

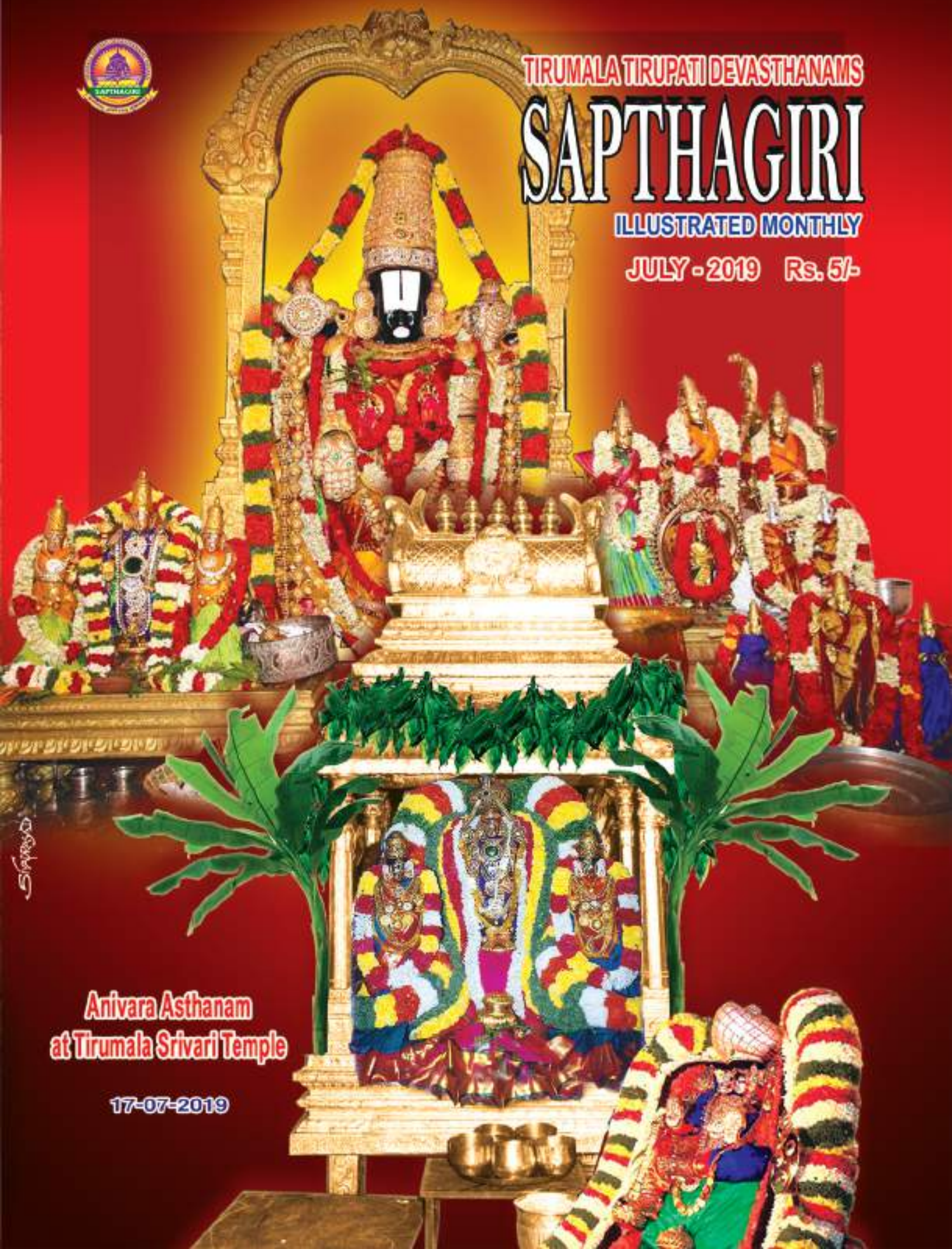


TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JULY - 2019 Rs. 5/-



Anivara Asthanam
at Tirumala Srivari Temple

17-07-2019



Tirumala Tirupati Devasthanams



Marriage Pandal



New brides (Sridevi, Bhudevi)



T.T.D. Executive Officer Offering Garlands to Srivaru

New bridegroom (Srivaru)



Srivaru on Garuda Vahanam and His Consorts on Palanquin

Srivaru on
Aswa Vahanam



BHAGAVADGITA

Sattvānurūpā sarvasya
śraddhā bhavati bhāratā
śraddhāmāyo yam puruṣo
yo yacchraddhaḥ sa eva saḥ

(Chapter-17, Sloka-3)



O! Arjuna, The faith of every individual conforms in accordance with his nature. The man consists of faith; whatever the nature of his faith, he is verily that.



Trata n obodhi dadrisan apir
Abhikhyata mandita somyanam
Sakha pita pitrtamah pitr
Kartemu lokam usate dayodhah

Be Thou our saviour; show thyself our own looking after and showing mercy to the worshipper Friend, Father and Universal Father. Giving to the loving worshipper free space and vital power.

-Rigveda

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Venkatadri Samamsthanam
Brahmande nastikinchana



Venkatesa Samo Devo na
Bhuto na Bhavishyati



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SAPTHAGIRI

JULY 2019

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GURU SAKSHAATH PARABRAHMA

*Gurur Brahma Gurur Vishnuho Guru devo Maheswaraha!
Guru sakshat parabrahma tasmī Sri Gurave namah!!*

Guru is parallel to the Trinity. God and Guru are inseparable. Guru occupies the highest pedestal in the Hindu culture. He is the most sacred. We can not undermine the importance of Guru for learning either materialistic or metaphysical knowledge. An adage says that “Learning without Guru is unsighted learning”.

Guru teaches the first alphabets if view it in mundane understanding. But he shows the real direction to mankind towards God. Anybody can teach alphabets, if he is literate. Then what is the role of a Guru? He should teach wisdom. Life is not what we perceive in appearance. There is one phenomenal world which can not be visualised by the mind or language, but one which gives heart full happiness. Guru is one who could experience such cosmothetic benevolence to the disciple. He is primordial to lead his disciple towards the eternity of propinquity of divine Brahma.

The eloquence of a disciple is exhibited in choosing the right Guru. It is a great effort to identify a veracious Guru than acknowledging God. Guru is like a path. In case we select the right path, we can reach the destination easily. Otherwise we will end up in bewilderment. Therefore it is necessary that a right relationship, love, respect and affection be established between the Guru and disciple.

The disciple should serve his Guru as the congruence of the trio — thought, word and deed. He must have strong confidence that there is no science or meditation more superior than Guru. Then Guru will teach everything to him without asking for. He will show the right direction to mitigate ignorance.

A disciple, in search of knowledge needs a Guru to make him understand the relevance. If that be so, a question arises how a spider, poisonous snake, and a brutal Tinnadu obtained salvation without Guru? It does not mean that they did not have a Guru. The shining devotion towards God in their minds served as a Guru for them. Ignorance and Sagacious are two different aspects. Our state of mind is neither of the two. We are oscillating between materialistic and spiritual obligations. We, therefore need someone to handhold us. We must vigorously search for such a person untiringly. God in the form of Guru would be searching for such a disciple as well!

We are in a state of imbroglio of ignorance, relations and family. We are unable to see the light behind the clouds. In case, we cross over these situations in quandary, we can visualize bright Sun. We shall become purified, if such rays touch our souls. We must take shelter of such a Guru with dedication, devotion and inclination. We must supplicate. We must adore. That is the right floral tribute and wishful offering to a Guru who is akin to God.

Vyaso Narayano Harihi!!

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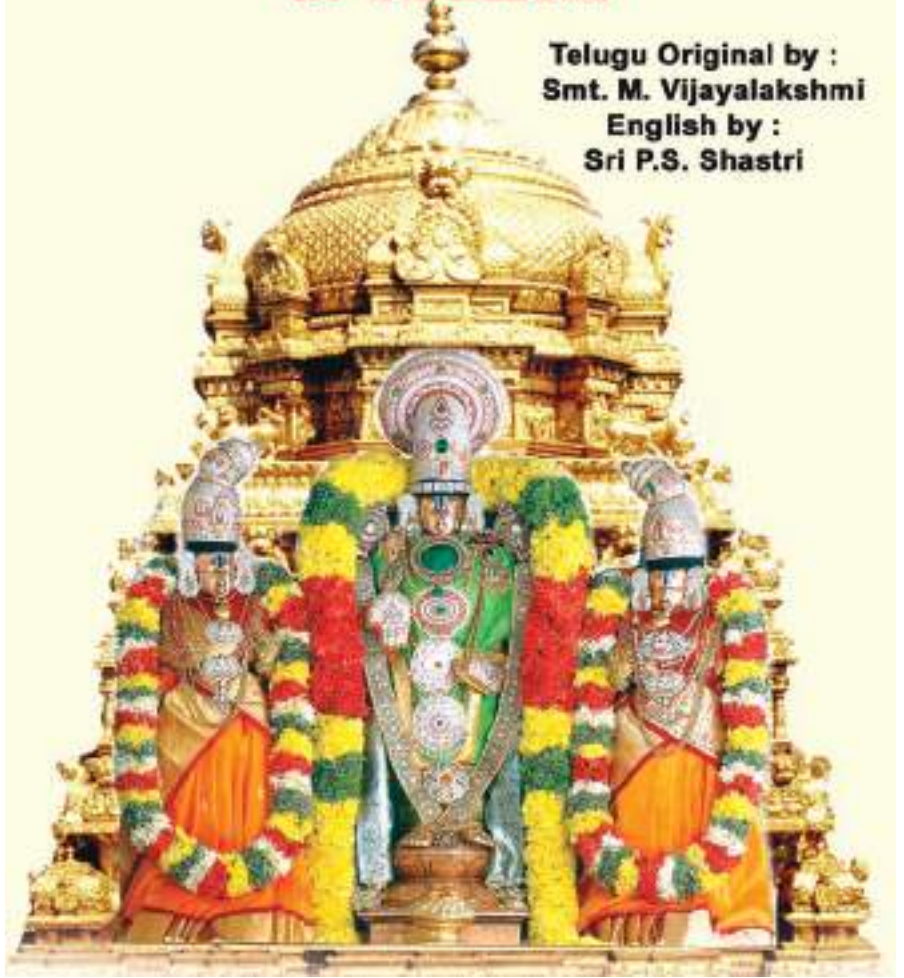
‘Adimasasm’ means the month of Cancer (Karkataka). It is the period of six months of the solar motion from the month of Cancer (Karkataka) till the end of Sagittarius (Dhanur). The period of transition of cancer (Karkataka) is known as the southern solstice (Dakshinayanam).

The festival of annual submission of accounts (Anivara Asthanam) is celebrated during the holy period of the southern solstice to offer special worship to Lord Srinivasa of Tirumala. It is originally the worship of Cancer (Karkataka) (adi) worship’. This has gradually turned into ‘adival.’ Owing to the impact of Tamil Culture, the ‘Da’ /d/ sound has turned into ‘na’ / n/ sound and became popular as ‘anivar.’ As part of this special worship, the authorities symbolically submit the temple accounts pertaining to the previous year and open the new account books for the fiscal. It is also marked by the change of authorities and the submission of petitions to the Lord for better administration.

It is quite customary to perform holy rituals during the holy time. During Anivara Asthanam, the worship of the lord, serving Him, praising Him, meditating upon HIM and performing holy rituals in His presence are the easiest steps to achieve the fruits of life that qualify people to the grace of the Lord.

ANIVARA ASTHANAM at Tirumala

Telugu Original by :
Smt. M. Vijayalakshmi
English by :
Sri P.S. Shastri



Served continually by gods from Brahman during nights and by the human beings during the day, Lord Srinivasa who graces his devotees from the ends of his eyes stands out matchless. He is comparable to Himself alone. Anivarotsavam is of utmost importance among the various annual festivals offered to the Lord.

During Anivara Asthanam, in the morning, the Suprabhata Seva (wakeup service), Viswarupa Darshan (the display of the Universal form” or “Omni-form” of the Lord) and Tomala Seva (decorating the presiding deity with exquisitely tied colorful floral and Tulasi garlands) are performed. With the honors of Chatra (the holy Canopy) and Chamara (flyflap), the processional deity of Lord Venkateswara is seated in the golden throne in Snapana Mandapa. (Pillared hall for cleansing). The host of employees of the temple performs the recital of the almanac. They read the particulars of Thidhi, (date) Vara, (week) and Nakshatra (star) along with the specialties of the festival to the Lord. Further, the calculations of income of the previous year, including valuables such as gold, silver, ornaments, vessels, etc. and the net



income are submitted to the Lord with utmost devotion and respect. They also appraise the Lord of the Number of devotees who had his Darshan (grace to see) the previous day. The Lord listens to all this and enjoys the details proudly and graces His devotees. This is the daily ritual of the Lord.

But, compared with the day to day court, Anivara Asthanam held during the Dakshinayana which commences on the 17th of July is very special. It has acquired unique importance in the history of the temple of Tirumala.

As is the practice, on the morning of the 17th of July marking the commencement of Dakshinayana also, the Suprabhata Seva, Viswarupa Darshan, and Tomala Seva are performed to the Lord as usual. But in the daily Court, the Presiding Deity of Srinivasa is not seated on the golden throne. Following the Tomala Seva, Tirumanjanam (sacred oblation) is performed in solitude to the processional deities of Lord Malayappa and his two divine consorts Sridevi and Bhudevi, along with Lord Vishwakshena (the Commander in Chief of the Lord) in the temple. This is followed by worship with Sahasranamas (thousand attributes) of the Lord and Naivedyam (oblation) in the first hour.

Later, the Lord is assembled with both His consorts on a chariot called Sarva Bhoopala Vahanam, (signifying that He is the Lord of Lords) in the pillared holy porch studded with diamonds (Tirumahamani Mantapa) also known as Ghantamandapam, (Where once a big Bell was hung) right opposite the golden threshold, facing Garutmanth. The processional deities are specially decorated with wide varieties of ornaments and garlands of fragrant flowers.

Adjacent to the Lord is Vishwakshena (The Commander in Chief of the Lord) decorated with ornaments and floral garlands and is seated west faced on a pedestal. The Commander in Chief wears a helmet and a sword and waits upon the Lord with utmost reverence, ever ready to carry out His orders.

Later, special devotional offerings (Prasadams) are made both to the presiding deity in the sanctum sanctorum of Ananda Nilaya (Abode

of Ecstasy) and the processional deities of the Lord at the golden threshold and the Commander in Chief.

Reverend Elder and Young Jeeyars (sanyasis in Vaishnavism) Ekangis, the priests, spiritual mentors, the pandits of Vedas, the Executives and other officials of the temple, the menial staff, the 'Parupatyadars', With the honours of holy Chatra (Canopy) and the Chamara (flyflap or Fan) and Mangalavadyas (instruments of holy music), offer Pulihora, (Tamarind rice) Chekkera Pongali, (sweet rice) Dadyodanam, (curd rice), Malahora, (rice made of pepper) sweets made from a mixture of flour, sugar, and shortening, shaped into a balls, (Laddu) Vada, (Cakes made from ground pulses and deep-fried) Appam, (thin pancakes made with rice flour) Dosa, (Pancakes made of batter) amidst the recital of Vedic chants by Pandits and Gamekars (ones who cook and bring the holy offerings from the temple kitchen). As part of circumambulating the open space after the inner Gopuram (Vimana Pradakshinam), they bring the holy offerings to the Ananda Nilaya from the holy kitchen situated beside the golden well. As part of circumambulating the Ananda Nilayam, they go round the Flag Post opposite the silver threshold, come into the temple and place the offering at the Sanctum Sanctorum and the court at the golden threshold. The Special Offering is given while the temple bells are ringing at both the places.

