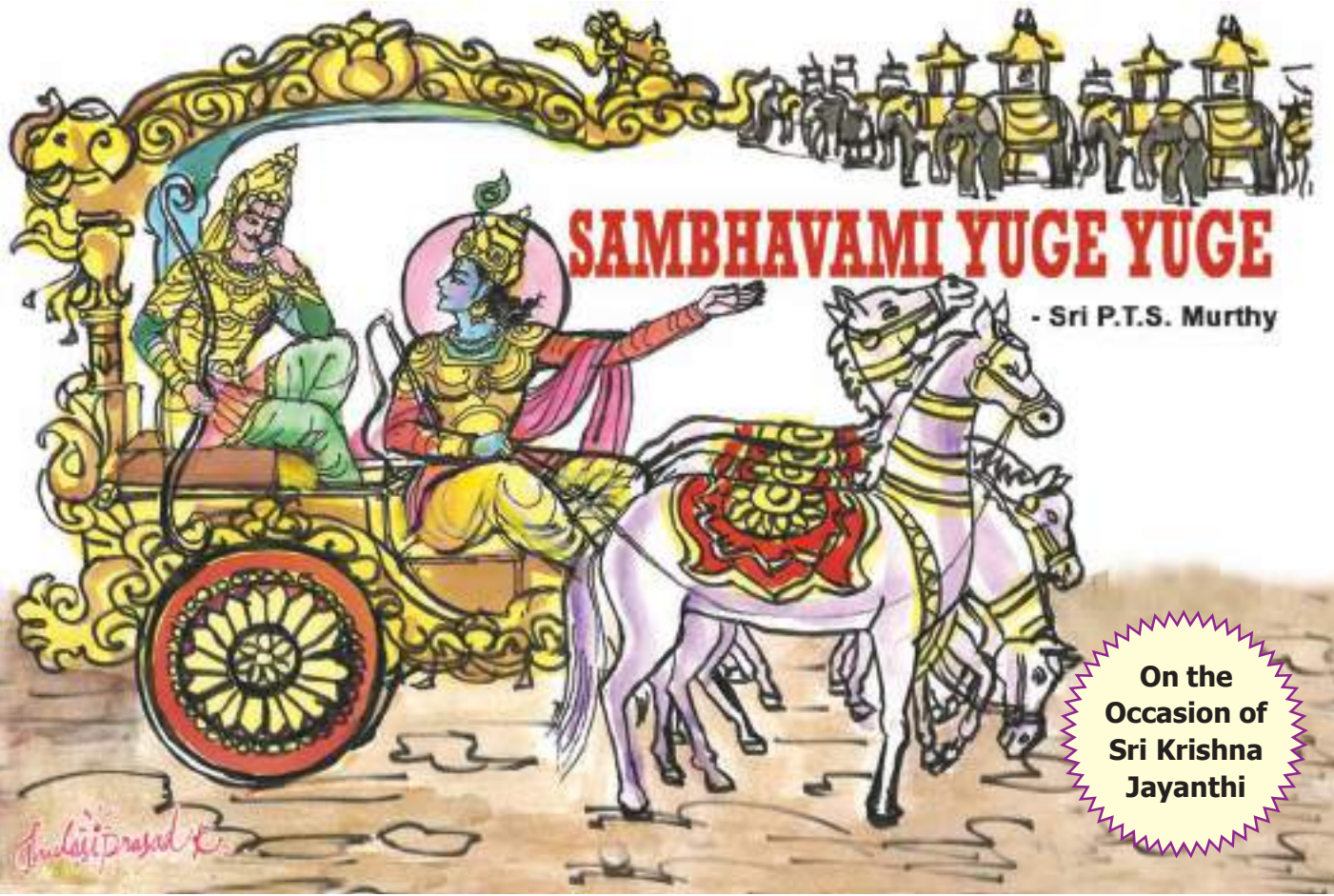
Sri Prasanna Venkateswara Swami on Hamsa Vahanam



Sri Prasanna Venkateswara Swami on Suryaprabha Vahanam



Sri Prasanna Venkateswara Swami on a Chariot in Appalayagunta mada streets



Righteousness (dharma) is two-fold. One is “Doing right things” and the second is “Doing things right”. Sweeping and cleaning the house everyday morning is doing the right thing for the household. If the dust collected is thrown in a dust bin is doing things right. If the dust is thrown on the road, the household has not performed duty in a righteous manner.

Bhishma fought the Kurukshetra war on behalf of the Kauravas because he had asseverated his ancestors that he would protect them, come what may. He had done the right thing standing by the side of Duryodhana and his team in the battle. But, the most knowledgeable and highly respected Bhishma did not do the thing right because he had fought against righteous people. He could realise this when he was laid on the death bed of arrows. If one does not follow doing things right the downfall is certain despite one being mighty. The doing things right is a function of the mind which instructs each part of the body to perform a particular act, but doing things right is

the role of the heart. Unless mind and heart are in sync, the dharma cannot be established.

An adage says that even though the heart is on the left, it is always right. If one can control the functions of the mind through the missive of the heart, the person can lead a peaceful life. The mind is the cause of determination and destruction. The duality of thought in mind and heart always conflict. Sometimes, one takes over the other. An ideal person can separate and choose the right direction like a swan which can segregate water and milk. Once Lord Krishna approached Karna when the latter was taking a bath. Karna was holding a golden pot in his left hand. Krishna requested to gift it to him. Karna handed over the golden pot to Krishna without any hesitation. Lord Krishna questioned Karna, “Were you not aware that you should never donate from your left hand”. Then Karna said,

“Kshanam vittam kshanam chittam
kshanam jeevitam aavayoho
Yamasya karunaa naasti dharmasya
twaritaa gatihi”



“Wealth is unstable, the mind is unstable, our life too is not permanent. As Yama has no pity one should do good works quickly”.

It is very difficult to control the mind which always wavers for sensuous pleasures. The mind is the reason for afflicting with six evil passions. They are called *arishadvargas* (a band of six enemies). They are *kama* (lust), *krodha* (anger), *lobha* (greed or covetousness), *moha* (delusion), *mada* (pride) and *matsarya* (jealousy). The mind is the gravitational force which pulls all these vices debauching a person. Eventhough one wants to do righteous things, if the mind is preoccupied with these afflictions, he would never be able to walk the path of dharma. Adi Sankaracharya, warned the people, “*Kama krodascha lobhascha dehe thistanthi, taskarah jnana rato paharaya tasmajagrata, jagrata*”. Even the mighty get attracted by the bad inflections but will retreat immediately on noticing the state of mind. On the other hand, dharma ennobles man. These six enemies will deprive the man from mental peace and stability.

Kama (Lust)

It is a deep craving for something fervently. It is an inborn desire to achieve name, fame, money or accumulation of comforts. But these should be achieved through righteous means. It will then lead to dharma. These should be used for the betterment of others and not mere for self-enjoyment and embodiment. One should not dwell upon beyond what is required for his own comforts. Unsatiated wanting leads to Anger.

Krodha (Anger)

It is a result of baffling desires. It is a consequence of kama and they are twins in destroying the virtues of a man. Lord Krishna says in Chapter 3:37 “*kam esa krodha esa, rajo guna samudbhavah, mahasano maha papma, viddhy enam iha vairinam*”. It is the lust which transforms into anger or wrath. This is the sinful enemy of the world. One needs to control anger. Because of

uncontrollable anger, complete delusion arises. It will lead to the bewilderment of memory. Once the memory is lost, intelligence is lost and that is the end of all virtues of a person. Lord Krishna again cautions one to control the lust, anger and greed and otherwise, he stressed that they will lead to the degradation of the soul. The way to control anger is to love God and in this path, we start loving all. Once we shun away hatred, love blooms into happiness. Anger can be controlled through abandoning the desires, forgiveness and observing silence and not by reacting impulsively.

Lobha (greed)

It is an unending desire for earning money, properties and valuables. It is avarice. If the desire goes beyond the limits, it will lead to pain, anguish and downfall. It will inflict bad thoughts and actions. It is covetousness for earning more. One should have a limit and that could be achieved through satisfaction.