After this offering, Reverend Elder Jeeyar carries six folded silk garments in a silver basket placed on his head, from Parimalapuara (Abode of Fragrance) beside the temple of Yogananda Narasimha Swamy with the holy Chatra, Chamara, and Mangalavadyas. He is joined by Reverend Younger Jeeyar and Ekangis into the temple in the light of the five faced torches and the music of thin drums, slate, and bells amidst the recital of the Vedas. They are accompanied by the Executive Officer, Joint Executive Officer, Deputy Executive Officer, Assistant Executive Office, Parupatyedars, etc. They circumambulate the Holy Flag Post (Dwajasthambam) opposite the silver





threshold of the temple, go round the open space after the inner Gopuram and directly enter the Sanctum Sanctorum and offer them to the presiding deity. Only the Elder and Younger Jeeyars and the Ekangis enter the temple. The curtains are closed by the priests at the threshold in front of the presiding deity (Kulasekhara Padi). Inside, the temple, the priests decorate the presiding deity with four of the six silk garments offered by Reverend Jeeyar. One is worn for the crown (Kireetam), the other for the Nandaka Khadgam, (Holy Sword) the third for the Pancha (a long cloth wrapped around the waist and the legs and knotted at the waist) and the fourth as the Angavasthra (Piece of cloth draped over the shoulders). After unveiling the curtains, the temple priests wind a silk piece of cloth as headgear around the head of Lord Venkateswara (Parivattam) and offer Aratis (Lights with wicks soaked in ghee are lit and offered up to the deity as a part of Puja). This is followed by the Chief Priest taking Theertham (holy water used during the pooja) and Satari. (An inverted cone-shaped object holding the symbols of the feet of the presiding deity placed on the head of the devotee).

Later, the Jeeyars cross Kulasekhara Padi (the threshold in front of the presiding deity) and receive Theertham and get in again to receive the honors of Satari. Similarly, Reverend Younger Jeeyar and Ekangis receive the honors such as Arati, Theertham and Satari followed by the Executive Officer, other temple authorities and the Mirasidars (Hereditary owners of the temple). No one else can receive Theertham inside the Ananda Nilayam except the temple priests. After everyone has received the honors of Theertham, Chandanam, (sandal paste) Satari and Tambulam (an amalgamation of betel leaf, betel nut or lime, coconut and

any sweetener), the Jeeyars keep the remaining two silk garments on their heads and offer them to the processional deities assembled in the court near the golden threshold. One of the two is decorated to Malayappa Swamy (Presiding deity in Tirumala) and the other to Lord Vishwaksena (The Commander in Chief of the Lord).

Later, the Chief Priest wears a Parivattam and showers kumkuma and Akshatas (unbroken yellow rice applied with kumkum and turmeric made into a paste with ghee) on the presiding deity and Vishwaksena. Then, the commander in chief is decorated with Parivattam and showered with the 'Akshatas' which were earlier sprinkled on the presiding deity and offered honors like Satari.

Later, the priests receive the rice offerings and cash offerings in the name of the Lord and bless Him saying 'Nityaiswaryobhava' (May thou be ever wealthy). Then, the priests accept the honors such as Satari and conduct the Court of the Lord and Arati. They offer sesame powder to the presiding deity in the Court.

Then the priests help the Reverend Jeeyar wear 'Parivattam,' hand him his own 'Mohar' (seal) which was placed at the feet of the presiding deity and hang the bunch of temple keys to his right hand. Then, they perform Arati to the presiding deity followed by the honors of 'Theertham', 'Chandana' and 'Satari'. Later, the bunch of keys is placed at the feet of the presiding deity.

In this way, the Younger Jeeyar is offered his own seal, the bunch of



keys and other honors such as 'Arati', 'Theertham', 'Satari', 'Chandana' and 'Tambulam'. The same honors are also extended to the 'Ekangis'.

Then, the Chief Executive Officer of the Temples of Tirumala and Tirupati is helped to wear 'Parivattam' and is offered the temple seal, the bunch of temple keys (Lachana) hung to his hand and other honors such as 'Arati', 'Theertham', 'Satari', 'Chandana' and 'Tambulam'.

Later, the Ekangi wears Parivattam round the head and collects the gifts (Kanukalu) offered by the devotees in the Court (Asthanam) and submit them to the Executive officer. The Executive Officer places them in a bag, seals it, and places it in a silver basket and carries the same upon his head and offers them in the 'Hundi' (a receptacle for voluntary donations from devotees) of the presiding Deity.

Following the honors of Satari to Ekangis, the temple Executive Officer is offered Arati, Tambulam, Theertham, Satari, etc. Later, the Chairman, Members, Joint Executive Officers, and Assistant Executive officer and 'Parupatyadar' are given honors such as Arati, Satari and Tambulam, etc.



Then, Aratis are offered in the name of the ancestral dynasties of Gamekar, the King of Mysore, Tallapaka and Tarigonda (ancestral dynasties that served the Lord). This is followed by the custom of collecting one rupee each from the devotees present and a collective 'One Rupee Arati' is offered to the Deity. The amount thus collected is credited to the exchequer of the Lord in the presence of the Executive officer.

Again, at the end Reverend Jeeyar and the Executive Officer are helped to wear 'Parivattam' and are extended honors such as 'Satari.'

Then, the Prasadam, etc. which were offered to the Presiding Deity are distributed to the officers in the order of their cadre and position. Later, the devotees are also extended Prasadam. On the day of Anivara Asthanam, there will be no paid Services (Arjita Sevas) to the Lord.

Then, the Presiding Deity together with His Consorts remains in the same pillared porch till the end of the second bell in the noon. Later in the evening of the day, the deities are taken in procession in the beautifully decorated floral palanquin (Pushpa Pallaki) through the streets of Tirumala with tremendous grandeur. After the procession, the deity together with His consorts is made to enter the temple.

Those who offer special worships to the Lord during the Holy Period, are bestowed with name, fame, success and the fulfillment of all desires and at the end reach the abode of Lord Vishnu. Hence, let us take part in these celebrations and offer donations in "One Rupee Arati" and receive the blessings of the Lord.

(This article is based on 'Sri Venkateswara Vaibhavam' authored by Late Pandit Vedantam Jagannadhaacharya).





Lord Govindarajaswami of Tirupati is as powerful as Lord Venkateswara. Many devotees especially from Karnataka make it a point to come as a group in large numbers to pray Lord Govindarajaswami. They come with their religious heads among their families or head of their village. They make a circle with Bhajans keeping the camphor burning in the centre. They observe this custom to show their arrival and also blow a bugle (a long brass pipe giving a loud sound to inform the Lord that the devotees from Karnataka have arrived). This pipe is sold only at Tirupati by Brass or metal shops for the sake of Karnataka devotees. They have lot of faith in Govindarajaswami. They call Tirupati as Lord Govindaraja Pattanam.

Lord Govindarajaswami enjoys equal status like Lord Venkateswara Swami celebrating all the festivals as per Vaikhanasa Agama.

Among the Annual Festivals Pushpayagam is the most important festival like Pavitrotsavam. A religious rite as per Agama rituals and Vedic recitation with Agni (Fire God) is called as Yagam. Pushpayagam is such a sacrifice done in the temple. The purpose of this yagam is to do expiation to the mistakes or Sins committed by the Archakas or the servants in the temple during Brahmotsavam. Normally pushpayagam will be performed after the Brahmotsavam and other related festivals.

Before the pushpayagam, in the morning there will be Snapana Thirumanjam to the Lord and His Consorts. In the afternoon, amidst the Bhaktas, Veda pandits, Archakas, Acharyapurushas and the Jeers participate in the function.



For each flower decoration in bulk, there will be Vedic recitation from Rigveda, Yajurveda, Sama Veda, Atharvanaveda and Upanishads. The Vedic recitation by Vedaparayanadars will electrify the whole area with their recitation. After completion of decorating the Lord and His Consorts (with flowers) till His chest, there will be again Vedaparayanam from the four Vedas. After the completion of the yagam, the colourful flowers will be distributed to the Arjithaseva devotees and other devotees assembled there.

The pushpayaga mantapam will be beautifully decorated with Flowers, fruits and leaves on all the sides. Lord Govindarajaswami with His consorts seated on a stage will preside over the function.

The yagam has got religious significance and importance. This yagam will be done on the birth star of Sri Govindarajaswami “Uttara” Nakshatram day. Firstly the Archaka Chief will invoke Vishnu Gayatri and repeat the Mantras for 108 times. The God incharge of Flowers “pullu” will be requested to join the yagam. The purpose of invoking the God incharge is to see that all seasons especially the flowery seasons, “Vasantam” (Spring season) be in time and no calamities happen to the flowers.

In this pushpayagam, lot of different types of flowers, leaves will be offered to the Lord and His Consorts. Amidst the Vedic recitations and Nadaswaram, Flowers like 1) Tulasi 2) Chamanti 3) Ganneru 4) Mogili 5) Sampangi 6) Roja 7) Lotus and six types of leaves will be brought in baskets and offered to the Lord. There will be three tonnes of flowers and leaves. Flowers are donated

by Devotees from Karnataka, Andhra Pradesh and Tamil Nadu. Karnataka takes lead in donating more flowers of different kinds as the environment of Karnataka is suitable for growing of flowers. The flowers brought in baskets by Bhaktas (innumerable) will be offered to the Lord one by one till the flowers reach His chest. The purpose of this yagam is to apologise to the Lord the omissions in the Brahmotsavam of their duties knowingly or unknowingly by the Archakas and other people.

In Govindarajaswami Temple the yagam is performed with religious fervour and devotion. In the evening the Lord along with Sridevi and Bhoodevi will be taken round the four mada streets if there are no rains.

Normally on the puspayagam day evening there will be showers to signify that all is well with the yagam.

On 08-07-2019 the pushpayagam will be held at Sri Govindaraja swamivari Temple after the completion of Brahmotsavam from 11-05-2019 to 19-05-2019.



Acharya Anna says that the attributes of Lord are protecting everyone by eradicating the sins and granting the desires. He describes the Lord who is appearing with natural dark cloud shade, saffron embedded chest, and abode of Goddess Mahalakshmi. The Lord's lotus petal like eyes indicate that He is the Chief of the Universe. By embracing Mahalakshmi in the Chest with lotus eyes, protects the world by His grace. The nature of the Lord with Mahalakshmi means, lotus like eyes protecting the world. This also implies the creation and destruction of the world. By this, the cause of creation, protection and destruction of the world by Lord is evident. This is the symbol of *Parabrahmam*, who is Lord Srinivasa..

Further, he refers that He is the God for celestial gods like Brahma and others, with abundant mercy towards the people and who is the treasure-trove for all sentient and non sentient beings. In Narayana Upanishad, it is said as '*Narayanaath brahma Jaayathe, Narayanaath rudro Jaayathe, Narayanaath Indro Jaayathe*' which means that Brahma emerged from Narayana, Siva emerged from Narayana and Indra emerged from Narayana. Brahma says those celestials born from his father Narayana are serving the Lord by placing His foot over their heads. Nammalwar concurs with this in Tiruvoymozhi (1.9.10). The Lord is '*Sharanaagath Vaathsaly*' which means that the Lord with His mercy protects the celestial gods like Brahma, Asuras like Prahlada, Mahabali, Rakshasas like Vibhishana, human beings like Arjuna and cowherds, animals like elephant and Sumukha snake without any distinction at all.

Acharya Anna prays the Chief of Tirumala to protect him as he committed unlimited sins that it makes even the Lord to hate him despite

the abundant patient the Lord have. Unless He shows mercy towards him, there is no subsistence. Acharya Kuresa says in Sri Vaikunta Stava (61) '*yat brahmakalpa niyuthaanulohavepi anaashayam thath kilpisham shujathi janthuriha kshanaarth*' which means that a committed sin is destroyed by experiencing lakhs of Brahma *kalpas*. Such a sin is being committed by a *chetana* in a short span of time (moment). Brahma *kalpa* means a day in Brahma's life i.e. one thousand times of four *yugas*. Acharya Anna says that he was committing every moment umpteen sins without limit, that upsets the Lord. There is a saying '*yevam sadhaa sakala janmasu saaparaadham kshaamasyaho thadhapisandhi viraamamaatraath*' which means that the Lord forbears one's sins when he at once thinks to undo sins,

ATTRIBUTES OF LORD SRINIVASA

- Dr.M.Varadarajan

Acharya Prativadhi Bhayankaram Anna was one among the eight disciples of Manavala Mamunigal. At the instance of Mamunigal, Anna praised Lord Srinivasa with *Suprabhatha Stotra*, *Prapatti* and *Mangalasasanam* in Tirumala. In the *Stotra* text, Acharya Anna enumerated the attributes of Lord Srinivasa which are being explained in this article based on the Tamil commentary written for *Sri Venkatesa Stotra* by late Sri U.Ve.T.A.Krishnamacharya Swami of Tirupati.



which he was doing all the time in all births. Further he says that He survives by ceasing to commit the sins. The Lord is the possessor of higher auspicious thoughts, a generous giver to those group of people who desire to take.

Acharya Anna says that he won't regard anybody other than the Lord who is seated in Tirumala with His Consort and Supreme God as recited in Vedas and who is the affluent giver to those who desires to get. He has a thought of liberty. Suvethasvatara Upanishad (6.7) says '*tham devathaanaam paramascha daivatham*' which means that we should know that *Parabrahmam* is a higher God than higher celestial gods. With these Vedic texts one can notice that Vishnu is *Parabrahmam*. Acharya Anna says that he will not regard anyone than such a greatest God staying with His Consort in Tirumala with easily accessible. He further says that he won't regard anyone else than Lord Srinivasa now staying in Tirumala, who in Krishnavatara liked by each cowherd girl for the sweet song of flute rendered by Him. Acharya Anna says that since Krishna who took avatara in Dwapara Yuga came as Tiruvenkatavan in Kaliyuga and hence, Anna won't regard anyone else.

Acharya Anna experiences Lord Srinivasa as Sri Rama and enumerates the mine of His good attributes. It is to be noted that Tara says in Sri Ramayana as '*Dhathunaamiva sailendraha gunaanaamaakaro mahaan*' (Ra.Kish.15.20) which means that Sri Rama is a mine of auspicious attributes, besides giving greatness to those attributes, like Himalaya Hill is a mine for the metals like Gold, silver etc. and filaments like orchre, manachchila. Though the name Rama rejoices the Yogis, calling Him as *Dasarathi*, the son of Dasaratha which means easily accessible, will sooth Sri Rama. Dasaratha says '*dhanurvedhaamvidham shestaha*' (Ra.Ayod.1.29) which means that one who activates by knowing *Dhanur Veda*, there is no

one opposite to Him and Sri Rama is the only one - great. Sri Rama's undaunted heart is known in Sri Ramayana wherein Sri Rama standing on the floor destroyed 14000 giants who came in vehicles and did fearful actions. This is stated as '*chathurdasha sahastraani rakshasaam bheemakarmanaam. Hathaanthekena, raamena padhaathina*' (Ra.Ara.26-35). Sri Rama is the husband of Mahalakshmi, who was born as Sita. Sri Vishnu Purana says '*Raaghavanthe abhavat sita*' which means when Vishnu born as Sri Rama, Maha lakshmi was born as Sita. He is pervaded in all places and restraints all.

Acharya Anna says that Tiruvenkatavan was a lineage of Raghu as Sri Rama, who has beautiful countenance which is more than moon's, and liked by Sita and catch hold of His hands; and for her, as a sun destroyed Ravana, who is like darkness and worshipped by Brahma and other celestial gods.

Narrating Sita's emergence, Acharya Anna says that when the King Janaka was ploughing the earth in the middle, Sita emerged. Hence, she is called sita. With so much of desire, she catch hold of the hands of Sri Rama, Janaka says, '*iyam sita mama suthaa sahadharmachari thava. Pratheecha chainaam bhadram the paanigruhaneeshvam paaninaa*'. (Ra.Ba.73.23), which means : 'O Rama, my daughter Sita will accompany you to do Dharmas; please accept Her; Let there be prosperity. This means you catch hold of her hand by your hand, yes. that hands are liked by Sita, as He showed His valour by breaking the arch.