Moha (delusion)

It is a state of mind to possess something belonging to others. It is infatuation of mind to grab faculties owned by others forcibly. The downfall of great sages like, Viswamitra, devatas like Indra and demons like Ravana was due to delusion. It corrupts the mind to such an extent that it leads to irreparable damage to the reputation, peace of mind and once own stability.

Mada (Pride)

It is another concept of human tendencies to be elevated to false prestige. It leads to the arrogance of possession of power and deemed highness. Pride is the mental attitude born out of ego of overconfidence and attitude of accomplishment of the highest order in delusion. Status, money, false praising by others would bring pride in a person. It would balloon to burst one day if not controlled by physical barriers. A person having the qualities of pride demands respect instead of gaining it. He would boast his achievements and beats his own trumpet. It is a



form of impudence. Adi Sankara warned in Bhaja Govindam song (Sloka 11) that, "never take pride in your possessions, in the people who are at your orders, in the youthful age. They will all vanish in a moment."

Matsarya (jealousy)

It is a state of unsettled mind to own which belongs to others irrespective of need and necessity. Comparison with others and wanting to have those is a result of jealousy. It results in intolerance. It cuts within. It does great harm. It hinders progress. One should not be jealous of wealth or possessions of others. We should shun such attitude. Otherwise, it would lead to misery.

All these six enemies are the deterrents to achieving success in life and hindrance to salvation. They corrupt the mind and whole personality. Human beings from ancient times have gone through these vices and those who could not control them turned to a blot on the society. When the multitude of persons are inflicted by these vices, they become demons and harmful. They create nuisance and hold the society to ransom. They trouble the righteous people and seize their properties, mental peace and ruin them. When such dominance by demons arise in the society, God will incarnate to bring peace back to the mother earth.

As assured by Lord Krishna, whenever the miscreants create havoc in the righteous path and harm those who follow dharma, he will re-establish himself in all millenniums. Incarnation is for the sake of fostering righteousness (dharma), for demarcating and directing it, and to show mankind the true path of desire less activity. One has to surrender and submit to the Almighty. Lord Vishnu thus took the form of ten incarnations to protect the righteous people in all the yugas. In Satya Yuga, Lord Vishnu incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana, in Treta Yuga as Parashurama and Rama, and in Dwapara Yuga as Krishna were the nine incarnations of Lord Vishnu. The tenth incarnation in the form of Kalki

will appear at the end of Kali Yuga. In all the bygone incarnations, Lord Vishnu protected the dharma and restored peace and tranquillity in those millenniums. But the tenth incarnation of the Lord Vishnu will appear at the end of Kali Yuga. The period of Kali Yuga is 4,33,000 human years. It is described as a phase of fear, sinners and lack of virtue. They will be inflicted by six evil habits and will create hindrance to the protection of dharma. People behave irrationally and knowledge is servient to idiots. Ruckus and calamity surround the world through wars and famine. People in Kali Yuga cannot wait for the tenth incarnation to appear to destroy the demons and protect the gentle. In order to give succour to mankind, Lord Vishnu established himself as Lord Venkateswara on Tirumala Hills to protect the dharma.

"Venkatadri samasthanam Brahmande nasti kinchana, Venkatesha samo devo na bhuto na bhavishyati. (Aditya Purana 1-5). He is the Almighty to relieve the distress of the devotees in Kali Yuga and he is known as *"kalovenkatanayakaha"*.

"Srivatsa vakshasam, srisam srilolam, srikara graham, srimantam, srinidhim, sridyam, srinivasam bhajenisam". In order to obviate the vices and protect ourselves and the dharma, let us seek the blessings of Lord Venkateswara, who is the form of Lord Vishnu. He will protect those who would practice righteousness.



"Dharmorakshatirakshitah"

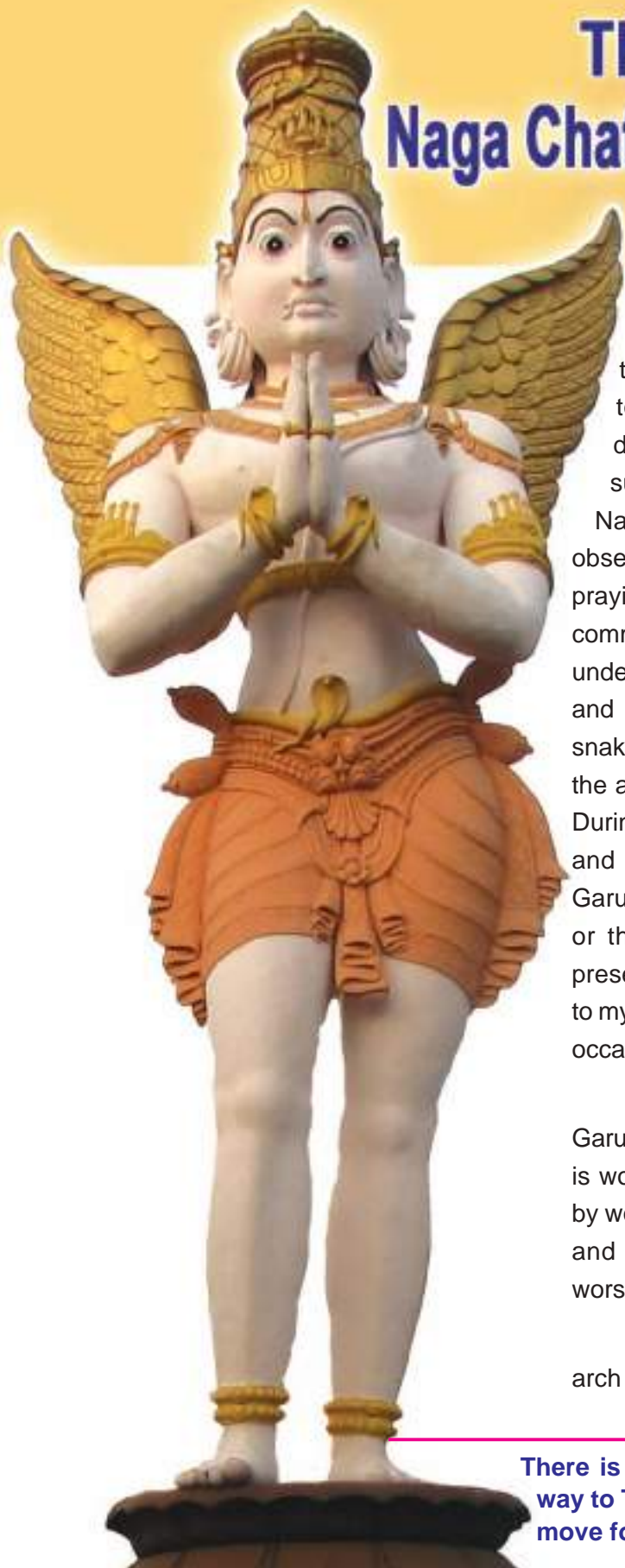
SRI CHAKRATHALWAR

Sri Sudarshana Jayanthi is the auspicious day on which it is believed that Lord Sudarshana made his divine appearance. It is believed that worship of the Sudarshana Chakra on this day helps in curing various diseases and bestows positive energy in the devotee. Let us invoke Lord Sudarshana on his Tirunakshatram on 01-08-2019.



The Significance of Naga Chathurthi & Garuda Panchami

- Dr.M.Krishna Kumar



Naga Chathurthi or Garuda Panchami is one of the most significant festivals of the Hindus. It is celebrated to commemorate the birth of Lord Garuda, an ardent devotee and the divine vehicle of Lord Vishnu. On Sravana suddha Panchami, Garuda Panchami is being performed. Naga Chathurthi is a very ancient festival and women observe the day as a ritualistic day by observing fast and praying for the prosperity and welfare of their children. It is a common sight to see the icons of Sesha Naag in a slab form under the tree 'Asvattha' in all the temples of Lord Vishnu and Lord Shiva worshipped by women. Devotees feed the snakes with milk, yoghurt and honey through the opening of the ant-hill and also worship it as well as circumambulate it. During the Brahmotsavams in Tirumala, Malayappa Swami and His Consorts are taken in procession on Sesha and Garuda. On the day of Naga Chathurthi, snakes or their idols or their pictures are honoured and worshipped as they preserve environmental balance and protection. According to mythology, ploughing fields are forbidden on the auspicious occasion in order to save the snakes and their progeny.