He further says that Sri Rama's countenance is more beautiful than moon, like by its reddish colour and blossom of lotus flower. It is stated in the following verse in Sri Ramayana



'chandrakaanthaa nanam ramam' (Ra.Ayo.3-28) which means that Dasaratha was not satisfied while looking Sri Rama when he was coming opposite, whose face is so beautiful than moon.

He further says that the sun, whose race is inseparable is the cause for dispelling the thick darkness. The sun like Sri Rama with the inseparable race like Sita, is the cause to destroy Ravana, the Chief of giants, like thick darkness, dispelled. It is to be remembered that after killing Ravana, Sri Rama was began praised and worshipped by celestial gods like Brahma and so on who came to Lanka and said that Sri Rama is not an ordinary man, He is the Chief of celestial gods, Narayana. *'bhavaan naraayano devah'* (Ram. Yud.117-12). Such an avatar, Tiruvenkatavan is a reincarnation of Sri Rama.

Acharya Anna says that Tiruvenkatavan is a reincarnation of Sri Rama, whose beautiful face reflects His mind, who has Lakshmana, an inseparable brother, who possesses greatness, virtuous Sita and easy to accessible - gives darsana and creates happiness. He has valour to hit the mark without missing the arch to kill the foes. Anna says that even if Tiruvenkatavan not accepts him, he will not worship anyone else.

He describes that the Lord's face is beautiful for the benevolent mind of people. There is a saying 'face is the reflection of mind'. Easily accessible for worship and to take refuge. He will give happiness. He means that for the above things, Consort's recommendation and Bhagavatas recommendations are the cause. Sri Rama is good for His wife Sita, and brother Lakshmana, as they are in nature of inseparability. This is stated in Sri Ramayana (Ayo.53-31) as *'na cha sita tvayaa heenaa na chaahmapi raaghava'* Lakshmana says, 'O Rama, a distinguished hero for Raghu lineage, if separated, Sita will not survive, I too, will not survive. When he gives happiness, he will destroy the enemies for that He is having unblemished arrows, being born in the lineage of Raghu, raised the status of Kings of Raghu lineage.

Lord Srinivasa is the only Chief, and who is the redeemer of sins, to whom Acharya Anna always think and requests to bless him what he desired without any delay.

There is a Purana version which says: *'Venkatesa samo devo na bhutho na bhavishyathi'* which means that there is no one emerged equal to Tiruvenkata till now and further no one will emerge. Hence, Acharya Anna says that he always think of Him.



By this, He requests the Lord to show mercy on him to do what he desired.

Acharya Anna, along with Acharya Manavala Mamunigal came from Srirangam to worship His feet as desired by Mamunigal. As though he thought that the Lord is asking him, as "O Anna! by worshipping me, you want to leave me after getting this world pleasure and non-materialistic benefits". Anna says that he do not want to separate from Him and only doing worship daily as the fruit for that worship. This is to be done quickly. That means to worship daily till this body exists in this world and as said in Subhalopanishad (6), *'sadaa pashyanthi surayaha'* which means that Nitya Suris are worshipping daily - all the time in Sri Vaikunta. Likewise, daily worship at Sri Vaikunta after liberation, from this world.

In the end, Acharya Anna was feeling in reply to that Lord may think whether to grant daily worship as he did umpteen sins. Hence, not knowing that this is sinful and punish him, and requests to wipe out the sins and bless him. This year Acharya Prathivadhi Bhayankaram Anna's birth star falls on August 1, 2019.

Agnaaninaa mayaa dhoshaan
asheshaan vihithaanhare |
kshamasva thvam kshamasva thvam
sheshasaila shikaamane ||



KONETIRAYA: GOD OF KEELAPATLA

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

**Konetiraya is Adi Narayana residing in forests!
Located at Keelapatla showers auspicious boons!!**

Legend of the Locale

Keelapatla is the most significant holy shrine where Sri Maha Vishnu after leaving Vaikuntha manifested as Konetiraya (Lord of the Holy Lake) for the welfare of the worlds. It is in Gangavaram mandal near Palamaneru in Chittoor district. The idol here of Prasanna Venkateswara Swami closely resembles that of Tirumala and hence the conjecture that it is as ancient as Tirumala.



Sacred Keelapatla is located in a pleasant beautiful natural landscape on the slopes of hills in the middle of forests. It is also known as small Tirupathi. Its original name was Kotipalli. During the Chola rule, there used to be an important platoon (*pataalam*) of the soldiers near the forest region of Kotipalli. Hence, it was called '*Keelpataalam*'. In the common parlance, it has gradually changed to Keelpattu, Keelpattanam, and ultimately Keelapatla.

It is said that Sage Bhrgu, emotional son of Brahma, consecrated the idol in Keelapatla. Bhrgu is an enriched noble soul who tried the trinity of Gods to establish the supremacy of Sri Maha Vishnu as the Lord of all Fire Sacrifices. Janamejaya constructed this temple. There is inscripational evidence that Pallava and Chola kings reconstructed it. The deity was named Prasanna Venkateswara Swami during Pallava rule. Bhrgu kicked on the chest of Lord Vishnu, the habitation of Lakshmi. Piqued Lakshmi leaves Vaikuntha for the earth. In search of her, Lord Vishnu reaches Venkatachala, marries Padmavathi, daughter of Akasharaju and manifests along with Padmavathi in Kaliyuga as Lord Venkateswara for punishing the wicked and protecting the good. The Keelapatla temple matches with that of Seven Hills. Pallava, chola and Vijayanagara kings strove a great deal for the development of the temple.

Once, there was an attack on Keelapatla temple. In order to safeguard the idol, the priests and devotees carefully delved out the idols of the Lord and Padmavathi devi, covered them with silk clothes and concealed them in the lake to the northeast of the temple. The worship idols made of five metals and the *Hundi* money and



jewelry were also kept in the same place. For hundreds of years, the Vatapatrashayi was hidden in the lake.

The Lord appeared in the dream of Punganoor landlord and got himself re-consecrated. As He was retrieved from the lake, he has been called the Lord of the Holy Lake. Annamayya glorified this Lord in one of his compositions. Lord Srihari Himself has come down from the heaven to Keelapatla alongwith Padmavathi devi to protect the devotees and grant them liberation.

Origins of the Temple

The Lord manifests in Keelapatla seven *yojanas* away from the foothills of Seshachala to the west of Tirumala in the form of a *salagrama* conceding the request of Bhrigu in the *Tumburu teertha* during the earlier manifestation of Lord Vishnu. After returning to Tirumala, the Lord testifies to the fact with Bhrigu. The sage asks the Lord for proofs. It appears the Lord shows the seven steps that He lay through the forests as proofs. Even now those holy steps can be seen on the stones. The sage asks Him for further proof of his travel. The Lord replies that the moonlit way formed in the sky from Tirumala to Keelapatla during night will signify it. Bhrigu goes there and consecrates the idol himself.

Later, Jayamejaya, the descendant of Parikshit, constructs a small temple for the Lord.

The temple came into prominence during the Vijayanagara rule as Tirupatla or chinna Tirupathi. Having heard of its greatness, Annamacharya also visited the temple several times and wrote compositions on it. He reposed in the several inns of the forest on the way to the temple. Visitors to Tirumala from the west consider it as the Gateway of Tirumala.

Pandals of the Temple

The temples of Lord Venkateswara and Alamel Manga were built on a single structure. The *sanctum sanctorum* was built with a high cupola in the tradition of Vijayanagara sculpture covering it with a global *kalasha*. On the four sides of the tower are the statues of demigods of directions and Garuda. The roof is in octagonal shape. In this heavenly temple, the Lord receives worship of devotees on the treasured pedestal. There is an underground passage to the sanctum sanctorum. It is on four square-shaped pillars. There is a big hall (*navrang mantap*) of 40 X 30 feet with nine pillars engraved with beautiful Vijayanagara sculpture. The Gate-keepers Jaya and Vijaya are placed on either side of the hall.

The Pandal of Lord's Consort

The temple of Lord's Consort was constructed a hundred years later to the south of the main temple connecting it. It also has an underground passage and *navrang mantap*. There is also a marriage hall. The idol of Lord's Consort is situated in this



magnificent temple on the treasured pedestal receiving the worship of the devotees.

The pandal of Dashavatara

There are three doorways to the main temple, namely—*nalugu kaalla mantapam*, *gaali gopuram* and *mahamukha mantapam*. When the latter fell down, it was remodeled as *Dashavatara mantapam*. It is also called *Abhinava Rangamantap*. There is a statue of Vinayaka on the west door looking down. Another vertical statue of Vinayaka also is on the door. There is the holy lake on the north east of the temple. Vijayanagara kings got a well-carved out small three-tier sandalwood chariot built for this temple also as for Tirumala. They got a big five-tiered chariot as well as important carriages for the Lord. Elephants were used to pull this chariot.

Holy Tirthas around the temple

There are many holy resources of water (*tirthas*) and lakes in these forests as in those of Tirumala. All these *tirthas* have peculiar names. They are—*Malagangana baavi*, *Jonnarupolubaavi*, *Reddy baavi*, *Pilloni Chelimi*, *Taatadaana*, *Nagireddy baavi*, *Nalamanaayuni cheruvu*, *Penudevula baavi*, *Kothula baavi*, *Saleendraala dona*, *Anuponka*, *Bhairava baavi*, *Donivanka cheruvu*, *Yapamakula dona*, *Devatala dona*, *Akkamma dona*, *Mangalonibanda dona*, *Palamandaranganna baavi*, *Pandivaadamu baavi*, *Donagutta baavi*, *Paatabanda dona*, *Bodibanda dona*,



Vaddanala dona, *Vira dona*, *Nagireddy dona*, *Pendlibanda dona*, *Kallibanda dona*, *Samireddy baavi*, *Kadapa dona*, *Parivi dona*, etc. All these holy water resources are naturally formed. There are ancient relics like the aboriginal abodes (Pandava temples) and grave houses (underground graves) at many places in the forest. *Balakas* (water springs) are perennial oozing sources under water. Keelapatla has historical reputation of being a market of markets.

Utsavas and Rites of Worship for Koneti Raya

Solemn vows are made for the Lord of Keelapatla as per the solar almanac. Rites of worship are performed according to Vaikhanasa tradition from morning to evening. Hereditary priests perform rites of worship. *Utsavas* are held as per the practices of respective traditions. Many services and rites of worship are held as in Tirumala. There will be *suprabhata seva*, *sahasranamaarchana* in the morning and *ashtottara namaarchana* of the Lord in the evening. Every year there will be *Vasantotsava* for the processional deities on the thirteenth, fourteenth days and Full Moon day in the bright lunar fortnight. There will also be garlanding (*tomala*) service, birth day celebrations for the Lord on the day of shravana star and marital celebration on the fourteenth lunar day. There will be Ratha Saptami celebrations and the procession on *suryaprabha* carriage on the fourteenth day of bright lunar fortnight. *Brahmotsavas* are performed as in Tirumala from the eighth day of bright lunar fortnight to the third day of dark lunar fortnight in Vaishakha month. They commence with the *svasti vaachanam*, *ankurarpana* and conclude with *purnahuti* and *chakrateertha*. In the fourth month every year during the bright lunar fortnight are held



ankurarpana (inauguration ceremony) on the eighth day, *dhvjaarohana* (Hoisting the Flag) on the ninth, Lion's carriage (*simha vahana*) on the tenth, *sesha vahana* (Serpent Sesha's carriage) on the eleventh, Hanuman carriage on the twelfth, elephant carriage on the thirteenth, marital ceremony and Garuda carriage on the fourteenth, Brahma's car festival on Full Moon day, and during the dark lunar fortnight *Mohini* festival on the first day, spring festival (*vasantotsava*) and swan carriage on the second day, *dwadashaaraadhana*, *unjal seva* (swing ceremony), *shayanotsava* (Laying to bed) on the third day. These *utsavas* held once a year, there will be a procession for the Lord on the big chariot. Vaikuntha Ekadashi celebrations are held on the eleventh day of bright lunar day in *Dhanurmasa*. *Parveta* (Hunting) festival will be held as in Tirumala. The Lord is taken to the palace for hunting on this day against drum-beat burning fire-crackers with lot of fanfare. There is a convention of worshipping a rabbit near the *Jammi* (*shami*) tree and releasing it into the fields. The lord goes to Krishnamma hillock on Ratha Saptami and *Parveta* pandal on Vijaya dashami day.

Every morning there will be *suprabhata seva* (Awakening service), *archana* (worship), *nityaarchana* (daily rites of worship), *nitya pooja*, *nitya naivedyam* (offering food), *shatanamaarchana* (worship with 108 names), *sahasra namaarchana* (worship with a thousand names). There will be distribution of *teertha* and *prasada*. In the evening there will be *nitya pooja*, *archana*, *ekanta seva* (Leaving

in privacy), and resolution-taking. There will be anointing ceremony on Friday. There will be worship of the lamp and lifting sky lamp (*Melu Deepam*) on the main pillar.

Miracles of Lord of Keelapatla

(i) The Legend of Discus Consecration

Sriranga Raya erected an inscription of donations for rites of worship, ceremonies, carriage services to be held in Keelapatla as in Tirumala.

It appears once the Lord complains in the dream of Bodikondanayudu of Nalasanipalle about His inability to take the food offered by the priests infested with stone pieces and insects. The next day Nayudu calls the priests and warns them of dire consequences if it recurred. The Lord complains to him once again. Nayudu takes the *prasadam* alongwith some important people to test the veracity. Fearing deprivation of God's Grace due to this disorder, he gets the priests thrashed. Piqued priests delve out the *janaakarshana yantra* (consecrated discus for attracting people) underneath the main deity and flee to Tirumala to erect it there. It is said that Tirumala which was making a tardy progress till then picked up from then onwards and flourished at once.

(ii) The Story of White Elephant

It appears Bodikonda Nayudu vows once in distress that he would take out a procession of the Lord on a white elephant, and he gets relieved of his troubles. The poor guy does not know that white elephants do not exist unlike white horses. His search for white elephants ends in vain.



At his request, the Brahmins suggest a remission that the elephant can be daubed with white lime. Accordingly, Nayudu takes out the procession of the Lord with a lot of fanfare. Upset by the betrayal, the Lord curses in his dream that his dynasty will perish with seventh generation. Not only he, but many who cheated had to court the same fate.

Distinction of the Deity

Though Lord Venkateswara is one and the same everywhere, Keelapatla deity contrasts with that of Tirumala. Tirumala is a hill shrine while Keelapatla is a forest shrine. The former Lord shines with great jewelry while the latter appears poor with only floral adornments. The former is

on a fine lotus pedestal in Tirumala, while the latter is on a small pedestal. The journey to Keelapatla is quite common place, while that to Tirumala is an enjoyable experience of beautiful landscape. On 18-11-2012 Keelapatla temple came under the jurisdiction of TTD.

Let us sanctify our lives by a visit to this most prominent Lord of Konetiraya.

*Konetirayadevaaya bhaktaanugrahakaarine
Keelapatla Nivasaya Srinivasaya Mangalam!!*

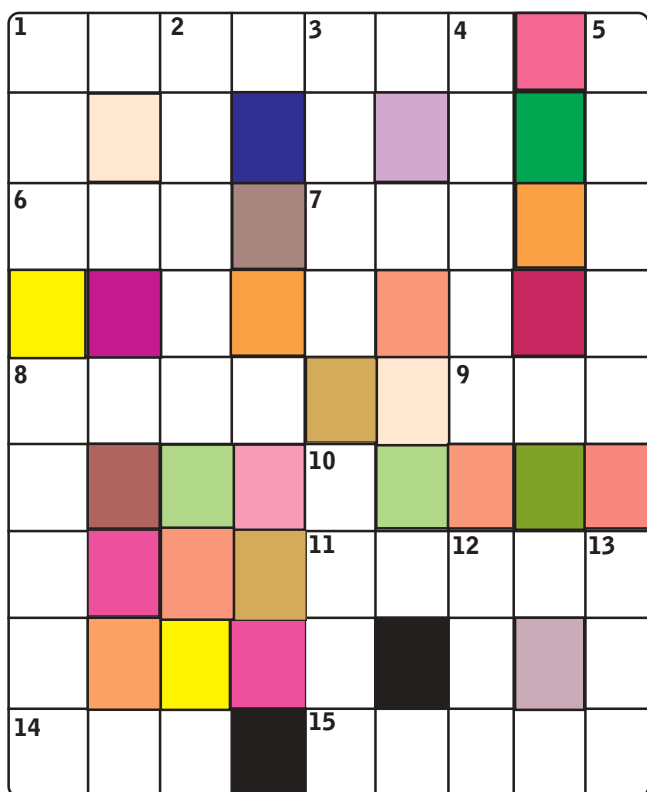
O Lord Konetiraya blessing the devotees!

O Srinivasa, Resident of Keelapatla!

Accept this camphor light waved
for auspicious things!!



PUZZLE



Presented by
Sri T.S. Jagan Mohan

CLUES FOR PUZZLE

01. Husband of Lopamudra (7)
06. Not river (Right to left) (3)
07. Suitable (Right to left) (3)
08. Not far (4)
09. Every body & Everything (3)
11. Son of Janamejaya (5)
14. Take part in a play (3)
15. Worship (5)

ACROSS

01. Son of Raghu (3)
02. Son of Ravana (5)
03. Sour (4) Jumbled
04. Capital City of Kubera (5)
05. Capital City of Ravana
(Down to up) (5)
08. Parvathi (5)
10. Wife of Sun God (4)
12. Possess (Down to up) (3)
13. Spend (3)

DOWN



THE GRAND CHARIOT FESTIVAL OF LORD SRI JAGANNATHA



Among all the holy places of India, four places represent the presence of Lord Vishnu's four unparallel manifestations in four Yugas. They are the Badarinath in the North, Dvarakanath in the west, Ramanath in the South and Jagannatha in the East of India. Thus these four prove the Divine and Spiritual integrity of Glorious Bharat. Among all these four, Sri Jagannatha Kshetra is said to be the place of bestowing salvation to all the devotees. Badari represents the Narayana aspect of Lord Vishnu of the Kritayuga. Ramanath is connected to the presence of the Sri Rama aspect of Lord Vishnu of the Treta Yuga. Dvarakanath presents the Sri Krishna incarnation of Lord Vishnu of the Dvapara Age and the Sri Jagannatha Puri presents the Daru Brahma aspect of Lord Vishnu of the present Kali Age. Further Puri Kshetra of Sri Jagannatha is in the list of the Moksha Nagaras of

the Bharat namely Ayodhya, Madhura, Maya (Haridvar), Kashi, Kanchi, Avantika, Puri and Dvaravathi.

Jagannatha Dham, Nichala Dham, Sankha Kshetra, Purushottama Dham, Jamanika Tirtha, Sri Kshetra, Martya Vaikuntha, Uchchistha Kshetra, Uddiyana Pitha, Kushasthali and Bhauma Kshetra are the other divine names of Sri Jagannatha Puri. Here the festivity is a continuous instance unveiling the in-heart devotion of the devotees to the Lord Jagannatha Svami.

Major Festivals of Sri Jagannatha

The Puri Kshetra being one of the most beloved places of sanctity and divinity to the Devotees in Bharat has all time festivity in this holy soil of Puri. This sea shore resting holy land is specially known for 13 major festivals spreading through various months of the year. Those festivals



to list out here are: 1. Chandana Yatra, 2. Niladri Mahodaya, 3. Snana Yatra, 4. Rathayatra (Gundicha as its other name), 5. Punaa Ratha (The Return Ratha Yatra), 6. Hari Shayana Ekadashi, 7. Dakshinayana, 8. Parshva Parivartana, 9. Devotthapana (Hari Utthapana Ekadashi), 10. Pravarana Shasthi, 11. Makara Sankranti, 12. Holy (Dola Yatra) and 13. Damanaka Chaturdasi.

The Glory of Ratha Yatra

This is the most popular festival of Sri Jagannatha. This has world wide popularity among the devotees of Sri Jagannatha. Devotees from all parts of Bharat come and attend this festival. This **Grand Chariot Festival of Sri Jagannatha** is popularly known as the **Car Festival of Sri Jagannatha of Puri**. This festival of the great interest of devotees commences on 2nd day (Dvitiya Tithi) of the Bright fortnight (Shukla Paksha) of the Ashadha Masa or the Month of Ashadha. This is the Divine Journey of Sri Jagannatha along with Balabhadra and Subhadra from Sri Mandira (The main Temple of Sri Jagannatha) to the Shrine of Gundicha Mata (The Wife of Indra Dyumna). The Chariots, The Main Idols of the Three Deities and Gundicha Mata's Temple are the three main attractions of this festival.

The Three Chariots

The three chariots are very huge in size and are made up of the wood of specified trees like phassi, dhausa, etc. These are nearly of 45 feet or 14 meters height and 45 feet width at base. Each of these three resembles a huge holy temple in shape. Every year three new chariots are built for the purpose of this festival exclusively. Thus the art of Chariot making is made still alive. The chariots are covered with the cloths consisting of red stripes mixed with black, yellow and green colors. Such huge chariots are stationed near the Band Danda near the Eastern Simhadvara of the main temple. The Three Chariots have three different names. The Chariot of Sri Jagannatha is called Nandaghosha, the Chariot of Balabhadra is called Taladhvaja and the Chariot of Subhadra is named Devadalana. These are well decorated with artistic embellishments of rich colors and attractions.

The Three Deities

A rare mark of this festival is that the three IDOLS of Sri Jagannatha, Balabhadra and Subhadra from the Sanctum Sanctorum of Sri Mandira, the main shrine, are brought out and seated in the chariots which are made ready for ride.

On this occasion Sri Jagannatha Called Pitambara or Pitavasas or the God one who is in the garments of Golden Yellow hue. Hence his Chariot also is covered with Yellow



coloured Cloths. Sri Balabhadra is seen in Blue Garments and hence called Nilambara. Hence his Chariot is covered with Blue Cloths. The chariot of Subhadra is covered with red and black tribes. The process of mounting the Deities into the chariots near Bada Danda is known as Pahandi. After the process of Pahandi the Puri Gajapati's royal descendant Maharaja cleans the three chariots with a golden broom stick and sprinkles the sandal powder on them with devotion. Following this event all the general public then start pulling the big ropes of the chariots amidst the melodious loud sounds of trumpets, drums and other musical instruments with great devotion uttering the names of Sri Jagannatha, Balabhadra and Subhdara. Lakhs of devotees from all corners of the country also gather together to have the fortune of pulling the Jagannatha Ratha.

Gundicha Temple

Gundicha was the wife of Indradyumna of Pauranic references. Indradyumna according to Brahma Purana and Padma Purana was the king who built the temple of Sri Jagannatha for the first time. As per the word given by Sri Krishna to the wife of Indradyumna, Krishna along with Balabhadra and Subhadra goes to her Mandir once in a year. That was on the 2nd day of the bright fortnight of



Ashadha Masa. Again He comes back to his abode on Ekadasi Day. That practice has been continued even today.

On the Dvitiya or Vidiya of the bright fortnight of Ashadha Masa the three deities reach the Temple of Gundicha. Sri Mandira is left empty during these three days. All the ritualistic performances as in the Mandira are offered to the three Deities at the abode of Gundicha only. There in the temple of Gundicha the three deities stay for seven days and receive all the services of devotees as usual.

The Return Ratha Yatra

After a stay for seven days at Gundicha Temple the three Deities start coming back to Sri Mandira, the main temple of Sri Jagannatha. The three Deities through three routes reach Sri Mandira having travelled for three days. On their way back they stay for some time at the temple of Mausī Ma Temple. Finally they reach Sri Mandira on Ashadha Sukla Eakadashi (the eleventh day of the Bright fortnight of Ashadha). This Journey is known as the Return Ratha Yatra.

The Result of seeing the three Deities on Chariot

All the devotees who ever participate in this event of Rathayatra will be freed from all the troubles. At the end of their lives they attain Vishnu Sayujya. Hence the popular saying came into existence: "*Rathastham Keshavam dRuShtva Punarjanma na vidyate*". Those who see Keshava on the chariot on this occasion will get moksha.



A GREAT GURU

- Prof. Subbarao V. Jayanti

Guru occupies a pre-eminent place in Indian tradition. 'Guru' means one who leads us from darkness (ignorance) to light (knowledge).

Guru can show his grace on Sishya in many ways. Let us consider the example of Viswamitra from Valmiki Ramayana.

One day when Dasaratha was discussing with his Gurus and ministers regarding the marriage of his four sons, Rama, Lakshmana, Bharata, and Satrugna. In the same time, Maharshi Viswamitra, came to the court. He told the King that he was performing a Yajna and two demons, Maricha and Subahu, were creating obstacles. Hence, he requested the King to send Rama with him so that Rama can help to complete the Yajna. The Maharshi told Dasaratha that he and other maharshis knew the true "nature" of Sri Rama. He promised the King that he (Viswamitra) would bestow many benefits on Rama so that he (Rama) would become famous in all the worlds. Dasaratha hesitated to send Rama. He said that Rama was still a young boy (Baala); he had not learnt warfare completely; he did not acquire all the Astras; he did not know how to assess the strengths and weaknesses of his enemies. Hence, Rama could not fight with the Rakshasas. Hearing those words, the Maharshi became very angry. Then maharshi Vasishtha interfered and told the King about the greatness of Viswamitra. Vasishtha said that Viswamitra was personification of Dharma; he possessed all the astras and sastras; he himself could subdue the demons; but, in asking for Rama, his intention was to confer all kinds of blessings on Rama. Then, Dasaratha agreed to send Rama and Lakshmana with Viswamitra.

In the journey from Ayodhya to his ashram and then to Mithila, Viswamitra imparted many things to Rama. First, he taught Rama two powerful vidyas – Bala and Atibala. As a consequence of those, Rama would not feel fatigue or fever, or undergo any

**GururBrahmaa Gururvishnu
Gurur Devo Maheshwarah
Guru Saakshaat Parabrahma
Tasmai Sri GuraveNamah**

Guru is Lord Brahma, Lord Vishnu, and Lord Maheswara. Guru is Parabrahma. I salute such Guru.

**On the
Occasion of
Guru Purnima**



change in appearance. Even when he was sleeping or inattentive, the Rakshasas could not harm him. Neither hunger nor thirst would trouble him. None in the three worlds would match him in strength, good fortune, beauty, talent or jnana.

After receiving the vidyas, Rama treated Viswamitra as his spiritual Guru (one who gave Upadesa of a mantra). By conferring the powerful mantras Viswamitra made Rama invincible in the world and paved the way for Rakshasa samhara. Later, during his exile in Dandakaranya, Rama slaughtered Khara, Dushana, and fourteen thousand rakshasas single-handedly.



One day when it was about time for sunrise, the sage woke up Rama with tender and affectionate words:

kausalya supraja rama purva sandhya pravartate |
uttishta narasardula kartavyam daiva mahnikaṁ ||

(O! Rama! Excellent son of Kausalya! In the East the Dawn is fast approaching. O the Best of Men! Please wake up so that you can perform daily divine rituals.)

This famous sloka has become the first sloka of Sri Venkateswara Suprabhatam, daily sung to wake up the Lord at Tirumala.

Then Rama and Lakshmana woke up, took a bath, performed Sandhya Vandana, and recited the Gayatri Mantra.

Here Viswamitra was inculcating the good habit of waking up before sunrise and performing daily rituals. Rama was very young and till then he was residing in the royal palace. Hence, the Maharshi thought that it was an appropriate age for teaching healthy habits.

Going forward, they entered the forest where the dreadful Tataka resided. Viswamitra narrated the immense strength of Tataka and how she devastated the once prosperous countries of Malada and Karusa. He ordered Rama to kill Tataka and rid that region from her ravages. He told Rama not to hesitate because she was a woman. He justified that a king should perform an act even though it is sinful or cruel, if it is in the interest of the public. Then Rama said that his father ordered him to obey the commands of Viswamitra. Hence, in view of his father's order, his Guru's command, and in the interests of cows and Brahmanas, Rama killed the mighty Tataka.

This is the first dilemma regarding which is Dharma (called 'Dharma sankatam') that Rama faced. In this situation there were two competing Dharmas. The first one was, according to the rules of warfare, one should not kill women, children and old people. The second Dharma was that one should obey a Guru's commands. Obeying Guru's orders was also his father's decree. So, Rama could debate and decide which Dharma should prevail in this instance. In his later life Rama faced many such dilemmas and solved them



(examples, in killing Vali hiding behind a tree and in deserting Sita following public opinion).

Thus, Viswamitra taught Rama how to resolve such predicaments.

The Maharshi was very pleased with Rama and with great pleasure gave him many Astras and other divine weapons. Viswamitra acquired those weapons with great effort and tapas. The variety and power of those weapons was astounding. By passing on those celestial arms, Rama was made invincible against any kind of enemies such as Devas, Asuras, and Gandharvas.

The three reached Viswamitra's ashram. When the Maharshi was performing Yajna, Rama and Lakshmana were carefully guarding the place unmindful foregoing even food and sleep. Then suddenly two mighty and fierce demons, Marica and Subahu, and their followers started pouring streams of blood in the altar. Then Rama using *Agneya* astra killed the wicked Subahu. With another *divyaAstra* Marica was made unconscious and whirling and was thrown into a far-flung ocean. (The beating was so powerful that Marica remembered it lifelong and understood the prowess of Rama). Thus, Rama protected Viswamitra's Yajna and caused him immense pleasure.

In this process of punishing three very powerful Rakshasa – Tataka, Marica, and Subahu-Viswamitra taught valuable lessons to Rama. Now, Rama was fully prepared for later combats.

Continuing the journey, Viswamitra narrated many stories to the brothers. One of the stories recounted in great detail was about the origin of the sacred Ganga river. This was the story of Rama's ancestors. The sage described how SagaraChakravarti performed Asvamedha yajna, his sixty thousand sons perishing under Kapila's anger, and finally Bhagiratha with great perseverance brought Ganga to the earth.

The purpose of telling the story was to indicate that Rama also should follow their dharmic path. This set up an ideal or goal for Rama when he became the ruler.

Then they entered maharshi Gautama's ashram. There Ahalya, Gautama's wife, was lying for thousands of years unseen by anybody and engaged in tapas, as a result of a curse by her husband. When Rama entered the ashram, her curse came to an end and Gautama took her back.

This story reveals the divine nature of Rama, although he behaved like a human being.

Then Viswamitra took Rama and Lakshmana to Mithila, the kingdom of King Janaka. Janaka showed Siva Dhanus (Siva's bow) to them and described its greatness. He told them that many powerful kings earlier tried and could not even lift it. Then taking permission from Viswamitra, Rama effortlessly broke that mighty divine Dhanus. Then the marriage of Rama and Sita was performed.

Thus, Viswamitra took Rama who "had not learnt warfare completely; did not acquire all the Astras; did not know how to estimate the strengths and weaknesses of his enemies" (in the words of Dasaratha). He gave him all the Astras; made him invincible in the three worlds; trained him in punishing mighty Rakshasas; taught him Dharma; and finally performed the marriage of Rama and Sita. This episode is the most important section in the Ramayana as it laid a firm foundation for future events.

Viswamitra became a Brahmarshi by sheer determination and perseverance. He is the *drashta* (one who visualizes) of the most sacred Gayatri mantra. He perceived that Rama is the incarnation of Para Brahman. He realised the purpose of RamaAvatara. He did everything needed for Rama to fulfil that purpose, that of killing Ravana and establish Rama Rajya. As Satyananda, the purohita of King Janaka, commented there was nobody more fortunate than Rama as he got Viswamitra as his protector and Guru. This story shows how a true Guru can bestow endless blessings on his Sishya. Let us all pray that we should get such a Guru.