On the auspicious day of Garuda Panchami Sri Garudalwar, who is also called with the name 'Periya Thiruvadi' is worshipped with devotion and piety. This worship is done by women for the betterment of their children for their bravery and boldness. The newly-married couples perform their worship for their bright and happy married life.

Lord Vishnu has Adisesha as his couch and Garuda its arch enemy as his vehicle. It shows that Lord Vishnu is the

There is a huge gigantic statue of Garuda in Alipiri, on the way to Tirumala with folded hands resembles - "I am here to move forward all your requisitions to Lord Venkateswara".



**Namah pannaganaddhaaya vaikunta vasavardhineh
Sruti-sindhu Sudhothpaada-mandaraaya Garutmathe**

I bow to Lord Garuda, the One with the beautiful wings, whose limbs are adorned by the mighty serpents, who he has conquered in battle. I bow to the One who is forever in the devotion of Lord Vishnu. He is as adept as the Mandara Mountain, in churning the ocean of the Vedas, capturing the very essence of their wisdom.

Lord of Balance and Harmony which is an essential quality for one responsible for sustaining the multifarious universe. He is described as Vishnuratha, Amritaharana, Suvarna-kaaya, Gaganeswara, Rasaayana, Pakshiraja, Uragaasana and Saalmalitha. In the Rigveda, Lord Garuda is known as Tarkshya.

In the X chapter of the Gita, Lord Krishna enumerates His effulgent existence in the forms of various living and non-living beings in the creation at the battlefield of Kurukshetra. He says: Ayudhanamaham vajram, Dhenunamasmi kamadhenuk / Prajanascasmi kandarpah Sarpanamasmi vasukih// (The Gita:10-28.) (Of weapons I am the thunderbolt. Of cows, the wish-fulfilling Kamadhenu. Of progenitors, I am Cupid and of serpents I am Vasuki.) He further says: Ananthascasmi naganam/Varuno yadasamaham/ Pitrnmaryama casmi casmi yamah/ Samyamataamaham// (10-29) (Of Nagas I am Anantha. Of Water-Gods, I am Varuna. Of the ancestors, I am Aryama and of those who punish and reward I am Yama). He remarks: Prahladascasmi daityanam, Kalahkalayatamaham 'Mrganam ca mrgendro' ham vainateyasca pakshinam// (10-30) (Of demons' progeny, I am Prahlada. Of calculators, I am time. Of animals, I am the lion and of birds, Garuda.)

Our Puranas mention that Adisesha approached Lord Vishnu reclining on the waters of the Milky Ocean and offered his services to the great Lord. He employed his body as a cot for him, and spread his hoods on his head as a shade.

Lord Vishnu reclining on Adisesha with closed lids is a common scene in many Hindu Temples. He is also called Lord Sesha-sayee, Lord Padmanaabha and Lord Ranganaatha.

According to the Mahabharata, Lord Adisesha, who is Omnipresent and Eternal, holds the entire world on his head. He is also identified with the first born child of Kasyapa the son of Marichi by Kadruva the daughter of Daksha Prajapati. Kadruva gave birth to one thousand serpents of which Adisesha was the eldest. The other significant children are Vaasuki, Airaavata, Takshaka, Kaarkootaka, Kateeya, Kalmaasha, Nahusha, Kunjara, Kumuda and Kumudaaksha. The word Ananta means endless or infinite and it is one of the names of Lord Vishnu.

In Kukke Subrahmanya Swami temple in Karnataka, Lord Subrahmanya is worshipped as Lord of all Serpents. As the legend goes when Vaasuki and other serpents were threatened by Lord Garuda they sought refuge under Lord



According to legends, the story goes that Lord Vishnu as Varaha decided to continue to stay on this earth. Garuda brought down the hill of Vaikuntha to earth for the Lord's residence. The word Vengada of Tamil origin signifies hill. So Venkatesa is The Lord of the Hill.

Subhramanya. Before starting the worship on Naga Chathurthi day, it is customary to remember all the divine serpents celebrated in the Puranas and worship them with obeisance.

Anantam Vaasukim Sesham Padma
Kambalakau tathaa |
Kaarkotakam Naagam Bhujasavatarau
tathaa |
Dhritaraashtram Sankhapaalam
Kaaleeyam Taksahkam Tathaa |
Pingalam cha Mahaanaagam
sapatneekam prapoojayet ||

The two shadows of the 'grahas' namely Rahu and Ketu are often represented as snakes. They have huge influence on the mind. To achieve



Moksha one has first to stabilize one's mind properly. Naga Chathurthi Pooja is aimed at to reach this goal. It is on Sravana Sukla Panchami Garuda brought the pot of Nectar after great struggle to release his mother with great fight risking his life. This day is a day of celebration of affection between a mother and her child. It is the celebration of the bond between a mother and a child.

Naga Chathurthi or Garuda Panchami is observed with reverence and piety by married women for the better health and future of their children. They pray to Lord Garuda to make their children as bold, strong and sharp as Garuda. This Worship is observed by newly-wed couples for their married bliss and prosperous life. If any Naga Dosham is found for any of the family member, it is believed that the Dosham will get vanished if the Garuda Panchami vratam is to be performed.

Let the devotees be blessed by the Nagas and Garuda in their lives to attain spiritual bliss and salvation.



Garuda Vahanaseva to Sri Venkateswara Swami is more special among all the Vahanasevas performed during Tirumala Srivari Brahmotsavam. In every month on the Poornima day, Garuda Vahana Seva will be performed to Sri Malayappa Swami. Lord will come out in a procession in mada streets on this day to bless the devotees.





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.

THE DETAILS OF DONATION FOR THE TRUST

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'.



OM VARALAKSHMAI NAMAH

Smt. T.S.Rajalakshmi



Mahesh and Gauri got recently married. His wife Gauri who had been mostly brought up in foreign country was very much impressed by our Indian values. Gauri is a very sweet girl who follows Indian culture. Mahesh's mother Parvathi is a pious woman who preaches Indian values to children during weekends. Mahesh's father Umesh was a Sanskrit professor in reputed university. Thus, the entire family adhere to Hindu tradition. This article is about the dialogue among Mahesh's family members on the upcoming festival.

Parvathi: This time we must celebrate all the festivals in a grand manner.

Mahesh: Yes Mother.

Umesh: As we have our daughter-in-law, we will have to teach her all the rituals for the welfare of the family.

Gauri: Father, I am eager to learn all the rituals.

Parvathi: Good to hear. It is very fortunate that we celebrate Varalakshmi Vratam or Vara Mahalakshmi Vratam or Varalakshmi Nonmbu (Tamil) celebrated on Shukla paksha of Sravana month or Aadi month (in Tamil) which will be on Friday. This year, it falls on 9th August 2019. We must celebrate with pomp and glory.

Mahesh: Amma, please tell me the significance of "Varalakshmi Vratam".

Parvathi: It brings peace and prosperity to one's life and to Universe.

Gauri: Is there any legend tied to this Vratam?

Parvathi: The Legend says that, during Magadha rule (Bihar) in a small town Kundina, Charumathi a Brahmin woman had a dream where she prayed to Goddess Mahalakshmi and got her blessings. On morning, she wanted to make the dream come true, started performing puja to Goddess who fulfilled her boon by blessing her wealth and prosperity. She was blessed with all auspicious in her family which in turn made everybody in their village to follow.

Mahesh: Great to hear.

Umesh: Another legend shows that Parvathi and Parameswara playing game of dice where Chitraneemi, one of the Bhootagana was judging. But, he did not judge properly and was unfair to Parvathi. Matha Parvathi cursed him with leprosy. Later Chitraneemi realized his mistake and observed Varalakshmi Vrata and got rid of disease. Along with Chitraneemi, there were many other Apsaras, who performed this puja on the banks of the holy river were also blessed by Goddess Parvathi.

On the Occasion of 'Varalakshmi Vratam'



Gauri: Nice to hear.