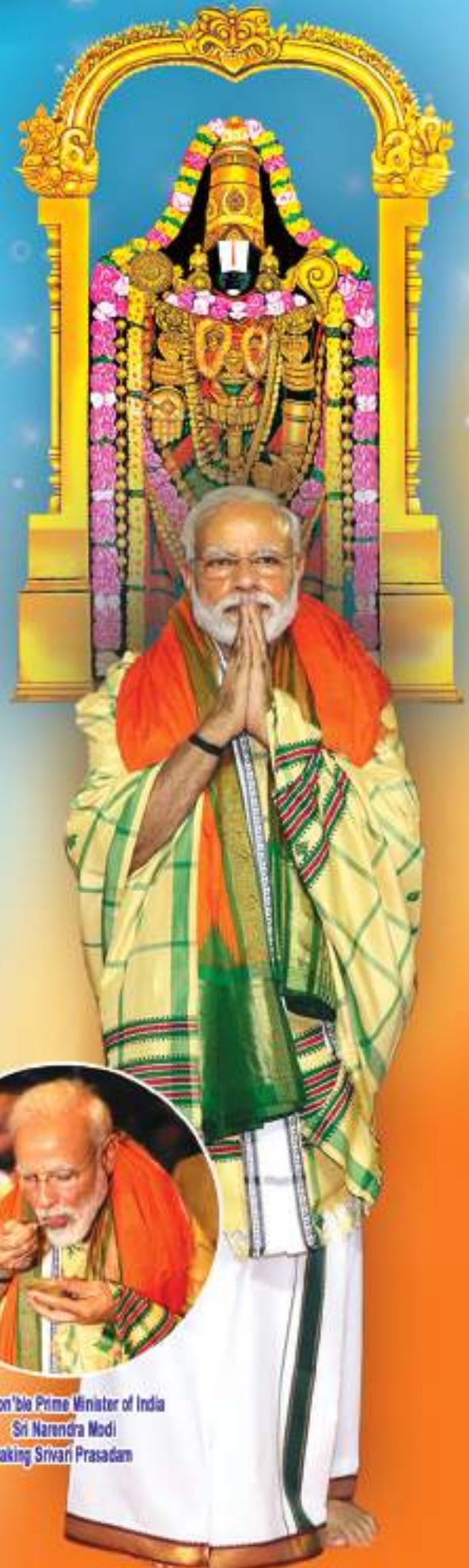


The Hon'ble Prime Minister of India Sri Narendra Modi had Darshan
of Tirumala Srivaru on 09.06.2019.

Along with him Hon'ble Governor of two Telugu states (A.P. & Telangana) Sri E.S.L. Narasimhan,
Hon'ble Chief Minister of Andhra Pradesh Sri Y.S. Jagan Mohan Reddy participated.

T.T.D. Jeeyar Swamiji blessed Sri Narendra Modi.

Later TTD, Executive Officer, Sri Anil Kumar Singal, I.A.S.,
and Tirumala Joint Executive Officer, Sri K.S. Srinivasa Raju, I.A.S.,
gave Srivari Theertha Prasadams, Image of Srivaru to Sri Narendra Modi.



The Hon'ble Prime Minister of India
Sri Narendra Modi
taking Srivari Prasadam

**Annual Vasanthotsavam was performed to
Tiruchanur Sri Padmavathi Devi
(from 17-05-2019 to 19-05-2019) – A View**



**Kaareerishti Yagam was performed
as per Shastras
by TTD for rains and prosperity
throughout the country
at Tirumala Paruveta mandapam
(from May 14th to 18th, 2019) – A view**





Varuna Japam was performed as per
Shastras by TTD for rains and prosperity
throughout the country held at
Tirupati Sri Kapileswara Swami temple
(from May 14th to 18th, 2019)
- A view





His Excellency the Vice President of India Sri M. Venkaiah Naidu had darshan of Tirumala Sri Venkateswara Swami on 04-06-2019



TTD, Executive Officer, Sri Anil Kumar Singal, I.A.S., and Tirumala Joint Executive Officer, Sri K.S. Srinivasa Raju, I.A.S., giving Image of Srivaru to the Vice President of India



H.E. the Vice President of India Sri M. Venkaiah Naidu visited Dharmagiri Veda Vignana Peetam in Tirumala on 05-06-2019



Sri Y.S. Jagan Mohan Reddy had darshan of Tirumala Sri Venkateswaraswami on 29-05-2019, the day before taking oath as Andhra Pradesh Chief Minister



TTD, Executive Officer, Sri Anil Kumar Singal, I.A.S., and Tirumala Joint Executive Officer, Sri K.S. Srinivasa Raju, I.A.S., giving Srivari Theertha Prasadam to Sri Y.S. Jagan Mohan Reddy

MAHAPRASAD OFFERED TO LORD JAGANNATHA

- Sri R.Kannan



I was fortunate to visit the Temple of Lord Jagannath, Puri, a few months back and I would like to share the details of the temple, which I had collected from reliable pandas- pujaris connected with it.

This temple of Sri Jagannath is dedicated to Lord Maha Vishnu. It is situated in the Town of Puri, located in the East coast of India, in the state of ODISHA.

It is a very important pilgrimage destination for Hindus who throng the temple in huge numbers, particularly during RathYatra festival.

The present temple is said to be built in the 10th Century AD. and had its improvement and development in the years which followed. Now a very grand structure holds the presiding Deity Lord Jagannath.

Normally, in Hindu temples, the sacred Icon-Idol is either made out of stone or metal. But here the sacred image is made out of wood and is said to be replaced ceremoniously every twelve years or nineteen years, as decided by the authorities as per scriptures.

Main deities which are consecrated in the Sanctum Sanctorum- Garbhagriha are Lord JAGANNATH, BALABHADRA, and SUBHADRA, representing Lord Krishna, his elder brother Balarama and his sister subhadra, a very rare combination of deities.

Jagannath means the Lord of Universe. Yes, the Lord here wields high respect from devotees who throng the temple in huge numbers, irrespective of caste, creed and community, from all over the world.

Main Deities are Lord Jagannath, Balabhadra and Subhadra, made out of Sacred Neem wood logs called DARU sitting on the decorated platform called Ratnabedi.

There are four hollowed shrines at cardinal points of the Indian sub-continent- Puri, Rameswar, Badrinath And Dwaraka, believed to be preferred by Lord Sri Maha Vishnu. It is told by locals that the Lord takes His bath at Rameswar, the south-end of India, meditates in Bhadrinath in the Himalayas, dines at Puri in the East coast and retires at Dwaraka, in the west coast.



Mahaprasad

It is very interesting to note the prasads (food items) offered to Lord Jagannath.

The food items- called prasads become Maha Prasad once it is offered and partaken by HIM. There are six particular times a day, starting from early morning to late at night, the prasads are offered.

1. Gopalvallabh Bhog – Breakfast around 8.30 a.m. morning. Which include grated sweet coconut, coconut water, rice puffs sweetened with sugar, curd and ripe bananas.

2. Sakal Dhupa - Morning Meal around 10 a.m. which include cooked meal. This is offered by the sevaks with sixteen time of Upchars-worships.

3. Bhoga Mantapa Bhoga- supplementary to breakfast around 11 a.m.

4. Madhyanna Dhupa- Mid day meal around 12.30 p.m. Lot of items are offered to deities during this period. Different types of sweet cakes are offered.

5. Sandhya Dhupa - Evening meal offered around 7 p.m. along with Arati which is called Jayamangal Arati. Here again lot of items prepared and offered on request from the devotees.

6. Bada Singhara Bhoga – Late night meal around 11 p.m. Again sweet items are offered. During this period the deities are dressed up with silk dresses and flowers.

All items are prepared in the huge kitchen of the temple and offered to the Lord in the ritualistic way.



It is said that 56 types of Prasad-food items are offered to the Lord during the time of worship in a day.

The food after being offered to the Lord Jagannath, is offered to Goddess Vimala Devi, situated in a separate shrine inside the complex of the temple.

Partaken food items – called Maha Prasad are then offered to devotees. Mahaprasad consolidates human bond, sanctifies, sacraments and grooms the devotees. The food prepared and offered to the Lord everyday is never wasted and is served upto the last devotee.

It is told that the Mahaprasad is not offered to devotees from the first day of the Rath Yatra till the deities returned to their original sacred throne in the sanctum sanctorum.

Any description of Puri Temple would be incomplete, if the famous Rath Yatra is not included.



RATH YATRA

The Puri RathYatra is world famous. During the month of Ashada (June-July) the main deities of Lord Jagannath, Balabhadra and Subhadra are brought out and carried and pulled in sacred chariots to Gundicha temple about 3 Kms away.

The chariots are huge wheeled wooden structures built every year and pulled by lakhs of devotees. The chariot of Lord Jagannath is said to be approximately 45 feet high and 35 feet square. It takes about 2 months to construct the chariot employing hundreds of carpenters. It is well decorated with flowers.

Lakhs and lakhs of people from various parts of the world arrive at Puri to witness this RathYatra. The Rath is said to stay at Gundicha temple for about nine days and then ride back to its own place at Mahamandir.

Pandits say that the RathYatra finds its place in Brahma purana and Skandapurana. So it becomes more sacred.



Sacred Flag

Another special feature about the Temple is its Sacred Flag hoisted at the top. Every day a priest scrambles the walls of the temple with a height-equal to that of a modern 45 storeyed building, to change the flag atop of the temple. This practice is being carried out with bare hands without any protective gears. The flag hoisted like this indicates that the Lord , the Supreme god is enshrined there.

There are a lot of interesting information about this temple, which will make this article very exhaustive. A visit to this temple will make you to come and come again to have the great spiritual feeling.

Sri Jagannathaaya Namaha



FREE BUS AT TIRUMALA

Tirumala Tirupati Devasthanams has arranged free buses for the convenience of pilgrims in Tirumala. These include some buses from APSRTC and some are Srivari Dharma Rathas (Buses). These buses will run for every 3 minutes. The Pilgrims are requested to make use of this facility.



PALLANDU PALLANDU!!

Periyalwar Showered Blessings on the Lord

- Smt. A. Geetha Veera Raghavan

Periyalwar is one among the twelve Alvars who appeared in this sacred land around 5000 years ago. Alvars were immersed deep in the love of the Lord. Their devotion & affection to the Lord is unimaginable. God gave those Alvars mystic experience of His various incarnations and those mystic Saints forgetting themselves in their ecstasy of that

experience sung their hymns in their rapture of great devotion & affection.

Periyalwar was born at Sri Villiputtur, the land of Pandian. Periyalwar's name was Vishnu Chittan. He was always engrossed in Lord's divine service. By God's grace he was well versed in all scriptures, Shrutis, Smritis, Ithihas, Purana etc. Man for all times is curious and interested in knowing the Creator, Protector and destructor of this universe. Like wise the king of Pandya Land wanted to know who is the ParaBrahman, the cause of this universe. Periyalwar by the blessings of Vatapatrashayi, the enshrined deity of Villiputtur went to Pandian and with the authority of all Scriptures proved "Sriman Narayana" as the ParaBrahman, the sole cause of the Universe. The treasure, which was kept for the winner automatically fell near Periyalwar. The King was very happy & he wanted to honor the blessed Periyalwar. He arranged for a grand procession of Alwar all around the city. Periyalwar was well decorated with gorgeous dress and golden garlands and was made to sit on a well decorated elephant. Sriman Narayana who loves His devotees desired to see the glory of His dear Periyalwar. He appeared in sky with His consort Sri Mahalakshmi on his chariot Garuthman.

Periyalwar saw the Lord with Mahalakshmi & Garuthman, He got scared where others also look at Him and where some bad eyes will be cast on Him. Immediately forgetting that Lord is Supreme authority blessed Him to be safe for all times to come. He blessed Sri Mahalakshmi, Lord's Shanka and chakra also. Sriman Narayana was very happy to receive showers of blessings from His dear Alwar. God willed that Periyalwar should raise to the position of blessing Him always. God's will is satya sankalpa it will always come true.

Periyalwar was not having children. He never worried but thought that it will all come from the blessings of Lord. He come back to Villiputtur and was worshipping the enshrined Lord Vatapatrashayi as usual.

In due course one fine day he saw a beautiful girl baby in his Tulasi garden. He brought the child and gave it to his wife and told her that the child is God's prasadam and they were very happy and





decided to bring up the child like their own daughter. As she came from the earth they named her as 'Goda' She is also known as Andal (one who rules every one).

Periyalwar daily would tell her many stories of Lord and she would enjoy it to the brim. She started loving God so much that she decided to marry the Lord Sri Ranganatha only.

Periyalwar was doing pushpa kainkarya. Early morning he would pluck flowers and Tulasi from his garden make beautiful garlands to offer Lord. He would keep the garlands in a basket and after his pooja take it to the temple.

Goda Devi saw the garlands and to know whether she is a suitable bride for the Lord she would dress up well and wear garlands and stand before the mirror. One

day Alwar saw his daughter's work. He got scared to offer those garlands to the Lord. But Lord told him in his dream that He wanted only the garlands worn by Goda. From the very next day he offered the garlands worn by Andal.

Vedantha Desikan said that because Periyalwar offered the lord the garlands worn by his daughter Goda (who is an incarnation of Bhodevi) and he worshiped Lord with great devotion he become very great and attained Supreme Lord.

After some years Periyalwar went to Sri Rangam and offered his daughter's love and devotion to the Lord. Lord happily accepted the same and told Alwar that He would marry his daughter. Goda was with alwar suddenly she ran near to the Lord and disappeared becoming one with the Lord. Periyalwar prayed Lord that he wants to see their marriage. Lord accepted telling him that Lord would go to Srivilliputtur and marry Goda and asked Goda to go with her father.

After some months Sri Raganatha came to Villiputtur as He was longing to marry her. He told Garuthman that if he goes very fast He will give Garuthman a place next to Him along with Goda. Garuthman very happily arrived very fast. Before the eyes of everyone the great Lord Sri Ranganatha married Goda and the divine couple bowed to Periyalwar as Alwar is Lord's father-in-law now.

Thus God's will came true. It is always true and Lord willed when Periyalwar proved Parathathva as Sriman Narayana and while Pandian King honored Periyalwar, Lord appeared before Alwar to see Alwar's glory when immediately Alwar blessed the Lord as "Pallandu Pallandu" that Alwar should always be in a position to bless the lord. Lord accepted Alwar as His father-in-law longing for the blessings of His great devotee.



GURU SISHYA PARAMPARA

- Sri P.T.S. Murthy

Lord Krishna said to Arjuna in Chapter-4, slokas 1-3 how the knowledge of Bhagavad Gita descended to him. “*imam vivasvate yogam proktavan aham avyayam vivasvan manave Praha manur iksvakave abravit*”. The divine knowledge of yoga was first instructed by him to Sun God, he in turn to Manu and Manu initiated to Ikshvaku. It was subsequently passed on to a chain of disciples in succession. But over a period of time, this great knowledge had been lost. Hence, Krishna said that he was repeating the same knowledge to Arjuna once again.

The scriptures, divine texts had to follow the route of succession from Guru to his disciple. This is called Guru Sishya parampara. Parampara means “an uninterrupted succession”. This was the method adopted to transmit the teachings in the form of a lineage from Guru to his disciple. In the times of yore, where written texts were not available, the Vedas which are called apaurusheyas because they have descended from the mouth of Brahma to Veda Vyasa and flowed down to his disciples over a period of time followed this lineage. The knowledge is embodied to the disciple by the Guru.



The disciple earns sufficient prowess to continue teaching this earned knowledge to his disciple so that the lineage continues. It is interminable. The Guru establishes unending bondage of spiritual and intellectual emotions with his disciple.

PARAMPARA (LINEAGE)

The lineage of Guru – Sishya as per Hindu scriptures is eternal. The first Guru is Lord Siva or Lord Vishnu himself. The followers of Advaita traditions pray Guru as “*Sadasiva samarambham Sankaracarya m a d h y a m a m asmad acharya paryantam vande Guru param param*”. The Vaishnavites read as, “*Narayana s a m a r a m b h a m Vyasa Sankara madhyamam asmad acaryaparyantam vande Guru param param*”. Normally in the lineage of Gurus, depending upon their position in the thread, are bifurcated into four categories. The following example clarifies :

Mundaka Upanishad (Chapter 1 sloka 20) mentioned the qualities of a person to be named as Guru. The knowledge of the eternal



TITLE	QUALITIES	EXAMPLE
Paramesthi Guru (The highest order Guru)	He is primordial. The Guru parampara starts with him.	Lord Siva or Lord Vishnu
Paratpara Guru (Next to the Lord)	Who has learnt to be a sishya of the above Guru.	Vedavyasa.
Param Guru (who inherited the lineage)	Who has been highly acclaimed in the lineage.	Adi Sankaracharya preached Advaita. Ramanujacharya preached Vishishtadvaita. Madhvacharya preached Dvaita.
Guru	Who has taken the last in the chain as his sishya	The Sankaracharya of the four Sankara Maths.

bliss should be imparted only to those who perform karma attributed to them, who offer prayers, adorations and oblations themselves to the fire and carry it on the head. In the present context, a Guru should be a man of values and impeccable character, divine knowledge, a practitioner of righteousness and obtained knowledge from his Guru through devotion and dedication.

SAMPRADAYA (TRADITION)

The GuruSishya lineage is found in all religions, Vedic texts, music, and spiritual approaches. These methods adopted by various Gurus are called sampradaya. The rules and regulations set by the Guru are induced to the disciples and whoever joins such path of divine Guru will be following the methods proposed by the said sampradaya.

QUALITIES OF GURU

It is immaterial what lineage a person adopts to suit his inner qualities but, he must always be initiated by a Guru. It is the Guru who is the helm of the sampradaya possessing the highest order of qualities.

Lord Siva explained to Parvati in Guru Gita (Skanda Purana) that “the two letters “Gu, Ru will drive away from the darkness of the mind, and enlighten the disciple”. Guru treats all his disciples equally irrespective of their birth and brought up. His knowledge and passion will be of the magnitude of an ocean. The disciple must be able to quench his thirst by swallowing a fist full of water from the ocean. Each one who teaches cannot be called a Guru unless he possesses

several qualities. Guru Gita mentioned in sloka 62 that Guru should be one who perfected in teaching jnana, a poet in perfection, whose heart is pure as crystal, who is peaceful, kind and docile at heart, who has controlled arishadvargas and speaks limited. Lord Siva further said that Guru is one whose appearance brings in mental peace and bravery in the disciple. A Guru is a source of inspiration and epitome of knowledge.

QUALITIES OF DISCIPLE

The person who admonish bad company deserts sinful actions, has devoted mind is eligible to be a disciple. Further, he should demolish ego and anger, should not distinguish persons by birth or qualities. He should serve the good order for the benefit of universal blessings. He should spread his knowledge for the common benefit and share it with passionate will and desire. He should understand that his learnings should spread all over as fragrances from flowers, moonlight without barriers and limitations. He must make his Guru proud of him.

RELATIONSHIP BETWEEN GURU AND DISCIPLE

The Guru-Disciple relationship has been elaborately explained in Taittiriya Upanishad associated with Krishna Yajurveda. This Upanishad had three chapters. The first chapter Siksha Valli has twelve anuvak (theories), Brahmananda Valli also called Ananda Valli has nine lessons and the last chapter Bhrgu Valli has ten verses. Siksha Valli dealt with the relationship between the Guru and his disciple. The Brahmananda Valli spoke about the relationship between Atman and the need for liberating one's self. The third chapter, Bhrgu Valli explained about the self and the soul. Explaining the role of Guru in initiating the disciple to the lineage, the sixth Anuvaka





mentioned that Guru advises his disciples to meditate upon the Brahman whose body is like ether, the self is the truth who is the succour of life, the bliss of the mind and energetic with peace of mind. The Guru impresses upon the student that the final goal of education is to reach the Brahman through meditation catapulted into action.

Guru identifies the student's talents, calibre, capacity and conundrum. The Guru will know that if the disciple takes his advice, the student will be sure to achieve his goal with interest and impeccable career. Once a right disciple has been identified, the thread of the succession continues lest it will break if the disciple in the thread is fraught with selfishness or amends the ruling. This happened in the case of Bhagavad Gita also. Hence the Lord was required to retell the divine scripture to Arjuna.

As a student is eager to find a right Guru, he would be equally amused to find the right

disciple so that the lineage is continued unabated and forever.

*“dhyana mulamguormurtih
puja mulamguropadam
mantra mulam gurorvakyam
moksha mulamgurohkripa”*

The personification of Guru is pivotal for meditation, his holy feet are fit for adoration, the spoken word of him is equivalent to a mantra, and his blessings are a resource for salvation.



BEWARE OF THIEVES

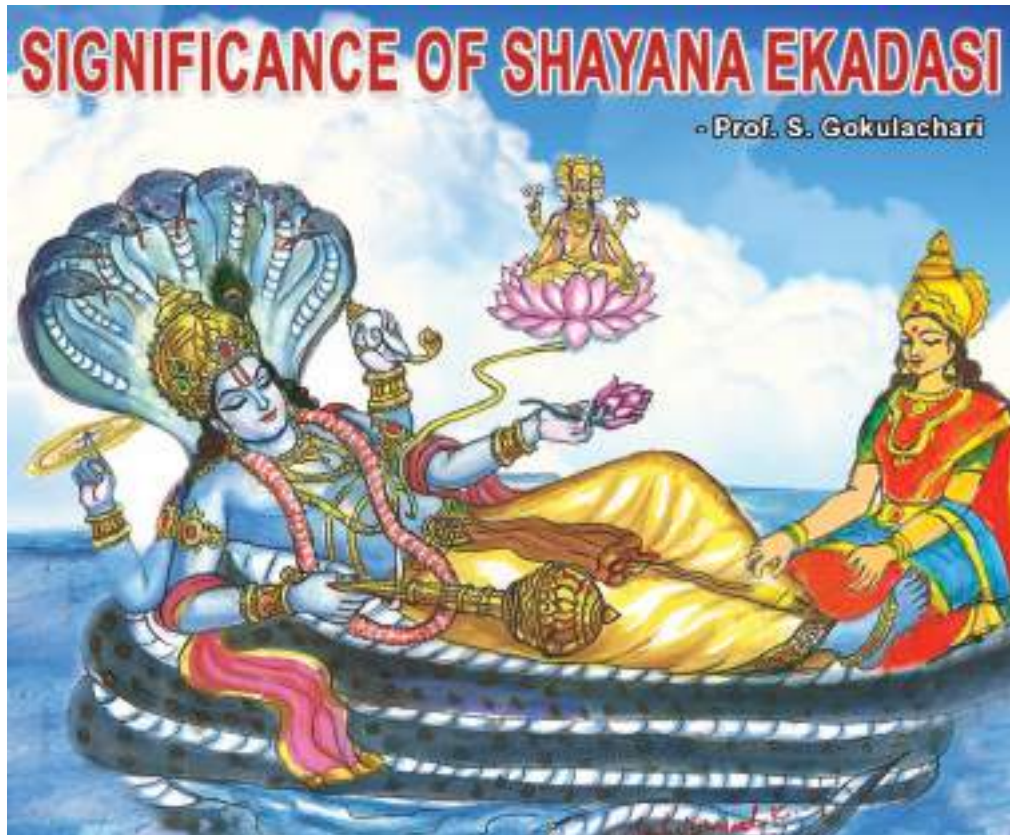
1. Keep your luggage, valuable things and ornaments carefully.
2. Don't keep your children and old age people to watch the luggage.
3. Don't eat or drink anything like Tea, Coffee, water, cool drinks, biscuits etc offered by the strangers.
4. Your attention may be diverted by throwing Coins, Rupee Notes in order to steal your valuable things.
5. Don't go away by keeping your cellphones while charging.
6. Don't believe the false words of unknown persons for providing darsan, room facility and prasadam saying that you are known person to me.
7. Be careful with your handbags, ornaments etc while you are traveling in free bus at the time of getting in and coming out.
8. Don't take with you the valuable ornaments while going to bath rooms. Valuable things must be kept with your relatives or in lockers.
9. Keep the Laddu Tokens, Bags, Purses, Jewellery etc very carefully while in the Q-line at Laddu Counters.



Ekadasi known as the 'Day of Lord Vishnu, in Sanskrit means, 'the Eleventh Day,' occurs twice in a lunar month', and a very auspicious day to follow in the Hindu calendar.

The story of Ekadasi is very interesting.

In Satya Yuga, there was an awful Demon named Mura. With his extraordinary powers Mura defeated God Indra started ruling Indra Loka. He then did all destructive activities to threaten the entire Universe. To end the tyranny of Mura, all Devas and sages went to Lord Shiva. Lord Shiva advised them to pray Lord Vishnu, by whom only they could have been protected. Lord Vishnu decided to kill Demon Mura. But Neither His Sudarshan Chakra nor His divine Gada was able to cut the head and break the neck of Demon Mura.



It is believed that the fight between Lord Vishnu and Mura continued for 10,000 years.

On seeing no end to this endless battle Lord Vishnu stopped fighting and went to Badrikashram to take a nap at Hemvati Caves. Demon Mura found Lord Vishnu sleeping and thought it to be a great opportunity to kill Lord Vishnu.

At that time from the body of Vishnu, a energy sparked out in the form of a girl, who instantly killed the demon. She was named Ekadasi as her presence from the Lord taken place on Ekadasi Tithi by the Lord. She prayed Lord Vishnu "Please bestow me the power so that anyone who observes the fasting for me would get rid of all sort of sins and get salvation" She was blessed so by the Lord Vishnu. It is believed that a person who observes Ekadasi fast is able to get rid of all his sins and finally reach the holy abode of Lord Vishnu (moksha).

The special feature of Ekadasi, as most people know it, is a fast, abstinence from diet. Usually there are 24 Ekadasis in a calendar year. Occasionally, there are two extra Ekadasis that happen in a leap year. Each Ekadasi day is purported to have particular benefits and blessings.

Shayana Ekadasi means "sleeping eleventh is the eleventh lunar day (Ekadasi) of the bright fortnight (Shukla paksha) of the Hindu month



of Ashadha (June - July). Thus it is also known as Ashadhi Ekadasi or Ashadhi. It is also known as Toli Ekadasi in Telugu. This holy day is of special significance to all.

Legend says that Lord Vishnu falls asleep in cosmic ocean of milk - on the cosmic serpent. (adhisresha). Thus the day is called *Hari-Shayana Ekadasi* means "Vishnu-sleeping eleventh" or *Shayana Ekadasi*.

Lord Vishnu finally awakens from his slumber four months later on *Prabodhini Ekadasi* - eleventh day of bright fortnight in the Hindu month Kartik (October–November). This period is known as *Chaturmas* (four months) and coincides with the rainy season. Thus, Shayana Ekadasi is the beginning of Chaturmas. Devotees start observing the *Chaturmas vrata* (vow) to please Lord Vishnu on this day.

It is said that the significance of Ekadasi was narrated by Lord Krishna to Yudhisthira, the eldest of Pandava brothers.

Devotees observe the fast to seek prosperity, and attain moksha later in life. We observe Ekadasi vrata from sunrise to the next day of sunrise. The fast is observed on Shayana Ekadasi.

Generally, rice is not consumed on Ekadasi. According to a mythological story, sweat fell down from Lord Brahma's head and took shape of a demon. When the demon asked the lord to give a place to reside, Brahma asked him to dwell in full rice eaten by men on Ekadasi and get converted into worms in their stomach.

On this day Lord Vishnu and Goddess Lakshmi devi are worshipped, The entire night is spent by singing devotional songs, chanting mantras, slogans on Lord Vishnu. The fast demands abstinence from all grains, beans, cereals, certain vegetables like onions and certain spices.

In the scripture Bhavishyottara Purana, god Krishna narrates significance of Shayana Ekadasi to Yudhishtira, as the creator-god Brahma narrated the significance to his son Narada once. The story of king Mandata is narrated in this context. The pious king's country had faced drought for three years, but the king was unable to find a solution to please the rain gods. Finally, sage Angiras advised the king to observe the vrata (vow) of Dev-Shayana Ekadasi. On doing so by the grace of Lord Vishnu, there was rain in the kingdom. Ekadasi should be observed by all classes of people including women. According to scriptures, from the age of eight to the age of eighty, a person should fast on Ekadasi days. Let us observe this shayana Ekadasi in the coming Ashada month and seek the blessings of Lord Vishnu.



SOLUTION TO PUZZLE

1 A	G	2 A	S	3 T	Y	4 A		5 A
J		K		A		L		K
6 A	E	S		7 T	P	A		N
		H		R		K		A
8 N	E	A	R			9 A	L	L
A				10 U				
N				11 S	A	12 N	K	13 U
D				H		W		S
14 A	C	T		15 A	D	O	R	E



A RARE DARSHAN OF 'ATHIVARADHAR' AT KANCHI

- Prof. S. Gokulachari



A Divya Desam or Vaishnava Divya Desam is one of the 108 Vishnu temples that are glorified by 12 Alvars in Divya Prabandam, a collection of 4,000 Tamil holy hymns. Every Divya desam is having its own significance and importance. Kanchipuram is one among them. The pride of the kshetram is very detailed in Padma purana and koorma purana and in many of the Tamil literature also.

It is commonly known as, when we mention the word Temple in Vaishnavism, it stands for Srirangam, hill means Tirumalai, and Perumal temple means Kanchi Varadharaja Perumal temple. In ancient time the kanchi desa was mentioned as Satyavrutha Kshetra (place of Truth).

Once in krutha yuga, (first of four yugas) Brahma who emerged from a lotus rooted in the navel of Srihari, was given the duty of creation. He sincerely performs the duty for a long time. Every day he meditated and have a divya dharshan of Lord Hari. One day he was unable to have the darshan of Lord.

He tried all his efforts and performed tapas in various punya theerthas, to obtain the dharshan of Sri Hari. But his efforts did turn nothing. He prayed Lord Hari for a guidance. At that time. He

received a Ashareeravani (A voice from sky) saying that he has to perform 1000 Aswamedha Yaga to get the darshan of Sri Hari. Brahma was much hesitated as it would take a long time. He wanted the darshan as soon as possible. He pleaded again for a solution. Ashareeravani gave the details of Sathyavrutha Kshetra where Lord Narasmiha, gives 1000 times punya to each karma.

Brahma reached Satyavrutha kshetra and started with his devis gayatri and Savitri performing Ashwamedha yaga, by appointing his son Vasishtha as brohitha, without his main devi Saraswathi devi, as she had refused to come over the yaga, as they were in detachment, out of a dispute among them.

Knowing the yaga started without her, Saraswathi got angry, tried forcibly to stop the Yagna anyhow.

Lord Vishnu took different forms to thwart her attempts. At Thiru Thanka, he appeared as a flame to provide light (after Saraswathi had plunged the place into darkness). At Ashtabhujam he came with 8 hands to kill the asura and subdue Kali.

Finally Saraswati herself came up as a fast-growing big river called Vegavathi to destroy the Yagna. To the prayer of Brahma, Lord Hari stopped



river Vegavathi by sleeping across as a dam and the Perumal here is known Yatoktakari. Saraswathi Devi was ashamed of all her attempts to fail. On realising her mistake, Saraswathi devi pleaded to Sri Hari for apologies.