Parvathi: I have also heard another story from my grandmother. There was a King named Bathrasiravas and Queen Surachandrika who had pious daughter named Shyamabala. The princess was married to neighbor kingdom. Once, when she was back to her parent's place, she saw her mother Surachandrika driving away an old lady. Princess, Shyamabala went after the old lady and enquired. The old lady was explaining about the importance of Varalakshmi Vratam. Princess, when back to her kingdom performed Varalakshmi Vratam which made her kingdom flourish. But her parent's kingdom struggled with poverty. So, she gave pot of gold to her mother to revive the kingdom. Unfortunately, when her mother, the queen, by seeing the pot, was turned to ashes. This made realize her truth about the old lady whom she drove away was none other than Goddess Mahalakshmi herself who came in the disguise to save the kingdom from poverty. Unfortunately, Surachandrika did not realize and committed mistake by driving her away and not performing this Vratam. She immediately realized the importance and asked for forgiveness to Goddess Varalakshmi and the Vratam which go back the wealth and prosperity in the kingdom.

Gauri: That means, the Vratam did not save the Queen alone, but also the entire kingdom and begot all the "AshtaAishwaryas"(eight wealth) like wealth, land, knowledge, love, fame, peace, pleasure and strength.

Parvathi: "Vara" means boons, so, when we pray to "Varalakshmi" she bestows all boons for happy life.

Mahesh: Any of these mentioned in any ancient texts?

Umesh: The significance of Varalakshmi Vratam is mentioned in Skanda Purana as Lord Shiva himself narrated to Goddess Parvathi about this auspicious Vratam.

Gauri: I am eager to perform the Vratam for the welfare of our family.

Parvathi: Absolutely. It is primarily for married woman. Since you have just got married, it is utmost important to perform this puja.

Gauri: Which all primary states celebrate this puja?

Umesh: Telangana, Andhra Pradesh, Karnataka and Tamil Nadu primarily celebrate this festival.

Mahesh: Amma, can you please tell me how to perform this Puja?

Parvathi: Need to get up early in the morning during Brahma Muhurtham. Fasting should be observed till the Puja ends. Clean up the house and draw Kolam or rangoli (rice flour and color drawings) in puja room and in front of the house. Tie, Mango leaves on top of the entrance door. Also, when drawing kolam, turmeric and Kumkum can be applied to the sides of the house entrance. It is always better to wear Saree during this puja.

Gauri: Mother, I used to draw few Kolam on Fridays in my Puja room like Aishwarya Pathra Rangoli and Lakshmi Hrudhayam Rangoli.

Parvathi: Very good, its good to draw these. I remember one of my Madhwa friend from Karnataka used to draw this on every Friday in her Puja room.

Umesh: One of the Sanskrit text mentions how to perform this puja – Dhyana (visualize Devi), Aavaahan,



Aasan, Paadya, Arghya, Achaman, Panchamrutha Snanam or Shuddodaka Snanam (holy bath with Panchamruth or Ganga water), Alankara with Vastra (with silk cloth), Abharanam (with jewels), Upaveetham and Gandha (with flowers and Chandan Sandalwood paste), Akshathai (raw rice mixed with turmeric powder), Pushpa (offer flowers), Adhanga Pooja (Akshatha, flowers, gandham) by reciting Shloka, Ashtottara and Shatanama Puja, Dhoop and Dheep, Naivedhya, Thamboolam (betel nuts, betel leaves, dry date fruits, rupee coins), Arathi (burning camphor), Mantrapushpa (offer Akshatha), Pradakshina (namaskar).

Gauri: Is there specific deity to be worshipped?

Umesh: Yes, we need to worship “Varalakshmi” who is Sri Mahalakshmi. Normally, people keep the face of Goddess made from clay or silver or panchaloha (five elements). It is better to keep the idol in the Mandap or raised platform. The Mandap or Platform can be decorated with small plantain tree or Turmeric Plant or Neem leaves.

Mahesh: Do we need to perform any decoration?

Parvathi: Yes, we need to decorate deity (Devi) with gold ornaments, new dress, bangles, kumkum and flowers. Few perform panchamruthasnanam (holy bath) to the goddess.

Umesh: Then, Prepare Kalasham (silver or bronze pot) cleaned and filled with raw rice or water. Draw Swastik symbol in Puja area and smear Sandalwood or Turmeric in the Puja area. Add few coins or lime in the pot. Apply kumkum(vermilion), turmeric and chandan. Tie Mango leaves on the mouth of Kalasham and keep coconut smeared with turmeric as closure of Kalaksham. Mirror can also be kept behind Kalasham. It is usually placed on the rice. Lamps either with Ghee or Lamp oils are lighted before the puja. As this is most auspicious day, four faced lamps to be lighted. Then, light Dhoopam for fragrance. Also offer, Akshatha (raw rice with little water and turmeric powder which will be yellow rice) and offer to Devi. Keep one cup of water added Tulasi leaves.

Gauri: It seems to be very interesting. Do we need to recite anything for performing the puja?

Parvathi: Yes, Puja starts with Sankalpa (highest intention of this worship), worship of Ganesh and then reciting Lakshmi Sahasranamam. Arati is performed and different sweets are offered as Naivedhyam. Yellow threads are tied on the right wrist of the woman as Raksha. Some of them tie threads with nine knots. It is also called Dorak and Vayana. It is good to recite Lakshmi Ashtotharam, KanakadharaStotram, Sri Stuti, Devi Mahatmyam and Abirami Anthathi (Tamil). When performing puja, the below sloka is recited –

*Padmaasane Padmakare
Sarvalokaika Poojithe |
Naaraayanapriye devi
Supreethaabhava Sarvatha ||*

*I pray to Goddess, who sits in the lotus,
who holds lotus, to whom all the worlds pray
and who is dear to Lord Vishnu and always
kind and good to me.*

Mahesh: What should be offered to Goddess as Naivedhyam?

Umesh: Of course, in any of the Hindu Festivals, Prasadham is considered important. We can make any sweet items out of Jagerry which can be payasam also. Then fruits, dry fruits can also be offered. Finally, betel leaf and betel nut offered to Goddess. During Naivedhyam and Puja, Tulasi leaves to be used to perform Archana to Goddess and also add Tulasi leaves to the Prasadham when offering.

Gauri: Is there any traditional sweets that can be made?

Parvathi: Few traditional items like Milk or Wheat Payasam (Kheer) made with Jagerry, Wheat Rava Halwa, Pulihora, Appam, Chakkara Pongal, Channa Dal Sundal, RavaKesari, Lemon Pulihora, Curd Rice, Panchamrutham, Rava Laddu, Modakam and Medu Vada. It depends on the respective houses and traditions.

Gauri: Do we need to invite anybody for this Vratam?



Parvathi: Yes, we must invite relatives, friends and neighbors for this Vratam and distribute Prasadham. Thamboolam (Betel leaf, Betel Nut, banana, Yellow Thread, Coconut, blouse bit) to women. This will make others also get blessed by Goddess Varalakshmi.

Mahesh: Its nice to hear and we will follow. Is there anything else to do to complete the Puja?

Umesh: Next day, the Kalash water should be sprinkled in house and remaining to pour to Tulasi plant and the rice can be used for cooking. The flowers which are bio-degradable can be put near sacred tank or nearby trees where people don't stamp.

Gauri: We will adhere to all the rituals and get the blessing of Goddess.

Mahesh: Do we need to go to temples? Do the temples also celebrate this Vrata?

Umesh: Why not? All the temples especially, the goddess Shrine is beautifully decorated and special puja, alankara, archana and naivedhyam is done.

Parvathi: It is also good to visit the temple and get the blessings of Goddess.

Gauri: Which all temples in India specially celebrate this Vrata?

Parvathi: Almost all the temples, especially the South Indian temples celebrate with great glory.

Umesh: Tiruchanur Alarmelmanga Padmavathi Ammavaru Temple, Vijayawada Kanaka Durga



TARIGONDA VENGAMAMBA – SAINT POETESS

Matrusri Tarigonda Vengamamba, the great saint poetess and one of the greatest Bhagavatas of recent times, is said to have been blessed with salvation through her great devotion towards the Supreme Saviour, Lord Sri Lakshmi Narasimha Swamy and Tirumala Sri Venkateswara Swamy. As a token of respect to Matrusri Tarigonda Vengamamba, the free Annaprasada Complex in Tirumala is named as 'Matrusri Tarigonda Vengamamba Anna Prasada Complex'. Let us invoke blessings on her Vardanthi on 09-08-2019.