The Yagna was completed. Lord Vishnu appeared in a golden vimana known Punyakoti Vimana from the holy fire of Yagna (uthira vedhiga) and gave darshan to Brahma. Lord Vishnu blessed everybody presented there, and fulfilled their request and hence he was named Varathar.

On Brahma's request, Varadharaja stayed here to bless the Bhaktas.

Kanchi derived its name as ka-Brahma, anchi - the place where Brahma made archana to Lord (Ka plus anchi jointly called kanchi (puram).

The day of His appearance is celebrated as Chithirai Thiruvonam.

Iravatham, the elephant of Indra, stood here as a white hill and therefore this stala is also known as the Hasthigiri (hasthi means elephant and giri means Hill) and the elephant is white in color, hence known as Swedagiri.

Brahma made up of the statue of Lord Varadharajar in Athi tree (fig Tree) to worship the Lord in the years to come by the devotees.

Belief is that, Brahma comes here once a year on the full moon day in the Tamil month of Chitrai (April-May) around mid night, for a darshan of Lord Varadharajan. On this day, it is the practice for the priests to place naivedyam (prasadams) inside the sanctum and to wait outside for some time.

The Lord presented and blessed Lord Brahma in Krutha Yuga, and Elephant Gajendra in Thretha yuga, Prahaspati in dwapara Yuga, and Adi Sesha in kaliyuga.

The Temple is a huge one on a 23-acre complex and shows the architectural skills of ancient Vishwakarma Sthapathis in temple architecture and is famous for its holiness and ancient history. The temple has 3 outer precincts (prakaram) namely Alwar Prakaram, Madai Palli Prakaram and Thiru

Malai Prakaram. There are 32 shrines, 19 vimanams, 389 pillared halls (most having the lion type yali sculpture) and sacred tanks some located outside the complex.

The Brahmotsavam celebrated here every year called Vaikasi Brahmotsavam is very famous, particularly the Garuda Seva in Vaikasi Visakam.

Once, the moolavar Athivarada Swami was changed by agni jwala, while doing a Yagna. Astonished and sorrowed priests prayed the Lord for a solution. Lord Vishnu instructed them to immerse the statue by placing in a silver box under water in the four pillared mandapam in Ananatha saras which is located north of the famous 100 pillar hall.

The moolavar that we see today at Kanchipuram was brought from Pazhaya Seevaram, about 20kms from Kanchipuram. In memory of this, the Utsava idol of Lord Varadarajan is taken on a procession once a year, during the Tamil month of Thai (Jan-Feb) to Pazhaya Seevaram. Lord Narasimha is also taken on a procession to Keezh Seevaram during the Sankranthi period (Kanu).

The Athi Varadar (old one originally appeared before Brahma is now immersed in the tank Ananatha saras) is taken out once in 40 years and placed outside for public worship for a period of 48 days, in sleeping posture (sayana kolam) and in standing posture. This event took place in 1979. and after 40 years it falls this year (2019). On July 1st, this year, He will appear out of the Anantha saras for the dharshan of devotees in Vasantha Mandapam. Every day, as per Agama rule, four time poojas will be performed. His blessings will be available to everyone till August 17, 2019.

There are wide and detailed arrangements are sorted out by temple authorities and Govt officials. Lakhs of pilgrims are expected to arrive Kanchi to have a dharshan of Athivarathar from all over India and from abroad.

Let us also Visit the Holy Kanchi and have a Rare and unavailable dharshan of Athivarathar.



DHRUVA'S ATTAINMENT OF GODHEAD

- Dr. Vaishnavanghri Sevaka Das

Bhakta Dhruva's success in attaining godhead is very inspiring. In just six months' time, with severe austerities, he obtained the audience of the Lord and also pleased the Lord with nice prayers. Dhruva's success in pleasing the Lord and obtaining the highest position in the world is ever inspiring. His story is auspicious and all rewarding.

When Lord Vishnu appeared, Dhruva immediately offered prostrate obeisances along with choice poetry. The Lord was very happy with the sincere devotion of Dhruva and blessed him saying, "Dear Dhruva, I am offering a planet to you that never gets destroyed even during devastation. Nobody obtained such place so far and all planets circumambulate it. You will rule this earth for thirty six thousand years continuously. Even after so

many years, you won't become old. You will have all material enjoyments here and at the end you will come to me. After finishing the activities here, you will attain me for sure." In this way, the supreme Lord told everything that is going to happen in the future and returned to his eternal abode after instructing the immediate actions. Later, Dhruva returned to kingdom and happily stayed in father's palace.

When king Uttanapada noticed that Dhruva became competent to take charge of kingdom he immediately arranged for coronation ceremony. Citizens also expressed their happiness to receive Dhruva as their king and father. After enthroning Dhruva for entire earth, Uttanapada left for forest in search of the Absolute Truth. Later Dhruva married Bhrami, daughter of Shishumara Prajapati. From the womb of Bhrami, he got two sons, named Kalpa and Vatsara. He also married the daughter of Wind god and got two children.

One day Uttama, the step brother of Emperor Dhruva, went to Himalayan terrain and was killed by a Yaksha. Uttama's mother Suruchi was depressed by the news of her son's demise and went to forest in search of him. There, she died in a ghastly forest fire. Dhruva became very furious to know about his brother's death in the hands of a Yaksha. He immediately launched an attack on the city of Yaksha, namely Alakapuri. When Dhruva blew his conch shell, all the wives of Yakshas were terrified. Then, a terrible battle ensued and all the great Yakshas started falling down by the sharp arrows of Dhruva. Dhruva's unparalleled chivalry left so many Yakshas lifeless. At that time, Svayambhuva Manu came with many saints and pacified Dhruva. Based on the advice of Manu, Emperor Dhruva immediately called off the war.

Kubera, the treasurer of demigods, came to know about the stoppage of war and he immediately appeared on the scene. He offered a boon to Dhruva of his choice. Dhruva became happy with the friendly gesture of Kubera



and asked for unbreakable faith on the lord and strong memory. These are very essential points for crossing over the unfathomable ocean of nescience. Kubera is the incharge of all opulences of demigods. He can award any amount of wealth, but Dhruva felt that pure devotional service is the most valuable wealth. Kubera offered the entire boon and departed to his abode. One may ask as to what is the need of any boon from a demigod for any devotee. The answer is that if the boons from any demigod are beneficial for Krishna's service they are acceptable. We find that Gopis worshiped Katyayani to get Krishna as their husband. Dhruva didn't ask to get back to Godhead, but begged the boon of constant remembrance in all states of his existence. Kubera happily awarded the boon and Dhruva accepted it.

After returning to the kingdom, Emperor Dhruva conducted many sacrifices for the pleasure of Godhead. He protected all the citizens as their father and demonstrated his respect towards all devotees. In this way he ruled over the entire earth for thirty six thousand years. He ensured that the results of pious activity were spent in enjoyment and the results of sin were destroyed by sacrifices. Later, he handed over the kingdom to his son and departed to Himalayas. He understood well that the world was full of illusion and the family connections were simply source of misery. In the Himalayas, he stayed near Badarikashrama. By bathing in the pure water of Ganges, all his senses became pure. He fully concentrated his mind on the pure transcendental form of the Lord. He became totally absorbed in spiritual consciousness and tears of bliss rolled out from his eyes. At an appropriate time, one divine airplane landed there with two divinely beautiful personalities. They were four handed and nicely decorated with invaluable ornaments of spiritual world. Dhruva understood that they were the associates of the Lord and offered his respects.

The two divine personalities who appeared there were Nanda and Sunanda. They appreciated Dhruva and ordered him to get ready to depart for spiritual world. They told him that the supreme lord Himself sent the airplane for Dhruva. Dhruva was very happy to know that news and got ready after completing the daily routines of devotional service. When he was about to get in to the

plane, the personified death appeared there and Dhruva put his foot on him to get into the plane. When the plane was about to take off, he suddenly remembered his mother Suniti. He didn't want to go alone to the spiritual world leaving his mother on this earthly planet. Nanda and Sunanda immediately understood the feelings Dhruva and shown another flight in which Suniti was already flying to the spiritual world. Dhruva became very satisfied at that site and happily proceeded to the divine world. On the way to spiritual world, he witnessed many planets. Demigods showered flowers on him. He finally crossed all the planetary systems including seven sages and reached the eternal abode. He finally reached his specially designated pole star.

This glorious story of Dhruva was happily narrated by sage Narada in the presence of Prechetas. Sainly people, devotees and sages express their intense desire to hear the story of Dhruva. This awards opulence, long life, fame and all other desires. It even awards attainment of heavenly abode. This wonderful story gives pleasure even to demigods. The story of Dhruva nullifies all sins. One who hears it seriously progresses steadily on the spiritual path and all the three miseries are removed. One who aspires for extraordinary power, effect and radiance should hear the story of Dhruva maharaja. Someone who wants great respect also should adopt the path of hearing his story.

One should glorify Dhruva and his activities in the presence of saintly people. Those who are pure devotees of the Lord should glorify Dhruva without any remuneration. The perfect time for the glorification of Dhruva is full moon day, new moon day, dwadashi, sravana star associated time, month end or Sunday. This story should be glorified only in the presence of faithful people. One who glorifies Dhruva maharaja without any business motives and one who hears it also without any hidden motives get perfection in life. This story is the perfect path for immortality. By this story, people can be lead in the righteous path. One who actually does it will receive the blessings of demigods. The wonderful activities of Dhruva, who left all toys of play, shelter of mother even in childhood and took the shelter of Lord Vishnu, are certainly glorious, incredible and pure.



THE TEMPLE

Its Science and Significance

- Smt. Pranavi



(Continued from previous issue)

Blowing the Conch

The sound from the conch is associated with the sacred syllable 'Om' which is believed to be the first sound of creation. The Shankha or conch marks the beginning of any good work. The sound of the conch is believed to be the purest form of sound which ushers in freshness and new hope. This gets more powerful with the positive energy radiated in the temples and hence has amazing impacts on the devotees.

Join hands in prayer during a puja

It is believed that joining both hands such that all the tips of the fingers are touching each other activates certain pressure points in the body releasing positive energy.

Pradakshina Around the Temple

We must do pradhakshina around the temple. The chanting of mantras, slokas creates the positive energies, these energies are absorbed

by the floor around the temple. When you do the Pradhakshina (circumambulation) at this point of time, you tend to absorb all the positive vibrations. When we think positive/ make a wish and pray the positive thoughts mingle with the positive vibrations and our wishes get fulfilled.

Applying Tilak/Kumkum

On the forehead, between the two eyebrows, is a spot that is considered as a major nerve point in human body since ancient times. The Tilak is believed to prevent the loss of "energy", the red 'Kumkum' between the eyebrows is said to retain



energy in the human body and control the various levels of concentration. While applying Kumkum the points on the mid-brow region and Agnya-chakra are automatically pressed. This also facilitates the blood supply to the face muscles.

Cleanliness

It has been our idea since beginning that," Cleanliness is Godliness." and one must have to be clean before entering to a sacred place. Surely one cannot claim that while performing his daily job he is perfectly clean; be it winter or summer.

As per our (Indian) ancient rituals bathing is very important thing and comes first before doing everything as like eating breakfast and going office etc. But bathing in our regular routine is having very good effects on our own body as after bathing you feel fresh, it makes your body clean and healthy. Below are the few reasons why we must bath and clean ourselves physically before going to temple. The temple is a very sacred place filled with full of spiritual energies and positive vibrations. When our body is clean and pure, the pores opens and are ready to absorb the energies. A clean and fresh body can feel the spiritual energy in the temple. We can feel the spiritual power, the cosmic energy, the presence of supreme power when we worship the almighty with devoted heart, mind and soul.

No footwear inside the temple

Temples are the place that contains pure vibrations of magnetic and electric fields with positive energy. In the olden days the temples were built in such a way that the floor at the center of the temple were good conductors of positive vibrations allowing them to pass through our feet

to the body. Hence it is necessary to walk bare footed while you enter the temple.

Another reason is shoes and slippers are used everywhere hence they tend to get all the impurities like dirt, germs etc. which will spoil the pure environment of the temple and is a source of negative energy.

Dress code inside the temple

Now a days the people are more attracted towards the western culture and habits. People roam around wearing western dresses. However, Dress code is very important while we visit the sacred places. When we go to the temple, the mind must be calm and free from bad thoughts or negative feelings. So, it is mandatory that we wear traditional dress while we visit the temple. The mind should be in control with good thoughts, focusing only on the spiritual power, so we attain the real fruit of visiting the temple. Men must wear dhoti



and upper vastram or shirt. Women should wear traditional dress like saree, half saree, Punjabi dress with dupatta. In some temples it is a practice that, men should enter the temple without shirt, so the body absorbs all the positive energies. Women usually wear more jewels while visiting the temples. The jewels absorb maximum positive energies in the temple.

Women should tie hair before going to temple

When we go to the temple, the mind must be calm and free from bad thoughts or negative feelings. Because the purpose of prayer is to get closer to God, when we go to the temple, we must be clean, dress properly and be of pure intentions.

Women should tie up their hair up before entering a temple because loose hair is associated with chaotic mystical energies. There is the story of the oath of Draupadi, the wife of the five Pandava brothers, heroes of the Hindu epic Mahabharata. Draupadi has been assaulted and shamed by the wicked Dushyasana and dragged by her hair. She swears that she will not comb and tie up her hair until it is washed with blood of Dushyasana. Thus, untied hair is associated with anger or resentment, an unruly mental state not appropriate for entering a holy site.

There is another explanation for tying the hair, meaning to “control the mind”. The human mind is expected to control the senses. All things result from thought. Thus, controlling the mind is essential when going to a holy place.

One more reason why woman should tie the hair. Most of the time as we take bath and visit the temple, the hair will be wet. When the wet hair is not tied at the ends, the water droplets will fall onto the floor in the temple. When some one stamp the

water dripped off from the hair this will lead to doshas. Also, now a days most women have hair fall problems. The strands of the hair should not fall on the floor, as they are associated with chaotic mystical energies. So the hair must be knotted at the ends while visiting the temple.

Actions to be performed while visiting Temple

Most of us go to the temple in order to take darshan (viewing) of a Deity. Did you know that we can derive maximum benefit from the darshan, if we were to take note of some actions which should be performed as prescribed by Hindu Dharma while visiting a Temple? There is a science underlying most of these actions. These actions that should be performed while visiting a Temple are listed in the article below.

1. Before leaving for a Temple

‘O ____ (Name of the Deity), only due to the inspiration provided by you, I am able to come for your darshan. Let me have your darshan with bhava (Spiritual emotion).’

2. Gratitude to be expressed after reaching the temple

‘O ____ (Name of the Deity), you only have given me the opportunity to have your darshan; hence, I express gratitude at your Holy feet.’

3. Actions required to be performed before entering a temple

- Leather objects worn should be removed and kept aside.
- Footwear like shoes and sandals should not be worn inside the temple premises. If footwear is to be removed inside the premises or outside the temple, then it should be removed to the right side of the Deity.





- If there is a facility in the temple, feet should be washed before entering the main temple premises.

- Do not cover your neck with a cloth.

- If there is a custom of removing the upper-body garment (like a shirt) for males before entering a temple, then it should be followed. (This may not appear practical, yet the custom is followed to retain the sattvikta of the temple).

- Pay obeisance to the main entrance door and Dwajastambam (Sentinel flag) of the temple.

- While entering the temple pray that – ‘O ____ (Name of the Deity), let my mind not wander, let it concentrate on chanting. Through your grace, let me be able to absorb maximum of the sattvikta present here.’

- ‘O ____ (Name of the Deity), it is because of your grace that I am entering the temple. Let me be blessed with your darshan. Let there be an improvement in my chanting. Let me be able to avail of the sattvikta present there.’

4. Once inside the temple premises, have darshan of the kalash (Dome of a temple) of the temple and pay obeisance to it.

5. While standing in a queue, avoid chatting with the people around. If the temple is crowded, form a queue. While proceeding for darshan keep chanting. This will help imbibe sattvikta to a greater extent.

(to be continued....)

Tirumala Tirupati Devasthanams, Tirupati

Invitation of the Articles for THE SATHAGIRI GOLDEN JUBILEE SPECIAL!

As you know, Sathagiri 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, Sathagiri 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, Sathagiri 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 englishsathagiri50years@gmail.com

- Chief Editor



COMPLETE SUCCESS BY AUSTERITY

- Dr. Vaishnavanghri Sevaka Das

For automobile's mobility, fuel is required, to start an automobile engine, battery is required, for a man to run swiftly, energy is required. Similarly, for complete success, austerity is required. For achieving world class success or ordinary success one needs austerity. But, what actually is this austerity? People lost golden opportunities in their lives simply because of negligence regarding austerity. By austerity, there will be physical fatigue, but generates energy in proportion to the severity of austerity. Bhakta Dhruva did 6 months of severe austerity to achieve his desired goal. This is mentioned in Srimad Bhagavatam. Even now, students are required to do a lot of austerity to get admission into IIT. But, they do not understand that as austerity. They are under the impression that hard work is being done by them, not any austerity. That is the reason for their lack of confidence in the final result.

Opposite word to austerity is enjoyment. One who enjoys unrestrictedly and passes time only in entertainment surely drains all his energy. But one who engages in austerity deposits large quantities of energy. For victory in any field of life, one needs austerity. In fact, it is the pre requisite. Therefore one who aspires for victory in life should know about austerity as mentioned in Bhagavad-Gita. They should learn about it, practice it, get energized and achieve the desired success.

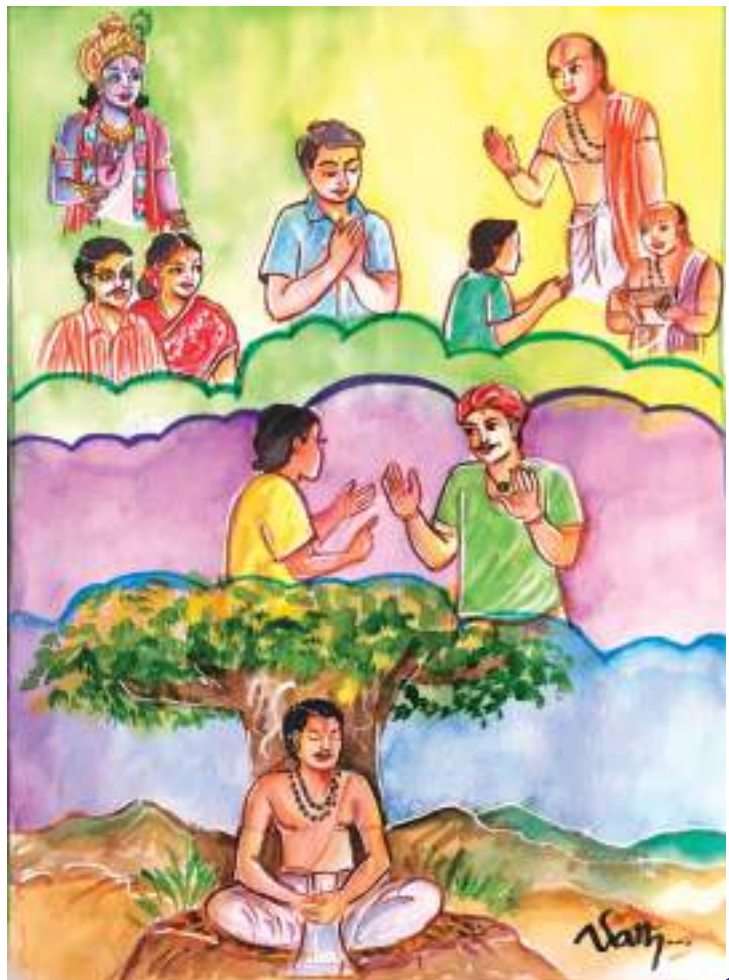
Bhagavad-Gita (17th chapter, 14, 15, 16 slokas) described three types of austerities for everyone's benefit. Students and youth

should necessarily learn about them to be successful in all their endeavors.

"Austerity of body consists in worship of the Supreme lord, the brahmanas, the spiritual master, and superiors like father and mother, and in cleanliness, simplicity, celibacy and non-violence."

"Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literatures."

"Satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind".



It means, the above three types of austerities are suggested in Bhagavad-Gita. These are at body level, words level and mind level. "Elders advice is like nourishing food" is a proverb. Now a days, all have forgotten to respect elders and their words. For the same reason, all are getting deprived of immense power associated with service to elders. Expressing gratitude to elders and well-wishers, and serving them whole heartedly ensures abundant energy in the doer.

Control on speech is also a big austerity. Generally, people are habituated to speak all negative. "I can't do it", "This interview is going to be tough", "I can't get a seat in IIT" are such negative words. When they keep saying these negative words, they eventually end up with same results. So, one should train himself to speak only positive things and that is an austerity. Reading scriptures is also termed as austerity. Never speak harsh words that agitate others. Practice of austerity of words brings immense energy and thus success.

Austerity of mind is very important in the present times. One should not unnecessarily agitate the mind with waste thoughts. When one talks unnecessarily, the mind agitates. By repeatedly saying "I will be successful", "I will get victory", and "I choose to be happy" one's depression get removed. By the affirmation that Bhagavad-Gita is the path of success, students become free from fear. So it is advised that all students and youth essentially take up these three types of austerities for complete success. They should practice them with all perfection and also keep strong goals to finally achieve what they want. There is no doubt about it. An austere person with definite goals emerges as the winner in all spheres of life and becomes a wonderful role model.



Tirumala Tirupati Devasthanams, Tirumala



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JULY

2019



CUMIN SEEDS – FOR WELL BEING

Telugu Original by : Dr. C. Madhusudana Sarma

Cell : 9000761390

English by : Smt. P. Sujata



The ancient Indian literature mentioned that health is important for the protection of righteousness, sensuality and salvation. Cumin seeds play an important role in the protection of health. Several condiments and spices are used in the preparation of food items for colour, taste, and odour. God has blessed us with such items embodying health attributes. Cumin seeds are one of those which provide several health benefits.

Cumin seeds are known as “jeeraka” in Sanskrit and “jeelakarra” in Telugu. This belongs to the “yepesi” plant family and is known as “Cuminum Cyminum”.

Cumin seeds must be fried and made into powder before using in the preparation of medicines.

Digestive system : Fifty grams of cumin seeds powder and coriander seeds powder each should be mixed with twenty-five grams of salt. There will not be any digestive problems if one teaspoonful of this powder mixed with the first bite of food is taken once a day.

Facial beauty : Twenty-five grams of cumin seeds powder, and turmeric powder should be mixed. Make this powder into a paste by adding sufficient water. The paste should be uniformly applied on the face to reduce pimples, tan and boils. The face will glow.

Scorpio bite : Cumin seeds, honey and ghee in equal parts should be taken to make into a paste.

The same should be externally applied on Scorpio bites to reduce burning, pain, and discomfort. The paste can also be used in the case of bites from honey bees and wasps.

Anaemia (deficiency of haemoglobin in the blood) : A hundred grams each of cumin seeds powder and jaggery should be made into powder. A marble size quantity of this powder should be chewed three times a day. This will also reduce fever at intervals, itches, and rashes.

Tooth powder : Fifty grams of cumin seeds powder, haritaki peels, and salt should be made into a smooth powder. This powder can be used as tooth powder to reduce swelling gums, toothache, oozing blood from gums.

Treatment of Piles : Ten grams of cumin seeds powder, twenty grams of sugar candy (crystal jingle), thirty grams of bamboo salt should be mixed into a smooth powder. Mix two to three grams of this powder in 100 millilitres of water and consume it twice a day half an hour before taking meals. Also, make a paste of cumin seeds powder by adding water and to be applied externally on piles.

Gastric trouble : Fifty grams of cumin seeds powder, amla powder, dried rose petals, and salt should be made into powder. Consume half teaspoon powder mixed in 100 millilitres of water twice a day after meals. This will reduce stomach pain, constipation, swelling of stomach and intestine.



Whooping cough : Ten grams of cumin seeds powder mixed with one fourth teaspoon salt and black pepper powder should be made into powder. One or two grams of this powder should be chewed and swallowed twice a day.

Postpartum production of milk : Fifty grams each of raw cumin seeds powder and fried cumin seeds powder should be mixed with two hundred grams of crystal jingle powder and made into a smooth powder. Two or three grams of this powder is to be consumed with 100 ml of water or milk.

The body heat could be reduced if this powder is consumed with sufficient quantity of ghee.

Obesity : Five grams of cumin seeds will be stowed in 200 millilitres of water for a while. Thereafter, the water should be boiled and filtered after it is lukewarm. Half piece of lime and one teaspoon of honey should be added to this water. If consumed periodically, body fat will get reduced.

Bile and nausea : Fry half a kilo of cumin seeds in moderate heat. Place them in a vessel filled with lemon juice and dry. This procedure has to be done seven times. After that this should be made into powder. This is called “Bhavana cumin seeds”. This is available in Ayurveda shops also. One or two grams of this powder mixed in 50 millilitres of water should be consumed in the morning and evening every day. This will help in the reduction of bile, nausea, blood coming from mouth, nose, gums etc. The vomiting in pregnant women will also be cured.

One should notice that this powder is also sold as Bhavan Jeelakarra by some business people by mixing cumin seeds powder with salt.

Blood purification : Fifty grams of cumin seeds powder, crystal jingle, and sweet powder available

in Ayurveda shops should be mixed into powder. Half spoon of this powder mixed in 100 millilitres of water or hot milk should be taken twice a day. This will help in curing skin diseases, burning stomach, mouth ulcers and body heat. Digestive problems created because of using artificial medicines will also get cured.

Pain in Women : Take a hundred grams of cumin seeds fried with ghee, fifty grams of salt and grind them to a smooth powder. Take two or three grams of this powder mixed in 100 millilitres of water twice a day in the morning and evening. Regular usage of this will help in comfortable menstrual periods.

Health of pregnant women : Take 200 millilitres of water and add one teaspoonful of cumin seeds and let it wet for some time. Then boil the water till it becomes half. Take 100 millilitres of milk and add this boiled water and one or two spoons of honey. If a pregnant woman takes this daily, she will not be suffering from any problems and also, the baby will have healthy growth. The delivery will be easy. She will have sufficient milk to feed the baby.

Mouth ulcers : Equal quantities of cumin seeds, crystal jingle, and bubble tree gum should be mixed. One or two grams of this powder mixed in 50 millilitres of water should be consumed twice a day in the morning and evening.

Cumin seeds are used in the preparation of Ayurveda medicines such as “Jeerakadyarishta”, Jeerabilwadi leyham, and “Hingyastaka choornam”

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.



GENERAL PREDICTIONS FOR THE MONTH OF JULY 2019

This Month Almost Covers Ashada Masa i.e. Lunar Month

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : There will be sharpness in the working system. Long pending things will be resolved as quickly as possible. Court matters will come to a mixed trend of results. Farmers are very busy in their work and they expect good produce for their efforts. Some how sports persons are also happy for the unexpected results. Worshipping of Lord Suryanarayana Murthy or Lord Venkateswara will give excellent results.



Taurus (Vrishabha) : Beware of public relations. There is a chance of getting misunderstood. Here speech is not silver but silence is golden. For them primary issue is health. Prevention is better than cure. Better to consult doctors earlier than after falling sick. Too much medication is also not advised. Better to postpone foreign trips. Students should keep in their minds that time is the key factor to success. Worshipping of Lord Vishnu or Lord Siva will ward off all the evil effects and bestow good results.



Gemini (Mithuna) : High alert is shown to business communities. Quarterly results are not encouraging. Sales are not upto the mark in the business houses. Money flow is tightened. Students are advised to work very hard to get good results. Abroad chances are very bleak. Women and old people should opt for taking sufficient rest. Defence personnel are advised to be in a high alert. Worshipping of Shakti or Goddess Lakshmi will give good results.



Cancer (Karkataka) : Court cases will have a successful ending. Enemies are over powered. Scientists, inventors will have a limelight. Recognition is on hand. Sportsmen and Artists will have partial luck. Students will have good luck especially who opt for going overseas. Army personnel, Government officials will have to shoulder the required responsibilities. Worshipping of Lord Subrahmanya or Lord Shiva will give a great success and honour.



Leo (Simha) : People are very busy in the success stream. Business houses will close in a high tone marginally. Employees and workers will expect good interim bonus. Cloth and readymade garment businessmen and computer business people are highly successful. Farmers and cultivators, will have a promising time. Milk products, Poultry will have repetitions to get good orders. Worshipping of Lord Venkateswara will bestow unimaginably.



Virgo (Kanya) : Business people deal with vehicles, spare parts should be careful. Business runs a bit slower. Students will be under cross roads to select and achieve the goals. There will be stress for the workers and employees in their routine. Poets, Artists, Pandits, are given good honours. Women should satisfy by themselves for what they got. Worshipping of Shakti or Lord Shiva will give unparallel results.



Libra (Tula) : Here Librans are highly balanced. Business men, small traders are benefitted substantially. They are having successful long range plans. Government officials like I.A.S, I.P.S., I.R.S., officers will be getting good placements. Women will be given much importance. Students will complete their journey with a high degree of success. Worshipping of Lord Shiva or Lord Venkateswara will give more effective results.



Scorpio (Virshchika) : Health issues are more important to look after. Health is wealth. Hence Health is given top priority. There will some sort of disturbances in the family members. One should not neglect even a small issue to be unsolved. It may grow bigger and bigger which may cause disturbance to the self existence. Emotions to be controlled. In one way waiting for an opportunity may become unbearable. Worshipping of Lord Shiva will ward off all the evils.



Sagittarius (Dhanu) : Health of the old people and women is top priority. Doctors may frequently visit the houses or they may visit hospitals in turn. Money is like a flow expended. People should not try for transfers or promotions or job change. Silence is always Golden and also speech is also not silver in some occasions. Utmost care should be taken in most of the times. Worshipping of Subrahmanyam Swami will relieve from all sorts of damages.



Capricorn (Makara) : Destiny is not clear and students are in the crossroads as they get some opportunities which may not have proper growth and they cannot try for intensified study which may cost time. Proper decision is required. Employers should learn to understand the concept that boss is always right. Professionals will survive with the help of their experience. Foreign travels are not much to the expectations. Better to control expenses from all sides. Worshipping of goddess Lakshmi will prove good.



Aquarius (Kumbha) : They are the sons of the fortune. Just they dictate terms to all the people required. Opportunities will come on to the hand so easily and quickly. Investments in the foreign trade and overseas opportunities and foreign travel will prove excellent. Money is like a flow to rush in. Artists will come to lime light. All walks of people are happy from all directions. Worshipping of Lord Vishnu along with goddess Lakshmi will give great results.



Pisces (Meena) : There may be some sort of disturbances in the travel as well in the jobs. They are tightly secured and protected. Frequently good recreate functions will relive from the normal routine. People are happier from the second part of the month. Officials as well employees may look for promotions. Farmers are happy. Army or Para military people are also happy. Worshipping of Lord Surya or Lord Venkateswara will give beautiful results and happiness.



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JULY

2019





Sri Govindarajaswami with His Consorts on Peddasesha Vahanam



Tirumala Tirupati Devasthanams

Sri Govindarajaswami
Brahmotsavams
performed in Tirupati
(from 11-05-2019
to 19-05-2019)



Sri Govindarajaswami on Chinnasesha Vahanam



Sri Govindarajaswami on Hanuma, Hamsa and Garuda Vahanams



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Sri Govindarajaswami on Simha Vahanam



Sri Govindarajaswami with His Consorts on Kalpavruksha Vahanam



Sri Govindarajaswami in Radha yatra on a Chariot in Tirupati main streets



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**(from 14-07-2019
to 18-07-2019)**