Temple, Ashtalakshmi temple in Kothapet and many temples which have Ammavaru shrine will have special puja.

Mahesh: I remember getting Darshan of Goddess Padmavathi devi at Tiruchanur riding the Golden Chariot on this auspicious day to bless the devotees.

Gauri: I am sorry to ask, but if we are unable to perform on that day due to illness etc., how to do then?

Parvathi: We can also perform this Puja on one of the Fridays during the same month or during Navarathri.

Umesh: This puja, is not only benefits individual, but also the entire Universe. The Eight forces or energies (in the form of Ashta Lakshmi) will protect us as "Adhi Lakshmi", gives wealth in the form of "Dhana Lakshmi", encourages to be brave as "Dhairya Lakshmi", showers prosperity for the well beings as "Sowbhagya Lakshmi", showers Victory as "Vijaya Lakshmi", provides nourishment to the world as "Dhanya Lakshmi", blesses progeny for generations as "Santhana Lakshmi" and blesses with wisdom as "Vidhya Lakshmi".

Salutations to Goddess Varalakshmi



LORD KRISHNA The Supreme

- Sri K. Vamanan Nampoothin



Lord Krishna is one of the widely revered divinity, perhaps the most written about among the incarnations of Lord MahaVishnu. His stories are magical, inspiring and humane. Worshipped as the Supreme God, (as *SvayamBhagavan*) He is the eighth avatar of Lord Maha Vishnu. The anecdotes and narratives of Lord Krishna's life are generally titled as *Sri Krishna Leela*. He is the central character in the Mahabharata. Legends portray Him in various perspectives: a god-child, protector, teacher a divine hero and as *the universal Supreme Being*.

Throughout His life (Human life of Bhagavan Sri Krishna is generally divided into three distinct stages,

known as *Vrindavana Lila*, *Dwaraka Lila* and *Kurukshetra Lila*. The last phase describes His association with the Pandavas and Kauravas). Sri Krishna, with unparalleled learning and knowledge, incomparable majesty of a prince, a matchless warrior in battle whom no one could encounter, and Maha-Yogesvara (the great Lord of Yoga), greatest genius, and yet the most humble servant of mankind.

However, a good story will travel in time and across borders, it hits the reader no matter where he is- in the various presentations, the common theme presents Lord Krishna as the essence and symbol of divine love, with human life and as a reflection of the divine with a clear objective of firing the imaginations of common reader with the doings of the Supreme Divine that was Omnipotent, Omniscient and Omnipresent.

The humble attempt of this article is not meant to be a specific discourse or commentary on the divine avatara of Sri Krishna - it is only an enabling text for understanding the ancient conceptualization of dharma and wisdom. When Mother Earth was burdened by heinous activities of the kings and rulers, ironically sheltered by Her, she met Lord Brahma in the form of a cow who along with other Gods took her to the shore of milky ocean. There they chanted *PurushaSukta* to please and plead with Lord Maha Vishnu. Pleased with them, the Lord assured her and other Gods that he would incarnate along with his part Shesha in Yadu Dynasty to end the tyranny. Thus Lord Maha Vishnu set forth himself making the sons of Dhritarashtara his instruments and destroy the burden of Mother Earth.

Lord Maha Vishnu, the Inconceivable Supreme Light, descended into this mortal



world as *Sri Krishna*, the son of the Yadava chief Vasudeva and his wife Devaki and initially was known as *Vasudeva Krishna* (by all historical accounts, Lord Krishna appeared 5,000 years back. As He is eternally existing, these dates are simply a recording of His incarnation in Dvapara-yuga (the age prior to the present Age of Kali) and played His part as the very *Embodiment of Mercy-as a human being to perfection*) in Mathura, who was destined to reshape the spiritual and temporal destiny of mankind. The symbolism with the timing of the birth of Sri Krishna is striking- born at night when the surroundings were dark and obscure with ignorance and unrighteousness prevailing in the world- when one is in shackles of primordial world with mind obscured by forces of darkness- His departure too is symbolic –dying like a human being but revealing His luminous resplendent form giving up His mortal coil in Phalguna.

It is said that Sri Krishna *Janmashtami* (birthday of the Lord) symbolizes imprisonment in the worldly illusions, and the incarnation symbolizes vanquishing of evils (outside and within) leading to edification and peace.

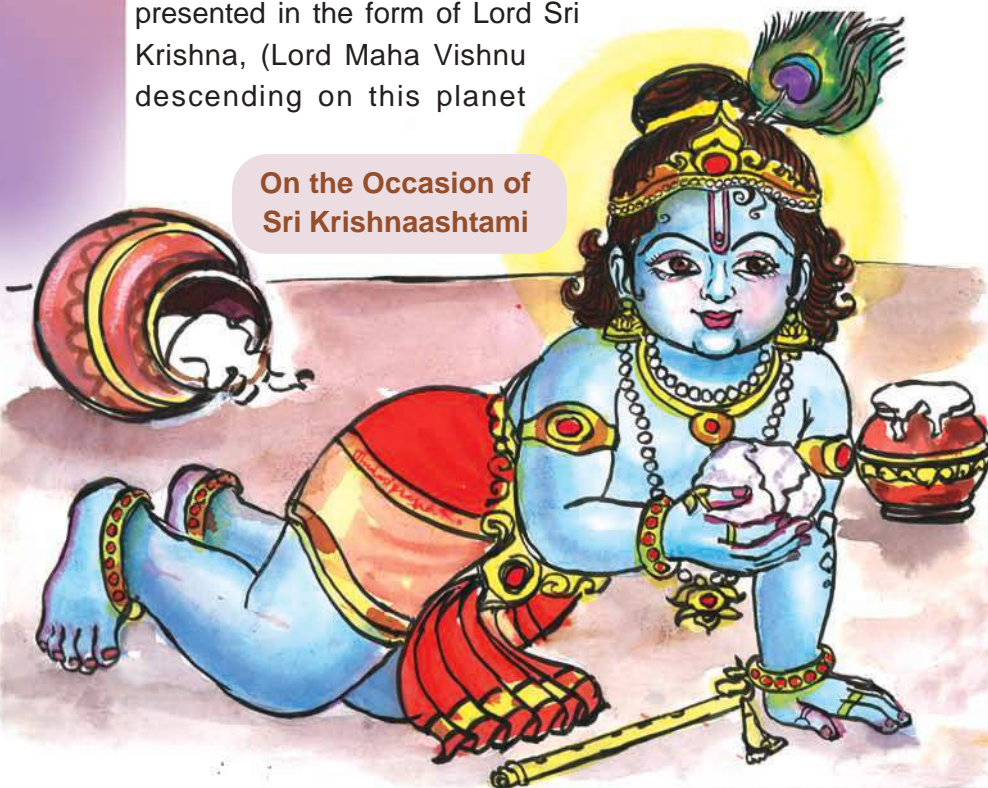
MahaBharata is testimony and testament of the spiritual, cultural and social ethos of BharataVarsha. By reading with a receptive, reflective and meditative mind, one will be enlightened of the divine essence presented in the form of Lord Sri Krishna, (Lord Maha Vishnu descending on this planet

earth with a mission to help Mother Earth and reduce her burden) most energetic of men, not only of philosophical wisdom but also of practical efficiency and whose divinity scintillates through clouds of human characteristics. His high purposefulness pervades the whole epic. One can read even a translation and feel the over whelming power of the incomparable vastness and sublimity of His character.

Bhagavad Gita, a distillation of key Vedic concepts, is of hope and optimism emphasising that “Let no one despair, Weak and full of faults we may be, all of us can reach the goal with our essential divinity that is only veiled. *The Gita boldly asserts that dharma is possible without renunciation, and awaken us from a too comfortable ‘spiritual’ torpor. When humans are confronted with worldly disappointments, Bhagavad Gita showers comforts showing a way to cheer in the midst of overwhelming tragedies.*

Many revered gurus have said that with the Gita, Sri Krishna delivered the “knowledge of the Upanishads down from the Himalayas and into the market place as a true handbook for life for the ordinary. It is also famously said that “Gita harmonises the philosophy of action, devotion and knowledge. One reason that the Gita is a source of inspiration is because it presents to its readers the concept of God as personal -the most meaningful concept of God. The Lord through Gita certainly does not advocate war, what it advocates is the active and selfless defence of dharma. The Gita mentions

**On the Occasion of
Sri Krishnaashtami**



repeatedly that ahimsa, or non-violence, is the highest virtue-to think with the heart and love with the mind.

Responding to Arjuna's confusion and moral dilemma about going to war with his relatives and friends, the Lord explains to him his duties as a warrior and a prince. He tells Arjuna that, however personally abhorrent it may be, it is his societal duty to fight with and defeat his cousins' army to ensure triumph of truth and freedom and well-being of common people. One must remember the difficulties Krishna had to endure at birth, facing the wiles of Kamsa, who tried everything to prevent him from being born and to murder him after he was born. Krishna's birth teaches us the daunting challenges of human life for even the noblest souls.

The message of Sri Krishna is to carefully face all difficulties directly and decisively, but remember to affirm that bliss is eternal. White contains all the colours of the spectrum yet it seems to be colourless; it contains all the colours in such synthesis that they all disappear. Lord Hari is always gentle and serene—showing all that *"Nothing is as strong as gentleness, nothing so gentle as real strength"* He translates to heaven the hunter who has accidentally shot him in his human form.

Lord Krishna, the greatest of communicators, knew exactly what, when and how to communicate with everyone and His presentation style, non-verbal or verbal communication, interpersonal skills, is relevant even today. The shining jewel from ancient India has stood the test of time and that provides life coaching and mentoring to everybody.

The fine fabric of Indian philosophy and culture has been brilliantly embellished with the stories of some of the greatest ever noble persons Mother Earth ever created. The wise tell us that it is not enough to be born as humans, it is far more important to live our lives as humans. The message of Sri Krishna is to carefully face the difficulties directly and decisively, but remember to affirm that bliss is eternal-teaching that tolerance and gentleness of the mature mind, the quiet content of the soul, the calm of the understanding spirit, a unifying, and pacifying love for all living things.

The Supreme Being, through the incidents of MahaBharata, teach a lot of life-saving lessons and guides all to manfully deal with real-world moral dilemmas, confusions, and avoidable sufferings that we all encounter during the journey of our lives. Few are given below:

Lord Krishna's main teaching was Karma, or selfless devoted work. Sri Krishna stressed that the person who puts sincere devoted

effort without obsession about success; will definitely gain success- enabling the means of attaining what is proper, and avoiding what is pleasant: Sri Krishna explains that working without personal motivation does not reduce the quality of our work; instead we become



even more skilful than before. Consider the example of a sincere surgeon who operates upon people - he performs his duty with equanimity- he is doing his duty selflessly, to the best of his ability, hoping and praying for the best results-however he is not attached to the results. Hence, even if the procedure does not succeed, the surgeon does not feel guilty. However,

if the same surgeon's only child needs to be operated, he does not have the courage to do so. Because of attachment to the results, he fears he will not be able to perform the operation skilfully, and so he seeks the help of another surgeon. This shows that attachment to results affects our performance. Instead, if we work without attachment, we can do so at our maximum skill level, without feeling nervous, scared, tense, or excited.

Focus on your objective without distractions: like the unerring concentration of Arjuna, while targeting the bird - in modern world, distractions are many, and when you take your eye off the ball, it can be detrimental to your success.

Be adequately prepared before you act — half knowledge is dangerous. Being properly prepared for the task at hand is one of the crucial steps to success. Whether it's an examination or a presentation, being armed with all the facts is mandatory if one wants to succeed.

Emotional Regulation and Control over Desires- Think about the consequences of your actions – do not make emotional decisions! The biggest mistake one can make is taking important decisions in an emotional state. Anger and desire are the Wise man's eternal foe; by this is wisdom overcast" - King Shantanu unleashed a series of events that led to the catastrophic war of Kurukshetra.

An astute strategist- Be aware of your situation, and be practical. Sometimes you have to think outside the box- like the acts of sending Shikhandi to face Bhishma and killing of elephant Aswathama to subdue Drona.

It may not be an exaggeration to say that humanity in its history has not come across another personality with such unparalleled activities with perfect veiling of divinity with humanness. Lord Krishna's life demonstrates the ideal -not of renunciation of action but rather the renunciation of earth-binding desires for the fruits of action.

The inseparability of Sri Krishna and Arjuna as friends has been told again and again in the Mahabharata, illustrating the point of the inseparability of God and man, the Creator and his Creation. It is to demonstrate this truth of the universality of God's perfection and the ideal inclusiveness of everything that this incarnation shone on earth.



THE TEMPLE

Its Science and Significance

- Smt. Pranavi



(Continued from the previous issue)

Proceeding towards the mandapam (Hall in a temple) from the premises

- While proceeding towards the mandapam (Hall), hold the hands in Namaskar-mudra (Both the hands joined away from the body).
- While stepping inside the sabhamandapam pray thus – ‘O Deity, let me benefit from the Chaitanya (Divine consciousness) being emitted by your Idol to the utmost’.
- At that time, the bhava should be as if we are going to visit our revered Deity and that Deity is looking at us.

Climbing the steps of a temple

While climbing the steps of a temple, touch the steps with the fingers of the right hand and then touch that hand to the center part of the head. So that the spiritual energy in the mid head will be activated with spiritual power.

Proceeding from the mandapam towards the garbhagruha (Sanctum Sanctorum of a temple)

- Walk along the left side of the mandapam towards the garbhagruha (Sanctum Sanctorum).

- If you have to stand in a queue for the darshan, then instead of chatting with the people around, concentrate on chanting the Lord's naamaas.

Actions to be performed before having darshan of the Deity

- As far as possible, avoid ringing the bell. If you wish to ring it, do so in a very low tone.
- Entering a garbhagruha is mostly prohibited. However, in some temples it is permitted. At such times, before entering the garbhagruha we should do Namaskar to Sri Ganapati.

Actions to be performed while having darshan of the Deity's Idol

- In the first stage, focus your attention at the feet of the Idol and with emotion of complete surrender, pray for the dissolution of the ego. In the second stage, concentrate at the chest level of the Idol, and pray intensely. In the third and the last stage, concentrate on the eyes of the Deity and store the Deity's image in your eyes.
- Pay obeisance to the Deity with an emotion of complete surrender at the Deity's feet.



Actions to be performed after having darshan of the Deity

- Once again turn towards deity and have darshan of the main Deity and exit from the main door.

Performing pradakshina (Circumambulation) of the Deity

- Commence the pradakshina (Circumambulation) after standing on the left side outside the garbhagruha. (On completion of the pradakshina, stand on the right side and have darshan).
- Before starting the pradakshina, pray to the Deity thus – ‘O _____ (Name of the Deity), as I perform the pradakshina by your grace, with every step let all the sins of my past births burn away and let me be able to imbibe more and more of the Chaitanya (Divine consciousness) emitting from you.’
- Perform pradakshina at a medium pace with the hands joined together in a Namaskar-mudra and chant the Deity's Name.
- Do not touch the outer side of garbhagruha while performing pradakshina.
- After each pradakshina, pay obeisance to the Deity and only then commence the next pradakshina.
- After completion of pradakshinas, pay obeisance to the Deity with a bhav (Spiritual emotion) of complete surrender, followed by a prayer.

Offering coins, coconut etc. to the Deity

The coins for the Deities should be offered at their Holy feet and not thrown at their body. If the Deity's Idol is not approachable, then place it with you only and put your offerings in the Hundi.

Accepting Tirth and Prasad

After completing the pradakshina, take the Tirth with the right hand and touch the same hand to the eyes.

Accepting Prasad

- Accept the Prasad with the right hand only.
- Bow humbly to accept the Prasad. (If the space is insufficient, bow a little).
- Think of the Deity while looking at the Prasad.
- After accepting the Prasad, straighten up slowly and not in a hurry. This will retain the sattvikta generated while accepting the Prasad for a longer period.
- Sit inside the temple and chant for some time and then, as far as possible, take the Prasad in the temple.
- After taking the Prasad, stand and mentally do Namaskar to the Deity.
- If you wish to carry home the Prasad, do so after wrapping it in a clean cloth.



Actions to be performed while leaving the temple

- While leaving the temple, once again pay obeisance to the Deity and pray – ‘O _____ (Name of the Deity), bestow me with Your grace always’.
- While leaving the temple after having darshan let your back not be towards the Deity; instead, take seven steps backwards.
- After coming out of the temple, once again pay obeisance to the kalash and only then leave.

Don't just visit

Traditionally, the belief is that when one goes to a temple one should sit down for a while before coming out, otherwise, the visit would be fruitless. This is so because, temples were built like a public charging places, by which people could charge themselves with an inner energy. People visited the temple before they entered to their daily work, so that they could go about with a certain sense of balance and depth in their lives.

Once, we are out of the Temple, that normal routine of the Mind starts functioning and we lose the Sheer Pleasure that we had. Had there been no stories of Temples or Gods, People would not have been visiting Temples. But some other source of gathering that could bring a Positive feeling in the Minds of masses. So, this is it! Things associated with positive feelings make you positive and vice versa.

So, let's visit the temple with faith and devotion towards the God. Visiting the temples is not only to get blessing but to get a calm and better mind set.

“Sarvejanasukhinobhavanthu”



KALYANAKATTA



- ★ **Kalyanakatta is a sacred place.**
- ★ **One should not enter inside wearing footwear.**
- ★ **Tonsuring facility is available in Kalyanakatta at free of cost.**
- ★ **Devotees shouldn't give any amount to the tonsurer after tonsuring.**
- ★ **If any barber demands money, complaint the same by mentioning the number of that barber to the A.E.O / Supervisor on duty either in person or put a written complaint in the complaint box.**
- ★ **Necessary action will be initiated against the concerned person.**
- ★ **One should not spit and pass urinals in the premises of Kalyanakatta.**
- ★ **Separate bathrooms and Lavatories for male and female devotees were provided by T.T.Devasthanams. Hence the devotees are requested to utilize them.**

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KING PRUTHU-THE POWERFUL INCARNATION

- Dr. Vaishnavanghri Sevaka Das

At an appropriate time, when King Dhruva left for forest in search of Absolute truth, his son Utkala didn't accept to take charge of the kingdom. He was a self-satisfied person from birth. He always remained deaf, dumb, blind and mad to get omitted by others. As expected, all the seniors of the royal family felt him to be unfit to take care of the kingdom and enthroned his brother Vatsara. Dhruva had two wives namely Ila and Bhrami. Utkala was the son of Ila, whereas Vatsara was the son of Bhrami. Thus, finally Vatsara became the emperor of the world. Vatsara's wife was Swarvidhi. She gave birth to six sons namely Pushparna, Tigmaketu, Ishu, Urja, Vasu and Jaya. Pushparna had two wives namely Prabha and Dosha. Chakshusha Manu appeared in their family. King Anga also took birth in their family. King Anga's wife gave birth to a cruel son, named Vena. The details are as under.

King Anga planned to perform one AshvamedhaYagna. It was conducted with all perfection by qualified priests. Though all the rituals were done with complete adherence to Vedic norms, demigods didn't come to accept their offerings. King Anga's devotion was perfect and all the arrangements for the sacrifice were also flawless. There was no error in recitation of Sanskrit mantras. Even then, the demigods didn't come forward. This situation made King Anga very morose. He broke the vow of silence and asked the reason for such a situation. There were some great personalities in the court at that time who told him the actual reason for demigods' unusual behavior. They clearly pointed out that it was not due to any fault of King Anga, but his defect of childlessness was the reason for the demigods to refuse the offerings. They informed him that due to some unknown sin in the previous life, King Anga

became childless. They also advised the king to perform a sacrifice for the pleasure of Lord Hari in order to get a son. When the Lord Hari gets satisfied, the demigods also would be satisfied. As per their suggestion, King Anga performed a sacrifice and the Lord was pleased with his devotion. As the result of Lord's pleasure, one white dressed divine personality appeared from the fire alter and gave a golden pot of sweet rice. King Anga smelled the payasam and gave it to his wife. The queen gave birth to a male child, but due to her parental side's partial irreligious behavior, the boy became irreligious. The child became irreligious due to his maternal grandfather's irreligious behavior. Even as per the Vedic scriptures, a male child assumes the nature of maternal uncle's family traditions in ditto. This is called "*naranam matula karma*".

The boy's name was Vena. He was very cruel even from childhood. He used to go to forest and kill animals unnecessarily. He even used to kill the fellow playmates cruelly. King Anga became very upset with the behavior of his son and tried to set him right. But all his efforts became fruitless. The king became morose at this unpalatable result. He started thinking day and night the dangerous situation that arose in front of him. One day he was so disturbed that he left the kingdom without any intimation. He didn't even inform his wife and left for forest to find some peace. When the king left for forest, everyone in the kingdom became concerned and tried to find his whereabouts, but all efforts became in vain. Then saints like Bhṛugu enthroned Vena despite strong protest from ministers.

As soon as assuming the post of top administrator, Vena became excessively proud. He



started insulting the saintly persons thinking that he was above all. However, because of his limitless cruelty all the thieves, rouses and miscreants hid in seclusion. King Vena's position became like an elephant without gourd. He declared that there won't be any sacrifices, any charities and any religious activities in his kingdom. His unprecedented behavior caused a great concern to all the saintly people, who decided to give good piece of advice to him. They felt that it was their duty to give good counseling to the ruler and save him from falling to hell. They all collectively went to king Vena and advised him not to dishonor demigods by stopping all sacrifices. However, their advice appeared very bitter to him and he gave counter advice to them. When their efforts became fruitless, all the saintly persons killed king Vena due to severe frustration. King Vena became lifeless in no time. Then all the saintly persons left to their hermitages. But, mother of Vena preserved his

body in an oil bath and started waiting for some miracle.

Immediately, after the death of king Vena all the unruly elements became very active and started plundering the common men. Though all the saintly persons came to know about this development, they didn't take any initiative to curb that situation. They had all the power to curb the disturbance, but felt that it was the duty of the king. But, they took a step of churning the thighs of the dead body of king Vena. Immediately from Vena's thighs one black, short and ugly fellow emerged. He was Nishada. His eyes were red and his hair was in copper colour. That short fellow folded his hands in front of all saintly persons to ask his next course action. "My dear sirs, please order my next course of action", he asked. "Just be seated"(Nishada), the saintly persons answered. By that word the black person became Nishada. He took all the sins of king Vena and emerged as blackish person. Because of him, all the followers became thieves, plunderers and hunters. They started staying in caves and forests.

Later, the saintly persons and priests churned the two hands of king Vena's dead body. From those two hands, one couple emerged. One was male and the other was female. The saintly persons immediately understood that the powerful male appeared as the shaktyvesha incarnation of Godhead. The man was Lord's incarnation and the woman was incarnation of Goddess Lakshmi. All the saintly persons immediately said "this man would spread his power all over the universe and would be celebrated as Pruthu. This most beautiful woman would be celebrated as Archi. She would marry Pruthu. The supreme Lord appeared now as Pruthu and the plenary portion of Goddess Lakshmi now appeared as Archi". In this way the appearance of King Pruthu, the most powerful incarnation, took place on this earthly planet.



LONG PEPPER FOR HEALTH PROTECTION

Telugu Original by : Dr. C. Madhusudana Sarma

Cell : 9000761390

English by : Smt. P. Sujata



Long pepper is a fruit of a vine. The dried long pepper is available throughout the year in shops selling Ayurvedic medicines. Long pepper in Sanskrit is called, 'Theekshna thandulu', 'Vushana' and 'Kana' because they are pungent, create heat in the body, and looks like small slate pencil respectively. This belongs to 'papiliyonesi' tree segment and its biological name is 'piper lamgam'. This is one of the God's best creation for mankind which has been embedded with powerful medicinal and chemical benefits. In case we understand the benefits of the long pepper, we will be able to obtain good health with proper usage of the same.

Long pepper should be fried and made into powder and use as medicine. The following are the health benefits.

Sneezing

One gram of the long pepper powder mixed in 100 ml of lukewarm water should be taken every day early in the morning to increase body resistance, thus reducing the allergic symptoms of the body. This will reduce sneezing.

Worms in children

Depending on the age of the child, mix a small quantity of long pepper powder in honey and serve it once or twice a day to provide good health to them. The small intestinal worms, white germs in the stomach will be killed by this treatment and digestion in children improves.

Long term fever

Make a powder of 50 grams of long pepper powder and 100 grams of jaggery. One or two grams of this should be taken twice in a day, in the morning and evening. After that one cup of lukewarm milk should be taken for best results.

Gas trouble

Fry twenty-five grams of long pepper, dry ginger, black pepper and cumin seeds and make them into powder. Add 100 grams of salt. One or two grams of this powder mixed in 100 ml of lukewarm water should be taken half an hour before lunch. Half lemon squeezed can be added to the water. This will reduce bloating, stomach ache, constipation, lack of appetite and lack of taste etc.

Joint pains

Make powder of hundred grams of long pepper, fifty grams of dry ginger and 150 grams of jaggery (old). Take one or two grams of this powder daily twice. This will reduce joint pains especially caused because of obesity.

Nursing Mothers

Make a mixed powder of 100 grams each of long pepper, dry ginger, cumin seeds, ghee and 200 grams of jaggery (old). Take two or three grams of this powder mixed in 100 ml lukewarm milk twice a day in the morning and evening. This will reduce body pains, strain in nursing mothers. Fat will not accumulate in the abdomen. Nursing mothers will



be able to produce sufficient milk to the baby and the baby's immune system will improve.

Tooth powder

Make powder of each fifty grams of long pepper, cumin seeds and sea salt. This can be used as tooth powder to improve healthy teeth and gums. Regular usage will reduce toothache, pain and blood from gums, foul odour from the mouth and lack of taste.

Asthma

Take fifty grams each of long pepper powder, white calotropis gigantean (crown flower – jilledu) and make them into a paste with starch water from cooked rice. Make into small marble size (equivalent to yellow gram) tablets. One tablet with sufficient warm water should be taken once or two times a day depending upon the severity of the condition. Asthma will be controlled.

Eosinophilia

Make powder of twenty-five grams each of long pepper and turmeric powder. One gram of this powder mixed with honey should be taken twice a day in the morning and evening. It will reduce the molecule count in blood and will cure rashes, cough and fatigue.

Elevated breathing

Make powder of twenty-five grams each of long pepper, dry ginger and spice of pine cedar (deva daru). One gram of this powder mixed in 50 ml of lukewarm water should be taken twice a day. This will reduce lung and intestine related health problems.

Blood circulation to the brain

Take one gram of long pepper powder mixed with honey twice a day. This will enable better blood circulation to the brain. This will help in improving

the nervous system and reduce stammering and palsy.

Problems in Women

Make powder of twenty-five grams each of long pepper, dry ginger, black gingelly seeds and jaggery. Add one ayurvedic medicine called 'punarnavaadi mandooram'. Take one or two grams of this powder mixed with sufficient honey or lukewarm milk twice daily in the morning and evening. This will reduce menstrual pains, backaches and body pains. This will increase haemoglobin content in blood and reduces the chances of Jaundice and white patches.

Note: The readers are advised in their own interest to consult a professional doctor in Ayurveda before taking the above prescriptions. This article is for educational purposes only and not to be construed as a prescription for the ailments.



SOLUTION TO PUZZLE

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



GENERAL PREDICTIONS FOR THE MONTH OF AUGUST 2019

This Month Almost Covers Sravana Masa

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : There is a time ahead, happy come and happy go. Silent observation and timely decision making will give good fruits for a long time. Family problems will have a good solution. All government officials will get good opportunities to handle successfully in the near future. Farmers are promised to get good yield. Worshipping of Lord Venkateswara will give excellent results.



Taurus (Vrishabha) : Risk should be avoided. New investments are not suggested until getting substantially stabilized. These people must try their speech to become silver and their silence is always golden in these times. Senior government officials also should maintain silent observations. Stress will be mounted from all corners. Health should be given much importance. Lord Venkateswara sahasranama or Shiva pooja, Rudrabhishekam are suggested.



Gemini (Mithuna) : They should be practicable in their approach and also very cautious. Less talk and more work leads to happiness. They prove successful in the second half of the month. But there will be some minor misunderstandings in the blood related. There are mentally strong and should also take care of physically. There is a possibility of procrastination of the things. Hence, Shakti pooja like Durga pooja etc will fetch a lot.



Cancer (Karkataka) : Results are delayed but not denied. They should have patience and should not be easily carried away with their emotions. Success is expected in a long run. Women should be very careful regarding to the health. Particularly blood pressure, small heart pains etc. People are advised not to drag into serious discussions. Children should have good parental care. Negligence may lead to small injuries. Kumaraswamy pooja, Japa etc are suggested to avoid health problems and to become successful.



Leo (Simha) : This is the best time to move quickly and become successful. They will overpower their enemies. Long pending issues will be resolved easily. Sportsmen, Lawyers, Inventors, Professors, farmers, will be embraced by success. Reputation will wait to embrace the top officials. Students will get good results. Shiva pooja, Lord Venkateswara pooja, Sahasranama parayana, Rudrabhisheka are suggested to gain easy success.



Virgo (Kanya) : Emotions to be controlled. Expenses are to be minimised. They are the children of fortune. First half of August is highly successful. Some fixed assets will be purchased. But they should be careful in materialising the contracts. Skills of the artists, poets and professional will be recognised. Beware of bad company. Worshipping of Lord Venkateswara or Iswara pooja will fetch them a lot.



Libra (Tula) : Satisfaction is the key for their success. They should be very precise in their speech and more active in actions. Better to avoid travels. Though there is a substantial inflow of money there will be unavoidable expenses. Don't invest in unethical areas. Artists will be having good opportunities to prove their skills. Border security forces will act efficiently. Lord Siva archana, abhishekam are suggested to ward of the evils.



Scorpio (Virshchika) : It is not the right time for the voice for the choice in case of employees as well in others also. Slight better time is 2nd half of the August. Should shoulder unnecessary responsibilities unexpectedly. Better to be calm. Money is like a flow till August 15th later slight better. Students efforts for their progress is not a cake walk. Time is more important than anything. Worshipping of Lord Shiva and Lord Venkateswara will certainly give good results.



Sagittarius (Dhanu) : Research opportunities will become slower. But traders will be benefitted in a long run. Better to keep distant to speculation. Health conditions especially of old people be taken care of. Especially lower part of the body should be taken care of. Preventive measures are more likely than cure. Public relations will become more. Lord Subrahmanya archana is highly appreciated for better results.



Capricorn (Makara) : Old people are to be protected from health problems. Frequency of consulting the doctors will be increased. Particularly women need to have sufficient rest. In Court affairs, better to adjust or compromise otherwise to postpone it for a reasonable longer period. Students are advised to work very hard. Hardships may take place in their efforts but there will be gains in longrun. No purchase of land and building is suggested. Lakshmi pooja or Shakti pooja is suggested to ward of the evils.



Aquarius (Kumbha) : Upto the 1st half of the August they are the children of the fortunes. Stress, headache, Viral fevers are to be checked well in advance. Money flow is good. Better close the transactions related to the real estate. Students are excellent in their efforts and they get good results. Mixed luck for sportsmen and artists. Better to take decisions in Job opportunities. Vishnu pooja, Vishnu Sahasranama parayana will change the colours.



Pisces (Meena) : Flow of expenses will be controlled and savings will improve. Better time is promised to overpower enemies in later half of August. Women will be benefitted by gold ornaments. Students will get good opportunities. Job holders will be promised good. Worshipping of Lord Venkateswara and Goddess Lakshmi will give immense pleasure.



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AUGUST 2019



Tirumala Tirupati Devasthanams

A view of idol worship performed on 04-07-2019 on the occasion of making of Sri Venkateswara Swami's main idol which is to be consecrated in the newly constructed Sri Venkateswara Swami temple in the capital of Amaravathi, A.P.

On this occasion TTD, Trust Board Chairman, Sri Y.V. Subba Reddy, TTD, Agamastra Advisors, Pandits, Archakas, Officers, Sculptors and devotees participated.





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**Sri Krishna Jayanthi
Gokulashtami
on 23-08-2019**

